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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, AUGUST 1, 1896.

even prejudices.

CHURCH.

is not a sentence in it which an ordinary intelligence cannot grasp, nor i

out loss. The synopsis already pub-

lished, though admirable in its

ment.

Catholic Record,

EDITOR BRANN ON SUPERNAL garding a number of things of not alone in these decadent days that which He was supposed to have no we find doubt among the Protestant knowledge, and telling Him exactly divines. Luther himself declared that how to manage the universe, he in-

nstitution. 8 Wis., July ous affection, but In San Francisco vas recommended a few days, the penred. Only one Rev. A. Goette che. Wis., May, '94.

5, 1896. arkets.

cattle is only to already con-from Si to Sic cattle averag-l another good side: trading prices, with Sic alide the same y last; a few and occasion-butchers cattle ad of heifers, Se per pound, averaging 1.000

from \$20 to \$28 d not much en-ound. ample supply ; nd sheep were cks, and sheep mbs and sheep

m \$1.50 to \$1.00

" \$3 30 per 100 old at \$4; thick 3; and hogs, \$2 1 go at around

e — Two cars ; feeders, 82,75 to ; Yorkers, 83,75 to : 3 85; me-0; mixed pack-to 83,25; stags, mbs — 14 cars ; \$5.60 to :55.5; arlings, 54 10 to choice, \$3.00 to 5.

OENIGS

TONIC

ago, I fell into a in the winter, my I got out. Since adache and was rs for it: but all as one bottle of . Netzhammer.

on Nervous Dis-bottle to any ad also get the med-by the Rev. Father ce 1876, and is now

hicago, Ill. Bottle. 6 for 55 s for 59.

ders & Co. LIST

DS Grown for rade

EADY led on & SONS DON, ONT.

& CO., Bedding.

ly at'ended to o new. Institu-terms. Ordered ners renovated ORONTO, Can.

nmer Resort. SER."

NTARIO. years.) open for the sea-nized as, in all re-summer hotel in A preethinker's interesting Chapter on "Catholic vs. Protestant 'Cranks." From the July number of Brann's Iconoclast we take the following: An unknown correspondent clips from the supposed appearance of the Holy Virgin to Louis Palinier at Tilly sur Sculles, together with the the low appeared. As she was noted for the supposed appearance of the Holy Virgin to Louis Palinier at Tilly sur Sculles, together with the the low appeared. As she was noted for the supposed appearance of the days of Luther. There is, how ver, a marked difference between Protestants and Catholics in this response to the appeared that I received my dogmas the days of Luther. There is, how ver, a marked difference between Protestants and Catholics in this response the days. What is your opinion of geople who countenance such idio cates?" The man who writes a letter reflect-ing upon the saitly or honesty of a numerous and particle body of Amer-ican people should have the moral courage to either sign his screed or burn it. An anonymous "roast" is cowardly stab in the dark. Publishers do well to waste basket such communic ations as being the emanations of irresponsibles – of people who will say

cations as being the emanations of irresponsibles—of people who will say more in a minute than they will stand to in a month. However, as my cor-more are another the response of the catholics are usually will to men, those of their Protestant brethren are almost invariably troublerespondent has touched upon a subject of interest to many people, I will, in this instance, waive the rule applying to anonymity. Frankly, I think but little of miracles, ancient or modern, and regard europatitual appearance. and regard supernatural appearances as but the idiosyncracies of religious neuropathics. Mile. Paliniere's vision of the Virgin was, in my opinion, but he was the Son of God; Hermann a day-dream, the fond imaginings of a urged the massacre of all magistrates Hackett declared himself to be Christ a digvite and state of the massare of an inagistrates; i maid with whom religion had become a monomania, her fervor an ecstacy bordering on delirium. Still, I realize that there may be more things in this world than I have dreamed of in up philosophy. In dealing with the super-natural, as with all things else, it is well to bear in mind the apothegm of Seneca, to the effect that "many per sons would have attained to wisdom if they had not presumed that they already possessed it." If the age of the miraculous, of an gelic visitations ever began, we have no special reason for believing that thes come to an end. It is certainly no more remarkable that the Lord should reveal Himself to St. Theresa and the Virgin to the maid of Tilly sur-Suelles than that Jacob should wrestle with an

than that Jacob should wrestle with an angel and Jehovah speak to Moses from the burning bush. If there was

ever a time in the world's history when something more than the written law tering faith, that time is even now. The man who scoffs at St. Theresa's infidelity. Luther did more to propa-gate it than did the alleged moral laches of the worst of Popes, the sacred The man who scoffs at St. Theresa's laches of the worst of Popes, the sacred relics that have been subjected to so much ridicule, the modern miracles, the doctrine of Papal infallibility and so-called upon authorits, I am not aware that they are the is the closen salvatory and divinely the is the issues upon these so called supernal visions. I am not aware that they are thing the world any serious damage, it is the closen salvatory and divinely the issues to be really the same the average of the same the same the issues to be really the same the same the same the issues to be really the same the same the same the same the issues to be really the same t admit this claim ; but we cannot detrimental. deny that it was the sheet anchor of Furthermore, to brand all such vis-Europe for a thousand years ; the lone ionaries as "cranks" and those who rock upon which Vandal and Visigoth countenance them as "idiots" were to vilipend the coryphei of the Reforma-tion and deride the Protestant faith. society otherwise hopelessly wrecked If all who dream dreams and see vis In politics, art, science, letters, there ions; if all who profess to have seen was chaos; but amid it the Roman the supernatural be written down as Catholic Church stood immutable as a purveyors of ridiculous fol de rol what granite mountain. Suppose that it is to become of our beloved Luther and had faltered; had stopped to argue; his co-laborers? It was not the magic had declared that it believed instead mirror which St. Theresa saw ; not the of declaring that it knew ; had implored Archangel Gabriel in Rue de Paradis, instead of commanding. Every student of history knows what would have nor the Virgin Mother standing be neath an elm in the canton of Calvados happened — the Christian relig-that Luther witnessed ; such visitants ion would have perished utter-were entirely too tame for that good ly and Luther's revolt been were entirely too tame for that good ly and Luther's revolt man who denounced the Zwinglians as against the Imaul of Islam. This "damned fools and blasphemers," in authority once overturned throughout sulted the learned Erasmus, called the a large portion of Europe, the wildest doctors of Louvain "beasts, pigs and excesses followed. Ignorant and doctors of Louvain "beasts, pigs and excesses followed. pagans," incited the people to assassin- violent men became the founders of ate the Pope, and otherwise displayed sects, whose ridiculous doctrines and that vigor and virulence which drew unseemly orgies disgusted thinking after him all the chronic kickers of men with the very name of religion. Atheism and Protestantism developed Christendom. side by side, the scholar following the Luther's supernatural visitor was invariably the devil, and these two gonfalon of the first, the ignoramus worthies usually made it hot for each trailing blindly in the wake of the other. The prince of darkness appears last. A few learned men of well-balto have gotten the best of the contro. anced minds embraced Protestantism versies, however, for Luther himself as. in its infancy ; but almost without exsures us that Satan by his arguments ception they drifted into the camp of compelled him to make an important doubt or returned to the Catholic alteration in divine services ; also that Church. It is impossible to find during the on another occasion his inframundane visitor worsted him in a debate and so first century of the Reformation one terrified him by his voice that he was master mind which it caught and held. in danger of death. Zwinglius, the Even Melancthon, the beloved disciple father of Protestantism in Switzerland, of Luther and by all odds the ablest of relates that when about to be turned the early reformers, declared that he down in a religious disputation a black felt "like Daniel in the lion's den," phantom appeared and helped him out of the hole. Whether this was the same party that amended Luther's creed we are not informed. Nor has this unhappy faculty of seeing the ing whose truth there could be no devil yet been lost by Protestant divines. Entering a Protestant have seldom been willing to accept the church some years ago at Tipton, Iowa, inevitable sequence of the dogmas they I was surprised to see the pastor en- were employed to preach. Professing gaged in an exparte dispute with an invisible person. He shook his fist other or dodged the issue altogether. and declared that he "would pray de- Beecher's lecture on evolution is a case spite all the powers of hell." And pray in point, being almost as materialistic he did. After advising the Lord re- as even Ingersoll could ask. But it is

country where candidates for examination study. But where is the univers-ity where Catholics may or will study?

licity, deism and infidelity. Doubtless there were atheists in the world before the Reformation, before the inauguration of the Christian era, but there were few in Europe until Luther began to preach toleration while perse-cuting, to demand abject submission to dogmas which he himself doubted. The Catholic Church had to deal with many schismatics before the Reformation, but it was reserved for Protestantism to wage a war of extermination on avowed atheists — Cronus devouring his own children ! The learned Gruet was the first "infidel serpent" to be strangled by the infant Hercules. His offense was greater even than that of Servetus - he not only disagreed with Calvin, that avatar of "toleration," but had the audacity to criticise him! Theo-dore Beza, contemporary of Luther and Calvin, and apostle of the Reformation in France, makes a declaration which proves that the Protestant leopard has not changed its spots during the past three centuries — that it was the same provocative of infidelity at its birth that it is to-day. "On what point of religion (he plaintively asks)

are the Churches which have declared war against the Pope agreed ? amine all, from beginning to end, and you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety.

TRINITY COLLEGE AND IRE. LAND'S FUTURE.

W. F. P. Stockley, M. A., in Donahoe's. Needless to say, the beginnings of Trinity College were in the midst of strife. The waters of the century of religious upheaval were boiling and still rising ; and the subduing of Irish-speaking, Celto-Norman Ireland was being undertaken by the "great" queen, the conqueror of Desmond and

The attempts to settle this Irish Uni-versity question have resulted for the present in the foundation of the Royal University of Ireland, which is an ex-amining board in Dublin, with a sys-mode fullieted colleges throughout the

And since the main points, and, as it were, the foundation of the Christian ity where Catholics may or will study ? doctrine is contained in a genuine And surely, as Mr. Matthew Arnold knowledge of the Church, we have, said when speaking of this matter, the object is to provide means of study that will be taken advantage of. It is use-less to legislate for imaginary or ab stract beings without such and such be-liefs, customs or prejudices. The Archbiehon of Dublin says i

The Archbishop of Dublin says: "The Bishops, as the responsible guardians of the religious interests of the Catholics of Ireland, have put for-the Catholics of Ireland, have put for-Have for the Catholic of Ireland, have put for-have for the Catholic of Ireland, have put for-Have for the Catholic of Ireland, hav ward a definite claim for equality as regards all the privileges and emolu-ments enjoyed by the Queen's colleges or by Trinity College. The object is the education of the should aim at a twofold object transformation of the should aim at a twofold object ence and history will, no deubt, interpeople. The means must be, as Burke tried to teach rulers in his day, by understanding and acknowledging people's ideas, circumstances, and

If Leo XIII. had penned only the majestic encyclical of which we publish the first part this work, this alone would serve to make his reign memor-able in the history of the Church. The first Pontiff's hand has lifted the great question of Christian unity above all petty, ephemeral controversy into the question of Christian unity above all petty, ephemeral controversy into the clear atmosphere of faith, history and reason. No Catholic who would have a ground for the faith the reason. No Canonic who would thin a ground for the faith that is in him can refuse to give this encyclical his Holy See their sagacity, faith and de-ity, if indeed ever, realized. earnest study ; no non Catholic who desires the realization of the unity of voted good will.

exposition of the true meaning and character of Christian unity. There adds that he has caeated true, and

there one which could be omitted with- ON THE DOME OF ST. PETER'S.

Almost a Panorama of the World way, Stretched Before the Beholder.

gives no adequate conception of Pope Leo's comprehensive treatment of his The strangest, most extravagant. great subject. His subject, indeed, it most incomprehensible, most disturb-ing sight of all is to be seen from the is in a special sense. Those who are in close relationship with the Holy Father declare that the thought of the upper gallery in the cupola looking down to the church below. Hanging in mid air, with nothing under one's reunion of Christendom is continually present with him, and we can well feet, one sees the church projected in perspective within a huge circle. It believe it after this last pronounce-

is as though one saw it upside down and inside out. Few men could bear It is to be feared that many outside the Church have approached the ques-tion with views either utterly vague or to stand there without that bit of iron railing between them and the hideous radically false. Theories were being entertained that the desired unity might be effected not by removing but make one doubt for a moment whether by overlooking the differences existwhat is really the floor below may not be in reality a ceiling above, and ing between religious bodies, or that some system of compromise might be some system of compromise might be reached by which non-Catholics would catholics drop certain others. The encyclical has dispelled all such delusive mirages. The unity which Christ enjoined and which the Catholic

The foundation of Trinity College was part of this policy of political and religious conversion which was tried for so long in Ireland by martial law, plantations, penal law, and coercion. purity, by an infallible Church, of which Peter and his successors are the mountains stretched out to south and infallible head. This unity admits of east, in perfect grace of restful out-line, shoulder to shoulder, like shadowy no compromise, "and the Church" in Leo's words, "founded on these prinwomen lying side by side and holding ciples and mindful of her office has hands. And the broken symmetry of streets lone nothing with greater zeal and and squares ranges below, cut by the endeavor than she has displayed in guarding the integrity of the faith." winding ribbon of the yellow Tiber to the right the low Aventine, with the What the effect of this encyclical will dark cypresses of the Protestant cemebe time alone can tell. But this much may be said without fear of contradictery beyond, and the Palestine, crested tion : All who are willing to follow the grace of God and the light of with trees and ruins; the Pincian or the left, with its high gardens, and the mass of foliage of the Villa Medici be reason will recognize that Pope Leo's hind it : the lofty tower of the Capitol words have shut off many misleading by paths and made the true road to in the midst of the city; and the sun clasping all to its heart of gold, the just and the unjust, the new and the nity more plainly visible.-N. Y Freeman's Journal. ers. old alike, past and present, youth, age and decay — generous as only the sun can be in this sordid and miserly world, where bread is but another THE ENCYCLICAL. The Freeman's Journal has infor-The Holy Father Explains Its Import mation from a trustworthy source that the Holy Father has given Cardinal

It is worth the effort of climbing so

AN INDIAN SISTERHOOD.

The Progressive Influence of Leo XIII. Has Wrought Good in Unexpected Quarters.

One of the most gratifying of Ameri-can tributes to Leo XIII. must be cou-

"The reverend prioress general and should aim at a twofold object — on the one hand, that dissidents should receive a stimulus and the light needful for unity, and on the other hand, that those who share such a blessing should esteem it more highla hand, that those who share such a blessing should esteem it more highly and betray increased zeal in their appreciation of it. We are just now ONE LORD, ONE FAITH, ONE appreciation of it. We are just now as to whether it were possible for in-about to carry out the design we formed dians of the first generation to step from by addressing an encyclical letter to all barbarism to the highest civilization, the bishops, and we are happy to be "For four centuries the Indians

stand and follow at once, with proper training, the Christian precepts and counsels. Missionaries did not underily, if indeed ever, realized.

" When the Indians were inform of the progressive policy of Leo XIII. an Indian girl, Sacred-White-Buffalo, the chief Sacred Virgin of the Dakota Confederation, born in the Dakota war camp, but educated in a convent school, felt there was at last some hope for her race and wished to found a congregation of Sisters to carry out the policy of the Holy Father. She ap-plied to Rev. Francis M. J. Craft of Fort Berthold, North Dakota, for assistance. With his aid she was en-abled to send her candidates to a con-vent school. After passing through a novitiate she made her religious pro-fession. In religion she took the name of Sister Catharine. In a war which broke out between

the Indians and the troops Father Craft was wounded, and, it was be-lieved, mortally, at the battle of Wounded Knee Creek. An attempt was then made to send the candidates back to the Indian camp, but fortun-ately Father Craft was enabled to leave the hospital and reach the convent in time to prevent it. Sister Catharine then came with her candidates

NO. 928.

tention to guesta gexperience and the public wants to be universative to the past proprietorship and public of the past original propriet-of the House, intly upon a loity cent view of the git on every side. From a height of ure and exhilarat-the lake diffuse a cess around, while and access to the need by means of a and access to the need by means of a infortable bathing ints, are provided ler the direct sup-

aser, Proprietor. NTED.

SCHOOL. ONE ssional certificate. Monday, 20th July. c.-Treas., Tweed,

R R. C. S. S. No. pable of teaching salary. Address, g, Ont. 926-3-w ANTED. MUST in French, but hat language, and Address A. Cad-on, Ont. 927 2

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his is really tha dged Dictionary, have learned di-e fact that this is n which about 40 hor's life were so It contains the 100,000 words, in-g, derivation and the regular stan-ut 300,000 square and is bound in

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LIC RECORD

hence the complex Ireland of to-day and the complexity of that Irish question whose infinite variety no age can wither, nor any custom stale.

Hence also the Trinity College of today, 85 per cent. of whose students are members of the Church of Ireland, that is, of the Anglican Church disestablished in 1871, which yet numbers only 15 per cent. of the population. Of the remainder of the students, 5 per cent. are Catholics and 5 per cent. are Presbyterians.

Trinity College is not unpopular in Ireland notwithstanding all the past. There is something pathetic in what seems not only a general respect in Ireland for Trinity College - not unnatural — but also a positive pride in its existence, and a pleasure in thinking of it as an Irish institution. Perhaps one may see in that sentiment not

only an expression of the sympathetic heart of the people, but also a sign of their desire to be allowed to take in terest in learning, and of their respect for what is not to be had for money and one may also see there one of the proofs that, stormy as the air seems to be in Ireland still, yet comparative calm might come before long, and sud denly, if Irishmen of various creeds and classes found within their own Ireland institutions to which their loyalty and patriotism might cling, and to

which their sentiments might bind them in common. And another proof of what has been said is indeed seen in the very manner of the proposals made by the Catholic hierarchy with regard to university education in Ireland. Every foreigner would agree that the present state of things is unsatisfactory. Trinity College is nominally open to all ; it is of course actively and distinctively Protestant, at least non Catholic. What Protestant would naturally send his ons to a college distinctively non-Protestant? What Irish Protestant would

The Catholic Bishops have proposed another college for Catholics within the University of Dublin, or the founding of a Catholic university.

name for blood, and a rood of growing at a Recent Consistory, corn means a pound of human flesh. The sun is the only good thing in His Holiness Leo XIII., speaking at

the sacred consistory on June 22, deliv nature that always gives itself to man for nothing but the mere trouble of ared the following allocution : sitting in the sunshine, and Rome Venerable Brothers-Our duty mov without sunlight is a very grim and

ing us to provide for vacant churches gloomy town to-day. and to fill up your college, we desire to premise some remarks respecting a high. Four hundred feet in the air, project of ours, which seems likely to be of no little importance in the interyou look down on what ruled half the ests of Christianity. Never was zeal wanting to mother church in recalling world by force for ages, and on what rules the other half to day by faith the greatest center of conquest and of and inviting those whom difference of

liscord and of religion which the world pinion or mental error had with dis has ever seen. A thousand volumes have been written about it by a thouastrous results drawn away from her hosom : and of late years, upon occasand wise men. A word will tell what it has been — the heart of the world. sions of which you are well aware, the Church has pursued the same object with increased earnestness. We can Hither was drawn the world's blood by now in some measure see pledges of the desired fruit, which nourish hope and stimulate to the achievement of the end in view, especially as among different peoples everywhere there are growing indications of no obscure kind which seem to show that men's minds are turning to her with good will and are ooking towards this See of Peter not blood of martyrs without end. It without a longing for the restoration

without a longing for the restoration howed and cooled in varying the at in al July 25. of the ancient connection. If, after the will of the just and the unjust, but and July 25. having before God given much there was always more to shed, and Unless thou do violence to thyself, thou thought to these matters, we have there were always more hands to shed will not overcome vice.—The Imitation.

America.

"The success of the sisters is due in part to their heroic perseverance under the severest hardships and trib-ulations, but chiefly to the enlightened policy of the Holy Father, which has reached even to the wild tribes of western America and has enabled the Indians to do at once what the Christian missionaries had been unable to do or had considered impossible during our centuries."

There is something almost miracuous in this wonderful fact, which reveals to the world that the progressive influence of Leo XIII. has wrought great good in such unexpected quart-

Cardinal Satolli Stays.

Satolli his choice of returning to Rome or remaining in America, and that His Eminence has elected to remain We feel justified in publishing the news, as our informant has been in variably accurate in the past, but we do so with all the reserve that must attach to its unofficial character. the universal wish were father to the fact, Cardinal Satolli would certainly remain many years longer in our midst. His personality has become so potent a factor in the life and polity of American Catholicism that his depart ure would cause a void, almost im possible to fill. Indeed, there are vast numbers outside the Church who have unconsciously come to regard him al all the roads that lead to Rome, and most as an American institution. He bence it was forced out again along the has made a successor's task at once mighty arteries of the Casars' roads to simple and difficult - simple by the be spilled in the Cæsars' battles to solution of many grave redden the world with the Roman difficult by that high standard he has name. Blood, blood and more blood- set for anybody who may succeed him that was the history of old Rome-the in his high office. His continued presblood of brothers, the blood of foes, the ence will be another proof of the love which he and his august master have flowed and ebbed in varying tide at for America. - N. Y. Freeman's Jour-



Ot ill health, despondengy and despsir, gives way to the sunshine of hope, happiness and health, upon taking Hood's Sarsaparilla, because it gives renewed life and vitality to the blood,

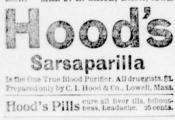


shanged sickness to health, gloom to sun shine. No pen can describe what I suf-I was deathly sick, had sick headsches every few days and those terrible tired, despondent feelings, with heart troubles so that I could not go up and

wonderfully,



over my heart and resting. In fact, it nost take my breath away. I suffered so I did not care to live, yet I had much to live for. There is no pleasure in life if deprived of health, for life becomes Hood's Sarsaparilla does far more than advertised. After taking one bottle, it is sufficient to recommend itself." MRS. J. E. SMITH, Beloit, Iowa.



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MARCELLA GRACE.

BY ROSA MULHOLLAND.

CHAPTER X. HOMEWARD.

Kilmartin had just returned from London, where he had gone to try to stir up a little interest among members of Parliament on the subject of the Purchase Clauses of the Land Act, which were in such a state that all sale was blocked, while some of his tenants were eager to buy what he would be as well pleased to sell. Finding even greater difficulty than he anticipated, he had returned sooner than he intended, and o had probably crossed in the channel his letters from home, which as yet had not followed him here. The result of this morning's reflections, suggested by the receipt of that anonym as lette which, contemptible as he held it, yet had left its sting behind it, as such things do, was that he made up his mind to run down into the country at once, see his mother, and arrange his affairs with a view to a possible surprise. In these days there was no knowing when a man might be lifted out of the midst of his affairs, at any amount of inconvenience to himself and others dependent on him, to be practically annihilated at a moment's otice, and for an indefinite length of He was ready to acknowledge time. that this might be all very well if the ndividual so lifted were a mischievous ndividual, but he did not think that he. Kilmartin, would, in the event of his being so pounced upon and done

away with, prove to be the right man in the right place. The next morning he took the train as far as the train would carry him westward in the direction in which he wanted to go, and about the middle of the summer day mounted on horseback. to travel the fifty miles which still

separated him from his little Connaught kingdom. Whoever knows Ireland well knows the beauty of the land through which he passed, while the sun traversed the the wide horizon from east to west over his head, taking the light from air. the lakes and giving it to the hills, stealing the colors from the mountain tops to spread them across the mcor and ever reversing the picture again as the breeze stirred and the clouds shifted. The beauty of this island of ours is the beauty of light and color in incessant change. The valley has walls dark and blue as sapphire, and is itself a reservoir of iridescent glory, but while we look the walls have be ome pure gold, and the hollow land between has mysteriously yawned. leepened, and been flooded with gloom The selfish mists that sit on the purple peaks and wind themselves about the grey crags, descend before we have time to determine their shapes to lie along the edge of the dark pool, and creep among the flickering reeds, and transform the wide brown lines of the monotonous bog into the paths of a shimmering supernatural dominion We have one moment a royal richness of ambers, purples, crimsons and golds of every variety of lustre all spread at

our feet like Aladdin's treasures, and the next we are swathed in a windingsheet of gruesome grey, and move through a world, poor, cold, windswep and rainbeaten. Even in the un-broken weather of a summer day our erial changes are so swift and ceaseless the land we move through seems alive and with motion : what was quite near is suddenly far away, and what was distant comes as rapidly smiling to wards us. So much of our landscap is water, lakes, rivers, bays, linker

THE CATHOLIC RECORD

expect to see some rarified creature, with a certain semblance to humanity, step out of the clefts in the rock, or from under the screen of the waving bracken, he had told himself that if Irish waste lands were all drained, and Irish rents were low, the delightful eldritch population of these lovely but famine-breeding wildernesses might arise and emigrate en masse to now weirder region, some spot of earth where mists still exhaled from wet mosses growing nothing but brilliant weeds, and their fumes still got into the vision-seeing brains of hungry and languishing humanity.

At the first sprinkling of corn, wind and oil, no doubt the fairies would mount their phookas and disappear, and though their landlord (for he ac counted himself such to those of the tribe who lived in his brackens, o under, or over his barren gray rocks would grieve for the elfin oxodus, y willingly would he unbar the gates of the morn that let those go forth who require no food but the dewdrops, to make way for the footstep of the sov and the reaper, for the hand tha would plant the potato where the nightshade had spread, and make two blades of grass to spring where only one had hitherto grown. But at pre ent the parting between landlord and elfin did not seem imminent, for as yet the landscape still reeked with water and the children of humanity were no fed.

Towards the end of his journey h passed through all the wonders of sun et, while threading one picturesqu valley after another, crossing gorge in the mountains, and skirting along glen here and open moorland there Like a guiltless soul through the or deal of fire he passed unscathed, amin flames that threatened to consume th green vales and melt the mountains to their base. First it was golden glory which fell from the heavens, blinding bright, and then amber became rose and rose became crimson red, till the fires behind the darkling mountains burned themselves out, and paler tints came out to cool the burning earth and

Just as the cooler amethystine glo began to sweeten the atmosphere, he rounded a shoulder of steep mountain and a scene of wild grandeur and beauty greeted his home-coming eyes There, on a little island, set low dark lake, rose the gables and chim neys of his mother's house. He could ee the smoke from the hearth wher presently he should sit, the boat lying till on the beach in which he bout to cross to the island dwelling From the further shore a huge mou ain rose, rugged in outline, and s darkly purple in hue as to seem alm plack, and against this looming back ground the whitened buildings on th ttle island twinkled. On the side o the lake by which he was approaching it, a range of hills, less stern than the nore distant ones, slanted to catch the remnant of sunset light, and as the two lines folded together in the distance beyond, the island appeared to be set in a triangular cul de sac of water and mountains. On one side, towards which the chief windows of the island house were placed, the protecting mountains swept apart, revealing a nagnificent stretch of distant country, moorland dyed every shade of tawny rown and gold, alternating with darker blots of bog and vivid streaks of green, and all shimmering in waves of light away to the uncertain borderland of cloud and mystery in which soared, with their beaked points, delicate crests, and long curved shoulders

her ground, till springing up the rocks he stood by her side. Then she smiled and held out her hand, and Bryan saw with a confused to incline me to desire the fashionable sense of having been oddly tricked by world to which these ladies would inhis imagination, that it was not his benefactress of the Liberties after all,

but poor Mrs. O'Kelly's interesting niece, who had so strangely made herself at home upon his island. You are surprised to see me here. Mr. Kilmartin-that is, if you remem ber me at all. We have met once be fore, at the Patrick's Ball.'

"I remember," said Kilmartin, thinking it would be strange if he did not, all things considered. His mind was still occupied with the resemblance between the girl beside him and the girl who had befriended him, and with the curious chance which a second time had brought the one before his while the other was in his eyes thoughts.

"I have lost my friend." continued Marcella, in a low voice, anxious to account at once for her presence ; "and Father Daly carried me off in a hurry, here, to Mrs Kilmartin, who was kind enough to take me in till Crane's Castle be ready to receive me. Your mother does not expect you this evening, sir, and it was by accident that I met you on the rock, having heard your music-Bryan perceived at once how natural

was the situation after all, and was surprised at nothing but the little word "sir" which had slipped out upon Marcella, in momentary forgetfulness of the drilling which poor Mrs. O Kelly had given her. He looked at her with increased interest, as for a moment she became more closely iden ified in his eyes with the Liberties girl. However, he laid the little pecu-liarity of speech to the account of her foreign rearing. Had not her aunt told him she had been educated abroad? He quite forgot now that Miss O'Kelly herself had contradicted that state

Marcella, keenly aware of her slip, urned aside her head to hide th blush which a sudden fear that she was betraying herself called to her face. She had a double reason for desiring to hide forever the fact that it was she who had sheltered this gentle nan from the pursuit of the police To her own desire to spare him a pos ible humiliation, and perhaps a sens of uneasiness at her possession of his secret, was now added the wish of her dead friend that the extreme lowliness f her antecedents might remain un known to all save Father Daly. The priest had simply said to Mrs. Kilmartin that the girl had lately lost her father, who had been in anything but prosperous circumstances. Through a feeling of delicacy Mrs. Kilmartin had, in condoling with her guest on her bereavement, forborne to speak in any way which would seem to call for more particular explanations : and Marcella oped the fact that she, now their friend and guest, and their future neighbor, had by accident come to know an unpleasant secret of Kilmar-tin's life it might forever remain in the obscurity in which circumstance had so far enabled her to bury it.

" Do I understand you to mean that Crane's Castle is for the future to be your home?" asked Bryan, having first expressed his pleasure at finding that his mother had been enjoying Miss)'Kelly's companionship in her lonely retreat "Yes. Does it not seem strange

It seems that I have simply stepped into Mrs. O'Kelly's place." "She has made you her beiress?"

persist in identifying yourself with main force by Lord Lucan's bailiff's us.

" I have not led such a life as ought troduce me. I simply know nothing about them, and Providence has sent me to you. I shall not step out of the path in which Father Daly has, whether fortunately or unfortunately set my feet. I believe you to be good know that you are kind, and I choose to belong to you if you will let whom

Shadows had fallen as they were speaking ; all the sunset flames were extinct, and in the solemn purple twilight a few quivering stars had sprung into keen life above the crown of the great mountain overhanging As Marcella, her face and the lake figure grown less distinct in the dusk. spoke the last words, a look of resolu tion straightened her curved lips and an expression crossed her smooth brows which again brought his protectress of the Liberties forcibly before Kilmartin, and her words, " if I had not believed you good I would not have acted as I have done," seemed repeated in his ear. It was the gathering shadows, he supposed, that gave her for the moment that mournful look which was happily not characteristic of the heiress of Distresna. He had not yet, he old himself, got quite accustomed to the fact of the existence of this strange resemblance, or he should not have started so visibly as now he did, caus ing Marcella to glance at him inquir-

ingly. "Nothing," he said. "Only you are so very like-another person whom I have known. I think I told you so the first and last time I met you.

"Yes," said Marcella, controlling her alarm. "Likenesses are curious things." She thought of how she must try to be as unlike her old self in manner and speech as possible, and invol-untarily withdrew her hand from her breast, where under he dress lav the

ring that Kilmartin had given her. And just then the little handmaid rom the house came running to tell Mr. Bryan that the mistress had recognized his bugle-call, and was waiting impatiently for his arrival in her room. TO BE CONTINUED.

A TALE OF TRAGEDY.

The Penalties of Dissension Set Forth by WIlliam O'Brien.

William O'Brien contributed a second interesting article on "The Penalties of Dissension" to the Dublin Freeman's Journal of recent date. In opening, he savs :

A couple of years ago, under the heading, "Undiscovered Connaught, I directed public attention to the shadowy grandeur of a gap in the mountains of Lower Murrisk, which re mained as destitute of road or bridge as the day when the Elizabethan so diery of Brown and Bingham first cursed it with a visit. Since that time, I am glad to say, the congested districts board have been induced to transform the rocky bridle path through the Dhuloch pass, with its occasional disappearances into a river, to re-ap-pear in a faint track scrambling down a precipice into a massive roadway, winding through native woods towards the gloaming lakes and right through the ranks of purple clothed mountain giants towards the breezy seas of Old Head. The noble proprietor who derives £20,000 a year from the territory through which the Dhuloch road runs did not, of course, contribute a stiver, nor so much as a "God bless it." the project, but the grand jury, which obeys his noble family's nod, has in its bounty graciously agreed to take bridged and metalled. Next year or the year after, no doubt, it will be the favorite tourist route from Leenane to • Of Clew Bay. Questionable as are the advantages of corrupting our virgin valleys with a flood of tourists such as make the English traveller the least beloved of mankind, tourists of a finer strain will find in the glens unlocked by the Dhuloch road materials of more absorbing human interest even than the mystic shadows on the lakes or the olemn statuary of the shapely peaks of Muilrea and Bengorm and Glencullin. The heads of the noble houses of Brown Bingham might well have conspired to bar the inquisite stranger out of this mountain labyrinth, for within its Titanic walls was enacted within the memory of men whose lips have told me the tale of a tragedy such as, if it

from burying his son there lest the dispossessed tenant should attempt to set up any shadow of a title to evicted lands through a grave at Let-

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terass. Scenes of this kind are but incidents in the widespread and cold-blooded conspiracy which the Irish landlords and English subordinates formed after the great famine to extirpate the remnants of the small farmer population

HUNGER AND THE FAMINE FEVER had spared, and to replace them with a handful of wealthy and God-fearing Scotch colonists. I have lately dis-covered the genesis of the great clear-ances of 1850 54 in the West, set out with the utmost candor in a book pub lished by the Scottish agriculturist Mr. Caird of Baldoon, who was sent over by Sir Robert Peel in 1850, to prospect as to the advantages of the West " as a field of investment " for Scotch farmers (to use the brutally frank title of the book) in pursuan of a "plantation scheme in which that eminent statesman, following or preceding so many of his countrymen from the days of Raleigh to the days of Oliver Cromwell, and from the days of Cromwell to the days of T. W. Russell, found salvation for the woes of Ireland. Mr. Caird's mission was apparently to ascertain whether the Mr. Caird's mission was terms offered by the Irish landlords as the price of ridding them of the incon venient aboriginal population were such as ought to tempt his own law abiding but canny fellow countrymen In a word, he was the Caleb dispatched for the purpose of spying out the milk and honey of the promised land. "His

Excellency the Lord Lieutenant, ever watchfal for the good of the people over whom he has been called to pre side, was considerately pleased to countenance the author's ject and secure for him many facilities.' In short, he was shown around from the house of one landlord desirous of exterminating his native tenantry to another, and questioned them shrewdly as to the terms they were prepared to bid for enterprising Scotchmen to take the "consolidated" farms off their hands. Mr. Caird relates his experi ences with much honesty, and apparently with many acute suspici the worthlessness of his landlord hosts and of the amount of human suffering involved in their pitiless schemes of consolidation.

After reviewing at some length Mr. Caird's exposures of landlordism, Mr. O'Brien shows that

BUT FOR DISSENSION among the people of Ireland the cruel yrants might have been checkmated. He concludes his interesting article as follows:

The Scotch planter who grasped at the rural paralise which Lord Sligo so kindly pointed out to Mr. Caird among the noble hills around Dhuloch did not thrive, for all his flocks and herds. Last year or the year before he left the country altogether. Sir Robert Peel's plantation scheme ended in a sauve qui peut, and the land was there idle-48,000 acres of it-a standing warning against the big grazier system, and an irresistible invitation to the congested districts board to parcel it out among the congested villag ers who were on all sides looking down on it with hope from their huts in the remote hills. As soon as the farm fell vacant I urged publicly that an unrivalled opportunity had arisen for finding cosy farms for hundreds of families who were the very types of the evil the congested districts board obtained their £42,000 a year to remedy. I believe the board did sincerely and strenuously try what could be done to acquire these 48,000 acres for the congested population. One of the landlords to be dealt with, the present Lord Lucan-who has shown some signs of a progressive spirit—had already divided up an evicted grazing tract near Castlebar among the small tenants, at the instance of Father Lyons, P. P. ; and another grass farm at Ouchty, among the Drummin mountains, at the instance of the late Rev. Bernard Mc-Dermott and myself. The pecuniary results to the landlord have been, I think, more cheering than his Lordship's dealings with the Scotch planters. He might have been induced to go further. But more fatal than any stiffneckedness in the rent office was a VULTUROUS SWOOP OF LANDGRABBERS upon the vacant lands, and, humiliating to say, among them men vaunting and trumpeting their own nationality stood alone, would make Irish landin shining contrast with the poor Whiggery of those who, in their antiquated way, supposed nationality to consist not with exciting the enthusiasm of the rent office and enjoying popularity with the baliffs. But the shame rests upon all sections, and ought to burn into all our hearts. Nobody supposes that it can cause anything but a pang to decent Parnellites to think that, their own purposes, and as a result of their own calculations, it is towards the disciples of Redmondism that the sinister favor of the landlords and their dependents leans. The fact is, at all events, incontestable. Given a vigorous and united popular organization, it is as certain as anything human can be that these 48,000 acres would have lain untenanted until they were partitioned among the congested villagers. But grabber and landlord know that the people's forces are at sixes and sevens, that the man who strives in any practical way to hold up the old flag against the enemies of Ireland is sure of encountering fiercer abuse, calumny and misrepresentation from his brother Nationalists than either the landlord who grinds or the gombeen man who alization no man can now commit a

AUGUST

not reckon upor defend him in th ism, as well a ticles and over t a deep disgrad country is not to the fact and its set forth in thei HOPES OF THE the intentions o board, are foiled is once more ton has been swallo who are neithe lacklands-not whose acres are hundred, if not by successful g ing amassed we the poorest clas wealth agains bid up to famin land that falls reaction agains tem is thus beir by the uprise o ed men. And force of local pu them, for thei always deeply either go, on which is invest be overwhelme immediate disc ness. But the go deeper and opinion in the core. At any would declare that would pro and the gomb

THE ROO is that local o struck dumb b mentary conf high places of en and enrage which give the ic throughout to pooh pooh of the people's backing and desperate task fend a square sides, and from of things does loves our Irish conscience it i pitch of nation us to the dan; drifting. Ip no section in p is common to be the remedy tion is to rede engine of th being the jest pleasure hour his bailiff's ric

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together by wet vernal vegetation, and so constantly does every cup of a moss girdled lakelet, rag of a pool with its

torn fringes, and strip of a widening and narrowing stream, snatch at the clouds above it and hold a piece of the blue sky forever in its breast, that half our earth is literally heaven, and we often seem to walk through a sort of mid-air region, with moonrise and sun set, not only over our heads, but unde our feet. No wonder, if in a country so over

ridden by freakish mists and deceiving waters, so eternally the highway fo processional splendors of shifting colors, so hopelessly the grim sport of funereal clouds and shadows, we encounter at every turn wraiths and fairies, ghosts and elves, that peer at us out of the lakes and the caves, and come down to us from the hollow places of the moun

Natural enough if we see them sitting on the edge of the pool when the blue shadows of dusk are beginning to turn brown, or hear their bells ringing for evening as the sun goes down in fire behind the thorn trees, or meet them veiled and pensive, gliding across the lapwing's track on the dun moor, or descry the spears of their lances glinting under the moon at the back of the riverside thicket.

Small blame to us, if we suspect them of creeping through the keyholes to sit on our hearths while we are asleep, or waken early to hear the horns of the elfin hunt blowing, echoing thinly over the dawn empurpled crests of the hills Bryan Kilmartin loved every huge boulder that hung out of the mountain over the path he travelled, every dia mond like splash of water that blinked at him as he passed by bog and over moor, every forlorn tree that seemed to mourn a defunct forest at some desolate angle of the high road. The whole company of elves and fairies are as well known and as dear to him as the flaglilies in the river, the fluttering pennons of the reeds, and the grotesque shapes of the bog wood just unearthed

out of the reeking peat-moss. Sometimes as he had poked about in the gloaming at home, while the plover

ountains which are known as th Pins or Bens of Connemara.

He threw his horse's bridle over ost of the little gate that guarded the path leading down to the water, and, springing into the boat, laid hold of the oars. A bugle laid in the stern, and picking it up he blew a blast that went ringing across the lake and came back in a shower of echoes rippling, ike musical laughter, round the mar gins of the lake.

A few minutes' pulling with the oars prought him near the shore of the is and, where he saw a figure standing watching his approach, whose outlines puzzled and surprised him. This was not the tiny form of his invalid mother, who rarely crept from her couch and could not have come so far from it without help, even to answer her son's bugle call by meeting him at the land-

ing place ; neither had it the extensive and elderly proportions of the faithful housekeeper who had followed her mis tress in her reverses of fortune to this lonely retreat ; nor was it as slight and childlike as the little assistant handmaid who made the third female inhabitant of the island. And yet the figure was familiar to Bryan. With extreme astonishment he gazed at it from a distance of about twenty yards, and it seemed to him that he was look-

ing on the girl who had been so much in his thoughts the day before, whom he had been seeking in Weaver's square, and who had disappeared with his secret in keeping, had left Dublin, and "goue to her friends." There were the very outlines of her figure, with its dark draperies, and that was the attitude in which he remembered her, alert and eager, the head thrown a little backward, the arms hanging by her sides with unconscious grace. As he stared at her she turned slightly, as if she would go away, and, doing so, looked exactly as when she had gone before him leading him to the closet. Involuntarily he signed to her to re-main, and asking himself by what ex-traordinary chance he found her here, and what fortune to himself her pres ence portended, he with a few strokes

And I already feel the burden of the responsibility. Father Daly has assured me that you will help me with my people

Kilmartin looked grave.

"I am not sure that it was fair to you, under the circumstances, to bring you to us," he said presently. you to us, he said presently. "Of course Father Daly acted for the best, from his point of view. But there are many sides to the question. My mother and I have struck out a peculiar line of conduct for ourselves in these troubled times, and have thereby

ncurred the censure of our own class. Whether we have done much good by our efforts to get on what we have considered the right track remains to be proved by time. Meanwhile we live, as you see, remote from the world and in a very simple way. And I question very much if one so-so fitted to mingle in society as you are ought to have your lot thrown in with ours, while yet you are in perfect ignorance of the possible consequences to yourself of such an accident.

"You mean that Miss Julia O'Flaherty will not care to make an intimate friend of me. She has been here, and, down on the rocks yonder, gave me a very solemn warning. I shall not very solemn warning. I shall not grieve much about Miss Julia O'Fla-

herty." "There are others of a much better order whose acquaintanceship you might not like to forfeit, and who would naturally feel interested in the heiress of Distresna.

" Lady Villiers Blake, and Mrs. De Lacy Ffrench, for instance. Your mother has described to me all the advantages which would result to me from their sympathy and patronage. They have not taken me into their homes, however, when I was friendless and homeless, and with the friends who have done so I will choose to remain." "They have not had the opportun-

ity. They are motherly women with daughters. of their own, and their countenance would be desirable for you out in the world, even if you think you can get on without it here. My mother is incapacitated both physically

lordism A WORD OF HISSING

as long as human pity lives in gentle breasts. At the head of the Dhuloch Pass, not far from the schoolhouse at Craiganbaun, the tourist will find the rude mountain cemetery of Closhkeim. Amidst its rocks, without cross or in scribed stone, are buried practically the whole population of the glen, who assembled there for relief works in the time of "the great famishing," and sank down starved and frozen to death one night in a snow storm. Among them all, when the government officials proceeded next morning to count the dead, there was found alive but one infant, the thought of whose dead mother was to fold it up so under her breast that the little creature outlived the blasts that slew strong men by the hundred. The famine pits of Closh-keim are a sorry sight, but there is a still sadder, nearer to Leenane, in the disusde cenetery of Letterass, over which the bullocks graze ; for in this cemetery there has not been an interment for forty years past. Those whose fathers sleep there disappeared the gloaming at home, while the plover of the oars pushed home the boat be-wailed, and the bat flapped across his tween the rocks under her feet. eyes, and it seemed quite rational to Marcella obeyed his signal and held

own hearts t of divine gra ence with wh surest and m devotion to t thirteenth co garet of Cort the ways of came a mode livered here contemplatio Saviour, tha pable and re thought, she sublime con Heart of He such love c and O, dept scension of opens to Hi side; and ian relates, able sweetr lived but fo in the Hear In subseque vealed itsel mined still, specially co ive life, an the busy tu of penance

The people merit. That the largest medicine me Sarsaparilla cures. It is Its superior merit wins.

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d Lucan's bailiff's son there lest the should attempt to of a title to h a grave at Let.

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FAMINE FEVER replace them with y and God-fearing I have lately disof the great clear the West, set out dor in a book pubtish agriculturist oon, who was sent t Peel in 1850. advantages of the of investment " for use the brutally book) in pursuan scheme in which sman, following or of his countrymen aleigh to the days and from the days lays of T. W. Rus n for the woes of ird's mission was rtain whether the e Irish landlords as them of the incon population were npt his own law ellow countrymen he Caleb dispatched pying out the mill aised land. d Lieutenant, ever good of the people been called to pre erately pleased to thor's ject and t ny facilities. In around from the rd desirous of extive tenantry to anned them shrewdly were prepared to Scotchmen to take farms off their relates his experi nonesty, and appar acute suspicions f his landlord hosts

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DISSENSION of Ireland the cruel e been checkmated. nteresting article as

ter who grasped at which Lord Sligo out to Mr. Caird ills around Dhuloch all his flocks and or the year before altogether. ation scheme ended and the land was acres of it-a stand nst the big grazier resistible invitation stricts board to parhe congested villag all sides looking hope from their remote hills. As fell vacant I urged nrivalled opportun finding cosy farms milies who were the evil the congested tained their £42,000 I believe the board trenuously try what acquire these 48,000 ngested population. ds to be dealt with Lucan-who has s of a progressive ly divided up an ract near Castlebar tenants, at the in-Lyons, P. P.; and a at Ouchty, among untains, at the in Rev. Bernard Mc-The pecuniary idlord have been. I ing than his Lord a the Scotch planters. been induced to go re fatal than any the rent office was a OF LANDGRABBERS nds, and, humiliat them men vaunting eir own nationality with the poor Whigin their antiquated tionality to consist the enthusiasm of enjoying popularity But the shame rests and ought to burn Nobody supposes nything but a pang es to think that, for s, and as a result of tions, it is towards edmondism that the e landlords and their The fact is, at all ole. Given a vigorpular organization, nything human can acres would have ntil they were parti-congested villagers. ndlord know that the at sixes and sevens, strives in any pracd up the old flag es of Ireland is sure rcer abuse, calumny tion from his brother either the landlord gombeen man who the general demorcan now commit a so base that he can

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ed men.

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not reckon upon some little faction to OUR ATTIFUDE TOWARDS PRC-

defend him in the forum of high patriotism, as well as in landlord conven Before the Liverpool Diocesan Cathoticles and over the bailiffs' cups. It is

Coupe, S. J., professor of philosophy at Stonyhurst College, read a paper on "The Attitude of Catholics Towards Church People." Father Coupe in this paper considered what may be the best a deep disgrace to us all, but if the country is not to fall to deeper depths the fact and its results have got to be set forth in their deformity. The HOPES OF THE LANDLESS VILLAGERS the intentions of the congested district board, are foiled. The Houston ranche is once more torn from the people. It has been swallowed up by new tenants private capacity, as individuals, or demonstrate, as can so easily be done, even, perhaps, as local units toward that an infallible Church without an the Church of England and her mem- infallible mouthplece is a mere figment who are neither genuine farmers nor lacklands-not only by big graziers whose acres are already counted by the bers. So well may what the learned of the mind without objective existpriest had to say apply to the relationhundred, if not by the thousand-but ship between Catholics and Protestants by successful gombeen men, who, havin other lands than England, and paring amassed wealth by the custom of the poorest class of farmers, turn that proper here to give some attention to wealth against their customers, and valuable advice. Father Coupe bid up to famine prices every scrap of had in mind the members of the Anland that falls into the market. The glican Church, but his rules are for this reason none the less applicable to reaction against the big grazing sys tem is thus being steadily counteracted the conduct of Catholics towards all by the uprise of gombeen men as land. classes of Protestants. And there is no longer any

TESTANTS.

To attain the rapprochement of Angliforce of local public opinion to restrain them, for their customers are almost always deeply in their debt, and must cans and Catholics Father Coupe re-commends, first of all, true courtesy of either go⁴ on adding to the wealth which is invested in land-grabbing or nanner and real sympathy with those churchmen Catholics have to deal with be overwhelmed with a demand for th This we shall do the more readily, immediate discharge of their indebted-ness. But the penalties of dissension he says, "if we convince ourselves of their real sincerity. Some of the go deeper and wider still. Popular estrangement in past years has been opinion in the mass is still sound to the caused by a disposition on the part of some Catholics to regard, and even to At any great national signal it denounce, Anglicans-at any rate, the would declare itself in tones of thunde that would promptly bring the grabber more advanced Anglicans-as in bad faith. It is no doubt hard for us who and the gombeen men cringing back have been born and bred in the faith to the popular platform instead of to to realize the state of mind of thought-

ans.

dogmatic

agreement. "Press them," he s "even on the divinity of Christ-

ful and good men who for long years THE ROOT OF THE TROUBLE can tolerate and accept the inconsisten is that local opinion is puzzled and ies and contradictions of Anglicanism. struck dumb by newspaper and parlia-But the very obvious fact that so many mentary conflicts far away in the high places of the nation, which sickat such sacrifice of earthly interest and of worldly ties have renounced en and enrage the rank and file, and Protestantism for the Catholic Church which give the cue for every selfish cynshould suffice to prove that a true ic throughout the country who desires spirit of earnestness and sincerity to pooh pooh organization and to leav animates the Anglican body as a the people's representatives without whole.' backing and without funds in their

"Again," he continues, "another desperate task of endeavoring to de thing to remember is that though the Apostle bids us be 'instant in season fend a square broken on two differen sides, and from within. If such a state and out of season,' yet even he would of things does not set every man who agree with that behest of our Lord, loves our Irish cause searching his ow Be ye prudent as serpents.' Avoid conscience it is hard to imagine wha the attitude of the controversial por pitch of national disaster will arouse cupine, whose quills at the slightest us to the dangers into which we are drifting. I preach at no person and provocation are ever ready to stiffen for battle. Opportunities will come in no section in particular. The disgrace is common to us all. So will have to abundance if we bide our time. And when an opening is given by those we be the remedy, if the national conven want to persuade the help offered will be all the more effectual as meeting a tion is to redeem the once irresistibl engine of the people's power from being the jest of the despotic landlord's elt need without obstrusion. Moreover, in helping others we shall be pleasure hours and the butt even of perfecting ourselves. For to be ready with telling answers to difficulties pro

posed, we must needs have a sound Devotion to the Sacred Heart. and clear understanding of the Faith

To do well the work proposed we must have such a grasp of the principles of our religion as will enable us to The devotion to the Sacred Heart of pathy and tact to see that devotion to our Lord Jesus Christ is of far greater Christ is the very heart of the Catholic antiquity among the faithful than the religion, a devotion that finds its give prompt and clear solutions of objections raised, not only against olemn feast instituted in its honor noblest expression in that memorial of Although we had no particular canon ove, the Blessed Sacrament which the distinctive articles of the Catholic faith, but also against those which no rule formally prescribing this holy and pious practice, it is not the less they so completely misunderstand." The effect of such a line of action a Anglicans hold in common with ourcertain that from the very birth of Father Coupe prescribes would be, if selves. The defence of our commo Christianity, this devotion was, as it not to make conversions, at least t Christianity will often win us gratitude remove a great deal of the prejudice were, engraven on the hearts of many from those less trained in dialectics against Catholics that exists among holy men and women, who, in conse quence of the faithfulness and zeal than ourselves, and often will make an rotestants. The ignorance of Catho opening for friendly discussion, first lic teaching is what is responsible for which they manifested in the service of points of agreement, and afterwards of their Redeemer, were in return enthe most of this prejudice. If Catholic of points of difference. To display a familiarity with hostile arguments, and with solutions of difficulties urged lightened by Him with some of the follow Father Coupe's excellent sug effulgent beams of His divine light. gestions their Protestant friends will in And so the dogma of the Immaculate time learn of the beauties of the Catho by the unbelievers against doctrines Conception was firmly believed by lic religion. Then they will realize every pious Christian long before i on which Catholics and Anglicana now unjust to Catholics they have been. agree, will predispose them to believe was proposed by the Church as a mat If they do not decide to become Catho that we deserve a hearing also on points on which Catholics and Angliter of faith. So was the devotion to the Sacred Heart approved of and recommended by the most skilful masters cans differ. It will perhaps be object-of a spiritual life long anterior to its ed that the self-education here proposed -Catholic News. is no easy work. I do not, however, being made the object of a special feast. We need but consult the annals think that the task set is too hard. Cardinal Satolli's Successor. The difficulties urged against the of the Church in order to be convinced Mgr. Diomede Falconio, who is Church are as ancient as the hills that in every age there were persons remarkable both for sanctity and eru-dition, who, identifying themselves spoken of as likely to succeed Mgr. They are but old enemies clad in new Satolli as Papal Delegate to the United disguise. Of the attacks of infidels on Christianity and of outsiders on Catho-States, is an Italian by birth. He is with the cross of Jesus Christ, that an American citizen by virtue of nat licity the proverb is conspicuously true mystery of divine love, opened their own hearts to those celestial impulses uralization. He is a fluent master of the English language, and, as Father that 'nothing is new under the sun. One of the simplest and most effect of divine grace, a faithful correspond-Anacletus of the Franciscan Monastery ence with which is deemed one of the in Thompson street, New York, proudly ive means at the disposal of Catholic avers, "an American to the back surest and most distinctive marks of a to attain the end aimed at is, in Father devotion to the Heart of Jesus. In the Coupe's opinion, the lending of books one thirteenth century we behold St. Marto Anglican friends. It is a very good garet of Cortona, who, converted from the ways of sin to a life of grace, bepoint he makes when he says a book been confined to New York city. speaks without passion. Unlike the came a model to all penitents, and de living voice, it does not stir up contro-versial bile. A man as a reader will livered herself over so much to the contemplation of the wounds of Our often weigh, with calmness, an argu-ment which as a speaker he would Saviour, that sacred asylum of all cul pable and repentant souls, that, lost in have listened to only to refute. "Earnestly, then," goes on Father thought, she one day advanced to the Coupe, "would I recommend to those sublime contemplation of the sorrowing who are zealous for the conversion of Heart of Her Jesus : it was enough. such love called for a high reward, England the formation of private little then became a teacher in his alma and O, depth of the mercy and condelending libraries of their own. mater. would not require a great expenditure scension of God !- her Divine Master opens to His servant the wound in His either of time or of money. I need hardly say that the owner of the library would have to exercise considerable discretion in the loaning side ; and thenceforth, as her histor. ian relates, intoxicated with the ineffable sweetnesses of divine love, she out of books. What is good for one is ment to a rank surpassed only by that lived but for her God, she reposed but in the Heart of her amiable Saviour. not necessarily good for all, but if we In subsequent ages this devotion rebear in mind the widely different grades of opinion in the Anglican comvealed itself in a manner more deter munity we shall not make the mistake mined still, particularly among person of offering to the Ritualist books suited only for the Low Church-man, or of lending to the Broad This is no specially consecrated to a contemplative life, and dwelling far away from the busy tumult of the world, in works man, or of tending to the broad Churchman works based on prin-ciples which only Catholics and High Churchmen admit. This much however in general, it seems safe to works and the probability of the purple. of penance and compunction of spirit. Sure to Win. The people recognize and appreciate real merit. That is why Hood's Sarsaprilla has the largest sales in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures-absolutely, permanently cures. It is the One True Blood Purifier. Its superior merit is an established fact, and merit wins. say, that good biographers of Catholic saints and holy men are suitable for all shades of opinion, and such lives often do more good than controversial writings, because they set before the mind New York. a high and noble ideal of Christian life not to be realized without the help HOODS PILLS are easy to take, easy to perate. Cure indigestion, headache. HOODS FILLS are easy to take, easy to operate. Cure indigestion, headache. Worms cause feverishness, moaning and restlessness during sleep. 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MIVART ON MANNING. In dealing with the more advanced Anglicans Father Coupe holds that a common ground of discussion is to be The Convert-Scientist on the Convertfound in the Church and her author-

The noted Catholic scientist, Profes sor St. George Mivart, who is himself a convert, writes interestingly in a re cent article of the religious evolution of a fellow-convert, Cardinal Manning. Professor Mivart in opening gives a graphic picture of the state of Catholle attitude for Catholics to adopt in their indicate its failure in practice ; and to ity in England before 1851. He

When the Oxford Tractarian move ment was approaching its climax, when we ourselves fell under its influence, either in the heavens above or in in 1844), the religious and politience the earth beneath. The subject of Papal infallibility is, I believe, the scribed as follows : The Established ticularly in our own country, that it is hinge of the whole controversy with Anglican Church, in spite of having High Anglicaus, for if we demonstrate thac root doctrine, everything else and influence since the Reform Bill of follows as a matter of course. Hence I 1832, maintained its social predomin should warmly advocate frequent serance, although its spiritual activity nons and lectures on Papal infallibilwas small indeed compared with that ity ; and I am persuaded that careful which it now makes manifest. Its proofs of this dogma from holy scripessentially Protestant character was ture, careful expositions of the five glorified in by the overwhelming majority of its ministers, and ritualistic great texts, would be both interesting o Catholics and convincing to Angliimitations of Roman Catholic worship were almost unknown. There was no giving of "retreats," and Arglican convents, brotherhoods and confrater-By this means not only can the Catholic preacher or lecturer prove the nuch misunderstood dogma of the ope's Inerrancy to be the plain denities were as yet non-existent. The laration of the inspired writings contrast in those days between Catholic which Protestants, to their credit, so and Protestant worship was very nuch value, but he can also clearly marked, not only as as regards ritual, lemonstrate that without Papal infalli but also with respect to the devout de bility the very inspiration of holy scripture is incapable of proof." With the Evangelical section of meanor of Catholic congregations com pared with those of the Establishment

Anglican worship was orderly and de corous, but a stranger who wandered Anglicanism, Father Coupe admits, it is harder to find a common ground of into a Catholic chapel during Mass was " Press them." he says. sure to be struck by the far more evi dent sense of the Divine presence shown by the Catholic laity. he two-fold nature under one divine Personality-I am afraid they would English Catholics then consisted of a

e proved unorthodox. Nevertheless lowever incoherent their theology or certain number of distinguished famil ies, a scanty sprinkling of professional this head may be, they are undoubted-ly-all honor to them for it!-animated men and tradesmen and a number of farmers and laborers, certain small districts in the north of England havwith a real personal devotion to our Blessed Lord. Here, then, we are in ing remained uninterruptedly Catho-lic. There was no great mass of poor, ouch with them. Here we can fight THE IRISH INFLUX

under the same banner, shoulder t shoulder to repel the hideous blasphem being yet incipient. Although eman cipated since 1829, the members of the Catholic aristocracy mostly led retired lives and had little social and hardly ies against Christ, uttered by Renan and his school, and popularized in ngland by such writers as George Barlow, whose lately published trag any political influence. Anti-Catholic edy, 'Jesus of Nazareth,' is a disgrace prejudice was still rampant throughout to the man who wrote, and to the Boxburghe Press, that published the land, and "Papists " were ex cluded by tests from the degrees of it. When nearly all hold on logmatic faith has been let go, Protestantism has clung to this both the universities. But though "Popery" was detested, individual Catholics were highly respected as not only very devout, but also as scrupul-ously exemplary in all their relations earnest love of Jesus Christ, and this it s which has saved the Christian people of England from that fearful lapse into of life. This feeling had for a long time been more or less common. The such infidelity and wickedness as stamps continental Protestantism clergy were not numerous-only six The love of the Lord Jesus is, then, a hundred and eighty in all England theme which finds a ready echo in the and Wales-but not a few of them were highly distinguished for learning; such, e. g., were Dr. Lingard, the historian; Dr. G. Oliver, of Exe-ter; Dr. Rock, the author of "Hierurhearts of Evangelicals, and thus it rests with us to lead them on with sym ' and Dr. Tierney, who wrote gia, The History of Arundel.

Catholicity in England has been greatly aided and advanced by means of the numerous priests and prelates man, a recluse and a deep student, who there met with most cordial hos-pitality when exiled by the French revolution. Their spirit was, of course, more or less Gallican, and what was afterwards known as "Ultranontanism " was almost non-existent mong them. A strong disposition also prevailed among English Cathoics to conciliate opponents by not obruding sentiments or practices which night give offence. Thus some trace the influence of the former penal laws still remained. In those ics themselves, they will surely regard us differently after learning the truth a Catholic place of worship could have

no existence in London, save as the

which has since attained such world

wide results. But the end was not, for to abandon dearly loved friends and relatives and cause them bitter pain, to cut him self off from all the cherished memor ies of his seventeen years at Lavington, was a step not to be taken without extreme circumspection. Moreover, Manning was tormented, as already said, by the fear that he might be under the sway of a powerful delusion; and, with his beloved friend, Mr. Hope, he went over and over again the arguments which seemed so strongly direct him to Rome. His health suffered from the strain, and we are told by one who knew him with ex-treme intimacy, Dr. Gasquet, that it was at this time "he acquired the nervous twitching of the face which he ever afterwards lost.

Manning tells us in an autobiographical note about his last act of worship in the Church of England : "It was in that little chapel off the Buckingham Palace road. I was kneeling by the side of Mr. Gladstone. Just before the communion service commenced I said to him, 'I can no longer take the communion in the Church of England. I rose up and laying my hand on Mr Gladstone's shoulder said, 'Come.' It was the parting of the way. Mr Gladstone remained and I went my wav

At last his conscience was convinced that submission was an imperative duty. On April 6, 1851, he went with

his friend Hope TO THE JESUITS' HOUSE

in Hill street and both were received by Father Brownhill, with whose admirable qualities as a director w had ourselves been acquainted for eight years. From that moment the doubts which had assailed the late Archdeacon Manning, and which lasted "till the opening of Father Brownhill's door, ceased forever and no shadow remained - a change so wonderful that all he could say of it in after years was: 'One thing I knowthat whereas I was blind, now I see." The excitement created by his converion was profound and widespread, and

there was, of course, much wonder as well as indignation. Mr. Gladstone protested to a friend with his wonted energy. "On hearing of Manning's secession from the English Church," he said, "I felt as if he had murdered

my mother by mistake." In a week after his reception Car-dinal Wiseman gave Manning the tonsure, and on June 14 ordained him priest. Two days later he said his first User at the Leonite' alwach in Farm Mass at the Jesuits' church in Farm street, when the Fathers assigned him the use of a confessional, and a stream of conversions forthwith, began, which continued almost to his last day. By study at the Academia dei Nobili Ecclesiastici, and he carefully attended

amidst those much his juniors the lec tures of the Roman College. In treating of Cardinal Manning's movement previous to his conversion Professor Mivart gives a striking per picture of the great churchman. writes : Manning was not, like New-

with eyes wide open to the intellectua difficults which were leading many to unbelief. He was ESSENTIALLY A POLITICIAN, in the best sense of the word, dogmatic in assertion, but extremely active mongst men of all parties, endeavor ing to organize a movement which should gradually dominate the whole Anglican Church. It was natural, therefore, that he should desire to show the world that it need not fear from him any treachery to a Church which

he loved and in which he still sincere ly believed. Thus, although up to



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chapel of some foreign ambassador,

in to some Catholics. Whereas now But Mgr. Falconio's record has not He

came to America in 1865 to enter the College of Bonaventura, at Allegheny, Cattaraugus , County, N. Y. He wa then a youth of twenty-four, and had already attended a seminary in his native province in Italy. Upon the completion of his studies at Allegheny he was ordained as a priest by the then Bishop Timon of Buffalo. He After a few months the young priest was sent to the diocese of Havre de

Grace, in Newfoundland, where he was speedily elevated to the rank of Vicar-General of the diccese. Such advance of Bishop called speedy attention to the executive abilities of the young man. It occasioned little surprise when he was drafted by his order to Italy and by the Pope created Bishop of Accrenza

This is no merely titular See, such Early in 1885 Archbishop Falconic came to New York and undertook the humble and laborious work of his order among the Italians of the west side,

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and at the time we speak of (1844) the best-known chapels were still conscated with foreign embassies. The very first statue of the Blessed Virgin in any London chapel had been set up only a few years before, and many ob tions were urged against its erecn, which caused not a little trepida

Anglican ministers delight in calling their communion service "Mass," so odious that term then been for centur es in Eugland that Catholics, espec ially in Lancashire, often spoke of the real Mass as "morning prayers," and Vespers" as "afternoon prayers. England possessed no Catholic hier chy, but was divided into eight ricariates apostolic. The vicar-apos lic of the London vicariate was Dr. Griffiths, while the central vicariate was presided over by Dr. Walsh, to whom had recently been assigned (as coadjutor bishop) Dr. Nicholas Wise-man, afterwards the celebrated Cardinal of that name. The Catholic world in England was then a world apart Conversions were extremely rare, and most persons the idea of becoming a atholic would have appeared as ab surd and impossible as suddenly to en-ter into the middle of next week with-

ut passing through the interval. At the period we have made our tarting point Henry Edward Manning as living, happily married, as rector Lavington and thirty six years old,

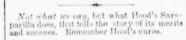
aving been borne in 1807. Professor Mivart then traces Man-He ing's steps towards conversion hen continues as follows : One of the works which appears to have done most in

LEARING AWAY MANNING'S DIFFICULT-

as to the claims of the Catholic Church was that wonderful and masterly book of Newman, "The Development of Christian Doctrine." In our opinion it far outshines and exceeds in solid mented by the other works. It is interas to the claims of the Catholic Church was that wonderful and masterly book of Newman, "The Development of Christian Doctrine." In our opinion if far outshines and exceeds in solid merit all his other works. It is inter-esting to note that it was an ecclesias-tic—and such an ecclesiastic—who thus first propounded a theory of evolution with the state that I doubted the power of any remedy to do me any good."

1843 his relations with Newman be came more intimate, he felt bound to do his best to prevent the great move ment he was organizing from being ruined through the rapidly increasing censure to which "Tract 90" ha had given rise, and to make some striking manifestations of his divergence from Rome. Then it was that on Nov. 5 he preached in St. Mary's, Oxford, his Rome. lebrated sermon on the Gunpowder Plot, after which Newman refused to ee him when he called at Littlemcre. He then continued to devote himself to andeavoring to procure autonomy and independence of state control for the Anglican Church. As Mr. Purcell says: "The archdeacon of Chichester. in constant communication or contact with leading men in Church and State

and letters, made, wherever he went, his influence felt." It could not be otherwise. A man of such wonderful gifts and exceptional powers as the late Cardinal Manning could not fail to dominate and rise, even in spite of himself, in whatever Church he was a member, and had he not become a Roman Cardinal he would have inevitably been made an Anglican Bishop, and very probably would have been Primate of all England before many years had passed after Newman's



admission to the Catholic church.

and success. Remember Hood's entres. There are cases of consumption so far advanced that Bickle's Anti Consumptive Symp will not care, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectora-tion, thereby removing the phlegm, and gives the diseased parts a chance to heal.

A Life Saved,-Mr. James Bryson, Cam-eron, states: "I was confined to my bed with Inflammation of the lungs, and was given up by the physicians. A neighbor ad-





ntaining the entire Car s, according to the decree rent, translated from the gently compared with ek and other editions (D ligently compared with the Hebrew, Greek and other editions in divers lang-nages. The Old Testament, first punlished by the English College at Donay, A. D. 1669, The New Testament, by the English College at Ruelms, A. D. 1582, Revised and correct-ed according to the Clementhe edition of the Scriptures, with unnotations by the Rev. Dr. Challoner, to which is added ine History of the Holy Catholae Bible, and Caimai's H-ustrated and Explanatory Catholic Diction-ary of the Bible, each edited by the Rev. Dr. Challoner, the state of the Scripture and Explanatory Catholic Diction-ary of the Bible, each edited by the Rev. Beminnry of St. Charles Eoremeo, Phila-delphia, and prepared urder the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philaelphias with references, and historical and chrono-logical index, a table of the Lepistes and Gospeis for all the Sundays and Holydays througnout the year and of the nost notable feast in the Roman calendar, and other in-structive and devolional matters. With effe-gant sized plates and other appropriate engravings. This Bible will prove not only a blessing in

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London, Saturday, August 1, 1869

THE ARCHBISHOP OF YORK ON THE POPE'S PRIMACY.

At the Anglican synod of York, England, the Archbishop took occasion to make an address to his clergy in re ply to the recent Encyclical issued by the Holy Father on Church reunion.

The Archbishop admits that the Eacyclical is characterized by a loving spirit and unfailing courage, and he designates the Pope as " an eminent prelate." About the eminence of Pope Leo XIII, there is no question, but there is something which would savon of the humorous, if it were not so extremely absurd, in the attempt to bring down the Holy Father to his own level by designating him in this way. The office of the Head of the Universal Church cannot be measured by that of the Metropolitan of a province of a local Church, which is scarcely recognized outside of the boundaries of the nation to which it is restricted by its essential characteristics.

The Archbishop declares that the re union of the Church is desirable, and that it was the wish " of the Master Himself " that union should be pre served in the Church which He estab lished, and that we would be without excuse if we did not desire union, pro vided " such a blessed end could be obtained without the sacrifice of truth or the acceptance of error."

The error specified by the Arch bishop as the one which the Pope de sires to enforce as a condition for union is "a union not only with our Blessed Lord, but a union with Peter. and still more with the successors of Peter, or, in plain terms, an unquali fied submission to the Roman Pontiff,

a claim entirely unsupported by the teaching of holy scripture or by the voice of, the Universal Church.

The Archbishop must be aware of those passages of holy scripture which are familiar to our readers and which prove that special authority over the whole Church was granted to St. Peter, when our Lord gave to him alone the keys of the kingdom of heaven ; when He commissioned Peter alone to feed his whole flock, the lambs and sheep when He prayed for Peter alone that his faith should not fail, but that being once converted he should confirm the

claiming that as prelates of the observations are in the main correct, National Church of England, they are and even among immigrants from Gersuccessors of Sts. Anselm, Dunstan, many to this country these characterand Augustine of the Norman and istics are somewhat noticeable, though Saxon periods, and St. Fulgentius of the Catholics of all these districts are the British period, but the claim is firm in the faith, and there is no tincfutile. These eminent prelates be- ture of unbelief among them. longed to the Universal Church which recognized the Pope's authority, sub- the Protestant districts there reigns a mitted to it and maintained it. The most profound indifference in regard ecclesiastical national councils England recognized the Pope's author- ion, but even where the outward pracity without hesitancy, and the two mis- tices are preserved there is no corsionary prelates here named established their Sees by authority of the Popes Gregory and Eleutherius re-

attended the Councils of Arles, Rimini, of Germany. and Sardica and subscribed to the decrees recognizing the primacy and supremacy of the successive Popes. They belonged to the Universal Church which recognized the Pope, and it was not till the sixteenth century that, for unworthy reasons, the modern manmade Church was established, with new doctrines, a new head, a new liturgy and a new discipline. The whole essential constitution of the Church was changed, and the prelates of the new Parliament-made organization had no claim to be the successors of the holy line of Bishops who ruled that portion of the Universal Church which was in England. The new creation had no claim to be part of the Universal Church, but the Bishops of the Catholic Church in England to-day are the true successors of Sts. Augustine and Fulgentius, and like their predecessors, they recognize the supreme authority of St. Peter and his successors. This is the voice of the Universal Church, and the conception thereof as described by the Metropolitan of York is but fanciful.

The Archbishop informs his Synod that the Church of England has made no overtures to the See of Rome, but that "whatever overtures there have been have come from Rome itself." It is quite true that the Holy Father has manifested an intense longing for the return not only of the people of England but of all wanderers to the one fold. This is a right and a duty on the part of the Father of all the faithful. He is anxious for the spiritual walfare of all Christians and invites them lovingly to return. It is also true that as a Church Anglicanism has made no corresponding move ; but it cannot be denied that a numerous body of Anglicans have done so, and it is to be hoped that there will follow good results from their movement, even though the Church of England as a whole should remain quiescent.

We reciprocate what the Archbishop says in conclusion :

"The results are in the hands of God, and with Him we must leave them . . . to give ourselves up to prayer" for a happy ending to the advances which the Holy Father has sistories say, "It is better not to run made to the wanderers both in the East and in West.

To these considerations we must add

THE CATHOLIC RECORD

It is further asserted that in most o of to the dogmas and practices of religresponding morality. This assertion is borne out by the detailed reports of the State Church pastors, Wittenburg spectively. During the fourth cen- and Huckstadt, made in 1894, on the tury, as is well known, British Bishops religious condition of the rural districts

In the mixed districts where Cathclics and Protestants are both found in considerable numbers, with Protestants predominating, Catholics are usually subjected to persecution, as in Baden, though in every case Protestantism i of a sceptical character.

Just as with the Presbyterians in America, the Lutherans have an orthodox party who uphold positive theology, while there is another party, and a very strong one, openly maintaining the negative Liberalism which attacks the foundations of Christianity by its denials of the truth and inspiration of Scripture; but there is a third or intermediate party in Germany which has become predominant among the professors in the universities. These follow the theology of Ritschl, which endeavors by ambiguous language to satisfy equally the believer and the unbeliever. According to this mode of dealing with Christian dogmas, the Bible is said to be a divine book "because we find God in it." Christis said to be God "because we feel God in Him." These expressions may mean whatever the hearer prefers to understand by them.

Those who are still ardent in orthodoxy disapprove of these equivocations, but they can do nothing, as the Church authorities try to smooth these differences just as the differences between the various parties of the Church of England are also smoothed by the authorities of that Church, and though there is once in a while a trial instituted against those whose opinions are very evidently rationalistic, such trials seldom take place, and when they do they amount to nothing, as there is no authority to decide how far orthodoxy may be strained, and where heresy begins. There is nothing now to keep the State Church together except the fear of the power of the State, and the Church consistor ies freely appeal to the authority of the State in order to repress the tendency of pastors to wander off on the paths of extreme heterodoxy. To those professors of the universities who claim the right to express and teach their strange theories freely, the concounter to the State, but to keep with-

Thus the consistories appeal not to the certainty of Christian truth, but to a motive of self-interest that the latter may not oblige the State to bring its power to bear upon them to repress their tendency to Rationalism. So universal is the unbelief in the most fundamental Christian doctrines that many of the pastors will not recite even the Nicene Creed without mutilat ing it by leaving out clauses which clash with their belief ; or if they do recite it in its entirety, as they are obliged by law to do, they modify it by stating that it is in conformity with the law that they read it as an expression of the general belief of Christians in Resurrection. past ages. The effect of the influence of the State might be somewhat beneficial if itself and thus restrained the clergy from expressing extreme Rationalistic views, but this has not been the case. and the Emperor William has been himself the cause of much confusion by his another year he had them arrested for This tendency of modern Protestant-

there can be no safety from the abyss of unbelief except by submission to the successor of St. Peter as the

supreme head of the Church. Christ appointed in His Church a supreme authority for the purpose of preserv ing His faith inviolate, and it is only by the humble recognition of that authority that Christian faith and unity can be preserved on earth. As Protestantism has substituted the indisupreme authority it is easy to understand the causes which have operated Government at Quebec had in the to bring about the state of confusion of

doctrine which exists now among the various sects.

LIFEOFTHE VENERABLE MDE. d'YOUVILLE, FOUNDRESS OF THE GREY NUNS.

Hospital of Montreal.

attire-" Grey Nuns."

foam of the waves.

A very interesting life of this venerable servant of God found its way, a short time ago, to our study-table. It is well and gracefully written, and we tender our modest tribute of praise to the author, the Rev. D. S. Ramsay Madame d'Youville was born at Varennes, Vercheres county, Canada, on Oct. 15, 1701. Her father came of noble stock, but, though rich in prestige and the traditions of his forefathers, possessed but little of the goods of the world. He won great distinction in the wars against the Iroquois. His name was specially mentioned in the despatches. but valor and unwearied service to his country brought no increase in temporal prosperity. His child - the subject of this sketch -- was his one consolation amidst all his vicissitudes. Endowed with great beauty, and blessed with a temperament that rose superior to trial and trouble, she was

from the beginning a general favorite. On the 12th day of August she expoused a gentlemen named Francis d'Youville. For a time the marriage was a very happy one. The husband, however, drifted into evil courses and became an unprincipled spendthrift. He died three years afterwards, and Madame d'Youville was free to begin her life's work. Chastened by sorrow, and with heart detached from earthly things, she was ready to devote every energy of her being to the foundation and upbuilding of the Congregation that has rendered eminent services to this country. That her work was a success is evident. Perchance she did not dream that the seeds planted by her would yield such an abundant fruitage, and that the little band of resolute souls gathered round about her when she set her face to the task would have as successors the Grey Nuns of Montreal, who have no greater pleasure than the memory of their saintly mother and no greater happiness than the consciousness of being faithful to her teachings.

in the beaten track of orthodoxy.' The remembrance of her trials makes them courageous in the accomthe conscience of the offenders, nor to plishment of their duties. No lasting edifice is built without the blood of the builder cementing stone to stone. Mde. d'Youville had many a severe trial to experience before she effected anything. She was given charge of the General Hospital of Montreal, founded for poor and infirm men, and for a time all went well. Gradually the dark clouds of calumny and misrepresentation deepened around them. They were accused of crimes of different kinds; jeered at and insulted when they appeared in public, yet they never lost heart. It is God's way-Calvary first and then the Until the year 1747 they supported the poor under their charge, by their earnings from sewing. Unjust as the State were always consistent with their treatment was they made no complaint. In 1750 Begot, the favorite of la Pompadour, and whose life was but a series of acts that do not square with our notions of morality and justice, conceived a violent hatred for Mde. d'Youville and her companions. He resorted to stratagem to have them deprived of the General Hospital, and when this failed he had recourse to a high-handed act of injustice by publishing an ordinance, uniting the Hospital to that of Quebec. Mde. d'Youville petitioned against the ordinance, but Begot was not the man to be influenced by argument. He determined that the Hospital of Montreal should no longer exist, and hence the ordinance. The inactivity of the Bishop during this ordeal was, to say the least, inexplicable by any reasons of which we have knowledge. He moment the sole universal Church of varia the Catholicism of the country natural and necessary result of throw- was, doubtless, fearful of Begot. New is described to be very much imbued ing off the yoke of the authority of the France had its Governor, but Begot

were acquired for her community and From the first beginnings of Protest- was empty of meaning to such as he, antism Catholic divines foresaw and and civil authority was good only when which have since been a source of considerable revenue for the General Hos. foretold these consequences, and their it served his ends. Vacdreuil and his pital. Space fails to give our readers predictions have been verified, that predecessor were no match for this an idea of the labors of Mde. d'You. courtier of Versailles. Clever and ville. Her whole life was given like unscrupulous, versed in the arts of water for the cause of her Master. In diplomacy and reverencing nothing sorrow and in tears she had sown her save his unrestrained inclinations, he seeds, and in the eventide she stord was at all times a dangerous foe. With amidst the golden, sun-lit grain, tired wealth and influence behind him, he effected what he wished. In this case, indeed but happy as the husbandman at the surety of a bounteous harvest. however, he was doomed to disappoint. On December 28rd of the year 1771 ment. On the 2nd of July, 1751, a she went to her God burdened with message was received by the Governor the unselfish deeds and thoughts of General and the Intendant, commandvidual will and intelligence for this ing that the sale of the hospital should seventy-one years.

> be suspended and pointing out that the We recommend this little work to every Catholic. It is not only a porordinance of the preceding year gone trayal of noble, strenuous action, but a history also of the days before the conbeyond the king's wishes. In 1752 a royal decree annulled the Quebec quest. We should wish to see it in the ordinance of 1750, and in 1753 the hands of the children. It depicts king's letters patent enjoined that Mde. simply and clearly some of the most d'Youville and her companions should stirring scenes played on the stage of the New World, and whilst at times we replace the Hospitaller Brothers in the charge and direction of the General miss warmth of coloring and finish of treatment, our imagination can fill in God thus blessed the work of this and complete the picture.

saintly woman. She had never fal-We welcome this life of Mde. d'Youville as an addition to our histered, even when, to human eyes, her torical literature. In our archives are success seemed impossible. Freed now mines that await the pick of the exfrom persecution, she devoted herself to the improvement and enlargement plorer.

Parkman has indeed woven in many of the Hospital. Mgr. de Pontbriand gave his episcopal sanction to her work a charming chapter the incidents of and formed her and her associates into the days of the missionary, but he lacks a religious community. He addressed the sympathetic touch of the Catholic Mde. d'Youville as "Superior of the bred and born. He sees in Jesuit Ladies of Charity," but the poor conexploits but effects of an exalted entinued to call them-because of their thusiasm ; but he stands without the walls and knows not how to read aright And by this name we know them the lives that are enigmatical save It recalls the scenes of the days of trial to those within the fold.

when a few women, inflamed with zeal Dean Harris has also earned a right for God's glory, stood firm against the to a place in the ranks of our historians. assults of their enemies and moved on-He has many gifts that ensure success. ward when they had disappeared as the The art of graceful expression and a spirit of careful and painstaking re-The rev. author has a chapter on the search fit him for the role of historian, appearance of Mde. d'Youville. But this and we cherish the hope that he may is of little value. What concerns us soon transcribe for us other records of most is her work-the outcome of her the past.

character. We have no difficulty in We congratulate the Grey Nuns on forming the impression that she was having a Foundress such as Mde. d'Youville, and we feel sure that her essentially one able to conceive and to execute undertakings of great import. example will be always the guiding-A soldier's blood flowed in her veins star of her children. " Noblesse and made her impetuous and courageoblige," and the Grey Nuns have ous. She was not one of those souls proved more than once that they who imagine that good-natured inacunderstood the maxim. The works of tivity is the acme of perfection, but. charity and mercy have marked their realizing that Providence makes use of history, and when circumstances desecondary causes, she spared no pains manded the heroic exercise of these to make herself, and Sisters, able and virtues the daughters of Madame ready to further God's designs d'Youville were not wanting. Their when the opportunity came. She conduct in the year 1847 will be ever quoted as an example of what women, was ever the ideal Mother of a religious community. Kind but purified and strengthened by religious life, can effect. On the 17th of June of firm in her directions, she impressed upon the minds of her spiritual chilthat terrible year word came to the dren the necessity of becoming saints. Grey Nunnery that hundreds of Irish A religious community without saints were dying on the shores at Point St. is an empty cistern. No one gives Charles. Driven from their own land what he has not, and hence the futilby iniquitous legislation, they came to the New World in quest of liberty and ity of teaching without practice. But Mde. d'Youville guided her community happiness. Fever, however, stilled by word and example, and had the the hearts of many ere the wishedconsolation of seeing them become unfor shores met their gaze. And remitting in their attention to the others landed in Canada only to succumb to the malady. It was a fearful task to assuage the torments of the stricken emigrants. The pestilential atmosphere reeked with the germs of death. Well they knew it when the cry for charity such as only a consecrated soul could give was heard within the precincts of their convent, but they did not hesitate or falter, eager to show that the heroism of the past was the heritage of the present. One by one the Sisters gained the martyr's crown. But the others toiled on, nursing back to health those on whom the hand of the fever had rested lightly and whispering in the ears of others who were done with life the prayers they had learned in their Irish homes. The world may blazon forth its goodly deeds, but the spectacle of a band of devoted women braving death in its most loathsome form for the sake of strangers can be heralded worthily only in the courts of the Eternal City. Charity demanded a sacrifice, and they were the victims. Many an inspiring record can the novices read, but the story of 1847, when their Sisters went forth to death as gaily as men go

ATGUST 1, 1894.

THE REUNION O DOM

The Holy Father's Christian Union is the comment from the En Anglican divines of belief.

Those divines who est in promoting the mont for a reunion w themselves as being pointed with the Enc of them have even make bitter comment taken by the Pope.

There is no doubt t

in which Lord Hali found an interest, an Mr. Gladstone contril ance, was honestly cannot but have pe sults. It has shown large section of the C which does not now ditional hatred of Catholic doctrine habitually inculcate people from their chi who were former! most violent type softened that they the most earnest good-will toward Cat disappointment at t cal arises from the been led to believ Father would make compromise whereby porate union betwee Anglicanism might

It has been the ha during recent year mutual compromises making a reunited (supposed that the I duced to offer terms compromise basis, b cal there is nothing Holy Father lays do able doctrine the tru stituted a primacy Peter the rock on w built, and the holder kingdom of heave power to change th tion of the Church, a is no offer to receive less they accept it, the successor of th Apostles.

The Ritualists ar this, because some had held out some h was willing to comp in order to effect a hopes are blown to fact that the Encyc those who desire to Church must accep the Primacy include

Cardinal Vaugha Encyclical in a lette it " will dispel vag which are rich only and will "make c who; believe they o

It was impossibl take any other cour taken. To have of

AUGUST 1, 1896.

brethren ; and when he made Peter the rock on which the Church was bnilt.

It requires no little temerity for the Archbishop to assert, in the face of these well-known passages of Scripture, that there is no scriptural warrant for the supreme authority of Peter in the Church. It is equally rash to say that the Universal Church never accorded this authority to St. Peter's successors. Even Mosheim, the wellknown Protestant Church historian. admits in his history of the third century that the supreme authority was recogmized at that period, which was the period immediately following the three centuries of persecution which the early Church endured. It was the earliest moment when the Church was able to make herself heard throughout the world by her united voice ; and she spoke unmistakably at Nice, Constantinople, and elsewhere where General and National Councils were held. always acknowledging the Pope as the till more than six centuries later that the East through political influences and patriarchal ambitions severed the unity which Christ had established. and declared itself to be an independ ant Church organization. But this

We are aware that the Archbishops with court principles.

that as the Archbishop admits that it was the will of Christ that His Church should be one, He should admit also that Christ in His infinite wisdom must

have instituted an efficient means for the preservation of that unity. Now as a matter of fact there is no known mode of preserving such unity except through the primacy and supremacy of a chief pastor over the whole Church and as no one has ever claimed such a supremacy but the Pope, and in him alone has the world recognized and acknowledged it, he has it by prescript ive right, confirmed by the testimony of Scripture that a primacy was established by Christ, and of tradition which has always recognized the Pope as St. Peter's successor, and chief pastor of the Church of God.

THE TENDENCIES OF RELIG ION IN GERMANY.

Mr. Goyau, a distinguished author, has been engaged as a regular contributor to the Revue des Deux Mondes, first and supreme Bishop. It was not of Paris, and has been visiting Ger- direct interferences in the management many to study the state of religion in of Church teaching and other matters. that country, and having finished his Thus in one year he led the clergy work, has prepared a series of articles into the discussion of socialism, and in on the results of his investigations. The Paris correspondent of the New their expression of their views on the York Freeman's Journal having seen same question. was an act of schism, and thereby the | the proof sheets gives a forecast of these | Eastern Churches cut themselves loose observations, which have reference ism toward unbelief is not confined to from the universal Church, which cer. both to Catholic and Protestant dis- Germany, but is found in every countainly could not lose its inherent au- tricts. The Catholic districts are try where the Protestant system has thority by reason of the disobedience Rhenish Prussia, Bavaria and Poland. gained a foothold, though in varying of some of her children, however nu. Mr. Goyau finds the Catholicism of degrees. It is found in France, Switzermercus they may have been. The Poland to be remarkably exclusive land, and the United States, and in Church in union with the successor of and National, whereas that of Prussia a less degree in England and Canada, St. Peter therefore became from that is popular and progressive. In Ba- but sufficiently to show that it is the

of York and Canterbury are fond of There is no doubt that Mr. Goyau's versies.

oor, and unflagging in their devotion to the rule.

The invasion of Canada by the English was viewed at first as disastrous to the foundation, but eventually it proved beneficial. The Canadians were naturally alarmed when the red coats of Great Britain unfurled from their turrets and towers an alien flag, but wise and conciliatory measures dissipated their fears and proved to them that the new regime gave fairer promises of happiness than the old. That this was the case is evidenced from a sermon pronounced at the funeral of Mgr. Briand in 1794. "It seemed vain," the preacher said, " to expect that our conquerors, who were strang. ers to our country, our language, our laws, our customs and our faith. could give to Canada what it lost by changing allegiance. Generous nation Thou has taught us beyond possibility of doubt that our fears were groundless. Benevolent nation ! thou gavest daily new proof of kindness to our Canada. No, no! ye are not the enemies of those whom your laws protect, nor of our faith, which you have respected. We ask you to forget our to a marriage feast, will live the longearly mistrust ; our people had not yet learned to know you."

Though the English did not hurt Mde. d'Youville, neither did they help her. Disaster after disaster, want of money, fire which destroyed their building, seemed to betoken the end of her community. But the dauntless spirit and unwavering confidence in God that had sustained them at the beginning, kept burning within their hearts the flame of the hope of ulti-

mate success. On the Sth of June, 1765, she signed Church in deciding religious contro- had New France and its Governor in the deed by which the Seignory of his grasp. Ecclesiastical authority Chateauguay and the Isles à la Pais purple.

est in their memory. We have but touched upon the salient points of the life of Mde. d' Youville, simply to show our readers what a rich treat the book has in store for them.

We cherish the wish that it may have a widespread sale. Our congratulations to the good

nuns and to the author !

Your surroundings count for very little; your character counts for a good A man is not noble because he deal has a title and is permitted to talk with kings. There are great souls dressed in tatters and small souls robed in

any dogma of Cath been an acknowled did not establish on and indefectible Cl reunion on such a would prevent th from making any insist upon "the obe ion of all Christi If we were to take than this, Anglica olics should be Father has not m Church's claims t offering any such expected. If they unity of Faith, the solation of knowing into a Church whic itself by acknow! taught idolatry a centuries. It is a because it teache taught the truth.

THE IRISH VEI

Toronto, Hamilt chosen their de the great Irish will meet in Dub delegates have be ability and patric been authorized to their number i able. A sugges meeting recomme gates from Canad has been gener have no doubt the in this country i personal consider of securing unity Ireland will be s the delegates fro

1, 1896,

ATGUST 1, 1894.

belief.

DOM.

The Holy Father's Encyclical on

Christian Union is the subject of much

Anglican divines of every shade of

Those divines who were most earn-

est in promoting the Anglican move-

mont for a reunion with Rome express

themselves as being very much disap-

pointed with the Encyclical, and some

of them have even gone so far as to

make bitter comments on the position

There is no doubt that the movement

in which Lord Halifax took so pro-

found an interest, and to which even

Mr. Gladstone contributed some assist-

ance, was honestly intended, and it

cannot but have permanent good re-

sults. It has shown that there is a

which does not now entertain the tra-

ditional hatred of the Pope and of

Catholic doctrine which has been

habitually inculcated on the English

who were formerly bigots of a

softened that they are now among

good-will toward Catholics. But their

disappointment at the Pope's Encycli-

cal arises from the fact that they had

been led to believe that the Holy

Father would make some offer of a

compromise whereby a species of cor-

porate union between Catholicism and

Anglicanism might be brought about.

during recent years to talk about

mutual compromises as a means of

cal there is nothing of this kind. The

Holy Father lays down as an immut-

able doctrine the truth that Christ in-

stituted a primacy when He made

Peter the rock on which the Church is

built, and the holder of the keys of the

kingdom of heaven. There is no

power to change the divine constitu-

tion of the Church, and therefore there

is no offer to receive the Anglicans un-

less they accept it, and acknowledge

the successor of the Prince of the

The Ritualists are! disappointed at

this, because some French theologians

had held out some hopes that the Pope

was willing to compromise something

in order to effect a union, but these

hopes are blown to the winds by the

fact that the Encyclical requires that

Church must accept all her doctrines,

Cardinal Vaughan, speaking of the

Encyclical in a letter to the Times, says

which are rich only in delusive hopes,"

the Primacy included.

Apostles.

It has been the habit of Englishmen

taken by the Pope.

comment from the English press, and

mmunity and source of con-General Hos. e our readers Mde. d'You. as given like r Master. In had sown her tide she stord t grain, tired husbandman teous harvest he year 1771 urdened with

little work to ot only a pors action, but a pefore the con to see it in the . It depicts e of the most n the stage of lst at times we g and finish of ion can fill in

l thoughts of

on to our hisr archives are oick of the exvoven in many

life of Mde.

e incidents of y, but he lacks of the Catholic sees in Jesuit in exalted ens without the to read aright matical save

earned a right our historians. ensure success. pression and a ainstaking rele of historian, pe that he may

The works of rs of Madame anting. Their 47 will be ever of what women, ed by religious 17th of June of rd came to the ndreds of Irish res at Point St. their own land n, they came to t of liberty and owever, stilled re the wished-

gaze. And da only to suc-

other records of Grey Nuns on such as Mde. sure that her s the guiding n. " Noblesse y Nuns have ice that they e marked their cumstances deercise of these

THE CATHOLIC RECORD

THE REUNION OF CHRISTEN. we hope their attitude will go far to- dred and fifty-two members. One respect for holy places and relics is wards securing that unity and fratern- hundred and eleven members support superstitious, and they maintain the ity of feeling among the Parliamentary the Government and forty-one oppose same thing still when Catholics make representatives of the Irish people and it.

the people themselves, without which A PRESS despatch appeared in the Home Rule can never be secured. Those who are most deeply interested in the cause of Ireland declare that they have every reason to believe that the efforts of the promoters of this great convention will be crowned with suc-

It has been asserted by the British Tory press that the cause of Home Rule is dead, and Mr. Arthur Balfour made the same statement in the House of Commons, but if at the coming convention the various parties or factions into which the Nationalists are divided lay aside their personal antipathies and allow themselves to think only of what is best for Ireland, it will be found

be long resisted with any success.

fruitful of good results.

New Orleans, Louisiana.

making a reunited Church, and it was old friends were delighted to meet

supposed that the Pope could be in. him once more and to know that he

duced to offer terms of reunion on a was enjoying the best of health. Bro.

compromise basis, but in the Encycli- Remegius has lately been stationed at

those who desire to be reunited to the de plume of "Innominato" will

it "will dispel vague or hazy theories true to life, and written with full knowl-

EDITORIAL NOTES.

WE WERE pleased last week to have

a visit from Brother Remegius, a mem

ber of the Order of the Holy Cross,

Notre Dame, Indiana. Being a native

of this section of the country his many

THE London Times calls the Encycli-

cal on Christian Unity a declaration

of Papal policy that is dignified, tem-

perate and charitable. Lord Halifax

and his associates have now the path

traced out for them. The original

letter of the Pope to the English, ex-

horting all to pray that there might

be but one fold, led some to believe that

a scheme acceptable to the various

branches of Anglicanism would be

adopted. The letter of Leo XIII. has

dispelled the illusion. There is one

only possible basis of reunion-the un-

hesitating acceptance of the authority

WE ARE glad that the gentle

man who writes under the nom

ere long recognize the fact that the

public is not so gullible or ignorant as

he seems to imagine. We confess that

his sketch of Cardinal Galimberti was

THE recent Belgian elections have

of the Roman Pontiff.

that Home Rule is quite a living issue. large section of the Church of England The united demand of the people of Ireland for this necessary reform in the government of the country cannot change has taken place.

Delegates have also been chosen THE Globe is authority for the state. people from their childhood, and many from various centres in the United ment that in ultra-Protestant circles States and from Australia, so that the most violent type have been so response of the Irish people throughout the point of disruption owing to a the world to the invitation of the the most earnest in expressing National Federation is as general as Grand President and the present Excould be desired. We have now only to pray that the convention may be Alex. Karr, Grand Secretary, has been closed ; but a representative of the P.

P. A. Grand Sec. on being interviewed stated that the closing is due to the fact that Mr. Karr has undertaken the

management of a weekly paper at Napanee, and not on account of intestine troubles; nevertheless he acknowledged that there is friction between Mr. Karr and the ex-Grand President referred to. He is of opinion, however, that there will be no disruption of the Executive. It would be but little loss to the community in general if the disruption or dissolution of the society should prove to be a fact.

MAX O'RELL has placed on record in he North American Review for July what he thinks of the New Woman. Hedeclares her to be "the most ridiculous production of modern times and destined to be the most ghastly failure of the century." We believe every word of it. The loud-voiced woman who is forever at meetings of female suffrag. ists, and never in her proper sphere, is doing all in her power to disintegrate the family-to send her boys and girls into the world with a desire for notori ety, and to uproot the seeds that, with careful training, would develop into

the flowering of useful manhood and womanhood. The wife and mother, ow-voiced and gentle, who holds her household the most sacred place on earth, is the woman whose influence dominates us through life, but her meddling sister, with an itch for politics, is an unmitigated nuisance and edge of the facts. We should like to weilds no power, socially or politically.

and will "make clear the path to all say the same of his other productions, THE Scalpel, an Irish medical journal, who'believe they ought to walk in it." but assertions that are at variance has published the thirty-first annual It was impossible the Pope should with facts can claim no credence or take any other course than that he has consideration. A letter from Rome

of 1896 will have more than a passing

pilgrimages to the shrines of saints or venerate their relics.

Globe, dated Ottawa, July 23, stating IT is by no means an uncommon that Rev. Father Whelan, pastor of occurrence that public attention is St. Patrick's church, has resigned his directed by circumstances to the exposition, with a view to joining the traordinary labors undergone by many Paulist Fathers of New York. This of the Bishops and clergy, and especichange will prove a decided gain to the ally of the missionaries of the Catholic Paulist Order, but it will be a loss to Church, but it is probably the first the people of St. Patrick's. Father time since the days of St. Patrick that Whelan has occupied the position of it has to be recorded that any prelate pastor of St. Patrick's church, Ottawa, has ordained during his life so many for many years, and he is justly con- priests as have been raised to the sacersidered one of the most able priests of dotal office by Mgr. Faber, Archbishop the Dominion, both as a writer and as a of Montreal. - On the 22nd ult. His preacher. Always a close student, Grace was made the recipient of a whenever his opinions on any question magnificent set of vestments in honor were written or expressed, they carried of his having ordained during his

nuch weight and were read or heard episcopate 1,025 priests, of whom 250 with interest. Rev. Father Whelan were present on the memorable occahas hosts of friends at the capitol who sion. Pontifical High Mass was celewill regret exceedingly that this brated by Mgr. Emard, of Valleyfield, and the presentation was made to the Archbishop by Very Rev. C. A. San-

toire, V. G., of Valleyfield, on behalf of the priests. Besides the priests reit is rumored that the P. P. A. is on ferred to, His Grace consecrated 6 Bishops, and of the priests ordained by want of harmony between an ex- him 6 became Bishops and 1 an Archbishop. He also conferred orders on ecutive. The Toronto office of Mr. 1,219 deacons, 1,415 subdeacons, 1,559 minor orders, and 1,919 tonsures.

CATHOLIC PRESS.

However good and devout a layman and his wife may be, yet they lack the "religious habit. Boys from their earliest years are most susceptible to impressions and are very inquisitive creatures, ever noticing all that goes on around them. The constant sight of the religious habit, the routine o religious life with its regular hours of prayer, etc., is a continual lesson and example to the most thoughtless Therefore, they should most certainly be pupils of a Catholic school.-Stand ard and Times.

In the report of the thirty-eighth General Assembly of the United Presbyterian Church, recently held, is the following : "The United Presbyterian Church believes in education. She be lieves in patronizing her own schools and intends that they shall be in the front rank in the advantages they ffer, and above all that they shall no neglect the cultivation of the highes part of man, his spiritual nature. These are the points especially empha sized from the beginning of the Catho lic system. That our friends now be ieve in them is the result of the fruits of the purely-secular education practic ally forced upon them. - Pittsburg Catholic.

During the infancy of Catholicity at Rome the pagan sects worshipped arge and varied assortments of little gods, and it excited their wrath that the early Catholic Christians worhipped the one and only Almighty That condition in religion finds God its counterpart in the world of our day. Three hundred discordant and disunited little sects, with their various fantastic notions of religion, are still amazed at the unity and solidarity of

the religion of Christ, and feebly combat the onward march of Rome and has published the thirty-first annual "Romanism." But the venerable repeat of the Registrar General for Church continues to do business at the

herd, in Louisville, Ky., a week or two ago, led an A. P. A. lawyer, J. J. Brile of that city, to get out a writ of sity of orders and sacraments, go home institution. There was a crowd of stop trying to be Catholic and Protest-the case was brought into accurate and in one breath, and the case was brought into court, and things, stop patronizing us, who are, they flocked around the victim, Rose at least, consistent and persevering in Buckler, when the judge told her that she was free to go where she pleased. They offered her a comfortable home and no end of notoriety ; but she said that she preferred to go back with the Boston Pilot. Mother Superior to the convent where she had been happy, until the officious A. P. A. women dragged her from it hus was spoiled a beautiful story of onvent "horrors," and perhaps also the

ecturing career of their inventor. We sav perhaps, because there is alway: room for one more in the field of imposture. - Boston Pilot. The case of a priest who preserved the secrecy of the confessional at grea sacrifice two years ago is attracting much attention in Germany. A Cath-olic banker sent for the Abbe Rurtz, and under the seal of confession handed him a large sum of money to be paid by way of restitution to an injured man. A few days later the banker died; and his heirs brought suit against the priest for the recovery of the sum, charging him with theft The case was tried ; and the priest, who could make no defence without violating his sacred duty, sentenced to prison for ten years. A few weeks

go the facts of the case were disclosed through another channel, and the un ust punishment was remitted ; but no until this German confessor of the faith had suffered much through his fidelity to the confessional. It is not so long since a similar case, of which we have first-hand knowledge, occurred in Cal ifornia. A jealous husband burst into the parish priest's room, and, at the point of a pistol, demanded the confession of his wife. The priest, who was an Italian, explained the nature of confession, and then told his visitor to shoot away. But the man was a coward as well as a bully, and he

The Reverend Mr. Wynn, Baptis minister, put this question to Mr. Wil-liam E. Gladstone : "Would you, if your heart's desire were fulfilled, se the whole of Christendom under the sway of the Pope? If not, why ask Papal sanction for the validity of the Anglican orders or any form of minis-try ?" In reply Mr. Gladstone wrote : "The Church of Rome recognizes as valid a baptism when regularly perform ed by other Christian communions. Fo baptism read orders. Papal sanction would strengthen Christianity." The answer is thought by some critic to be evasive, but it at least brings out the good that Mr. Gladstone seeks in acceptance by "the first Bishop of Christendom" of the orders in the Established Church - it would strengthen the hold of that institution on cere persons, for they could then be told : "Why go over to Rome ? Rome recognizes our orders. You can ge the sacraments of Rome here and choose your own belief on its latest defined doctrines." But if Rome de cides that the clergymen of England are only laymen, intruders in the sanctuary, without sacramental powers as clerics, then the Establishment collapses as a "branch" of the Church Catholic.—Catholic Review.

"How have the mighty fallen ! Only a year ago Signor Crispi was flushed with a recent great victory at the polls and had a powerful majority behind him in Parliament. Early this

"When a Protestant church begins

sity of orders and sacraments, go home to Rome, like the Prodigal Son, and our Protestantism." But Catholics, though equally alive to Anglican in consistency, look more gently upon it, for it is steadily forcing hundreds of earnest souls into the True Church .--Those who repudiate the miracles of

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God are all the more ready to gaze in open-mouthed credulity at the paltry deceptions of Satan. Spiritism, Faith-curism, Mormonism, "Christian Science," Koreshanity, Oahspeism; these are but a few of the superstitions which flourish like weeds in these days of pretended enlightenment ; and the name is legion of the unclassified superstitions, many of them connected with the practice of sorcery in its most outrageous forms, which are prevalent n the land. One of the m ost recent freaks of the self-styled Theosophists was the announcement that the spirit of W. Q. Judge, their lately disceased leader in the United States, was to be re incarnated n the body of a child, the birth of which was soon expected. This has disgusted some of the samer votaries of the sect, but it is a very natural outgrowth of its claim to be governed by a company of Buddhist sages in Tibet. The Tibetan Buddists are subject to lamas or monks, whose superiors general are supposed to be incarnations of one same personality-the soul of each passing at death to the body of a newly-born infant who becomes his successor. Europeans have laughed at this for centuries as one of the greatest absurdities for which the sanction of religion was ever claimed ; but nothing is too absurd to be believed by persons who are so unreasonable as to reject the true religion and expect to find consolations and ight from the inventions of men .-Church Progress. slunk away crestfallen .- Ave Maria.

THE SPIRIT OF UNREST.

Now that the Pope's encyclical has set the issue on reunion in its final, unchangeable terms before the world, it is pertinent to inquire into the cause or auses which have produced the movement. It is doubtless true that Pope Leo's initiative, his ardent wish and his prudent, practical zeal have given a nighty impetus to the moveme Pope Leo did not create it. Had he ived two centuries, or even half a cen tury ago it is most improbable that his words would have called forth more than the faintest echo. The time was not then ripe ; the forces were lying dormant. But the closing years of this nineteenth century have become marked by a spirit of unrest. There is a feverish tendency in the modern mind to escape from present conditions: we are not satisfied with our art or our letters or our philosophy, and if we agree with Max Nordau, that we are degenerate, we are at least not so far sunk in the mire as not to be dissatisied withour degeneration nor to aim continually for the good of which we feel ourselves to be destitute. Religion has shared in this quickening influence, and hence the eagerness which men have turned their attention o the idea of reunion.

But note the difference with which Catholics and Protestants view the question. We are assuredly not less anxious than our separated brethren to see the face of the earth renewed by a united Christendom ; we are not less firmly convinced than they that an increased currency (to use a phrase of the

t was a fearful orments of the The pestilential h the germs of ew it when the uch as only give was heard their convent, itate or falter, heroism of the of the present. gained the marthers toiled on, those on whom d rested lightly ears of others fe the prayers eir Irish homes. azon forth its spectacle of a braving death orm for the sake ralded worthily e Eternal City. sacrifice, and Many an ine novices read, hen their Sisters gaily as men go ll live the long-

upon the salient de. d' Youville, readers what a as in store for

sh that it may to the good

count for very ounts for a good oble because he ted to talk with at souls dressed souls robed in

take any other course than that he has consideration. A fetter from them to be in the statistics of taken. To have offered to compromise should chronicle simply the events of lireland. Dealing with the statistics of old stand. Her foundation still firmly rests on the Rock of Peter and "The the week. We can do the philcsophizbirths, deaths and marriages, it is genany dogma of Catholicism would have ing and guessing. The best Roman erally of little interest to the inhabitbeen an acknowledgment that Christ ants of other countries ; and the report did not establish on earth any infallible letter is from the Pilot's correspondent. and indefectible Church at all, and a MR. W. D. BALFOUR has been apvalue, for the reason that it gives some reunion on such a basis of compromise pointed Provincial Secretary in the would prevent the reunited Church Ontario government. The vacancy from making any claim hereafter to was created by the resignation of the insist upon the obedience and submiss-Premiership by Sir Oliver Mowat. ion of all Christians to her decrees The choice of a man to take the vacant If we were to take no higher ground portfolio lay between Mr. Balfour and than this, Anglicans as well as Cath-Mr. Stratton of Peterborough. It olics should be glad that the Holy appears to have been to some extent a Father has not made a muddle of the contest between the claims of the east Church's claims to indefectibility by and the west to further representation in nine of every thousand children were offering any such compromise as they the Cabinet. We advocated the claims expected. If they ever return to the of Mr. Stratton, believing that the east unity of Faith, they will have the conhad the better claim for recognition. solation of knowing that they have come Both gentlemen stood high in the into a Church which has never stultified party ranks, as well as in public estimitself by acknowledging that it has ation. Now that Mr. Balfour has taught idolatry and superstition for been the lucky candidate we offer him centuries. It is a Church immutable our congratulations. That he will

because it teaches and has always make a useful, painstaking and con taught the truth. scientious Cabinet Minister is the conviction of all who know him.

THE IRISH NATIONAL CON-VENTION.

Toronto, Hamilton and Ottawa have chosen their delegations to attend the great Irish Convention which will meet in Dublin on Sept. 1. The time previous to this period when the The Presbyterians have also recently delegates have been selected for their Liberals and Freemasons secured a had several pilgrimages to England, ability and patriotism, and they have majority in the Chamber, but though Scotland and Geneva, and now a party been authorized in most cases to add they remained in power only for a of American Congregationalist minshort period they used their brief isters, forty six in number, are visiting to their number if they deem it advisauthority to abolish the teaching of the places which recall the memory of able. A suggestion of the Toronto religion in the schools, and otherwise the Pilgrim fathers. They were meeting recommending that the delethey did violence to the religious con- hospitably received at Plymouth by a gates from Canada act in co-operation has been generally accepted. We victions of the people, whereupon they deputation of non-conformists," and have no doubt that the feeling existing were ousted from office and they have thence they proceeded to the various been out ever since. The majority places pointed out as having been the in this country in favor of sinking all personal considerations for the purpose which sustains the present Govern- scenes which were visited by Miles of securing unity among the people of ment is the largest ever obtained in Standish, George Soule and others.

very intersting data concerning the morality of Ireland. It shows that purity is still the crowning glory of the womanhood of the Green Isle, and that wherever the Catholic faith is in the ascendant reverence for the sixth commandent is characteristic of the people. In Ulster, where Catholic and Protestants are nearly equal, thirty

born out of wedlock ; in Leinster, where Protestants are still comparativetwenty-seven per thousand :] and in Catholic Connaught there is only one illegitimate birth to every thousand children born.

AMONG Protestants the first who introduced pilgrimages] on a large scale were the Methodists who celebrated the hundredth anniversary of John

ly numerous, the proportion falls to do away with factions and cliques,

Wesley's secession from the Church of resulted in a complete victory for the England by visits made to his place of Catholic party, which has now been in birth, and by inspecting and revering power for sixteen years. There was a the relics of the founder of their sect.

gates of hell shall not prevail against her."-The Northwestern Catholic. The Anglicans have long bee

clamoring for Christian unity upor the basis of a recognition by Rome of he validity of their orders. The Pope has spoken emphatically and decisive upon the subject in his recent En The divergent views taken lical. of this historic pronouncement by lead-ng divines and journals of the Anglican communion show that they are not prepared for unity upon any basis cause they are not in agreement among themselves. Before they can laim attention as true and earnest dvocates of the visible union of the Christian Churches they must becom united themselves. That is, they must been persecuting during the best part abolish fads and stand forth as resolute of his life. And it is high time for him Christians with a creed they can de to think of this. -Catholic Standard and fend and believe in and a purpose worth fighting for.-Boston Republic. Times.

A lady convert in England asks

"Why could not we women get up a course of lectures on Catholic belief exclusively for women-for our separ ted sisters? Meetings for ladies only. ersided over by ladies, are not un mmon among Protestants, as witness or example the various temperance and religious societies composed entire-ly of women. I will venture to prect a large measure of success for such neetings. In every sphere of intelctual activity, religious or otherwise, the influence of the weaker sex is noroughly recognized nowadays, and for one, fail to see the impracticaility of such a proposal. We should ot lecture our sisters in the sense of talking at them or " patronizing them in the smallest degree ; our only desire being to lay before them in the simplest way possible, the elements of our holy religion." What do you think of her question? -- Catholic Columbian.

Ireland will be strongly presented by the Chamber by any Government, It is but a few years since all these the delegates from this country, and being seventy in a House of one-hur-sects maintained with warmth that such from the convent of the Good Shep. Some "awful disclosures" made by the Pope of Rome should not deny the claim. Such Protestants are impatient so to order thyself as thou wert immediately to die.—The Imitation.

year came the great disaster to Italian arms in Africa and his being summarily hurled from power in consequence. hour) of Christian principles will raise Now he is old and broken, and the once the moral tone of the world. But, un nighty Premier knows that his politlike them, we are not working for ical career is ended. But he still has his

unity because we are discontented or former effrontery, and has ap-peared as a beggar at the treasuneasy, or restless. We know that we are in possession of the everlasting ury door of the kingdom that he truth in all its fulness-honest, earnest Protestants are equally aware that their truth is alloyed with error. The has brought to bankruptcy. He has applied for a pension, to date from the beginning of last month. He asks it knowledge is no new thing, but the dissatisfaction is. Until now they because of his advanced age-he will be seventy-seven next October-and were satisfied with the crumbs of truth ecause the sciatica, from which he which fell from the table, but they have begun to see that if there be a banquet. suffers and which has lately taken an acute form, prevents and they may have seats at it for th him from earning a living, as formerly, as an advocate. There is anasking, it is foolish to live starved lives. Whether they come one by one other appeal of far more consequence or all together they will be equally to him that he has yet to make-he has welcome to the Master of the feast and o ask forgiveness of the God he has the children of the household .- N. Y. been offending and the Church he has Freeman Journal.

Archbishop Elder's Good Advice.

To a dear friend who had spoken of having a fashionable evening wedd ing, Archbishop Elder, of Cincinnati,

o deny its Protestantism," says the said : "I hope you will follow the good old Independent, "the first indication is its emphasis of orders." Our esteemed Catholic custom so particularly favored by the Church, of being married at Protestant contemporary is writing Mass and receiving there the especial about the anxiety of Lord Halifax and benediction which is not given except at Mass. I think if you were to see it Mr. Gladstone to prevent Pope Leo XIII. from giving judgment against once, and understand the particular the validity of Anglican Orders. It prayers and blessings used on that must indeed seem strange to thoroughoccasion, you would be willing to going Protestants that a religious break through fashion, convenience, body which for over two hundred years gloried in being as Protestant as Luther, rejecting the Sacrifice of the Mass, and consequently all idea of a meat, except that of holy orders, for which there are any particular prayers sacrificing priesthood, in so far that introduced into the Mass itself. the very word "priest" was abominbe contrary to fashion, you will have able to it, should begin, through a large proportion of its membership, to no little merit, in showing that much covet the old Catholic name again, to independence, and still more in doing your share towards introducing a resume in great part, the long disholier fashion that will multiply blesscarded ritual ; to insist that its ministers are priests, and that it always ings upon yourself and the one you meant to make them such ; and to ac have chosen to be your life compancount it of immense importance that ion."

the Pope of Rome should not deny the

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Barney of Killarney.

BY ANNA VIRGINIA CULBERTSON.

Have ye iver seen young Barney, Wid his curlin', coal black hair, An' his mouth a-drippin' blarney, An' his laugh as free as air? O, travel up, an' travel down, From Kerry to Kildare, Ye'll ne'er find sich another as Young Barney anywhere, As that blatherin' young Barney Of Killarney.

Sure the gyurls they all love Barney, An' he shpakes them all roight fair, An' they all belave his blarney ; Sorra bit does Barney care. O. travel up an 'travel down, From Kerry to Kildare. There's many a heart that's beatin' high For Barney iverywhere. There's many a new Yerywhere, For Barney iverywhere, For that blatherin' young Barney Of Killarney

But there's wan turns pale for Barney Whin the others blushin' air. Whin they're laughin' at his blarney Down her cheek there rolls a tear, O, travel up and travel down From Kerry to Kildare, He'll ne'er find wan that loves so true As she loves, anywhere, Loves that blatherin' young Barney Of Killarney.

O, he can t resist it, Barney ; O, he can't reast it, pariney ; Such a love as hers, I swear, Sure he'll some day quit his blarney Or he'll save it all for her, Thin, travel up an' travel down From Kerry to Kildare, Ye'll ne'er find such a happy gyurl As she'll be anywhere. An' her name? Lave that for Barney Of Killarney.

CHATS WITH YOUNG MEN.

Catholic Columbian

The president of the Iowa State Nor mal school, Homer H. Seerley, deliver ing the baccalaureate address to the graduating class, gave them some strong utterances on the power of right-living, from which we cull a few paragraphs which may be taken to heart by some of our Catholic young men:

The Open Door of God's Providence.

The question of the young man, "What good thing shall I do that] may have eternal life " is the question that challenges the thought of every truly noble soul. Facing the future with hope, trust and courage, believ ing that in the providence of God ther is honorable place in the ranks o service, can be the experience of every intelligent human being. Doubt, hes itancy, fear, each may annoy the be ginner since he has not yet tried his judgment and found it trustworthy, he has not yet tested his ability and found it equivalent to demand, he has not yet measured his strength by the abso lute yard-stick of experience. Step by step he takes the pathway of his existence, day by day he learn what it is to live, to labor, to trust year by year he invoices his stock and strikes a balance to note the gains and losses on investments and on inherit

ance. This is the real secret of a large lif everywhere : gaining a little all the time, adding some every day, makes eventually large progress and surpris-. . He who would ing results. be influential in power or extraordinarily effective in activity, must use all the God given powers of body, mind and soul and keep them so employed that they enlarge and grow skillful through the very beneficence of the laws of exercise and development. . .

The mighty problems that must b solved, are awaiting the young, the God fearing and the mighty in purity and excellence, and are laid aside, a it were, for an age that is prepared by character and by education, by train ing and by faith to undertake them.

There are no chance conditions in the development of God's providences

only the fully worthy, the genu-inely noble, the truly holy, the rich in godliness, are able to triumph gloriously and possess the things that last forever. God uses men, but those alone who are in harmony with the conditions, who are willing to put themselves into the proper attitude of usefulness, who are able to be sincere in fidelity and thus carry out the laws of God in the gaining of things of value, eternity and indestructibility. "Many are called, but few are chosen," no because they are not desired, nor neces sary to the great work of the world, but because the few alone are ready and respond to the call.

the opportunities - such

openings,

These are stirring times, they are the days when history is being rapidly made, when the actors on the stage of human activity have wonderful chance when preparation and training count for the most that time has ever seen. They are the times when character needs to be right and when manhood's manliness must be developed and tested. Truth was never more valuable than now. It is the crowning factor in civ ilization that lasts. Honesty and rightdoing were never so highly appreciated as now. They count for much in the councils of nation and state, in public and private life, in society and in politics. They are essential to the glorious civilization that the man of God row directs and the progress and reform that he now seeks to inaugurate. The times are ripe for the best things, the grandest things, and the man of promise must supply the demand.

God will make out of you and your ife all that you will let Him. As you submit to His guidance, His care, and His training He will open the door of His providence and show the promised land. Your life will be full of marvels if you enter upon the heritage granted from day to day. Your successes will astonish you as you look back to see how wonderfully you have been led.

Your triumphs and victories will amaze you as you recognize God's hand in

What They Admire in Our Catholic Young Men.

The first to respond to our invitation to the ladies to tell us what the most admire in our Catholic young men is Mary E. Mannix, the well known poetess and story writer, who savs:

Editor Catholic Columbian :

DearSir-In answer to your invita tion for an expression of what traits I nost admire in Catholic young men would say that in the first place I think they deserve credit for the virtues of sincerity and consistency. I speak now of practical Catholics, as it is my understanding that you have only such in your mind. We do not find many, I might say any, hypocrites among them. When a Catholic young man

outwardly lives up to the spirit and teaching of his religion, he is, in ninety-nine cases out of a hundred, sound to the core, and can be depended To him upon in every relation of life. religion is neither a cloak for hypoc risy nor a cover to vice. Should he elect to leave the straight and narrow way in order to better his worldly fortunes, or to follow the guidance of his passions, he ceases to identify himself with his fellow-Catholics as one of them, and honestly drops out of the ranks. Consequently when you see a young Catholic man who hears Mass

regularly and frequents the sacra-ments you may be safe in believing that he leads a clean life, that he is honest and honorable : other things being equal you need not hesitate to invite him into the bosom of your fam

the abstract, undoubtedly lacking are the universal laws of life, but only the fully worthy, the genu-inely noble, the truly holy, the rich in America he may be, but he is not so intolerant of authority as his Protestant associates ; to him the priest is the minister of God, not "old Brown "or "hymn-book Jenkins"; in the grey hairs of his father and mother he respects all old age; infirmity is not with him a subject for jest or ridicule. I have seen him in the midst of Protestant companions pause in a lively conversation, to touch his hat as he passed the church, remembering through his irrelevant surroundings, that it was the abiding-place of his Lord ; unconscious, while performing the act, that he was doing anything admirable in itself or that it might be a subject of wonderment to his friends. I have seen him more than once, on a frosty winter morning, assist a trembling old man, or a feeble old woman on their perilous passage down the slippery church-steps to the side walk. I have seen him, clad in immaculate summer gar ments, in a crowded street-car on a sweltering afternoon give his seat to a poor woman with a heavy basket in her hands and three toddling children at her heels ; and I have seen him when the journey was ended help her from the car with her basket and hand each of the little ones after it to the infinite peril of his spotless trousers. I have heard him, so many times that they cannot be counted, rebuke a companion for contempt of age and infirmity, for

ridiculing a peculiarity of manner or speech, for the use of profane and bscene language. As I write his virtues grow upon me, and find him the possessor of so many

admirable qualities which had not at first occurred to me that I needs must come to an end at once, lest I exceed my allotted space. But there are others who will do him the fullest justice perhaps enlarging upon the identical traits which have commended themselves to me, as well as adding many others which I have overlooked. - Mary E. Mannix.

Stray Chips of Thought.

It is often difficult to distinguish be ween absolute laziness and serene res gnation.

If an idler only occupied the space geometrically ascribed to a point he should not find in the universe a spot whereon to set his foot.

Meddlers are like mosquitces; they orment but seldom hurt.

Hypocrites often use a scriptural quo-tation as a funnel through which to drop poison into some human heart. It is said that there are more lies told in the sentence, "I am glad to see you," than in any other six words in the

English language. Every man has some peculiar train of thought, which he falls back upon when alone. This to a great degree moulds the man.

SECULARS AND REGULARS.

Their Duties and Distinctions.

The following articles on the above subject is taken from the Rosary, an excellent Dominican monthly :

We are living in an age of penny catechisms, sixpenny testaments, and cheap manuals of instruction in the truths of faith. No one who now a days becomes a Catholic can reasonably complain of a lack of useful informa tion about any, even the smallest point of doctrine. But many of our converts are of a very enquiring dis position, and are seldom content with mastering their catechism, learning their prayers, and acquiring reasons faith that is in them. They for the

THE CATHOLIC RECORD of clergy exist, each parish and every church or benefice to which the cure of souls attaches is served by secular priests. Their name "secular" (from the Latin "secularis") implies that they are priests who do not live se-cluded from man and his busy world, but who dwell as shepherds in the very midst of the flocks they tend. The se cular clergy are one and all subject to the Bishop and to the lesser authorities of the diocese in which they live. Bound by no vow, and retaining such property as they may possess, yet with the sacred obligations of an indelible priesthood ever marking them off from the laity around, they discharge-each in his own place and measure - that pastoral office for which the priesthood was divinely ordained. The secular clergy are the backbone, as it were, of ecclesiastical organization, and group themselves around the prelates of the Church even as of old the Apostles surrounded the Good Shepherd. And thus, at first sight, it would seem as if Holy Church were already

provided with zealous ministers, and as if little place could be left for a second body of clergy. But a very little thought will show us that this is not the case. Work for souls in this or that circumscribed spot, the ordinary daily round of visiting the sick and poor, the Sunday services and sermons the daily Mass - all these things mus be done whatever else may happen. but they are yet but a very small por tion of the work the Church demand of her servants. For she needs men who can teach in her schools and col

leges; preachers who by means of organized soul stirring missions may revive the faith through entire citie or dioceses; priests who can de-fend her in the lofty paths of phil psophy and literature, or may wii for her golden opinions from the very scoffer and infidel by intrepid labor i hospital, battlefield, or leperisland men, too, who will lay down all-eve life itself-for Christ, upon the blood stained soil of Africa or the Corea t is here, then, that the need of som auxiliary force comes in. How, in deed, could an already over-strained parochial clergy accomplish works like these - labors which lie cutside and apart from the absolutely necessary but which must be done, and done well too. if the Bride of Christ is to preserve un injured that sparkling jewel of charity which shines so brightly in her crown. Yes, the Church's task on earth mus be accomplished (even as are the la bors of her children) by some sort of a "division of labor." Leaving to the ecular clergy the arduous cure o souls, she summons to her side numer

ous bodies of trusty servants who shal aid her in her other needs, and it i these to whom (since they one and al live for some fixed purpose, and accord ing to a definite *regula* or rule) she has given the style and title of "regu We call them "religious " also lars. since they not only strive (like their brethren in the secular priesthood) t act as faithful and zealous servants o the Church, but even strip themselve of all individual property, and engage in the service of God by such awful and irrevocable vows that they make relig-

ion their very business, and so are eminently and "par excellence" "re ligious.

Has Holy Church need of carefully trained ecclesiastics who will guide giddy and impressionable youths amid the steadying influences of the cloister or the college? behold, the cowled Benedictine or sombrely-clad Jesuit are at hand. Would she speak burn ing words from lofty mission platforn to the poor sinful souls who crowd he sanctuaries? the sons of St. Francis St. Dominic, and St. Paul of the Cros

(if short-handed), be even tempted to take them away from their convent, and-transforming them into parish priests-keep them at work of a nature contrary to their vocation, work which the Church does not call upon them to do. In time, doubtless, they would become, merged with their brethren of the secular clergy; their distinctive character would disappear when they abandoned the interests of the Church at large for those of a single locality; while their convent would be left to fall into ruin and decay. Is it not obvious that decay. Is it not obvious that such a system, if extended to each and every monastery, would very s on totally subvert all existing relig ious orders? Those who are to work for the Community in general, and not (like parish priests and their assistants) for particular sections of it, or for this or that place, city, or diocese, can never be placed beneath an authority nolding sway over but a fragment o the Church - holy and venerable and dignified though that authority may be; but must (if they would preserve a separate and corporate existence) be subject solely and simply to the Vicar of Christ, to him upon whom rests the solicitude of all the churches. Hence, in spite of the many disputes, abuses. and bitternesses which have been in the long course of ages associated with the principle of monastic and religious exemption, the Church has ever up held that principle as a breastwork of defence to many a gallant and valued and of the consecrated servants of Christ.

And now for another question. Some one, perhaps, not knowing how to reoncile what we have been saying with the stern logic of facts, will asl us: "How is it, then, if seculars and regulars are so distinct from one another, and if the Church is so zealous as to prevent a fusion of their respect ive states, that we see Dominicans and Jesuits, and Benedictines (as we every day undoubtedly do) discharging the duties of parochial clergy, and differing from their secular ren in little save their dress? This objection can only dealt with by pointing to the peculiar state of ecclesiastical organization in this country. The Church exists in England as a great nissionary body, and she has to bear with the discomfort, the irregularities and the abnormal arrangements which such a state and her present very great poverty bring in their train. Regu in order to gain a bare footing in a land where priests are so few, and means o subsistence so scanty, are literally obliged to assume parochial cares, and by devoting some of their number to the service of the Bishops in the pas coral office, to win for the remainder the freedom and support they need in order to carry on the especial labors of their order. Such a regime is cer ainly not the most perfect or desirable et, as the outcome of a zealous and levoted wish to make the best of things, and as an attempt to accomplish works with but a handful of workers, it can surely never be reckoned an abuse.

To conclude : may the secular and regular clergy-alike pledged to fight to the death against a common foe ever remain in close and brotherly ution, secure in the esteem both of one another and of the spiritual children whom they are rescuing from death eternal: and may neither they nor we forget that-while there are many la porers in the vineyard of the Church, there is yet but one Lord and Master o the Harvest !

"Mamma, was that a sugar-plum yon just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." " Please, may I have an

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YER'S PECTORAL

FIVE-MINUTE SI Tenth Sunday after INGRATITUD

Ingratitude is a very matter against whom it There may be some fathe listening to me who cruel a sin it is, for then not a few nowadays, wh their parents, good par shocking ingratitude ; them and reviled them them ; have allowed the charity of strangers ; ha to play the part of d those sad years of old ag and comfort would be have tried to force the of means from them by th and extortion, and per lence. There are paren have ached to see ashamed of their old-o and their simple manne very abominable? through life we meet w men have lent others personal friendship, ou by lying, dishonest in deed, there is scarcely has not been badly trea whom we have in one w friended.

Perhaps you have he man who was walking one evening, and hear a drowing man he thr jumped into the wate drowning himself in th brought the poor fellow He turned out to be a Grateful, as you may life, he turned to his n from his pocket a ha and-what do you thin asked him if he had c a dollar! Indeed there are ma

the end of their lives a morse for the ingrat earlier days. How ma pray for their benefact proud and selfish th want to have any bene just as careless of ber in their backbiting as who think that a little a debt of affection ; wh and never give, nor thank !

Well, my brethren, other so, we treat God even so well. Now w and my plentiful meal bed ? From God, who require at least thanks I ever give them ? Di as actually feel that Go these gifts? Where di health, my clear head, my light step, my happ ren, we get such thing most loving kindness And every day we get t And every day we re enjoy them-alas ! son ful manner - and we almost as if there were The truth is that th of our lives is ingration

is like the very germ s in the air, or the ven of fallen man. It is rooted in pride, feeds and brings forth the f indifference. In trut a state of soul as a sistence it is hear all good Christians. practise the virtue of every turn. They are at least a quarter of giving after Commun

only make novenas

He waits for the man that can and will do the deed, that can and will accept the commission, that can and will lead in the mastery of great events. Man must perceive, must conceive, must judge, must reason, must formulate the great truths of science and revelation : he must acquaint himself with mysteries all about him, must recognize the wonderfulness of the application of law to the inner life and grow into that likeness of God which insures him in return all that time and existence has to confer.

It is seemingly very easy to detect God's work in nature and in history and yet not personally know Him and accept His leading into righteousness. It is likewise very easy to glory in the triumphs of self as a discoverer of truth, as an interpreter of principles, as a follower of science and yet not attain into the life that shows acquaint. ance with the truth of truths, "the knowing of God and enjoying Him

Human strength, human knowledge, human activities are all worthy and good as instrumentalities, but they are not substitutes for the essential things in life. . . . He who trusts in self, ignoring these, will waste energy, in duce rather than avoid failure. lose life's greatest opportunities, and have nothing in the end to show for his labor and sacrifice but a harvest of regrets, discomforts and painful dissatisfaction

Great possibilities and grand priv ileges are not uncommon, they are in deed very frequent and general-the rule rather than the exception. Possi bility and privilege is one thing, re-cognition of them through gaining real success and true greatness and creditable distinction is quite another thing. Many a one that thinks he has never had a chance has had a multitude of chances, but did not recognize them and take possession. If all who hear my words would use rightly their tal ents, would develop possibility, would accept the promises and obey the injunctions, the roll call of the eternities would show a long list of the great, the infirmity which commend him to my worthy, the distinguished and the suc-

ily, as a companion for your sons, or a friend or possible suitor for your daughters.

I also find to admire in our Catholic young men that they have the courage of their convictions. Without being aggressive, which is not desirable from any point of view, they are boldly de-fensive when their belief and its practices are assailed. This is not so easy a matter as it may seem to the enthusi astic non-combatant who sits, hedged in from the fray, surrounded by the Lives of the Early Martyrs and the

writings of the Fathers. It involves considerable worldly risk as well as a few so called social advantages, for in-dividual merit counts but little in this connection, especially when, as is often the case, one is a unit among many. And—while we are on the subject—what a pity it is that he who so nobly asserts bimself and defends his religion when attacked or ridiculed. who subjects himself to, and often suf fers the loss of position by his fearless adherence to that faith which is

grounded in his soul as on a rock, does not always combine firm belief with fervent practice ! I think, as a rule, that Catholic

young men are admirable for a certain simplicity and naturalness which, i without saying, is the result of inheritance and training in that Church which has Truth for its fundamental attribute. As traits of mind and body run through numerous generations of human families, so do cer-tain fixed habits of soul belong to the Catholic Church. Being sincere the Catholic young man is easy to read being natural there are no ramifica tions of spirit, or complex situations of mind to be followed or adjusted as the force of outward circumstances may demand

The Catholic young man can claim another admirable trait, which, in my opinion, is not the least among those already enumerated. With few exceptions he has a reverence for things sacred and a veneration for age and admiration and compensate for much cessful. Great are the chances, the of the surface polish in which he is, in state, and where the requisite numbers

spring to her side. Do her sick and feel that they have become members o suffering need firm yet gentle hands to a world wide, time honored, many sided religious organization, and they tend them? the Hospitallers of St. John of God and the sons of St. Camillus o

want to know something about its workings. Having left behind them Lellis are already answering the call the parsons and ministers with whose ways and habits they have been famil of explating penance? the aus-tere monks of Citeaux and La iar for perhaps the best part of their tere monks of Citeaux and La Chartreuse toil and watch and lives, they find themselves in daily contact with a new and a nobler priest do penance, unseen by men, but all hood - a priesthood with titles, and modes of life and of dress which puzzle them not a little. visible to the angels and their King. Such are the services, such the voca Some newly-received convert, let us tion of the regular clergy. Devoted, some to one kind of work, some to ansuppose, who has so far had many a talk about the faith with some sturdy other, it is fitting that - just as on earth the very soldiers and sailors and Irish friend, and has often got from him telling explanations of the Holy household servants of the Queen are Rosary, of Benediction, Indulgences, and the like, goes to him one day and distinguished from one another by uniform or livery-so they, too, should be known for what they are by means of some special garb. The tonsure (sym-bol of their Master's crown of thorns), ells him that he can't for the life him understand what is the meaning o such mysterious phrases as " religious, the rough rope girt habit, the lowly "secular priests," "regulars," and so forth ; why one priest should shave his sandal — these are the penitential badges of the religious calling.

head and another should not, or why Father so and so at Haverstock Hill should wear a white gown while Father such a one at Spanish place 'usually dons a black one. Well, the chance will be that our Irishman, bred and

had on the tip of his tongue. "Why, he may ask, "are the regular clergy exempt, as I have heard they are, born in the Faith, and knowing a secu lar priest from a regular every bit as well as the Pope himself could do, will be not a little floored by these unex-pected questions. Probably he'll disover that it by no means follows that if we know the difference between things, we at the same time know the hlmself?" why and wherefore of the difference. Now we ourselves want in this little paper to help our good friend out of his extensive kingdom, yet situate in the cathedral city of a small and obscure difficulty, and to explain as simply and as briefly as we can the different e bediocese ; suppose it subject to the local Bishop instead of to the superiors of tween the seculars and the regulars, and to set forth the reason why the Church bestows upon the latter distinct

the Order of St Dominic. The con-sequence of this will probably be that garb and peculiar privileges. the Bishop, naturally having the in-terests of his own flock far more To start with the seculars first. the Bishop, naturally having the in-terests of his own flock far more at heart than those of other subjects of the State, would soon continue the labors of the friars to a very narrow area, and thus deprive the rest of the country and his brother Bishops of their service. He might, too These form the great body of the clergy. From their ranks (save by of exception) the Bishops, Canons, and dignitaries of the Church are taken ; and in countries where ecclesiastical organization is in its normal

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novenas in thanks for table they say at least prayers, in gratitude mouthfuls of each of t thank God for the affl as well as His favors. f God to their loving he sunshine ; in a word, nels of the love of God a deep sentiment of g favors. I am incline this virtue is a mark to eternal life. Tourist Missi A novel mission, pr of precept and not by

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the idea of making ex out-lying districts for of giving good examp ists Club was organiz month to some town i Mass there and spend day in whatever, pur taste. The result was anticipated. Manyher Catholics, noting that scrupulous about the

religion, felt that atte

was "the proper thi

starting in thus unwo been led to higher mo silent preaching of th Sacred Heart ; so tha provement in church noted wherever the received. What causes bad tion that has never 1

answered ; but, in ten, frightful dreams imperfect digestion, of Ayer's Sarsaparill remedy. Don't delay AUGUST 1. 189%.

FIVE-MUNUTE SERMONS. T.nth Sunday after Pentecost.

INGRATITUDE.

Ingratitude is a very mean vice, no matter against whom it is committed. There may be some fathers and mothers listening to me who have felt how cruel a sin it is, for there are children. not a few nowadays, who have treated their parents, good parents too, with shocking ingratitude; have cursed them and reviled them; have struck them ; have allowed them to live on the charity of strangers ; have forced them to play the part of drudges during those sad years of old age when leisure and comfort would be so welcome; have tried to force the little remnant of means from them by the basest threats and extortion, and perhaps even vio-lence. There are parents whose hearts have ached to see their children ashamed of their old country accent and their simple manners. Is not this very abominable? Then, too, all through life we meet with cases where men have lent others money out of personal friendship, only to be repaid by lying, dishonest ingratitude. In-Indeed, there is scarcely one of us who has not been badly treated by persons

one evening, and hearing the cries of

a drowing man he threw off his coat.

whom we have in one way or other be friended. Perhaps you have heard of the poor man who was walking along the docks



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in that allowed light. The doc-eless. A friend, t me a bottle of t the time I had was completely d my life."-W. owell, Mass.

Pectoral

orld's Fair. zmily Physic.

二王度门道

S :

jumped into the water, and, almost drowning himself in the effort, finally brought the poor fellow safe on shore. He turned out to be a very rich man Grateful, as you may suppose, for his life, he turned to his rescuer, he drew from his pocket a handful of silver, and-what do you think he did? He asked him if he had change for halfa dollar! Indeed there are many who towards the end of their lives suffer sharp re-morse for the ingratitude of their

earlier days. How many who never pray for their benefactors ; who are so proud and selfish that they do not want to have any benefactors ; who are just as careless of benefactors' names in their backbiting as of any others; who think that a little money can pay a debt of affection ; who often receive and never give, nor so much as ever thank Well, my brethren, if we treat each

as actually feel that God had given me these gifts? Where did I get my good

health, my clear head, my strong arm, my light step, my happy heart? Breth-

ren, we get such things only from the most loying kindness of our Creator.

And every day we get them over again.

at least a quarter of an hour thanks

other so, we treat God no better, not of Toronto, Ltd. even so well. Now where did I get my good home, and my dear friends, and my plentiful meals, and my good bed? From God, who certainly does an Hopped Aler; require at least thanks in return. Dil I ever give them? Did I ever so much reputation. J. G. GIBSON, Sec-Trea

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OUR BOYS AND GIRLS. HIS REWARD.

BY H. COSTIGAN ARMSTRONG.

"Shady cottage" was indeed a lovely place. It was just far enough from town to deaden the noise of factories and the general bustle usually found in a thriving city. -

A wide lawn lay between the cottage and the road. Trees grew plentiful about, and lastly, a veranda stretched all along the front of the house. Here dwelt Dr. Stuart, his wife, and

two children; one a boy of thirteen years, and the other a curly-headed little girl of five. ecided to spend the summer in the Mr. Crumps' house. Not another word decided to spend the summer in the

ountry. They had only been here two weeks yet the pure air and healthy exercise had changed them wonderfully. One evening, Robert, their eldes child, entered the little sitting-room, where his father and mother and Dorothy, his sister, were sitting, with a flushed face and sparkling eyes. He had been on the "Green," as the boys of the neighborhood called their playground, and had, for the first time heard about the blcycle race, which

was to come off to morrow. "Just think, father," said he, "it will be on that level stretch of road between Mr. Morgan's house and the old mill. Everyone will be there, I guess.' Here he paused, and then continued. "Do you think Dorothy and I could go?" Dr. Stuart gravely energy o?" Dr. Stuart gravely answered, 'I am afraid my little girl couldn't go. She is far too small. She would get tired standing around waiting for it to begin. Don't you think so yourself, Dot?" As she listened to her father few tears stole into her eyes; she brushed these away, however, and bravely answered, that she supposed

she would. Just here a neighbor stopped at the door with papers, and a letter from some one in the city. It was a note from a friend inviting Mrs. Stuart to spend a day with her in the city. As Irs. Stuart wished to do some shopping, she accepted the invitation, and they all proceeded to get her things ready This done, the children went off to bed Rob was going too, when Dr. Stuart called him over to him and said ' About the race, Rob, I think you may go all right, but Dorothy can't go. Your mother leaves at 10 to morrow for town. I, myself, will be at the medical meeting. On the way, I will stop at Mr. Crumps' and ask Joe to come over and stay with Dorothy, while you are gone. Joe won't mind, because he told me he was not going to see the race." Rob thanked his father

and went off to bed with a light heart. Next morning, at 10 o'clock, a car riage drove up at the door, and Mrs. Stuart got in and was driven to the railway station. After a while the doctor also went, leaving Rob and Dot all alone. Dr. Stuart had arranged with Mr.

And every day we receive them, we enjoy them-alas ! sometimes in a sin-Cramps that Joe was to come over at 2 o'clock in the afternoon. The race ful manner - and we go on our way almost as if there were no God at all. The truth is that the commonest sin started at 2:30. of our lives is ingratitude to God. It

Rob and Dot got their lunch, and is like the very germ sin, or the poison went out on the veranda, to wait for in the air, or the venom in the blood loe. As the time passed, and Joe didn't

of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, come Rob began to glance uneasily at and brings forth the fruit of spiritual the clock in the sitting-room. Five minutes past 2, no Joe; then 10 minindifference. In truth, it is as much a state of soul as a sin or a series of sins. Hence it is heartily detested by utes past, and still no Joe. Rob grew impatient and went out to the gate all good Christians. They endeavor to where he could get a good view of the practise the virtue of thankfulness at road for quite a distance. every turn. They are careful to give

"He should be here long ago," he

THE CATHOLIC RECORD

you know about Joe not coming? "Ah my children, I must tell you abou that," said the doctor, gravely. "As I was coming back from town,

As I was coming back may be a solution of the second secon moment he seemed to know me, for he shouted to me to stop. I did so and in a few moments he came up with me again. 'Quick doctor?' said he, 'Is your horse pretty fresh?' Now I had been going slowly most of the time, so Languaged him 'Yae'.' (Goed 'said he answered him 'Yes.' 'Good,' said he Joe got his leg broken and got nearly cilled on his way over to your place was going to town for a doctor when

luckly met you.' All this time we Mr. Crumps' house. Not another word was uttered between us, each attended

to driving. 'Here we are,' should Davy, at last, and we both jumped lown, hitched our horses to a post, and went in. I examined Joe, and found, that although his leg was severely in jured, he had no grievous internal injuries. The family were delighted when I told them this. I staid with Joe awhile and then told them that I longer: I, however, promised to come over to-morrow, and see how Joe was getting along. I then drove home."

They were all silent for a few mo ments, and then Rob spoke, "No wonder the poor fellow didn't come," he said ; then they all went into the

As they were sitting at the tea-table hat evening the doctor said : "I am glad my son had the courage to resist the temptation to leave Dorothy alone and go to the race." Rob felt repaid when his father said this to him. Right after tea, Dr. Stuart an-nounced to Rob and Dorothy that he

was going to drive into town to get Mrs. Stuart. He had another purpose in view besides the one mentioned above, but he said nothing about it to Rob. Dorothy was let into the secret, however, and when she came and sat down beside Bob on the sofa, after the doctor had gone, he thought he saw a

nischievious twinkle in her eye, and e wondered a great deal. They were just beginning to get leepy, when they heard the click o he gate, and a few minutes after

papa and mamma walked in. They went off to bed right away, and were soon soundly asleep. Next morning, during breakfast, there was a great deal of whispering between Dorothy and her mother, which astonished Rol ot a little, but he was more astonishe when his father requested him to come it to the kitchen and see something. Ie wonderingly obeyed and stepped ato the kitchen. His father, mother and Dorothy

ere standing at the far end of the eye, near him. It was bright and shiny. As he caught sight of it a thrill of delight passed through him. It was a bicycle. Who was it for? He thought perhaps it was for him. Then he caught sight of somethic. itchen, but something else caught his Then he caught sight of something white hanging upon the handles by a string. "To Rob, from father, mother and Dot," he read upon the card

Yes, sure with a bounding heart. enough, the bicycle was for him!

All the while the rest of the family were looking on with pleased expecta-tion, "Oh, father, I am so glad," was all that Rob could say. "My son," said Dr. Stuart, "when I saw that courbeward unselfschness concurrent your honor and unselfishness conquered your natural inclinations I deter-

mined to reward you. You have well earned your reward." Rob thanked his father again and again, and he d ecided that "Daty before Pleasure is a splendid motto to go by.



The Address of a Bishop Over a Thou sand Years Ago

BESTFOR

William Henry Sheran of the University of Chicago furnishes to the North Western Chronicle of St. Paul, Minn., a literal translation of an Anglo Saxon sermon preached at the dedica tion of the Church of St. Michael, Northumbria, by the Bishop of Oxen-ford in 873. "After one thousand years," writes Mr. Sheran, "this dedication sermon by the Bishop of Oxen ford has the tone and freshness of yes terday. With a change of local color it might have been preached at the re cent church dedication in Chicago. comparison between the sermon of the

ninth century and the recent Chicago sermon of the nineteenth century re veals the changeless character of the

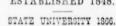
milk-white hind that is fated not to die Centuries go by, but the Church goes on forever. This comparison also reveals the charming simplicity with which the most sublime Christian truths were treated in those ancient days: they were given that simple, clear, intelligible form which the Master supplied when He first made them known through parable and maxim and familiar illustration. How infinitely sublime and attractive, while coming home to every heart and mind!

The sermon is as follows : he stands our guardian against tem-poral ones. We need all the heavenly Most Beloved Brethren :- On the mountain which is called Gorganus is the holy place of St. Michael; this help we can secure in this awful war-fare which rages between the soul and mountain stands on the borders of thi land of Campania near the Adriatic what St. Paul calls the body of corrupsea; and in this place the festival of St. Michael originated and spread ion. In this Church during the years come many will find eternal life; nd some alas ! may find eternal death. throughout the faithful Church. The story in brief is thus: a rich man For we read in Holy Writ that Many named Gorganus sought to kill an angry bull that troubled his flock. are called but few are chosen. Many will begin at this church to follow the One day at the mouth of a cavern on the mountain side this fierce animal stood, and Gorganus improving the opportunity, let fly an arrow. But instead of hitting the mark, the arrow returned and slew the man. An exhe archer. planation was asked from God when

The Church, however, is intended lo! the Archangel Michael appeared in a ghostly vision and said : "Wisey God to be a door to eternal life or all who enter it ; and all will find ly ye seek from God what is hidden t thus, if they invoke the aid of its owerful patron, St. Michael. He can rom man. I am Michael the archrive the foe from the battlements of he soul just as he drove satan from the battlements of heaven. He has great power with God, most beloved brethren,

ouses.

It is proper that churches should be dedicated to Archangels; for we read nd he will always use that power in your behalf if you humbly beg him to do so. When our forefathers forsook in the Old Law that Archangels are the dark and bloody idols of idolatry and became children of the one true set over every nation that they may take care of the people and likewise over the other angels, as Moses in the God and of His holy Catholic Church, hey deemed it the greatest of all bless fifth book of the Old Law, declares in these words ; "When God on high livided and scattered Adam's offspring, he set the boundaries of naions according to the number of His angels." In this sense also the pro-phet Daniel writes his prophecy: "An angel of God spoke to Daniel concern-ing the archangel who directed the angels—to share that light which the sense at the sen angel came to me, the prince of the world. The building of this church is leaves a stain upon honor can not be



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becomes your grateful duty to give rafts lay waste our coasts ; they come yearly the tithe of all you receive from Him in order that His house may be up the mouths of our rivers and burn arcities and pillage our fields and in every way worthy of Him. You would not be willing, most beloved As the Archangel Michael rove the evil one from heaven so may brethren, to receive all from Him and see the place of His habitation wax edrive out from our earthly paradise

the fierce and fiendish Dane. But the Archangel Michael will assist us against our spiritual foes as needy ! You would not see His North-umbrian home a prey to want and ruin ! From the earliest years it has been the custom of the Northumbrians to pay their tithes to God's church and found new ones as they are doing to day : among all the Anglo Saxon tribes upon the island God's church has gained no truer friends than the North umbrians; they are now and they have ever been the devoted children of the Church. Whenever the Danes harried the land and burned the narrow rugged path up the steep mountain of perfection. They will in beginning fight a good fight; but we have reason to think that the arrows of some will not bit the scene have reason to think that the arrows of is in your midst and burned the shrines, the Northumbrians set to work at once and rebuilt them. May you, most beloved brethren, ever keep this in mind; and while God's house is in your midst and the toth is in your midst and the daily sacrifice ome will not hit the enemy, but, like he arrow of Gorganus, return and kill know your become the series of the ser know your bounty-the large gifts of your faith and goodness. And may the great St Michael, who has ever in mind the weal of souls, always stand near as your watchful guardian-put-ting to flight with his invincible sword all the foes of your temporal and eternal happiness.

A Converted " Priest-Eater."

Another of the most violent " priesteaters" has followed the example of all such cowards and when he fell sick has such cowards and when he fen sick has turned monk. Francisque Sarcey is a well-know French writer, but more widely known as a defamer of the Church. Recently, however, he went blessing like the blessing of morn after a long dark night; it was a great blessing to be numbered among the to the monks' hospital to be number to the monks' hospital to be nursed journ there was good for his soul as well blessing to be numbered among the to the to the monks' hospital to be nursed to the monks' hospital to Christian nations of the earth ; it was a he "eats" no more priests and writes

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y CONCERN. e Canadian Free-of money wesdue ime, the publisher ime, the publisher counts or ask for counstances of the preal to those who eman to pay part. Though the in-nee cut-lawed by pried ventures to bis old friends and --will be led by a ce and a recollec-fulness, in trying d respond to a call ter of a century. Eaving be no lost, entirely to the dis-baring be no lost, entirely to the dis-baring be no lost. G. Moylan. Daly avenue. Gttawa.

the Saints or One Year 00.

OO. e Saints contaium in the Year. Tar titer's Lives" and which are added Saints, recently the United States and so the Lives of a by His Hollmary also the Lives of a riy four holdres gantly bound in shred by our Holy no sent his special and approved by loops. give them credit an Time CATROLID or Tare CATROLID or Tare CATROLID or Tare CATROLID



muttered to himself. "I wonder what is the matter?" At last, when 15 giving after Communion ; they not only make novenas for favors, but minutes had passed and not a sign novenas in thanks for them ; when at of Joe. Rob could have cried. It sud table they say at least one mouthful of denly dawned upon him that Joe migh prayers, in gratitude for the many not be coming. Perhaps he had not understood what his father had said to mouthfuls of each of their meals ; they thank God for the afflictions He sends him. Rob didn't know what to do If Joe didn't come, why he could no as well as His favors, for He is the same God to their loving hearts in storm or leave Dorothy, and that meant that he sunshine ; in a word, one of the chan-nels of the love of God in their lives is could not go to see the race. An idea entered his head for a moment, but he thrust it away from him at once. The a deep sentiment of gratitude for His favors. I am inclined to believe that idea was to leave Dorthy alone in the this virtue is a mark of predestination house; she would surely be all right to eternal life.

sitting right there, until he came back. He remembered, however, what his father had said to him. "Stay with Tourist Missionaries, Dot until Joe comes," were his words. "Father trusted me, and I will not A novel mission, preached by means

of precept and not by word of mouth, is that of the "Tourists of the Sacred break his trust," he said to himself. Heart," whose territory extends through Southern France ; especially in Rob came in from the gate, and sat down beside Dorothy, he tried to amuse her and be cheerful, but he found it very hard. He had set his heart on the neighborhood of Marseilles, their headquarters, where the ilea origin-ated. Observing that the peasants were losing the habit of attending goin r, and it was a bitter disappoint-ment. He liked bicycle races very Mass, some fervent young Catholics, much. He, also, often longed to have knowing that the provinces are always a bicycle, but had never asked his father to get him one. ready to copy urban example, conceived

the idea of making excursions to such The silence was broken by Dorothy, who suggested that they should have a game of ball. She was very sorry for out-lying districts for the sole purpose of giving good example ; so the Tourgame of ball. She was very sorry for her brother, and wanted to cheer him up. Rob consented, and they went into the field together. They p'ayed ball for awhile, then ists Club was organized to go once a month to some town in Provence, hear Mass there and spend the balance of the day in whatever, pursuit appeals to his taste. The result was exactly what was they told each other stories, and after

anticipated. Many heretofore negligent that they played checkers. Rob thought the time passed very quickly, Rob Catholics, noting that the city folk were scrupulous about the pratice of their Dot said afterward that it was as good religion, felt that attendance at Mass a time as she ever had. "Here is father at last," exclaimed the illness and death of the girl. was "the proper thing," and though

starting in thus unworthily they have Dorothy, shading her eyes with her silent preaching of the Tourists of the Sacred Heart ; so that a marked im-provement in church attendance is noted wherever the club has been received. What causes bad dreams is a ques-tion that has never been satisfactorily answerd ; 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. been led to higher motives through the hands and looking down the road. "What a time he was." The doctor

A Noble Deed.

A beautiful act of the Queen of Spain s being very favorably commented upon through the entire Spanish press. The Queen was riding in her carriage with her brother, Archduke Eugene Austria, through the Pasco de Arenros, one of the finest streets of Madrid, when they met a priest carrying the Holy Sacrament to a dying girl. Both the Queen and her brother steepped out of the royal carriage, surrendered their places to the priest and followed the carriage on foot to Galtler street, where a young girl, Maria Louise Fuentes, the daughter of the wellnown actor of the same name, was in throes of death.

The Queen showed great interest in the family, and assisted at the cere-mony of administering the Extreme Unction to the girl, who died soon after ward. When the priest left the house the Queen and her brother returned on foot behind the royal carriage in which the priest rode to the church of Nuestra Senora de los Dolores, where

the priest dismounted and thanked the Queen for her kindness. When the population of that quarter of the city learned of this noble act of

Emulsion. For whom? For heir Queen Regent the enthusiastic demonstration seemed never to end. men and women who are weak, When the Queen had reached the palwhen they should be strong; ace she sent one of her adjutants to the ouse of the dead girl with a purse for babies and children who containing a round sum of money to help defray the expense incurred by are thin, when they should be fat; for all who get no nourish-

A Chance For Us All.

a proof, most beloved brethren, that repaired, lorgotten, pardoned : On, you cherish that holy faith as your fathers cherished it, that you intend for yourselves and for your children that light and that bounty which the Gospel brings, and the very name wish we had in our code, or rather in prince of the Hebrew folk. Lo! Michael, one of the first princes, came to me in succor, and I continued there with the king of the Persian nation." From these words it is manifest what which you have given to it shows that our customs, an institution that could you love the fellowship of the saints be compared to the sacrament of and of the angels, for you have chosen ance. Lay society is less powerful great care the archangels have over mankind, for Daniel declares that Michael came to his succor, It is credible that the Archangel a patron who unites both in his glorious | the Catholic priest." title-St. Michael. Most beloved brethren, it is your loving duty to care for this house of God, that is builded in your midst. It is the One True Blood Purifier and nerve tonic. -St. Michael. Michael has care of the Christian men -he who was guardian of the Hebrew folk while they believed in God ; and as they were wise who on Mount Gorganus built a church in his honor, Que for a state of the state of so you to-day, most beloved brethren, are wise in building this church to the

approve of Scott's

nonor of the same heavenly Prince. Like the Hebrew folk, we Anglo-Saxons are in sore need of his protecion: we have many temporal foes, both on land and on sea, to overcome. There are among us civil strife and dissentions and fmuch letting of blood, and the Danes in their plundering

ment from their food. Poor

blood is starved blood. Con-

Persian people, and there is none of those my supporters, save Michael, the

Old Gold the doctors

____CIGARETTES W. S. Kimball & Co.

ROCHESTER, N.Y.

a proof, most beloved brethren, that repaired, forgotten, pardoned !

Retail Everywhere

5C. per Package

17 FIRST PRIZE MEDALS.

Trout Creek Pienic.

General Intention for August.

CATHOLIC MISSIONS IN ICELAND.

Messenger of the Sacred Heart.

Iceland is the largest island in

Europe after Great Britain, and is sit-

uated one hundred and fifty miles

west of Greenland. This isolation away in the Arctic Ocean, together

with Iceland's comparatively unevent

ful history, is perhaps the chief reason

But its religious history is a gloriou

one, and the fact that it is going to occupy the intention of our twenty

three millions of Associates during the

whole month of August, will give it

from a Catholic standpoint, an import

Iceland is the land of contrasts ; a

land of midnight sunlight and noon

day darkness ; carrying eternal snow

on its surface, while its bosom hides great streams of boiling water. A feat-

ure in every landscape in Iceland is

some volcano, glowing or extinct, or

mountain range of solidified lava, hid-

The island was discovered in the year

860 by Naddoddr, a Norwegian Viking

who called it Snajland or Snowland

The earliest monument of Icelandic

literature that we possess, the Islendinga Bok, tells us that the Viking

colonists had been preceded by Culdee anchorites and Irish settlers about 725,

who abandoned the island on the arri-

val of the Pagan Norsemen. The ex

istence of bells, croziers and Irish

books, left behind, attests the presence

It was only in 874 that the Norweg

ians formed the first permanant settle

ment at Beykiavik, the present capital. A further increase of Norse population

took place when the tyrant Barold

Haarfagr drove a large number of

chiefs and their families into Iceland,

and this was further increased under

the reign of St. Olaf. About the year

28, Iceland became a republic, and

remained so for three hundred years.

After having tried various forms of

government and become a prey to in

of the children of Erin.

ance it has not hitherto known.

we hear so little about it.

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHING'S MANUELS. CATHOLIC SOCIETY REGALIA OF ALL KINDE PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES

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C. M. B. A.

Resolutions of Condolence.

Resolutions of Condolence. At its regular meeting, on the 24th ult., Branch 49, Toronto, expressed themselves by resolution as follows: That the members of this branch hereby testily their sympathy with Bro. T. F. Kelly and his family, in their recent affliction, due to the death of his brothor James. That the secretary record the same and that he forward a copy to the Catholic press for insertion in its columns, as well as to Bro. Kelly. W. J. Smith, Rec. Sec. Toronto July 25,

Kelly. Toronto July 25,

E. B A.

The annual convention of the E. B. A. will be held in the city of Ottawa, on September 21, when it is expected every branch and circle will be fully represented, as several important questions will be laid before the delegates for questions wi

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.
On Saturday, July 25, his Lordship, Gaeonship on Rev. Nicholas Lehmann, et St. Aray's cathedral. Mr. Lehmann will be raised to the priesthood next Sunday, the fast of the article state artis article state artis article state article state artic

INDIAN MISSIONS IN ONTARIO.

"The harvest indeed, is great, but the labor-ers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest."

In the great tract of country known as the Rainy River district is a work carried on, of

Trout Creek Picnic. Rev. Father Kelly has announced a picnic at Trout Creek for 5th August. The pro-gramme is more than usually interesting, consisting of the sports usual on such occa-sions, supplemented by some novel features that are not usual. It is unnecessary to say that the wants of the inner man will received due consideration at the hands of the ladies of the parish. Former picnics have shown that they are no mean adepts in the calinary art. Special train leaves Gravenhurst at T.a. m., arriving at Trout Creek at 10,30. The fare for the round trip from all stations are fixed at very low rates. L.K. LEAGUE OF THE SACRED HEART.

<text>

 he has not had the means of knowing of the teachings of the Church of Christ.

 One of the branches of the Catholic Truth Society in Toronto distribute at the church door instructive leaflets—controversial and devotional. After reading same the recipi-ents can then pass them over to Protestant friends, who are positively astounded that Catholics actually believe and practice such grand and beautiful doctrines; and in this way a double object is gained; first, the Catholic is instructed, and then a knowledge of truth is imparted to the non-Catholic. Where branches of this society do not exist, means of purchasing and distributing the different publications of the society, then let be the society of the society of the society or magazine is received to some non-catholic frend, and in this way a great way be accomplished.

 The this connection if the society of the special dary to send or give the properties of the society, then let different publications of the society, then let different publications of the society of the society or magazine is received to some non-catholic frend, and in this way a great the society of whatever Catholic who subscribe for Catholic papers is a very astonishing one and discloses a state of affirs that is not catholic frend, and in this way a great the teachings and leaving the bester who subscribe for Catholic papers is a very astonishing one and discloses a state of affirs that is not catholic newspaper. The reading of a fory have but one effect, viz, the drawing of her teachings and leaving them better and holer men and women. The Catholic who dolier men and women. The Catholic who dolier men and women the statholic who who therein faith has been assailed ; and if when their faith has been assailed ; and if when the faith his beat and yhandicapped when the faith his beat as datholic who dolier men and women of the laity whad is when their faith has been doughed presible relating to their

natringly and unceasingly, and while event tinue. Let us, then, as Catholic Christians, do our whole duty. Let us be real, practical Catho lies, and show to the world, that so minutely follows our every movement, that we are not only Catholics in name but that we try to live up to our belief, and that doing so makes us better citizens; and then—and only then— can we approach our separated brethren confident that we have the teaching and showing them to some extent by our lives that this is the knowledge they are so blindly erroping for.

that this is the knowledge they are so binner y groping for. I hope "L. K.," and others, will adopt my suggestion ; and, if so, I may be permitted to say that Mr. Cofføy, of the RECORD will, no doubt, be able to put them in the way of den under shining glaciers as old as the history of man. raining any information necessary to estab ish a branch of the Catholic Truth Society in our flourishing city. Faithfully, Augustine.

OUR SEPARATE SCHOOLS.

OUR SEPARATE SCHOOLS. The following are the names of the candi-dates who were successful at the recent en-trance examination for the London Collegiate Institute. The number of marks required to pass the examination was 422. The names are given in the order of merit: ST. PETER'S SCHOOL. Francis Longhnane, 539; Orville Costello, 529; James Jeffers, 501; Bernard Denahy, 491; Glennie Wilson, 493; Augustus Bricklin, 490; John Regan, 486; John Mullins, 477; D'Arcy Borgue, 469; Charles Hanavan, 418; Henry Burns, 441; Michael White, 427; Clement Garvey, 422; John Darcy, 422. Lillian Thessereault, 599; Lullu Lenahan, 595; Irene Roche, 508; Lillian Moore, 556; Bertha Hinchy, 473. MOLY ANGELS' SCHOOL. Annie McInnis, 560; Walter Costello, 506; William Connor, 501; Anthony Healey, 474; Ambrose Fitzmaurice, 460; Margaret Darcy, 450. The average for the pupils of the Sacred

Ambrose Fitzmanne, 400; Margaret Darey, 430. The average for the pupils of the Sacred Heart School was 541, Holy Angels' school 486 and St. Peter's 474. The percentage of the Sacred Heart school surpassed that o' any of the Public schools in the city. It will also be seen that the percentage of the othor Separate schools i4 most creditable. The Separate schools sent up 29 pupils and 29 passed. testine strife the Icelanders, in 1261, fell under the power of Haco VI., King of Norway. In 1387, it was subjugated by Denmark, and the union of the Danish and Norwegian monarchies crown of Denmark. passed

From Belle River and Walkerville schools— also under charge of the Sisters of St. Joseph —all of those who wrole were successful : seven pupils from Belle River and five from Walkerville, one, Louise Collins, from the former place, obtaining the highest number of marks of all the candidates from Essex county.

almost every prominent man in the Dominion of Canada. One of the most celebrated gin Mary. He was a hospitable, whole-souled Irish gentleman of the old school. Protestant Bishops of the Island, Beyjolfr Sveinsson, a poet of merit, composed in honor of Mary a noble book of poems. The book was never printed, but it still exists in Iceland and at Copenhagen.

It was towards this unfortunate peo ple, hidden in the Arctic seas, and separated from the true Church for thre hundred years, that Leo XIII, turned his eyes last year. From 1554 to 1854 no attempts had been made to convert this distant and lonely island. In 1854 two French priests undertook the diffi cult task. Only one family was converted, and this is still the only Cath-olic family on the island. In 1895 the Sovereign Pontiff gave orders to the Vicar Apostolic of Denmark, Mgr. Van Euch, to establish a Catholic mission in Iceland, and last autumn two secular priests were sent thither to begin the

work. Private letters received since men tion the cordial reception they met with at Reykiavik. They opened a small chapel for public worship, and at the first Mass the crowd was so great that many had to return home, being unable to find room. In the evening, at the Benediction of the Most Blessed Sacrament, which was followed by a sermon, the chapel was filled long before the appointed hour, and the crowd outside was four times as large as that within. A family presented itself at once for instruction, and the urgency of building a church became evident For this purpose it would be necessary to collect alms.

There have been found, among the population of seventy five thousand, some three hundred lepers who are sorely in need of being cared for. Father Sveinsson, an Icelandic Jesuit has undertaken the work of collecting from generous Catholics throughout the world the wherewithal to build a eper-house. It is consoling to learn that heroic souls are not wanting to nurse those poor afflicted people; for besides the Sisters of Saint Joseph, who are preparing to open a school as wel as to take care of the lepers, six secular ladies have already offered them. eives for the charitable work. The Associates of the League of the

Sacred Heart are earnestly requested to pray for the success of this mission which our Holy Father has undertaken to resuscitate. There is every reason o believe that the generous, hospit able, religious nature of the Icelandic race will readily accept again the true faith which was wrested from it over three hundred years ago.

PRAYER. O Jesus ! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular for the return to Catholicism of Iceland, which has been for so long a time separated from the true Church

Baptised by the Pope

brought Iceland definitely under the Rev. Joseph Egan, of Tarrytown The religious history of the first cen returned from Europe last week after an absence of two years spent abroad for his health. Father Egan accomturies of this northern people is full of nagnificent traits. In the year 1,000, when Iceland was still a republic, and panied Col. George Bliss, of New York pagan, the representatives of the peo-ple met on the lovely plains of Thing. as chaplain, when he and his wife went to Rome in the summer of 1894 valla, and proclaimed the religion of to have their child christened by His Holiness, the Pope, in person. Besides the Catholic Church the national religion. The Church of Christ flourished baptizing the infant, the Pope created and brought forth admirable fruits of Colonel Bliss a Knight of St. Gregory science and sanctity. Two Islandic Bishops are to be found in the Roman calendar, and the Benedictines and by Heaven with deep religious fervor. Augustinians raised monasteries over the island. The Benedictine monas-Mrs. Bliss, it is said, had those words of Leo XIII. printed in letters of gold and framed The christening in itself, according to an eye witness, was a most inter-esting affair. Mrs. Bliss was at a loss for a name to give her baby, whereupon His Holiness in the kindest manner, took down a copy of the Lives of the Saints from which she selected a name that pleased her best. It was the first American baby that received such an honor at the hands of Leo XIII. and so far as is known the first baby of any nationality. The scene was a most impressive one. Mrs. Bliss, her baby, and the nurse formed a centre round which were circled a number of Cardinals and other high dignitaries of the Church. When the baby cried on being touched with the holy water, His Holiness smiled and said it was a sign of longevity.

Ordained a Priest.

Prince Maximilian, of Saxony, was ordained a priest at Dresden on the His father, Prince George, 26th. Duke of Saxony, and his sisters, the Princess Mathilda and Mary, were present at the ordination ceremonies. The Pope sent his blessing to the newly-ordained priest.

ACUTE DYSPEPSIA.

Trouble That Makes The Lives only Thousands Miserable.-The housands Miserable,—The only Rational Treatment is to Remove the Cause of the Trouble—One Who Suffered Greatly Shows How This Can be Done at a Comparatively Trifling Expense.

<text><text><text> The life of a dyspeptic is beyond doubt one of the most unhappy lots that can befall humanity. There is always FATHER a feeling of over-fulness and distress after eating, no matter how careful the food may be prepared, and even when the patient uses food sparingly there is frequently no cessation of the distress-ing pains. How thankful one who has undergone this misery and has been re stored to health feels can perhaps be better imagined than described. Oae such sufferer, Mrs. Thos. E. Worrell, of Dunbarton, N. B., relates her experience in the hope that it may prove benefical to some other similar sufferer Mrs. Worrell says that for more than Several other persons, unaverse resulting from this cause took Father Koenig's Nerve Tonic through my advise and where oured. Ou my trips as missionary in eastern Kansas the people will ask for advice and I recommend the Tonic as it has the desired effect. Rev. J. E. Vornholt, two years her life was one of constant misery. She took only the plainest foods, and yet her condition kept getting worse, and was at last seriously aggravated by palpitation of the heart brought on by the stomach troubles. She lost all relish for food and grew so weak that it was with difficulty she could go about the house, and to do her share of the necessary A Valuable foot on Acrous Dis-enses and a sample bottle to any at dress, Foot patients also got the med-This remear has been prepared by the Lev. Father Roems, of Fort Wayne, ind., since 1876, and Is now under his direction by the housework made life a burden. At times it was simply impossible for her to take food, as every mouthful produced a felling of nausea, and sometimes brought on violent fits of vomiting which left her weaker than before. She had taken a great deal of medicine, but did not find any improve ment. At last she read in a news paper of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to give them a trial After using three or four boxes ther was a great improvement in her con dition and after the use of eight boxe Mrs. Worrell says, "I can assure you I am now a well woman, as strong as ever I was in my life, and I owe my present condition entirely to the use of Dr. Williams' Pink Pills, which have proved to me a wonderful medicine Mrs. Worrell further says that Pink Pills were also of the greatest benefit to her husband, who suffered greatly with rheumatism in his hands and arms. At times these would swell up and the pains were so great that he could not sleep and would sit the whole night beside a fire in order to get a little relief from the pain he was enduring. Seeing how much benefit his wife had derived from the use of Pink Pills he began their use, and soon drove the rheumatism from his system and he has since been free from the terrible pains which had formerly made his life miserable. Both Mr. and Mrs. Worrell say they will always strongly recommend Dr. Williams Pink Pills to ailing friends. These pills are a blood builder and

nerve restorer, and there is no trouble W. E. MULLINS, DR. G. C. DAVIS, whose origin is due to either of these causes that they will not cure if given a fair trial. The genuine Pink Pills are sold only in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." There are imitations of Mattresses & Bedding. this great medicine, also colored pink, which are offered by the dozen, hun-dred or ounce, or in boxes, without the directions and trade mark. Always refuse these imitations, no matter what the interested dealer who tries to sell them may say.

VOLUME XVIII

AUGUST 1, 1898.

G LOENIG'S

NERVE TONIC

Zurich, Kas., Sept. 15, '94. I gave Father Koenig's Nerve Tenic to a boy 9 pars old who had lost his hearing in consequence

sold who had loss us using 3 bottles he was carlet Feyer. After using 3 bottles he was again to hear and to talk, although the doc-said he would never hear again, but he is

l right now. Several other persons, that suffered from female

Heart Disease and Sleeplessness.

Corsicana, Tex., Oct. 4, '94, My wife suffered from heart disense and sleep-lessness. When Rev. Vendvier of this place re-commended Pastor Koenig's Nerve Tonic, 2 bot-tles had the desired effect. E. Le Beau.

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ANNUAL

PIC-NIC

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ton's String Band.

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CHOICE PROGRAM

Cash Prizes for all Events

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Latest Live Stock Markets.

A STEP TOWARDS I CONVERSION

And Also Towards An

How marvellous are t custom, says the Catha Liverpool, Eng. With does it govern thoughts that it blunts, and sometim stroys, the sense of righ the power of realizing th the circumstances of the pose. If a disease wer desolating the country a havoc in thousands of hon sistent efforts would be m er the remedy for it a progress. Not only wo men devote themselves to studying its character friend of the people wor self to ensure the adoption ive measures. Though stance energy so ceasele ing would be displayed recognize the remarkab! after day a frightful play ruin in every part of the arousing a common mo tirpate it. Men have be omed to the evils of that, with the except reformers here ous they contemplate its daily, and hourly cro with an indifference w be described as callous. horrors of its ravages might well touch the pages of our newspar with accounts of them. it is the story of a man death. Once he was a conduct. But graduall to the passion for dri whole character seemed change. The savage i nature asserted themse more, and his brutali that of the beasts, beca in his home. Finally, of anger, he kills the had pledged himself bet guard and defend, and by the most generous to save him from was preparing for his no fancy picture ; i nately, a case of frequ Again, it is a woman v by drunkenness into at first a happy man everything seemed to the future. But she b the fatal habit of inte misfortunes crowded household. She broug and her children to the end she is called u justice to answer for crime of starving he This, too, is a case of alas, be said that it with the scenes life ; its details are on our police courts. In stance we find a youn on the charge of maki his own life and on th In his youth he had g brilliant talent, and was predicted for him tion of his conduct off

court is that he has

habits of drink, and t

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"WHAT LAYMEN CAN DO."

Ed. CATHOLICRECORD-Dear Sir-Under

county. BELLE RIVER SCHOOL. Louise Collins, 647; Gertrude Delaney, 562; Vida Delaney, 497; Josie Parent, 485; Hilary Charon, 473; Charles Mahone, 453; Charles Parent, 426, NOTRE DAME SCHOOL, WALKERVILLE, Theresa Maisonville, 593; Cecile Belle-perche, 581; Florence Forster, 569; Charles Maisonville, 511; Delva Pratt, 490. [The two languages, French and English, are taught in those schools.]

LA SALETTE SCHOOL. At the recent examinations of the LaSalette Separate school eleven pupils presented themselves, of whom three passed the Public school leaving examination, and five the High School Entrace. Two pupils also presented themselves at the teachers' examin-ations, but the result is not known. The teacher of the school is Miss Ella Dalton, who is well known in several localities as being most efficient in her work.

OBITUARY.

R. ALPHONSA LEONARD, STRATFORD. To-day it becomes our painful duty to re-cord the death of Sr. Alphonsa Leonard, which took place Saturday noon at Loretto Convent, Stratford. The deceased Sister had Convent, Stratford. The deceased Sister had been suffering from a lingering illness, which she bore with exemplary patience and resignation till it pleased Divine Providence to release her, and to reward her fortitude by a)peaceful transition to the Heavenly Coun-try for which she had been languishing. She was a native of Montreal, and at the time of her death about sixty four years of age, forty of which had been spent in relig-ion.

Deceased Sister had been stationed in

Stratford for some time, previous to he edifying death. May her soul rest in peace

tery at Thingeyra belongs to Iceland's Golden Age, the age wherein Icelandie poets and chroniclers were consigning to imperishable parchment the noble of their fellow-countrymen. deeds Some of these. Sages are masterpieces of style, and show what a marvellous attention was paid to the culture of letters in a remote corner of the world at a time when a large portion of the continent of Europe was sunk in bar parism. In 1551, Christian III. King of Denmark, after having vainly attempted to plant Protestantism in the island by the softer arts of persuasion, tried the sterner methods of sending men of war. The Bishop, Jon Arason, put himself at the head of a small army and swore o meet death rather than abandon to the heretics the cause of God's Church.

He was successful in several engage-ments, but was finally handed over to the enemy by a traitor, and was be on the 7th November, He died a hero, and with him headed died the Catholic hierarchy in Iceland. The Lutheran form of religion was then proclaimed the only religion of

"WHAT LAYMER UCA DU."
 Bittoria de schul unde, provins to me, provins t

Michael Dayitt.

An incident has just occurred in the House in the "pairing" of Sir Howard Vincent and Mr. Michael Davitt. The last time their names were associated

MARKET REPORTS.

LONDON. LONDON. London, July 30. – Wheat, 63c. per bushel. Oats, 19 14 to 21c per bushel. Peas, 42 to 48c per bush. Barley, 311 5 to 33 5c per bush. Buckwheat, 26 2-5 to 28 4-5c per bush. Rye, 391 5 to 44 4-5c per bush. Corn, 301 5 to 42c. per bush. Apples were in plenty. and sold for 20 to 30c per bag. Eggs sold for 9 to 11c. Butter was in larce quantities. Best roll brought 17 and 18c Crock, 12 and 17c. Potatoes sold for 30 to 40c. Tomatoes sold for 5 and 6c. per 1b. Tomorto, July 30.–Wheat, white, 65c.; wheat, red, 93c.; wheat, goose, 50c, to 51c.; oats, 23 to

Toronto, July 30.--Wheat, white, 65c; wheat, ref. 63c; type, 4*c; barley, 80 to 35c; buck wheat, 83 to 234c; rype, 4*c; barley, 80 to 35c; buck wheat, 84 to 40c; peas, 50 to 52c; ducks, spring, per pair, 40 to 9%c; chickens, per pair, 40 to 60c; geese, per lb., 6 to 8c; butter, in 1-b rolls, 10 to 13c; cggs, new kid. 9 to 10c; apples, per bbl. 81 to s1.56; hay, timothy, old, s1 to s1.52; hay, new, 810 to 81 00; straw, sheaf, 810; straw, loose, s6 to 81; beef, hinds, 5 to 64c; larb, car-cass, per lb., 4 to 8c; yeal, per lb., 4¹/₂ to 6c; mutton, per lb., 4 to 6c; dressed hogs, 55 to 85.00.

FOR THE SEPARATE SCHOOL, KINGS-ton. Must have at least a second class pro-fersional certificate. Applications must be in before August 11. Apply. stating salary ex-pected, and enclosing reference, to J. J. Behan, Sec. S. S. Board, Klagston. 928 2

FEMALE TEACHER WANTED. MUST be able to converse in French, but will not be required to teach that language, and have a 3rd class, certificate. Address A. Cud-otte, chairman, Massey Station, Ont. 927 2

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

wool, washed, per pound, 10 to 15je; unwashed, to 10je; Dressed Meats. — Beef, Michigan, \$4,50 to \$5,50 per cwt. Live weight, \$2,50 to \$3,60 per per cwt.; Chicago, \$5,50 to \$7.00 per cwt.; pork, light, \$4,25 to \$4,50; heavy, not in de-mand; live weight, \$3,00 to \$5,25 per cwt.; mutton, \$5 to \$4,60 per cwt; spring lamb, dressed, \$7.00 to \$8 per cwt.; live weight, \$2 to \$2,75 each; yeal, \$6 to \$6,50 per cwt; spring chickens, 14 to 15c per pound; hens, 8 to 9c per pound; turkeys, 9 to 10c per pound. Hides-Beef hides, No. 1, 4to 45c per lb; No. 2, 3 to 33;c. per lb, for green; cali skins, No. 1, 6c per lb; No. 2, 4 to 5c., per lb; shearlings, 10 to 15c each; lamb skins, 15 to 25c. each; tallow, 3 to 33;c per lb. **REID'S HARDWARE**

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc. 113 DUNDAS STREET, North Side, LONDON, Ont.

Orders by mall promptly attended io. Mattresses re-made equal to new. Institu-tions supplied on liberal terms. Ordered goods a specialty. Feathers renovated. Telephone 549. IO56 Oucen St. West. TORONTO. Can.

Western Ontario's Summer Resort-" THE FRASER,

"THE FRASER," PORT STANLEY, ONTARIO. (Established 26 years.) Was built in 1870, and is now open for the sea-son. It is universally recognized as, in all re-spects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been con-ducted since its establishment, twenty-six years ago, under the same proprietorship and management, with the exception of the past two seasons. The owner and original propriet-or has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a height of 150 feet. The air is always pure and exbilarat-ting, the balmy breezes from the lake difuse a thoroughly delightful coolness around, while smooth sandy beach is obtained by means of a sures, extend over fity acres, and access to the smooth sandy beach is obtained by means of a fram railway and stars. Confortable bathing houses, with efficient attendants, are provided for ladies and genetenene, under the direct sup-ervision of the House. "**TEACHER WANTED**.

TEACHER WANTED.

A SSISTANT TEACHER FOR R. C. S. S., Sault Ste. Marie. Moderate salary, State qualifications. Address Rev. J. A. Primean, Sault Ste. Marie, Ont. 928-tf

TEACHER WANTED, FOR R. C. S. S. No. 3 A. Malden, Must be capable of teaching French and English. State salary. Address. Dennis Meloche, Amherstburg, Ont. 926-3-W

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against which she war. Abstinence have at all times features in the liv heroes. But Cath

their fellows that real, a vivid influ that the morality is no mere theory. practical value, an it, they are eag

55.00. DETROIT. Detroit. Mich., July 30.—Wheat-Cash. No. 1 white, 41/e nominal. No. 2 red. 5 cars at 60c., 2 cars at 501c.; 1 car at 60/e.; closing at 50/e. bid; No. 3, red. 15 cars at 50/e. closing at 50/e. nal; mixed wheat and rye. 1 car at 50/e. Corn-Cash. No. 2, 29c. nominal; No. 3, 28/e. Corn-Cash. No. 2, 29c. nominal; No. 3, 28/e. nominal; No. 2 yellow, 30/e. nominal; No. 3 yellow, 3 cars to arrive on track at 29/e., regular closing at 30c. nominal.

Glosing at Sige, nominal, rack at Sige, regular Closing at Sige, nominal, rack at Sige, regular Data-Cash, No. 2, white, 4 cars at 21c, 1 car 20 c nominal; No. 2 mixed Sige nominal; light mixed, 20 c, nominal; cars at Sige. closing at Sige Did.

PORT HURON. PORT HURON. Port Huron, Mich., July 30.-Grain-Wheat, per bush., 53 to 56°; oats, per bush., 18 to 19°; rge, per bush., 30 to 33°; peas, 33 to 40° per bush. buckwheat. 30 to 35° per bush.; barley. 55 to 60° per 100 lbs. Produce.-Butter. 10 to 12° per lb.; eggs, 9 to 10° per dozen; lard. 6 to 7 cents per pound ; honey. 10 to 12° per pound; cheese. 7 to 8 per pound; hay. 85.00 to 85.00 per ton, for new; straw. 85.00 to 86 00 per ton; beans, unpicked, 0 to 15° e a bushel; picked. 75¢ to 8.100 a bush; wool, washed, per pound, 10 to 15°; unwashed, 7 to 10%;