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NARKA, THE Nihilist.

By KATHLEEN O'MEARA. CHAPTER XVI.

Ivan Gorff arrived punctually at Koenigsberg, and proved the kindest and most efficient escort. He was one of those rare persons whose entire simplicity and selfishness make you feel perfectly at ease; his companionship imposed no effort; he made use of nothing; he only asked for much for him, suspecting rightly that he cared too much for her, had grown quite fond of him by the end of the tele tele journey.

On arriving in Paris he found her very pretty lodgings in the Rue Chailoit, with a salon that overlooked gardens and beyond them the river. Ivan thought them expensive, but he made no observations that was her affair.

Narka was soon at home in her new abode. She had that gift peculiar to any woman of making beautiful any place where she dwelt. Her rooms were very simply furnished, but her grand Fyvel piano, covered with its Turkish cloth, a rich piece of Muscovite embroidery in gold and silver and many colored silks, flowers and plants set on every available spot lent it an aspect of refinement, and books spread about on the tables suggested that intellectual interest which was never absent where Narka was.

The weather was intensely cold; the winter was an exceptionally severe one; and Narka now understood Sibil's apparently incredible assertion that in Paris the cold was more cruel than in Russia. In Russia you were protected against it by thick walls and fires that were like furnaces; but here in Paris the wind that blew with a shrill blast from the north pierced the thin walls, too porous to keep it out, and whistled through the cracks in the doors and windows, until it seemed to blow as hard in-doors as out.

So one month sped away. She was at the piano one morning, singing a Russian ballad, when the door of the salon opened, then closed. Narka took no notice, thinking it was Endoxie, her bonnie, who had just finished her lesson. "Brava! brava!" and before she had time to turn round, two arms were hugging her back, and a face under a stiff white head-gear was pressed against hers.

"Do you know," she said, still looking up with her bright brown eyes, "I feel as if we were a pair of ghosts meeting in the other world."

"We are in another world than the one we parted in," replied Narka; "I believe we both of us died at Yrakow before we left it."

"But we came to life again, didn't we?" asked Marguerite, eagerly. "I suppose we must have," replied Narka; "though you don't look a bit like

a person who had ever been dead and buried."

"They sat down near the fire; Narka threw on a fresh block, and made a hospitable blaze. "How pretty your room is, and what a splendid view of the sky you have!" said Marguerite, glancing toward the windows, and round at the flowers and the home-like touches visible everywhere.

"That time in the prison! The very thought of it turns my life into a horrible dream. I used to go about my work as if I were in a nightmare. Dear, I do believe that I prayed for you with every breath. I drew all those dreadful months."

"I am so happy!" Well, I suppose the martyrs on the rack would have said they were very happy if the pagans had questioned them. Marguerite laughed. "I can't tell what the martyrs would have said, not being one myself, any more than you are a pagan. I only know that I am as happy as the day is long."

"You are not a bit changed, Marguerite," she said, observing her curiously; "always the same funny mixture of the natural and the supernatural. You supernaturalize everything without growing the least supernatural yourself."

"I love the burdens, and love, you know, makes everything light and easy." "Your old theory. But for all the love in the world there are things that you must miss—things that you so fondly prize, that you so delighted in. How you used to revel in the winter garden at Yrakow!"

"Yes; but I don't miss anything. I am quite satisfied with the music in church on Sundays, and the canticles the children sing in the school; and I am not sure that a hospital ward or a sick-room is not as good as a garden to me."

"So it would be if it was not my vocation. That is what makes it natural and delightful." "I could understand it in a measure if all this discomfort and sacrifice on your side lessened the misery of the world," said Narka; "but it doesn't; it never will; the cruelty of life will remain just as universal for all your sacrifice; you will never do away with suffering."

"That sounds admirable as a theory," said Narka with a touch of the old scorn, "but it is a fallacy; it is like your dream of reforming the world by love. You must first call in hate; hate must clear the ground before love can build. Society, as it exists, is an organized system of murder of the majority by an omnipotent minority. That old machinery must be smashed and swept away before love can come in and raise a new order of things."

"Your God, perhaps." "Oh, Narka! Then tell me, if God gave you happiness, everything you desire, would that make you believe in Him, in His goodness?"

"I suppose it would help me. Everybody is a better Christian for being made happy." Marguerite threw up her hands and burst out laughing. "What theology! Did you ever read of a saint who was sanctified by having everything his own way? For that is what you understand by happiness? Oh, Narka, what a dreadful doctrine! Why, surely you know as well as I do that suffering is the road to God; that the more we suffer, the greater our likeness to our Lord Himself?"

"In that case I am as like to Him as any saint ever canonized," said Narka, with a ring of passion in her voice, "for I have suffered as much as any saint you pray to; but it hasn't sanctified me, not that I know of, unless, perchance, it be part of divine justice to make suffering meritorious, without consent or merit in the sufferer."

"No pleasures? Why, everything is a pleasure! It was any old pleasure just to see a sick child gobble up a glutinous proxy looking at it. I must tell you," she said, confidentially, and assuming an air of innocent self-importance, "I have developed quite a genius for cooking. My puddings and tisanes are in great request, and I have invented a poultice that is the delight of all our rheumatic old women."

"You are not a bit changed, Marguerite," she said, observing her curiously; "always the same funny mixture of the natural and the supernatural. You supernaturalize everything without growing the least supernatural yourself."

"I have heard nothing about your plan of life, dear Narka, or what you are busy with." "I have been busy doing nothing, so far," said Narka, a little embarrassed how to explain her life of idleness and apparent ease. "I feel as if I were lying half asleep in a boat that had drifted into port after a storm."

"Let yourself drift; you will be all the better for having taken a rest when you begin to work." "Of course you will, any time till Sibil finds funds for you?" "I don't see how I am to find them by myself," Narka answered, evasively, and told everything, for there was that in Marguerite which invited confidence and inspired absolute trust, and at this juncture her sympathy would have been desirable; but Narka remembered Basil's desire for secrecy yet a little while, and was silent.

"Basil's name had not been mentioned, nor Father Christopher's. Many things had not been mentioned that both longed to speak of; but they kissed and parted, content to leave unspoken things that were unexpressed."

"I wish I could, but—one can't become a child again. To ask me to believe in love as the factor that governs the world is like asking me to believe in the fairies." "How strange!" Marguerite murmured. "Not to believe in love is like not believing in God; for God is love."

licious baby, just now moist and scarlet from its sleep, but not a bit cross; it crowded and gurgled to Narka, and let itself be cuddled and kissed without struggling away, as is the habit of babies.

"I suppose it would help me. Everybody is a better Christian for being made happy." Marguerite threw up her hands and burst out laughing. "What theology! Did you ever read of a saint who was sanctified by having everything his own way? For that is what you understand by happiness? Oh, Narka, what a dreadful doctrine! Why, surely you know as well as I do that suffering is the road to God; that the more we suffer, the greater our likeness to our Lord Himself?"

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M. de Beaurillon came in and cut short the tete-a-tete.

"I called on you an hour ago, hoping to carry you back with me," he said; "but you had just gone out." Narka felt her self-respect raised by the deferential kindness of this knightly gentleman. He called her Narka, which he had never done before.

RELICS OF CATHOLICISM IN ENGLAND.

Places Furnishing Facts Fatal to the Claims of the "Lambeth Conference" People. N. Y. Freeman's Journal. If the Lambeth conference results in inspiring the American delegates to visit the scenes of early Catholic exploits on Britain's soil, then this strange gathering of men, clothed with so many diverse views as to the teachings of their Church, will not be quite destitute of good effects.

"I have been ruminating a little plan in my head ever since I heard this great news—that three days ago," she went on, popping the sugar into cups. "I thought to make a feast that day to introduce her family, as I had passed through such horrors only a little while ago, and who was still in mourning for her mother. She laid down the tiny teapot, and went over and put her arms round the girl's neck and kissed her."

"Forgive me, my sweet one: I ought to have remembered," she said, softly. Narka returned her caress. They sipped their tea, and soon Sibil went back to the subject of Basil's marriage. "At least must be interesting to Narka, and would not jar upon her."

"Marie is delightfully in love," she said; "it is very pretty to see how unconsciously she betrays herself. I went to the Embassy this morning, and the moment I appeared she blushed up like a red rose, and every time I mentioned Basil's name she grew scarlet. I only hope Basil is thoroughly in love with her."

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**PRELIMINARY TO A DISCUSSION.**

Pittsburg, Pa., July 28, 1897.  
 The Rev. L. A. Lambert, LL. D.

(1) Dear Sir: The position taken in your letter in the *Freeman's Journal* of July 21 seems to me to block the way most effectually against any discussion of the main issues between us. You ask for a common understanding on the issues in question, such, in your judgment, as would render the discussion of them altogether uncalled for. As it appears to me, you, in fact, require that we should agree on the very point at issue as a preliminary to what would then become an impertinent discussion.

(2) It was my endeavor to present the issues between us as pointedly as they can be presented in a comprehensive form, in the affirmation that the essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic Church. With the same clearness and definiteness these issues are also presented in the statement of the essential and distinctive principles of Roman Catholicism are identical with the principles of the Apostolic Church. Either one of these theses will bring the proposed discussion directly and without any delay to its most vital points.

Suppose we agree to discuss the latter of the above propositions. You would in that case take the affirmative and begin the discussion. Why could you not do so without any further preliminaries by taking up one point under the general proposition? Why could not we begin the discussion by affirming that the doctrine of the Roman Pontiff is an essential and distinctive principle of the Roman Catholic Church, and by then proceeding at once with your argument to prove that this principle was also a principle of the Church of Christ in the days of the Apostles.

Or, if the former of the foregoing propositions were accepted as the one to be discussed, I cannot see anything that could properly hinder one from proceeding at once to affirm that the principle of the infallibility of the Roman Pontiff is an essential and distinctive principle of Roman Catholicism, and to follow this immediately with the proof that this principle was not a principle of the Apostolic Church.

In either case we would have a common understanding that the doctrine of the infallibility of the Roman Pontiff is an essential and distinctive doctrine of Roman Catholicism. We would both appeal to the definition of this doctrine, as contained in the First Dogmatic Constitution concerning the Church of Christ, proclaimed in the decree of the fourth session of the Vatican Council. To similar documents the appeal would be made in determining all other essential and distinctive principles of Roman Catholicism. I agree with you when you say that these principles "are found in the doctrinal definitions of the [Roman Catholic] Church, and there alone."

Having come to a common understanding as to what any distinctive principle of Roman Catholicism is, is not the next step logically a discussion on our part of the point on which we differ, viz., whether or not the said principle was embodied in the constitution of the Apostolic Church? Is it not absolutely necessary for us, with our divergent views, to discuss this point before we can come to a common understanding in regard to it? How else can we determine this and other similar issues between us?

Permit me to repeat just here your words quoted above, "and there alone." Unintentionally on your part, these words present the point on which we differ in reference to the essential and distinctive principles of Roman Catholicism. Your words come to hand most opportunely to express my contention. They state concisely what I believe to be true, namely, that the essential and distinctive principles of Roman Catholicism are found in the definitions given by that system, "and there alone." These doctrines, as I read the history of that age, are, in fact, not found in the inspired records of the Apostolic Church—the Sacred Scriptures. I propose to give the proof of this in the discussion which we are unable to begin because of what seems to me the unreasonable preliminary requirement that we should first come to a common understanding as to what were the principles of the Apostolic Church.

To demonstrate how unreasonable this required preliminary is, let me illustrate its practical application. You say expressly: "It is evident that we cannot go to work on this proposition (viz., that the essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic Church) without first having a common understanding of what the principles of (Roman) Catholicism are, and what the principles of the Apostolic Church." That is, to take the one of three principles mentioned already, we must come to a common understanding that the infallibility of the Roman Pontiff is a distinctive principle of Roman Catholicism. Very well. We already have that common understanding. But you demand further that, before proceeding with the proposed discussion, we must have a common understanding as to whether this principle was or was not a principle of the Apostolic Church. In other words, whether it is found in the doctrinal definitions of the Roman Catholic Church, "and there alone," or also in the inspired and authoritative account of the divine constitution of the Apostolic Church.

Let us suppose that we do in some way, before proceeding with our proposed discussion, reach a common understanding, either that the doctrine of the Papal infallibility was, or that it was not, a principle of the Apostolic Church. What will then remain of this particular issue to be discussed? On the other hand, you would then agree with me that this essential and distinctive principle of Roman Catholicism was not a principle of the Apostolic Church; or, on the other hand, I would agree with you that it was. And such a preliminary common understanding, either one way or the other, would make the further discussion of this point, on our part, as I affirmed at the beginning of this letter, both needless and impertinent.

Perhaps you may say that you never intended anything so unreasonable as for two persons, who have diametrically opposing views on the question, whether or not the infallibility of the Roman Pontiff was a principle of the Apostolic Church, to come to a common understanding on that point without discussing it. In that case, I am happy to be already at a common understanding with you that it is in order for us to proceed with the discussion, whether that or any other essential and distinctive principle of the Apostolic Church was a principle of the Apostolic Church without understanding that the said principles were or were not the principles of the Apostolic Church.

But I imagine I hear you repeat your demand that we must first come to a common understanding as to what were the principles of the Apostolic Church. If this demand means anything, it must mean that we take up one principle after another, and discuss whether or not it was a principle of the Apostolic Church. Taking up the first of all, the doctrine of the Papal infallibility, it is clear to my mind to me that that principle was, or I must prove to you that it was not, a principle of the Apostolic Church before we can come to a common understanding on this point.

For my part, I certainly do not expect or ask you to come to a common understanding with me as to what was or was not any one of the principles of the Apostolic Church before the proofs on my side are given and the opposing arguments on your side are fairly answered. If you require and expect me to reach a common understanding with you in any other way than in order which I have indicated, it is in order for you to make your method so clear and plain, like the sacred Scriptures, that a wayfarer man like myself need not err therein.

Taking it for granted that you agree with me that the most reasonable way of coming to a common understanding as to what were the principles of the Apostolic Church is by a courteous, candid and careful discussion, I now propose that our discussion begin with the examination of the following proposition: "Resolved, That the principle of the infallibility of the Roman Pontiff was a principle of the Apostolic Church." Or if you wish me to affirm and begin the discussion, let the statement be in the negative form: "Resolved, That the principle of the infallibility of the Roman Pontiff was not a principle of the Apostolic Church."

Permit me to say, in closing, that while I certainly do not wish to appear to be going about with a chip on my shoulder, and while I am far from hinting that a champion of your proved position is afraid of such a humble opponent as myself, it does seem passing strange that we cannot proceed with our proposed discussion by bringing forward, without any delay, our arguments to prove or to disprove the claims of the Papal infallibility and all other essential and distinctive principles of Roman Catholicism to be the principles of the Apostolic Church. Respectfully yours, David McAlister.

REPLY.  
 Rev. Dear Sir: Your letter is but an elaboration of your Pittsburg *Gazette* interview, which I commented upon in last week's *Freeman's Journal*. In my comments I anticipated much in this reply I may have to run in the same general line of thought. The insistence on logical debate does not block the discussion of the issues between us; it blocks only illogical discussion of them, and illicit processes. It prepares the way to clear and clean work when the discussion is on.

I do, as you state, insist on a common understanding on the issues in question. We must know what the issues are, otherwise it is evident a discussion is impossible. For instance, before we can discuss Catholic doctrines we must agree on what these doctrines are. Without knowing what they are I could not defend them, nor could you refute them. This argument as to what they are does not mean an agreement as to the truth or error of them. It is only after we have come to this common understanding in the issue in question that we are in a position to discuss its truth or fallacy. Thus it is that a common understanding, instead of blocking discussion or making it needless, makes it impossible; without it, discussion—at least intelligent discussion—would be impossible. What we say in reference to Catholic doctrine is equally true of Apostolic doctrines.

To find likeness or unlikeness between principles or doctrines, a comparison must be made. But it cannot be made until both principles or doctrines are known. You cannot say A is or is not B until you know the value of both A and B. Just so with Catholic principles and the principles of the Apostolic Church. Both must be known before likeness or unlikeness can be affirmed or denied. These principles of dialectics are so self-evident I am inclined to believe that in objecting to them you are laboring under a misapprehension. As matters now stand between us one term of the comparison—Catholic principles—is known. But the other term—principles of the Apostolic Church—is not known. You propose to discover it by means of a discussion. This brings us to a most important point, wherein the necessity of a common ground or criterion, or ultimate test, will become apparent. In our search for the principles of the Apostolic Church we must bring with us a criterion or test by which we can distinguish those principles from others that we may meet on the way, for you know that there are many adverse claimants to that dignity. What is this criterion or rule which must constitute a common ground between you and me in the joint quest for the principles of the Apostolic Church? This is the crux of the main issue between Catholicism and Protestantism: it is also the rule by which all particular issues must be determined. In your letter you recognize the necessity of this common ground, and indicate what you think it ought to be when you say: "These [Catholic] doctrines, as I read history of that [Apostolic] age, are in fact not found in the inspired records of the Apostolic Church, the Sacred Scriptures."

Here you propose to make certain books whose inspiration you assume without proof the common ground or criterion. You would make these books, as interpreted by your private judgment, the test of Catholic principles. In other words, you propose to test Catholic principles by your Protestant rule of faith. We stand man to man and face to face. On what principle, then, do you assume so confidently that your Protestant rule of faith, and not the Catholic rule of faith, should be made the test of what the principles of the Apostolic Church are?

If you were discussing a doctrinal question with a Presbyterian, a Methodist, a Baptist, or other fellow Protestant, your proposed criterion—Bible and private judgment—would be proper for you to use as common ground. But when you discuss a question with a Catholic, that rule is no longer a common ground, for the Catholic rejects it as a false rule, misleading and untrustworthy. For his belief on that subject he has the experience of three hundred years of this Protestant rule of faith. He sees that those who follow it are split up into hundreds of wrangling sects, holding contradictory creeds, and each one of them claiming to have exclusive possession of the principles of the Apostolic Church, pure and undefiled. A rule of faith whose legitimate results are such confusion and contradiction cannot be the true rule. And yet it is this Protestant's box of a rule that you expect me to accept as the common ground, and to exclude from the discussion the Catholic rule of faith.

But, passing these considerations, the Catholic sees another reason why he cannot accept your proposed criterion. Those books, to be of any value as a test, must be inspired. There must be no doubt about their inspiration. Your assuming it is not enough. It must be proved by you, and proved by your rule of faith—the Bible alone, and private judgment. As a man of intelligence, you know that such proof cannot be produced.

Assuming you to be a consistent Covenanter, you believe the Covenanter Church holds the principles of the Apostolic Church. But the Covenanter Church differs from every other Protestant Church in the world. Therefore, consistency requires you to affirm that all Protestant churches, save the Covenanter, have departed from the principles of the Apostolic Church, and are, consequently, in error. But all these unfortunate churches are what they are by following the Protestant rule of faith—Bible and private judgment. In view of these disastrous results, this widespread departure from the principles of the Apostolic Church caused by that rule of faith, would it be wise in you and me to adopt that rule in our search after the principles of the Apostolic Church? How can you approve of a rule that led so many good people away from the principles and blessings of Covenantarianism, I cannot understand. To be consistent, you should discard it as a damnable error, a device of him who goeth about like a roaring lion, seeking whom he may devour.

Between you and me, then, the Protestant rule of faith, as a criterion of revealed truth, must be discarded. What, then, shall we do? We must have some criterion, or we can come to no definite conclusion. In this emergency I will not let you outdo me in generosity. You offered me your Protestant rule, which, for reasons, given, had to be declined. In return, I now offer you the Catholic rule of faith. Here it is: Scripture and tradition, as presented and explained by the Roman Catholic Church. How does it strike you as a criterion? Accept it and we will soon know what are the principles of the Apostolic Church.

Ah, say you, to accept that would render further discussion needless—it would be to give away the whole case. Certainly it would. If you accept it in good faith, you would be a Catholic; and as you do not want to be a Catholic just yet, you decline to accept it, and look upon my pro-

posal as absurd. Very well; I did not offer it with the hope that you would accept it. I offered it to bring vividly home to you the absurdity of your expecting me to accept your Protestant rule as the criterion of truth in the proposed discussion. I have known all along that you have been dreaming that your rule of faith was the ultimate test of revealed truth, and I made the offer of my rule of faith to wake you up to a realization of the situation.

Now, as I reject your criterion of Apostolic principles, and you reject mine, what are we to do to find a common ground? We must leave out both rules of faith, which means that we leave out the Scriptures as inspired records, for, in the hypothesis, their inspiration is not yet established. We must also leave out tradition. All we have left are four short histories of events that transpired in Palestine nineteen centuries ago, a biography of an energetic and talented Jew known as Saul or Paul, and some letters and diacetic essays written mostly by some poor fishermen who earned a precarious living on the banks of a small lake in the interior of Palestine. These histories, letters and essays if not inspired, are of no more authority than the histories and essays of Josephus, Dion Cassius, Epictetus and Seneca. The Christian world has believed them to be inspired, but it has so believed because the Catholic Church taught through the centuries that they are inspired. That is the sole basis of the belief in their inspiration. It was this that made the great St. Augustine, in the fifth century, say: "I, for my part, would not believe the Gospel, unless the authority of the Catholic Church moved me to it." But you, as a Protestant, reject the authority of the Catholic Church, and consequently, you must prove the inspiration of the Scripture, in some other way. This, I repeat, you must do before you can quote those writings as Bible. Until this is done, they are not Bible to you or to me, and cannot be in the proposed discussion.

If we want to know what are the principles of the Apostolic Church, why may we not appeal directly to that organ of revealed truth which Christ built upon a rock, against which He declared the gates of hell should not prevail, and with which He said He would be until the end of time? Christ commanded us to hear it under pain of being considered as heathens and publicans. It exists still on earth. To say the contrary is to say that the gates of hell have prevailed, and that Christ's promise and prophecy have failed. To say that the Apostolic Church has ceased to exist is to say that Christ was a false prophet. As you are not ready for that blasphemy, I assume that you admit its present existence in the world. And, by reason of Christ's promise, it is the best authority on earth on Apostolic principles. Here we have a common ground, have we not? We have only to seek and identify this divinely established organ or teaching corporation, and learn what it teaches now, for what it teaches now it taught in the Apostolic age. For, as St. Paul states, "it is the pillar and ground of truth."

Where, then, is this divine organ of revealed truth? It is simply a question of identification. It is not the Covenanter Church, for that was organized in Scotland, not in Palestine. It comes too late to make a claim to Apostolicity. The same must be said of all other churches of Christendom until we find one to which we can trace its historical existence through the centuries up to the time just previous to Christ's ascension into heaven. When we find that society or corporation our quest is at an end, for Christ said of it: "He that heareth you heareth Me."

I hope I have said enough to convince you that we must have a common ground or criterion, and that, to insist on it as a preliminary, is a dictate of reason and common sense. When we come churches, save the Covenanter, have departed from the principles of the Apostolic Church, and are, consequently, in error. But all these unfortunate churches are what they are by following the Protestant rule of faith—Bible and private judgment. In view of these disastrous results, this widespread departure from the principles of the Apostolic Church caused by that rule of faith, would it be wise in you and me to adopt that rule in our search after the principles of the Apostolic Church? How can you approve of a rule that led so many good people away from the principles and blessings of Covenantarianism, I cannot understand. To be consistent, you should discard it as a damnable error, a device of him who goeth about like a roaring lion, seeking whom he may devour.

Very truly yours,  
 L. A. Lambert.  
 —N. Y. Freeman's Journal.

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**THE CHURCH AND DIVORCE.**

In answer to a correspondent who asked, "Did Clement VIII. grant a divorce to Henry IV. of France from Margaret of Valois?" Dr. Lambert of the *Freeman's Journal* says: "Not in the sense in which the term 'divorce' is commonly used at present. The Church recognizes certain impediments which render a marriage null and void from the beginning. Where an impediment of this kind exists at the time of the marriage contract there is no marriage, and consequently no need of a divorce. But when a question is raised as to the existence of such an impediment at the time of the contract, investigation must be had and an authoritative decision given.

Now, a decision affirming that such an impediment existed is equivalent to a declaration that the parties were never married. A decision of this kind would be called, in common parlance, a divorce. But it is not; for a divorce as now understood in our courts and among non-Catholics, is a surrender of the marriage bond. To break the bond is to admit its existence up to the time of breaking it. But a decision recognizing the existence of a diriment impediment declares that the bond never existed, and consequently, can not be surrendered. It declares that the parties were not married.

Let us look at some of these impediments, so that we may understand the case of Henry IV. The first is "error." Thus, if a man goes through the form of marriage with one woman, mistaking her for another, he marries neither. Suppose he intends to marry Amanda Doe, but by some trickery Rebecca Roe takes Amanda's place, there is no marriage. The man is not a husband; he is merely the victim of a fraud. If he appealed to the ecclesiastical court the decision would be, no marriage by reason of the impediment "error," and he would be told that he was free to marry some other woman, if he could find one that would consider him worth having.

Another impediment is "crime." Suppose a single man and a married woman conspired and killed her husband so that they could marry. A contract of marriage between these two conspirators would be null and void in the eyes of the Church.

Another of these impediments is "force." Any force or compulsion that creates a grave fear in the mind of either of the contracting parties invalidates the marriage contract. A contract supposed liberty in the contracting parties. A woman, for instance, who consents, through fear of life or honor, to the marriage ceremony, is not married. Fear has deprived her of that liberty which is necessary to make a valid contract. Any decision, civil or religious, declaring her free from such a contract would not be a divorce. It would be a declaration: a divorce was not necessary, because she was not married.

Now we come to the case of Henry IV. In his appeal to Clement VIII. his plea was that his consent to the marriage with Margaret of Valois was the result of force. When he established this plea to the satisfaction of the court he would have secured a decision that there had never been a marriage. He was, therefore, free to marry, and did marry Mary de Medici, daughter of the Grand Duke of Tuscany. There was no question here of dissolving a legitimate and consummated marriage; no question of divorce in the sense understood by our courts and by Protestants generally, who do not recognize marriage as a sacrament of the new law.

The attitude of the Church and the Popes as to divorce in the modern sense of surrendering the matrimonial bond, is clearly indicated by Pope Pius VII. In his letter to the Emperor Napoleon, who had asked him to divorce his brother Jerome from Miss Patterson, of Baltimore. After having investigated and found the marriage valid, Pius VII. wrote: "Were we to usurp a power that we do not possess, we should render ourselves guilty of the most abominable abuse of our sacred ministry before the tribunal of God, and before the whole Church. Your Majesty, even in his justice, would not desire us to pronounce a judgment contrary to the testimony of our conscience and the invariable principles of the Church. Hence we earnestly hope that the Majesty will be satisfied that the desire which animates us of seconding your wishes, as far as depends on us, especially in a case so closely connected with your august person and family, is in this case rendered ineffectual by want of power."

This clear and forcible statement by the highest authority in the Church, on divorce, leaves no room for doubt or quibbling.—Sacred Heart Review.

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Some persons have periodical attacks of Canadian cholera, dysentery or Diarrhoea, and have to use great precautions to avoid the disease. Change of water, cooking, and diet, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine on the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced unless excruciating agony after partaking of a heavy dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the bowels, and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia.

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THE LAMBETH CONFERENCE AND CHRISTIAN UNITY.

Much has been said in the newspapers of the great influence which must be exercised over the religious world through the deliberations of the recent Pan-Anglican Conference, and it might reasonably have been expected that the gathering together of so large and respectable a body as the Bishops of the various Anglican Churches of the world would exert such an influence over religious thought, and would contribute toward the revival of spiritual life.

The two hundred Bishops who assembled in London for the conference have concluded their labors, and we fail to see that anything practical has been effected by them. The conference has given occasion for them to meet each other, and probably many private friendships have been effected, and former friendly associations renewed or cemented, but these private results cannot have much effect on the spiritual vitality of the great Christian world, and still less can they be expected to lead to the conversion of Pagan nations to Christianity.

Beyond these private effects the conference cannot show any results, nor was it expected that it should do so. It has not defined any of the great issues on which Anglicanism of the present day is divided, for it had no authority to make any such definition, so the disputes which have arisen on these points may be expected to continue unchecked.

There was indeed an attempt to set up a bond of unity between the numerous independent branches of Anglicanism by the establishment of a Patriarchal authority which it was thought might be given to the Archbishop of Canterbury, but the attempt was such a failure that it is not likely to be renewed for a long time. The fact that such an attempt was made proves that the clergy at least now appreciate the importance, and indeed the absolute necessity of unity as one of the essential marks of the Church of Christ, and the failure shows that Anglicanism does not possess it. It is curious, however, to observe what pains some of the Bishops have taken to make the public believe that Anglicanism, or even Protestantism in general, possesses this characteristic of unity.

Attention has been called by the London Tablet to an amusing instance of this in a sermon preached by the United States Bishop of Albany. The Bishop told his hearers on a recent Sunday that "in all absolute oneness of religion the United States and England are inseparably one." What this may mean exactly it is difficult to say, but in whatever sense it may be the statement is ludicrous. Every one knows that Anglicanism itself is far from being one religion, with its High and Low Churchism and other dissimilar creeds, the adherents of which are at open warfare, both in England and the United States. But the reference is most probably to the Protestantism of the two countries as a whole. If this be what is meant the following picture of the oneness of this agglomeration of religions as drawn by the Bishop of Missouri is a curiosity when set side by side with the statement of his colleague from Albany. The Bishop of Missouri remarked that "eight leading denominations provide most of the religious teaching in the United States. These are in the order of the number of communicants in each, the Roman Catholics, the Methodists, the Baptists, the Presbyterians, the Lutherans, the Disciples of Christ, our own Church and the Congregationalists, and we are next to the foot of the list." He continued:

"There are 143 distinct religious denominations. There are 17 kinds of Methodists—(laughter)—and 16 kinds of Lutherans, 13 kinds of Baptists, and 12 kinds of Presbyterians. (Laughter.) Alas, for the schism fever and the sect habit when they run riot! In my diocese, as a friend lately recounted to me, there is a congregation of every one of these 143 denominations. One tenet is the washing of the disciples' feet. A subjective rationalist among the members submitted that the scriptural practice would be adequately followed if one foot only were washed. (Laughter.) The objector and his admirers withdrew. The severed congregations became known to the profane as the "one-foot Church" and the "two-foot Church." (Laughter.)

In the face of such a state of things the efforts so frequently made to prove Protestantism, or even any particular form thereof, to be one Church are ludicrous, especially when, as in the case of Anglicanism, the discordant tenets of its professors are known to the whole world.

In England the number of sects is even greater than in the United States. The latest official census returns show that there are over 300 sects in London alone, and many of these diversities arise from causes quite as trivial as those given by the Bishop of Missouri. Nevertheless they are the result of a system. That system is based upon private judgment, which is made the supreme authority in all controversies of faith. The system is necessarily as absurd as its consequences flow from it naturally, and cannot be repudiated by the principle from which they are derived.

THE INDIAN SCHOOLS OF THE WEST AND NORTH WEST.

In May last we had occasion to make some comments upon the complaint of the Methodist Conference laid before the Government to the effect that in regard to the Indian schools of British Columbia and the North-West Catholics had been unduly favored by the receipt of too large a grant for the education of the Indian children, and that thus a grievous injustice had been done to the Protestant, and especially to the Methodist, schools engaged in similar work. It was announced that the Methodists, in consequence of this state of affairs, had made a demand for an increase of the apportionment to their schools.

The complaint represented very unfairly that the Government grant was made to the "Roman Catholic Church." We pointed out at the time that it was not made to the Catholic Church, but was an apportionment solely for the education of the Indian children. The Indians being wards of the Government, and not engaged in lucrative occupations, are unable to support schools or to procure competent teachers by taxing themselves, and they are therefore totally dependent on the Government or private bounty for their education. In giving such aid it is certainly incumbent on the Government to make its apportionments in proportion to the efficiency of the teaching and the number of pupils in attendance at the various schools.

So far as the Methodists from being justified in making complaint that they have been unfairly treated, it appears from information we have obtained that the apportionments given to the Methodist Indian schools have been far in excess of that given to the Catholic schools, when the number of children taught is taken into consideration. This matter should be carefully investigated by the Department of the Interior, and all favoritism should be done away with. A basis of apportionment should be established, somewhat similar to that in force in the schools of Ontario, where the basis is the average attendance at each school, and the present system, which is a game of grab, should be superseded.

Our information from British Columbia is more specific than from the North West Territory, but we are informed that the situations of both localities are very similar.

There are in British Columbia about 22,500 Indians, of whom 12,500 are Catholics and 3,000 Pagans, leaving, as nearly as we can ascertain, 7,000 Protestants.

There are Catholic schools in four agencies of the Province, viz., William's Lake, Kootenay, Kamloops, and Fraser River, the Catholic population in these localities being 6,827, and the Protestant 1711. One hundred and eighty-four are Pagans. These schools for boys and girls respectively are taught by the Oblate Fathers and the Sisters of St. Anne.

At St. Mary's mission in New Westminster a handsome new school house was erected thirteen years ago by the Oblate Fathers, from their own re-

sources, at a cost of \$18,000, though only a small Government grant was then received, but there was no increase in the grant until 1889, when it was raised to \$1,200, divided equally between the boys' and girls' school. A few years later this sum was increased to \$2,400, making \$60 for each of the 40 children then in attendance.

But at the Methodist school, twenty miles further up the Fraser River, since 1895, \$6,500 have been received annually from the Dominion Government. While the grant to St. Mary's school has been raised to \$3,000, the number of pupils have increased in the same ratio. The purpose for which the larger grant has been given to the Methodist school is ostensibly to enable the managers to provide trade instructors for the children. The object is, of course, a very good one, but there is no valid reason for discriminating in favor of the Methodist school, and against St. Mary's Catholic, and All Hallows Church of England schools within the same agency, and especially against the St. Mary's school, which is attended by a much larger number of children. Owing to the smallness of the grant the two last-named schools cannot provide trade instructors. In fact, while only \$60 per capita is allowed for the children in the Catholic school, \$130 are allowed for each one in attendance at the Methodist school. Here comes in a piece of sharp practice on the part of the managers of the Methodist school. A complaint was lodged with the Government at this condition of affairs, and Mr. Sifton ordered an investigation, which was made by a flying visit of an inspector, but the Methodist managers being forewarned are said to have scoured the whole province, to get a good attendance on the occasion of the inspector's visit, and thus they managed to have it reported that there are 54 Indian children attending the school, whereas the actual number is only 25. It is certain that even some children were brought from the distant Vancouver Island, and it is said on good authority that some were brought from the Tummi Reserve, in the State of Washington! There is evidently need of further investigation into this matter, and if that investigation be made it will be found that the Methodist ministers who made complaint against alleged excessive grants to the Catholic schools completely misrepresented the facts.

It is to be remarked that Mr. James A. Smart, Mr. Sifton's new deputy, is a local preacher, and this may account for the favoritism shown to the Methodist schools; but the people of Canada cannot allow such favoritism, and unless a remedy be applied we shall again call attention to the whole matter.

THE CATHOLIC POLES.

A recent number of the Literary Digest gives place to some thoughts expressed by Herr Liebnicht, the German Socialist leader, in regard to Poland, which are very apropos at the present moment when Russia is posing as the protector of the Christian Armenians and Cretans within the Turkish Empire. It is certain that the cruelties practiced by the Turks against these Christian populations cry to heaven for vengeance, but the atrocities of Russia in Poland have rivalled those which have been perpetrated by the Turks in Armenia and Crete, and for which the Great Powers of Europe have for some time been threatening Turkey with a partition of the Turkish Empire.

While Herr Liebnicht is thus putting in a good word for Poland, and asking that some of the sympathy of the Christian nations should be bestowed upon that unfortunate country, we may remark that the light side of the picture gives us reason to hope that the present Czar is inaugurating a new policy toward Poland, which if seriously carried out will yet make the people prosperous and happy. But in view of the way they have been treated in the past it would be premature for us to assume all at once that there are better times awaiting the Poles. The world has been so often deceived by the delusive promises of successive Czars that it is too soon to say a new era has dawned for Poland until something positive be done to ameliorate the condition of the people and to put an end to the barbarities which have been inflicted upon them down to the most recent moment. The Poles, however, seem now to be confident that a better time is at hand for them, and as it is the announced intention of the Czar soon to visit Warsaw they will for the first time give him a cordial reception and a hearty and enthusiastic welcome, as a

mark of their gratitude for the changed policy which their ruler has announced is to be carried out in regard to them.

Herr Liebnicht says:

"Whoever favors the independence of the Armenians and Cretans and does not favor the independence of Poland has no sympathy for the liberty of nations; whoever does not feel contempt for the murderers of Poland and does not curse them, is a senseless half-wit or a comedian and a liar. Or he has tasted of the Russian rouble! . . . Never was any nation so brutally oppressed as the Poles. The partition of Poland was the most odious crime, unjustified by any sophisms or statecraft. The annihilation of Poland as a State is the greatest political crime that history knows. The number of Poles is five times as great as that of the Cretans. They always were the pioneers of culture. They would today be the defending rampart of civilization. Their liberation would harm nobody except the criminals that struck Poland from the order of independent States; its restoration would not be at variance with any interests except the interests of the foes of human progress and liberty."

THE REUNION OF CHRISTENDOM.

The Church Evangelist takes occasion to make some spiteful remarks on the fact that the Catholics of Russian Poland are being now more leniently treated by the Czar's Government, and that a meeting has been arranged to take place between the Pope and the Czar on the occasion of the next visit of the latter to Rome.

There is no doubt that these events betoken cordiality of feeling between the Pope, Leo XIII., and the Emperor Nicholas, and it was a very natural thing for a Catholic journal to remark that they are likely to "promote the cause of Christian reunion, which Pope Leo and his children have so much at heart."

A Catholic paper having thus expressed itself, the Evangelist says: "We wonder if the Archbishop of York's visit to Russia has been the inspiring source of these paragraphs. Certainly 100,000,000 of people would be a nice little addition to the Roman Church. But is the Orthodox fly so ready as is represented, to walk into the parlor of the Roman spider?"

Our contemporary would make us believe that there is little or no desire on the part of the Catholic Church to propagate the gospel except what arises from fear lest Anglicans might cut us out from certain fields. He evidently forgets the fact that all the nations which have been converted—England itself being among the number—were converted by missionaries from the successive Popes. Yet with a strange inconsistency he represents us as longing to coax 100,000,000 souls into the Church.

Well, we admit freely that Catholics are zealous to make converts to the faith, and it would be a source of gratification to us if the Russian millions would return to the unity of faith, but we do not conceive that this desire is a crime, inasmuch as Christ Himself enjoined on His Apostles to preach the gospel to every creature. We would indeed admit the Anglicans also with cordiality and joy. We are always ready to welcome the returning prodigal, whether Russian or Anglican, equally with the heathen who comes to us for the first time. We do not need the incitement of the Archbishop of York's visit to St. Petersburg to entertain this desire. Meanwhile the facts of this visit and the extraordinary dress which His Grace assumed on the occasion of his appearance in the St. Petersburg cathedral, to give the impression to the Russians that he is a real Bishop, show that he is quite as anxious as the Catholics are to get the Russians within his web. It will be remembered by our readers that while the Archbishop adopted the Catholic style of wearing mitre and crozier, in other respects he wore insignia which belong to no religious rite whatsoever, Catholic, Greek, Jewish or even Anglican.

But why should we not be as free to desire the reunion of Christendom as are our Anglican neighbors? The Russians really have a faith which differs very little from our own. They have a priesthood and an Episcopate. They celebrate Mass and hold to seven sacraments, with a belief in the real presence of Christ in the Eucharist. They honor and invoke the Saints of God, and venerate the Blessed Virgin with quite as much reliance on the power of her intercession with God as Catholics entertain, and why should we not hope that a union may still be brought about between the East and the West?

It has occurred three times that the entire East returned to the Catholic

faith, and why may this not occur again? And on those occasions, after the fullest investigation and discussion, it was found that there is but slight difference between the two faiths, and that the differences were rather about the meaning of words than actual divergences of belief, so that it was only by exaggerating these differences that there was even a plausible pretext for remaining disunited. The single point on which the difference is most serious is the supreme authority of the Pope over all Christians; but even on this point the Greeks admitted that the traditions of past ages establish that authority as derived from the office and dignity conferred by Christ on St. Peter, and the very prayers which are said by the Greek priests in the celebration of mass state most positively that the Pope is by divine appointment head of the Church and successor to St. Peter. There is, therefore, no very great obstacle to the reunion of the Greeks, except the opposition offered thereto by the Kings and small Princes who occupy the position of heads of their national Churches, and who prefer to hold this office because of the spiritual influence they are thus enabled to exercise, though they are well aware they have no just title to it.

The Greek Church is indeed further away from Protestantism, including Anglicanism, than is Protestantism from Catholicity, for on all the points on which the Greeks differ from Catholics, Protestants are in agreement with us, except on the question of the Pope's authority; but even on this point many Protestants have candidly admitted that it would be not at all difficult to acknowledge the Pope, if the differences of doctrine could be bridged over, and Ritualistic or High Church Anglicans go even further, and endeavor to make it appear that there is no substantial difference whatsoever between themselves and Catholics, and that re-union would be easy if only the Catholic Church would concede certain disciplinary demands they are disposed to make, and would admit that Anglican ministers are validly ordained Catholic priests. This, of course, the Catholic Church cannot do, as it would be against hard fact.

There is little real reason to believe that the Archbishop of York's advances towards Russian Orthodoxy will result in union. If it was so difficult to have the American Bishops at the recent Lambeth meeting acknowledge the Archbishop of Canterbury as their Pope, it is not likely the Russians will do so, and there cannot be a real union without one head. It may therefore be expected that the two creeds will continue to be as distinct as they are now; though even if there were such interchanges of civilities such as take place between the English and American Anglican Churches, this would not make them one Church, one body, under one Lord who is over all the Church.

If the Russians want a Pope they are not likely to look to Canterbury for him. They will look rather to the Eternal City only, to which all the traditions of Christianity point as the centre of Catholic unity.

FRENCH EVANGELIZATION.

The Rev. A. Sutherland, who is, we believe, the Secretary of the Missionary Board of the Methodist Church of Canada, writes a letter to the Christian Guardian, wherein he takes issue with the Rev. Mr. de Gruchy of Montreal on the question of the success or failure of Methodist French Evangelization work in the Province of Quebec.

Mr. de Gruchy having been for many years actually engaged in this missionary work, may be supposed to be acquainted with all its details, and when he tells us that it is an absolute failure which ought to be killed at once so that it may not die a lingering death, outsiders may very reasonably believe that he is telling us the real condition of affairs. Mr. Sutherland, however, tells us that his colleague's views are "rather pessimistic in regard to the prospects of our work among the French" and "there is no storm centre over any other part of the mission field, and even where clouds have arisen from time to time, they have always been spanned by the bow of promise."

Further on we are told that, even "admitting the fact to be as stated, the inference (of Rev. Mr. de Gruchy) does not necessarily follow. An army that draws in its lines and circumscribes its field of operation, is not necessarily in retreat."

All this apologetic treatment of the case appears to be very much of Mr. Micawber's style of waiting till some-

thing turns up which will enable that gentleman to exhibit to advantage the resources of his gigantic intellect.

The Rev. Mr. Sutherland practically admits that there are now fewer missions and fewer missionaries than there were twelve years ago, but he explains that "it is very difficult to get suitable agents, and still more difficult to keep them when we get them. The discouragements are so many, and the attractions elsewhere so great, that only men of exceptional consecration, or who have no opening elsewhere, will remain." He then tells us that "it is very difficult for our agents to get access to the people (of Quebec). The latter have been so prejudiced by their religious teachers against Protestant missionaries that open doors are by no means numerous, and it is only by patient and persistent effort that prejudice is broken down and an entrance is gained."

In plain English, this means that the priests of Quebec are successful in their efforts to prevent the missionaries from proselytizing members of their flocks, and that very few, if any, French Canadians will give ear to the misrepresentations of the Methodist missionaries and colporteurs against the Catholic religion.

Here follows a comparison between the missions of China and Japan, and those of Quebec. Mr. Sutherland tells us that it is much easier to obtain suitable missionaries for the foreign work than for Quebec. Nevertheless, he says, "the French work is not forgotten, nor are its claims overlooked, and when it shall please the Lord of the vineyard to raise up laborers for this particular harvest, the Church will not be slow to send them forth."

In view of the fact that Mr. Sutherland is unwilling to admit that Methodism has failed in its efforts to seduce French-Canadians from their faith his admissions that it has been foiled hitherto in all its operations has peculiar force. It is somewhat amusing to hear him say that it is much more easy to make Japanese and Chinese converts than to proselytize French-Canadians. The reason is, of course, that the latter know their religion, and are unwilling to give up the certainty of the true faith for the uncertainties of a religion which depends upon the idiosyncracies and vagaries of the human will and intellect. It is a lame excuse to say that it is more difficult to obtain missionaries suited to preach to Frenchmen, than to find those who can preach in the monosyllabic languages of the far-away East. Yet Mr. Sutherland says that for the latter work missionaries may be found "by the score," whereas "I do not know where the Conference could lay its hand on a qualified missionary for the French work."

It certainly appears to be fully proved that the Rev. Mr. de Gruchy is right in calling the French Evangelization scheme a failure.

SENOR CANOVAS, THE LATE SPANISH PREMIER.

It is now certain that the assassination of Senor Canovas del Castillo, the Prime Minister of Spain, who was shot down on Sunday, the 8th inst., at Santa Agueda, was perpetrated by an anarchist, in obedience to an order issued at a meeting of anarchists held early in July. At this meeting it was decided that Senor Canovas should be killed before August 15, and that Senor Sagasta, the leader of the Liberal party of Spain, should meet a like fate before the 30th inst.

The murderer was an Italian named Gollu, who was known also under various other names, among which are Achillolli and Jose Sonto. Senor Canovas was at Santa Agueda for the purpose of benefiting by the baths of that place, which are held in great repute, and on the day of the assassination he and his wife were present at the celebration of Mass in the chapel attached to the baths, and after Mass he was engaged in reading, and conversing with some reporters when the assassin approached so near that he could not miss his aim and fired three shots, which took effect in the forehead, chest and left ear of the victim, who fell dying at the feet of his wife. He exclaimed before he died: "Assassin! Long live Spain!"

Senor Canovas was a man of liberal views, and it was through him chiefly that universal suffrage was accorded to the people of Spain. He may not have been a statesman of the highest order, but he was at least honest and upright, and a favorer of peaceful and conciliatory methods, and it has been stated that he was fully prepared to offer a satisfactory autonomy to Cuba, but the measures he proposed were delayed because the Spaniards are not

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prepared to concede so much to a people in the act of rebellion against Spanish authority.

For a number of years past Spain has suffered from many calamities of somewhat similar nature to the present.

When General Prim was shot in 1870, Senor Canovas was in exile, but on his return to Spain he was instrumental in putting down an insurrection in the interest of Don Carlos, and his life was more than once attempted by the bullet and by dynamite.

On June 7, 1896, as the Corpus Christi procession at Barcelona reached the Church of Santa Maria de la Mer, a bomb was thrown into the midst of the processionists and a large number of innocent and devout men, women and children were killed.

Signor Canovas, as Prime Minister, prosecuted with great determination the parties guilty of this outrage, and also those implicated in some other similar outrages.

There were twenty-six anarchists executed on account of these occurrences. Gollé, the present assassin, declared after he had accomplished his purpose, that it was an act of vengeance for the execution of the Barcelona anarchists at Monte Juici.

He turned to Madame Canovas and said: "I respect you because you are an honorable lady, but I have done my duty, and I am now easy in my mind for I have avenged my friends and brothers of Monte Juici."

In fact it was known to the police in 1896 that Gollé was implicated in the Barcelona outrage, and he would have been arrested then were it not that he succeeded in effecting his escape.

He was an intimate friend of Ascheri, the chief perpetrator of that outrage, who was also one of those executed for its perpetration.

It is noteworthy that the assassin is an Italian and not a Spaniard, and thus there is a great resemblance between this assassination and that of President Carnot of France, who was killed also by an Italian.

King Humberto of Italy telegraphed to the Queen Regent of Spain his condolence on account of the occurrence, as he telegraphed to similar effect to Paris on the occasion of the murder of President Carnot; but he would better show his sincerity if he would change his anti-religious educational policy, which produced the anarchists who perpetrated both these crimes.

The week previous to the assassination of Senor Canovas, a number of anarchists were obliged to leave Spain, as they found themselves under suspicion, and were sought by the police.

They escaped to Liverpool, and they have since been appealing to the people of England under the guise of martyrs to the cause of liberty, and they succeeded to some extent in gaining English sympathy.

When these men heard of the assassination they denied any complicity with the assassin, but they manifested their spirit by openly rejoicing that their brethren who suffered at Monte Juici had been avenged.

It is to be hoped that the event will convince the people of England that all who belong in any way to the anarchist gang deserve rather to be scouted than encouraged, and if they are proved guilty of complicity either in the murder of the Spanish Prime Minister or any other outrage of similar atrocity, that they will be delivered up to Spain by the British authorities.

Neither England nor any country can afford to give encouragement to such monsters as the Spanish Anarchists have proved themselves to be, but it is somewhat to the credit of Spain that the chief perpetrators of these crimes are not Spaniards but foreigners.

The Spanish government has already shown vigor in punishing Anarchistic criminals. It is to be hoped that their vigilance will be exerted on the present occasion also to bring to justice all who have had any share in the atrocious deed.

EDITORIAL NOTES.

SIR WILFRED LAURIER has arrived in London. In an interview he said: "I am glad to emphasize how I have been received everywhere in a most cordial manner, particularly by the Pope, who filled me with wonderment as to how so much vigorous and keen intellect could be housed in such an emaciated body. The Pope is bent double and appears to be in the frailest health, though he is not troubled with any bodily ailment, and his whole mental machinery is marvellous. I was amazed at the profundity of his knowledge of Canadian affairs, was charmed with his exquisite gentleness and sympathy, and I was moved deeply

at the supreme elevation of his Christian aims."

In an interview given to a representative of the Paris Figaro Sir Wilfred Laurier said:

"The knowledge possessed by His Holiness of European, American and Canadian affairs, and his intimacy with the political current of the whole world struck me with admiration."

We notice by recent statements in St. Thomas papers that the Rev. Dr. W. Flannery, P. P., of that city, has been recently the medium through whom restitution has been made of \$100 to each of two persons to whom these sums were owed. The parties who received this money were not aware of their loss of the amount, and in one instance it was the wife of the man who suffered the loss who received the restitution money, her husband having been dead for some years. It was through the instrumentality of the confessional that restitution was made. This is but one of numerous instances of the good results flowing from the practice of confession as existing in the Catholic Church; yet there are Protestants who represent the confessional as a source of evils and immoralities. It is needless to say there is no foundation for such a charge.

Mr. BRANN, of the Iconoclast, says in a late number of that journal that he had thought Apalms dead, but he has discovered that "its tail continues to wriggle weakly in far away Oregon."

In response to a question whether or not it is true that Abraham Lincoln once said that Jesuits are "the only order which has recourse to the dagger to kill those whom its arguments cannot convert," the same issue of the Iconoclast says:

It is possible, but not at all probable, that Lincoln made the remark attributed to him. He detested calumny, and usually carefully investigated before condemning. I have associated with Jesuits and escaped both killing and conversion. Just why the Catholic Church should educate men, and then either assassinate them or drive them out of her service, can only be explained by an ape equal in precocity to that which mystified the Knight of La Mancha.

The question was proposed in consequence of a statement made by one Rev. Powell, an A. P. A. preacher, in a lecture at Monroe, Oregon, that Lincoln had so asserted. The article concludes with a scathing arraignment of the reverend A. P. A. preachers and lecturers as liars, and as men wallowing in the most disreputable vices.

CATHOLIC PRESS.

Our old friend Punch is not always a serious paper. Here is one of its Johnsonian jokes—a recipe for the production of a modern realistic novel:

"First boil down as many disagreeable stories of the divorce court as possible. Into this syrup pour a solution of London fog, add a few unpleasant diseases described with full detail. Mix with a little dipomania and suicide, then slowly boil the whole. After a short while a thick scum will rise to the surface: this should be carefully skimmed off and published. The rest may be thrown away." In order to insure the commercial success of such a work of art, we may venture to suggest it would be merely necessary to bribe some thick skinned and persevering servitor of a vice suppression society to draw attention to the book by seizing it as offensive to modesty.

This plan has never been known to fail in assuring enormous sales.—Catholic Standard and Times.

Although the Catholic Church has been making definitions of doctrine for nearly nineteen hundred years, it has never altered any definition it has made, nor has it contradicted itself in its teachings. Where else is there such doctrinal consistency? In what other denomination do all the members believe all the dogmas, from the first letter of the first truth to the last letter of the last truth, without change or omission? In it only is the "one faith" spoken of in the Bible to be found.—Catholic Columbian.

Few people have any idea of the sufferings cheerfully endured by Catholic missionaries living in districts remote from civilization. Just at present one might feel tempted to envy those who dwell at the far north, but the climate is not the only thing to be considered. The dwellings of the missionaries, their food and their companionship, or the utter lack of it, have to be remembered. The winter homes of Bishop Grouard and his co-laborers in Athabasca and Mackenzie are only large ice boxes without windows, chimneys, or any means of ventilation. Their food—which is eaten raw—consists almost entirely of fish. Game is a great treat, and a piece of bread would be a luxury. A bag of flour weighing fifty pounds costs as many dollars as a piece of Equimaux station. These brave missionaries see one another only at rare intervals, and isolation among semi-savages entails suffering that can be better imagined than described.—Ave Maria.

Don't wait until death deprives you

of the ownership of your property, before doing good with it. It is a poor way to treat God—to keep the superabundance with which He entrusts you until you can no longer retain hold of it before putting it into His service. Small merit to give when you have got to let go. Give now what you don't need. The missions to Protestants, to the Indians, to the negroes in this country, the foreign missions in Asia, Africa and Oceania, the orphan asylums, the Good Shepherd refugees and other institutions—all, all are hampered in their good work by lack of means.—Catholic Columbian.

It is common knowledge that in the Middle Ages, if a man was in danger of death and could not procure a priest to hear his confession, he was instructed by theologians and pastors to confess his sins to any layman who happened to be present. Another curious custom, known only to a few even among the scholars of our times, was symbolic communion—the analogue of lay confession. The knight, dying far from any priest, made confession of his sins to a companion; and then plucking three blades of grass, consumed them with the intention of receiving Holy Communion. This symbolic communion was never recommended by theologians, so far as can be known: it sprang from the large faith of the Middle Ages; but there is abundant evidence to prove that it was a common practice between the eleventh and the sixteenth century. The old feudal epics of those times make frequent mention of it; for instance, in "Raoul de Cambrai," a semi-historical poem of Northern France, the death of Bernier is thus described: "At this word he called Savari. He made confession of his sins to him, for other priest had he no time to summon. Three blades of grass now he plucked, and received them for Corpus Domini. His two joined hands towards heaven he stretched, best his breast and begged mercy from God. His eye trembled, his color darkened, his body stretched itself, and thence the soul sailed. God receive him in His holy paradise!"—Ave Maria.

We wonder if it ever strikes those zealous Protestant missionaries who are striving to rescue poor Catholics from "superstition" that the most effective way to convert the whole Catholic Church is to begin at the head, with the Pope, the Bishops and the priests. The Rev. William E. Starr, of Baltimore, gives a hint why the missionaries keep clear of the priests. "There was a few decades ago," he said in a recent sermon, "a man with zeal for the diffusion of Christian doctrine in his vicinity; that their earnestness in the service of the poor and unfortunate and their kindness of temper was no less than his own. He was grieved to think that men like those should be the victims of Roman Catholic error, and he determined to go to headquarters and lay siege there for the glory of God. He went to Montreal and called to see the Fathers of St. Sulpice; told them the object of his visit, frankly admitted that his purpose was to win them away from what he deemed soul-destriving error. He was received with perfect courtesy and answered in all points with unaltered sweetness and calmness. The result did not answer his expectation. He became a Catholic and lived for years as a Sulpician priest in Montreal." Two other cases, equally striking, were told of by Father Starr. One was that of a young Bostonian who, a good many years ago, after leaving college went to finish his studies by travel abroad. In Rome he became a Catholic. His family, grieved beyond measure at what they considered a disgrace, dispatched a bosom friend of his across the ocean to find him and bring him back to a sense of his duty. Again the issue was not what was looked for. The messenger in turn became a Catholic. Both young men returned to America and entered the Jesuit novitiate. The messenger died there after a few years at Frederick, Md. The other is still living and working for the holy Catholic faith, beloved by all, Protestants and Catholics alike.—Catholic News.

[We commend the above to the consideration of the gentlemen composing the French Evangelization Society.—Ed. CATHOLIC RECORD.]

A WORD WITH "CATHOLIC" AUTHORS.

Show the Priest as He is—Dammed by Faint Praise.

Henry Austin Adams, M. A. in Donaboe's. Poor priests! Poor Sisters! Poor everybody who is also good! What have their reverences and their nuns done that they should be treated as they are by authors? I do not now refer to those old, dense, unblushing mountebanks, the Standard Historians, nor to their graceful liars in ordinary, the Great Novelists, not I. Their lying was professional. Their caricatures were boomerangs. Mighty in history has been the boomerang! Boston to day is the unspeakable antithesis ("Historians" would say the consequence) to Cotton Matherdom.

And so the Day of Days will show that the recoil from a three hundred-years old defamation has pushed, and will keep pushing, men who weigh evidence into the Church of God.

My reference now is to our own inexplicable enemies, the "Catholic" authors.

What grudge have they against the clergy that they make all their priests such nimcompoops? I have found

priests of all men the most manly, the freest, as a class, from vapid pietism. The Church would wither fast if the backboneless clergy of our fiction should come to life. Is it respect for the cloth? Is it squeamish unwillingness to admit—it should be a boast—that there is a human element at work among the good and holy?

Fiddlesticks! Show the priest as he is, and your book will contain a strong, true, human character, fortified and enabled by the grace of co-working with Christ for our world. God's Son was a man.

And the gentle nuns, also! Let our chivalry save us from damning their utter nobility by mawkish, faint praise. To the villainous filth that "great writers" have flung at these pure brides of Truth, it needs not that answer be made. The drunken and greedy word stops now and then in its very sense-vortex to say "God bless the Sisters!"

The devil himself falling sick, would beg for their nursing and care. Pain, childhood, sin—life's pathos and tragedy—have woven the wreath of a nun's crown of beauty and simple attaining. Then why, in the name of Sir Galahad, do we scribble them down "to insanity"?

A somewhat singular experience in convent schools as lecturer, extending now over some three or four years, leads me to the conviction that the average nun of our goody "premitum" novelette never lived, thank God!

Would you find cheerful common sense, unconscious goodness, frank, simple, strong, intelligent and busy women unspcakably free from moon shine and cant—

"Get thee to a nunnery!" The moment a man begins to admit that there is another side to a question, another view than his, his intellectual salvation has begun. Let him thank God and take courage. He will know something finally if it takes him a lifetime.

Otherwise, give up all hope for him. Culture is not for him, nor life, nor aught of truth. He is opaque, parochial, dense, stupid, lost. For such nothing to us remains but prayer.

A CASE IN POINT.

The local papers tell of some length of the restitution to the city treasury of a sum of money, presumably through the medium of the confessional as the official custodian of municipal funds. Our neighbors appear much surprised at the occurrence, and from the statements elicited from various public officers in a position to know, it would seem that the city had very little experience with such transactions, nevertheless the restoration of unjustly obtained or wrongfully withheld money and goods, through the agency of the Catholic clergy, is a matter of common happening.

The explanation is very simple. The Catholic penitent who confesses to the guilt of theft or injustice is obliged to solemnly promise to make full restitution if possible, before the priest consents to absolve him from his sins. There can be no mental reservations, faith and with an honest intent to comply with the plain meaning of the terms, the validity of the sacrament is vitiated and the sinner is worse off than he was before he sought the tribunal of penance. Catholics thoroughly understand that whatever deception might be practiced upon the priest recoils upon the head of the offender, and no Catholic in his right senses would deliberately attempt any imposition upon God's representative in the confessional, for the simple reason that it would be worse than a waste of time, and a sacrilege.

The beneficent influence of the Catholic institution of confession, even in a minor sense, is publicly demonstrated at intervals by such acts as the restoration of the money to the city treasury. One of the most stringent conditions of a valid confession is sincere sorrow for sins, and a firm and resolute purpose to avoid in future all transgressions of God's commandments and the moral law.

This is quite different from the idea which finds credence among the stupidly ignorant outside of the Catholic Church, who believe, or affect to believe, that Catholics patronize the confessional for the purpose of obtaining impunity for their sins committed or contemplated. It also differs radically from accepted notions that prevail among a still larger class of our uneducated non-Catholic brethren concerning a superstitious faith to which Catholics are supposed to hold, that the priest is empowered to dispense absolution for a trifling monetary consideration, regardless of the actual intentions of the penitent.

If our dissenting friends could be induced to investigate the true character of sacramental penance and the incidental institution of confession, together with the historical and religious authority upon which it rests, they would be obliged to admit that it is among the most reasonable and authentic doctrines proposed to Christian belief and practice. They would likewise appreciate its efficacy for the preservation and promotion of virtue.

The trouble with too many of our separated brethren is that they do not want to know. They are wedded to misconceptions and inherited errors and are reluctant to honestly seek the truth for fear of disturbing their peace of mind.—Catholic Universe.

Leo XIII. has again shown himself a patron of art by offering a prize of 100,000 francs for the best representation of the Holy Family, the successful picture to be shown at the exhibition which is to be held at Turin next year.

AN ANCIENT SCOTTISH SANCTUARY OF MARY.

By Dom Michael Barrett, O. S. B., in Ave Maria.

Despite the evidence furnished by such books as "Our Lady's Dowry," by Father Bridgett, there still exists among a certain class of Catholics a vague belief that devotion to Our Lady in its external expression is far different now from what it was in the Middle Ages. Many people suppose that certain features of that devotion which as recently as the middle of this century were regarded in English-speaking countries as extravagant in character, and as savoring rather of Italy than of more northern regions, were quite unknown in those regions in the Middle Ages.

Nothing tends so completely to dispel such an illusion as a search through the ancient records referring to pre-Reformation churches and monasteries. We find therein unmistakable evidence of the existence in the fifteenth and sixteenth centuries, and even earlier, of practices of devotion to Our Lady, familiar enough to travellers who visit continental churches, but as regards some of them, not yet widely adopted in countries where the so-called Reformation finally succeeded in stamping out for a time all outward expression of the veneration offered to the Mother of God.

A striking instance of this fact is to be seen in the records which still remain to us of one of the old Scottish cathedrals, the Church of St. Mary and St. Machar, in Old Aberdeen. The church, a portion of which still remains and is used for Presbyterian worship, was begun in 1377; and constant additions were made to it until the Reformation came to cast down and destroy all that could be destroyed. Our Blessed Lady was its primary patron. Its secondary patron, St. Machar, was the son of an Irish prince, and a disciple of the great St. Columba, who sent him forth to found a church by the river Dee in the place where he should find the river winding in the form of a crossier. St. Machar found such a spot near Old Aberdeen, and there fixed his residence.

St. Machar's is said to be the only granite cathedral in the world, and it is owing to the durability of its material that so much of it remains to us. Other portions of the fabric—such as the choir, transept, and central tower—built of softer stone, have crumbled to ruins. In its perfect state, the somewhat severe style, necessitated by the hard stone of which the nave is built, was relieved by much carved wood-work of exquisite design and finish. Of this only the roof remains.

We are able from contemporary records to picture to ourselves pretty accurately the appearance of this fine church in the height of its glory, before sacrilegious hands were raised to desecrate and destroy its fair fabric and gorgeous fittings. The high altar, dedicated to Our Lady, stood beyond the choir. Here was daily sung, after Prime, "Mary Mass"—all or most of the canons assisting, in company with chorists, for the due rendering of the plain song. The altar was surmounted by a carved canopy, of such exquisite workmanship that it is said to have surpassed anything of the kind in all Europe; but the canopy was cut down for firewood by a Presbyterian minister in 1642.

The Blessed Sacrament, in accordance with the custom of those days, hung from the roof of the canopy—often called the Sacrament House—golden chains supporting the precious pyx in which it was reserved, and which was shrouded in costly veils of blue, richly embroidered. On a feast day twenty-four chandeliers of brass, filled with wax-lights, surrounded the altar; and the walls were hung with beautiful tapestry depicting scenes in the life of the Blessed Virgin.

In the south transept was the altar of Our Lady of Pity. The title of St. Maria de Pietate was common in England and Scotland, and is found also in other countries of Europe. Its precise meaning has not been determined, but in his "Pietas Mariana Britannica," gives several instances in which it was applied to what we now call the Pietà, or Our Lady of Sorrows. Thus at the altar of Our Lady of Pity, in Durham cathedral, was represented the Blessed Virgin "carrying our Saviour on her knee as He was taken from the Cross, a very dolorous aspect." A similar image at Melford also bore this title; and among the royal jewels in the treasury of Henry VIII. was a "tabernacle of gold wt Our Ladye of Pity, wt her Sonne in her lappe."

The principal shrine of Our Lady in Aberdeen cathedral was, however, in the nave. This also bore the title of Our Lady of Pity, and stood on the south side of an altar dedicated to the Blessed Virgin. This image was honored with special devotion by both clergy and people. On great feasts it was vested in a rich cope and jewelled shoes, and silver gilt crowns set with precious stones adorned the heads of Mother and Son. This statue, although frequently called Our Lady of Pity, seems to have represented the Blessed Virgin with the Divine Infant. The ancient register of the church mentions the crowns as offered to "the Blessed Virgin and Jesus, her little son."

This statue was the object of many pious benefactions, which show both the fervor and character of the devotion of our Catholic ancestors. Alexander Kyd, precentor of the cathedral, gave an annual endowment to provide two candles to be kept continually burning before it. The same pious ecclesiastic endowed a weekly Mass, to be said every Wednesday, in

honor of the "Compassion of Our Lady;" this would no doubt be said at the altar near the image. Canon Clatt presented to the church a candle-holder, which was to stand before the statue in the nave for the convenience of such of the faithful as might wish to light a taper in honor of Our Lady.

Bishop William Elphinstone gave a large candelabrum, which was filled with lighted tapers on great feast days. Round about the statue, votive hearts of silver and other offerings spoke of graces received through the prayers offered there by devout clients of the Blessed Virgin.

A third image of Our Lady was given to the church in 1499 by Master Andrew Lyall, treasurer of the cathedral. It was of solid silver and weighed one hundred and twenty ounces. This statue, by command of Bishop Elphinstone, was carried round the church in solemn procession on all the great feasts of the Blessed Virgin.

The same Bishop granted an indulgence of forty days to all who should take part in this act of devotion. It is interesting to note that not only the ordinary feasts of Our Lady were celebrated here with due solemnity, but that of the Visitation was kept with an octave.

These facts go to prove that devotion to Mary was not only practised as fervently in Scotland before the Reformation as it is in any Catholic country in these days, but was also distinguished by the same external signs as now. The burning of tapers before her statues, the bearing of her image in procession, and even the robing and crowning of the same, were as familiar to our Catholic forefathers as they are to a devout Italian peasant now.

These days of fervor were, alas! destined to come to an end. In January, 1560, the "reformers" and their adherents appeared in Aberdeen, and devoted to destruction everything sacred. Churches and monasteries became their prey, and before long they attacked the old cathedral. As at Glasgow, the citizens flew to arms to defend their beloved sanctuary; but though the sacrilege was stayed, it was not for long. The Protestant rabble in the end won the day, and the work of desecration began. Statues, vestments and ornaments were ruthlessly destroyed, save such as the forethought of their guardians had conveyed to a place of safety. The very load was stripped from the roof and the bells thrown from the tower; but the ship which was to convey the unlawful spoils to Holland sunk in sight of land—by the just judgment of God, as men believed.

Although the statues of Our Lady and the saints were the special objects of the fury of the so-called reformers, it is a curious fact that one of the old images once venerated in Aberdeen cathedral still survives. The statues of precious metal could be utilized by the plunderers, and all trace of them disappeared in the early days of the revolt against the Church.

In St. Machar's, as tradition says, stood a wooden statue which had been brought there by Bishop Dunbar, who died in 1532. It had formerly stood in a chapel near the bridge, known as the "Brig of Dee." The spoilers of the church seem to have disregarded it; or, as is more probable, Catholics took care to remove it before it could receive injury. It fell eventually into the hands of Protestants; and, though attempts were made more than once to destroy it, they were always frustrated in a way which looked miraculous. It came later into the possession of one William Laing, who held office under the King of Spain; and he sent it to the Infanta Isabella, then at Dunkirk.

At the request of the Princess's chaplain, an Augustinian, it was placed with much pomp—arrayed in a magnificent robe and decorated with the Infanta's jewels—in the newly-built Augustinian church at Brussels, and the title of Our Lady of Good Success was given to it. At the French Revolution an English Catholic, Mr. Morris, hid it away in safety till it was restored to the church in 1805. Nine years later it was placed in the church of Finisterre, Brussels, where it still stands.

The present Bishop of Aberdeen has made more than one application to have this statue restored to its original city; but as yet nothing has been done toward the accomplishment of his desire, the clergy of Finisterre naturally clinging to so interesting an object of devotion. Our Lady was the special patron of the city of Aberdeen in Catholic ages, the arms of the burgh being a vase of lilies. It may be that their heavenly Advocate may yet deign to bless the people of a city once so devoted to her by restoring to them her ancient image. May it please God so to renew that once renowned Scottish sanctuary of the Mother of God!

Papal Medallion For Depew.

Bishop Gabriels, of Ogdenburg, N. Y., who returned from his episcopal visitation recently brought from the Pope to Chauncey M. Depew a silver medallion bearing on one side the Papal arms and on the other head of the Pope. It was a memento of an interview which took place between His Holiness and the popular American when the latter was in Rome some three years ago, in which the Labor question was discussed, and on his return to New York Mr. Depew's audience was reported by the newspapers.

Before Bishop Gabriels went abroad, some months ago, he called on Mr. Depew and asked if he had any message to send to His Holiness, and Mr. Depew was pleased to embrace an opportunity to send a cordial greeting. The handsome Papal medallion is the Pope's reply, and it is needless to add that Mr. Depew prizes it highly.

A Requiem.

By MARY E. MANNIX.

For the last time before the hallowed altar, Where, till they could no more, her eager feet Had turned with faithful love that could not falter...

THE FIRST POPE.

The work of the redemption being completed it was time for our Lord to return to the Father. With His mother and the disciples, He went out to Mount Olivet, and from that sacred spot He ascended to heaven.

Peter began thus early to exercise the prerogatives of his primacy, for it was he who arose, in virtue of his authority, proposed that the vacant seat be filled.

The days of Pentecost being accomplished, there was heard the sound of a mighty wind coming from heaven, which entered the cenacle. All were filled with the Holy Ghost, and all began to speak in divers tongues.

On the British side of the line the missions are attended by the Oblate Fathers of the Immaculate Conception. There are two Bishops, thirty priests, twenty-eight brothers and two orders of nuns, the Sisters of Charity.

The Church was thus formed, and Peter began to guide its infancy. The first converts were brought to him to be instructed in the faith.

When health is fast going in consumption, then sometime only use Hood's Emulsion. What is much better is to take this medicine in time to save your health.

gauge of Bossuet, as Paul of Tarsus went to Peter, so other Pauls have gone to the Popes. A council was held at Jerusalem. It was the first, and a model for future councils.

PETER ESTABLISHES HIS SEE IN THE CITY OF ROME.

Before the apostles separated, to bring the gospel tidings to all nations, they divided the world among themselves, and Peter chose Rome for his portion.

From the love of Jesus, who said to him: "Feed My lambs; feed My sheep." In virtue of his primacy, Peter governed the infant Church at Jerusalem.

THE FISHERMAN OF GALILEE RAISES THE STANDARD OF THE CROSS IN THE CITY OF THE CAESARS.

The fisherman of Galilee entered the city of the Caesars. There he planted the cross in the heart of paganism. As all roads led to Rome, so Rome's influence went everywhere.

Religion in the Klondyke.

In spite of the character of its new settlers, religion will not be entirely absent from the Klondyke gold fields, as the territory is a Prefecture Apostolic under the direction of Rev. Paschal Tosi, S. J.

On the British side of the line the missions are attended by the Oblate Fathers of the Immaculate Conception. There are two Bishops, thirty priests, twenty-eight brothers and two orders of nuns, the Sisters of Charity.

The Pope has just completed the preliminary arrangements for establishing an institute for convert clergymen wishing to pursue the higher ecclesiastical studies.

When health is fast going in consumption, then sometime only use Hood's Emulsion. What is much better is to take this medicine in time to save your health.

THE EVIL TENDENCIES OF SOCIETY, AND THE REMEDY.

Why is it that we are so fascinated with the riches and pleasures of this life? Why is it that the whole world seems bent on accumulating the greatest amount of this world's goods possible? Why will men never learn that it is not in the power of any earthly treasures to confer solid and lasting happiness?

We have seen a man full of ambition and worldly pride setting out upon a successful career of money-making. He becomes a millionaire. He builds a magnificent mansion. That mansion is sumptuously furnished with all that unlimited wealth can command.

Well may we exclaim: "Whither are we tending? What are we coming to?" Ill gotten wealth leads to luxury, and luxury leads to vice. Such, undoubtedly, is the tendency of our time.

What is the difficulty? What is the secret of this loosening of the bonds of moral obligation — this tendency to luxury and self-indulgence? In one word, it is a weakening of faith in the great truths of Christianity.

It is asked, "What is the remedy?" We reply, without hesitation, The only efficient remedy is to be found in the divine, infallible authority of the Catholic Church.

Keeness of competition is the characteristic of the age. Not in old channels of routine is trade permitted to flow, but in channels never been out of the solid rock of opposition by brains and energy.

When health is fast going in consumption, then sometime only use Hood's Emulsion. What is much better is to take this medicine in time to save your health.

THE MORAL POWER OF THE PRIEST.

The moral power exercised by a good priest in his parish is incalculable. The priest is always a mysterious being in the eyes of the world.

"THEY NEVER SHALL FAIL."

Pope Leo's Remarks Regarding the Devotion of the Irish to the See of Peter.

At Carlow recently, before an immense congregation, which thronged the nave, transepts, gallery and every available space in his cathedral church, Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, fulfilled his promise of imparting to his faithful people the Papal blessing and at the same time relating his impressions and experiences of the Eternal City, from which he had recently returned.

The chief thing which struck His Lordship when he saw the Father of all the Faithful was not of things he had previously heard. It was not his great old age; it was not his enfeebled frame; it was not his strangely pale face or his sparse features, but the deep, penetrating, earnest, anxious look of his dark, spiritual eyes.

The officials of the City Auditor's Department, Cleveland, were somewhat startled last Tuesday morning when a priest walked in and deposited \$300 on a deputy's desk, saying: "This is conscience money. It was taken from taxpayers long ago by one of my parishioners who was then a city official."

Making Restitution.

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The power for good of the confessional was thus brought home to men ignorant of the principles of the Catholic religion, and could not but command their admiration for an institution which keeps men rigorously in the right path and for a Church whose ministers respect the seal of the confessional even to the point of guarding it at the sacrifice of their lives.

An Age of Substitution.

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THE MORAL POWER OF THE PRIEST.

The moral power exercised by a good priest in his parish is incalculable. The priest is always a mysterious being in the eyes of the world.

Various opinions are formed of him. Some say of him, as was said of our blessed Saviour, "He is a good man." And others say, "No, but he seduces the people." He is loved most by those who know him best.

There is no memoir of his private daily life of usefulness and of his sacred and confidential relation with his flock. All this is hidden with Christ in God, and is registered only by His recording angel.

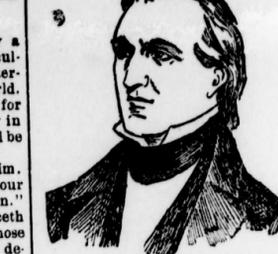
The priest is Christ's unarmed officer of the law. He is more potent in repressing vice than a band of constables. His only weapon is his voice; his only badge of authority his sacred office.

Told by Dr. Talmage.

We do not admire the Rev. Mr. Talmage in every respect, but we enjoyed his touching story of the reporter who stopped to have his shoes brushed by a frail-looking little boot black, a big boy coming up and appearing to take the job away from him.

Mr. Natanael Mortenson, a well-known citizen of Ishpeming, Mich., and editor Superior Posten, who, for a long time, suffered from the most excruciating pains of rheumatism, was cured, eight years ago, by taking Ayer's Sarsaparilla, having never felt a twinge of it since.

Up to June, 1897. 72 Stearns' Bicycles and 162 Gold Watches Have Been GIVEN AWAY In Canada this Year for SUNLIGHT SOAP WRAPPERS



Fifty Years Ago. President Polk in the White House chair, while in Lowell was Doctor Ayer's patient.

Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with gripping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous.

50 Years of Cures.



The O'Keefe Brewery Co. of Toronto, Ltd.

High-class English and Bavarian Hopped Ales XXX Porter and Stout.

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND



Creel Bros. Typewriter Co.

19 Adelaide St. East, TORONTO.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO.

WAS built in 1870, and is now open for the season to the expense and inconvenience of long and wearisome trips to the seaside.

PROFESSIONAL CARDS.

DR. WAUGH, 387 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours, 12 to 4.

LOVE & DIGNAN, BARRISTERS, ETC., 111 Talbot Street, London. Private Home to be let.

The Eleventh Sunday

THE DIVINITY

"He hath done all things well."

This was the view of our Lord Jesus Christ, who witnessed His deed of eighteen hundred years ago. Jesus Christ "hath done all things well" is admitted by all who profess to accept His teaching.

No man or woman understood the supernal test. His own followers, who day and night gathered round him, no weaknesses or imperfections, character that set him apart from the rest of humanity.

The divinities of the world are but human nature itself or sequences of it that unique sum of all that is divine. The Father no less history than man.

His perfection submit to His will with Pontius nothing to conceal the lips of unbelief proclaim Him perfect moral things well.

In view of pride, which men to reject. Does the world model and give have any high of Jesus, Saviour just worthy of our adoration and

The divinities of the world are but human nature itself or sequences of it that unique sum of all that is divine. The Father no less history than man.

Alliance is their very own together in or States or fellowship more Christian may do Christ now this is an armed truce sin before God — Independent

The hair, for, loses harsh, and with even this, the is Ayer's Glisly glow beauty.

In his V given scientific real science discoveries Defects of Parmeles in small doses a stimulant the body, g



C. M. B. A.

Resolutions of Condolence.

At a regular meeting of Branch 124, Bid-

At a regular meeting of Branch 124, Bid-

Whereas the great and sovereign Ruler of

Resolved, that the sudden removal of such

Resolved, that a copy of these resolutions

Resolved, that the members of Branch

DIOCESE OF HAMILTON.

The result of the High School second form

examined shows that Loretto academy and

Sacred Heart school continue to do work in

the advanced classes with great success.

Miss Sadie Roman, Fanny Sweeney and

M. Rice from Loretto, were successful, and

Misses E. Kehoe and Leoline Lillis from

Sacred Heart school. The results of the

examinations in forms III, and IV, High school

work are expected in ten days.

Rev. Father Leocham, Superior of the

Redemptorists at Buffalo, who is

conducting the service of the Holy Sacrifice

at St. Joseph's convent, preached an

eloquent sermon on Prayer at St. Mary's

cathedral on Sunday.

Sunday being the solemnity of the feast of

St. Lawrence, the services were held in

St. Lawrence church. Rev. Father Shea, of

St. Lawrence college, Montreal, preached

both morning and evening. His eloquent

words were listened to by large audiences.

The music rendered by the choir and by the

orchestra, under Mr. J. B. Nelligan's leadership,

was very fine. Father Brady left nothing

undone to celebrate a fitting manner

the annual picnic at Brant House Park on

Wednesday, Aug. 25.

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GUELPH SEPARATE SCHOOLS.

ENTRANCE EXAMINATION RESULTS.

Editor of the CATHOLIC RECORD:

Dear Sir—Knowing the deep interest that

is taken in the progress of Separate School

education by the readers of your truly Catho-

lic journal the following will interest them:

Twenty pupils of the Guelph Separate

schools wrote at the recent entrance exam-

inations, all of whom passed, viz: Frank

Hughes, 557; Joseph Birmingham, 524;

Charles Day, 538; Charles Backer, 504;

Stanislaus Doran, 589; Michael Weekes, 580;

Milton Griffin, 583; William Hoffmann, 571;

Francis Heeg, 553; George Wagner, 533;

Mary Lynch, 538; Charles Foster, 534;

Catharine Gibson, 530; Mary Gibson, 528;

Bella Brohman, 527; Margaret Fitzpatrick,

515; Hugh Healey, 518; Edward Kough,

475; Austin Kennedy, 490; Fred Becker,

457.

The number of marks required to pass

was 422, and the average number of marks

obtained by Separate school pupils was 559.

The average obtained by the Public school

pupils at the same examinations, 490. Seven

of the first fifteen places were obtained by

Separate school pupils. In proportion to

our school population we were only entitled

to two.

If competition is the true test of merit then

the Catholic people of Guelph have every

reason to be proud of their Separate school

schools. The splendid results obtained by

our pupils is due to the perfect teaching

methods of the Ladies of Loretto and the zeal

and constant oversight of Rev. Father

Inspector J. J. local superintendent. Another

other reason—and one not to be overlooked

—is the attendance. The percentage of

average to total attendance for the past year

was 76 per cent, a record for any Separate

school in England—in a London curiosity

shop for half a crown, or you may

pay £20 for a specially ugly one,

'stolen' by the dealer will tell you,

'by a sailor during the Chinese War.' In

the Cairo bazaar, however, the

price of a first class god of this sort is

from £20 up. There is, according to

the testimony of an expert, little diffi-

culty in detecting a genuine native

god from the Birmingham article.

The first is hand-made and displays

some irregularities, the second is as

correct in his get up as a dude fresh

from the hands of his tailor. There is

no doubt that the trade is a fairly large

SANDWICH SEPARATE SCHOOLS.

Below we give an extract from the report

of Inspector F. W. White on the occasion of

his visit to the Separate schools of Sandwich,

on 10th June last.

NO. 1, SANDWICH EAST.

The teachers are Sister Mary of the

Sacred Heart, Sister M. Ambrosia (of the

order of St. Joseph) and Miss Alice May

ville. The total number of pupils enrolled

was 143; number present, 122. The order

of instruction is excellent. The school build-

ing is of brick, of good design and in proper

repair. The school grounds are suitable, and

the water supply very convenient. The

rooms (three in all) are large, neat,

bright and comfortable, but that for

the highest grades, the inspector says,

should be partitioned off, as it is too large.

A suitable arrangement is made for lighting,

and the school is well equipped. The

school has also a pretty fair supply of

maps, globes and charts, but needs maps of

Asia, Africa, and North America. A large

addition will be made to the library this

year. The inspector remarks that the examina-

tion showed that the year's work has been

eminently successful, and that the school ranks

among the most progressive in this inspec-

tor's jurisdiction. The school labors of

the teachers merit special mention."

NO. 2, SANDWICH.

Sister M. Rose, of the Order of St. Joseph,

has charge of this school. The total number

of pupils enrolled is 115; number present, 85.

The organization and discipline are reported

by the inspector as being "good," and the

class rooms, "good in all respects, and

kept clean and neat. The school

building is brick, and of neat design,

and suitable provision is made for lighting.

The desks and seats are very good, and the

blackboards large and well placed. The

school is well equipped. The school

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BIRMINGHAM-MADE GODS.

Among the industries of which Eng-

land has long held a monopoly, says the

Berlin *Tayblatt*, and which can

not easily be taken from her because

she can underbid all competitors, is

the manufacture of heathen gods.

Birmingham is the centre of this curi-

ous trade. Outsiders, especially jour-

nalists, are rigorously excluded from

the works, yet *Kathlon's Herald* has

managed to obtain some particulars,

from which the *Literary Digest* takes

the following:

"Idols of all kinds, representing all

sorts of deities, from Tokyo to Timbuc-

too, are turned out in Birmingham.

The sale to the heathens themselves is

a good one, but the best customers are

the dealers in curios in Cairo, Damas-

cus, Colombo, etc., who supply the un-

suspecting traveller anxious to obtain

some rare mementos of his voyage.

The price varies very greatly. You

may get a 'genuine Chinese idol'—

made in England—in a London curi-

osity shop for half a crown, or you may

pay £20 for a specially ugly one,

'stolen' by the dealer will tell you,

'by a sailor during the Chinese War.' In

the Cairo bazaar, however, the

price of a first class god of this sort is

from £20 up. There is, according to

the testimony of an expert, little diffi-

culty in detecting a genuine native

god from the Birmingham article.

The first is hand-made and displays

some irregularities, the second is as

correct in his get up as a dude fresh

from the hands of his tailor. There is

no doubt that the trade is a fairly large

one, and some sharp Birmingham busi-

ness men do well by it."

SUFFERED FROM INFANCY.

The Wand of Misery Waved Over Mrs.

Thos. Green.—From Her Childhood

She Suffered From Heart Troubles—

Doctors said Nothing Could be done

for her, and that her Death at any

Moment Would not Surprise Them.

From the Herald, Stratford.

"Of the making of books there is no

end," it has been said, and the same

claim might be set up in respect of the

making of testimonials in favor of Dr.

Williams' Pink Pills. Wonderful as

are some of the statements published

in the newspapers as to the cure

COLEMAN'S SALT

CELEBRATED

DAIRY, FARMHOUSE

AND FARM

PROMPT SHIPMENT GUARANTEED