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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 9, 1893.

NO. 777.

Just About to Fall. Have you seen the happy mother when the babe begins to talk? Have you seen her teach the tiny tangled fees the way to walk? Ever near each slender shoulder, yet so feeble with her ready hands to hold her, when she's just about to fall. Ment certain types of mind require." So far, amongst the converts which the Catholic Church has received into its fold, Agnostics and easy-going Angli-cans, have been almost altogether conspicuous by their absence, and from the fervid religious earnestness of these who have come over to us we

just about to fail. Shut your eyes and you can see her in the baby's childhood days. When the polden sleam of sunset on her tangled tress that if and the mother, thuch grown older, still is inst about to fail. Now the baby is a woman and she's bending when the split from the body of her gentle moder field: Mow the baby is a woman and she's bending when the split from the body of her gentle moder field: But there are no hands to hold her, and she's just about to fail. The split from the body of her gentle moder field: But there are no hands to hold her, and she's but about to fail. The split from the body of her gentle moder field: But there are no hands to hold her, and she's is at about to fail. The split from the body of her gentle moder field: But there are no hands to hold her, and she's is at about to fail. The split from the body of her gentle moder field: But there are no hands to hold her, and she's is at about to fail. The split from the split from the body of her gentle moder field: But there are no hands to hold her, and she's is at about to fail. The split from the split from the split from the body of her gentle moder field: But there are no hands to hold her, and she's is the split from the split from the split from the split from the body of her gentle moder field: But there are no hands to hold her, and she's is an insult to suppose that as the polytic fail. The split from the split from the split from the split for a split

Just about to fall. Launched alone on life's rough ocean, she is drifting with the years. But the voyage is a lonely one, and sometimes through her tears she can seem to see her mother: she can almost hear her call. And by faith she sees another hand to hold her -Cy Warman, in the New York Sun.

WILL ENGLAND BECOME CATH- he thus sweepingly censures he would OLIC?

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be forced to confess that in these sentences he has been a libeller. In the A Great Probability of Her so Doing. matter of purity the French-Catholic A Great Probability of Her so Dollar. Over the signature of "Gallio," a writer in the current issue of the New Review deals with the question, "Will England become Roman Catholic?" Instant Source Sour

The article is interesting from various points of view. Indeed, some years ago it would have been regarded as extraordinary, and would have excited the English Protestant, can give a some ridicule, for the prospect of the country's return to the ancient faith and the Celtic crofter, whether he lives is not merely considered by the writer in Kerry or in Skye, is as hard workis not merely considered by the ways of as a ing, honest and upright as any mem-probability. A reviewer who could ber of his class, or of any other class

probability. A reviewer who could seriously entertain such an idea half a century ago would have been deemed almost a fit subject for a lunatic asylum; at best he would have been looked upon as a dreamer of idle dreams. But the article, which has supplanted by the Catholic Church, he apparently come from the pen of one says, "It may be anticipated by some that if in any way in the days of her richness and official power the Church quite as remarkable for its admissions quite as remarkable for its admissions apparently come from the pen of one with regard to that Church as for the Church of Rome if she gains the the view it takes of the future of Cath-olicism. No attempt is made to dis-guise the semi-chaotic condition of the Anglican creed. The thirty-nine Articles, which form the first line of defence of the Establishment, have, he defence of the Establishment, have, he tell us, become "utterly out of date." Most Anglican clergymen frequently Protestant leaders which no apologist acknowledge that they cannot believe some of the Articles literally. They is most baleful. One may convince intelligent Protestants-professors, bar endeavor to satisfy their consciences by endeavor to satisfy their consciences by asserting that the doctrines em-bodied in these Articles are of small importance compared with "practical Christianity," and this way out of the difficulty seems to commend itself to the majority of their flocks; but the claims of reason and logic are inexorclaims of reason and logic are inexor- cal." able, and our reviewer quite perceives judice. It will disappear as soon as that the vast body of Anglican clergy-men who, at their ordination, solemnly that our Bishops and priests are bind themselves to observe the Thirty-tolerant, broad-minded, charitable and upon them are placed at a disadvan-new Review dwells enthusiastically on New Review dwells enthusiastically on upon them are placed at a disadvalt. New Review dwells enthusiastically on tage in religious controversy. Nor has he any greater faith in the Church accomplished by the Church of Engof England's second line of defence—its official position in the State. This bul-wark, he is well aware, must tall be-resources for this work, but we can rival it in zeal and activity, and we fore the steady march of democracy. should ever bear in mind if we desire

copal city. In spite of the numerous demands upon the limited resources of His Grace, proved by his constant and liberal gifts to the multifarious and liberal gifts to the multifarious religious works throughout the length and breadth of the Archdiocese, yet, without appeal to him, the Archbishop is mindful and watchful of the schools in Kingston. We recall his princely donation of \$1,000 to St. Vincent's Academy, and an additional \$1,000, as a loan at a merely nominal interest. a loan at a merely nominal interest, and now this further sum of \$500. Moreover, this Board is grateful for the Archbishop's kindly and paternal words expressive of his confidence that neither the secular nor the religious education of the children of Kingston education of the children of Kingson at ity. will be neglected by us. It is to us a ity. "It is not simply a beautiful and greater satisfaction, in a certain sense, to receive this approbation of the Archbishop, who has so ably cham-pioned the cause of religious education in this Province, under the greatest difficulties, than to be the ben-eficiaries of his generous hand. We receive both, and, therefore, we hasten studied the daily lives of those whom to offer this resolution of the Board as a public manifestation of our gratitude.

The Board ordered a copy of the reso-lution to be forwarded to His Grace, the Archbishop. - Freeman.

GREAT CHRISTIANS.

Ten of the Most Illustrious That the Century has Produced. GLIMPSE BETWEEN THE COVERS OF M. VILLEFRANCHE'S VALUABLE WORK, "DIX GRANDS CHRETIENS DU SIE-CLEX "-THE SUBJECTS OF THE BIO-

GRAPHER ALL LAYMEN. O'Connell, Donoso, Cortes, Ozanam. Montalembert, de Melun, Dupont, Veuillot, Garcia, Moreno, de Sonis and Windthorst are the names that have nspired the Christian writers to portray in brilliant colors, for the edification of the present generation, the characteristics of those who have taken the lead in the conflict of Christianity against vice, infidelity and the enemies It was a happy inspira of religion. It was a happy inspira tion of the author, in casting a retro spective glance over the history of the nineteenth century to select the name

gress in the times in which they lived While France has a slight prepond-

erance in numbers, the author gives the first place in his collection to O'CONNELL, THE GREAT IRISH TRIBUNE. the defender and the liberator of his countrymen, and the friend of Pius IX. Windthorst the last on the list,

was also the last to give up the ardu-ous struggle in which he gained so signal a victory over Bismarck ; indeed he led the way for the present position of German politics, and the waning influence of the Tripple - Alliance. Five nations are represented in this galaxy of great men-Ireland, France, Spain, Germany and Ecuador in South America, that part of the world which Americans and even Catholic Americans are so ready to vilify and mis

epresent. History does not give the name of one English ayman worthy to be placed among the leaders in Catholic fore the steady march of democracy. should ever bear in mind if we desire the steady march of democracy. There still, however, remains to the to hasten the conversion of England, defenders of the Anglican Church the that the Church which shows the greatest amount of real beneficence has won for herself and the hold she is sure to win the homage of the steady are conspicuously absent, and the church homage of the steady are conspicuously absent, and the fagalthough they are very boastful of their liberty, their patriotism and their superiority generally over every other people in the world. The book is well reviewed by C. H. S. J. in one of the ablest publications

I know not if Plutarch or Cornelius Nepos, whose names are suggested by the preface, have painted more acurately or more vigorously the of events ; his sobriety and justice and the rendition of judgments always so APPLICABLE TO THE INDIVIDUAL,

and always so frank-qualities which soften criticism, if perchance there should be room to complain of partial-

attractive book, it is a useful book. Mr. Villefranche, very justly, has in-tended it for young people. The great men whom he praises are no more. 'Their work is unfinished, is still vigorously opposed-destroyed.' To resume it, to consolidate it, to finish it, combatants are necessary, espec-ially lay combatants. But the young Christian who wishes to engage in the struggle for principle is, perhaps, not aware of the objects against which he should direct his attacks. If the youth, eager for active work, begin by read-ing *in extenso* the lives of the great Christians of the century, it would re-quire much time to enable him to relact the ideal select his ideal, for biographies are, in

which is reproduced the leading fea tures of the BEST MODELS OF THE CENTURY.

The young man has only to choose according to his taste. Has he the qualities necessary for a great orator, he has O'Connell and Montalembert as models. Has he a taste for polemics he may study Mountalembert and Veuillot; would he become a leader, O'Connell and Windthorst are grand models ; a statesman, the noble careers of Donoso Cortes and Garcia Morena cannot fail to inspire him ; a man of science or a soldier, he may select Ozanam and de Sonis; is he filled with charity and the love of his neighbor, de Melum and Dupont mark the paths most attractive for him. Is it possible of those master-minds, the leaders of Catholic thought and of religious pro that he cannot find a congenial place in the combat, in some one of the different positions in which God and country have been so well served ? "Let us earnestly hope that this

volume may soon find a place on the table of every Christian scholar and be liberally distributed and carefully read, in all Catholic colleges. We are convinced that numerous recruits will come forward to join the defenders of receive a loving and brotherly welthe Church. The author of 'Ten Great Christians' will think himself well recompensed, if the reading of his book inspires even one French youth with the courage and perseverance necessary to give us an O'Connell, a Windthorst, or a Garcia Morena ; if he npires some one to imitate a de Sorris Melun or a Louis Veuillot. We think we can count on the generosity of many. It is not the will that is wanting, it is the initiation."-T. P. C., in Catholic Review.

HOME RULE.

the Home Rule debate in the House of Commons began to day. The excep-spirit. This acceptance of the printionally large attendance showed that the majority of the members who went to the country recently for their holi-dars had astimuted to their holidays had returned to hear the final speeches of the party leaders, and to take part in the final division on next Friday night. On the Irish broach speeches of the party leaders, and to take part in the final division on next Friday night. On the Irish benches hardly a seat was vacant. Mr. Gladstone arose amid a storm of cheers. He began his speech with references to the criticisms made by Unionist leaders on the historical pre-cedents he had cited on former cedents he had cited on former occasions for Home Rule in Ireland. The Opposition, he said, had contended that in no other countries could analo gies be found for changing the union between Great Britain and Ireland. Their contention could not be sup

A GOOD SIGN OF THE TIMES.

The Independent, in replying to the charge that certain offensive language used by a Hindoo speaker at the Christian Endeavor meeting at Montreal might be used in any Protestant pulpit in the world without exciting much comment, says :

"The statement that such language about the Virgin Mary would be endured in any Protestant church is atrociously false. It would be as intolerable an insult to Protestants as to Catholics. Why, the Presbyterian Directory of the Worship declares that children ' are to be taught to read and repeat the Lord's Prayer.' The Apostles' Creed, which venerates the nother of our Lord, is included in the Presbyterian Confession of Faith with the ten commandments and the Lord's Prayer, and so it is in the directories of worship of nearly all Protestant bodies.

We like the spirit which impels the Independent to show that Protestants venerate the Blessed Virgin much more than we admire the argument it uses to that end. There can be no doubt that Protestant writers and speakers, led by their opposition to Catholic devotion to "Our Ladie," have made little of the Mother of our Lord ; have carefully relegated her to the background, and treated her in an apologetic tone. Some indeed have spoken bitterly of her and have loved to quote the words of our Lord : "Woman, what is that to me and to thee, my hour is not yet come," as a reproach to her, forgetting that our Lord, at her behest and on that very occasion, worked His first public miracle by changing water into wine.

It is, however, a good sign when a leading Protestant journal like the Independent labors to free its brethren from a reproach which it cannot deny had some foundation.

Mr.

It is not natural for a Christian who believes in the divinity of Christ to treat His Mother with disrespect, and the only way we can account for the low place Protestants have been accustomed to assign to her is to say thut they were led into it by their false ideas of Catholic doctrine and worship. As they understood those doctrines better, and the nature of the worship we pay to the Mother of God, they begin to recede from their extreme and unreason-Instead of twitting able position. Instead of twitting them for this change we rejoice at it, and hope the time will soon come when they will join with Catholics in fulfilling that prophecy in the Magnificat which Mary, the inspired prophetess, uttered :

My soul doth magnify the Lord, and my spirit has rejoiced in God my Saviour. Because He hath re-garded the humility of His handmaid, for behold from henceforth all genera-tions shall call me blessed."

Why All This Agony?

Joe Howard in N. Y. Recorder. I wonder what the Herald means by saying that "the coming here of an American Pope met with no opposition from the Protestants, who were either too blind or too indifferent to see its importance.

Importance? Importance to whom ? The internal managements and arrangements of the Roman Catholic Church are

T. P. O'Connor in the Sun has a warm eulogy of Hon. Edward Blake as the most remarkable and valuable re-cruit of the Irish party since 1880.

EDWARD BLAKE DINED. The Globe's London cable of August 30 contains the following account of a dinner given to this distinguished many cases, too full and abound in unnecessary detail. This volume, however, gives him a selection in Canadian Between fifty and sixty members

between mity and sixty members of the Irish Parliamentary party met to-night to entertain the Hon. Edward Blake, M. P., to dinner before his departure for Canada on Saturday next. Mr. Justin McCarthy, leader of the Irish party, presided, and Messrs. John Dillon, Wm. O'Brien, Michael Davitt, Thomas Sexton and T. O'Connor were among the company. The proceedings were of the most en thusiastic character throughout. Justin McCarthy, in giving the health of the guest of the evening, referred to him as "their distinguished colleague, their honored comrade and their very dear friend." He elotheir very dear friend." He elo-quently recounted Mr. Blake's services in council and debate from the moment he landed in Ireland last year to the present time. Amid loud cheer-ing Mr. McCarthy declared that Mr. Ing Mr. McCarthy declared that Mr. Blake, while facing a serious risk to his reputation when he came to West-minster, had triumphantly succeeded. He had acted with the Irish party night and day and had become one of them. They gave him to night a lov-ing and brotherly farewell, and hoped soon to see him back, when he should

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ment

come Mr. Blake, on rising to reply, re ceived a great ovation. He acknowl edged the extreme kindness and confi dence which has been shown him by the members of the party, and in speech of much vigor he reviewed the position of the Government and of the Irish party in view of the third read-ing of the Bill on Friday night. He argued that the Home Rule Bill was a great political character of freedom giving the Irish people a large, wide and generous measure of self-govern-ment. The details of the Bill might be open to criticism, he admitted, but London, Aug. 30 .- The last stage of its third reading meant that the House

John Redmond, leader of the Par-

nellites, who followed Mr. Courtney, defined his attitude towards the bill

The bill was defective in some respects

and disappointing in others. The financial arrangement was ungeverous

and unjust, and he regretted that the

efforts of the Nationalists to improve it has not been successful. The amend-ments had tended to weaken rather

than strengthen the bill. Nobody in his senses could regard the bill as a

final and satisfactory settlement of the

great questions at issue. The word

page. When the time arrived for the vote

on the third reading of the Home Rule Bill, the House divided, and the result

was: For the motion, 301; against,

Mr. Blake will represent the Irish

Parliament Party on the Irish day at

the World's Fair, 30th September, at will return to England for the

ing of the autumn session of Padia

WARM PRAISE FOR MR. BLAKE.

provisional" was stamped on every

has won for herself and the hold she is sure to win the homage of the has over the sentiments of the people English masses. —" Liverpool Catholic she will survive disestablishment Times." and even disendowment, and that she will come out of the struggle stronger than ever. This point is dealt with at considerable anoth the the struggle A GRAND GIFT FOR EDUCA-TION. length by the reviewer and his opinion very evidently is that in a battle with Catholicism a Church "which is at once Protestant and Catholic, fallible and infallible, black and white, hot and cold, priestly and congrega tional, dogmatic and latitudinarian' cannot secure the victory. Should Anglicanism be beaten from the field, Non-conformity would not, he thinks, prove a very serious obstacle to the spread of Catholicism. The different Nen-conformist sects would not present

a united front against it, and they may even have to flee to the Catholic Church for protection from the waves This is a candid judgof atheism ment as to the fate of the forces with which we Catholics have to contend, and we cannot but feel grateful for it

The Church of England, the re viewer believes, may be able to sur-vive all the attacks of its opponents if it reforms its doctrines and formu-laries; but how this is to be done is not indicated. To us it appears that where there is such wide divergency of doctrine and such a disinclination to recognize authority, it is impossible

to prevent the parties who disagree from ultimately setting up as inde-pendent Churches. We fail, too, to

see the grounds upon which Agnostics and "easy-going fellows" are assigned and "easy-going fellows and assigned to the Catholic Church as recruits. "The irresistible conclusion one is led to," says the reviewer, "in con-sidering the future of religious Eng-land is that the unthinking Agnostics

Arebbishop Cleary Gives the Magnifi-cent Gift of \$500 to the Cause of Catholic Education in Kingston.

To the Editor of the Canadian Freeman :

 Catholle Education in Kingston.

 To the Editor of the Canadian Freeman :

 DEAR SIR—I would ask you to publish the subjoned letter received by me from His

 Grace the Archbishop, which is a great encouragement to the Board of Separate School

 Trustees in their present position, imposing upon them, as it does, the necessity of arranging for a complete change in the teaching staff of St. Mary's school. This is not the first time that the Board has had to acknowledge substantial and timely assistance from the Archbishop.

 To the Trasteer of the Board of Separate School Trustees, Kingston:

 To the Trasteer of the Board of Separate School Trustees, Kingston:

 DEAR SIR.—Having examined your accounts. I am convinced that your ordinary requirements so long as you are encumbered by a half-dozen from the school rates is insufficient to enable you to meet all your requirements so long as you are encumbered by a half-dozen from the school rates is insufficient to enable you to meet all your in getting rid of this latter obligation is I enclose a cheque for 5:00, and wish the Board of Trustees complete success in its efforts for the advancement of our Catholic youth in religions and secular education. I am, dear sir, yours most faithfully.

 HAMES VINCENT CLEARY.
 Archbishop's Palace, Kingston, 25rd Aug., 1933.

 O At a special meeting of the Board of Kingston.
 Archbishop of Kingston.

1893. At a special meeting of the Board of Separate School Trustees held on Sun-day last, the following resolution was carried by acclamation :

Proposed by Mr. E. Cochrane and econded by Mr. W. Duffy, that the seconded by Mr. W. Duffy, that the thanks of the Kingston Board of Sep-arate School Trustees be conveyed to His Grace, the Archbishop of Kings-

In time to come either belong to no Church at all or belong to the Church which can give them the extreme dose of dogmatism, discipline and religious senti-

5. J. In one of the ablest publications of its kind in France. The reviewer calls it "a most timely and welcome book," and says "it has been earnestly desired by all those who hoped to see the

CATHOLIC FORCES IN FRANCE united, active and victorious. friend who is very dear to us had gone so far as to form the resolution to write such a book, but, after reading the work of M. Villefranche as we have done, from the first line to the last, he declared, without a particle of jealousy, that it could not have been bet ter done.

"The subject was of necessity interesting : these ten names of great Christians, placed at the beginning of grea this book, indicate a rich and un usually grand subject. These men possessed of such great hearts, all be These men. long to contemporary history. Most of them have been engaged in the struggle which we still maintain. All All are illustrious sons of the Church, and, during the present struggle, have fought in the front ranks. All were citizens most remarkable for their virtues and their services to religion

and society. ALL LAYMEN, ALL EARNEST CATHOLICS, they found in their faith the origin of that force which overshadowed their lives and gave the impulse to all their beneficent actions.

"To portray clearly their individual physiognomies, so different notand is that the unthinking Agnostics and easy-going good fellows who form such a large proportion of the Church of England from habit will in time to come either below to no withstanding their great resemblance, could add to the interest or the attractiveness of his subject. His

ported by historical facts. In Austria Hungary, in Norway and Sweden, in the United States and in the British colonies were to be found the abund-ant proofs that it was altogether desirable to separate local from imperial affairs. Throughout European and American literature it was not possible to find a writer entitled to consider ation who approved of the conduct of England towards Ireland, or attempted to apologize for the grevious and shameful history which since the union they had felt compelled to deplore. In conclusion, Mr. Gladstone said "We have faith in natural liberty. faith in its efficacy as an instrument of national education. We believe that the experience widespread over the whole vast field encourages us to our work at every point. Finally, we feel that the passing of this great measure, after more than eighty days debate, does, will and must, constitute

the greatest among all steps hitherto provided towards the attainment of a certain and early triumph." Pro-longed cheers from the Irish and Minsterial benches followed Mr. Glad-

spoke briefly.

ciples of a just and real union between the two nations marked a stage in the and English democracies. concluded his speech amid enthusiastic applause.

Mr. Blake, who hopes to reach England again in the opening week of the autumn session, will represent the Irish Parliamentary party at the Irish day celebration at Chicago on September 30. He sails by the Oregon from Liverpool on Saturday.

BROTHER AZARIAS DEAD.

stricken by Pneumonia After Com pleting a Course of Lectures.

Rev. Brother Justin, president of De La Salle Institute, New York, re-ceived a despatch from Plattsburg Monday, announcing the death in that city of Rev. Brother Azarias. Brother Azarias had just finished a course of five lectures on "University Education in the Middle Ages" at the Catholic Summer School in Plattsburg two weeks ago when he was stricken with pneumonia. Brother Azarias was a voluminous writer of books and of essays for home and foreign magazines, his more important articles being contributed to the Fortnightly and contributed to the Fortnightly and Contemporary Review, of London, and the American Catholic Quarterly Review, the North American Review and the Forum. Among his larger works are "The Philosophy of History,"

stone's peroration. Leonard Courtney, Unionist for the Bodmin Division of Cornwall, then moved the rejection of the bill. He Herbert Spencer's Works," and Herbert Spencer's Works," and Herbert Spencer's Works," a " Phases of Thought and Criticism.

supreme importance to men and women of that faith, but why should members of other faiths concern themselves? It is not reasonable to suppose that the Holy Father, or any of the millions who look to him as the head of the Church, cares a rap about the internal arrangements of the Methodist Church, the Baptist, the Congregational or the Episcopal organization ; so why should Protestants bother their heads as to the importance of the appointment of a delegate, the suspension of a priest or the excom-munication of a Bishop ?

CATHOLIC PRESS.

Boston Pilot.

James Russell Lowell summed up James Russen Lowen summed up the duty of writers in regard to clean-ness of thought and word, when he wrote to E. C. Stedman, apropos of Swinburne's trollopy Muse : "Let no wrote to E. C. Steuman, apropos of Swinburne's trollopy Muse : "Let no man write a line that he would not have his daughter read," adding, with a pardonable Biblical paraphrase : "The true Church of poetry is founded to be a first that on a rock, and I have no fear that these smutchy back-doors of hell shall prevail against her."

The Boston Herald is right in saying that Irish Americans are conspic uous by their absence from anarchical uous by their absence from anarchical demonstrations. It is also right in ascribing their law abiding conduct to the restraint imposed by their religious obligations. The young woman, Emma Goldman, who denounced them in New York, the other day, for their enbagying the max paid them subserviency to the law, paid them only a well merited compliment. Irishmen have always been ready to fight and die for liberty, but they have never confounded liberty with license, much less with the madness of Anarchy.

Let us bless God that we are children of His mether ; let us imitate her and consider our great happiness in having her as a patron.—St. Teresa

THE CATHOLIC RECORD.

LINKED LIVES.

2

By Lady Gertrude Douglas.

CHAPTER X.

THE GLASGOW FAIR. ** But soon that glorious course was lest, And treacherous proved the deep; Ne'er thought they there was peril most When tempests seemed to sleep." —HowITT.

Every year during the month of July a great fair is held in Glasgow. Fairs are fairs all the world over, and I do not know that the Glasgow one differs from others of its kind. The young go there for amusement, and, if they are well-intentioned, they may find it innocently enough; but the probabilities are terribly strong that have to give to any advances on their part towards a renewal of their former they will not leave the fair exactly as came to it.

friendship. It is a hot July afternoon, but Katie It is not a place to which a guardian angel would with pleasure accompany his charge, who, he knows, will see does not mind the heat. much that ought to shock a pure mind, and he would naturally lest contact with evil should spoil the beauty of the soul committed to his care.

So much, and no more, can be said for those who go to the fair merely for the sake of amusement-amusemen which their hitherto innocent hearts intend to be absolutely harmless. alternately up the High Stre these are in the minority : by far the greater number of the persons who, during the latter fortnight of July, throng the fair, belong to the ill in tentioned portion of the community There the "profession" (thieves muster strong; there, too, come abandoned characters from the lowest haunts of vice in the city. The bold. bad girls; the drunken, dissolute women; the foul mouthed, idle men, who will neither work nor starve, and who therefore contrive to live in wickedness at their neighbors' ex-

There are boys and girls, children and old people, young men and maid-ens, disgracing themselves by intoxication, by swearing, and other profane talk ; outraging common decency by their wild, loose behavior, and thus plainly demonstrating that they have forgotten the existence of their immortal souls — souls created, oh, stupendous thought ! for the eternal enjoyment of Heaven's beatitude. Many an innocent girl, still in her teens, has had to date her ruin from that cursed Glasgow Fair! Many a home has been broken up, many a wife and mother cast adrift to poor wife and mother cast attributed shift for herself, or go to the bad, because her weak, foolish husband has suffered himself to be led into bad company during the season of that same fair.

The prisons, before its close, are full to overflowing ; the policeman's duty is made tenfold hard to him ; mischievous demons seem to be let loose upon the town—and the cause of so much evil is the love of money! Money!— that men will insist upon amassing to themselves, in spite of the misery, temporal and eternal, which their greedy passion causes to their fellowcreature

Katie Mackay had been just two months in her situation when the Glasgow fair recurred. So far she had given every satisfaction to her mistress. She took to all her new dutie with a cheerful alacrity which pleased Mrs. Royson. They were not light ones either, for Katie was the only servant, and there were eight in the family. She had to scrub, clean, wash, and iron-in fact, to make her-

'Mothers" are present to entertain

This gathering of the 16th of July

children to abstain from the danger-

By one

"In Edinbury. Wull ye no win in tull see her, lassie?" "Maybe some day," says Katie, doubtfully. "I canna mak' nae promises" and Steele accompanies his sister and her friend. It is a very pleasant walk; the three young people have good spirits and required permission; and Katie, for the first time for nearly five years, found herself free to wander at her will through the Glasgow streets.

She had no intention of wasting her promises. time by re-visiting any of her old haunts; she meant to go straight to Lizzie Logie's house in Maxwell street, "Ye're come to be awfu' bonnie. Katie !" remarks Jeanie, still lingering, as Katie, having reached Lizzie Logie's number, stands still to bid a and she thought, if they had a mind final good-bye to her former friend; "but in the name o' a' that's luckie, later on in the evening, they could take a little walk together. She won-dered if she should see anything of the what gars ye dress sae dowly ?" "Just mind yersel', Jeanie Kerr, Kerrs. Not very likely, for Lizzie Logie had heard that they had removed

answers Katie, pouting, and vexed, in spite of her better sense, at this allusion to her excessively plain and from Glasgow, and had told Katie so when they had met on the sixteenth. Still it was just possible, for if they old-fashioned attire. "I dinna mean to vex ye, lassie

were anywhere near Glasgow they would surely come for the Fair season; Dinna bleeze up sae muckle. Wull I no get seein' ye ony mair?" and Katie rehearsed twenty times in her own mind the reception she shoul

I no get seein' ye ony mair?" "I dinna ken. I dinna think it," replies Katie, hurriedly, for she hears Lizzie's step coming down the stairs, and does not wish to be caught talking with Jeanie Kerr. "Guid nicht

maybe I'll see ye another time." "Wha's yon lassie, Katie Mackay?" She goe along at a tremendous pace, with a heart full of bright sunshine, which This last somewhat suspiciously, from a tall, pleasant-faced, but delicate reflects itself upon her face, in spite of its flushed coloring. As she nears the town her heart begins to beat rather more quickly than usual, for she cannot help wonderlooking girl, with whom, turning from the street door, Katie suddenly

finds herself face to face. "Och! let her be," replies Katie, rather confusedly. "I wish it maunna be ain' o' they

ing if she will meet with any old ac-quaintances. Passing by the Cross, she lingers for some minutes, gazing Kerrs, Katie. Eh, lassie, dinna for-gather wi' the likes o' her. She's down the Saltmarket. Katie thinks that it would be rather fun just to see, awfu' bold ye canna deny it.' "I's warrint she is so-it's Jeanie Kerr hersel,' ye ken, Lizzie ; but I'se without being seen, and it is with a slight feeling of disappointment that, no goin' to bother my heid aboot her. I telt her ance for a' we cud hae perceiving no familiar face, she con-tinues her quick walk through Argyle naethin' in common," Katie answers with great decision which, neverthe

less, does not entirely reassure her Her dangerous wish is however real ized a few moments later, for, turning the corner of Maxwell street, where companion. The Logies, even among their own class, are poor. Mrs. Logie, who is a widow, has bad health, and is able Lizzie Logie lives, Katie suddenly finds herself face to face with Jeanie Kerr. o earn so little that she is chiefly The recognition of each other by the dependent for support upon her chil-dren. Of these two only are able to assist her-Steenie, her eldest son, a two girls is instantaneous, for though five, years have undoubtedly worked changes in both, they have had too much to do with one another not to be lad of of nineteen or twenty, who finds employment on the boats plying between Glasgow and Ireland; and able to see at a glance the old friend Jeanie is in no way altered for the her daughter. Lizzie, who works in the better. She is nineteen now, and as coarse and depraved looking as ever. It is she who speaks first, after giving weaving factories, and earns thereby from fifteen to twenty shillings a There are several younger week. children, but they are still attending utterance to a scream of sucprise "Katie !- wee Katie Mackay !- it's school, so that it requires no sma amount of hard work on Lizzie's part to keep the family in food and clothing, "Wee Katie Mackay !" echoes Katie Steenie's wages as yet being barely drawing her tall, slender figure proud-ly to its full height, and looking down sufficient for his own maintenance. Nevertheless, Lizzie has, by extra labor during the last few days, con-trived to gain two or three additional upon Jeanie, who is quite half a head below her—"wee did ye say, Jeanie? I's nae sae wee as ye'll alloo that !" shillings, so as to be able to prepare a little feast for Katie's long-expected "Och, niver heed !" responds the

roughly, "ye ken what I's meanin'; ye war unco wee when I The girls have plently to tall seed ye last, eh, Katie ? But I's that about-past, present and future, and by degrees Katie is drawn into telling prood to see ye, ma heart's just like to a good deal more about her past life in connection with the Kerrs than she "I didna' ken ye war in Glaskie has hitherto done even to Lizzie, who

Jeanie. I heerd tell ye had flittit these twa years an' mair." as her particular friend in the school. "Och, lassie, ye ken it's here the day an' there the morrow wi' the likes has nevertheless gathered long ago enough information about the Kerr family to enable her to foresee how o' us. Howsomever, mither's ta'en a fine hoose in Edinbury, but we cudna dangerous to Katie would be any re hae dune itherwise than to come till newal of her former intimacy with them. She uses, therefore, all her influence to induce Katie to promise "An' whaur are ye bidin', Jeanie ?"

starry

drooping lids.

"Come on I'll let ye see," answers Jeanie, passing her arm familiarly through Katie's, and making an effort to draw her along with her : but Katie never again to notice Jeanie, or in deed any of her set, and Katie promises readily enough. She has temptation to do so now, and she hastily withdraws herself, answering thinks, poor child, temptation will

Steenie shakes him off abruptly, walks past the group who have surrounded Katie, and calls to his sister to "come on." Liz-bedave mysel', an no gang wi' ony and Katie to make acquaintance with one another. This is accomplished at Katie joins her; and Katie does not

kent in Glaskie," answers Steenie, evasively. "Whaur hae ye seen him afore, Steenie? I dinna like the looks a'

It is a very pleasant walk; the three young people have good spirits and good consciences; and they are thoroughly satisfied with each other's "Th "The de'il tak' it if I do either. But ye ken, lassie, it's no sae easy for a man to mak' nane but guid acquaintsociety. The sky is blue above them ; a soft breeze, very refreshing after the great heat of the day, is blowing in their faces as they walk along; the world seems a very fair spot to each one of them, but perhaps to Katie even fairer than the rest. anships; it's no the best o' company one fa's in wi' in toons like Glaskie, an' Leith, an' sic like places." an' Leith, an' sic like places." "Hoo do ye ca' him?" persists Liz-zie, with a look of increased misgiv

Nine o'clock was the hour fixed by ing. "If ye maun ken a' the ins an' oots, Mrs. Royson as the latest moment for Katie's return. Accordingly Katie, in obedience to her mistress's instruc-

answers Steenie, reluctantly, "it's Willie Cameron. He was ane o' the mates aboard the *Jessie* when we gaed oot to America yon time. He had gotten hissel' oot o' quod-the Lord betimes in a homeward direction. Lizzie and Steenie announce their kens hoo, an' ye may believe we didna ken it at the time-but he worked his intention of seeing her safely on her

way for which purpose they cross the river into the Broomielaw, and saunter leisurely down the side of Glasgow passage oot to America to escape the police Green nearest the Fair. Being Sunadmiring gaze which Cameron, as he day, the fair is, of course, not open, that is to say, the shows are not going passed, cast upon Katie, becomes moody and silent, nor does he take on, and the stalls are closed. Ices however, are to be had, and drinks of Ices. any further part in the conversation various kinds, which, together with cakes, "sweeties" and other such like eatables, are pretty safe to attract the idle crowd, especially the young, who are rarely rigid Sabbatarians. "Will we have an ice?" acks Steppio until, having reached the lane leading to the farm, Katie stands still, and night.

"Will we have an ice ?" asks Steenie red than usual. Poor Steenie ! Would as they pass one of the tables, where pyramids of pink mixture, supposed to be strawberry cream, are being served out in glass cups. "Ay," answers Katie readily, but evening?

Lizzie demurs, glancing around her up with the remembrance of the dark, insolent, but alluring eyes, whose glance of admiration at herself she too, uneasily "Och ! no, Katie, it's owre late ; ome on, we sudna buy an' sell on a as well as Steenie, has noticed, and which she does not care to forget. Sunday, ye ken." "We'll, I'se nae carin,'" says Katie

good - humoredly, instantly turning away from the ice-stall; "niver heed She yields to the vanity, the softness in her disposition, the attractions of externals, and is blind to the good near them. Maister Steenie. The young man laughs, but makes at hand. Gazing after a sudden phantasy, which is awakening evil in he no further attempt to detain his companions, and they walk on quickly through the lower part of the Fair, heart, she misses, or rather passes by, unheeding, the path that might have and are on the point of leaving it

safely behind them, when a circum-stance occurred which might be attrihave to say, with Guinevere, "Ah ! my God, What might not I have made of Thy fair wor Had I but loved Thy highest creature here?" buted to "ill-luck," only that there is no ill-luck in the dispensations of Providence

Temptation is rather the opportun-It surely was my profit had I known. It would have been my pleasure had I seen.' ity offered to the soldier of Christ to rise from the ranks, and to earn for himself the proud title of conqueror The hour was come when Katie's courageous resolutions were to be severely tested; the evil spirit had found his opportunity, and the Good One has to stand by and see his charge

Great drifts of snow lay like moun-tains over the fields and meadows. confronted with the enemy. For the second time to day, to her Merry sleigh-bells rang out on the extreme vexation. Katie finds herself frosty air, mingled with the sounds of again in the company of Jeanie Kerr If Katie had only seen her a minute earlier, she would have turned off in another direction, or would have retraced her steps, so as to avoid her but she does not perceive her approach until an exclamation from Jeanic makes her look up quickly, to see, not only Jeanie, but several others with her, with whom Katie had been, in former days, unfortunately acquainted. Among the rest, leering upon her like the Evil Genius of her infancy. Katie recognizes at a glance her sister Maggie. There are several men among the party, and one of these eems to know Steenie, for he exclaims, "Hallo, Steenie !" and clasps him

familiarly on the shoulder. Steenie shakes him off abruptly, LizSEPTEMBER 9, 1893.

The good woman herself lay on the floor before the kitchen fire, only too floor before the kitchen fire, only too glad to give up her comfortable bed to the preserver of her child. Next day when Harry left her she

said : "B's only a poor widdy I am, an' I "B's only a poor widdy I am, an' I I can pray fur ye night and day, an' if ye wouldn't be above acceptin' this l'd be proud to have ye take it. It'll keep ye from all harm. She placed in him

She placed in his hand a badge of the Sacred Heart. He thanked her, and assured her politely that he would keep her little gift. He was a quiet, thoughtful boy, and, non-Catholic as he was, he wondered what the sacred emblem meant.

"Father," said Mrs. Murphy, as the priest stood at the door of her little shop to speak a kind word to the chil-dren, on his way home from devotions, Then Steenie, remembering the bold, "there's a poor woman very sick down in Mullins' Alley. She's very sick indeed, and won't let anyone send for the priest. Perhaps if your reverence would just look in she might be recon-

ciled to the Church." "Does she belong here, Mrs. Murphy? I think I know all the in-mates of Mullins' Alley. I manage to get a sight of them at least at Easter." ""State a sight of them at least at Easter." with a bright smile, bids him good Steenie's honest face glows a ruddier

it have been better if he could have known there and then how, vanishing "She's here off and on, Father, I think she's from the country. my knowledge she has never put her foot inside a church in this city." from his sight, Katie scarcely gives him so much as a thought again that "Well, I'll just call there now, Mrs. Foolish Katie! Her mind is taken

Weil, 111 just call there now, Mrs. Murphy. Thank you for telling me;" and the priest turned away. A few steps brought him to Mullins' Alley. Used as he was to visiting the

poor and wretched, Father Watson always shuddered when he reached this den of crime. Heaps of reeking filth and half-clad human forms met his eye, and on his ear fell curses and words of blasphemy.

Pushing his way up the rickety staircase, the priest opened the door, and by the dim light that came in and by through the dirty window, discovered led her to happiness. Some day, look-ing back upon the past, Katie may a woman's form stretched on a rough pedstead. A candle stood on the table beside her, and Father Watson lit it. and scanned the features of the woman before him. She did not seem to be more than thirty years of age, but sin and shame had set their seal upon her. Her eyes were wide open, and her breathing thick and heavy.

"What can I do for you, my child ?" he asked. "Nothing."

For the CATHOLIC RECORD. "What are you doing here?"

No answer. "You do not belong to my parish ?" Not a word.

"My poor child, "said the priest, "you are dying. You must not face your Creator with your soul stained with in. I have come to save you, and to forgive you your sins in the name of Almighty God.

She fixed her eyes on his. "Go away," she said, "I do not want you. Let Kathleen Brady die he outcast she has lived !"

"Kathleen Brady !" said the priest. 'Were you born in Lorneville ?" "Yes," she replied.

" Is your mother living ?" A crimson flush overspread her face. "No: she died of a broken heart." The priest took a little book from his pocket, and from between the leaves produced a badge of the Sacred Heart. "I saved you once, Kathleen," "when you were a little girl. said. You fell through the ice of the lake

I jumped in and pulled you out. Your

SEPTEMBER 9, 18

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THOMAS

Farms for Sa

gay voices. In the midst of the forest lay a lake, icebound, and covered over with groups of happy children. On the frozen surface burnt a large fire. and now and then the skaters formed rings around it, and glided nearer and nearer the flames, when, at a given signal, they separated, skating swiftly

again.

to the bank, and trying who should first reach his own place by the fire Suddenly a child's voice rang out in

terror on the air. All looked towards the spot whence the sound proceeded. A great opening in the ice showed that some one had broken through. Suddenly a head appeared and two little hands grasped the icy edges, but they broke away, and once more the child went out of sight.

TO BE CONTINUED.

TWICE SAVED.

I.

A tall lad dashed from among a group of skaters, and glided rapidly mother gave me this, which was the means of bringing me to God—to the Holy Catholic Faith. Now I have come towards the spot. "The ice is cracking, Harry. Come back !" shouted a hundred voices, but to save you again, for the last time." He laid the badge upon her breast. the brave lad kept on. Near the hole, he threw off coat and vest, tore off Kathleen was vanquished. With boots and skates and plunged into the tears streaming down her cheeks, she icy water. The crowd gazed in silence. At last made her confession and received the last sacraments. two heads were seen above water, but The next morning, at Father Watonce more they disappeared. By this time the alarm had been given and son's request, she was removed to the Sisters' Hospital, where she lived for two men appeared with ropes. They threw them to the boy, who was again some days in the most edifying dispositions, making constant fervent at the surface, holding on the ice with ejaculations to the Sacred Heart, and one hand, the other supporting the unconscious child. He seized the dying at length with the badge clasped to her breast — that badge that had ropes, slipped his left hand through brought a stray sheep into the True one noose, changed the child carefully Fold, and had caused the angels to to the left arm, slipped his right hand rejoice over one more sinner's doing through the other, and clasping the little girl to his breast called out in a A. SAN JOSE. penance. weak voice : "All ready ! Harry With Invalids. The pair were in a few minutes Yes! with invalids the appetite is capric-ous and needs coaxing, that is just the reason hey improve so rapidly under Scott's Emulsion, which is as palatable as cream. drawn safely to land, and taken to little house which stood on the bank verlooking the lake. How to Get a "Sunlight" Picture. Mrs. Brady, the widow who lived in How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sconer Than a Man") to Leven Buos., Ltd., 43 Soci street. Toronto, and you will re-ceive by post a pretty picture, free from adver-tising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost ic postage to send in the wrappers, if you leave be ends open. Write your address carefully. Mr. W. Thayor, Wright, P. Q., had Dys-pepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking, Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoicés in the enjoyment of oxcellent health, in fact he is quite a new man." Oft in Perll. the cottage, opened the door in re-sponse to their knock. She turned white as death when she saw the two unconscious figures, one of whom she recognized as her own little Kathleen. But she saw that there was no time to talk, so she bustled around and in an incredibly short time had their circulation restored and the children between blankets, while she steeped some "yarb tea" on the shining little stove. Then she listened to the account of "Sure it's me own little the accident. girl she is," she said when they had finished, "and it isn't with the skaters Oft in Peril. Off in Perli. LIVES of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhœa, dysentery and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Will Strawberry always at hand. she was at all. 'Mother,' she sez to me, sez she, 'there's a lovely fire burnin' out on the lake, sez she. Let me go and see it, mammy avic.' An' sez I, 'it's to your bed you'll go,' sez I, Win Strawberry always at haid. Excellent Reasons exists why Dr. Thomas' Eclectric Oil should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pain, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjection-able, whether taken internally or applied outwardly. and not down on the treacherous waters, where you might be drounded. sez I. But when me back was turned 1 spose she wint down to the shore, and the ice was thin, and she wint through. God bless the brave little meetings that take place here below? After tea, the evening being very fine, Lizzie propose a stroll along the Clyde banks. Katie is nothing loth, Minard's Liniment enres Burns, &c.



self generally useful-for though Mrs. Royson was a hard-working woman, and did a good deal herself, she exbad company.' "Siccan a resolution !" says Jeanie,

under new colors.

niver ye !'

other

burst thro' ma bodice l"

Glaskie for the Fair.'

pected a great deal from her servant. disdainfully. "Ye'll weary o' that and the place was one which an idle girl would not have kept for a

ance war." "Whist ye, Jeanie Kerr, dinna On Sunday afternoon she, however, mak' sic a clatter, ye gar a' the fowk stare," answers Katie, somewhat generally got some free time to spend as she liked, and Katie invariably on stare," answers Katie, somewhat vexed and ashamed of her companion's these occasions betook herself to the Convent to see the "Mothers." Into loud voice and disreputable appear-Glasgow she rarely went, except on ance, as she pursues. "Ti Sunday mornings, to Mass, and, as she changit, ye ken, I's na ignoran' noo, always attended an early one, she was sae I wish ye guid nicht not likely at such an hour to meet any

"An' whaur may ye be ga'en, if it's a fair question? I'd like fine to of her former acquaintances. Hitherto all had gone well with Katie ; she ken," says Jeanie, planting herself in Katie's path. "Ye're that ungratefu', was perfectly contented in her situa-Katie Mackay; an me that war sae guid a friend to ye in auld lang she liked her mistress and her mistress liked her, and she had no time to herself during the week, so that she could not, even had she

syne." "Ay, ay, ye war that, an' I'll no deny it ; but let me alane, Jeanie, they days are awa.' When I min' them, wished it, have gone into Glasgow to make inquiries about her mother, or any of the old set. I's like to dee wi' shame. Ye're nae On the 16th of July, the first day of

behavin' yersel', Jeanie, I ken it fine : the fair, it is the custom with the Sisters of the good Shepherd to an' I's nae ga'en to hae ony mair to do gather together those of their former

wi'ye." "Hoo likit ye the schuil, Katie? children who have gone back from the school into the world. A large tea is says Jeanie Kerr, suddenly changing her tactics, and turning to walk by given in one of the Convent reception-Katie's side down the street. "Fine," replies Katie, briefly, not rooms, to which all the "out children, v are called, are invited. Their

at all desiring Jeanie's further pany. "Whan did ye win oot, lassie?

them, and the afternoon, up to a late hour in the summer evening, is passed Yer time's nae ended, surely ?' in walking about the grounds and gar "I's gotten oot nigh on twa months dens, the girls thus enjoying themselves in a pleasant, innocent manner

'An whaur are ye bidin'?" "No in Glaskie "Whaur?"

is a powerful inducement to the "Twa miles oot o' Glaskie. There are futures and futures, and ous pleasures of the fair, in order to noo, Jeanie Kerr, sin' I'm obleeg't to be able to meet their Mothers and their say't, ye dinna need to be speirin' angels see beyond them all to where futures melt efter me ; ye maun tak' yer ain ways, old companions together assembled. and leave me to mysel'. Good nicht Katie's angel and Steenie's must have of these latter, a good girl fixed their eyes very far forward. Perhaps in the light of "Vitam venturi sæculi "they planned for their respec-tive charges the good that was to arise

named Lizzie Logie, Katie was int'ye." "Och ! ye proud, hard-hairted vited to spend the afternoon of the Sunday following the school-feast. Katie lassie that ye are ! D'ye nae care to gladly accepted the invitation, condiget ony ward about yer ain mither, tionally, of course, for she did not feel an' yer ain sister Maggie! I wadna' sure that her mistress would give her so soon again an afternoon to herself. ken ye to be the same yince ye war, Katie Mackay."

"I's no carin' about Maggie. Royson, however, considering Whaur's my mither ?" asks Katie, that her young servant was, at such a time of general holiday, entitled to a half turning a little extra liberty, willingly gave the mother's name. half turning at the mention of her

detain her long, for, in spite of Jeanie's entreaties, and Maggie's half one another. This is accomplished at first awkwardly enough, Katie looking exceedingly shy, blushing a good deal, answering in monosyllables, and perversely keeping her eyes bent scornful, half reproachful expostulations, she steadily refuses to turn back and go " a bit o' the way alang wie them

upon her frock. Steenie, wonderfully smitten at once by the pretty face, and "Awa' ye gang, then," bursts out Maggie at last, "ye ill natered, unlonging to get another view of the blue eves that have just once nateral lassie that ye are ! Siccan an been raised to look at him, and that intolerable specimen o' pride as I never before he was half in the room, doing

his utmost in a rough, off-hand, sailor "Och ! dinna heed them Katie," fashion, to make himself agreeable. calls out Lizzie indignantly. " Jist come awa' an' leave them to thersel's, By degrees his perseverance meets with some little success. Katie's shy-ness wears off, and she begins to steal Lizzie's exclamation provokes an

sly glances from under those perversely impertinent rejoinder from more than one of the noisy group, and her hon-est face flushes painfully at having

It is an honest face that meets her gaze, when at length she takes courage herself stigmatized as a "reformator; de'il "together with Katie, whose pasto regard it more attentively. An honest face ! ay Katie, you won't see sionate temper would certainly cause her to burst forth into an open quarrel. many such during your life-time. A if Lizzie, with her better sense and face that is worth a thousand pretty faces like your own, for its beauty i wiser self-control, did not interfere She lays her hand firmly on Katie's the outward expression of a noble heart within - a true, a faithful, arm, draws her onwards, almost by force, and quickens her pace that manly heart ; and what is beauty in ; man but the outward reproduction of

forever into eternity.

out of their meeting. Angel-guardians

they may overtake Steenie. "Ye sudna hae interfered, Lizzie," that which is good within? Steeni says Katie, a little sullenly. is a tall, broad-shouldered, powerful "I's no young fellow, with such sunny, laugh ing eyes, and such a pleasant smile willin' to tak' insults frae onybodyleast o' a' frae they bad lot." "I wadna be mean mysel' to fecht Surely Katie's guardian angel has

wi' em. Ye ken yersel', Katie, it's been beforehand with the enemy aye the way that well-meanin' fowks Surely he is doing his part right well, are ta'en up in a wrang licht. Ye when he leads her for the first time mauna heed them, lassie; the less ye hae to do wi' em the better it'll be for across the path of Steenie Logie! I wonder, though, if Steenie's angel approves of the meeting? Looking into the future does he also rejoice?

ye, I'm thinkin'." "I'll be gettin' nae peace noo wi that Maggie; my word, but I jist hate the very sight o' her spitefu' face, so I do," pursues Katie, still boiling with indignation. "But she had better tak' care wha she's meddlin

They have by this time come up with Steenie, over whose face has come a cloud, which does not escape his sis-

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New York Catholic Agency

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An Interesting Article From the Pen of Rev. Burchard Villiger, S. J.

In the August number of the Mes-senger of the Sacred Heart is an article from the pen of Rev. Burchard Villi-ger, S. J., until recently the beloved pastor of the Church of the Gesu, on "Our Lady's Tomb." The article will be read with unusual interest by those who followed the movements of the reverend writer during his recent trip

to the Holy Land. Starting out with the queries: "Where did the Blessed Virgin die? Where was she buried?" Father Villiger continues :

These questions have often been asked. During my recent pilgrimage to the Holy Land I diligently gathered many local traditions that have been handed down for centuries. I was astonished and greatly edified to learn of the tenacity with which Christians in the East cling to these traditions, which date back to the early days of the Church. Historical sites are pointed out to us on mountains or or are he slopes of certain hills, on the roadside or in the valley, or in caves. unfrequently these sites are marked by heaps of stones or by carvings in the rocks-the sign of the Cross is of frequent occurrence—or by stones set in the top of a wall. When parents bring their children to these spots they relate to them all the events for which the place is memorable, and thus historical events are made known and the record of them handed down from generation

to generation. OUR LADY'S LIFE AT EPHESUS.

After the descent of the Holy Ghos upon the apostles, St. John the Evangelist left Jerusalem with Our Lady and went to live in Ephesus. Our Lady's life at Ephesus and the preaching of St. John wrought many wonder-ful conversions. It is said that the first community of Christian virgins was established by the Blessed Virgin in that city. During her stay there St. James was beheaded on Mount Sion, St. Peter was delivered from prison by an angel, and Herod, the tetrach, was punished by death for having allowed divine honors to be paid him. St. Paul and St. Barnabas were preaching with great fruit in the cities of Asia during this time. St. Luke speaks of their labors at Antioch, Lystra, Pergen and other places in Asia Minor. After his deliverance from prison St.

Peter had left Jerusalem to escape the fury of his enemies, the Jews. he was absent disputes arose in Jerusalem and Antioch regarding the observance of the Mosaic law and its imposition upon Gentile converts to Christianity. The head of the apostolic college convened a council and designated Jerusalem as the place in which St. Peter, its sessions were to be held. sent word to Our Lady and St. John and asked them to return to the Holy City for the consolation of the faithful Our Lady returned from Ephesus to be present at the council. After it was over she remained in Jerusalem until

her death. THE HOLY CITY'S CLAIMS.

Our reasons for admitting that Our Lady died and was buried in the Holy City are these :

1. The honor paid her tomb by the various schismatics of the East, all of whom celebrate in their liturgies the death, burial and assumption of the Blessed Virgin. 2. Within the Cenaculum on Mount

Sion, a small chapel, now with the rest of the buildings in possession of the Turks, is pointed out by an uninter rupted tradition as the place where St. John said Mass daily during Our Lady's lifetime and gave her Holy Commun-

tidings that the days of her exile had drawn to a close and that she was to be united again to her divine Son. The angel presented her with a palm branch in token of her triumph, gained by crushing the serpent's head. As of old, when the message of the

THE CATHOLIC RECORD.

incarnation was brought to her, so now, too, the humble Virgin answered: "Behold the handmaid of the Lord. Be it done unto me according to thy word. Then, when the heavenly host that

accompanied Gabriel had departed, Mary told St. John, the son whom Jesus had given her from His cross, and St. John informed the Christians of Jerusalem that the Mother of the Church was to be taken from them. *

All the apostles except St. Thomas were gathered in Jerusalem to be present at Our Lady's death. We are told that the humble Virgin knelt to receive the blessing and to kiss the feet of these princes of Christ's Church. After this she consoled the faithful who bemoaned their loss, and prom-ised them her aid in heaven. Then, when the moment of her departure had arrived, her divine Son came Himself to summon her. Bowing her head she repeated His words : "Into Thy hands, O Lord, I commend my spirit," and breathed forth her soul into the hands of her Creator. "Her death," St. John Damascen tells us, "was painless * * * * it was caused by the vehemence of her love whose longer sustain."

SONG OF THE ANGELS. The heavenly song of the angels that came to receive the soul of their Queen was heard by all those who were present at her death, although the hosts of the blessed were not themselves visible. During the time that elapsed between the death of our Lady heaven. and her burial the angels continued The apostles their song of triumph. joined in the glad strain, and reverently kissed the feet of the blessed body that had been the tabernacle of the Incar-nate God. The Fathers tell us, follow ing in this the ancient traditions, that many of those who were afflicted in begged the privilege of veneratbody Their devotion was ing Mary's relics. instantly rewarded, for the blind received their sight and the deaf their hearing, speech was restored to the dumb and the power of motion given to those that were lame. When the time for the funeral had

come the apostles bore the sacred body of their Queen through the streets of the city. All the faithful accompanied them in procession with lighted torches. A celestial perfume filled the air. When the funeral procession had reached the house of Caiphas the Jews impeded its progress and insulted those One rabbi had who took part in it. the boldness to place his hands on the bier. The moment they touched it they were separated from his arms and fell to the ground. Filled with terror he confessed his fault and begged par-don for it. St. Peter bade him bend down and bring his mutilated arms close to his hands. He did so and the hands were at once joined to the arms. St. John Damascen recounts this tradi tion and adds that the rabbi became a

Christian When they had come to Gethsemani the apostles placed the body of Our Lady in a rock-hewn tomb, the door of which they closed with a great stone. During the time following the burial they kept watch at the tomb in turn, and the angels continued their heav enly songs around the resting-place of

their Queen. THE TOMB WAS EMPTY. At the end of three days St. Thoma

THE BLESSED VIRGIN'S TOMB. historians of the Church. These tra-ditions tell us that the Angel Gabriel the Blessed Virgin. Two steps lower ditions tell us that the Angel Gabriel was sent to announce to Our Lady the down, on the right, is a similar recess, following the example of Bishop Engwhich contains altars dedicated to St. Joseph and to the holy old man, Simeon, who received our Lord into his arms when He was presented in the temple. Reaching the end of the staircase we find ourselves in a chapel hewn in the solid rock. This chapel is ninety feet long and twenty-four feet wide. Looking toward the left we see a small altar which belongs to the Schismatic Copts. The ceiling is without ornament and

is blackened by the smoke of the hundred lamps that are lighted on feast days. On the right of the large chapel is a smaller one, which contain On the right of the large the Blessed Virgin's tomb. The doorway opening into it is about four and a half feet high. The walls above and at the sides of the doorway are covered with rich tapestry. Bending our heads we enter and stand looking upon the spot where the apostles en tombed the body of Christ's Mother The room in which we stand will con tain six persons. Directly in front of us, at a height of about three feet, is

the rockcut tomb. The stone upon which the body rested is now arranged as an altar. The walls around are covered with costly hangings; many lamps burn night and day before the tomb. It is surmounted by a small

cupola. We kneel upon the spot in which the sacred body of the Mother of God reposed in death, and we beg her by the vehemence of her love whose powerful intercession. We ask her transports human nature could no to obtain for us the favor sought by all who say the "Hail Mary," the help of her prayers in life, and, most of all, at the hour of our death. She who was conceived and lived Immacu late had no debt to discharge to death Imitating her divine Son in dying, she followed Him in rising from the tomb and was by Him assumed into

AN ANECDOTE OF CARDINAL GIBBONS.

How he Prayed and Preached in North Carolina Baptist Meeting.

The Bible says something agains "praising a man during life," yet it may be well to do it occasionally. One feels almost angry with disappointment at the ignorance in which we are kept of some who were (if we judge by their post mortem eulogies) best of all worth knowing. Witness Bishop Spalding's panegyric of the president of Notre Dame. Why didn't he tell us all that in time? So I propose to say a word in praise of Cardinal Gibbons He declined in advance the \$10,000 proposed to be raised for him on occasion of his coming jubilee. Whatever his motive, I think he is to be thanked for thus helping to abolish this vulgar custom of purse raising, so likely to cause the crime of blackmailing on the part of those who gather the money, and the loss of self-respect in those who at times submit against their judgment, their will, or even their conscience, to the demand. Apart from this, a judge should never take presents. The lay people may be allowed to raise purses if they do a decent manner, for it t in s their way of showing attachment, but it has a very bad effect on priests. As to the recipient it ruins his independence. Chains are chains, even if they be made of gold. The manner is t seems to me, a relic of times when forced contributions used to be levied. and kings, etc., had no fixed salaries Such a state of things is happily

passed away. enough for the Pope, who has at present no regular income, but even in his case blackmailing should be avoided

land, Cardinal Cheverus, and other apostles of our country. Is it any wonder God took him out of this obscurity and set him up to enlighten, guide, and bless the whole American Church? To be, like Cardinal Persico, one of his associates on those Carolina missions, and the anticipator at Savannah in 1872 of the Poughkeepsie school plan, a true *pontifex*, able and willing to bridge over the chasms that used to yawn, and still occasionally gape, between those who belong to the body of the Church and those who are hers in spirit only? Does not the image of St. Paul rise

up before you as he "entered into the synagogue of the Jews," and again stood in the midst of the Areopagus Acts xvii.)

Such are the men whom Leo the Peacemaker chooses for his supreme council. No, he is not my Bishop, of course.

DECENT PROTESTANTS SPURN THE A. P. A.

The A. P. A. fanatics imagine that

they can range the Protestants against the Catholics of this country, and s they figure out a majority of abot. But they five to one in their favor. are counting their chicks too soon Many of our neighbors whom they expect to have on their side, are op posed to race hatred and religious persecution at the end of the nineteenth century. Here, for instance, is the staunch old *Christian Register*, staunch old which will cast its influence against Know-Nothingism. In a late issue, said : "The cultivation of the perpetuation of race prejudice is both un-American and un-Christian, and, withal, bad policy. We are all, by birth or descent, foreigners on American soil. We, or our ancesters, everyone, have gone through the process of mental and moral acclimation. For those who seem now to us to be foreign the process of Americanization may be helped or hindered by the influence of the social conditions which we provide for new comers. If we meet them

with hatred, regard them with suspicion, and treat them as obtrusive strangers, we can indefinitely postpone their amalgamation and acceptance of American citizenship ; but given welcome, fair play and good treatment, new comers will at once take pride in their new home, and their children will rejoice in becoming more Ameri-can than Americans." And there are many more patriotic papers that are on the same road as the Register and that will antagonize any secret treasonable organization that is laboring the widest possible civil and religious lib-

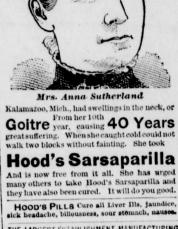
Our Public Schools

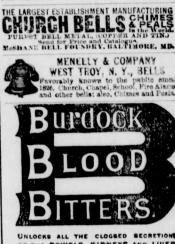
erty

Our Public Schools Are the main-stay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be words strong enough to express their grat-tude to Hood's Sarsanzilla for its good effect upon their children. Scrofula, salt rhemm and other diseases of the blood are effectually and permanently cured by this excellent strength to resist attacks of disease.

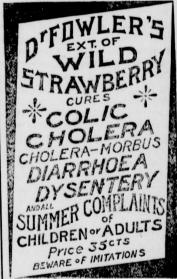
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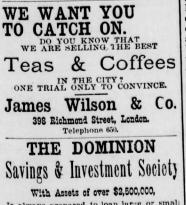


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ion 3. The Greek authors testify to the existence of the tradition that Our Lady died in Jerusalem. St. John Damas-cen and Andrew of Crete expressly state that the Blessed Virgin lived on Mount Sion, that her house was after wards changed into a chapel, that she died in the presence of the apostles and disciples, that her body was car ried out by the apostles to Gethsemani that she was assumed into heaven, body and soul, and that her tomb was honored in their day by the concourse of all nations.

Regarding the claims of Ephesus this negative testimony may be cited Polykrates, writing to Pope Victor con-cerning the glories of the Church of Eph-esus, is silent with regard to the death and burial of Our Lady. This silence can be accounted for only by the fact that the Church of Ephesus possessed no tra-ditions regarding these events. When in the fifth century the Em

oress St. Pulcheria wrote to Juvenal, Bishop of Jerusalem, asking for relics of the Blessed Virgin, he answered "We can show you Our Lady's grave in Gethsemani, but it is empty, for you should know that she was assumed into heaven." He told the Empress also that he had opened the tomb and had found some vestments and wrappings in which the body had been buried; these he sent her as the only relics that

he had to give. To all these testimonies is to be added the local tradition that identfies Our Lady's tomb to-day, as it did in the days of the Emperor Constantine, when St. Helena, his mother, built a church over the tomb. Portions of this church survived the destruction wrought by Mahomet's officers when they captured the Holy City. "The masonry of St. Helena's work, intermixed with the more ornamental architecture of the Crusaders," is still visible in the porch by which entrance is gained to the

tomb.

reached Jerusalem. Learning of Our Lady's death and burial he besought the favor of a last look upon the face of Christ's Mother. The apostles of Christ's Mother. The apostles wished him to have this consolation, and they proceeded to the tomb. After praying before it they rolled away the stone, but in place of the body they had buried there they found only the linen clothes used for the body they below the buried there they the burial. An exquisite odor filled the burlat. An exquisite outrinited the tomb with fragrance. They saw at once that no human' power could

at once that no human power could have removed the body while they kept watch at the tomb, and they understocd that our Lord wished to preserve His Mother's body from corruption and to honor it by a glorious life of immortality before the day of general resurrection. Thus does St. John Damascen speak, and the Catholic Church confirms his words by inserting them in the Breviary Office during the octive of the Assumption of the

Blessed Virgin. Following the route of the funeral procession which bore Our Lady's body to the tomb, we pass out by the eastern gate of the city and cross the brook Cedron, over the stone bridge, then turning to the left, we see the entrance a subterranean room in which is the tomb, hewn out of the rock. The tomb is opposite the Garden of Gethsemani and near the Grotto of Agony. DESCRIPTION OF THE TOMB.

Few structures around Jerusalem can vie with the "Virgin's tomb." It It is in the lowest part of the Valley of Jehoshaphat. The facade of the build ing erected over the tomb is greyish white, the stone is worn by the lapse of time. Patriarchal olive trees sur round the building, which is Gothic in style. The facade, of course, is arched.

The outer arch reaches to the top of the building. Within the deep recess of the inner arch is a spacious door-way with square architrave. Enter-ing by this door we descend a magnififlight of stone steps-forty-nine

MANY BEAUTIFUL TRADITIONS. Many beautiful traditions concern-in all. Each step is fourteen feet ing Our Lady's death and burial are still preserved in the Holy Land and are recorded by the early Fathers and are built over the tombs of Sts. Joachim erant missionary. Apostolic Vicar, for

by secresy as to the amount of one's offering. It is also perfectly proper in the case of a priest deprived for one or It is also perfectly proper in other causes of his ordinary means of support. The Cardinal shows tact by declining the purse in advance, and thus nipping those evils in the bud. Tact and prudence are indeed characteristic of him, but above all are his mental breadth and broad-heartedness. Let me give you an instance :

"I was on a sick call in a North Carolina town," said the Cardinal, addressing the graduates at the Emmitts-burg convent. "It was Saturday night. The only Catholics in the place were the lady whom 1 had come to see, and her new-born child, just received into the Church. What was I to do on the morrow? The difficulty was met by my host, the lady's husband, him-self a member of the Baptist denomination

"' Father,' said he, 'our preacher is away to day. Would you have the kindness to conduct services for us?'

'I consented, and went to the Baptist meeting-house. Did I say Mass for them? O, no! my children. I stepped upon the platform, was intro duced by the gentleman already men tioned, and selecting a hymn I thought appropriate, read it aloud, and re quested the choir and congregation to sing it. After that I recited the Lord's

prayer, and then choosing a portion of the gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed ecessary and useful for the instruction and spiritual advantage of my hearers. The series over, the collection was taken up in the regular style another hymn was sung, and I dis-missed the congregation with the usual benediction.

Let the reader gather up all the ele ments of these pictures. How exquis-ite the contrast! This is one of the Seventy Elders who assist the Supreme Pontiff in ruling the people of God. He is speaking to simple girls just bud-

Mr. A. Bianchard, C. A., Frincipal, Mr. T. Steadman, Robaillion, writes :--" My daughter had been attended by four physicians for female weakness, without avail. A course of your Dr. Williams' Pink Pills eured her." Of all dealers or by mail at 50%. a box, or six boxes for \$2.50, Dr. Williams Med. Co., Brock-ville, Ont. and Schenectady, N. Y. Beware of imitations. A Cure for Hendache.



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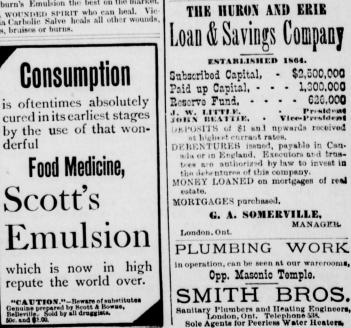
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"meetion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, well as that having reference to business, shoul be directed to the proprietor, and must reac. London not later than Tuesday morging. Arrears must be paid in full before the paper can be stopped.

London, Saturday, Sept. 9, 1893.

A DISREPUTABLE BUSINESS. The Toronto Mail is keeping up its

upon. character as the organ of that faction in Ontario which delights in misrepresenting the Catholic Church as having for its chief purposes the keeping of the people in ignorance and the persecution of Protestants. In New Brunswick, before 1871, the

schools were for the most part private schools to which some aid was extended by the Government. Under this system, Catholic schools received assistance equally with Protestant schools in proportion to the work done. In 1871 a Public School law was

passed by the Legislature by which private schools were practically closed, just as was done in Manitoba in 1890, and this law is still in force.

As Catholics were obliged by this Act to pay taxes toward the Public schools, they would be doubly taxed if they continued to support their own schools also, and an appeal was made to the Government of the Dominion to veto such unjust legislation.

The Dominion Government declined to take this step, as it was not shown that any system of Separate schools had been formerly established by law, so that the clauses of the Confederation Act prohibiting such interference by the Local Legislatures, as deprived minorities of privileges enjoyed by them at the time of the passage of the British North America low rental, instead of building a new Act, were held not to apply to the school-house.

case. However, as the action of the ! New Brunswick Legislature was against the spirit, if not the letter, of the Act of Confederation, the Dominion Parliament passed a strong resolution against that action, torecasting that steps would be taken with a view to redress the grievance under which the Catholics were laboring, unless the Provincial Legislature would see fit to redress it of their own accord. Owing to this cause and the among Catholics, on account of the insomewhat modified, making it possible with their intense logic. in practice to give Catholic education

him that they were opposed to it." It made into the complaints,' and they is added that "evidently none of the have been found to be entirely without thirty one signed the petition, which foundation, as nothing can be shown shows conclusively that the Catholics either against the priest or the nuns in who were afraid to sign the petitions the way of forcing the Protestants to attend religious exercises of any kind. greatly outnumbered those who had the moral courage to do so." From all The whole complaint, as far as we have this the Mail concludes that seen the particulars, has been reduced

"If there was neither intimidation to the single one that Catholic religious violence it is reasonably certain who wear the dress of their order have that the Protestant and Catholic oppon been employed to teach in one of the ents (to Home Rule) together amount to more than 40 per cent. of the total population of Ireland, although the Protestants number only 24 per cent." schools where there are a few Protestant children. There were not even any religious emblems in the school,

Of course the object of all this reason except that accidently some religious statue had been once left there for a ing is to show that if a majority at all of the population of Ireland is in favor few days, which was removed as soon of Home Rule, that majority is a very as attention was called to the fact that small one, and that it is reasonable to thereby the regulations were infringed assert that so small a percentage of the people should not be allowed to prevail The Hon. T. W. Anglin, in a letter

against the wishes of the more intelwhich appeared in the Mail of the 24th ectual and wealthier Protestant popuof August, calls attention to its misstatement of the case, and states that lation who wish to retain the ascend ancy which they have enjoyed for over the teachers are acknowledged to be thoroughly competent, and that the three hundred years.

But let us look a little into these Catholic electors of Bathurst had always elected one Protestant out of figures.

There are in Ulster 744,858 Cathothe three trustees, and that the Board had made it their practice to employ lics and 874,953 non-Catholics. In the rest of Ireland there are 2,804,898 Protestant as well as Catholic teachers Catholics and 279,619 Protestants, the in order to treat Protestants fairly. But it was surely a small business for religion of 1,834 being not stated. The total population is 4,706,162, of the Protestant ministers and laymen whom 3,549,756 are Catholics, and to raise a cry which has sounded from one end of the Dominion to the other 1.154.572 non-Catholics. The non-Catholics are therefore 241 per cent. of against the modest and becoming dress which was worn by the ladies who the population, as far as religion is taught one of the schools, and it is stated.

equally small for the Mail to represent We are now told that outside o them as persecutors of Protestantism. Ulster 77,072 Catholics signed the petition against Home Rule, being It is even more disreputable to repre much less than half the number of sent them as having done an injury to the Protestants of the town by turning the Catholic opponents. We may reason ably suppose that there must have schools into "little churches;" but of course this kind of talk is expected been 175,000 Catholic opponents, repre senting 875,000 of the Catholic popula from the Mail by the intelligent class tion, or 311 per cent. If the same The charge that the Sisters had ratio of Catholics oppose Home Rule in Ulster we shall have 234,630 Ulster brought the children to the convent has Catholics, or a total of 1,109,630 Irish been resolved into this fact, that as the convent had some suitable rooms, the Catholics and 1,154,572 Protestants School Board found it more convenient against Home Rule, being over 48 and less expensive to use them at a per cent., or very nearly half the population of all Ireland, and over 681 per cent. of the population of Ulster

Evidently the writer stopped

short of bringing his figures to their

their absurdity would be too patent.

Now how do these figures agree with

the results of the recent Irish elections?

It is not to be supposed that the 48 per

against Home Rule, according to the A BRILLIANT MATHEMATIC- Mail's methods of calculation, instead IAN. of 40 per cent. of the population, as it

states. The Irish Home Rule Bill having passed through the House of Commons, legitimate conclusion, because he saw and being now under consideration by the Lords, is in a critical stage, and its opponents are leaving no stone unturned in seeking arguments wherewith to attack it.

of readers who are its patrons.

cent. of "Unionists" or Tories are all The Toronto Mail is one of the hived by nature into one corner of bitterest, or we might truly say the Ireland ; and indeed we do not find general dissatisfaction, especially bitterest, journalistic opponent of the them so very predominant in Ulster as Bill on this side of the Atlantic, and it to justify the belief that they are hived instice inflicted on them, though the is very amusing to read some of its there. Surely, then, they should have law remained on the statute books, utterances, which are intended to gained a few seats outside of Ulster; the departmental regulations were crush the advocates of Home Rule, but as a matter of fact they have not one, if we leave out the two Univers-One of that journal's latest efforts in

The Irish census gives an average

concludes that the population of

provinces represent 561,000 families.

Outside of Ulster the exact number

of petitioners is represented to have

been 127,292. Now supposing that

nine-tenths of the Protestants neg-

lected to sign, being sick, absent,

indifferent, or awed by intimidation,

family," there must have been "50,-

220 Protestants, and 77,072 Catholic

Another supposed fact is mentioned

Mr. Lavergne, M. P. for Drummond and Arthabaska, has written a letter to the St. Catharines Star, in which he brings to task a minister of that city who preached a sermon which was published recently in that journal, and in which occurs the following passage :

"On the Plains of Abraham, con secrated by the blood of British heroes a beautiful monument has recentl been erected. It shows the figure of man with his face radiant with the ex citation of victory. One of his feet is on the neck of a crouching figure-the figure of a man with a Bible clutched in his hands, and with terror and despair depicted in his face. The erect victorious figure is that of Ignatiu Loyola, the founder of the Jesuits, and he is represented crushing Protestant-ism. On the base of the monument is a Latin inscription announcing that th God. That represents the spirit of the Roman Catholic Church to-day as much as it did in the days of Loyola. Every

consistent Roman Catholic must necessity acknowledge the supremacy of a foreign potentate. Any person of common sense, or even tolerable education, would know at once that the parson who uttered these remarkable words is a dealer in fablesa wilful slanderer of the vast bulk of Christians throughout the world. And who is this deceiver? A self-styled dispenser of the gospel of Truth !

Surely

we are told by this veracious preacher. is to trample underfoot Protestantism and the Bible together! And where did Protestantism find the Bible? Was it not preserved by that same "Roman Catholic Church" with the greatest care and reverence during the fifteen centuries while the parson's sect had not even an existence, and was it not thus handed down to the present generation? And is it not Protestantism itself which gave forth the celebrated "Essays and Reviews" and other works written by prominent Anglican divines, some occupying the most elevated positions in the Church of England, with the express purpose of undermining the authority of the Bible? Is it not Protestantism which has produced such teachers as Dr. Smith of Cincinnati, Dr. Briggs of New York, Dr. Campbell of Montreal,

and others like them, placing them in will be found some remarks on the positions where they can safely pro-Witness' misrepresentations on the life pagate their belief, one of them even of St. Ignatius himself. teaching that a great part of the Bible has been inspired by no less a person

Truly it is the height of impertin ence for a Protestant minister of any sect to accuse the Catholic Church of the crime of trampling on the Bible for if any one has done this it is the Protestantism of which the parson in question is the apologist and represent-

The doctrine of St. Clement I., him-

A judicial investigation has been thirty other Catholic farmers assured A CONSPIRACY OF SLANDER. Mr. Lavergne's comment that the and virtue in their pursuit of Chris. preacher was 'preying on the credulity of some of his co-religionists.' The tian perfection. This is what the Jesuits do, and it is a course dictated ent does exist and does stand by the highest prudence. It is recogon the confines of the old battle field, nized in all countries that where a as any one who drives along the Ste. oye road will see. body of men act as with one will.

Mr. Lavergne was quite justified their power is great, whether for good in his remarks. He met the calumny or evil ; and thus the armies which are to defend their country must as it was uttered. The preacher stated that the statue is on Abraham's obey implicitly their commanding officers. No one imagines that this plains; and of this supposed location is wrong when the cause is a just one, use was made to excite the anger of an Ontario audience. It is now admitted yet there is great danger that the that there is no statue of St. Ignatius power thus gained may be employed for the attainment of unjust ends. on the site indicated, and the Witness takes refuge under the fact that else-This is frequently the case. But with the Jesuits it is expressly prowhere, not far away from Abraham's vided and well understood that implicit plains, there is a statue of St. Ignatius! obedience must be demanded only Yes, there was erected a statue to the great founder of the Jesuit Order, last in things lawful and in accordance year, on the private property of the with God's commandments. Why should not this potent means of effect-Jesuits, but it does not answer at all to the description given by the St. ing good be employed "to the greater glory of God," which is the Jesuits' Catharines' preacher; and it was, certainly, not 'Mr. Lavergne's duty motto, as well as for the attainment to perambulate the world looking of merely secular and frequently evil for something somewhere which might | ends ?

The Jesuits practice obedience in have given some color to the deliberate falsehood by which the preacher order to conform to the example of Christ, who "was obedient unto death ' preyed on the credulity " of an anti even to the death of the cross." (Phil atholic audience. ii., 8.) He was also obedient to His The truth is simply, and our inform-

ation is authentic, that St. Ignatius parents, and subject to them. (St Luke, ii., 51. is represented holding in his hands The writer of the article in the the book of Jesuit constitutions, with the words ad majorem Dei aloriam

Witness must consider himself a man (to the greater glory of God). Under of intense piety and perfect in knowledge of the science of the saints, for his feet is the figure of Satan, with a he sits in judgment on the means of book symbolizing his teachings; but by no means can this be represented sanctification employed by those whom as the Bible, the teaching of the Monthe Christian Church of all ages has treal Presbyterian divine that Satan is solemnly adjudicated to be saints of the author of a great portion of the God. We may, however, be permitted Bible not being part of the faith of the to doubt that the editorship of the Witness is a school fitted to prepare learned and pious Jesuit Fathers of

men for the fulfilment of such an office. We may therefore doubt the accuracy of that journal's judgment when it assures us that because Ignatius was a soldier, he had not the training of a saint of God. It adds:

> "His mind was utterly unable to grasp that which was giving spiritual life to so many.

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St. Ignatius was indeed a soldier, but even in this capacity his was the soul of honor and self-sacrifice. After the siege of Najara, in which he displayed the greatest valor and soldierly ability, he refused to accept any part

of the booty, though he was entitled to the largest share. But it was when he was laid up in the hospital at Pampeluna that he became imbued with that desire of giving up all worldly things to devote himself solely to the service of God. The reading of the Lives of the Saints and the Imitation of Christ led him to this resolve. How he profited by this reading may be known from his book of Spiritual Exercises, of which another saint has said that it has given to God more souls and made more saints than it contains letters. It would be amus-

The Witness takes advantage of the ing if it were not so pitiable to listen occasion to publish a woodcut of the to one who does not appreciate such a statue, and to state that Ignatius was book passing adverse judgment on one an enthusiast whose life work it was whose every utterance proves how to shut the doors of religious liberty to thoroughly he had meditated upon and the Latin peoples :" and that he estabmastered the means of sanctification. lished "that order of men whose name We erect monuments to preserve is in all languages a synonym for the memory of our statesmen and unscrupulous craftiness." soldiers who have done good work for

ST. IGNATIUS.

In another column will be found an

ccount of an attempt made by a St.

Catharines clergyman, backed by the

Montreal Witness, to excite religious

rancor by misrepresenting the char-

acter of a statue erected to St. Ignatius

in front of the residence of the Jesuits

of Montreal.

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on the question of marriag takable. Divorce was in able under the Old Law, bu Lord declared that it was cause of the hardness of Jews, but it was not s beginning. God made parents, one man and o There was no provision and our Lord in ordainin riage should not be dissol it to its primitive purpe same time He made it to ment, one of the most sa tions of Christianity, con husband and wife the grac to enable them to fulfil t their state.

Doubtless there was un Law sufficient reason for th of the marriage tie, whic ated, indeed, but never But under the New Law th dissolved only by death. History records how in

even kings who desired former marriages should that they might contrac whereby their power m creased, or their passio the Popes were always firm that the divine law on the the most lofty princes equ lowliest of their subjects ; sideration, whether the schism, as in the case of or of temporal evils whi inflicted on the Holy See sovereigns, as in the Emperor Napoleon I., cou Sovereign Pontiffs to de law of God in the matter of

Very different is the s modern man-made Chur know how the Church of its existence to the des VIII. to have a Church his will. Luther and his establishing Protestantis were equally accommo they had no other put make friends among the whose influence they v and leave to have a se readily granted to Phili of Hesse, when he desire case Philip was allowed wives; so that it was gamy rather than of d we see that Protestantis mitted on principle the crimes which can be con the sanctity of marria and divorce.

The morganitic man are of frequent occurrent among German princel another form under whi of marriage is viol the first marriage is o a woman of low the understanding not to be an ob second marriage with a in rank to the princely band. At these marriag clergy do not hesitate to The Greek Schismati not generally been so la ism in regard to mar but a few years since at the time king of S from the Metropolitan supreme synod of the s a decree nullifying his Queen Natalie. Thi merely to allow Milan evil passions.

"An honest man he is and hates the slime That sticks on filthy deeds. Ilonest, honest IAGO." The spirit of the Catholic Church, that city. It is to be remarked that the Witness itself does not presume to say that the St. Catharines' preacher, the Rev. Mr. Bosworth, told the truth on this point either : but though it carefully avoids

in the work of calumny, inasmuch as while maintaining that Mr. Besworth was right on the point that there exists a statue, it tries to give the impression that he was right also in his whole statement with the exception of an inconsiderable mistake as to the locality. Elsewhere in this issue of the RECORD

age than the devil himself?

self one of St. Peter's successors, ha

this pretence, it cannot be excused

to the Catholic children outside of the the direction we have referred to was legal school hours, in those localities in its issue of the 26th of July. It where Catholics were numerons enough was evidently written by the matheto have schools which might be termed matical editor, if there is such an Catholic schools, though, of course, it official on its staff, and the conclusions was provided that Protestants should drawn by this modern Tycho Brahe not attend the Catholic doctrinal in- are truly astounding to those who know structions. Under these circumstances anything of the progress of hational the Catholics generally made use of sentiment in Ireland. the Public schools.

Of course a mathematical calcula Bathurst is a Catholic locality in the tion must be based upon figures, and county of Gloucester, though there are we are accordingly furnished with there a certain number of Protestants, figures on the present occasion, in a and naturally a majority of the trusstyle which would bring the blush of tees were generally Catholic, and for conscious inferiority into the face of the most part Catholic teachers were any of the arithmetical freaks that are employed in the schools. However, to be found from time to time exhibitthe Catholic majority never showed ing their powers in the dime museums. any disposition to force the Protestant The figures are those of the Irish children to attend Catholic religious Unionist Alliance and are to the effect instruction. In one of the schools of that "the number of petitioners the parish, which is attended almost against Home Rule in the twenty-three exclusively by Catholics, a religious counties, comprising the three Catholic order was employed to teach, and this provinces of Leinster. Munster and has been made by some of the Protest- Connaught, was . . outside of Ulster ants, who cannot endure the dress of a . . upwards of 127,000 against Catholic religious, a cause of com- the Home Rule Bill."

plaint. The Mail in a recent issue puts the of five persons to a family, so the Mail

case thus :

"New Brunswick and Nova Scotia 2,805,000 Catholics in the same three have effected compromises with the Roman Catholic Bishops under which certain of the Public schools are conducted on sectarian lines. Where bargains have been struck friction The Church has (in Bathurst.) taken possession of the schools, and has thus enabled itself to sustain the little churches with Protestant taxes. ""on the basis of one signature per As the schools of the parish are Catholic, the Protestants are reduced to the necessity of complaining loudly sending their children to petitioners against Home Rule." and of private institutions."

In a previous issue a still more ex- to show that but a small proportion of as a religious question at all. tensive complaint was made, that the the Catholics who are against Home Protestants were obliged to go to the Rule signed the petition. It is stated convent to receive religious instruc- that "a Catholic farmer writing to oily like an inarticulate murmur, tion, and were forced to attend relig- the Irish Times" asserted "that in when they are not inaudible altogether, gious exercises in the Catholic church. his parish on one Sunday after Mass .- Father Faber.

ity members, who do not depend upo these figures at all for their election. Predominant in Ulster! Why everyone knows that in 1886 Ulster returned 17 Home Rulers against 16 Unionists; and only for the unfortunate schism of the Parnellites, who threw their strength in with the Tories of the Province, the result would have been very much the same in 1892.

As matters stand, there are now nineteen Tories elected from Ulster, six of whom had very narrow majorities. All this does not look as if they are very predominant there. Indeed so large were the Home Rule majorities even in the Home Rule constituencies of Ulster that the Province gave majority of 15,000 for Home Rule. while in the other Provinces the Unionists were literally nowhere.

We need say no more to show that the Mail's calculations are preposterous ; yet we do not feel justified in trary, sapped the foundations of faith leaving the subject till we remark that the Mail itself acknowledges that 10 this fact were never more numerous by Jesuit zeal. The term "religious per cent, is too small an allowance for the Protestants who neglected to sign

the anti-Home-Rule petitions. If we allow 25 per cent. we shall have results even the truth, of whole books of the more preposterous still than those we Bible. have indicated. It is, therefore, easy

to see that the figures used by the Mail are purely imaginary. We shall not be surprised if the nineteen Tories now elected by the people of Ulster should, at the next election, fall to that lucky number, the baker's dozen, at the next contest. It is clear that there are many more Protestant Home Rulers than Catholic Tories : and this is just as the case ought to stand. It is not, and it ought not to be, regarded

We must strain our ears to catch the divine inspirations, or they will sound

ever been that of the Catholic Church:

"Study diligently the Scriptures. which are the true oracles of the Holy Ghost. In them there is written noth ing unjust nor perverse." (Ep. 1 ad Corinth.) Similar to this is the teaching of St. Augustine :

"Believe me: whatever is in the Scriptures is deep and divine. Truth is in it everywhere, and a discipline most suitable for the refreshment and nourishment of souls." (On the usefulness of believing.)

Hence the Council of Trent defines : "The Holy Council . . . re-ceives and venerates all the books both of the Old and New Testaments, as God is the one author of both."

A few of the Protestant sects have indeed imitated more or less closely these clear definitions of Catholic faith but never has Protestantism as a sysially because the order was instituted tem so spoken. It has, on the conat the critical period when Protestant ism was contending for supremacy in in the Bible : and the evidences of many countries of Europe, but was foiled and convincing than they are at the liberty," used by the Witness, is made

present day, when it is the custom to to cover man's pretended right to do doubt not merely the inspiration, but evil as well as good. The Jesuits York cannot be truthfully accused of opposing religious liberty evcept in the

As regards the story of the Quebec statue, Mr. Lavergne writes : disobey the laws of God. "I am prepared to denv in the most

The Witness says, further : emphatic manner the existence of such a monument as is referred to in the unable to grasp that which was giving spiritual life to so many, or to see that reverend gentleman's alleged sermon. It would not be tolerated by Roman Catholics any more than by Protesit was the very nature of the Christian religion to develop individual person-The only monument on the tants. ality. plains of Abraham is one of General Wolfe, the conqueror of Quebec.'

Thus was the statement of the cal-

the rescue, stating :

far Mr. Lavergne is right, for there is the necessity of constant spiritual together le: no man put asunder." a mighty difference between public and private property, but the differ-will of a submit themselves to the (St. Matt. xix, 6: St. Mark, x, 9.) ence is hardly great enough to warrant will of a superior of tried prudence The position of the Catholic Church

As to the use of the word Jesuitism their country. Surely, then, the sons by acrimonious controversialists who of St. Ignatius did well to erect a hate the order because it has done so monument in Montreal in rememmuch for the propagation of the Cathbrance of one who did for religion all olic faith, we deny that their thus atthat St. Ignatius succeeded in doing taching an evil meaning to the word by instituting that most illustrious is any proof that the order is what religious order which has given Popes, they represent it to be. It is an as-Cardinals, Bishops, educators and sociation of zealous, learned, devoted zealous missionaries without number and pious priests who give their whole to the Church of God. and who has life to the service of God without lookbeen the cause of converting millions ing for earthly reward. The word is to the gospel of salvation. used in an evil sense only by those who hate the Catholic Church, espec

THE ONLY REMEDY. The Rev. Dr. De Costa of New York recently expressed his horror at the fact revealed by the latest statistics regarding divorce in his State. He said :

"Think of 328,716 divorces in twenty years in the State of New

The doctor hopes to see this deplorable state of affairs remedied by sense that they deny man's right to legislation. He fails, however, in recognizing its cause, which is the loose ethics for which Protestantism is "His (Ignatius) mind was utterly responsible. The only remedy which can successfully combat the evil is to return to the primitive doctrine of Christianity on the indissolubility of marriage. But it is not within the There is something very vague range of the probabilities that this

about this last statement. All men will be done as long as Protestantism umniator completely refuted. But are of course individually responsible is predominant. The only remedy now the Montreal Witness rushes to to God for their good and evil actions, will be, therefore, to return to the and they will be individually rewarded bosom of the Catholic Church which "The monument is not on the Plains' or punished. But there is nothing in has preserved faithfully the ordinance of Aoraham, as now reserved, and so Christianity to forbid those who feel of Christ, "What God hath joined

We do not ignore th are divorce laws in and Italy, but these I by the Infidel rulers o tries, contrary to the the Pope and the wh the Church ; and the C ratify the dissolution effected under these 1 passed to please infic ants. Faithful Cath advantage of them. fore, justified in say deplored by the Rev can be remedied onl the Catholic Church making the Catholic the law of the land.

THE DOMINI

A writer visiting of Trinidad, pays a devotion and self-sa the Dominican nuns of the Leper asylum two hundred inmate ing and menial labo a score of nuns. afflicted with this comes violent at ti their attendants, bu the admirable patie women. Many of that the world ho mured within their labor on in all gen

THE CATHOLIC RECORD

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on the question of marriage is unmistakable. Divorce was indeed allowable under the Old Law, but our Blessed Lord declared that it was allowed because of the hardness of heart of the Jews, but it was not so from the beginning. God made our first parents, one man and one woman. There was no provision for divorce, and our Lord in ordaining that marriage should not be dissolved restored it to its primitive purpose. At the same time He made it to be a sacrament, one of the most sacred institutions of Christianity, conferring on husband and wife the graces necessary to enable them to fulfil the duties of their state.

Doubtless there was under the Old Law sufficient reason for that relaxation of the marriage tie, which was tolerated, indeed, but never commended. But under the New Law that tie can be dissolved only by death.

History records how in the cases of even kings who desired that their former marriages should be nullified that they might contract new ones whereby their power might be increased, or their passions gratified, the Popes were always firm in insisting that the divine law on the matter binds the most lofty princes equally with the lowliest of their subjects ; and no consideration, whether the danger of schism, as in the case of Henry VIII., or of temporal evils which might be inflicted on the Holy See by powerful sovereigns, as in the case of the Emperor Napoleon I., could induce the Sovereign Pontiffs to depart from the law of God in the matter of matrimony.

Very different is the stand taken by modern man-made Churches. We all know how the Church of England owes its existence to the desire of Henry VIII. to have a Church subservient to his will. Luther and his co-workers, in establishing Protestantism in Germany, were equally accommodating when they had no other purpose than to make friends among the petty princes whose influence they were seeking, and leave to have a second wife was readily granted to Philip, Landgrave of Hesse, when he desired it. In this case Philip was allowed to retain both wives; so that it was a case of polygamy rather than of divorce. Thus we see that Protestantism at once permitted on principle the two greatest crimes which can be conceived against the sanctity of marriage, polygamy and divorce.

The morganitic marriages, which are of frequent occurrence, especially among German princely families, are another form under which the sanctity of marriage is violated. In this the first marriage is contracted with a woman of low degree with the understanding that it is not to be an obstacle to a second marriage with a princess equal in rank to the princely or royal hus-

recompense will be exceeding great ! Their death will not be heralded forth loser. Their lives are daily adding to the worth and dignity of human life And what a rebuke they are to worldlings, seeking their pleasure, avoiding all pain and sorrow, and, in their selfish ease, unmindful of the woes they could alleviate ! They have a purpose towards which all their actions converge-the bearers of the charity that "droppeth as the gentle rain from heaven," and that long years since shone forth from the actions of Him who came to soften sorrow and to console the afflicted. Debarred from all intercourse with civilization, their sole companions are the diseased wretches

to whom they minister. "A man may be a hero," says the writer ; "he may perform a noble act of self-sacrifice, but as a rule it is done instantaneously. But there are few of us to whom is given the patience, who that has in recent years secured the possess the faith, of these women, who thus watching death in its most lingering and loathsome form-themselvesdenied all earthly pleasures-can calmly wait the end which comes to all. It is a wonderful example of the peace which is-born of true faith and belief in supreme good. For ever I read serenity and happiness in the face of woman, I certainly read it as I looked in the Dominican nuns of Trinidad."

"TRUE BLUE."

On Monday, Toronto's civic holiday, kindred fraternities went to Lindsay. the better class of the True Blues and They freighted two trains. As they had at several places on the road to disembark for predatory purposes, they did not arrive exactly on time ; but at last they came howling into the station, and soon spread themselves over the town. It will be seen from the following extracts out of the Lindsay papers that they carried out their usual programme. With every disposition to belaud whatever pertains to Orangeism or Blueism the Watchman says:

Even the Lindsay Warder, of which Mr. Sam Hughes is editor, has the following to say in regard to the conduct of the True Blues :

"Would it not be well to enquire what is the cause of such repeated bad conduct, which is in direct opposition to the teachings of True Blueism, or any society of Protestants of which we have any knowledge? A word to the wise is sufficient. Such rowdyism as was exhibited in Lindsay on Monday will have to be put down with a strong arm and high hand."

As Mr. Hughes has been for years band. At these marriages the Lutheran identified with this element-indeed, lishment of parish libraries and the one of its most prominent leaders-he surely ought to take thought and conclude that much harm and no good whatever will result from the banding together of the rough and uneducated class. Hatred of the religion of Catholics is a trump card amongst them, and Mr. Hughes, and many others, work on that line for the attainment of political distinction and power.

attention to the slums of that city and are a less serious difficulty than the Church to reassert, at all costs, the do less ranting in the interests of a intestine jealousies of the various principles-the scriptural, the primitby fame, but the world will be the lifeless, puritanical Sabbath their Liberal sections. The Welsh party labors would be more pleasing to God.

A WARNING TO PARENTS.

The Parisians even are becoming convinced that literature can, and does, produce effect on the minds of the people. Emile Zola is not as popular as he was a few years ago. The works of the realistic school have palled upon the appetites of a great man who but a short time since championed them as the best and truest exponents of human life. M. Ernest Larisse ascribes the recent rebellion of the students of Paris, who revolted against a decree forbidding certain indecencies at a masked ball, as some evidence of the moral disintegration that has seized the youth and intelligence of France. He bids the nation to examine the nature of the literature

greatest popularity in France, and he savs : "Beyond all question this literature makes its victims. It works havoc among the young, who are wearied with the monotony of school life and who rush out the moment they are free, in pursuit of those perilous enjoyments which thrust themselves forward at every street corner, in every wine room, under the eye of an indifferent police. It does worse: it destroys all freshness of feeling; it corrupts love at its very awakening and It makes woman makes a curse of it.

a vile thing. It is criminally ignoble." This is a fair statement, and true. Now, in presence of this fact, how can Catholic booksellers keep them for sale? The law does not permit the indiscriminate sale of poison, because the safety of the public would thereby be engendered. Why does it not compel these men without conscience to remove from the public gaze these iniquitous works. Surely this is poison that corrodes and deadens every faculty that can render a life noble and useful.

If they do not sap the very foundaations of morality they lead the reader to form cynical or indifferent views of life. They despoil actions of their terrible responsibility and regard them as the outcome of opportunity. They appeal for public sympathy on the grounds that they expose social evils ; · but who ever was deemed worthy of reward for forming a cesspool.

Critics condemn the French literature of the last part of the eighteenth century, but its sparkling epigram and double entendre were clothed in striking and expressive language. The literature of our day, however, is a barren recitation of things that St. Paul says should not be mentioned among Christians.

Denunciations may do good, but only in a negative way. The surest means of counteracting the evil is the estabdissemination of clean literature.

EDITORIAL NOTES.

have been particularly urgent in demanding the disestablishment of the

carried out ; yet amid the whole din of these boisterous parties Mr. Gladstone has kept his serenity, going on straight to his purpose. Probably the experience of a session will make these factious sections better understand the necessity of exercising some patience.

DR. STAPHENSON, ex-president of the Weslyan Conference, contributed to the Sunday Magazine a glowing description of the Jesuit father, Père Jogues. He is honest enough to give utterance to his admiration for the heroic priest who gave his life for Christ. The Jesuit, amid the cruel and debased savages of the wilderness,

living amongst them, trying to love them, eager to help and uplift them, willing to live for them or die by their hands, is a heroic figure.

IT is amusing to read the accounts of eloquent sermons and lectures, etc. Why not give the public a chance to exercise its intelligence? The good sense of the people is always equal to the task of discriminating between a good and bad thing.

Some of our Protestant friends of Toronto cherish the delusion that the lesuits hold the doctrine of "the end justifying the means." Rev. Father Halpin, S. J., referred to this at the Catholic Summer School : --- ''We Jesuits have been accused of holding that the end justifies the means ; but the contrary is the fact. My constant ethical teaching has been what I say to you today. The end does not, and never can. justify the means. An act will be an immoral act, however good the end aimed at may be, if the means used to attain it is wrong. A lie, for example, is never justifiable under any circumstances, even though much good might seem to be accomplished by it.' We commend these remarks to the editors who are wont to print the old story.

"WHAT will I do with my boy?" is

the question asked by many fathers. If you have means and the boy ability send him to the college or university. If the boy has talent he may become a good lawyer or doctor. But the greatest folly is to put a boy at college who has no inclination for study, and who, if he does get a "pass,' achieves no success or distinction in professional life. Why not give such a lad a trade. Better for him to be a good mason or carpenter or machinist than a poor lawyer or doctor. The learned professions are over-crowded, and he only who is well equipped intellectually and is gifted with a strong, resolute will may hope to win success IT HAS been announced that the A SUCCESSFUL convention of the Home Rule Bill which the House of American Cecelian Society was held Lords has now under consideration in Chicago last month. The practical will be rejected at its second reading, illustrations of music rendered were on the 8th inst. It is to be seen what edifying to all and encouraging to action Mr. Gladstone will then take. those who desire a style of music dif-It is the general belief that he will ferent from that now in vogue. The again appeal to the country, when it measured devotional chant, so consonant to the liturgy of the Church is hoped he will be once more sustained, whereupon the Bill will be and so apt to promote piety, will, in again passed by the House of Comthe near future, take the place of the mons, after which the Lords will not operatical music savoring more of the further resist the wishes of the nation. theatre than of God's Church. THE Parliament of all Religions, PRESIDENT CARNOT has presented which will open at Chicago on the 11th two members of the order of Bon inst. and will last seventeen days, will Secours, Boulogne - Sister Matilda an be addressed by seventeen distin-Irish lady ; and Sister Eulalie, a French guished prelates, theologians and lay lady-with gold medals in recoggentlemen who will explain the docnition of their services during the trines of the Catholic Church and its cholera epidemic of last year. The relations to the civil governments of good Sisters value not such decorathe world every day during the sestions, but it is an act of courtesy sions of the Parliament. Among worthy of President Carnot, and as those who will deliver addresses are such will be appreciated, by all, ad-Cardinal Moran of Australia, Archmirers of unselfish charity. bishop Ireland of St. Paul, Archbishop

ive, the historic principles-the assertion of which is the sole reason why their Church as a reformed Church English Church in Wales. The Scotch has any title to exist. It is rather late Liberals and English Radicals under in the day for the ominous words of the Mr. Labouchere are also fractious archdeacon. The tide is flowing wishing their peculiar ideas to be towards Rome. John Henry Newman formed the cleansing pool of Bethsaida from which many Englishmen have emerged purified from the stains of a creed engendered in lust and propagated by the State. When the Arch deacon says that England will never again accept the form of religion which the Spanish Armada would have forced upon it with stakes and implements of

hellish torture, his discretion outruns his judgment ; for surely he remembers the old adage, "One must not shout till he is out of the woods." He is candid in his admission that there are thousands in England who rarely enter a church.

CERTAIN rural journals of Minnesota evidently know what is the true value of reports which are pat into circulation by the A. P. A., for one of them on receiving by mail a copy of the bogus encyclical of Pope Leo. XIII., which was so industriously circulated by that association in the United States, and its sister society, the P. P. A. in Canada, thus acknowl-

edged receipt of the document : "Some crank who evidently mistook

us for a preacher, judging from the address on the wrapper, has sent us

an anti-Catholic circular. Among other absurd things, it contains an encyclical purporting to be written by the Pope, advising the Catholics in the United States to murder all Protestants next September. Scoundrels, cranks, fools and dupes are not all dead yet by a long way.

We were aware that A. P. A. 'ism is at a discount in the West ; but this is an evidence of the supreme contempt with which it is regarded by honest Protestants.

MUCH has been said from time to time of the extravagance of the government of New York City, and it has been frequently asserted that it is corruptly managed because the government of it is in the hands of Irish Catholics for the most part. It now much more economically managed than those of most other American cities. The New York Sun states that the tax Brooklyn it was \$2.77 last year, in Cin- has been effectual. cinnati, \$2.84 ; in New Orleans, \$2 ; in Jersey City, \$2.84; in Cleveland, \$2.17; in St. Paul, \$2; in Omaha, \$4.10; in Chicago S4.35. Philadelphia alone leads it in economy, the tax there having been \$1.85. There was much corruption under the regime of Boss Tweed, but the Boss was not a Catholic nor an Irishman ; but an Irishman, John O'Connor, discovered and exposed the corruption and frauds which

waiting for the end. Truly their preachers of Toronto would pay more Unionist opposition and obstruction of every true member of the English tended to be at once Catholic and national.

B

The course pursued by this celebrated publication excited a feeling of distrust among the episcopacy, and Lacordaire unable to rest under the shadow of doubt, proposed to his companions to submit their theories to the Pope and abide by his decision. They visited Rome to this purpose, and, after some delay, George XVI. pronounced his final and irreversible judgment, condemning the doctrine by the name of "Catholic nown Liberalism," in the famous Encyclical, Mirari Vos. Lacordaire dutifully submitted to the infallible judgment of the Vicar of Christ, and separated himself from his proud leader, who soon after renounced the Catholic faith

On his arrival in Paris from La Chesnaie, he was kindly received by the Archbishop, and appointed to the chaplaincy of the Visitation Convent which he formerly held. In 1834, he opened the conferences in Stanislaus College which revealed to him his true vocation, and made known to Paris the orator whom she possessed.

after, he was appointed to the pulpit of Notre Dame. Two years after he suddenly left Paris, and re-paired to Rome. During his residence there he resolved to join the Order of St. Dominic. and pronounced his solemn vows April 12, 1840. Thenceforth Lacordaire labored to re-establish the Order of Preachers, and struggled with the French Government for the liberty of religious orders. After labor. thirty-four years of religious during which his patriotism, his humility, and love for Christ drew many souls into the Church, he died on Nov 21, 1861.

Why We Pray to Mary.

Dr. Talmage grinds out his weekly sermons for the press, while enjoying his summer jauntings. His language is often embellished with the choicest rhetorie, but his sentiments are at variance and are frequently veriest nonsense. He sometimes approaches Catholic doctrine, but it is with tremulous pen, and away he darts again for fear of getting too close. In a recent sermon he thus speaks:

"The name mother is the watch-word-the talisman of life. Indeed, it is the very object, almost of prayer, when the mother is translated. As the Catholic devoutly prays through the Virgin Mary, so you and 1 pra devoutly through our mother, not be pray cause we really believe she is a mediator, but because we want to have some sense of sympathy up there, and the mother has it. We the beyond through her." We get a hold on

The office of sympathizer is that also of mediator, and in sympathy we appears that the affairs of the city are mediation of relief. There would be no meaning in appeals for sympathy withous the hope and expectation of relief. And if "we get a hold of the beyond through her " it must surely be this year is \$1.87 per 100, while in that her mediation through sympathy

"Hail, holy Queen, Mother of Mercy! Our life, our sweetness and our hope ! cry, poor to thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourn-ing and weeping from this vale of Turn then, O Most Gracious tears. Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary !"-Catholic Columbian.

----"She Looketh Well

clergy do not hesitate to officiate.

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The Greek Schismatical Church has not generally been so lax as Protestantism in regard to marriage ; but it is but a few years since Milan, who was at the time king of Servia, obtained from the Metropolitan Michael and the supreme synod of the Servian Church a decree nullifying his marriage with Queen Natalie. This was granted merely to allow Milan to gratify his evil passions.

ism and True Blueism, infinitely more We do not ignore the fact that there are divorce laws in Catholic France the Church ; and the Church will never ratify the dissolution of marriage as effected under these laws, which were passed to please infidels and Protestants. Faithful Catholics do not take above.

advantage of them. We are, therefore, justified in saying that the evil from the Lindsay Post, touching the deplored by the Rev. Dr. De Costa can be remedied only by a return to

the admirable patience of these saintly women. Many of them have left all

While very much blame attaches to him and to the other leaders of Orange-

execrable is the conduct of preachers and Italy, but these laws were passed like the Rev. W. P. D. Wilson and by the Infidel rulers of these two coun- the Rev. Mr. Hall, who, while tries, contrary to the loud protests of wearing the livery of heaven, go the Pope and the whole hierarchy of about the country doing the devil's work, sowing the seeds of dissension between man and man. They have sown the seed, and the crop was seen in Lindsay on the occasion noted

> We also append an extract conduct of Toronto's True Blues :

deplored by the Rev. Dr. De Costa can be remedied only by a return to the Catholic Church, or at least by making the Catholic law of marriage the law of the land. <u>THE DOMINICAN NUNS</u>. A writer visiting recently the island of Trinidad, pays a just tribute to the devotion and self-sacrificing lives of the Dominican nuns, who have charge of the Leper asylum. There are about two hundred inmates, and all the nurs-ing and menial labor are performed by a score of nuns. The poor wretches afflicted with this terrible plague be comes violent at times, and maltreat their attendants, but all this ruffles not the admirable patience of these saintly women. Many of them have left all "It is no credit to Toronto that periodically devoted to Catholicity.

are manipulated that Mr. Gladstone's It is worthy of note that these savages hail from a city which is so followers, representing as they do so mured within their leper prison, they holy that street cars will not be per-labor on in all gentleness and charity mitted to run on Sundays. If the kept together with great difficulty. when it is the plain, imperative duty him to share in an undertaking in-

THE Catholic Congress to be held at Chapelle of Santa Fe, Bishop Keane of the Catholic University of Washing-Chicago promises to be an epochmaking event in the history of Amerton, Bishop Watterson of Columbus, Bishop Kent-Stone of Buenos Ayres, ican Catholicism. Papers on practical and others. Jewish Rabbis, Brahmins questions will be read by men who are and Buddhists, Mahometans and Confamous the world over, and who, though hailing with joy whatever is fucians will also explain their different religious systems. There will be in true and beneficent in the aspirations of the age, do not forget that man is addition a special Catholic day of the Parliament, which will be entirely of the race of God.

ARCHDEACON FARRAR is on his mettle. In the Contemporary Re-It is very positively stated by those view he publishes an article entitled who pretend to know how the wires "Undoing the Work of the Reformation," which is a veritable cry to many divers interests and parties, are arms. He says that the time has come

ere then perpetrated. PERE LACORDAIRE. The Leading Churchman of Meders

Lacordaire was one of the great figures of the French Catholic Church of this century ; perhaps we ought to say "the greatest figure." He saw the necessity of the Church taking her place in the front of the popular movement of the time and guiding rather than censuring it. His school and his influence may truthfully be said to have saved French Catholicity. With Montalembert, Ozanam, others he labored to bring Christianity into helpful relations to democracy and that is why he will be honored in the future.

John Baptist Henry Lacordaire was born in Recey-sur-Ource, Burgundy, on May 1, 1802. His father died when he was four years of age, and his mother, a strong and courageous Christian, desiring to give him a first rate education, placed him at the age of ten in the College of Dijon. Seven years after, he left college with the faith, which his mother had so care fully cultivated, destroyed, owing to the system of education, in which religion held but a secondary place. He then entered the Law School of Dijon, and went to Paris on the completion of his studies, in 1822. His legal talents soon attracted attention ; but the faith of his youth return ing, in a city where so many lose their faith. An ardent desire to lead a religious life induced him to seek admission into the Seminary of St Sulpice, and on the 22nd September,

1827, he was ordained priest. Having refused the office of Auditor to the Rota, he accepted the humble post of chaplain to a convent of Visitation Nuns. Toward the close of 1829, the desire to lead an apostolic life led him to determine on embracing a career in the new and fertile field of America. The Revolution of 1830 caused him to delay his departure. In this hour of his country's peril, M de Lamennais announced to him

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada

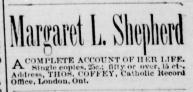
But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



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Saved My Life I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses."-T. M. Matthews, P. M., Sherman, Ohio.

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ways to have something pleasant to tell at the tea-table, told them that a little boy with a crutch had brought her a bunch of flowers and then sung a little song. He said his mother was a widow, and that he sold flowers and

sung to help her along. He lived in New York, but came into the country every day for flowers. Mrs. Riordan said that she was so pleased with the boy's polite manner that she had given him half a dollar and all the dablias in the garden. He had sung his song over again, and Agnes had learned to play on her violin.

laughed, too ; and Charley even smiled. Mrs. Riordan, who made it a rule al-

After tea, Agnes took her violin from its nail, and, holding it upside down after the manner of the little Italian boys, played and sang-

"Flowers are sweetest Plucked in the morning, Rarest and sweetest, Plucked in the morning."

"No, no," said Mrs. Riordan. You did not catch it, Agnes. Ill sing it with you-"

"Sweetest are flowers Plucked in the morning, Plucked in the mornin Sweetest are hours When dew's adorning Each leaf and spray-Give them to Heaven, First of the day.-Give them to Heaven, Kneel down and pray ! Kneel down and pray. Give them to Heaven Kneel down and pray. Short are the hours. While we are working, They fade like flowers: Then, no work shirking, All through the day, Do what we can, Not sad, tearful, Wronging no man, Hopeful, cheerful.

Not sad, tearful, Wronging no man, Hopeful, cheerful."

"Pretty and well sung," said Mr Dawson. "I wish Willie were here !"

Charley had spoken ! Everybody uttered delighted exclamations. Charley had been interested in the little song ; the peace and contentment around him, to which he was unused in the crowed tenement house in which he lived, had made him feel happy. From the bottom of his heart he had sighed, "If only Willie were here !" Then Charley told the Riordans and Mr. Dawson his simple story. When he had finished, Mr. Dawson kissed

him on the forehead. "You shall be my son now, Charley for the sake of your dear father, whos footsteps you have followed !'

> VII. THE TIN BOX.

When Willie, after three miserable days, during which Mr. Kalbfleisch had forgotten his great loss for an hour or two in the sorrow of his little friend, got Mr. Dawson's letter, he was almost mad with joy. There was a script to it, which made him turn There was a post-

a radiant face to Mr. Kalbfleisch, who was in the room with him. "Will you wait here for a minute?" "Yah," said Mr. Kalbfleisch. "I Charley found ? Wait ! Yah. I wait ? What good am I now, except to wait? Willie ran down to the market. It was Saturday. To everybody's sur-prise Willie went down on his hands and knees, and, his heart almost standing still with fear that he migh not find it, thrust his hand into the rat hole in the dock for the tin box.

t was there. He ran home, as he said himself

"like a streak of lightning." "Mr. Kalbfleisch," he cried, "what would you do if I told you Charley had

saved your money." Mr. Kalbfleisch groaned. "Come now !-- What would you do !" historian, how no one in this world ever maintained this blessed peace more perfectly than *Cajetan*, and that through his whole life

Says a great saint grandly : "The Father uttered one Word ; that Word is His Son : and He utters Him forever in Let us learn to-day two lessonscharity and of silence. If one-half the time we waste in talking of our everlasting silence, and the soul to hear It must be silent." neighbors were only spent in praying to God for them, we would pass many an hour on Thabor, and see the world transformed into the image of our transfigured Lord; and were half the This saying comes to mind on the feast of the transfiguration, when we read how our divine Lord charged His

disciples, to whom on a high mountain apart He had just revealed His glory, that they should tell the vision to no man till the Son of Man should be risen from the dead. We are living in a time of peculiar

SILENCE.

publicity. A man's house is no longer his castle. An army of reporters invades it, and the sayings and doings of family life are dragged forth to the "Peace be to you forever !" and we should exclaim with the enraptured eye of day, and paraded in the news papers. So far has the evil gone that people seem to have a sort of hungry craving to behold themselves in print;

and long lists of names and de scrip tions of dresses appear after a wedding or a party, like the names of the rescued on a burnt steamship, or of the heroes returning wounded from the seat of war. A continual feast is spread for vanity and self-conceit, while envy lurks in the shadow, and

carping criticism whispers at the door. Far worse than this, men's characters are well-nigh set at nought. Some light mind and idle tongue starts a surmise; it runs on, and the next tongue makes it a suspicion ; the third repeats it as a downright statement of Nobody intends to tell a falsehood about it, but somehow it gets to be a falsehood, and the blame falls back, too often, where it has least reason to fall.

What character can feel itself safe in these days?

We may truly answer that no charac-ter is safe. There is no help for it except to put one's self wholly and humbly into the hand of God, bearing criticism and evil report as we would bear any other cross or trial, knowing that in His own time He will certainly overrule all for good. In Father Faber's notes of Inward

Peace, he remarks how exceedingly sweet in the ears of the disciples our Lord's dear voice must have been, and how His favorite greeting to them was, "peace be to you." And then he says that inward peace seems to rise upward as from some depth in the soul; and that, strangely enough, it need not be forfeited by activity, but rather collect us for fresh activity; that it gives light also, and makes things clear in our minds, especially supernatural things; and yet it is forfeited

by indocility to grace, or an undue interest in worldly matters. And we may remember how St. Francis de Sales once wrote to Mme. de Chantal that he had been so overwhelmed with press of work that he had been unable to make his meditation, and yet that his mind, by divine grace, had not

lost its interior recollection nor continual union with God. Mark, now, how Father Faber tells us this inward peace is to be gained. He says it is, first, by having few wants, and thus few irritabilities; second, by not meddling with other people's business nor setting them right ; third, by not judging them ; fourth, by som sort of exercise of silence ; fifth, by looking after humility particularly. And he promises us, as the fruits of all this inward peace, gained by this method of self-discipline and mortifihealth and vigor. cation, a certain robustness (as he terms it) in the practice of virtues, a

great sweetness to others, sensible sweetness in devotion, a facility of realizing the presence of God, and a peculiar enjoyment of the very peace

of the sick, the needy, and an innumer

able number of penitents, even while

what many would have found an in-

tolerable distraction, he only found a

His biographer tells us that

ing himself with God.

disciples: "Lord, it is good for us to be here !"-Sacred Heart Review. GOD EXISTS. The man who says there is no God s obliged in the same breath to say, "All men in all ages and in al

countries have been wrong, and I alone am superior in intellect to all of them." In other words, "I have no common sense ;" for common sense is nothing else but the common and universal sentiment of the whole world. A man who doubts the existence of

God is therefore a man who has no common sense. He is a man utterly void of right

understanding. How, for instance, would he solve the plain and simple problem of the watch proposed by Fenelon? But it is more the heart than the mind that is sick among st irrelig-

ious men of this stamp. They are almost always either men

destitute of morality, or men who, having superficially adopted the spirit of dangerous books, have given their religious belief, and having accepted doubtful assumptions agains

the faith, imagine that they have strong minds. For such as these one must have strong pity. Real, steadtast, unshaken atheisn is only to be found amongst animals. When man desires to live like the animals, he may well ape for a time

their absence of religion :-But at the least reverse, The mask falls, the man remains, And the beast vanishes."

How many have been atheists in THE COOK'S BEST FRIEND words, and have suddenly changed when they have stood face to face with death !

A celebrated anatomist has said. JOHN FERGUSON & SONS. 'Give me the tongue of a dead dog The leading Undertakers and Embalm-ers. Open night and day. Telephone-House, 373; Factory, 543. and I will make it howl at atheists. "Give me," one might add, "the tongue of an atheist, and I will prove to its owner, by an analysis of the wonders it presents, that he is

A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, J. S. B. himself either a mad-man or a liar.' The surest way to believe in God, i o to live that we do not fear His righteous judgments and to live thus is to practice with care all that religion teaches-to be a good and faithful

Catholic. In all that goes to strengthen and build up the system weakened by dis-ease and pain, Ayer's Sarsaparilla is the superior medicine. It neutralizes the poisons left in the system after diphtheria and scarlet fever, and re-stores the debilitated patient to perfect

Enter This Term.

The fall term of the Peterborough Business College and School of Short-hand, Peterborough, begins on Sept. itself, "something beyond words to 4th. For circulars, terms, etc., writes

stuck the pin into the card, and put both into the pocket of the coat. Fear seized him then. If what the Catholics said was true, he was about

to cast himself into hell. And at that moment he felt it must be true. But he could not live without his money. He made a spring forward and reached the edge of the wharf.

MR. KALBFLEISCH.

BY MAURICE F. EGAN, LL. D.

IV.

ON THE WHARF.

never get them back

in this loss there was no consolation.

He had never been a miser; he had

always been generous when he had money but he felt that without

believe that the detectives could get

his money for him again. After his statement had been taken by the magistrate, Mr. Kalbfleisch, his

fine clothes all disheveled, wandered

he could not live. He did not

Rhein.

v. WHERE'S CHARLEY.

Mr. Kalbfleisch felt there was no hope for him in Heaven or earth. He had loved money above all things, and the object of his love had disappeared. He had, out of good nature, helped the O'Meara boys and given donations to the Little Sisters of the Poor. These were the only good deeds he had done. But the Little Sisters had prayed for him, and he was to be rewarded for his kindness to the O'Mearas. In an-

other moment, he would have taken the plunge into the dark waters of the river. In another moment, he would have cut himself off forever from God. He felt his arm grasped. He turned and saw dimly through his blood-shot

eyes Willie O'Meara. "What are you going to do?" asked Willie, breathlessly, for he had been running. He had just been sent out

with a message to a steamer which lay in the bay, and as he jumped out of the boat and ran along the wharves, he saw Mr. Kalbfleisch. "It's none of your business," said

Mr. Kalbfleisch, trying to shake him "Let me go !" "I won't !" said Willie, holding on off.

The Riordan family consisted of the father, mother, Agnes and little Clara. to the butcher's thick arm with both "You mean to kill yourself, Mr. Dawson had known the father and hands. sir ! There's a policeman under that mother in Ireland before he became gaslight in the slip. I've only to call out, and he'll nab you. You know what that means? Under the new rich in California, and, as they been kind to him, he remembered it. He had built this cottage for them, on what that means? Under the new law, here in New York, they put any body in jail that tries to kill himself. condition that he should have a room in it as long as he lived. It was built in what the architects willie was very nervous; but he call the Queen Anne style. It was large, yet cosy ; warm in winter, cool in summer. A small farm surrounded tried hard not to show it. Mr. Kalbfleisch hesitated. He was more afraid of jail than he was of the it. Just beyond, between two hills, where the turquoise blue of the Hudson dark waters before him. shone, was a Catholic church and school. Painted on a tile in the front

moan only gave evidence that he was alive. He had been taken there in the ambulance, as soon as the police-man had found him in the market. The doctors were very kind. His clothes were searched, but all they found was an envelope addressed to Charles O'Meara, a rosary, and a little The news of the robbery reached Mr. Kalbfleisch just as he was stepping Early in the morning, when Willie out to head the grand march, at the ball, to the music of "Die Wacht am was searching for him, and he was When he was told of it, he rushed

was searching for him, and he was still unconscious, two men visited the hospital. One was a detective, the other a tall, stout, good natured-look-ing man with an Irish accent. He examined the occupants of the different beds. Just as he approached down to the market. Two policemen were guarding the spot. Mr. Kalb-fleigch behaved as if he were mad

He looked at the empty closet and Charley's, the boy opened his eyes. The man looked at him, and then noaned. "All gone !" he said. "All gone Verloren ist verloren. Ach Himmel !' He was in despair. Mr. Kalbfleisch "I would have sworn," he said, "I that this was the face of a dear old felt that his money gone, there was nothing worth living for. And it was

friend. But he's only a boy. Those eyes! They are like O'Meara's." all gone ! He listened to what people said, but he paid no attention to it. His hard savings were gone !"

"That's the boy's name," said the nurse, referring to a slip of paper in He would never get them back again, he was sure. Mr. Kalbfleisch had no religion, and there was no consolation.

The visitor looked at Charley again. "It must be," he murmured. "No-body could deceive me in the face of an old friend. Will he live?" "Oh, yes," said the nurse. "He is only stunned. We'd send him home, but we don't know where to send him. I'll ask him now where he lives." "I say," said the visitor, after a moment's thought, I'll take him to my hotel. I haven't any child of my own, and, if this is O'Meara's boy, I ought to take care of him. Can he

to himself. It was very well for Cath-lics, like Charley, to talk of religion; but he did not see anything left for

Wesminster Hotel.

but he did not see anything left for him on earth, when his money was A cab was called. Charley was dressed and put into it. But all the He looked at the river, took off bis coat and diamond pin and laid them on the wharf. He paused a motime he did not speak. ment, and hastily writing on a card very unsteadily in the dark these words, "For Charles O'Meara," he "We'll go to the newspaper office another time, Mr. Osborne," Charley's new friend said to the detective. "I'd like to see the *Herald* presses at work to-night, but just now I'd rather look

friends when they come. Poor fellow He's had a hard blow."

Charley into a large and comfortable room and went for a doctor. He came hook his head and prescribed. On the next day, Charley was better, but he could not speak ; he smiled in answer to Mr. Dawson's questions, and tried to answer them, but he could

after this boy. Tell the hospital people that I'll be glad to see the boy's

Charley, seemingly unaware of what was going on, leaned back in the cab. Once at the hotel, Mr. Dawson put

not. He was too weak to hold a pen The doctor said that perhaps if he were taken out into the country, a purer air might help to build him up. The boy had suffered no permanent injury, he said ; he was only shocked

and weak. Mr. Dawson was impulsive. He had no doubt that it was his friend's son he had found while seeing the sights of New York, which, among the poor an the vicious-are terrible sights. Mr Dawson, having adopted Charley or

the impulse of the moment, was ex-ceedingly interested in the boy. Un like most impulsive people, he was constant to his fancies "I'll take him to the Riordans,"

In two hours after he had made thi resolution, he and Charley, in a luxurious palace car, were rushing towards the pretty cottage on the Hudson, where the Riordans lived.

time we give to conversation, given instead to prayer before the Blessed Sacrament, or in that inner temple of our heart where God's Spirit makes His home, — so often, alas! an un-regarded guest, — we should hear in that deep silence the Father utter His one eternal Word, and the Spirit say,

Let me go !" he said. "I've nothing left in the world. My money is gone-lost-stolen !" of the house was a picture of the Sacred "Is that all ?" said Willie. "You

Heart. Peace reigned within. Each day the Riordans wondered why God can make more. I'll help you-Charley will help. Don't leave us, Mr. Kalbfleisch ; we haven't any father had, in His goodness, seen fit to make them so happy. Mr. Dawson had telegraphed to Mrs. Riordan. The room was ready, and, now

Mr. Kalbfleisch covered his face with his hands and groaned. Willie gently as Mr. Dawson opened the door, with Charley leaning on his arm, a pleasant sight met his eyes. In the ruddy glare forced on his coat and vest.

"Come home. Mr. Kalbfleisch shuddered.

that the

Mr.

Where was he?

and wondered.

of the grate-fire sat Agnes and Clara. The policeman approached them and looked at them curiously. Mr. Kalb-fleisch rosp and let Willie lead him Agnes held a toasting fork in her hand, and the toast diffused an appetizing smell through the room. Clara looked on. The light falling on Once there, Willie bustled around,

the intent faces of the children made some strong coffee, and by dint of brought out the golden tint of their talking incessantly and promising hair, and deepened the shadows around New York detectives would them. certainly find the thieves, he at last "Well, pets !"

The children and pussy jumped up. The children were kissed by Mr. Daw succeeded in getting Mr. Kalbfleisch to bed. So soon as the butcher began to son, who also smoothed pussy's back.

Charley was then introduced. Clara stared at him with wide-open snore, he went to his own room, pocketing with much content the key of Mr. Kalbfleisch's room. eyes. He knelt down and thanked God

did not hold the toasting fork. and his Blessed Mother for permitting him to do the service he had done for chair was wheeled up to the fire, and Charley sank into it with a sigh of r. Kalbfleisch. But where was Charley? Willie weariness.

Mrs. Riordan, a woman with a sweet realized all at once that his brother was not in bed. It was plain, too, that face and a neat white cap on her head, he had not been in bed. Where was

Charley seldom went out at nightand he was never out as late as this. berry jam from a little cupboard, a Willie knit his brow round

> VI. A NEW FRIEND.

light. "I want you to make this boy talk," Mr. Dawson said, laughing. They all Charley lay in Chambers Street Hospital, unconscious. The occasional

" Don't make fun. Ach, Himmel, am sick at heart !"

"What would you do?" "Willie," said Mr. Kalbfleisch, solemnly, "I would believe that there is a God who listens to the prayers of you father.

Catholics and the Little Sisters. Yes, I would !'

'Here it is !"

Mr. Kalbfleisch opened the tin-box and counted the money in silence. Then he dropped it on the floor and cried like a child.

"Willie," he said. "I will do whatever you say with that money. You have taught me that friendship and your religion are better to live for than

"But there can be no true friend ship without religion. Father always the most zealous observator and pro-moter of silence. And it came to pass said so "So?" said Mr. Kalbfleisch. with him that while ever at the service

He was very thoughtful. " How well you boys have paid me he said, when Willie had read Mr. Dawson's very full letter to him.

> VIII. THE REWARD.

helping his neighbor, so instantly would he fly to the relief of any one in Mr. Dawson built another cottage trouble of mind or body, and on the near the Riordan's. There he, Charley other hand, it appeared as if amidst and Willie live. Next year Charley will enter the seminary at Troy. Willie declares that he will always more perfect way of praying and unit stay with Mr. Riordan, and help Mr Kalbfleisch to manage the big stock

It is noteworthy that this blessed farm Mr. Riordan has bought. founder of the Theatines is one of the The last time I saw Mr. Kalbfleisch, saints concerning whom some marked visible action of the Holy Ghost is he was carrying, with Mr. Dawson, Mr. Riordan, and Willie the canopy held over the Blessed Sacrament in the related. in his childhood, a white dove flew down from heaven and settled on his head,

Corpus Christi procession. Truly, God had amply repaid him for his kindness to two orphan boys.

What Do You Take Medicine for? Because you are sick and want to get well, or because you wish to pre-vent illness. Then remember that Hood's Sarsaparilla cures all diseases caused by im-pure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla does, that tells the story of its merit. Be sure to get Hood's and only Hood's Holy Spirit of God has descended thus upon the child, to give him this great

gift of peace, and the three gyrations signified that this peace was to be, with God, with himself, and with his neighbor. We shall see, says the

say-it is a touch of God.' to Mr. A. Blanchard, C. A., Principal. St. Cajetan, the founder of the The

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less words ever fell from his lips, still less any which might appear harsh or uncharitable, but that his conversation Unbearable Agony. Encourable Agony. For three days I suffered severely from summer complaint. Nothing gave me relief and I kept getting worse until the pain was almost unbearable, but after I had taken the first dose of Dr. Fowler's Extract of Wild Strawberry I found great relief, and it did not fail to cure me. WM. T. GLYNN, Wilfrid, Ont. was always regarding something which concerned either the glory of God or the good of his neighbor; and when he spoke he had a simplicity and

simple dignity of speech which impressed every one with the greatest veneration. At the same time he was

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carrying out these works his soul was Satisfaction is guaranteed to every con sumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this. absorbed in God, and often it seeme as if he had been thinking during his meditation only of the best way of



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uch as she had always worn at home in Ireland, entered, bringing tea on a tray. Agnes, in a very neat and care-ful way, buttered the teast. Mrs. Riordan then brought out some rasp table was drawn up to the fire.

Agnes gave him the hand that

and, Mr. Riordan having come in and said grace, they had tea in the twimerit. Hood's.

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while these words were clearly heard by all: "Peace be with you forever, O Cajetan! Beware of losing it from whatever cause!" And then, wheel-THE END. What Do You Take ing three times around his head, the dove disappeared. A holy priest in-terpreted this as follows: that the SEPTEMBER 9, 1898

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FIVE-MINUTE SERMONS. Sixteenth Sunday after Pentecost. VANITY.

When thou art invited to a wedding, sit not own in the highest place. (St. Luke xiv. 8). It is not many Sundays ago that our Lord's words taught us humility by the spectacle of the Pharisee's pride contrasted with the publican's lowliness. Yet holy Church repeats the same lesson to day by telling us what our Lord thinks of one who is vain enough to take too high a place at the wedding-seast. And indeed, brethren, it takes much teaching for us to learn the corruption of our own hearts. If there is anybody we lack close acquaintance with, it is our own very selves. If there is one book harder for us to read than any other it is the book of our own heats. Vet in selve of the own hearts. Yet in spite of this ignorance of ourselves, either before God or in comparison with our neighbor, we are always tempted to set ourselves up for something far better

than we really are, and no less tempted to depreciate our neighbor. We are too anxious to exercise the same certain judgment about relative same certain judgment about relative merit in spiritual things as we fancy we can do in temporal affairs. You doubtless know the various standards of worldly preference. One person looks around at others and exclaims in his or her secret heart: With what shocking bad taste do such and such ones dress! They must be very vulgar indeed; surely I cannot be expected to demean myself by going in their company. Another says: There is a great deal in social stand-There is a great deal in social stand-ing. Let every one know his place in the world and keep it ; as for me, I am certainly quite above the company of such and such persons. Another says: Brains is the standard ; good clothes and social position—what are they but miserable vanity and pre-judice? But I have brains; and I know it, and can show it : therefore.

stand aside for me, for I am entitled to preference. Now, brethren, what is there in the spiritual life that answers to good clothes? I will tell you : it is certain 5 40 external practices of devotion. Exter-nal devotions are indeed necessary for 2 40 the soul just as clothes are for the body, and if used in the right spirit give one spiritual warmth and adorn the soul with interior virtues. But we must 18 44 not be vain of them. And what answers in the spiritual life to the consciousness of social position? The rememberance of many years spent in God's service and the various spiritual gifts received from Him. But beware of spiritual pride. And what answers to human talents and ability? Facility in prayer, glibness of speech about spiritual things, knowl-edge of devotional books and the like.

And these may be made a cause of 2 70 vanity So when our Lord looks in among the guests at His spiritual table we may well imagine His saying to one or other of us: Friend, I perceive that you have been trusting a trifle too much to certain external practices; they are very good in themselves, but should be joined to a deeper and truer contrition for your sins and a more practical use of penance and I am sorry to make you blush, but really you must step mortification. another He says : Friend, you are in the wrong place; I know that you have received many graces from Me

TRIUMPHANT OPTIMISM. Enthusiasm in the Prosecution of Common Interests is the Hope of Catholics.

"The world belongs to the optimist !" Wheever said this was right. And one of the best guarantees of the final reign of the Catholic Church in this country over all hearts is the present spirit of optimism-the glow of un-quenchable hope which is felt among quenchable hope which is left allong our young people. Pessimism leads to hell, optimism to heaven. Who could have been more hopeful than Our Lord Christ? He had great regard for a race for which He was willing to sac-rifice His life. Bishop Spalding, in one of the most vital of his discourses, tell us that it is better to live in our tell us that it is better to live in our century than in the fifteenth, and that it will bo better to live in the twentieth than even in the nineteenth. Let us believe that he speaks the truth and try to catch the infection of his optim-

Hope, like faith, without works is dead. We, who have such responsi-bilities, cannot afford to be idle. On our young women and men of to day is dependent the future of Christianity in the United States. But they can do little without enthusiasm. All these things are truisms; they have been said a hundred times before, but not

always to ears that hear. Enthusiasm should quell that tendency to censoriousness which seems to be a quality too much developed among us. We are so sure of our firm adhesion to dogma that we give ourselves all sorts of liberties in the non-essentials. The sneer — which ought to have died with Voltaire-is not unknown among us. We see defects among our own brethren more We see easily than virtues. We look out for defects. But we are beginning to have *espirit de corps*, and that is one of the signs of our optimism.

Now the *espirit de corps* we need is that spirit of brotherhood which will help us to charity and enthusiasm. The Methodist Bishop Vincent and the other gentlemen who still hold opinions of the Church which represent the opinions of remote Scotch villages, where John Knox wears the halo of a saint, fancy that Catholics are a solid saint, failey that Catholes are balanx. phalanx. Some day, Bishop Vincent believes, the Pope may call out from the Vatican : "Tear down the Ameri-can flag !" Leo XIII. may not do this, THESE ADHERENTS OF DARKEST METH-

ODISM think because he has a shrewd regard for public opinion. But the "Black Pope" will; and—as Bishop Vincent has learned from Alexandre Dumas novels—the Black Pope, that is, the general of the Jesuits, is the motor that "runs" us all! We all know how absurd this is. It would be ridiculous, if it were not so dangerousfor, to the patriot, it means poison in the social body; it means malice and hatred and uncharitableness. It means the exciting of all un-Christian

As Catholics, our best means for the

conversion of our neighborsare prayer,

WORDS.

Pessimism asks, with tears in its

THE SUMMER SCHOOL

long enough for always comes.

then, in the sunlight of this glorious THE SEAL OF THE CONFESnineteenth century belongs to us. "Ah," one hears dear Bishop Vin-cent say, "hear the Papists talking the world is theirs !"

STROSER OLIGHTAD AHT

THE CATHOLIC RECORD,

But what is there that Bishop Vincent would not misinterpret? He and his school have a genius for misunder-standing. St. Francis d'Assisi, the legend says, converted the ruthless sultan-Bishop Vincent is more hardhearted; he would look on the Seraphic One as an hysterical emissary of the Black Pope. All the same, the world is ours; but not in the way Bishop 'incent means. When we become prouder of the

number of political offices we fill-of the number of torch-lights we show in a political procession — than of the spiritual and intellectual growth of our people, then we as persons-not the Church-will give color to Bishop Vincent's reproaches. When we be-Vincent's reproaches. When we be gin to count the "Catholic vote," which-thank heaven !- does not ex ist, we shall be rushing on the downward slope to the death of all that is best in us ; and then the pessimist may croak.

Our need is that we should make the most of ourselves and of our brethren. It is not only a question of bricks and mortar ; it is a matter of spiritual and intellectual development-not a matter of votes, but of that power which comes of greater charity

AND GREATER CULTURE. Esprit de corps — this spirit of brotherhood — does not mean that young men are to join literary socities and circles in order to sell more hats, or coats or groceries. It does no mean that the spirit of trade is to be dominant, and the mind of religion to be ruled by the matter of trade. Above all, it does not mean that an Irish name or a German name is to decide whether a man is worthy of our love and regard. There are two opin-ions on Cahenslyism. There is only one among Christians on the nefarious ness of bringing national prejudices into the kingdom of Christ.

The most blighting hurt that falls on the best efforts of Catholics is that narrow criticism with which their brethren meet them. Envy is not Catholic vice ; there are no Catholic vices. Is it envy, or is it lack of culture, or is it mere habit that produces this pessimistic desire to pull down Perhaps it is conservatism. Whatever it is, it ought to go-it must go, if the light of Faith in America is to shine before men.

THANKS TO THE CONFESSIONAL,

we Catholics as a body have an un-bounded respect for the Sixth Com-mandment. St. Alphonsus Liguori, following the spirit of the Church, say to that in modern times. But for the Eighth Commandment have we so much practical respect? Sometimes it almost seems as if, in our hatred for the goddess Lubricity, we had filled her niche with several other goddesses in natred and uncharitableness. It inche with several other goddesses in miniature; very little ones, of course. Gur prints are filled with announce-ment of our superior virtue. We-the present writer has done it, too, when he was in Arcadia-save up all that the hands of the Americans shall the printed slurs we can find on the virtues of Protestants. A car conduct be against Americans. It means that virtues of Protestants. A car conduc-the ignorance of Bishop Vincent and tor, for instance, fails to punch his his group is undoing, to the extent of their power, the best work of '76. We Catholics might meet it with prayer ind humpility. A meat paragraph, "at the effects of Bapand humility; as American citizens we are forced to resent it by every argument in our power—even by the ballet if account

SIONAL.

Bishop Keane Says the English Decis-ion Cannot Stand.

Legal circles still continue to dis-cuss the decision of Chief Justice Sir Frederick Jeune, of London Court of Probate and Divorce, that a clergyman can be compelled to reveal on the witness stand, confessions made to him in confidence by his parishoners The agitation is not confined to mem bers of the legal profession, but con siderable comment has been made in Church circles. Bishop Keane, of the Catholic University, was interviewed on the subject, and said : "I have read the announcement of

Justice Jeune's decision, and, if it has been correctly reported, it is certainly contrary not only to common usage, but to all similar decisions of which I have ever heard in courts of law. With the growth of civilization there have grown up certain customs which have by common consent been con-sidered sacred. The custom in question is one of these. Civilization has declared that the confidences of the confessional are sacred, and when a court of law lifts its hand and says this shall not be so, it says that the civilization of the age cannot make any regulation which the law is bound to spect. Civilization and the law ought to go hand in hand; but they have not done so in this case, and I should say that the decision of Justice Jeune, if we have it reported correctly, certainly cannot stand.

"I know this question has been raised in the United States once to my certain knowledge, and I think twice -both times in the State of New York. The matter was carried to the Supreme Court of the State, where the decision was that a priest could not be com pelled to divulge the secrets confided to him in the sacred confidence of the confessional. If this had not been so, there must have ceased to be any such thing as a sacred confidence in civil-ized society. It is my opinion that a decision so directly contrary to all precedent and to common sense cannot

The Rev. J. Havers Richards, President of Georgetown University, when asked concerning the decision, said : "I have seen the account of the matter published in the papers, but know nothing further about it. It is the first time to my knowledge that the of the lower court has always been requestion of confidential testimony has ever been raised in the case of a Protestant minister, although it has been

several times decided in this country that a priest was exempt from the nat a priest was exempt from the necessity of testifying concerning con-fidences gained through the confes-sional. I remember one such case in Pennsylvania, another in Virginia, and another in New York. In each of these the priest was imprisoned for a cheer time, but the decision of the short time, but the decision of the lower court was reversed by the Supreme Court of the State.

7

" In the present case, the only thing that surprises me is the statement h the papers that the minister yielded to coercion and furnished the informa tion sought of him. This leads me to think that the story may be incorrect. So far as I am aware, it has always been the custom for the courts to respect the confidences reposed in professional men in their profes-sional capacity. This is necessary for the well-being of society itself, and it seems to me that any profes-sional man, be he a minister or not, would suffer any penalty rather than violate a confidence so placed.

"What would be the result if the Jeune decision should be taken as a precedent, and an attempt made to compel priests to testify ?

The priests would go to prison. No penalty, however severe, would in-duce a priest to violate the confidence thus reposed in him. I recall one case where the stand taken was even broader than this. It was during the Irish land troubles, and a priest

Father Kelher, I think, was the name — was called to testify concerning some information that had been con fided in him though not through the medium of the confessional. He re-fused on the grounds that medium of the confessional. He fe-fused on the grounds that the information was given him in his professional capacity, as he had been made a confident only because of his position. The opposing counsel admitted this, and the whole fight in the case was made on this The court held, and justly, ground. as every one knew, that the information was not given to Father Kelher in a professional capacity, and he went to jail for a term, but he served his sentence and was given an ovation on his release.

"No. I do not think that there is any significance in the decision of the probate court at all. The same thing has happened before in the lower I speak with certainty only courts. in the case of priests, and the decision

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the wrong place; I know that you have received many graces from Me in the past, but I also notice a great want of gratitude on your part; besides this, I see from your present disposition of mind that, if you are left where you are, you are likely to be quite puffed up with vanity. So I will set you down a little lower to a place opposite a good dish of thanks-giving and another of humility. To another He says: What are you doing there, you who are so fault-finding and over-bearing? Do you trust to your knowledge of spiritual things and your pious talk? Your religion consists of words, words, words; and what I want is deeds. So, down with you to the last place at the table; and if I had any place lower than the last you should certainly have it. Brethren, let us be glad to sit down anywhere at our Lord's banquet-glad of so much as the crumbs from the table. That is casx, the friendshin

of so much as the crumbs from the table. That is to say, the friendship of God is too precious a thing, and too much all his own to give, that we should presume to glory in it. Humility, detachment from our excellence, willingness to think poorly of our own merits—such are the virtues that

underlie all true piety.

To rise in the morning with a bad Catholic, who makes the most of him-self, shall fail of success? What young woman, permeated by the spirit of the "Magnificat," can fail of contentment and joy, if she hopes, and puts this constant hope and enthusiasm into her life? To rise in the mouth and no appetite, indicates that the stomach needs strengthening. For this purpose, there is nothing better than an occasional dose of Ayer's Pills taken at bed time.

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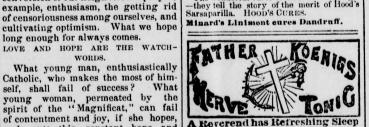
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in succession, and a cure will be effected. **Dyspopsia Cared. GENTLEMEN**, -I was troubled with dys-popsia for about four year. I noticed an ad-vertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect sure in my case. **Burt J. Rues, Wigham, Oat.** the reading circle-and all those new the reading circle—and all those new intellectual movements which ten years ago the pessimist decried. To look backward is a sign of old age; forward, of youth. The world, Minard's Lintmont relieves Neuralgia.

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> The wonderful cures of thousands of people-they tell the story of the merit of Hood's Sarsaparilla. HOOD'S CURES. Minard's Linimont cures Dandruff.



After Hard Study.

ELWOOD, JYD., March 6, 1991. I used Pastor Koenig's Nerve Tonic for nervous and restless nights after hard study; is gave ma refreshing sleep and great relief. I also ordered it for another person who suffered from nervous-ness and it did him much good. REV. B. BIEGEL.

Catholics among us whose mission, self-appointed, is to tear down. They are the sort of people that make religion gloomy—whose breath turns the kindly dew to frost—who love the EEV. B. BIEGEL. EARLING, IA., May 14. '89. I was troubled with nervous bendacho for a long time, especially on Sundays after service. Two bottless had the desired effect. Havo full confidence that it is all its name implies, a "Nerve Tenic." EEV. FATHER J. B. HUMMEET.

5r. MARY'S, Ky., Oct. 7, '90. I hereby testify that Pastor Koenig's Nerve Tonic cured a girl of my congregation of St. Vitus Dance, and a married lady of sleeplose-ness. REV. FATHER POL. FERMONT.

FREE A Valuable Book on Nervous Dis-ensees and a sample bottle to any ad dress. Poor patients also get the med-bins fremedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1990, and is now under his direction by the

KOENIC MED. CO., Chicago, Ill.

Sald by Druggists at 61 per Bottle. 6 for 85. Lange din, 91.75. 6 Bottles for 90. Apagt 1. W. Saunders & Go., Druggist, Breden, Saterio.



PICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in the Year. "Butler's Lives" and other approved sources, to which are added Compiled from

Lives of the American Saints

LIVES OI UNE AIMERICAN SAINLS Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gimary Shea, LLD. With a beautiful frontaplece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly af mired by our Holy Father, Pope Leo XIII., who sent his special biesing to the publishers ; and approved by forty Archbishops and Bishops. The above work we will end to any of our subscribers, and will also give them credit for a year's enbestiption on THE CATHOLIC BECORD, on recent

THE CATHOLIC RECORD

ranch No. 4, London, nihe ind and din Thursday of every seight o'clook, at their hall, Albien hisamond street. O. Labelle, Corroran, Recording Secretary.

C. M. B. A.

8

er from the Grand Pre

Letter from the Grand President. Office of the Grand President of the Grand Council of the C. M. B. A. of Canada. Brockville, Ont., August 29, 1868. Brothersten – I am desirous of calling your attention to the following section of the new Constitution, and to advise you that no at-tention must be paid to appeals which have the senction of the Board of Trustees of the Grand Council. "Be 77. No appeals from a Branch for charity or donations shall be considered by another branch of this association without first charing received the approval and other redorsement in writing of the Board of Trustees of this Council. Any branch violating the the aum of \$25; the sention be collected by the Grand Secretary." Must fratemally. O. K. FRASER.

Resolutions of Condolence.

Hesolutions of Conditions, N. B. August, 24, 1983. At the regular meeting of Branch No. 202, C. M. B. A., held this evening, the following preamble and resolutions were unanimously

C. M. B. A., held this eventing, the following preamble and resolutions were unanimously adopted : Whereas the Omnipotent God in His in-finite wisdom has summoned from our midst our worthy and highly, esteemed brother, James M. Knight, brother of our Spiritual Adviser, the Rev. John S. Knight; and whereas, during his connection with our branch he has ever been most loyal to its laws and principles; therefore bei Resolved that while we cannot but express our deep sorrow at the death of so good and faithful a member, let us imitate our Divine Lord when suffering the most excruciating pages for all mankind in Gethsemane, by saying. 'Not our will, O Heavenly Father, but Thine be done." Resolved that the ve tender to the afflicted family our sincere sympathy in their great sorrow, exmestly hoping that their bereave-ment may be over-ruled for their greater good, and that the Christian life of him on eternity of happinces. Tesolved that these resolutions be pub-lished in the local newspapers, and in the minutes, and that a copy of the same be pre-sented to the family of our deceased brother. W. T. Connors, Roger Flanagan, W. Moran, committee en resolutions.

Woran, committee en resolutions.
 Moran, committee en resolutions.
 Toronto, Branch 200, C. M. B. A. St. Paul's. At the last meeting of this Branch held in St. Paul's Hall, President Rev. J. L. Hand in the chair, the following resolution express-ing the society's deep regret at the death of their esteemed Brother, James Brennan, was passed and called forth from the members words of praise for the deceased's efficiency as Recording Secretary as well as the tenderest references to his many other good qualities: Moved by C. J. McCabe, seconded by D. Hartnett, Whereas it has pleased Almighty God in His inscrutable wisdom to remove from our midst our beloved Brother and Re-cording Secretary, James Brennan, of this Branch, while yet in his prime of life.
 And whereas the deceased James Brennan of the C. M. B. A., and a charter member of same; and, Whereas, the said Jaxtos Brennan has rendered valuable service to the Catholic cause in Ontaric be it therefore.
 Whereas and relatives of our deceased Brother, 2, That our charter be draped in mourning for the period of one year, out of respect to his memory. 3. That the members of this Branch easist at the fumeral and accompany the the remains of our lamented friend to the man.

But when the skies are frowning, When loving hearts grow cold, When happiness is frowning In misery untold. When Hope beside the hearthstone Sits like a crone and croons, O, then als ! no longer The sweet bells are in tune. When, gazing not on heaven, Our eyes look down to hell. When hearts to hope forever Bild mournfully farewell. When comes the ctrill December Replacing lovely June, O. then sad hearts, remember Sweet bells are out of tune.

Toronto, 29th Aug., 1893.

E. B. A.

Sf. Cecilia's Branch, No. 29.

St. Cecilla's Branch, No. 29. A final meeting of parties interested in form-ing a branch of the E B. A. at West Toronic was held in the E B. A. at West Toronic was held in the Sci d attendance; and it was the unanimous of cond Organizer J. J. Nightingele duly organized it, assisted by the Scoretary for source of the branch should be placed and the parties in the black vell. Tressure in this conduction to the sci d attendance is and it was the in the branch should be placed under the corrison the case of the science in the branch should be placed under the profession of eight novices. The the reading the two sci d attendance is a special of the science in the sci d with the black vell, entered as it, with a science in this calculation in the power of the science is a special of the science is the science is a special of the science is a special special is a special special of the science is a special spec

Ganon, Mr. Monohan, Mr. Farrell and J.

A. O. H.

The Bells of Heaven. For the CATHOLIC RECORD.

When human hearts are happy, When shife looks bright and gay, When shills the blessed sunshine Upon our paths each day. When speeds the chill December, When comes the joyous June. O, joyful hearts, remember Life's sweet bells are in tune.

But, hark ! the bells are ringing

From heaven unto earth, The joyiul message bringing Of the Redeemer's birth; O, listen, sad hearts riven, To their celestial rune. The ice set bills or II acca Are never out of tune.

Bister Loyon ; Manie Finn, Sister Terenela of St. Alphonsus ; Laura Shaefer, Sister Mary Blancha. After blevsing them and when the intoning of the "Vens Creator" ceased the eight young ladies taking the yows advanced and pronounced the words which, with prayers, interspersed with appropriate antiphons or hymns according to the Dominican ritual, ended the ceremony. Hev. Fr. O'Shea prached a most eloquent sermon on "Youth and Beauty." Toronto, August 29, 1893. Editor Catholic Record :

A. O. B.
 Toronto, August 29, 1603.
 Editor Catholic Record :
 Drax B. R. = Since the establishment of incident occurred than that which tox place on Thursday evening Aug. 17, 1885 on the office of the category. Rev. F. O'Shine presented by the Dominican ritual, marble cock. The presentation was marbed by the Division with a basulful marble cock. The presentation was marbed by the result of the category. Rev. F. O'Shine presented by the Division with a basulful marble cock. The presentation was marbed by the result of the category and the special by the result of the category. Rev. F. O'Shine presented by the relatives an account of the area of the special by the result of the category. Rev. F. O'Shine presented by the relatives an account of the special by the result of the special by the result of the category and the special by the result of the special time special by the result of the special time and the result of the special time and the special time and the special time and the result of the special time and the special time and the special time and the special time and the result of the special time and the spec

which the League was organized to fight against. Mr. T. J. Day took the chair, and the elec-tion of officers was proceeded with, Messrs. W. O'Connor, Weisenborn and Paulter act-ing as scrutineers. The following was the rosult: President, Frank Nunan. Ist Vice-President, Jos P Downey. 2nd Vice-President, Po POConnor. Secretary, J M Purcell. Treasurer, J E McElderry. The chairman declared the new officers duly elected and installed them in their respective offices. The usual votes of thanks were tendered to the chairman, scrutineers and retiring offi-cers.

When true love's course runs smoothly, When loving hearts are true, When far the green eyed monster Is kept from me and you. When eyes look up to beaven To bless it for each boon, How sweetly chimes the music, The sweet bells are in tune.

The usual votes of thanks were tendered to the chairman, scrutineers and retiring offi-cers. The following resolution was then moved by Jos. P. Downey, and soconded by Thos. J. Scanlan : Resolved, That we, the members of the League of the Cross, in meeting assembled, desire to express our profound sorrow at the removal from Guelph and the spiritual direc-tion of our society, of Rev. Father Plante, S. J. From its infancy, through all its ad-versities and successes, it has been his duly and special gratification to watch over the members with a loving and fatherly care. When the dark cloud of affliction came down on many a happy home he off was the humble instrument, in the hands of Provi-dence, that led the erring one back to the path of rectitude, and brought joy and peace to weeping hearts. Into our lives, as well as into our society, his goodness and kindness entered and exercised their benigninguence. We mourn him sill more as the blessed com-forter to whom we cheerfully unburdened our trials and sorrows. We fully realized that the League of the society he loved so well. Our prayers and best wishes for his fature go with him to his new field of labor, in which we hope his efforts to do good may be shundantly blessed. That a copy of this resolution be forwarded to Father Plante. In throducing the resolution be forwarded to Father Plante. In throducing the resolution be forwarded to Father Plante. In throducing the resolution be forwarded to Father Plante. In the cleague had sustained through Futher thante's removal from Gnelph. He it was who organized the League, and eaver sing the did not think it necessary to add any-thing to what was contained therein. Every member fully appreciated the great loss which the League had been the aim of his hardeel habor. To his noble work he success of the society and the good it had achieved was mainly due. But, though he would be greatly missed, the League was blessed by

hardest labor. To his hole work the success of the society and the good it had achieved was mainly due. But, though he would be greatly unissed, the League was blessed by having so worthy a successor to Father Plante as the new director, Father O'Loane. In his hands no one could have any fear for the future prosperity of the society. The resolution was passed unanimously, and the meeting adjourned.

ance good."-L. S. T., in N. Y. Reof the Precious Blood, 167 St. Patrick street, Ottawa, or will be sent by mail, on receipt of price, as follows : 50cts. 75cts. 91.25. The Manual is published by the Sisters of the Precious Blood of St. Hyacinth, Que. It bears the approval of the most distin-guised Archbishops and Bishops of Canada. A National Anthem. God save our Native Land ! May His strong sustaining Hand He for aye her sure protection and her stay ; May He bid her strength increase, Give her comfort, loy and peace. And panish feud and faction far away ! God save Ireland, pray we loudly. May Heaven's choicest blessings on he fall From every harm and woe That may lay a nation low. May God save Ireland, say we all !

"THE COLUMBIAN JUBILEE."

LETTER FROM HIS GRACE THE MOST REV. ARCHBISHOP WALSH.

LETTER FROM HIS ORACE THE MOST REV. ARCHBISHOP WALSH. Mesers. J. S. Hyland & Co.: I beg to acknowledge with thanks a copy of your beantiful publication "The Colum-bian Jubilee." This excellent book contains, substantially, the history of the Catholic Church in North America for the last four hundred years, and its perusal can not full to be most interesting and instructive. In its pages are given faithful descriptions of the sublime self sacrifice, the apostolic zeal and heroic courage of the eavily Missionaries, who sought out the savages in their dark forests and on the shores of the Great Lakee, in order to bring them the glad tidings of the gospel and make them sharers in the mercies and graces of the Redemption. There also one may read of the wonderful progress of the Church in these countries, of her unitring and beneficient mission, of her institutions of learning and charity, and of the other un-counted blessings that ever attend on her sacred ministration. We bespeak for this admirable work, the encouragement and patronage which it so "Archbishop of Toronto, Toronto, Aug. 27, 1893. His Eminence, Cardinal Gibbons con-cludes along letter by saying: "Take special pleasure in referring the admirable preface, from the gifted pen of Mr. Maurice F. Egan, in which are so beautifully expressed the keynote, spirit and scope of your effort. "The book's value, and an assurance of success." And y God save Ireland, any we art : From evil-hearted foes, And from traitors, worse than those, From the blighting civil strife That makes dark a nation's life, Oh, may God protect our own beloved Isle ! God save Ireland, pray we loudly. May Heaven's choicert blessings on her fail: From every harm and woe That may ing a nation low. May God save Ireland, say we all ! May God save Ireland, say we all: May a grace from God above Fill her people's heart with love: May foolish hates and fears from thence be hurled. And her sons forever stand Gallant guardians of a land The brightest and the bravest in the world ! God save Ireland, pray we loudly. May Heaven's choicest biessings on her fall ! From every harm and woe That may lay a nation low ! May God save Ireland, say we sll !

May the years as on they roll Never touch her heart or soul With a stain to dim her old and honor usame

"I bespeak for it a deep appreciation and an extended circulation. The work will be a valuable hand book of ready reference, and should be found on the desk of every student and on the tables of every family, so that its contents may be familiar to everyone."

to everyone." T. J. Kelly & Co., St. Thomas, Ont, ar-the authorized agents for the Dominion.

MARKET REPORTS.

LORALT REPURTS. London. Sept. 7.-Wheat 97c to A1.03 per cental. Oats #c to 81.06 per cental. Beef \$6 50 per cwt. Lamb to 10% ca pound by the car-cass. Calves 6c a pound by the carcass. Pork 57.50 to 7.50 per cwt. Chickense 80 to 00c a pair. Ducks 60 to 80c a pair. Butter 26 to 87c a pound, single roll, and 25 to 21c by the basket. Crocks to 81.60 per basket. Plann 55.00 to 80c a basket. Pears 50c to 81.75 per bush. Apples 40 to 70c bush. Potaboes 90c to 81.00 abs. Tomatoe so to 81.00 abush. Cauliflowers 50c 05.00 abosed. August 106 abush. Cauliflowers 50c 05.00 abush. Cabbaces 80 to 60c ados. Onlons, \$1 a bushet. Hay \$5 to 89 a ton.

Hay 38 to 29 a ton. Toronto, Sept. 7.- Flour - Straight roller, 52.00 to 83.00; extra, 52.50 to 32.75. Wheat, white, 53;c; No. 2, spring, 57c; red winter, 58;e; goose, 56; No. 1, Man. hard, 78 to 79c; No. 2, 75 to 76c; No. 3, 68 to 70c; frosted No. 1, 65 to 66c; peas, No. 2, 53 to 51c; barley, No. 1, 45c; No. 2, 40c; No. 3, extra, 36 to 37c; feed, 35c. Oats, No. 2, 30; to 33.

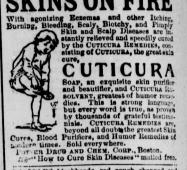
to roc: No. 3, as to 70c; trosted No. 1, as to 30c; to roc: No. 3, extra, 35 to 37c; feed, 39c. Oats, No. 2, 40c; No. 3, extra, 35 to 37c; feed, 39c. Oats, No. 2, 40c; No. 3, extra, 35 to 37c; feed, 39c. Oats, No. 2, 40c; No. 3, extra, 35 to 37c; feed, 39c. Oats, No. 2, 40c; No. 3, extra, 35 to 37c; feed, 39c. Oats, No. 2, 10ba, 78c; No. 5 hard Manitoba, 74 to 7/sc; peas per 60 ibs atloat, 73; to ats, per 34 ibs, afloat, 36 to 57c; corn, duty paid 62 to 64c; barley, feed, 43 to 46c; rye, afloat, 36 to 57c. Winter wheat, 83,00 to 58,05; avanitoba patents, best brand, 43, 80 to 83,90; straight roller, 83,00 to 83,50; to 83,50; to 58,90; straight roller, 83,00 to 83,50; Manitoba strong bakers, 83,55; Manitoba strong bakers, best brand, 85 65 to 85,70; Oatmeal-Standard, bags, 87,10 to 82,15; standard, bbls, 82,30; to 43,00; Bran, 41; to 515; shorts, 815 to 52,90; monilile, 82c. Canadias short cut, per bbl, 822,55; rolled oats, bags, 82,20; rolled oats, bbls, 84,50; to 4,60. Bran, 41; to 515; shorts, 815 to 52,150; mess pork, western, new, per bbl, 821; 08 24,50; basm, city cured, per lb, 12 to 13c; lard, Cana-dian, in pails, 11 to 12c; baco, per lb, 124 to 124c; lard, com, refined, per lb, 36; to 91; choese -Finet townships, 36 to 95; cfinest Quebec colored, 40; 60; cinest Quebec, white, 9 to 91; c; towships, 1s to 10c; western dairy, 16 to 17c; Eggs, 11 to 124c. THE HAY THADE. The Montreal Trade indiction says: Farmers are basy pressing their new hay, which is quoted at 8 to 50; to or track here. This is pretty early for pressing their new hay, which is functed pressing their new hay, which is functed barto 50; on track here. This is pretty early for pressing the new ecry, which hould not be baled before the middle of September at least, cithough some dealers state the latter The Arde Baldbards report of the hay crop of Guebac and Ontario, which appeared ab50t three weeks or a month ago, has been tully con-frimed hy the subsequent enquiries of shippers in the United Stat

SEPTEMBER 9, 1893.

To Enter a Convent. To shoter a Convent. Little Rock, Ark., August 16.—The Gazette's Washington special says: The evening papers in this city con-tain some sensational articles regard-ing the alleged disappearance of Miss Daisy Garland, daughter of ex. Attorney General Garland, on Friday last from her home, 915 Rhodo Island avenue, this city. The articles re-ferred to are of a purely sensational character and are misleading in tone and fact.

and fact. Miss Garland returned home tonight, and the facts developed that she had been to Baltimore, visiting friends of the family and incidentally conferring with the high authorities of the Catholic Church of that city, preparatory to entering a convent. It transpires that Miss Garland has for some time contemplated a step of this kind, and has been conferring with her relatives and friends regarding the matter. There has been no opposition from her immediate family to her carrying out her desire in this direction, the sensational stories to the contrary notwithstanding

SKINS ON FIRE



WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeleas, all gone sensation, relieved in one minute by the Gutieura Anti-Pain Plaster. The first and only instanta-ra pain-killing strongthening plaster. Bi cents



AGENTS WANTED. COLUMBIAN JUBILEE: OR, FOUR Conturies of Catholicity in America. Pah-lished by J. S. Hyland & Co., of Chicago, with the approbation of His Grace, the Most Rev. Archbishop of Chicago, and approved by His Eminence Cardinal Gibions and many Arch-bishops and Bishops throughout the continent. Illustrated with colored Frontispieces and many rare and beautiful engravings by Greeof and others. This work has had the largest sale of any Catholic work of recent years. Agents wanted in every town and eity. salary or com-mission to good, rellable agents. Address T.J. KELLY & Co., St. Thomas, Ont. 1000

White Sulpher Springs Co White Sufpher Springs Co. EVERY LADY AND GENTLEMAN should try these great Medicinal Water, both for drinking and bathing. Baths open 630 a. m. to 9 p. m.: Sunday from 630 a. m. to 12 noon. Try them. Foot Dundas street.

St. Mary's College, Montreal. S TUDIES IN THE JE-UITS COLLEGE (st. Mary's), Montreal, will be resumed on the Gils Kept. Every events are an ad-ditional Classical Course, taught in English, was non or enteril g Classical Courses, tanght to produce 4. Bruck and Courses, tanght

ALL MIRACLES DO NOT OCCUR AT HAMILTON. HAMILTON. The uchole town of Glamis, Ont., knows of a cure, by the application of MINARDS LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton. B. W. HAPPLEON R. W. HARRISON.



AGENTS WANTED.

Secretary Onahan, on organization, ce to order ia the 1 Archbishop Veehan comed the viskors is city and to the com Bryan, representing also made an addre

VOLUME XV.

THE CATHOLIC CO

Notable Gathering of Cl men at Chica

LETTER FROM POPE LE

GREETING OF THE H

ABLE PAPERS AND I

TON WELL REPRESE CONGRESS.

The Catholic congre was auspiciously opene inst. The present is Cath World's Fair, and it is

the city now contains markable collection of

Catholics that has even together at one time an

country, with the possi the last plenary countive feature of the pr however, lies in the fa a clerical gathering, the instant of the pro-

priest and layman sta footing. The delibera

gress are bound to pr

sults, which will gre

Church not alone in throughout the world.

The committee on of cided that the congress itself to the conside "Social Question," as

XIII., in his encyclica

to which should be add

of "Catholic Educati pendence of the Hol conceded, however,

most appropriate and opening address at t the first papers sub-late to the event and

vicariates of the Un

York is allowed the l tion, 170 delegates; Boston with 120 deleg third, being entitled New England did delegates all told

delegates all told. there is Hartford w

with 49, Springfiel chester with 27 and

The exercises on I solemn High M Church at 9 o'clock, delegates attended. of the Mass the del

the Art Palace, who ercises were held. T thousand persons in

THE PROCI

ian exposition. The congress is com from the differen

norated by the

The opening ad by Cardinal Gibb upon the delegates ings be marked by and a spirit of Ch

Among other thin "During the l lions of visitors parts of the glob the exposition gr works of man

Chicago the Wind the City of Lofty

no longer call Ch us christen her Let me call her City of Wonders "But while ot

to contemplate wonderful work

come here to con "Happily for

Church, you hav matters of faith, and determined

and we cannot i Him who is 'th the life,' But

luminous region

THE DIVI

With a stant to dim her out an honored name: But may Ireland dear be still In the pure and holy splendor of her fame ! God save Ireland, pray we loudly. May Heaven's choicest blessings on her fail: From every harm and woe That may lay a nation low. May God save Jeland, say we all! -T. D. S., in 1. ish Catholic. OBITUARY.

MR. SIM. COLLINS, WEST LONDON.

MR. SIM. COLLINS, WEST LONDON. Died, at his mother's residence, 35 Black-friars street, West London, on Sept. 2, Simon Collins, aged nineteen years. Early in the week, not feeling well, he quit work, but nothing serious was expected. On Wednesday morning his condition became more serious, and medical aid was summoned. Inflammation of the bowels was found to have set in, and deceased gradually grev worse until desth resulted about 6 a. m. on Sept. 2. He was nineteen years of age and a son of the late Daniel Collins. For some time he has been in partnership with his brother in the ice business. Deceased was a steady young man, was well known and popular. The funeral took place on Monday morning from the family residence, to St. Peter's Cathedral, where Requiem Mass was cele-brated for the repose of the deceased soul. May he rest in peace ! MR. MICHAEL MURPHY, TORONTO.

MR. MICHAEL MURPHY, TORONTO.

May he rest in peace : MR. MICHAEL MURPHY, TORONTO. With foelings of the deepest regret we have to announce the death of Mr. Michael Murphy, contractor, of Toronto All that was mortal of this master mind was laid away to rest in St Michael's cemetery, on Thurs-day last, Aug. 31, in the presence of many sorrowing friends, prominent among whom was Rev. Father Brennan, St. Mary's, dio-cese of London, who went to assist at the last sad rites of him who, by his kind heart, gentlemanly bearing and straightforward course, had endeared himself to him and to his congregation, during the past twelve months while engaged in the building of the hadsome new church, the masonry of which was the work of decased. Few dry eyes were to be seen within the sacred edifice when, on Sunday last, Father Brennan referred in feeling terms to the sad event; indeed the rev. pastor himself was visibly affected, and after pointing with pride to the last evidence of his skill, he in-vited the congregation to assist at a High Mass of Requiem for the repose of his soul, which was sung on Monday morning. Large numbers responded to his invitation, showing their love for him who though a stranger among them, had succeeded in win-ning the respect of all who had the pleasure of knowing him. May God, in His mercy, grant rest to his soul! THE WESTERN FAIR.

The wide publicity given the Western Fair through the press of the Dominion and posters has had the effect of inducing leading cattle breeders in the Province of Quebec to enter their stock for competition here. Four-teen entries have been received from Petite Cote and eleven from Coaticock in the same province. Some slight idea of the magni-tude of the Fair this year may be gathered from the fact that entries in cattle at the present time are seven times in excess of 1892, and eight times the number of poultry entries that were recorded last year. Time of opening, Sept. 14, is drawing near so

THE WESTERN FAIR.

(CUT PLUG.)

(PLUG.)

joyed such an immense

sale and popularity in

the same period as this

brand of Cut Plug and

Oldest Cut Tobacco manufac-

MONTREAL.

turers in Canada.

Plug Tobacco.

No other brand of Tobacco has ever en-



Rev. Father Acarlis was not present, but had h signific this intention to become a member of the association and to do all in his power to assist it.¹ President, M. T. Mahoney; Vice-President, M. M. Doyle; Rev. Sec., H. T. McDonali; Fin. and Insurance Sec., M. Ward; Treas. D. Cala; Steward, F. O'Nell; Mar. M. Carroll; Insude Guard, E. Rafferty. Previous to the installation the Organizer ex-plained to them the duties of their respective fully carry out the obligations they were about to take. At the closs of the ceremony, the President in power to make the branch successful, which he had some experience in societies not connected with Holy Church. He strongly advised the members to use their influence in inducing their finds to join the E. B. A in preference to those conducted by our Protestant friends; is sound finaucial principles, but at the same time in that these societies were conducted upon sound finaucial principles, but at the same time of the addresses followed, and a short time was a full recreation, after which the branch and journed to meet on Wednesday. Sept. 4th and of the head the work on a mith con-fidence that several initiations will take place. New fill the work one, and with con-fidence that several initiations will take place. New fill the work one, and with con-fidence that several initiations will take place. New fill the organizer of the fill the present of the the the work one, and with con-fidence that several initiations will take place. New fill the the work one, and with con-fidence that several initiations will take place. New fill the organizer of the fill the source of the several of the members of the work one, and with con-fidence that several initiations will take place. New fill the source of the several initiations will take place. New fill the source of the several initiations will take place. New fill the several ini

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APPRECIATION OF THE NEW "MAN. UAL OF THE PRECIOUS BLOOD," FROM A WELL-KNOWN PEN.

I have just read, from beginning to end, the "Book of the Elect," an abridgment of the New Manual of the Precious Blood. Every page respires love of Jesus Crucified and bears the impress of ardent, suave and solid piety : each page is the expression of lively and enlightened faith ; each as to the redeeming and explaing power of the Prec-ions Blood, and verifies to the full, the axiom: "The rule of praying is the rule of believ-ing."

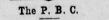
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that the average and not thus chose of with less of the year before. Quality is good, with less of mixed and lower grades, and generally favor-able weather for securing, with little of the old crop left on hand." Cable advices from England report the market quiet at 1998 to 1058 London and 098 to 505 Liverpool for No.2 Canadian, but they also state that a considerable portion of the accumu-lations of foreign hay have been worked off, although at prices which in some instances show a loss to exporters.

Latest Live Stock Markets.

OldChum

Latest Live Stock Markets. TORONTO. Sept. 7.—Export Cattle—Sales were light, with top prices of to day being rather under the analysis of shipping cattle that is at alaababie is prime heavy faits, and for these 1.47 to 51.450 would be paid to -day. Butchers' Cattle—food to choice cattle self fairly well at from 31 to 34, with extra choice bringing 34c. Rough cattle self down as low as 10 24C. Sheep and Lambs—Lambs sold all the way from 51.30 to 53.85. One choice lot, for which 51.42 was bid yesterday, sold at under 34 to day. A bunch of 50 culls, weighing about 50 lbs. sold at 51.90 each. One choice bunch of 129, weight-ma bouch of 50 culls, weighing about 50 lbs. sold at 51.90 each. One choice bunch of 29, weight-ma solut stable. Sold all the way from 51.301 he show at 33.50 a bas. To show an bunchers' sold from 53.25 to 33.9 to 33.80. Butchers' sheep were easier, choice lots being bungh to day at 33.50 a head. One lot of 32, veraging 120 lbs, was bought at this figure. Extra choice picked lots brought st 55. Hogs—Prices firm and higher at 53.10 to 35.25. Mich cows and Springers—\$30 to \$55 a head. Buffalo, Sept. 1.—Cattle—93 cars through ; was blog they way to on sters on through is bungful to Ubs at the series on through to the st 50 to 50.50 a head. Buffalo, Sept. 1.—Cattle—93 cars through ; was able way for show and bun to 55 a head.



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exhibitors should make their entries early.



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and chaotic reg a vast field for all your proce courtesy and ch "Perhaps th dignity and co before you is W the grand old 1 in the House of Mr. Gladstone he is to day. going on rega ministry were a tax from the of relieving th of the brewer. would bring Archbishop of lord on the opp a dreary spee was better to and that the tax collector of an amicabl not be disturb "As soon a Mr. Gladstone House was su lethargy an enthusiasm.

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