





AUGUST 21 1897.

Good Blood

Is essential to health. Every nook and corner of the system is reached by the blood, and its quality the condition of every organ depends.

Hood's Sarsaparilla

Is the best - in fact the One True Blood Purifier.

Hood's Pills cure Liver Ills; easy to take, easy to operate.

SCHOOLS

During the coming School Term of 1897-8 we respectfully solicit the favor of your orders for the supplying of both in English and French.

SADLER'S DOMINION SERIES.

Sadler's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 11 boards, size 2 1/2 by 3 1/2 inches.

D. & J. SADLER & CO.

CATHOLIC PUBLISHERS.

123 Church St., TORONTO, ONT.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street.

CONCORDIA VINEYARD SANDWICH, ONT.

ERNEST GIBADOT & Co

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

WEBSTER'S DICTIONARY

The Catholic Record for One Year for \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

Father Damen, S.J.

One of the most instructive and useful pamphlets extant is the lecture of Father Damen.

French Bordeaux Clarets

Which will be sold at the lowest price

JAMES WILSON

388 Richmond St., London, Phone 650.

PLUMBING WORK

in operation, can be seen at our wareroom

SMITH BROS.

Sanitary Plumbers and Heating Engineers

PRELIMINARY TO A DISCUSSION.

Pittsburg, Pa., July 28, 1897.

The Rev. L. A. Lambert, LL. D.

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.

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.

Suppose we agree to discuss the latter of the above propositions. You would in that case take the affirmative and begin the discussion.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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?"

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 sundering 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 sundered. 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 to be made 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 sense of sundering 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.

m and cut short... not liked Narka... there was more... her hand to his firm grasp... our ago, hoping... me," she said;... to me," she... friendship to the... POLICISM IN... Facts Fatal to... Lambert Confer... Journal... erence results in... an delegates to... Catholic ex... this strange... clothed with so... to the teachings... d's soil, ought... feeling that the... power in the world... time, when the... ngs were objects... . A sense of the... Church of Eng... claim to true... stood upon those... when they beheld... y Augustine, but... the so-called re... presentatives of... Upon every spot... of the Romans... and places replete... show the close con... sisted between... Prelates and... as of that spiri... in that glorious... rbury, they may... where the saintly... beneath the blows... ns of the Second... into Thy hands... in iconoclastic rage... of Elizabeth and... defaced the graves... uid dead that lay... isters, yet the very... grims still remain... ism and piety were... e time when Eng... ome's spiritual con... gland are strewn... upon British soil... lace in that imper... wants of England... the attention of the... eives with the fair... of their northern... ngli, sed Angli,"... an Gregory. They... n English) but angels... rds he commissioned... rth... time onward to the... Henry the Eighth... man and Catholic as... ruined abbey, the... broken crosses and... the ancient faith that... research in that now... cannot fail to be pro... to the tourist in... the schismatic Arch... rury set up a claim... to a kind of papacy... dows of a cathedral... who would reject his... rnings of Wolsey, the... shier and More, all... at the profanation... ed and died in defense... of Rome in spiritual... when literary re... the "Oxford Move... of which was a... sion Rowland, so... the senses rendered... rable from their as... ble from the center... of Catholicism... rived its Christianity... r that those coming... See. To the student... e are self-evident... not be explained away... eading theories con... rry early independent... s, which, had they... state of spiritual... ental upon after... heritage of Babelic... ristian doctrines... away for want of that... at which can alone be... Supreme Head... Roman Pontiff send... ine is fatal to the... Church claim, and... s of this Lambert... s a few shreds... preserve they should... keep virtues away from... Canterbury, and other... with the triumph of... conquering claims, to... in the days of Gregory... t authority, "to the... rld." W. J. Purcell... ead for 25 Cents... e head and you surely... . Necess nasal catarrh and... ripes pulmonary diseases... stomach with its disgusting... ead, hacking, spitting... rth by using Dr. Chase's... 25 cents a box cures. A per... sed with each box.

WONDERFUL are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD. 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 until further recovery after partaking of a hearty 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. Parmede'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.

The Catholic Record

Published Weekly at 48 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTEGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LEE, KING, JOHN NICH, and P. J. NEVEN are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, August 21, 1897.

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.

"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 10,000 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

prepared to con-

people in the act Spanish authority For a number has suffered from somewhat similar ent.

When General Senor Canovas was return to Spain in putting down the interest of D was more than by bullet and by the Anarchists themselves, no good governme human race.

On June 7, Christi processio the Church of Somb was thrown processionists a innocent and de children were k as Prime Mini great determin of this outrage, cated in some o There were twe cuted on accou Gollu, the pre after he had ac that it was an execution of th at Monte Jucci. Canovas and sa

"I respect y honorable lady duty, and I am for I have ave brothers of Mor

In fact it wa 1896 that Goll Barcelona outr been arrested succeeded in et was an infam chief perpetrat was also one o perpetration.

It is notewo an Italian and thus there is a tween this an President Car killed also by King Humb to the Queen l dolence on acc as he telegra Paris on the o President Car show his stice his anti relig which produ perpetrated b The week p tion of Senor anarchists we as they foun plicion, and w They escaped have since people of Et martyrs to th they succeeded ing English men heard o denied any c sin, but they openly rejoy who suffered avenged.

event will England th any way gang deserv than encour proved guilt the murder ister or any atrocity, tha to Spain by Neither Eng afford to gi monsters a lists have pr it is somew that the ch crimes are ers.

The Span shown vigo criminals. vigilance w ent occasio who have h ous ded.

ED

SIR WIL in London. "I am g been recee cordial ma Pope, who as to how s intellect e emaciated double an health, with any t mental m was amaze knowledge charmed w and symp

AUGUST 21 1897.

will enable that to advantage the intellect.

land practically now fewer misanthropes than there

but he explains difficult to keep them. The dis-

many, and the interest of Don Carlos, and his life

more than once attempted by the bullet and by dynamite. More recently

the Anarchist societies have shown themselves, not merely the enemies of

of good government, but of the whole human race.

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.

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 im-

moralities. 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 can-

not 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

precoity 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 Lin-

coln had so asserted. The article concludes with a scathing arraignment of

the reverend A. P. A. preachers and lecturers as liars, and as men wallow-

ing 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 pos-

sible. Into this syrup pour a solution of London fog, add a few unpleasant

diseases described with full detail. Mix with a little dipomania and sui-

cide, 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

bride 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.—Cath-

olic 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

of the ownership of your property, before doing good with it. It is a poor

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

asylum, 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 in-

structed 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, con-

sumed them with the intention of receiving Holy Communion. This sym-

bolic communion was never recom-

mended 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 in-

stance, 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 no time to sum-

mon). Three blades of grass now he plucked, and received them for Corpus

Dominii. 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;

he observed the 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; and

told them the object of his visit, frankly admitted that his purpose was to win

them away from what he deemed soul-destroying 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 Cath-

olic. His family, grieved beyond measure at what they considered a dis-

grace, 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 Cath-

olics 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 Donabon'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 car-

icatures 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 unwilling-

ness 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

ennobled 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 world 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 wreathe 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

over some three or four years, leads me to the conviction that the

average nun of our giddy "pre-ritum" 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

ought 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

amount was handed over by a priest to 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 transac-

tions, nevertheless the restoration of unjustly obtained or wrongfully with-

held money and goods, through the agency of the Catholic clergy, is a mat-

ter 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 con-

sents to absolve him from his sins. There can be no mental reservations

in such a promise made in good 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 tri-

bunal 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

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 differ-

ent now from what it was in the Middle Ages. Many people suppose that

characteristics of that devotion which as recently as the middle of this cen-

tury were regarded in English-speaking countries as extravagant in char-

acter, 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 Re-

formation finally succeeded in stamping out for a time all outward expres-

sion of the veneration offered to the Mother of God.

A striking instance of this fact is to be seen in the records which still re-

main 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 re-

mains and is used for Presbyterian worship, was begun in 1377; and con-

stant 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 ma-

terial 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, be-

fore 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 choristers, for the due rendering of

the plain song. The altar was surmounted by a carved canopy, of such ex-

quisite 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 min-

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.

At Pentecost the thing most evident in Peter was the consciousness of his authority. The days of Pentecost being accomplished, there was heard the sound of a mighty wind coming from heaven...

Three thousand converts were made at that first sermon, and it was the privilege of the first Pope to gather in the first fruits from Judaism.

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

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.

College for Convert Clergymen.

The Pope has just completed the preliminary arrangements for establishing an institute for convert clergymen wishing to pursue the higher ecclesiastical studies. The new foundation is, writes The Westminster Gazette, to be connected with the English College in Rome.

Comfort Sometimes.

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.

This, with variations, is the history of thousands of families. Yet the world looks on with envious eye during the day of their prosperity, and with scant pity at their failure and misfortune.

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—the 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.

Moral:—Get Maline with Coca Wine when you ask for it and do not be imposed upon. Sold by all druggists.

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."

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.

All His Lordship could say was that he was simply amazed and astonished at the strength of the language made use of by the Holy Father when speaking of the Irish people past and present.

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.

The circumstance was the subject of much comment among the clerks of the auditor's office, especially as there was experienced some hesitation about the proper department with which to credit the sum; but it was finally decided to credit it to the general fund and the money was deposited in the city's strong box.

An Age of Substitution.

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.

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.

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.

Up to June, 1897.

72 Stearns' Bicycles and 162 Gold Watches Have Been GIVEN AWAY In Canada this Year for

SUNLIGHT SOAP WRAPPERS

A similar number, namely, 12 Bicycles and 27 Watches, will be given away every month up to December 1897.

Moral:—Get Maline with Coca Wine when you ask for it and do not be imposed upon. Sold by all druggists.



Fifty Years Ago. President Polk in the White House chair. While in Lowell was Doctor Ayer; Both were busy for human weal. One to govern and one to heal.

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

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND



Our Jewell, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

Creelman Bros. Typewriter Co.

19 Adelaide St. East, TORONTO. J. J. SEITZ, Manager. Factory: Georgetown. Phone 2251.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO. (ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the season to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of railway travel.

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 throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

The Eleventh Sunday

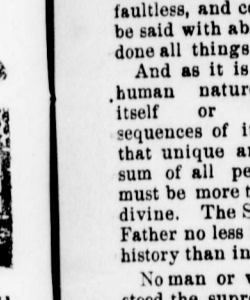
THE DIVINITY

"He hath done all things well." This was the verdict of our Lord Jesus Christ. He hath done all things well. He hath done all things well. He hath done all things well.

50 Years of Cures.

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.

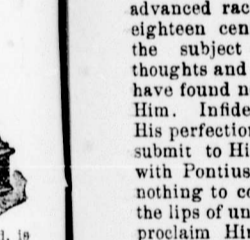
50 Years of Cures.



The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales XXX Porter and Stout.

FASTEST TYPEWRITER IN THE WORLD.

FASTER THAN SHORTHAND



Our Jewell, with universal keyboard, is especially suited for clergymen, teachers and educational institutions.

Creelman Bros. Typewriter Co.

19 Adelaide St. East, TORONTO. J. J. SEITZ, Manager. Factory: Georgetown. Phone 2251.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO. (ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the season to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of railway travel.

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 throats. Eyes tested, glasses adjusted. Hours, 12 to 4.



