Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, JULY 25, 1896.

NO. 927.

Why the Robin's Breast is Red.

The Saviour, bowed beneath His cross, Climb up the dreary hill, while from His acoulzing brow Ran many a crimson rill. The brawny Roman thrust Him on With unrelenting hand, Till, staggering slowly mid the crowd, He sank upon the sand.

A little song bird bovering near,
That immemorial day,
Fluttered around and strove to wrench
one single thorn away.
The cruel spike impaled His breast,
And thus, it is sweetly said.
The Robin has his sliver vest
Incarnadined with red!

Ab Jesu! Jesu! Prince of Peace,
My dolor and my sighs
Reveal the lesson taught by this
Winged Ishnael of the skies.
Lin the palace of delight,
Or caverns of despair.
Have plucked no thorns from Thy dear brow,
But planted thousands there!
—James R. Randail.

THE MISSING LINK IN ANGLI-CAN ORDERS.

Anglican orders, followed as it has been by the now famous letter of Mr. Gladstone, revives interest in this old question. Up to the recent investiga-tion the best that could be said of Anglican ordinations, even by those who were most disposed to take the side favorable to them, was that there was grave doubt whether they were valid. the most vital importance to the Angli-can establishment, and should not admit of any doubt whatever. There are many volumes on the subject. Two eminent Catholic prelates of the United States, lately deceased, Archbishop Kenrick, of St. Louis, and Bishop

difficulty.
On the accession of Queen Elizabeth to the English throne she lost no time in declaring herself the head of the English Church as well in spirituals as in temporals, and all Bishops who refused to take the oath of supremacy were deposed from their Sees. As under Queen Mary the religion was Catholic and the Bishops Catholic also. All the Bishops except Kitchin, Bishop All the Bisnops except Kitchin, Bisnop of Llandaff, refused to take the oath. This left the Anglican establishment without a hierarchy. Fortunately for the new Church, Cardinal Pole, who was Archbishop of Canterbury, died at this juncture, leaving the primatial See vacant. Elizabeth appointed the now famous Parker to fill the vacant See of Canterbury, and, from him, as from the fountain-head, all the orders that have since existed in the Angli-can Church or its offshoots derive their origin. On the validity of Parker's consecration, as on a corner stone, the whole superstructure of Anglican orders rests. But here the question divides itself into two branches: Was Parker consecrated at all? And if so,

it was necessary that he should receive consecration at the hands of one who was himself really a Bishop. Otherwise the line of succession from the Apostles would be broken. As the the field in which the Virgin had been encyclical of our Holy Father, Pope reported to have been seen, he was Leo, just published, says, "The Bishops, who are the successors of the Apostles, inherit their ordinary power. In order to inherit there must be an instrument or agent of transmission, and this agent or instrument must be duly accredited with the power, and and must consequently be himself a Bishop. But in this case all the Bishops refused to act, as we have seen, and various were the expedients resorted to in order to make Parker a real Bishop. A learned council of Anglican theologians and canonists to whom it was referred decided that in such an emergency the queen, as supreme head of the Church, had authority to supply all deficiencies. At length a commission of four "reformed" Bishops was appointed to perform the ceremony. Among these one Barlow was said to have been the con-

secrator. Nevertheless, there seems to be grave cause to doubt whether Parker was really consecrated at all. True it is that no Protestant historian of the period mentions it, all-important though it was, and not even the intimate friend of Parker, Stowe, in his history has any allusion to it. indeed true that the Lambeth Register records that the consecration took place, but it is also true that though the question as to whether there had been a consecration at all as, was pretended, was immediately questioned by Catholics, the registry was not discovered or produced until half a century later. Moreover, it is said by those who have minutely examined the question that there are strong evidences, both in-trinsic and extrinsic, of forgery in the

The recent commission appointed by Pope Leo to investigate the validity of actor in this, should nowhere appear: nor any positive proof of it be found in more than four-score years since it was first questioned by all the search that could be made by so many learned Whether the present commission will be more successful remains to be seen.

There are also the questions of the "form" of consecration used, if any, This of itself was a serious state of things, inasmuch as the matter was of not remedy the flaws in Parker's con-secration. These two latter questions are too intricate for newspaper com-ment. We think, however, we have said enough to show the state of the question and how "extremely doubtful and improbable" are the claims of the Anglican Church to valid ordina-

A SKEPTIC CONVINCED.

Viewed the Apparitions at Tilly-sur-Sculles and Dropped to His Knees.

The correspondent sent by an Anglo-American journal published in Paris to Tilly-sur-seulles, with the object of obtaining reliable information the spot where they generally take place, writes a correspondent of the London Standard. It is a field of oats, a considerable portion of which is now trodden down by the thousands of persons who have visited it.

churchgoer. According to the correspondent referred to, his story is that, rambling about, in a perfectly scepti-cle frame of mind, in the afternoon, on suddenly aware of the apparition of a figure, seemingly carved out of gray stone, which he at once recognized as that of Our Lady. She held the Infant Jesus on her left arm, and wore a crown of antique pattern, not of any of the shape usually given her in paintings or sculpture, but more tiarashaped, being higher in front and in the centre than toward the sides.

He saw this vision for ten minutes

during the whole of which he regarded it without emotion of any sort, although he admits that he was invol untarily forced upon his knees. He, further, says that on the evening of the same day he suffered from physical illness, although not from mental trouble. So little had this vision impressed him that on both occasions on which he ac companied the correspondent he is described as having stood smoking his cigarette unconcernedly, with his hat on his head and his hands in his pockets, even when most of those present were on their knees and praying aloud, and also when one girl was actually professing to see the appari-tion. Although a man of some education and of exceedingly broad religious views, he will advance no opinion on the origin of the manifestations, merely contenting himself with stating plainly what he himself saw. He has not seen the apparition again, although he often visits the field.

The same correspondent has also examined Louise Poliniere, to whom reference was made in the Standard. He gives the following account of the impression she produced on him:
"Louise Poliniere is a servant at

we have touched upon, if not more so. How important the form of consecration is regarded in the Anglican Church and how doubtful the original form was regarded by that Church is shown by the fact that an Act of Parliament was passed for the special purpose of healing the defects of consecration due to undue form. Acts of Parliament, however, have not expost Parliament, however, have not expost to the fact that expost the semblance of the well-she wears the semblance of the well-she will fact that is saying much, as those who and pithy sayings:

"The first work of the missionary is frequently to make crutches of the always the same one. Sometimes our one can always the same one. Sometimes our one twenty times since, but not always the same one. Sometimes our one times with eact of the frequently to make crutches of the frequently to make crutches of the frequently to make crutches of the missionary is frequently to make crutches of the truth of God and offer them to crippled truth of God and offer them to crippled truth of God and offer them to crippled or the truth of God and offer them to crippled truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or the truth of God and offer them to crippled or t Kenrick, of St. Louis, and Bishop Ryan, of Buffalo, have left us excellent handbooks treating exclusively of the subject. But of the works on both sides of the question the name is legion. We shall briefly outline the late Conception." On one occasion were familiar with his old time editouise saw hanging at her side the torial work, can testify.—Boston Pilot. figure of the dead Christ with arms out stretched as though nailed to the elm tree. Although, since the first occasion, Louise does not experience any mental fright, her body involuntions, and consequently to apostolic succession. — Philadelphia Standard home she is invariably seized with uncontrollable fits of weeping. This does not, she avers, arise from either fear or sorrow; it is to her inexplicable."

HALF CONVERTS.

Every Catholic zealous for the spread of God's Visible Kingdom, the Church, has among his friends and acquaintances a number of the "Half Converts," concerning the apparitions alleged to have been witnessed there, and already reported in the *Standard*, has visited the spot where they generally take July. "The Catholic mind," says Father Elliot, "is mastered by an objective teaching force—God revealing through His Church." But the non-Catholic mind, confronted with Parker consecrated at all? And if so, was his consecrated at all? And if so, was his consecrated at all? On the first occasion the correspondant was his consecration valid?

Elizabeth indeed appointed Parker Archbishop of Canterbury, but the difficulty was, who was to consecrate thim? All the deposed Catholic Bishops impabitants and occupying the post of him? All the deposed Catholic Bishops refused to act, and even Kitchin, who had taken the oath of supremacy, also refused. In order, however, that refused. In order, however, that refused. In order, however, that refused a light and famine they are out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everything at the mercy of his landland as is the out of the fulness of his own wide experience, to stake everyt the whole of Catholicity, is seldem strong enough, as he further puts it

again:—
Many men are half-converted by a detached doctrine-say, belief in purgatory, or in the scriptural basis of converted before being half converted (allowing for a few exceptions), and remaining so for a notable lapse of time. The wise husbandman can handle the grubhoe as well as the sickle. Let us not be above teaching the religious

The work of conversion is often as much a straightening of the mind's action as it is depositing truth in it to

The teaching of correct religious reasoning must, as a rule, go before the very beginning of even human faith. We have often noticed this; and it explains why at non Catholic missions our steadiest auditors are lawyers and doctors and journalists and educators: they are delighted with argumentation clearly done; they seldom get it from Protestant pulpits. This accounts, too, for the great pre ponderance of educated persons among our converts. The trained mind i half-converted. As soon as it is wellinformed of Catholic truth it needs only to be honest and to be given time to become wholly converted.

Father Elliot speaks of another interesting class well known to the missionary-to the journalist, also, be it said-and abounding in America-the half converts who became such by starting in as advocates of fair play to the Church. Among these are surely the Protestant ministers of every sect who, ashamed, for the sake of their very Protestantism, of the wicked and ignorant calumnies put forth in its alleged interest, against the Chnrch, have begun with denouncing proscriptive secret societies, and the sin of bearing false witness. Father Elliot

the vision appeared she felt herself to discuss religious questions, es- the people of this new world, who forced against her will to the side of pecially in their bearing on politics readily change from one location or forced against her will to the side of the field in whose hedge grows that famous elm. Frightened and sobbing she fell on her knees, and immediately saw the figure of Our Lady smiling at her from beneath the true. She pulled out her beads and began to tell them. The Virgin was gan to tell them. The Virgin was limited to the part of the part her, and presently began to disappear. epigram. Here are some of his quaint is really heart-rending to witness.

IRISH EVICTION SCENES.

Brigade."

Catholic Union and Times. Irish peasantry have suffered at the hands of Irish landlordism one needs circumstances like these, in no other landlord and tenant in Ireland. There landlord and tenant in Ireland. There are noble and humane exceptions, in which Christian pity displayed its encies the distinguished Bishops of the diocese—Raphoe—have always to the rescue of their afflicted realized. it has exhibited its power in distressful

imes in Ireland.

The reason of its tyrannical and grinding power is not far to seek ; for the aristocratic owners of land in Ireland have no sympathetic ties that bind them to a social and religious intercourse with the masses of the Catho lic Celtic people. They are aliens in origin, in sympathy and in religion.

They spend most of their time and money abroad; they live in London or in other parts of England, or they visit continental capitals where they feast riotously and squander the rack-rents wrung out of the blood and tears and poverty of the hapless Irish tenantry. And when these licentious and prodigal aristocrats fall short of funds they urge their Irish land agents to press rent collections, no matter

consecrated. If this claim have found at on a papearance not incensistent with at line in fact, the consecration of Parker, even if attempted, would have been, of course, invalid. Certain it is, however, that the Catholies, from the very outset, denied that Barlow himself was ever consecrated. Certain it is, too, that they consecration in the self was ever consecrated. Certain it is, too, that they challenged the Anglicans to produce some attain it is, too, that they consecrated at all. And certain it is, too, that up to the present the challenge has been in vain. No proof of Barlow's consecration has been forthcoming. "Neither Archbishop Bramball, with all his art: nor Burnet, with with all his art: nor Burnet, with with all his art: nor Burnet, with with a laugh at the expense of all his art: nor Burnet, with with all his learning, could ever, "so whether the character of the visionary or the with a laugh at the expense of a land his indiction on the consecration has been forthcoming." Neither Archbishop Bramball, with all his art: nor Burnet, with with a laugh at the expense of a land that in spite of all laws and hanger of the character. She is a simple little peasant girl with more incompant to the present in her veits.

"She told her story quite simply, which with a laugh at the expense of a land that is all his art: nor Burnet, with with all his learning, could ever, "she rate of the visionary or the highest the consecration has been forthcoming." Note the peak of the consecration with a laugh at the expense of a land that is all his art: nor Burnet, with with a laugh at the expense of a land that is all his art is one of the declaring the peak and girl with more invallenced to the consecration with a laugh at the expense of a land that is all his art is one of the declaring the peak of the character. She is a simple little peasant girl with more invallenced to the character. She is a simple little peasant girl with more invallenced to the character. She is a simple little peasant girl with more invallen

hard hearted men who had no compunction with the poverty and distres of their hapless tenants. Although the lapse of years may have dimmed the bitterness of the scenes they saw en-Heartrending Work of "The Crowbar Cloughaneely and other Celtic districts the painful recollection of these days of woe will still be engraven on their Catholic Union and Times.

To get an accurate idea of what the ices rendered to their tortured fellowpeasants by such reverend and heroic champions as Father McFadden and to be on the ground to witness the Father Stephens, who stood between blood-curdling spectacle enacted at one their devoted flocks and their persecut of the typical eviction scenes. It does or, and bravely suffered imprison or, and bravely suffered imprison not even require to be a participant in the dreadful work. The disinterested justice. In those dreary parts of without avail. The merchant despairs the dreadful work. The disinterested onlooker sees enough to make his blood boil with indignation against the inhuman law that permits a cruel landlord to lay his unrelenting hand upon a helpless and poverty-stricken tenant who has been rendered unable to pay his rent through failure of his crops, through sickness or some other unavoidable misfortune. In unhappy to live there, and in their primitive circumstances like these, in no other country in the world, perhaps, is the humble living by dint of industry and numble living by dint of industry and wretched tenant-at-will so completely economy; but in the fatal periods of at the mercy of his landland as is the the potato blight and famine they are economy; but in the fatal periods of guilty on a charge of murder. A

flocks, and the watchful and zealous priests of the several parishes have been known to spend their last shill ing to save their famishing charges from utter starvation. And in cases the aristocratic owners of land in Ire-Government has certainly made efforts to relieve the distress by the inauguration of public works; but that kind of charity is not wholesome, nor is it relished by the hungry peasants or by the Catholic hierarchy and priests of Ireland. For they know, as all impartial men must know, that the forign government has robbed Ireland of her material wealth and prosperity, want and dependence which presses hard in times of unusual distress.

In these bleak districts of which we are speaking, the above named late what Earl of Leitrim owned large tracts, amount of hardships their arbitrary and it was his custom to make occadecrees may inflict on the impoverished sional visits to his property; but his reputation as a moral man and a landtenantry. Absentee landlordism has reputation as a moral man and a land-for many centuries past been the bane lord was not in good odor with the and curse of Ireland; and this mon- people. In addition to his want of strous evil had its birth in the fact that compassion for the needs of his poor the bulk of the alien land owners became inheritors of the soil by virtue of English conquest. Even down to this day the great hereditary landlords have a consideration of the needs of his poor tenantry, he was discovered to be an immoral man, and, this was a blemish which the pure Catholic peasantry of Denegal could not overlook have a consciousness that their ancest. or condone, consequently the visiting ors did not come legitimately by their nobleman knew his danger and used possessions. This dread thought to make his trips by day, and even naunts them, and they instinctively then his carriage would be guarded by constables or henchmen. He was freland, and to a friendly association with quently warned to keep away, but he was a bold, adventurous spirit, and one No doubt the remedial land acts day his temerity cost him his life. passed by Mr. Gladstone's Government was then an old man, and his murder passed by Mr. Gladstone's Government in the last twenty five years have somewhat modified and relieved the struggling tenants from the cruel grip of their masters; and the Land League, initiated by Michael Davitt and strengthened by Mr. Parnell and the land the land by Mr. Parnell and the land by Mr. Parnell "Louise Poliniere is a servant at from the scene of the apparition.

A most important question still is, whether, even if Parker were consecrated at all, the consecration was valid. It is claimed that Barlow, who was the consecrator, had never himself been "Louise Poliniere is a servant at from the scene of the apparition. She is an intelligent little girl, fashioned bigot. He says:

"A bigot is a hater, and generally an honest one—easily made a good lover, often made so very suddenly, but usuconsecrator, had never himself been "Louise Poliniere is a servant at farm some quarter of a mile distant from the scene of the apparition. She is an intelligent little girl, fashioned bigot. He says:

"A bigot is a hater, and generally an honest one—easily made a good lover, often made so very suddenly, but usuconsecrator, had never himself been "Louise Poliniere is a servant at from the scene of the apparition. She is an intelligent little girl, fashioned bigot. He says:

"A bigot is a hater, and generally an honest one—easily made a good lover, often made so very suddenly, but usuconsecrator, had never himself been" to the scene of the apparition. She is an intelligent little girl, fashioned bigot. He says:

"A bigot is a hater, and generally an honest one—easily made a good lover, often made so very suddenly, but usuconsecrator, had never himself been" to the scene of the apparition to bearing false witness. Father Elliot somewhat modified and relieved the the owns who aborred the taking away of their mesters; and the Land League, initiated by Michael Davitt and honest one—easily made a good lover, often made so very suddenly, but usuconsecration was valid. It is claimed that Barlow, who was the looks very hopefully on the honest, old the struggling tenants from the cruel grip of their masters; and the Land League, initiated by Michael Davitt and somewhat modified and relieved the the method of the im who abhorred the taking away of their masters; and the Land League, initiated by Michael Davitt and the somewhat modifi

BY JAMES WHITCOMB RILEY.

I cannot say, and I will not say
That he is dead—he is just away.
With a cheery smile and a wave of the hand
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since he lingered there.
And you—oh, you—who the wildest yearn
For the old time step and the glad return—
Think of him as faring on, as dear
In the love of there as the love of here.
Mild and gestle as he was brave
When the sweetest love of his life he gave
To simpler things, where the violets grew,
Jure as the eyes they were likened to.
The touches of his hands have stayed,
As reverently as the lips have prayed;
When the little brown thrush that harshig
chipped

CATHOLIC PRESS.

The Boston Daily Standard, organ of the A. P. A, was born on the eve of All Fool's Day, 1895, and died on the eve of the Boyne Water Day, July 11, 1896. - Boston Pilot.

A rich New York merchant who for oo close application to business, paid the penalty of blindness, has a standing offer of a million dollars to the person who will restore his sight. He to earn the big fee. Wisely, the gentleman has as substitute, a young man similary afflicted, upon whom the alleged remedies that recommend themselves to the hopes of the blind Croesus, are first tested. The substitute

At Muskegon, Michigan, a few nights ago, the Salvation Army hanged the devil by proxy. On a previous night he had been tried and found

correspondent writes:

"The ceremony began with the stretching of a rope across the platform. Then Capt. Barrett, of the Army, with an entertaining side talk, proceeded to string along the rope what he called the devil's toels. First there was a corn-cob pipe, then a balloon sleeve, bicycle, bottle of rum, base ball and bat, pack of cards, dime novels, poison, opium, and the figures of a sinful man and woman. Finally came the figure of Satan, with red cloak and long tail, which was suspended from the rope and all his implements. The hanging was voted a success."

Is this Christianity? Is this religion?

Is this Christianity? Is this religion? s this the preaching of Christ? The Salvation Army is the latest fruit of Protestantism, but it is a queer thing at for lack of balance. - Catholic Colum-

It has often been observed that the great multitude of non Catholics are swept along in the main current of inherited beliefs. The idea that one should hold to the religion of his parents is hard to eradicate from the minds of Protestants. It is never considered that it is precisely because their forefathers failed to do this that Even so bright a man as Ian Maclaren. the Scotch novelist, maintains that one who changes his religion does a base thing, "unless he acts under great constraint of conscience." (It is gen erally great restraint of conscience that causes people to embrace the Cath-olic faith.) Mr. Watson says further 'If I was a clergyman whose church

was recruited by persons who were leaving ancient communions, in which heir fathers lived and died, simply be cause they wanted to follow the fash-ion, I should lift up my voice and imlore such persons, for the sake of my own church, and for the sake of their own souls, which they are selling, to remain where they were." Without realizing it, the writer apprehends the beginning of a great movement toward the ancient communion. A mighty influence from on High is carrying the generation to which we belong far away from the landmarks of its decessors. This drifting is a happy sign; and there is the mighty current effect of divine grace. - Ave Maria.

ttered nerves, ills are a spe re the sufferer re never sold the company's which bears 'illiam's Pink All others are d always be eand be made OENIG'S

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Fraser, Proprietor. ANTED. PARATE SCHOOL, tions received up to ess J. J. Kelly, Esq., ille. 925 2

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HOLIC RECORD.

with such testimony b

Cripple

The iron grasp of scrofula has no mercy upon its victims. This demon of the blood is often not satisfied with causing dreadful sores, but racks the body with the pains of rheumatism until Hood's Sarsaparilla cures.

"Nearly four years ago I became af-

flicted with scrofula and rheumatism. Made

Pieces of bone came out and an operation was contemplated. I had rheumatism in my legs, drawn up out of shape. I lost appetite, could not sleep. I was a perfect wreck. I continued to grow worse and

Well

came back; the sores commenced to heal. My limbs straightened out and I threw away my crutches. I am now stout and bearty and am farming, whereas four years ago I was a cripple. I gladly rec-ommend Hood's Sarsaparilla." URBAN HAMMOND, Table Grove, Illinois.

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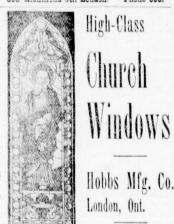
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MARCELLA GRACE.

By Rosa Mulholland.

CHAPTER VII.

SACKCLOTH AND ASHES. Murphy opened the hall-door with a

sleepy and aggrieved countenance.
"There's a woman here with a mess age for you, ma'am, 's been sittin' in the hall these two hours. I could'nt have put her out, barrin' I called in policeman : an' I didn't exactly to do that, as she looks a dacent sort of body."

A messenger at 1 o'clock in the morning! Marcella knew by instinct that the message was for her.

Mrs. O'Kelly divined the same, and sent Murphy away, and pushed her debutante into the library while she spoke to the woman, who had risen from the hall-chair and fixed her eyes on Marcella, who quickly reappeared. "Mrs. O'Kelly, I know this woman

Something is wrong with my father."
"Your father is dying," said the woman, "and he's callin' for you.
He's been ill these four days, and wouldn't tell us where to look for you. I knowed that grandeur couldn't change ye that much, Marcella, but what you'd want to see him. I ask your pardon, Miss, but I don't know how to speak to you rightly in that peautiful dress.

Marcella was already putting off her necklace and bracelets and throwing them on the hall table

"Get a cab at once," she said. and I will change my dress in a moment and go with you. Oh, my poor father, why was I so selfish as to leave

you "Marcella, are you quite mad After all the trouble I have taken to conceal your connection with people to think of running out like this to them in the middle of the night! You shall not do it. These people always exaggerate. It will be quite time enough in the morning, when you go out naturally as a young lady should, and no one need know where you are going.

But Marcella had not waited to hear the last of these rapidly uttered words, but had flown to the top of the house, and was down again, clothed in a dark dress, before her patroness had time to realize what she was doing.

"Marcella, I am shocked and dis appointed in you. If you quit this house at such an hour, remember you never come back to it

Oh, why did I leave him? Why did I ever leave him?" moaned the girl, unfastening the door with her trembling hands. "Come, Mrs. Casey. Oh, Mrs. O'Kelly, don't be angry. I am not ungrateful-but my father-

The humble messenger stood up and courtesied to the angry lady, and the next moment Mrs. O'Kelly stood alone in the hall in a passion of outraged and njured dignity.

In the meantime Marcella, all her finery vanished, was flying through the streets at a pace with which her companion could hardly keep up There were no cabs to be seen, and i there had been she had no money The ill kept, ill-lighted streets of the Liberties had never looked so dismal as now, their squalor and misery seemed more appalling to Marcella than they had ever seemed before. Arrived at the old house at last, she flung herself

on her knees at her father's bedside "Whisht, Marcella! Sure I wouldn't have sent for you, darlin', only haven't many hours to live. Whin I first took sick, I wanted you, said, says I, you mustn't be intherfer in' wid the crature's good fortune Michael Grace. Sure who will look after her when you're gone if you anger the lady that's good to her? An' when I felt I was goin' to die, I seen everything so different from what it was before. Sure your mother was a lady, Marcella, and the Lord made you o live among ladies, and He sent one of them afther you to take you to your natural place. An' what would the quality be doin' wid me in their way nothin' but a big blundherin' creature that would be disgracin' you? sure, my darlin', I'm goin' to heaven to get a sight o' your mother, though God knows it's the angels she'll be seepin' company with an' not with the kes o' me. Well, well, sure Himsel ill find a little place for Michael some ikes o' me. where, for they say heaven's very big and there's a corner there for every body that the Lord Jesus took though of when He died. And more betoken Father O'Reilly tould me yesterday that the Lord was thinkin'o'me on the cross when He died. Did you ever hear the like o' that, Marcella? course I ought ha' knowed it, but i niver came home to me rightly the way it does now. I seem to see meanin' in it an' a raison for it; for sure what 'd become of me a sthranger pushed suddenly out into the other world if I hadn't a friend there to be providin' for me?'

The dispensary doctor shook hi head when questioned by Marcella The old man was older than she had thought, and had long been breaking up. He was dying now as fast as he could of rapid disease of the heart.

Days passed over, and Marcella, ompletely devoted to the task of sooth ng his last hours, thought of nothing, emembered nothing but the fast fleet ing presence of this affectionate father, the only and tender, if rugged, com-panion of her childhood and youth, the one creature to whom she really be-longed in the world. No message came from Mrs O'Kelly, and Marcella

lowed him to the grave, sat in the dreary old house, dismayed and alone.

CHAPTER VIII.

OUT OF THE DEPTHS. Sitting foriorn in the old house, alone in the world, Marcella looked back amazed over the events of the last few months of her life and felt as if all living was a dream, and nothing real which humanity can touch or be-hold. Up to the night when she had sheltered and protected the stranger whom she now knew as Bryan Kilmar tin, her existence had in its hard mon otony been real enough, but the many strange vicissitudes through which sh had passed since then, looked now to her memory like the flying phantasma goria of clouds over the head. The stern fact remained that her father was gone, and that she should have neither care for nor protection from him mor in this world

She returned at once to her old life of sewing from morning till night to keep body and soul together, and as she stitched in solitude her thoughts often went back to Mrs. O'Kelly, and she wondered with a sore heart why rich people should be so whimsical and strange, so kind one moment, so cruel the next. She had believed that Mrs O'Kelly had loved her, and yet she had allowed her to face her terrible sorroy alone, to struggle with poverty at such a moment, to nurse her sick and bury her dead without help or sympath; a friend. What a little par of the generosity that had dressed her so finely, amused her, taken her about the world during those

unreal weeks would have sufficed to have eased and soothed the suffering of the last ten days! It would have been better she had never known her thought Marcella, in tears : better she had stayed by her father during those last weeks of his life, more wholesome for herself if she had never tasted the sweets of refined living and of gentle company. The only good she had gained, thought the girl, as she plied her needle, with tear-dimmed eyes, was that she had been allowed to see her hero again, had heard something of his life, had learned his name, and had been honored by the clasp of his hand. It seemed to her now, looking back on that enchanted season of en joyment, that this wonderful episode in her life had been permitted to her solely for the sake of that one half-

martin at the ball. Why such a strange conviction should cling to her she did not know, only she felt inexplicably that she should yet have some further means of serving him, that she was to have something more to do with him, or for him, before she died. She was too young to know the folly of relying on presentiments: though presentiments do sometimes comes true

hour's conversation with Bryan Kil-

She was startled out of her long retrospect by the sound of an approaching foot on the stair, followed by a ummons on her door. Rising quickly to open it, she almost expected to see Kilmartin again on the threshold, come to tell her what further she could do But it was not Kilmartin who stood before her expectant eyes, only meek old Father Daly from Distresna. Marcella had never beheld him be-

fore, but seeing that he was a priest, she, as a matter of course, invited him to enter and sit down.

He laid his hat on the corner of the old loom, looked at her kindly and critically for a moment, and then extending his blunt, honest, feeling old hand (for hands express as much as voices), said :

"Shake hands with me, my dear. There is no one to introduce us; but as you and I are bound to have much to do with each other through life, we will begin to be friends at nce, if you have no objection.

Marcella thought for an instant that the strange priest's mind was a little astray, or that he had mistaken her for omeone else. But he soon corrected that impression

"Your name is Marcella Grace," he vay – said, "and you have lately suffered a great loss. Nay, my dear, God wipes And the tears from all eyes; and sure I am you have already wept more than is ood for you. Now, how am I to talk you if you go on crying this way? Marcella, whose flesh was weak from scant food and sleep, but whose spirit was willing, righted herself at once and asked what her visitor wanted of

> "Sit down, my dear child, and listen to me, for I have a good deal to say. Some time ago you had intercourse with a lady, a cousin of your mother's -Mrs. O'Kelly, my friend, my poor friend-God be merciful te her !

"Sir, you do not mean—"
"That she also is dead? But I do God has strange ways of my dear. dealing with us, and sometimes troubles come oddly in bunches. 'It never rains but it pours,' says the old proverb; but after God's rain there is always some harvest for the soul. Now, my dear, I will allow you to cry for five minutes, but you must not be longer, for I have a great deal to say and to do. My poor old friend had a true affection for you. She told me to tell you she was sorry she had been hasty with you. She died with sorrow n her heart for your trouble, but she did what she could to make amends, so she did.

"And I have been thinking her changeable and unkind," said Marcella, trying to control her grief. "But what-how-?

"I will tell you all about it. Some time ago we had a bit of a misunderwas obliged to the kindness of her poor neighbors for such little assistance as rents down in the country, and about she could not do without. At last the supreme moment came, and he expired displeased about one I would give her in her arms, blessing her.

And the desolate girl, having foleme. And I went away in a huff no advice about the other, God forgive

Here Father Daly paused and re-membered the old lady's angry cry, "Don't come back here until I send

for you!" but he said nothing of that. "About a fortnight ago," he went on, "I got a telegram in the country asking me to come in a hurry to comfort my poor old friend. She had had a stroke of paralysis and she had only a few conscious hours before she died Fortunately, and thanks be to God, she

was able to make use of her time. Marcella listened in silence. this conveyed to her but one thought. Her good friend had died without receiving the grateful thanks which were her due, and meanwhile the recipient of her bounty had thought of her with a reproachful heart. How can such iteous misunderstandings ever be put straight when death and eternity have

interposed between soul and soul?
"She told me about you, my dear and how strangely you had come across her as if Providence had sent She owned she was wrong in ou. being displeased at you for hurrying away to your father, and she would have followed you next day only 'twas then the hand of God was laid on her. Poor soul! she blamed herself right and left, as we all will have to do then, my dear, and may as well begin now And the end of it was she left you her love; and along with it she has be queathed you all she was possessed of in the world.

"I prize the message dearly," said Marcella; "it puts me right again. thought I had lost a friend, and now I have gained one again, though so far away as heaven. Thank you with all my heart, Father, for coming to bring

Father Daly looked at her inquiring-

"I don't think I have made understand me, "he said. "You are now Mrs. O'Kelly's heiress, my child, with houses and lands, and an income of two or three thousand a year.

Marcella colored to the roots of her hair, and threw back her head and looked at Father Daly with a puzzled expression.

"Have I heard you rightly?" she said in a low voice. "Do you not make some strange mistake? Oh, sir, don't you see that it is so very, very

"Nothing is so likely to happen as the unexpected," quoted Father Daly, buttoning his coat, "and this is not so unlikely after all. You are her near est of kin, in the first place, and she was very fond of you in the second At all events, I can assure you that there is no kind of mistake. And now about practical business. You can laugh, and cry, and wonder about it all when you have time, but in the meantime you must have somebody to listen to you. It will not suit you to continue longer in this house, my dear, than it is absolutely necessary. I have thought about all that and I have made some arrangements. As the lady of Distresna you must have proper surroundings at once, and there is no use n taking the world into our confidence unnecessarily as to where you have hitherto had your home. In all humility we must always remember it our selves : but it was Mrs. O'Kelly's wish that nothing should be said to take from under your feet the little platform of worldly respectability on which she had been at pains to set you up. Not that you must ever deny the truth, but the world has no claim on your voluntary

confidence.
"This being so," continued Father Daly, brushing his hat with his coat sleeve, and looking at the crown of it intently, so that he might not intrude upon Marcella's natural emotions at such a moment, "I have taken some steps for your comfort. Here is money which you will want to wind up your affairs-your own money, mind; no body else's - and if you are ready to leave this to morrow, I will take you to a place where, I will answer for it, you will soon not be sorry to have gone. Some clothes, and all that, can be sent after you."

"Where?" asked Marcella. "Well, I am going to take you to a friend of mine in the country, for the present. I thought you would not care go to Merrion square just now, and Crane's Castle would give you but a old welcome unless it got longer notice. With Mrs. Kilmartin you will be happy and safe until such other arrangements as you please can be made for you." "Mrs. Kilmartin," murmured Marcella, again with the feeling that she could not have rightly heard or under-

stood.
"She is a dear friend of mine, and was a friend of Mrs. O'Kelly till-well, the world parted them. She lives in a very retired spot and is an invalid, and a great deal alone, as her only son is necessarily much away from her. I wrote to her in haste, telling her the a moment's warning, a man whose state of the case, and this morning I hand he had often touched, the sound received her reply. She will expect us to arrive to-morrow evening."

Having given her a few more detailed instructions, Father Daly went away and left Mrs. O'Kelly's heiress to realize this newest and most extraordinary of all the changes in her life. Her friend as well as her father gone from this world, and in their place ladyhood, position in life fortune. allotted to her.

Her first impulse when alone, was to fall upon her knees and wrestle in prayer with the great wonder, and the strange alternations of pain and joy that now, after her first bewilderment had passed away, seized and shook her. With her hands clasped above her head she remained long in the attitude of

iar room, she looked round on the poverty-stricken hearth, the old loom, the rotten timbers, and said to herself that all this evidence of her old life was passing away from her, and after tomorrow would be seen no more. this morning she had feared that she should never be able to escape from its sordid, haunted forlornness to cleaner and less dreary, even if almost as poor, surroundings, and now it seemed to her she could not leave it without a pang The old crazy sticks and stained walls were all that remained to connect her with whatever love she had known in her life, and in leaving them forever she seemed to cut herself adrift from

those she had forever lost. Her experience till now had inclined her to "trust no future howe'er pleasant," and yet her, thoughts, after an interval of sorrowful looking back sprang on to to morrow, the eagerness f youth leaped up in her, and she smiled radiantly through her tears. It was true, true as that she held what seemed to her a small dowry of golden sovereigns in her hand, that she was henceforth to have money, freedom. nice living, gentle and genial compan onship, power to relieve those who suffered still as she herself was now to suffer no more. She was to go forth into a beautiful world, with flowers on her breast and a golden wand in her hand - and then her wide visions of the splendors and delights of a possible happiness gradually narrowed down to one dazzling point, she remembered that to morrow she was—strange to tell, and hard to realize — to be a guest in Biyan Kilmartin's mother's house

With the impulse of youth to believe unflinchingly in what it has already accepted by instinct as noble, she had ever paid the slightest heed to Mrs. O'Kelly's denunciations of this man preferring to think that he was right and his former friend in the wrong having from the first adopted hi cause, whatever it might be, as the just one. Mrs. O'Kelly had described his mother as crushed and undermined in health by the wrong headedness of her son. This Marcella had never her son. This Marcella had never believed, but now she should see. Happily, she should presently see.

Then she began to make her arrange ments for the final break with the past With characteristic fidelity to she had undertaken, she finished the piece of sewing on which she had been engaged when interrupted by Father with his wonderful news, and took it to the shop which had employed Strange it was to her now, the old familiar counting out of pence into her hand-her hand which was to have henceforth the spending of sovereigns. Coming out of the shop she gave the price of her tear stained labor to the first poor-looking creature she met, and passed on hugging the blessing she had bought with the alms. Next she made some purchases, a few neces sary articles for herself, and various little presents for humble friends who had been kind to her in her trouble. She had paid her small debts, and said her last good-byes, telling all those poor creatures whom she visited, that friends having sent for her, she was leaving Dublin, but giving no clue to her future whereabouts. Nobody was surprised, Marcella had grand relations and, now that her father was gone, of course they would look after her. The neighbors promised to pray for her, wished her God-speed, and she was

She met Father Daly at the railway station, and at the ringing of the bell for the train, and the shriek from the engine, the curtain finally fell on the early struggles of Marcella Grace, to rise again shortly on the joys and tribulations of the heiress of Distresna.

CHAPTER IX.

THE SHADOW OF A CRIME.

Bryan Kilmartin sat in his chambers in Dublin turning over an anonymous letter in his hands, and pondering its contents. It told him that the police were watching him, that he was suspected of complicity in a recent crime that a strong case was being made out against him, and that he had better fly the country while yet he had time
"A precious document!" he ex

claimed. "I shall not take the slightest notice of it," and then tearing it into shreds he walked to the window and stood looking out, without seeing the things at which he gazed. His thoughts were busy with the

events of that night when he had fled through the streets of the Liberties of Dublin like a criminal from justice. The horror of the scene he had fled from lay in dismal colors before the eye of his mind. A fellow-creature whose steps had been dogged from street to street, done to death without of whose voice he knew, lying on the pavement in his blood while his murderers escaped. He heard the cry of the police and their footsteps following, as, overwhelmed with dismay at his what he had never done before in his life, ran from pursuit, and sought for a hiding place and sanctuary. brow burned as he remembered all that had occurred, and then having mastered a sort of silent passion of shame and regret, he turned abruptly from the house, as if he would escape from

that God was aware of it all, and would which she had of late kept him in mind question of his own personal safety overshadow her with the wings of His that she held him in disgrace on ac "Should any one have watched overshadow her with the wings of His that she held him in disgrace on ac- "Should any one have watched me care. Then rising to her feet and count of his politics. And what were into the house," he thought, "and

standing in the middle of the old famil- these politics which so dishonored him? he asked himself. He believed that Ireland might be made and ought to be made, by her own exertions, a peaceful and contented country, that education should be encouraged in, and famine should be banished from the land. That was about the whole in a nut-shell. Probably his friend, an emigrant now herself to that new world where no rents are paid and un bought leases are held in perpetuity. was wiser this moment than she had been a month ago, and would willingly exonerate him from much with which she had not scrupled to charge How quickly she had taken her him. departure, poor, old lady, and what had become of that strangely interesting girl, the young relative who had appeared under her chaperonage just before her death? As this girl's face and voice came back to him, he remembered that it was not only her own peculiar attractions which had so fascinated him, but also her curious resemblance to that other girl who was so associated with his adventure on one fatal night, the events of which had just now been so present to his mind,

> went back The sordid aspect of the rooms, the poor garb of his protectress herself ame before him again, and he re proached himself for not having tried to do something to better the condition of those under whose roof he had been sheltered from a real misfortune. True there might be some danger to him in returning to the spot, in at all connecting himself with the people, who ever they might be, who lived in that house. If he were in reality watched by the police, as he had been informed, it might tell against him were he observed to hold any intercourse with those who had harbored him, who might be suspected of having screened him from justice on that occasion. Yet in a matter of this kind it were cowardice to be over-prudent. He had already discovered that the owner of the house was a weaver of poplin, poor and old. Might he not benefit him a little if only

and to which his thoughts still so easily

by buying his manufacture? The man he had never seen; the girl he was assured would keep his ecret. He felt a sudden and strong desire to do something at once towards discharging his debt. In these troubled times a man like him could not be sure of the circumstances in which he might find himself to morrow. Better to do at once whatever seemed urgent to be done. Under the influence of this impulse he directed his steps towards the Liberties, and took his way through some of the most historic parts of Dub in. Here, along these quays where the western sun turns even the mud of the Liffey into liquid gold, makes the

dome of the Four Courts redden in the

clouds, and fires the spars of such ship-

ping as clusters between the shadowed

spans of the bridges, ran the "rebels of '98 with caps of pitch ablaze on their heads to pludge madly into the waters for an ending of their torment. this spot were enacted the last pathetic scenes in the short life of the enthusi astic boy Robert Emmet, the Chatterton of Irish politics. Along this route he strode, sword in hand, leading on he ragged regiment which was all that appeared in the flesh of the imaginary armies with which he had expected to win Ireland for the Irish, and there his gibbet stood, the scaffold from which his heroic young soul escaped to where there are neither famines, nor oppressions, nor possible mistakes or miscalculations for the ardent and freedom-loving spirit to fall into. In vonder house Lord Edward Fitzgerald was trapped, wounded, and caught, to be dragged to Kilmainham prison to die of his wounds. On this streetway Lord Kilwarden met the untimely fate that broke Emmet's heart. And so on through many a thoroughfare till the causeways grew narrower and dirtier. till "Patrick's" towered above the pedestrian's head, and the big bell boomed the hour over squallid houses and unwholesome alleys. Time was when the passer-by might have turned into the cathedral to say a prayer for the living and the dead, but living and dead may now lack a neighbor's suffrage long ere Patrick's threshold can be crossed thus unceremoniously by a knee that would bend, and a soul that would pray. And this way lies Weaver's

square. Kilmartin glanced keenly around him as he entered it. Yes, that was the house, that large one at the end of the street. It looked dark, desolate, deserted. Could it be possible that any one lived within those walls? He spoke to a boy who was passing, and asked for information of the inhabitants of that particular house.

"There's nobody in it now, sir. The ould man is dead, sir; and his daughter's gone away. The people do say, sir, that she's gone away clane out of Dublin to her friends.

"Dead; gone! Gone to her friends.
I hope she has friends. I trust she has real friends," position, he, Bryan Kilmartin, did martin's thought; and then he reproached himself for not having sooner made an effort to know something His about her. Prudence told him, however, that things were better as they were. The less the girl knew of the man she had rescued the safer perhaps for him. Let all good angels guard the window, took up his hat, and left her in that spot of earth, wherever it might be, whither the exigencies of his painful thoughts by movement fate had driven her, with that shadow through the open air.

Passing across Merrion square he looked up at a house from which he looked up at a house from which he supplication without power to put her had only a few days ago followed the turned away from the street, the thoughts into ordered words, hardly funeral of an old friend, one whom he knowing what she asked to receive, or had always looked on as a friend in the girl as an individual, gave place to be saved from, only keenly conscious spite of the sharp reproaches with again to others which touched on the

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THE TEACHER'S PUPI By His Eminence, C.

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to establish a possible case against me, what would be the effect in the matter of the girl's sudden disappearance? Is there not a likelihood that I should be

suspected of removing her?" And as he walked on, his mind ran on the curious tricks of fate, to speak in worldly phrase, the strange dives the instructions and and twists that circumstances will make at times as if precisely for the purpose of forcing white to look black, and black to look white. Unfortunately we are not always in the mood to in these the arrangements of Providence, able to round the crooked zig zags of our way into fair curves and beautify barren wastes of travel to our sore feet. And it seemed to him now. that if out of the very threads he had himself spun, of loyal purpose, a net was being woven around him to his destruction, then the consequences of the freaks of accidental circumstances would certainly be hard upon him.

THE TEACHER'S DUTY TO THE PUPIL.

By His Eminence, Cardinal Gibbons

TO BE CONTINUED.

The importance of the subject briefly treated in this article may be estimated by the host of teachers and scholars.

The progress that scholars make studies, largely depends

capacity of the teachers.

Plutarch, in a letter to his former pupil, the Emperor Trajan, says: "I shrined. But the teacher, in moulding am sensible that you sought not the the character of the youths committed Empire. Your modesty, however, makes you still more worthy of the honors you had no ambition to solicit. Should your future government be in keeping with your former merit, I shall have reason to congratulate both your virtue and my own good fortune on this great event ; but, if otherwise, you have exposed yourself to danger and me to obloquy ; for the faults of the scholar will be imputed to the master. Only continue to be what you are. Let your government commence in your breast; and lay the foundations of it in the command of your passions. If you make virtue the rule of your conduct and the end of your actions, everything will proceed in harmony and order. I have explained to you the spirit of those laws and constitutions that were established by your predecessors, and you have nothing to but to carry them into execution. If this should be the case, I shall have the glory of having formed an Emperor to virtue; but if otherwise, this letter remain a testimony to succeeding ages, that you did not ruin the Roman Empire under pretence of the counsels or the authority of

Plutarch. From the words of Plutarch we may draw this important lesson, that the moral precepts of the teacher will exercise but little influence on the scholar, unless they are enforced by his own example. But if his life is in harmony with the instructions which he inculcates they will make a deep and lasting impression on the heart of his pupil. For if the edifying demeanor of those whom we casually meet in the walks of life is a stimulus to virtue, how potential for good, and how enduring is the exemplary conduct of the

our susceptible youth!
Every one admits the truth of the Horatian axiom that persons are more deeply affected by what they see than material to be cast into a mould, and by what they hear. If this maxim to emerge with a stamp given by my can be affirmed of all men, how much will." more forcible is its application to the

duced on the youthful mind by the tutor's example has been happily com-pared to letters cut in the bark of a young tree which deepen and broaden

Of our excellent teachers, we can say in the words of John Sterling:

"Ever their phantoms rise before us, Our loftier brothers, but one in blood; By bed and table they lora it o'er us, With looks of kindness and words of good."

The institution, in which a man studies is supposed to exert so dominant an influence in moulding his character that his Alma Mater is as sure to be mentioned by his biographer as the parents from whom he

sprang.
So close, indeed, and tender and farreaching are the relations subsisting between the teacher and his pupils, that the master feels honored by the virtuous and distinguished career of his scholar, while he has a sense of personal humiliation should the pupil's record prove dishonorable and scandalous. Harvard or Yale, Princeton or Georgetown, is eager to claim as her son the statesman, the jurist, or the man of letters who chanced to have effort to change and eradicate them. drunk at her fountain of knowledge. Oxford would have gladly erected she not been thwarted by unreasoning bigotry. In like manner, our ecclesitions increase with their years, and was to i bigotry. In like manner, our ecclesiastical colleges and seminaries refer their minds and hearts grow bent in with commendable complacency to their alumni who have distinguished themselves as priests or prelates in the paths of science and virtue. As Cato, in his old age, pointed with pride to the wide spreading trees that his hands had planted in early manhood, venerable teacher contemplate with admiration every fresh blos-

But while the preceptor enjoys the reflected honor that beams on his favored scholar, public sentiment makes him share, in some measure, though often unjustly, the odium attached to a public life has been his Master, he remained the same arhim share, in some measure, though often unjustly, the odium attached to a pupil whose public life has been his Master, he remained the same ar-

counsels of his preceptor he was loved by the Roman people, but when he fell into the hands of other masters he became the shame of the human race. The exterior gravity and propriety of Seneca

The professors of our colleges and seminaries should be profoundly impressed with the dignity and grave responsibility of their position. are the constituted guardians of their pupils in loco parentis. It should be their constant aim that the lustre of the jewels confided to their keeping be not the Sun of Justice. "What is more noble," says St. John Chrysostom, "than to form the minds of youth? He who fashions the morals of children performs a task, in my judgment, more subtime than that of any painter or sculptor." In contemplating the magnificent works of art exhibited in the churches of Rome we extol the great masters who produced them, and we know not which to admire more, the on the intelligence, diligence and paintings and statues which adorn St. Peter's Basilica or the temple itself in which those masterpieces are enshrined. But the teacher, in moulding to his care, is engaged in a pursuit far more worthy of our admiration. He is creating living portraits destined to adorn, not only our earthly temples, but also the temple of God in heaven " not made by hands."

The professor who would aim at shaping the character of all his students according to one uniform ideal standard, would be attempting the impossible, because he would be striving o do what is at variance with the laws of nature and of nature's God. In all the Creator's works there is charming variety. There are no two stars in the firmament equal in magnitude and splendor, "for star differeth from star in glory;" there are no two leaves of the forest alike, no two grains of sand, no two human faces. Neither can there be two men absolutely identical in mental capacity or moral disposition. One may excel in solid judgment, another in tenacity of memory, and a third in brilliancy of imagina tion. One is naturally grave and solemn, another is gay and vivacious. One is of a plegmatic, another of a sanguine temperament. One is constitutionally shy, timid and reserved; another is bold and demonstrative. One is taciturn, another has his heart in his mouth. The teacher should take his pupils as God made them, and aid them in bringing out the hidden powers of their soul. If he tries to adopt the leveling process by casting all in the same mould his pupils will become forced and unnatural in their movements; they will lose heart, their spirit will be broken, their manhood crippled and impaired. "I will re spect human liberty," says Monseigneur Duranloup, "in the smallest neur Duranloup, "in the smallest child even more scrupulously than professor who is the official guide of in a grown man; for the latter can defend himself against me, while the child cannot. Never shall I insult the child so far as to regard him as

Instead of laboring to crush and impressionable scholar!

The pupil's character is almost unconsciously formed after the model of his instructor. The impression proistered to a sullen or obstinate youth deliberately erring, might be excessive, if given to one of an ardent or sensitive nature acting from impulse or

One day, an abbot of some reputation for piety, was complaining to St. Anselm about the boys who were being educated in the monastery. "Though we flog them continually," said he, "yet they become worse." "And," queried St. Anselm, "how do they turn out when grown to be turn out when grown to be young men?" "Stupid and dull," answered the abbot. "At that rate," exclaimed the saint, "the system you employ is

a model one for stunting intellectual growth. My dear abbot, suppose you were to plant a tree in your garden and shut it in on all sides so that it principles of duty than when en could not shoot forth its branches, what might you expect save a twisted, tangled and worthless trunk? Now, by enslaving the spirit of children, by leaving them no liberty of action, you foster in them narrow, vicious and wicked propensities, which, growing Finding, moreover, that you are neither kind nor amiable, they will vice. Devoid of Christian charity,

of St. Anselm, admitted his lack of tact

with such testimony be ready to help stained by unworthy conduct. The dent man that he had ever been. His easy to bear the misfortune of others. stained by unworthy conduct. The good name of Quintillian was marred by the vicious conduct of some of his scholars. The reputation of Seneca suffered on account of the crimes of Nero, his former pupil. The reproach seems, however, to be unmerited; for as long as the young prince followed the instructions and counsels of his cause of righteousness. The sons of the counsels of his cause of righteousness. The sons of committed a serious breach of discip-Zebedee were ambitious of glory. Am committed a serious breach of discipline, if the teacher was unable to detect bition is in itself a magnanimous sentiment: therefore, Christ did not smother the culprit, as was usually the case, it in their breast, but He ennobled it by directing it to higher and holier to the whole school without discrimina-

the father.

suated that neither the authority of the

sturdy Dr. Johnson nor the example of

the Lacedaemonians will have any

effect in supplanting the milder regime

now in force in our educational institutions, especially in our Catholic colleges

and seminaries; for while American

fathers admit the wisdom of Solomon's

eth his son," they are reluctant to dele-

gate to others their paternal perog-

It will be generally admitted, in con

clusion that he is a model disciplinarian

nal attributes in his relations to his

to maintain the authority of a tather,

easily commands the attention of our

A Good Confession.

The chains that have bound me are flung to

the wind.

By the mercy of God the poor slave is set

There was naught in God's world half so dark

As the sin and the bondage that fettered my

soul; There was naught half so base as the malice

and guile
Of my own sordid passions, or Satan's control.

When I thought of my God it was nothing

but gloom -Day brought me no pleasure, night gave me

There was still the grim shadow of horrible

But the word has gone forth and said let there be light.

Is a creature so free or so happy as I.

A Story of Orestes A. Brownson.

writes of the great Membran canonic philosopher, Orestes A. Brownson. Concerning the influence which his powerful intellect exerted over other minds in religious matters, Mr. Lathrop relates this curious instance: Orestes had a brother, Orrin, who lived at Dublin, Ohio, and become a

Mormon. In August, 1851, he visited

Orestes at Mount Bellingham, Chelsea,

and entered into a long argumentation with him on religion. Orrin would

put a question, which Orestes would

answer with uncompromising, unsparing force. Then Orrin, without saying a word, would dart out of the

house and walk a long time in the hot

sunshine; after which he would re-turn and put another question. The

same process was then repeated, Orrin still making no rejoiner. When

this odd dialogue ended, there was no

summing up. Orrin went away in silence. After nine years, during

silence. After nine years, which the brothers had not met again, which the brothers that he had be-

come a Catholic. From Dublin, Ohio,

he had gone to Dublin, Ireland, where

was confirmed by Archbishop Purcell,

Are You Tired

Are You Tired

Are You Tired

All the time? This condition is a sure indication that your blood is not rich and nourishing as it ought to be and as it may be if you will take a few bottles of the great purifier, Hood's Sarsaparilla. Thousands write that Hood's Sarsaparilla has cured them of that tired feeling by giving them rich, red blood.

of Cincinnati.

 $-\mathbf{F}$, \mathbf{W} . Faber.

mind. - North American Review.

maxim: "He that spareth the rod, hat-

ends. He taught them to aspire to a tion." It must be conceded that by were a continual censure on his pupil's heavenly, instead of an earthly king- this means he never failed to catch the real mischief maker. dom. Paul, after his conversion, re-tained the fiery zeal that had marked So great an authority as Dr. Johnson advocates moderate corporal the youthful Pharisee, though it was now transformed into a zeal tempered by punishment as an efficient means for charity, and it found vent in evangel-izing the world. Instead of dragging curbing perverse and refractory spir-The ancient Lacedaemonian father Christians before civil tribunal of conscience Our Saviour did not blame was accustomed to inflict a second punishment on his son who complained of being chastised; for, he held, "he who would take the trouble to correct the

Thomas for opening his mind and exdimmed by neglect, but that they re-flect more and more the brightness of reasoned with him and removed that doubt by a palpable argument. In the same way should the professor study, as far as possible, the individual char to be growing more and more averse to the application of the rod. I am peracter of his pupils, and adapt his in-structions and admonitions to the capacity and temperament of each.

Regarding the discipline to be observed in our colleges and seminaries, the Third Plenary Council of Baltimore lays down the following judicious rules: "Let the discipline for regulat-ing the whole course of life in the following judicious seminary be so arranged that it may savor neither of excessive rigor nor in dulge pernicious laxity. The vigilance of superiors should be so tempered and ative. moderated in maintaining it that it will not pry too closely into minute details, nor so hamper the minds of who combines the paternal and mater youth, as it were with chains, as to impede the normal expansion of their pupils.

energies. While the vigilance of superiors he should exhibit in a more marked should be active in observing and degree, the affection and tenderness of prompt in correcting abuses, it should a mother; for he who gains our heart e entirely free from a spirit of espionage and distrust, which is calculated to make hypocrites, and to pro voke the clandestine violation of rules. If the students are persuaded that they are habitually suspected and watched, they will also have their eye on their professors. They will take a morbid pleasure in eating the forbidden fruit, in drinking the "stolen waters, which are sweeter, and eating hidden bread, which is more pleasant." Like those that try to avoid the Octroi in French Like those towns, they will come to regard their offences as purely penal without any

moral sanction attached to them. I once heard of a professor who always presupposed that the students were untrustworthy until they gave proof of virtue. The opposite rule, which assumes that they are good until their vicious character is made manifest, is, certainly, to be preferred. A gentleman once informed me that the principal of the academy in Europe in which he had made his studies, had an observatory from which he could view all the boys in their respective rooms, and take note of any misde-

meanor they might commit.

All right minded men will agree that it is far better that youths should be religiously impressed with a sense of God's presence, that their enlightened conscience should be their monitor, and that the faculty should appeal to their moral rectitude and honor rather than to their sense of fear.

This generous confidence in the student's honor is calculated to develop a higher and nobler type of manhood, and to fit young men for the great world in which they will have no pre ceptors to admonish them, and in which their conscience will be their chief and often their only guide. And, besides, wherever this method of government obtains, whatever chastisement may be inflicted on the transgressor in vindication of the law, will be sanctioned and applauded by the students them-selves; for they feel that any grave violation of college discipline affects I am happy to say that this system prevails in all the institutions of learn-

ing with which I am acquainted.
St. Augustine, in his Confessions. complains of the excessive harsh-ness and severity of some teachers of his time. They multiply, he says, the labors and sorrows through which the sons of Adam are obliged to pass. Youth are better governed by motives of love and filial reverence than by servile fear, and their tasks are more principles of duty than when en-forced by threats of punishment; for "no one," he adds, "doth ever well "no one," he adds, "doth ever well what he doth against his will, even though what he doth be well."

The mode of punishment inflicted on refractory subjects has varied according to the popular sentiment prevailing at different times and in different countries. We are told in the Life of Plutarch that corporal chastisement was not tolerated in the school which Oxford would have gladly erected neither kind nor amiable, they will within her walls a monument to her put no confidence in you; they will he frequented in Greece. This peerless son, Cardinal Newman, had believe that you are moved by motives peerless son, Cardinal Newman, had believe that you are moved by motives authority was exercised only by presented by unreasoning of dislike and envy. These inclinapower to extinguish the flame of free-dom, or break down the noble independence of the soul by the degrading application of the rod." Plutarch informs us of a novel and ingenious method employed by his preceptor Ammonius in correcting his pupils of St. Anselm, admitted his lack of the soul by the degrading application of the rod." Plutarch informs us of a novel and ingenious method employed by his preceptor Ammonius in correcting his pupils "Our master," he save "The save". and discretion and promised amend- too freely at dinner, ordered his freeman, during his afternoon lecture, to somor fruit thatenrichesthe living tree
reared and cultivated in his nursery of
learning.

But while the preceptor enjoys the
But while the preceptor enjoys the

Solution of the form of

A PRETTY INCIDENT.

Actions of a Tot Who Followed His

Trifles sometimes touch the heart. A pretty incident occurred the other day at a week day Mass. When the Communion time came a woman ap proached the altar rail to receive along with a number of others. She had scarcely reached the steps when there was a confused cry of "Mamma mamma," and presently a scampering up the aisle of baby feet. Her little one had followed her! The small blonder head did not reach nearly to the pew tops, so the first intimation those in the side aisles had of the new communicant was when they saw a small boy scrambl ing hastily up the steps of the sanctu

He clutched his mother by the dress and in vain she tried to coax him to

leave her.

When she knelt at the rail and took hold of the Communion-cloth he clung to her still with a determined baby like son, showed thereby his affection for grip whose strength only those who But the spirit of this country seems know babies can appreciate.

The communicants seemed a little restless. Would the little one be quiet when the priest in his strange robes approached? The question was soon answered. The small, curly head followed attentively the movements of the priest, watched open eyed, but quite still, as its mother received, twisted around to see the next one, and then, undismayed by the presence of the Lord in that lowly chalice, held up its ittle arms and cooed as if to say, "Me, too, dear Jesus, come! And surely the heart of the Lord, so

tender and warm, must have been touched by that welcome! Surely some extra blessing must have fallen upon that venturesome curly head!
When the mother left the altar rail

he baby scampered demurely after her. The mother bowed before enter-ing her pew, so did the little one—the funniest, most witching little courtsey imaginable. And then, quite after the manner of its elder, after one look at the absorbed mother, it cuddled its own little head into two small dimpled hands and bowed down in baby adora-

There were many in that church that And the strong breath of heaven breathes fresho'er the mind. Like the bright winds of summer that glad-den the sea. day. To some of them God spoke through a yellow-haired, toddling child. - Catholic Columbian.

A Plea for Abstinence.

The Right Rev. Mgr. Thorpe of Cleveland, during a powerful Lenten sermon on the great evil of modern days, said a man who will squander his money in destroying his health, who will ruin his constitution, who will burn his liver and corrode his stomach by intoxicating drinks, is a murderer—he murders himself. Those to whom my words would apply are, perhaps, in this precious time of Sunday, hanging It seemed as if nothing less likely could be
Than that light should break in on a dungeon
so deep:
To create a new world were less hard than to
free
The slave from his bondage, the soul from its
sleep. about some saloon, wasting their time and desecrating the Lord's Day, while wife and family are at home, cold and cheerless and hungry, because the money of the father's earnings is being spent for drink. What a spectacle for And it flashed through my soul like a sharp little children growing up to see a drunken father! There is no struggle passing smart;
One look to my Saviour, and all the dark night,
Like a dream, scarce remembered, was gone
from my heart. to meet him at the door with a kiss of I cried out for mercy, and fell on my knees, And confessed, while my heart with keen sorrow was rung; 'Twas the labor of minutes, and years of disinnocent childhood, to climb his knee and caress him as he sits down by his humble fireside. There is no supper, no food—and all because of the un-Fell as fast from my soul, as the words from my tongue. thinking, unfeeling father's desire for drink. The responsibility of man t And now, blest be God and the sweet Lord who man is exacting, but the responsibil-No deer on the mountain, no bird in the sky, No bright wave that leaps on the dark bound ity of parents to children is a thousand times more exacting. This time of penance, when the laboring man, by permission of the Apostolic See, is per All hail, then all hail, to the dear Precious Blood.
That bath worked these sweet wonders of mercy in me: mercy in me;
May each day countless numbers throng down to the flood.

Total flood.

Put temptation from you; say that you And God have His glory, and sinners go free. will not degrade yourself so as to de stroy the soul that God has given you and for which one day you will have to render an account. In the last number of the Atlantic Monthly, Mr. George Parsons Lathrop writes of the great American Catholic philosopher, Orestes A. Brownson.

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Many thousands of unsolicited letters have reached the manufacturers of Scott's Emulsion from those cured through its use, of Consumption and Scrofulous diseases! None can speak so confidently of its merits as those who have tested it. Women who are weak and nervous, who

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baby growth

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EDITORS:

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THOMAS COFFEY. Massers. Luke King, John Nigh, P. J. Neven and WM. A. Nevin, are fully author-ized to receive subscriptions and transact all other business for the Catholic Record. Rates of Advertising—Ten cents per line each "bsertion, agate measurement.

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Soniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the

ndence intended for publication, as t having reference to business, should i to the proprietor, and must reach t later than Tuesday morning. ust be paid in full before the paper

London, Saturday, July, 25, 1869.

THE RESULT IN QUEBEC.

The anti-Catholic journals of the province are very persistent in maintaining that the result of the late elections, especially in Quebec, is a deathblow to the influence of the Catholic clergy. Thus in the Canada Presby terian of the 1st inst. it is said:

"The hierarchy of Quebec have manifestly lost their hold in things They did all in their power political. to make the people vote against Laurier, and the people voted for Laurier in much larger numbers than they ever voted for any political leader. . . . The hierarchy have been taught a lesson that should do them for the remainder of their lives.

Elsewhere in the same issue we are told that the episcopal mandement was intended to coerce the people in matters of opinion, but that the people would not be coerced, and great credit is given to the people of the province for having thus asserted their freedom from ecclesiastical control in politics. The Toronto Globe of the 3rd inst. also

"There all the powers that seek to trammel thought, to prevent free inquiry, to destroy the liberty of the press, to forbid the elector from marking his ballot according to his own judgment, were against Laurier and Liberalism. The people were on the other side, and the people won."

We have already pointed out in our columns that the episcopal mandement had no such meaning as these journals attribute to it. The Bishops in the exercise of their duty warned the electors against bribery, perjury, intemperance, lying, calumny, violence and party spirit : but there is not a word in the document which can be tortured into meaning an attempt to coerce their votes for one party rather than

It is true their Lordships state that "A grave injustice was committed against the Catholic minority in Manitoba," in depriving them of their Catholic Separate schools and forcing them to send their children to schools that their consciences condemn. This is a subject on which the Bishops have certainly a right to speak, and they have the right to advise Catholics to support only those candidates who bound themselves to vote in Parliament in favor of remedial legislation. They did this in the mandement, but as the supporters equally with the supporters of the Government, declared themselves to be in favor of such legislation, it cannot be said truly that the Bishops took part against Mr. Laurier. So far is this from being the case that they state in the mandement itself: "Our intention is not to bind ourselves to any of the parties that are combatting in the political arena. On the contrary, we desire to preserve our liberty." It is, therefore, not true to say that the advice of the Bishops was disregarded, or that the people of Quebec have gained a victory over clericalism. Clericalism was not an issue in the elections at all, and it is our belief that Mr. Laurier's Government will settle the Manitoba school question in as satisfactory a manner as that of Sir Charles Tupper would have done. Possibly the settlement will be made by the Manitoba Legislature itself. We hope this will be the case, but Mr. Laurier has himself said repeatedly that if Manitoba itself will not act in the matter by granting redress, his Government will use its constitutional powers in order to do so. We believe that he was sincere in making this statement. At St. Roche, in the province of Quebec, he was especially explicit, as he said tion fail, I shall have recourse to constitutional means, and these I will use collect this tax that the cry has been fully and in their entirety." We have confidence that Mr. Laurier will plundered. keep his word, and, indeed, in our opinion, it will be found that the Man-

the course pursued by the Mail and able exaggeration of the grievance the Christian world as witness.

new Government of the Dominion.

cause they have so decisively sustained Mr. Laurier. The Mail asserts that the elections were a victory for Quebec. Even if this were the case it would not be justifiable to raise such an issue. The people of Quebec have as much right to make their influence felt in Parliament as those of any other Province, but there is no reason to believe that any race issue was the cause of Mr. Laurier's victory there. The

people of Quebec are not as a rule influenced by race or religious issues in elections, and the large number of English-speaking Protestants who are a'ways elected by the most Catholic constituencies is sufficient evidence of this. A racial and religious cry has always much more effect in Ontario than in Quebec, and the proof is the readiness with which Ontario candidates both for Parliament and the Provincial Legislature raise such issues. They would not do so if they were not convinced that such a cry

But it is not true that Mr. Laurier's victory is specially a victory for Quebec. Ontario itself gave a majority of 7 against the Government, though it is true that the 7 who constitute that majority do not proclaim themselves supporters of Mr. Laurier. The truth is that there was a widespread defection from the ranks of the supporters of the Government in every Province. It has been pointed out by the Ottawa Journal that the Conservative losses in Ontario amounted to just one seat less than in Quebec. The Journal says:

would have weight with the electors.

"At dissolution the Conservatives had 29 seats in Quebec. Now they have 16, showing a net loss of ridings in the general election At dissolution the Conservatives had 66 seats in Ontario. Now they have 44 showing a net loss of 12 ridings on June 23.

There was also a loss of five seats in Nova Scotia, three in New Brunswick, three in the North-West, and four in British Columbia. It is, therefore, perfeetly clear that whatever may have been the causes that brought about the defeat, they were not sectional, but general. Sir Charles Tupper himself said a few days ago in an interview with the Ottawa correspondent of the Toronto World, that when he came to Canada he found the Conservative party "utterly demoralized," and that he "reluctantly consented to become its leader as the only hope of avoiding defeat.

We do not pretend to know to a certainty the reasons which operated to bring about the result, but it is certainly unfair to attribute it to any race ery in Quebec. It is far more likely that the internal dissensions of the party which were so markedly manifested last January contributed greatly to the result, and it may well be believed that, whether rightly or wrongly, there was among the people generally a feeling that a change of rulers was desirable. We may add that at the elections five years ago the Government was sustained only by a narrow majority, so that even then it narrowly escaped defeat. The Government majority became large only through the bye elections. It is not very surprising, therefore, that there should be a change now in view of the fact that the popular will is proverbially changeable.

"PLUNDERED PROTESTANTS."

Under the above sensational head ing the Montreal Witness of the 3rd inst. has an article complaining anew of the treatment of the Protestant rate payers of the parish of St. Gregoire le Thaumaturge, near Montreal.

One would imagine on reading the headlines that there is a regular conspiracy on the part of the Catholics of Quebec to plunder the Protestants by forcing them to contribute to the Catholic schools of the Province.

We will remind our readers here that in the parish mentioned a new school district was legally established, apparently with no opposition, and as the Protestants of the district took no steps for the establishment of a school of their own, or even to become supporters of the Protestant schools of Montreal, they were by law subject to the school authorities have sought to raised that the Protestants are being

We are by no means in sympathy with any effort to impose a tax upon itoba Government will itself settle the Protestants for the support of the Pubmatter in order not to embarrass the lic or Catholic schools where they have their own schools, yet we must say While on this subject we must not that in the case of St. Gregoire district

Empire in endeavoring to raise a race under which the Protestants labor, if cry against the people of Quebec be- there is a grievance at all.

Appeal was made to the Government to exempt the Protestant residents from the Public school tax, and this has been done for the present half-year and future years, but a considerable sum was paid to the Protestant Commissioners of Montreal during the last three or four years, and the Commissioners claim that the district school was entitled to this amount, which is claimed as arrears. As the payment of rates is a matter settled by law, the Govern ment has informed the rate-payers that it has no power to exempt them from payment of the arrears, and they are now held liable for them.

It is to be presumed that the courts which will settle the payment of these arrears will deal justly according to the law; and we know that there is no school law in any Province of the Dominion so favorable to the minority as the school law of Quebec. In fact Ontario is the only other Province in which a Separate school law exists, and in Ontario the Cath olics who neglect to give the legal notice that they are Separate school supporters are always assessed as supporters of the Public schools, and it is held by the Protestants generally that this is a most just provision. At all events, Catholics have submitted to it without raising any outcry that they have been plundered.

The Quebec school laws afford every facility to Protestants to establish Sep arate schools, with school districts t suit their own convenience, independ ently of the Public school distric boundaries. The St. Gregoire residents might have done this if they had so desired, and their neglect to do so seems to show that they were quite content to remain Public school supporters, until for some cause or other they desired to create a grievance. Perhaps the object is to excite the minds of the Protestants of Ontario against the Catholic school system of Manitoba.

We are aware that the excuse given for not having taken the legal steps to become Separate school supporters is that the notice of the proposed establishment of a new school district was placed on the church gates, and so were not attended to by the Protestants, but as the law prescribes that there should be three notices, that is but a lame excuse for their supposed want of knowledge of the matter. There must. therefore, have been other notices besides the one on the church gates, and the complaints about plundered Protestants are evidently fabricated for a mischievous purpose.

STRICKEN ITALY.

Pope Leo XIII. has petitioned Menelek, Emperor of Abyssinia, to liberate the 2,600 Italian soldiers he holds as prisoners of war. A section of the Italian press regards the action of the Pontiff as emanating from a selfish with joy and admiration. It has of the recent elections. He writes: stricken off the eyes of even his enemies the scales of prejudice and made them see the nobility of the action. The name of Leo has been pronounced with respect within the walls of the Italian parliament, and Rudini has declared that the act was due to a Christian sentiment, a humanitarian sentiment, belonging wholly to his sublime mission and a sentiment of affection towards the Italian father-

land. And the action of Leo XIII. was sadly needed if for no other purpose than to infuse life into the drooping hearts of the Italians. They are today a pitiable sight amongst the public respect, divided in aim, having no resources of national strength save what comes from infidelity, they need | years. some man to guide them on to the way of prosperity. Ever since the day the walls of Rome were battered down by the cannon of the invading Italian, the nation has been struggling against decay and degradation. It raises its impotent hands to heaven and shrieks forth blasphemies which this score. the future race will find hard to forget. Perchance the time is coming when, chastened by suffering, it will cry out in humility for aid, and there: "Should the means of conciliathe Public school tax, and it is because the Pontiff of the Vatican will take it and plunge it into the cleansing, strengthening waters of a pool of Bethsaida. It may be the culminating point of the glorious monument of tremble as they mark the sign of the cross o'er prostrate pilgrims may bind his countrymen to the old faith. It will be a grand sight - the marriage ing them out of Canada. of the Italian monarchy to the Catholic omit to enter our protest agains we think there has been an unjustifichurch, with Leo XIII. as minister and at all that we are aware of, and so we Methodist General Superintendent of Church; but they generally go even

THE TWELFTH OF JULY.

The 12th of July was celebrated in many parts of the Province with the usual parades and denunciations of Rome, the Pope and Catholics generally. In Toronto, the stronghold of Orangeism, the parade was on an unusually large scale. There were a number of speakers, the principal of whom was Mr. John Ross Robertson, M. P. for East Toronto. Mr. Robertson, who represents the Orange, P. P. A. and McCarthyite elements of his constituency, gave utterance to the usual rhodomontade that he and his brethren of the lodges want no special privileges, but equal rights for all. We all understand what this means in an Orangeman's mouth-it is an equal right for all Orangemen to persecute and calumniate Catholics, and this he showed even by the character of the historical events he placed before his audience as illustrating his meaning.

He declared his great pleasure in celebrating the 12th of July. It is usual to prate about the battle of the Boyne as having secured civil and religious liberty, whereas the mearest tyro in history knows that it was the proclamation of religious liberty that brought upon King James the II. the anger of his Protestant subjects, and led to his deposition from the throne.

Mr. Robertson made the usual pretence, styling the (Orange) lily "the freedom flower of Britain" and the song of the Boyne water "the anthem of civil and religious liberty." But he gave the true reason for his enjoyment of the day also along with these pretended ones. It was because the Catholic Irish were defeated in the battles of the Boyne and Aughrim.

He boasted that the Orangemen of Canada will prove true to the traditions of the order. Those traditions are well known. They are traditions of violence, bloodshed and hate. We do not doubt they will be adhered to by the odges as far as they are able to do so, but the day is past when they can put them into practice. The power of Orangeism is shattered, and the broken pieces cannot be welded together.

THE REV. DR. CARMAN ON THE SCHOOL QUESTION.

A letter from the Rev. A. Carman, General Superintendent of the Methodist Church of Canada, appears in the Globe of the 14th inst., treating of the recent elections, with reference especially to the Manitoba school question.

It is always pleasant to observe a change for the better in the disposition of a rancorous adversary, and at first glance we thought we could see a gratifying change in the present attitude of the doctor toward Catholics.

For the first time in his public utterances, as far as we remember, the Rev. Mr. Carman sets his face against the attempt in which several journals are now engaged, to raise a cry against " French domination " and the source, but by the majority it is hailed | Catholics of the Dominion, as a result

"The body of our Roman Catholic fellow-citizens, especially in the Province of Quebec, have vindicated their right and dignity as British subjects and independent electors." But the effect of this is spoiled by the malicious addition of the following:

"Though not half so much of good may be said of their hierarchy.'

We were at first prepared to believe that the Ethiopian was becoming white, and the leopard changing its spots when we read the first sentiment. and we rejoiced at the change, because we desire to live at peace with our Protestant fellow citizens, but the last quoted clause, and the remainder of nations. Bankrupt in money and his letter, proved to us that the writer of this letter is the same Dr. Carman whom we have known for several

If the doctor has any special characteristic it is a fondness for endeavoring to browbeat the Government of the day, and to intermeddle with political matters. It comes from him with an especially bad grace to make accusations against the Catholic hierarchy on

It will be remembered that he was during several years past one of the most venomous of all the ministers of be allowed to utter a syllable on the those generally held by various de-Canada in endeavoring to stir up a crusade against Catholics on every possible pretext. During the anti-Jesuit crusade the Rev. Mr. Carman furnished to the press an almost inex- though it does not concern them at all! not essential in order to authorize a haustible supply of letters of the most Leo's life. The wasted hands that violent character, filled with ridicul- by the Constitution;" and if we so much less that he should be ordained ously false accusations against the stand Catholic schools will be restored; by a Bishop. In fact Presbyterians, learned, pious, and devoted Jesuit for the constitution guarantees their Methodists, Baptists, Congregational-

for years shown themselves to be among the most intolerant and domineering classes in the Dominion. There have been some honorable exceptions among them, such as the Rev. Dr. Shaw, the present principal of Montreal Methodist college, and mem-Quebec province; but we are sorry to

have to say that Dr. Shaw stands almost alone among the Methodist ministers in the endeavor to bring about a brethren in the ministry. Indeed so great is the gulf which separates Dr. Shaw from Dr. Carman, and the major ity of the cloth, that we wonder how it came to pass that he was ever appointed to succeed the late Dr Douglas, who maintained his reputation chiefly by means of intolerant political addresses delivered at the various district conferences, especi

ally in Ontario, year after year. We do not wish to recall the unmeri torious acts of the dead, but we are compelled to do so by Rev. Dr. Carman's wanton remarks; and certainly the predecessor of Rev. Dr. Shaw would not have been invited to per form the office of conference lecturer if the conferences had not desired pabulum of the sort; and however rabid were the utterances of that con-

troversially bellicose gentleman we have good reason to believe that not a single voice, much less a single conference, ever repudiated those utterances as being alien to the sentiment of the Methodist Church of Canada. One of the late Dr. Douglass' most

virulent attacks on the occasions referred to was his addresses at Tilsonburg conference, when he denounced the Ottawa Government because its head, Sir John Thompson, was a Catholic We hold that by silent approval of such an address, and by the renewal of the invitation to Dr. Douglas to repeat the expression of his extreme views a second time at the next annual meeting of the same conference, the whole Methodist ministerial body became responsible for them; and they are to some extent responsible too for the inflammatory part taken by Rev. Dr. Carman during the so-called Equal Rights agitation. The public cannot easily forget the Rev. Dr. Carman's appeals on that occasion to overthrow both political parties because they did not respond to the demand made by the Methodist ministers to interfere with Quebec legislation whereby the Government of that Province made a profitable bargain for itself by getting rid of a just claim of the Jesuits on property of which they had been violently robbed, for onesixth of its value. And, after all, the transaction should not be regarded at all as a payment to the Jesuits; for it was nothing more than a grant for educational purposes, and the Protestants of Quebec shared in it fully in

proportion to their population. After taking such a stand it ill behooves the Rev. Dr. Carman to maintain now, as he does in his letter to the Globe, that the Parliament of Canada has no right to intervene to restore the rights of which the Catholics of Manitoba have been unjustly deprived, the right to educate their children freely in accordance with their conscientious convictions. Thus he says in his letter:

"The coercion policy has been smitten with a decisive veto by the electors. The Privy Council has decided that Manitoba is within her rights in the abolition of Separate Let us stand by the constituschools. Whatever settlement is made under the guise of grievance must be made in harmony with the abolition and absolute non existence of Separate schools, that is, unless Manitoba herself re-enact them. It will not do to yield by concession what was sought by coercion, but denied by a free people. Conciliation, even compromise, there may be, but no surrender of the vital principle on which Public schools are based."

After this dictatorial laying down of as words: school question is to be settled, we presume that we shall soon again be told that the Catholic hierarchy are not to Churchman accord perfectly with matter of Catholic education, which concerns them so deeply. The whole

body, with the avowed object of driv- continued existence, and the Catholic ists, etc., hold that there was no disminority is not to be cheated out of tinction between the Episcopal and The Methodists have not a hierarchy them because such is the will of the Presbyterial orders in the primitive

against any Methodist hierarchy, but the case when he says that the Privy we can say that the Methodist con- Council declared Manitoba to be withferences and the Methodist clergy have in her rights in abolishing Separate schools. We admit that it is difficult to recon

cile the two judgments of the Privy Council-one in favor of Manitoba, and the other for the Catholic minority - yet we think it will be admitted that the Privy ber of the Protestant school council of Council knew what it was about in arriving at both conclusions. With all respect for the authority of the Privy Council, we are of opinion that it did violence to the intention and spirit of spirit of Christian charity among his the Manitoba Act in its first decision : for it was undoubtedly the intention of the Canadian Parliament to assure the future minority in the territory that its existing educational rights would continue permanently. It may be that the intention was not framed in words sufficiently binding. That this is the case, we presume the first decision of the Privy Council means. But the second decision declares that the " Parliamentary Compact" was violated by the Manitoba school laws of 1890. The Catholics were aggrieved, and they could not have been aggrieved unless there was a wrong done to them, and it is folly to say that Manitoba was ' within its rights " in inflicting that wrong.

We assure Doctor Carman that this matter will not remain as it stands. It is not to be settled by his dictum. The Catholics of Canada will have something to say in the matter, and so will all lovers of justice and equal dealing. It will be found that the constitutional guarantees are just as sacredly to be observed where Cath. olics minorities are concerned as when they have reference to the Protestant minority of Quebec.

OUR EDUCATIONAL SYSTEM.

We are inclined to doubt oft-times of the advantages of the so called "High Education," because we do not, in our humble opinion, get satisfactory results from it. True, its favored recipients, or victims, have a lot of scientific and literary bric-a-brac, but all this is no factor in improving the fashion of the world. It disturbs the mental machinery or makes the brain a kind of phonograph that has no sound of its own. It can grind out any amount of information, but always in the same tone-the one it was taught. Who will call this education? The tiller of the ground who can express an original opinion - ungrammatically though it be-is more educated than the man or woman who can tell you all about Confucius and Buddha, and yet have never learned to think for themselves.

We shall touch upon this subject again. It is of absolute importance to us, because we believe that our educational system is defective. It frustrates its end in too many instances, and we hope that some educationist, strong enough to battle against faddists, will place it ere long on a rationl basis. We want men and not re peating machines.

CHURCH UNION AND CATHO-LICITY.

The refusal of the Anglican Synod of Toronto to convey fraternal greetings to the General Assembly of the Presbyterian Church while both bodies were in session in that city, is still being sharply discussed in the daily papers by correspondents of all shades of opinion, and the organs of the Church of England itself hold most contradictory views on the subject. The Evangelical Churchman, which is the organ of the Low Church party, says that the Rev. Dr. Langtry's objection to the greetings was "as ungracious as it could well be." It adds:

"It exposes his real opinion on the subject of Church reunion, which is undoubtedly absorption. In his zeal for the catholicity of the Church Dr. Langtry reduces her to the level of a sect, and a very narrow one at that. Dr. Langtry's action says, as plainly as words: 'We cannot wish Godspeed the principle by which the Manitoba to any body of Christians who do not hold to Episcopal Church government as an article of faith.

The views of the Evangelical nominations outside the Church of England in regard to the nature of thing must be left to Dr. Carman and ecclesiastical orders. Most of these the Methodist conferences to settle, denominations hold that ordination is As Dr. Carman says, "Let us stand man to become a minister of the Church, cannot retort Rev. Mr. Carman's charge Canada. The doctor also misrepresents further than this, practically maintain-

himself moved by th grace to take it upor sects necessarily tal they would otherwi ministry, whereas if short period we find clergy had not even u of ordination which adopted. With the ever, the case is so The ordinal in use prescribes that none to the ministry wit dination, and this Er is traced back to Ma first Archbishop of t land during the reig How it is that wit in view Low Chur maintain that the c denominations stand a validly-ordained m

what difficult to show of consistency maintaining that th ordinal constitute Church rule of admi an essential law Christ. It is, nev able that the author maintain the esse Episcopal ordination have pronounced u all, and it is to this able that negotiation cans and Presbyter of the two Churches ceremoniously brok beth the Anglican I definitely that the pate " is so essent that no union can unless the episcopa the other party to Episcopalians of the followed the same

It, therefore, app Langtry's action w ance with the spiri England's author than is the course r Evangelical Chu ecclesiastical party It is a curious Churchman takes I

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adopted. With the Anglicans, however, the case is somewhat different. The ordinal in use among Anglicans to the ministry without Episcopal ordination, and this Episcopal ordination is traced back to Matthew Parker, the first Archbishop of the Church of England during the reign of Queen Eliza-

> How it is that with this requirement in view Low Church Anglicans can maintain that the clergy of the other denominations stand on the footing of a validly-ordained ministry, it is some what difficult to understand, but a show of consistency is kept through maintaining that the directions of the ordinal constitute merely a private Church rule of administration, and not an essential law of the Church of Christ. It is, nevertheless, indubitable that the authorities of the Church maintain the essential character of Episcopal ordination, as far as they have pronounced upon the matter at all, and it is to this the fact is attributable that negotiations between Anglicans and Presbyterians for the union of the two Churches have been so un- of the A. P. A. and other so-called ceremoniously broken off. At Lambeth the Anglican Bishops pronounced definitely that the "historic Episcopate" is so essential to the Church their papers. It is a good sign, too, that that no union can be brought about unless the episcopate be recognized by usually in a sickly or half-dying con-Episcopalians of the United States have | conducted, relying solely on their fefollowed the same views.

It, therefore, appears to us that Dr. Langtry's action was more in accordance with the spirit of the Church of England's authoritative utterances than is the course recommended by the Evangelical Churchman and the

ecclesiastical party for which it speaks. It is a curious view which the Churchman takes regarding the meaning of catholicity as a mark and title of the Church of Christ. Its words imply that real catholicity means a readiness to admit to the Church members of all sects, on an equal footing with those of the Church itself. This was certainly not St. Paul's view of the case when in his epistle to the Galations he pronounced anathema to all who preached any other gospel than that which he had preached, and elsewhere enumerated the makers of schisms among those who stand condemned by God.

It appears to us that it is not by lowering the Church to the level of a sect which has no real ministry that the catholicity of the Church trines of the one true Church everywhere, and by preserving the union of the Church everywhere with its one Supreme Head. This is certainly what Christ inculcated on His Apostles when He made Peter the foundation on which He built the Church, and commanded the Apostles to teach everywhere all things which He had commanded. It is by this commission of Christ that the meaning of the catholic ity of the Church is to be determined, and not by the fanciful theories of Low Churchism. Dr. Langtry's view of the nature of the Church, as being one body, instituted by Christ, and not open to admit fanciful opinions and a man-made ministry, is by far more correct than the views of the Churchman. But taking Dr. Langtry's views as far as they are correct, the Church of England is surely just as guilty of schism for abandoning the Catholic Church as the non-Conformists were in abandoning her.

EDITORIAL NOTES.

FRANCE is getting ready for the commemoration of the baptism of Clovis. Persons from all quarters of the globe will assist. France is making the ceremony as imposing as possible.

AUBREY DE VERE, writing in the Contemporary Review, on Cardinal Manning, quotes the following saying needless tear is a blood-blot on the earth.

It would require a Daniel to know just what Mr. Gladstone wishes Pope Leo XIII. to do concerning Anglican Orders. It has been said of him "that though old he has young ideas," and we believe it.

ing that the office of the ministry may pointed remarks on the so-called mand of the Irish nation for justice be assumed by any man who feels "literary crisis." It protests against himself moved by the spirit or divine puffery, interviewing, the hollow pubgrace to take it upon himself. These licity that surround the budding gensects necessarily take this view, as ius. But the fault lies with the genius. they would otherwise be without a Well balanced, and with an appreciaministry, whereas if we go back but a tion of his gift and its responsibilities, short period we find that many of their he can withstand the temptations of the clergy had not even undergone the form crowd. Now and then a star shoots of ordination which they have since across the literary firmament, and men wonder at its brilliancy; but little by little its splendor wanes and it dies out. We may not assign the cause, prescribes that none shall be admitted but perchance the epitaph on the tomb stone of a lost genius might be : " Dissipation."

On Wednesday, July 13, the announcement was made in St. Alphonsus' church, Windsor, that the pastor, Rev. Dean Wagner, who went to Germany some months ago for the benefit of his health, was in a dying condition. His Lordship the Bishop of London had received a cablegram to that effect. The news created the most profound grief among the people of Windsor. Father Wagner is one of the most saintly priests in Ontario, and sentiments of the deepest affection were entertained for him among all classes While there is life there is hope, and sincerely do we pray that the good Dean may yet be able to return and continue his labors in Windsor parish.

It is a sign of the times that the Boston Daily Standard has passed into bankruptcy and suspended publication. The Standard was the chief organ patriotic organizations of the United States, but the Americans have no use for such societies, and will not support even in Ontario papers of this class are the other party to the compact. The dition. They are always miserably they succumb to their innate unhealthiness after a few years' precarious exist-

> PREPARATIONS for the coming Irish convention are nearly completed. The Gael is going to resuscitate the defunct cause of Home Rule and to show by his obedience that he has acquired the talent to govern. The demon of internal dissension will be banished and once more Irishmen will be in line for Ireland and not for themselves. If the representative Irishmen of Canada and the United States can find no friendly ears to listen to their words of counsel and warning they can at least show that they are opposed to wrangling and squabbling and that the cause and hopes of the old land on the altar of personal greed and ambitition will have no support from them.

WE always like to quote from the suggestive. Now and then an abruptness mars the beauty of the style, but the myriad phrases as sweet in the ears of a musician amply compensate this defect, which occurs but rarely. Speaking of the indifference regarding the phenomena of nature, he rebukes it in his eloquent way and then quotes Spencer as follows:

"Sad, indeed, is it to see how men occupy themselves with trivialities and are indifferent to the grandest phenon ena-care not to understand the archi tecture of the heavens-but are deeply interested in some contemptible contro versy about the intrigues of Mary Queen of Scots, are learnedly critical over a Greek ode and pass by without a glance that grand epic written by the finger of God on the strata of the earth.

THERE is a strong probability that the convention of the Irish race which is to take place in Dublin will have good practical results. All the Irish National parties have signified their approval of the proposed plan to bring about unity, and will send delegates. It is to be hoped that they will honestly accept the conclusions arrived at, and the indications are that this will be the case. The Tories, who have hitherto been flattering themselves that the Home Rule cause is dead, are beginning to recognize that there is still much life in it, and that the problem of autonomy of the deceased prelate: "A child's for Ireland is still before them and must be solved. The policy of oppression, which has impoverished the country and expatriated the people, must be atoned for, and the wrongs inflicted on Ireland redressed. The factional contentions among Irishmen have delayed this result, but only for a time. If the

cannot be indefinitely delayed.

THE Encyclical of Leo XIII. on the Union of Christendom bears witness to his burning desire to see before the tomb closes over him but one fold, and it shows plainly and conclusively how this can be effected. He cites Scripture to prove that in the visible society founded by Christ there] must necessarily be unity of Faith and that this unity cannot be obtained without a visible head. He proves that Christ placed this visible authority in His Church, not only for the days of Peter but to all time. The only basis of union, therefore, is the recognition of union, therefore, is the recognition of the authority wielded by Leo XIII. as he proposed to visit another camp of the successor to St. Peter. This will be easy to all men of good-will. The discussion on this question is proviclearing away misconception and preparing their minds to exercise what St. Paul calls the "rationabile obsequium " of faith.

HENRY BOLLA, the defaulting A. P. been brought to task for his deeds. nineteen years in the penitentiary and The citizens brought their trouble upon themselves, and they have well earned the severe lesson they got.

CONGRESSMAN RICHARD BLAND WAS Presidency of the United States whose the Convention if the eloquence of Mr. prospects in the canvass, said he should not be selected because his wife is a Catholic, and the fact speech or an address he is never in-being telegraphed to Mr. Bland, he terrupted, but listened to attentively immediately sent the reply:

"Religion is not the issue. I am a Methodist and have always been one always will be. If I was half as good as my Catholic wife I would not worry about getting into heaven. This is the sentiment I expressed in a previous emergency, when her religion was criticised. I stand by it now.'

This was a scathing rebuke to bigotthe party that endeavors to sacrifice ry for which Mr. Bland deserves the greatest credit, though he did not secure the nomination.

Mr. HUGH O'LEARY, of Lindsay, writes a letter to the Globe in reference works of Bishop Spalding. He is the to statements made in that journal to Catholic Emerson, but with more the effect that the Catholic clergy had the preaching of the doc- insight and breadth and clearer and exerted themselves actively in favor of stituencies, and that, according to a private letter, in one Western constituency 75 per cent. of the Catholic vote ears of a scholar as the preludes in the had changed to the Conservative party within 48 hours before the election owing to these influences. Mr. O'Leary sends back the shot with telling effect, stating that "Two ministers of the Methodist Church in Mariposa used their pulpits to bring their people to support the Conservative candidate, Dr. Vrooman, in South Victoria, simply because the doctor is a Methodist and hisopponent, Mr. George McHugh, the Liberal candidate, a Catholic. Dr. Vrooman told the people "he belonged to their Church, and he wanted them to vote for him, for he had taught their little ones in the Sunday school and had healed their sick. Therefore they should vote for him and against a Roman Catholic who could go to confession to his priest and get rid of all his obligations and promises to them as a man and a citizen." It was this religious cry which caused the Protestant Reform Township of Mariposa to give Mr. McHugh the paltry majority of 68 whereas the average Reform majority is 250. Mr. McHugh's statements are much more to the point and more definite than vague assertions made by an anonymous writer from an unknown

A GRAND LITANY.

Messrs, Whaley, Royce & Co., Music Pub shers, Toronto, have just published a most autiful Litany of the Blessed Virgin, in C mposed by Miss Adeie Lemaitre, which just become very p-pular in our churches oth in Canada and the United States. This both in Canada and the United States. Im-Litany is arranged in five parts, and, beins sung exactly as recited, without repetition or words, is entirely free from a fault so object ionable in the past litanies ordinarily sang Aldel to this the music is of a most solemi and beautiful character. The work is dedi-cated to the key. Father Krein, C. S. K. though old he has young ideas, and unity of the Irish people be secured by the coming convention, the people of the coming convention, the people of the coming convention, the people of the same church, the author as for several years most pleasantly as sociated.

Notes taken by Mr. A. McGillis, of a sermon de livered in St. Mary's church. Winnipeg Maritoba. ob Sunday, 11th Feb., 1841—by the Venerable Father Lacombe, O. M. I., the great Indian Missiohary.

The Rev. Father took his text from

the Epistle of the day (2 Cor. vi., 1-10), "As sorrowful yet always rejoicing"-which he proceeded to illustrate by relating some thrilling reminiscences of his forty four years of missionary life among the Indians of the Canadian North-West, showing what sorrowful incidents often happen to the devoted missionary, but in the end turn out to be cause for rejoicing. camp of the Crees, on the great Saskatchewan, about thirty years ago, Crees about a hundred miles distant but his friends tried to dissuade him from going by telling him that they would not receive him; would insuldential. It will induce those who and reject him; their chief, or medicine are seeking the truth to devote some man, was very hostile to the "black study to it, which may be the means of robe," etc.; but he would not be persuaded from his purpose. So, with two faithful attendants, he set out and arrived at the camp, which, on first with herds of Buffalo everywhere about. The tents were pitched in a prayerfully for the return of their circle, the diameter of which was about companion, the women and children A. ex-treasurer of Omaha, has at length a quarter of a mile. At first he was undecided as to whether he should He has been sentenced to a term of camp within the area, or on the outside, but finally decided to go inside, which they did and dismounted in the to pay a fine of 8211,000. The Omaha middle of the circle. No one took the people are now tired of A. P. A. rule, slightest notice of them, but went on but their eyes were not opened through talking and smoking as if they did not dislike of intolerence and fanaticism, but only when their pockets were pointed out. He went to him and asked emptied by the A. P. A. ex-treasurer permission to pitch his tent within the attendants put up the tent and set things in order. It was a lovely afternoon in July, and towards and his backers in the city council. enclosure. The answer he received was, he went around the circle and spoke to CONGRESSMAN RICHARD BLAND was them all, saying he had come from one of the possible candidates for the their friends the Crees; that he was one of themselves, as he could speak their names were prominently before the language as well as themselves, conducted, relying solely on their le-cundity in the production of lies, and Democratic Convention at Chicago. which was a sign of his nationality as an adopted member of their tribe; that people usually get tired of them and He received the largest number of votes he had a great deal to tell them about on the first and second ballots, and their friends and others; that he did would probably have been the choice of not come to make them give up their own ways but to tell them about his ways, and asked them to come over to Bryan of Nebraska had not carried his tent and he would talk and tell it by storm. Some of Mr. Bland's them what he had to say. So they all Populist opponents, to injure his came—men, women and children—and prospects in the canvass, said he sat down on the grass, the old chief at their head. It is the rule among those Indians that when a man is making a

as long as he continues his discourse. So he was listened to while he spoke—

which was about an hour and a half-

just giving them an interesting account of other Cree tribes, then he

gradually drifted into his missionary

luties, explaining the Caristian relig

ion to them and pointing out its advantages over their pagan ways.

At the close of the discourse, which was then about 10 o'clock, the chief got up in a towering passion, and levelled all manner of abuse upon the head told by that white headed old man is of the devoted priest, and, turning to the people, he told them how he had re the death and resurrection of White cently crossed the mountains to pur-chase horses from the Kootenais, whose language he knew well, and while how his people had embraced Christian-there, their chief, White Eagle, had ity many years before; how happy they explained to him how that tribe had gone back to paganism after having White Eagle, not only had not died as insight and breadth and clearer and deeper thought than he. He is always | Conservative candidates in many con-Jesuit Fathers). White Eagle had re-lated that he had been sick and the now alive and well. He then exhorted black robe" came to him and gave him the last rites of the Church and prepared him for death. Then he die 1. and his spirit arrived at a place where the road divided into two branchesone went to the heaven of the white people, the other to that of the Indians. He was undecided which road to take, but as he had embraced the religion of he white people he chose that road. When he arrived there was great feast ng and rejoiding going on -eating and irinking of the best of every thingbut he was met at the door and asked what brought him there. He re plied that he had adopted the faith o the white people and wanted to stay there. But they told him to be off, that his skin was not the color of theirs and to go to his own people. So he went to the Indian paradise, but would not be admitted at all. He was told that he had

It being then after midnight the priest told them to retire, that he had no more to say to them just then, so they went to their lodges. Poor Father Lacombe was indeed sorrowful! What was he to do? He could not refute the medicine man's story, for the people could not be made to see the absurdity of it by any means then at his command. He consulted his guides; one of them was well acquainted with the Kootenals and their language; knew where White Eagle's camp was; would he go to the Kootenals and bring White Eagle here, or some one to represent him? The guide hesitated because he would have to pass through a hostile country where war parties were always on foot, and if he were killed his wife and family would be left unprovided for. Father Lacombe guaranteed that they would be attended to in that case. So in the dead silence of the night the faithful Halfbreed stoles away from the camp on his long five days' journey across the Rocky Mountains, and it was agreed that he should return and come into camp at the same hour so that the Indians would not know anything about his going or coming. For ten days Father Lacombe and his attendant waited patiently and prayerfully for the return of their companion, the women and children severy day laughing and jeering at him, saying, "Your mouth isshut now, you can say no more, the great medicine man you cannot answer."

On the evening of the tenth day the Father was sitting on a knoll some little distance from the camp, when he espied three horsemen descending into a valley in the distance, and recognized one of them as his faithful messenger.
But as agreed upon they did not enter the encampment till all the people were asleep. They came in quietly and fell on their knees for the priest's blessing. One was White Eagle's son, the other was White Eagle's borther; and after the was White Eagle's borther; and priest told them to retire, that he had no more to say to them just then, so

upon the mode of procedure: the priest was to call the people at dawn to hear his answer to the medicine man, and the two Kootenais were to come upon the scene while he was addressing the people, and he would assume an air of surprise at their sudden appearance, as if he did not know of their presence At daybreak tho priest went round to all the lodges and called the people to his tent to hear his answer to their chief. They all flocked — some half dressed — to the appointed place, and he began to address them, saying that he did really appear to be unable to give an answer to their white haired old man, but as God worked in His own way and in His own time, he was now able to refute the absurdities they had heard. At this time the two strangers stepped up and were recognized by their dress and features as Kootenais by many of those present, who cried out, "Kootenais!" "Kootenais!" The Father turned to the men and asked, through the interpreter, who they were and where they came from. One re-plied, "I am the son of the great chief of the Kootenais, White Eagle," the other said, "I am White Eagle's other said, "I am White Eagle's brother." Well, said the priest, you the death and resurrection of White Eagle. The brother of White Eagle then made a masterly speech, relating

the people to forsake their pagan ways and embrace the teachings of the "Black robes." The son also spoke to the same effect. As soon as the addresses were finished the people embraced the missionary and told him to take their children and baptise them, and to stay with them as ong as he wanted to. The good Father handed round the Calumet-the great seal and emblem of peace and goodwill-and he had the happiness afterwards of seeing that hostile camp which had been the abiding-place of the devil become followers and faithful children of the only true God; and although he was sorrowful when he came among them, he went away rejoicing and marvelling at the mysterious ways of Divine Providence.

with a indian paradise, but would not be admitted at all. He was told that he had the mark of the white man's religion on a list forehead, and to go to them. Being driven away from his own people he went back to the white men's paradise; there God met him in a great rage, asked him how he dared to come there. He voice was like the loudest thunder; asked him how he dared to come there at His voice was like the loudest thunder; ask. White Eagle fell on his iace and pleaded that he had been a poor, ignorate like the lightning and like eagle came back to the white men's paradise; the proposed dark of the standard persuaded him and his people to give up their old ways; that he did so for what he believed to be for the best, and presented the new religion, and that He should not blame him for doing what he thought was right, and begged for giveness for what he had done in ignorance. God then told him that in consideration of his ignorance He would restore the hought was right, and begged for giveness for what he had done in ignorance. God then told him that in consideration of his ignorance He would restore the hought was right, and begged for giveness for what he had done in ignorance. God then told him that in consideration of his ignorance He would restore the hought was right, and begged for giveness for what he had done in ignorance. So White Eagle came back to their old religion.

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The consideration of his ignorance He would restore the hought was right, and begged for giveness for what he had done in ignorance. The hought was right to mention that the Roscol had are anxious and substantion of the Standard trage of the Standard trage of the Standard trage WHAT LAYMEN CAN DO.

INDIAN MISSIONS IN THE FAR and laughed at the poor priest, and mocked him for what seemed to be his glad of any opportunity to dissiminate Catholic truth. Address all communications to the him for what seemed to be his glad of any opportunity to dissiminate Catholic truth. Address all communications to W. E. Biake, Sec. C. T. S., 66 Augusta Ave.

DIOCESE OF PETERBOROUGH.

tion.

His Lordship begins from here his return
tour, visiting missions on his way home, where
he will arrive early in August.

Assist.

OUR SEPARATE SCHOOLS.

As the results of the school examinations throughout the Province are being made known we are deluged with reasons for being proud of our Separate schools. From all quarters comes abundant evidence of progress, and well may the Catholic parents of this province rejoice that they are in possession of schools in which, besides obtaining a training in the doctrines and practices of their religion, their children are enabled to take a position equal, and in many cases superior, to the position taken by the children from the much-boasted Public schools, in all the branches of secular education.

Our latest report comes from the Pembroke Separate school, which is under the principalship of our genial friend, Mr. F. E. Goodwin, who is ably assisted by three female teachers in the boys department and five Grey Nuns who attend to the girls with great care and ability. From this school there were twenty punds who tried the High school entrance examination at Pembroke, thirteen of whom were boys and seven girls. Of this number ten boys and four girls succeeded in passing most creditable examinations, showing that 70 per cent. of the candidates were successful.

The Catholics of Pembroke are justly proud of their school and are anxious that in course of time it shall take a position second to none in the province. They feel that the school is in the hands of honest, conscientious and capable workers who will obtain the best results possible from several hundred bright and intelligent boys and girls.

It remains for us to commend the good work already done and we earnestly hope to see the ambition of the Catholics of Pembroke gratified by having their school figure in the top notch of the schools of the Province. Being assured that the present harmony and enthusiasm on the part of both teachers and parents will continue to prevail, we have no hesitation in stating that the institution will make steady advance till the goal of ambition is reached.

Progress of the Good Work in the Brooklyn Diocese - The Northport, (L. I.) Mission - Questions Asked

Embosomed in sylvan shades, and hidden out of sight of pleasure or pro-fit-seekers sailing on the sound, is the quiet little town, or rather village, of Northport, L. I., whose sole business street, starting from the edge of North-port Bay, ascends by the gentle slope until it is lost among forest trees and shrubbery. Each sturdy stem of the former seems emulous of outstripping its neighbor in getting nearer to the softened blue overhead. The thick foliage of the latter permits only a mottling of sun to reach the innumer able wild flowers that blossom beneath All are vocal with the songs of feathered warblers, whose unfailing instincts have guided them thither, as to one of the mildest bird haunts on Long Island. That it is so is further evidenced by the numerous cacti thriv-ing there throughout the whole year on the light, sandy soil, that needs but the least coaxing to grow every flower fruit and vegetable in abundance Rich pastures, well-tilled fields, shady and charming vistas, ending in island-dotted bays, constitute the other natural features. which make Northport a favorite summer resort for lovers of shade, quietness and repose. A great law book publishing establish-ment is its only industry, and in consequence Catholics, who congregate wherever honest wages for an honest day's toil are most easily procured, are not numerous. Indeed, so few are they that until the present pastor, Rev Maurice Fitzgerald, was appointed two years ago many would say there were none at all. He, however, with that remarkable energy which characterizes him, determined from the first that if there were any around there

should not be one unknown to him.

A \$10,000 CHURCH.

As a result he became satisfied that if there were not enough to build a grand church there was enough goodwill to make the attempt, and, to the astonishment of every one, he set about doing so. The whole neighborhood, Catholics, Protestants and non-Christians, were surprised on being invited, a short time after his taking charge, to witness the grand ceremony of the dedication of a \$10,000 church, before they thought he could have collected as many hundred to put up a little shel This done, and a fine pastoral residence completed, his next surprise was to invite them all to listen in the town hall to a series of free lectures explanatory of the Catholic Church's teachings, of which he knew they should either be blissfully (?) ignorant or have only the most prejudiced con Timidly he did it, represent ing to Rev. R. M. Ryan, whom he invited to deliver the course of lectures that he must not feel disappointed if no Protestants attended, as he feared that the deep seated prejudices which always thrive when no friendly Catholic light gets beneath the umbrageous growth of sectarianism might overbalance their better instincts, prompting to make for the light. He was agreeably disap pointed by the goodly numbers attend ing each night of the "mission," many of whom showed their interest and earnestness by the questions with which they filled the query box. So encouraged was the zealous pastor by this re sult that he hopes to take the town by storm next fall, when he purposes having another Protestant mission, to be preceded, however, by one for Catho

QUESTIONS, PRAYER AND INTERCESSION. The following are some of the questions proposed through the the estion b Ryan has given the answers in full.

"We are told that prayer is the raising of our minds to God, and that whatever we shall ask the Father in His Name (Christ's name) shall be given to us. We are not told to pray to any creatures, and no Christians do it but Catholics. Can you give any satisfying reason for this?"

"We are told that prayer is," etc. not in the Scripture, however. shows that there are some things pertaining to religion, outside of the Bible which all Christians admit. If the text quoted contained the words, invoke no other," it would have force for the purpose cited. Without them, or some similar, it has none. "No Christians," rather all Christians, except some Protestants, ask the intercession of Mary with Jesus her Son, and of the saints and angels. Their authority for doing so is, first of all, the Church of Jesus Christ. His own example also is their warrant ; for He must have asked His mother for nutriment, and very many other things. Would He-could He-be otherwise than pleased if the widowed mother of Nain asked Mary to intercede with Him for the life of her child. At Cana Mary but suggested her wish and it was granted. What in life might happen could rightly happen after death; for only to the pagan and unbeliever is death the severing of all the spiritual bonds constituting the communion of saints, in which all Christians profess to believe. Gabriel's, St. Elizabeth's and the pious woman's prayer and praises of her, as

well as her own prophecy that
ALL GENERATIONS SHALL CALL HER BLESSED

"All generations would henceforth call her blessed," ought surely be "a sufficiently satisfactory reason" for the comparatively few Christians who now refuse to join in with all the rest of the people of God. But praising, blessing, and glorifying her "is raising our ' to her, and constitutes praying to her. The further step of invoking her aid, entreating her to intercede

unworthy to speak and of whom the sinner may reasonably consider himself worthy of obtaining favors, is as accordance with all of Revelation that God has made. "Where are we told to pray to the Virgin or to the saints? are creatures, and there is no foundation for doing so, nor that they can hear or help us. To think that they can do so is superstition." This lemanding of a text from Scripture for everything in Christianity is as illogical as it is unscriptural. llogical, because the Founder of Chris tianity never pretended that any writen records should be the basis of His followers' belief, but rather the oral teaching of those whom He sent to had similarly taught them." is made fuller and clearer by he fact that His Church was estab lished, His religion entirely made known, before the canon of the Old Testament was definitely settled and pefore the New Testament was written. How illogical, therefore, to demand texts from either for each of the Church's tenets or practices! How un-scriptural also! For it is specifically stated that "Not all the things Jesus said and did are written" (John, xx. 25), and only a few of the Apostle Moreover, none of these pre tended to write all He taught, but only some, and for a specific purpose. It is, however, both logical and scriptural to demand that the doctrines and prac-tices of any body calling itself Christ's be not contrary to the inspired, written word of God, but be fully conformable thereto. This is obviously impossible to the different "churches" forming the Protestant "Church," as many things held and done by them will recur for which they could give no Scripture warrant. The statement in he above question, that the Blessed Virgin, the saints and angels, being creatures, cannot hear or help us, is easily shown to be unscriptural. The angel which redeemed me, bless these lads," was the prayer of Jacob (Gen., xciii., 16).

SCRIPTURAL EVIDENCE. In Exodus xxiii., 20 22, God com

manded special reverence, obedience etc., to be paid the angel put in charge of the Israelites. Why this, unless He had cognizance of their conduct, etc. David (Psalms, xci.) said: They (the angels) shall bear thee up in their hands." How could it be lawful to ad dress them? Osee (xii., 4,) says that Jacob prevailed with the angel, wep and made supplication to him, and was strengthened." The angel told Tobias: offered my prayer to the Lord' (Tobias xii., 12) Many more passages could be cited to the same effect. Our Lord Himself tells us that "The angels of little ones always see the face of God" (Matt. xviii., 10), and that 'There is joy in the presence of the angels of God over one sinner that repenteth" (Luke, xv., 10). Then they know of the sinner's repentance, and are surely not unwilling to bring it about by praying for it. Texts could likewise be quoted, showing that the redeemed "shall be like the angels of God," and even 'like the Son of God Himself," as St. John says (Apoc., ii., 26), and therefore are able to hear and This Apostle also represents help us. the elders as having "vials full of odors, which are the prayers of the saints" (Ap., v. 8). And elsewhere (Ap., viii., 3, 4) he says: "And another angel came and stood, and the prayers of the saints "between the saints of the says that the says the says that the says the says the says that the says the says the says the s and there was given to him much in-cense that he should offer of the prayers of all saints upon the golden altar which is before the throne of God. And the smoke of the incense of the saints ascended up before the throne not the universal practice of all Christians, including Protestants, of asking the prayers of their fellow-mortals. prevent any believer from denying the efficacy of praying to the saints or designating the asking of their prayers — because "they are mere creatures" — as "superstitious." The Jews besought Moses to pray for them: was this superstition? Daniel prayed to the angel and was heard by him (Ch. x.). Was this superstition? Regarding praying to the Blessed Virgin in particular see preceding question.
"While all you said last evening about the production of the Bible may be, and no doubt is, true, still it does not prove why the Catholic Church departed from the simplicity of the teaching of the Apostles. Christ did not surround Himself with pomp and

could be understood and participated in by the crowd. Why does the Cath-olic Church differ from Him and them in these two respects?"

ceremony, mystical and rich, but other-

tongues so their teachings and prayers

His Apostles had the gift of

CEREMONIES AND LITHURGIES JUSTI-FIED. The questioner here speaks as a spectator of the manner in which Christ and His apostles acted, or as if he were quite sure that the few apos-tolic writings which we have in the New Testament were a diary, or contain a complete ritual prescribing all the details of what should be done and should not be done in the divine wor-He seems oblivious to the fact, well known to paragraphers, that the Church possesses the prescriptions of some of the apostles regarding these things, in the liturgies of St. Peter, St. James, St. Mark, of St. John and St. Paul, in the unquestioned monuments of the catacombs, in the references in the earliest writers, the records of councils; but, above all, in the Church's liturgical book, which she has ever claimed the right, as of divine bestowal, to indite, correct or modify in the words: "Go, teach all nations,

whatsoever I have commanded you." The Catholic Church knows that she declines not an iota in all these things from His ordination. Again, it is not true that Christ did not surround Himself with pomp and ceremony on fit-ting occasions, as on His public entry into Jerusalem and in celebrating the first Christian sacrifice, now called in the Catholic Church the Mass. It was each one's fancy interprets it, no more in a large room, furnished. It was preceded by the grand ceremonies of the pasch. He arose from the table, took a basin, girded Himself with a towel and washed the disciples' feet. He delivered to them the sublimest discourse ever uttered by human lips. All being seated at table, He took bread, blessed, broke, and, commanding them to eat, for it was His body, deli ered to them; likewise the cup, which He similarly blessed and told them drink, for it was His blood. Many words of love and wonderment fol lowed, and, all having concluded with a hymn, they went forth. Nor were the ceremonies discontinued until, lifting up His hands and blessing them, He ascended in great pomp and majesty into heaven. Certain ceremonies, too, into heaven. preceded and accompanied the coming of the Holy Ghost. Betaking themselves, by His command, to a large upper room, they remained with accord in prayer, with Mary, His Mother, until the descent of the Holy Spirit, Who likewise came in great pomp and ceremony: "And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sit-And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them." (Acts ii., 2, etc., etc., etc.) The Church carefully preserves the memory of all this in "her ceremonial, mystic and " Those who consider the bald. naked, unceremonious assembling and listening to a well ordered discourse on such topics as the Monday morning papers weekly report, to the more com fortable, to the gorgeous pomp ceremony prescribed by God Himself in the Old Law in Leviticus and Num

bers, exemplified by His Son in the New, and practiced by HisApostles and their successors down to the present day as more beseeming the divine worship must have other standards to judge by than those He set up, than reason as well as religion could sanction, than all men hitherto chose to be guided by in their worship, and than the whole human race has uniformly followed when they would honor a fellow-mortal whom they deemed worthy of special Witness the pomp and cererespect. mony of imperial, regal and republican courts, of receptions of the great, of social events. All these, surely, make a case for the Catholic Church's ceremonial, even without the deep and mystic meaning her sacred ceremonies are intended to convey, and which, to

minds capable thereof, may easily be IN THE MOST PERFECT OF ALL LAN

GUAGES Unless Catholic preachers enjoy the gift of tongues they should not, and do not, address their people in any but the vulgar tongue. But the prayers of the holy sacrifice and of the sacra ments are addressed not to the people —nor need they recite them—but to God. Therefore it is not necessary that they be in the vernacular, but — for reasons pointed out elsewhere — are in the most perfect of human languages. Americans, French, Italians and other nationalities who are present can each follow in his own speech and in his form of prayer, and God, who judges hearts rather than words, understands all of them.

"You have stated that all religious truths were revealed by God and taught by Christ; that the Bible is the repository, so to speak, of these truths. Where in it is there a direction given to pray to the Virgin?"

THE BIBLE DOES NOT CONTAIN ALL It was not stated that the Bible was the sole repository of revealed truth : it says itself that it is not, but that Christ's Church is "the pillar and ground of truth;" that to its teachers He promised and "sent" the Holy Ghost. who taught them all things "and brought all things to their remembrance whatsoever He had said to them." (John xiv., 26.) Direction was given the angel to pray to the Blessed Virgin, the very prayer Catholics most commonly use. This principal prayer, which they address to the Holy Virgin-the Hail Mary-is so easily found that it is a wonder any one who ever read the Bible should ask for the place. In (St. Luke i., 28.) the angel Gabriel, who brought the prayer from heaven, thus addressed her: "Hail, full of grace, the Lord is with thee, blessed art thou amongst women. The next part was added by John the Baptist's mother, Elizabeth, under the inspiration of the Holy Ghost, (Luke i., 42 43.) who repeated the last words of the angel: "Blessed art thou among women," and added, "blessed is the fruit of womb." Once more Elizabeth told Mary she was blessed (verse 45), and Mary herself prophesied that from henceforth all generations should continue to call her "blessed," as indeed all Christian people do now except a few Protestants. The Third Ecumenical Council of Ephesus, which all Christians admit, in 431, added the second part of the prayer: "Holy Mary, Mother of God, pray for us sinners now and at the time of our death." No prayer that man utters has equal authority with this to the Blessed Virgin, excepting one other, the Lord's Prayer, to which, very properly, Catholics com-monly add it, and which Protestants are restrained from doing, not certainly by the Bible or even by their own better dispositions, but by unforteaching them to observe all things tunate, man uttered dicta, for which

they cannot satisfactorily account, for which, let us hope, a merciful God will not hold them responsible.

THE CHURCH, NOT THE BIBLE. "Though true that only a small number of the Apostles wrote, still, is it not certainly so that all is necessary to know to be a Christian is contained in the Bible?" No doubt, but not as than could such private interpretation of law be permitted by the citizen of any civilized country in the world. Greater care could hardly be taken to make legislation clear, yet men are not able to make it sufficiently so, and every one must give up his own judg ment, and risk his all, to the duly authorized interpreters' version of the law. In Christ's Kingdom no less could be required; the necessity of the case demands it. The Code and the Bible are equally insufficient (although extremely useful) without authoritative interpretation.

The next question had reference to the apocryphal Scripture writings, information concerning which any encyclopaedia can furnish. It is too long for insertion here. (Editor F. J.)

"Why do not Catholics complete the Lord's Prayer as all other denomina-

For the very good reason that our Lord did not complete it as they do. The Revised Edition (Protestant) rected the error of placing the Protestant conclusion in the text, and many others also. The few remaining, if removed, would make it entirely the only really reliable version of the Sacred Scriptures the grand old Catholic Latin Vulgate. - Freeman's Jour-

THE MOTHERHOOD OF THE CATHOLIC CHURCH.

The Catholic Church has one char acteristic of which her opponents know little, and which they greatly undervalue. It is her all-aboundundervalue. It is her all-abounding, all-embracing motherhood which, ender and alert from the cradle to the grave, protects, instructs, sustains and soothes. Every jewel and every ornament of the Church is dear to her children, and become more and more evident as they study her beauty and dwell in her courts, but to the poorest and weakest, the meanest and most abject of her offsprings, as to the nearest and dearest of her most spiritually-minded heirs, her mother hood is apparent and enticing. With the little child's first breath, Mother Church stands ready, open-armed, to enfold it in the mantle of baptism even before the first bitter tears have stained its innocent face. Side by side with its opening intellect, this wise and gentle Mother keeps pace, instructing, warning, guiding, with ever ex panding exactness and minutiæ, unti the Catholic child and youth has natured in knowledge as in years She confirms in virtue, offers daily the noly Communion (thus meeting every accident in life and every emergency of fortune with healing and renewing grace), stands waiting with greater blessings for all happiness, with health for the sick, with aid for the needy comfort for the sorrowing, courage for the dying, and, at last, commits the hallowed dust to the rest of that tomb from which her Well Beloved chased the shadows of despair and the awful chill of endless night. She is never absent, never sleeping, never indiffer ent, never harsh. The life of a Catholic is never lonely in the full sense of the word, and never without the gentle stimulus of a waiting and expectant friend beyond the home threshold. From the darkest house the Catholic is sure of passing at will to the silent

but soothing welcome within the mother arms of Holy Church. Before her altars he may kneel in supplication or in thanksgiving, as sure of unwearying attention as though the spoken assurance sounded clear in his mortal hear ing. It is no superstition, no effect of early teaching, no blind clinging to a deceiving hope when hope is dead. It is truth and reality, beyond proof, with out expression, but undoubted. Abused and neglected by him in health and prosperity, this characteristic of the Church brings back to her the erring child in sickness and in trouble He may live apart, but rare indeed is it that a Catholic is willing to die unaided and unforgiven by that Almighty Father to Whom the Church so gently bears him, so persistently urges him, so lovingly entreats him with a Mother's power. The Catholic who has been called from the outer darkness into the light of faith fully realizes and ex-presses what the Catholic born and bred instinctively accepts, but both are at home and at rest only within the Church, both experience the strength ening, cheering and enlightening sense of that beautiful love and care of which the natural motherhood is but

a shadowy type.

To the outsider this state of things within the Church is inconceivable This sense of protection and guidance. of ever ready interest and ever active assistance, is never more than a dim and dulled vision to the non Catholic, of whatever denomina tion or of whatever following. At the most, to hope that one is right, and to trust that, if there is a God. He may be merciful to good intentions, is all that takes the place with them of a child's confidence in a mother's love, a mother's word, a mother's watchful ness and preparation for danger. No religion, no sect, no "original

EFFECTUAL. — Charles J. Booth, Olivewood, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels.

thinker," has perfected a system or evolved an idea embracing this sweet and nourishing, this holy and gracious motherhood. It is one of the characteristics of the sublime, the majestic, the all-perfect Catholic Church.—Cath-

"Jesuitical."

When did the word "jesuitical" come to be adopted in anti Catholic literature as a synonym for deceitful? The dis-tinguished writer John Gilmer Speed answers in the course of an essay on The Right of Privacy, in the current North American; and his answer shows that the equivocation and deception were all on the side of those who invented the adjective. He says: "To the students of English law, it

will not be difficult to refer the first im planting of this sturdy timber in the soil of our jurisprudence (the rule of confidential communication as a legal principle) to the devious and cunning methods employed by the prosecutors of complicity in the Gunderpowder Plot in the year 1606, to force or betray them into violation of their sacred duty towards the inviolability of the confessional. It was for avoidance of the questions pushed upon them for this unworthy purpose that they were stigmatized as "equivocators," and the name of their society set down with ineffectual solemnity in dictionar ies of the English tongue as a synonym for that dubiously polite label for one of the seven degrees of the lie."

"Ineffectual solemnity" admirably and accurately describes the vain attempt to fasten a stigma on good men for refusing to copy the conduct of their enemies by adopting "devious The English and cunning methods." language is rich and rank, in such perversions of truth, but it is not alone in that respect. In Mexico, under the regime of Santa Ana as perhaps in Spain to day, men taken from prison and sent to the front in iron to serve as soldiers were called "volunteers!" -Boston Pilot.

Did What He Could.

A capital story is told by a wellknown Anglican minister concerning the squire of a parish of which he was formerly vicar.

This gentleman had a rooted ob ection to his pew being invaded, and up on one occasion, at the conclusion of a service, he came to the vicar with a bitter complaint against a stranger, who, uninvited, had ventured to intrude into the pew, which was a large, old fashioned, square structure, capable of holding nine-they two, the squire and the intruding visitor, being the

only occupants.
"I would not," added the squire, "disturb divine service by putting him out violently. The only thing I could do with propriety was to sit on his hat.'

If you want to have a good time in your home life and in society, set ou by resolving to give a good time to everyone else. Avoid overestimating everyone else. your good looks or your cleverness Don't choose your women friends or companions simply that they may be foils for your superior attractions. You may make woeful mistakes so doing, as she whom you account unattractive may prove pleasing - even more pleasing than yourself - to some one whose regard you especially de sire - Katherine E Conway.

'HORRORS OF THE CONFES-

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know the difference when you use it because it cleanses with

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AYER'S Hair VIGOR and also prevents it falling out. Mrs. Digby, N. S., says:

one bottle of Ayer's Hair Vigor hair was restored to its orig color and ceased falling out. occasional application has since H. F. FENWICK, Digby, N. S.

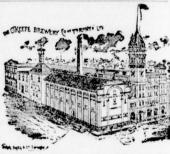
"I have used Ayer's Hair Vigor for three years, and it has restored hair, which was fast becoming gray, back to its natural color."—H. W. HASELHOFF, Paterson, N. J.

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When the publication of the Canadian Free-man ressed, a large amount of money was due by subscribers. Lp to this time, the publisher did not trouble the factorial to the subscribers are to the factorial of the TO ALL WHOM IT MAY CONCERN.

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JULY 25, 1896. FIVE-MINUTE

Ninth Sunday afte

A CHRISTIAN'S "For the days shall come enemies shall cast a trench pass thee round and straiter (St. Luke xix. 43.) we are not to expect t

in this life without ev thing that will distr contrary, our Lord clearly understand t tried on every side, fo And thy enemies sh about thee, and com and straiten thee on The axiom has it, forearmed"; so the reason to be grateful His pointing out wh for during our stay or evident reason of this combat and overcon helps, my dear brethi

we should be prepar ever befalls us. The Yes, in abundance. too numerous to m the sacraments, our the Sacrament of the can we ask for? If by our enemies we h to blame, for our Lord to Me all you that lal laden, and I will refu do this? Don't we things of earth and sorrows by means afraid the latter is have recourse to, a vanquished by our a many of us, when it to take from us on dearly, turn to Him assistance in that he not often the case w a father or a mothe that the son, terrifie endeavors to get rid and carrying on in ner-and to what go may make one obl roundings for the tin trouble returns with whereas, if at the ou his thoughts to Goo the grace to bear h it would be a stay his troubles and a so

There is not one ready to oppose and when he threatens t and if we are so so years, what shall continue for everthen, an enemy, co to say, to us all, is to say, telling the f bors to their detrin that will listen. adversary, what st

Let us take, for who wants to overc who, nevertheless, him or her a kind o course, we said above means to overcome sustain ourselves against him; but t vanquish this enen of penance. This is fully in earnes successful at the sa

The first thing s to institute a dai conscience. At the day it is carefull many times this f mitted: one day, pared with anothe short time the state pretty exactly kn ber in this particul few, supposing, as person is in earn gether with a wee fession, will prod time a gratifying soul who has had the warfare again

If we would rece

have to be gratefu ing fault because seem to be better o find a deal of comf new strangers. V our environment our destiny. We do with happin nothing to the neither a moral pr ation. Strip the man, take away t other, pull of ever down to the nake that the only re-ference of char counts for noth therefore-give in others are able t devote yourself to all that is possible life. There nev without a star, a the star and do w the darkness you

" Have tried of best" is the state over again by th Sarsaparilla. D greater enemy blood purifier. strong.

ness than you George H. Hepw

THE MOST rembave been accompaparilla. It is unDiseases.

FIVE-MINUTE SERMONS.

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my hair begar to turr

MASS., U.S. A

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G. Moylan.
Daly avenue.
Ottawa.

the Saints

or One Year

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Ninth Sunday after Pentecost.

A CHRISTIAN'S WEAPONS. "For the days shall come upon thee; and thy enemies shall cast a trench about thee, and com-pass thee round and straiten thee on every side." (St. Luke xix. 43.)

We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting any thing that will disturb us. On the contrary, our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side."

The axiom has it, "Forewarned is forearmed"; so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that the same to be a stay of the same to be a stay o The axiom has it, "Forewarned is we should be prepared to meet whatever befalls us. The question arises, then, Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar-what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said. "Come to Me all you that labor and are heavy laden, and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek not often the case when, for instance, a father or a mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful man-ner—and to what good? True, drink may make one oblivious of his sur-roundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit here-

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul? Now, then, an enemy, common, I was going to say, to us all, is detraction; that is to say, telling the faults of our neighbors to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament the comfort of the inmates, and they, of penance. This person at the start with the women of the Drexel Circle, is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person do to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many times this fault has been committed: one day, one month, is com-pared with another, so that in a very short time the state of the conscience is pretty exactly known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly con fession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

If we would recognize how much we have to be grateful for instead of finding fault because there are those who seem to be better off than we, we should find a deal of comfort to which we are new strangers. We think too much of our environment and not enough of our destiny. Wealth has very little to do with happiness. Money gives nothing to the heart, can purchase neither a moral principle nor an aspir-ation. Strip the millions from one man, take away the poverty from another, pull of everything until you get down to the naked soul, and you find that the only real difference is a dif-ference of character. Environment counts for nothing, but character counts for everything. I say this, therefore—give no attention to what others are able to do or to enjoy, but devote yourself to doing and enjoying all that is possible in your own small life. There never yet was a night without a star, and if you search for the star and do what you can to ignore the darkness you will find more happiness than you ever dreamed of .-George H. Hepworth.

best" is the statement made over and over again by those who testify to the We can take a snub when is is intend-

THE Most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

OUR BOYS AND GIRLS.

My Place in the World.

Whoever I am, wherever my lot,
Whatever I happen to be,
Contentment and duty shall hallow the spo
That Providence orders for me;
No covetous straining and striving to gain One feverish step in advance— I know my own place, and you tempt me in

vain
To hazard a change and a chance.

I care for no riches that are not my right,
No honor that is not my due;
But stand m my station, by day and by night,
The will of my Master to do;
He lent me my lot, be it humble or high,
And set me my business here,
And whether I live in His service or die,
My heart shall be found in my sphere.

If wealthy, I stand as the steward of my King,

The good that it pleases my God to bestow,
I gratefully gather and prize;
The evil—it can be no evil, I know,
But only a good in disguise;
And whether my station be lowly or great,
No duly can ever be mean,
The factory cripple is fixed in his fate,
As well as a king or a queen.

For duty's bright livery glorifies all
With brotherhood, equal and free,
Obeying, as children, the heavenly call,
That places us where we should be;
A servant—the badge of his servitude shine
As a jewel invested in heaven;
Monarch, remember that justice assigns
Much service, where so much is given.

Much service, where so much is given.

A way, then, with "helpings"—humble and harm

Though "bettering" trips from your tongue:

Away! for your folly would scatter the charm,
That round my proud poverty hung:
I felt that I stood like a man at my post,
Though peril and hardship were there—
And all that your wisdom would counsel me
most

most Is-"Leave it; do better elsewhere."

If "better" were better indeed and not I might go ahead with the rest;

But many a gain and a joy is a curse,
And many a grief for the best;
No! duties are all the "advantage" I use;
I pine not for "situation" or pelf,
And as to ambition, I care not to choose
My better or worse for myself.

I will not, I dare not, I cannot—I stand
Where God has ordained me to be,
An honest mechanic—or lord in the land—
He fitted my calling for me;
Whatever my state—be it weak, be it strong,
With honor or sweat on my face,
This, this is my glory, my strength and my
song.

I stand, like a star, in my place.

-The New World.

Small Bits of Knowledge.

The tidy young girl may be glad to know that a box of mignonette and geraniums in blossom in a window are as effectual in barring the entrance of a plague of flies as a wire screen, and far pleasanter to the eye. Flies have also, it is said, a decided aversion to the odor of the oil of bay leaves, and a few drops in a dish placed near the window will prevent their unwelcome visits.

La Rabida Sanitarium. La Rabida, one of the few remaining souvenirs of the glories of the World's Fair, has been turned into a sanitar ium for children, and its first inmates were installed last week when Mrs. Adolph Piralie and her three children took up their abode beneath its roof. The Spanish Vice Consul of Chicago, Senor Standy Gimerez, and his wife, personally interested themselves to see that everything was in good shape for ium.

Pleasant Employment.

Tatting, which went out of date many years ago, is being revived by the industrious girls of the summer hotel verandas. The shuttle is a fas cinating little implement when wielded by a pretty hand, and the patterns are

as dainty as lace. Etching on leather is also very fascinating work and may be done by anyone who is careful and skillful. Very simple tools, such as nails or pieces of iron wire set into wooden handles, will do. Try first very simple designs,-straight lines for a border with interlacing rings in the corners and the center, or conventional de signs of leaves and flowers. A leather screen or curtain for the grate is beautiful, etched with a hot iron The scorch is made lighter or darker, much as a painter would develop a picture by means of light and shade

That Little Slight.

It is deplorable that we, when judg ing those nearest and dearest to us, should show so little confidence in them. We say and think that we trust those whom we love, but do we really trust them? Let the friend of years seem to slight us, let her be irritable or thoughtless, are we not immediately hurt, and do we not say to our wound ed selves, "She does not love me much, or she could not treat me so?"
"Past record" certainly counts for

something. It does not in our judgment of the friend whom we meet on our drive. We stop to speak to her, and she looks grave, distrait, shows little interest in what we have to say. Unless we are very charitable, we drive on with a sensation of indignant resentment burning in our bosom. We regret having stopped to speak to our friend. She seemed actually bored. It was scarcely polite of her to

were ill, who has often denied herself pleasures, sacrificed her own inclina-

for naught before the thought that she has once appeared to slight us. What matter if she may have some anxiety upon her mind to day, that some crushing disaster may be threatening her? That does not occur to us. We only know that we are hurt.

Enthusiasm.

Alas, how true this is!

An explosion from fire-damp took place in a coal-mine near Scranton, Pennsylvania, by which four miners were buried in one of the remote tunnels. The work of excavation was carried on vigorously three days, but no sound or sign from the buried men was heard. Nobody knew how many tons of rock and debris still shut them

into their living graves. A private

letter thus describes the scenes "The work of rescue was thoroughly planned, the digging was done by-gangs of miners who relieved each other at regular intervals. But a hopeless apathy seemed to have fallen on them. They muttered to each other as they slowly shovelled out the earth, that the men were dead long ago. The wives and children of the victims hung around them with white, hopeless faces, crying and praying. The owners of the mine stood apart, and whispered together with gloomy despair, that it was at last time to give

"Just then a buggy drove hastily up, and a young man leaped out of it. It was the youngest member of the firm, who had been absent at the time of the accident. He was very pale, but his eyes were shining. The women eyes were shining.

crowded around him.
"'Dead?' Not a bit of it!' he cried, cheerily. 'They had enough food to keep them alive longer than this. Hello, boys! Why, you've made tremendous headway! You must be near the men. Give me a pick. Come along! We'll have them out in no time

"He had thrown off his coat, and was dealing muscular whacks at the bar-

"Give them a cheer to let them know altogether! we're coming. Now, altogether! Women and all! One-two-three

He had put new life into them all. A rousing cheer rang out, and every man worked with a will. Hours passed. His energy did not flag. The women ran for food or stimulants. The gangs eagerly relieved each other, digging with zeal, and at intervals the cheery hurrah went up from many

voices. At the last shout the leader threw up his hand for silence.

"A feeble cry was heard. The men were saved. They owed their lives to the enthusiasm of that young man."

There is no quality which contributes

more surely to success in men's lives than a boyish, hearty energy combined with common sence and good judgment A biographer of Lord Nelson declares him to have been always the eager boy: the ship he commanded was al ways to him the best in the navy; his officers and men the best in England. This gay enthusiasm not only helped him to win his brillant victories, but gave him the devoted love of the Engish nation. - Youth's Companion.

Season after season, with the recurring periodicity of the roses, we wel-come the appearance of the fair girl the life which lies beyond their college gates. It is more and more in the air -the feeling which some old fashioned folk do not share—that a girl's first ambition should be for a career; that the self supporting, money earning, absolutely independent young woman is the one to be admired and envied. All fair-minded people must rejoice that so many thoroughly equipped young women graduate yearly, and that in the fierce struggle for a foothold they are less handicapped than of old; but the sentimental observer, hearing the songs, and the baccalaur-eate sermons, and the essays so polished and so profound, and watching the slim fingers that clasp the diploma, is still glad that for hundreds of graduates there is nothing to do except to live at home and make society richer, and more charming and elegant. The educated woman keeps society at its high water mark, and she is as useful and as honorable in this inconspicuous but honorable relation to her world as can possibly be her classmate with definite work to do in the outside marketplace, among the ranks of working men and women.-Exchange.

The Modern Knight.

These are certainly not the days of chival-ry and romance; of long-haired poets and clinging females. The tendency is toward the practical and even the inventoward the practical and even the inventions now a days are mostly objects of utility, something which saves time and gives comfort and ease. We are quick to appreciate and use anything which increases our comfort, especially it it be in the way of clothing. Let anybody once realize the magnificent healthful warmth which Fibre Chamois will add to his clothing and he will certainly be provided with this inexpensive equipment against all freaks of the weather. This interlining is made from pure spruce fibre and is a complete non-conductor of both heat and cold, so that the layer of it through clothing keeps out the fiercest winds and preserves the natural heat of the body.

You need not cough all pight and disturb

bored. It was scarcely pointe of her to act as she did. Never mind; she need best "is the statement made over and over again by those who testify to the benefit derived from the use of Ayer's Sarsaparilla. Disease never had a greater enemy than this powerful blood purifier. It makes the weak strong.

The Most remarkable cures on record. It was scarcely pointe of her to act as she did. Never mind; she need the bond; You need not cough all night and disturb your friends; there is no occasion for you will be risk of contracting inflammation of the lungs or consumption, while you can gest here a thought of this friend's "past record?" Is she not the same girl who came to see us daily when we will repeat the offense.

Why does not some good angel suggest here a thought of this friend's "past record?" Is she not the same girl who came to see us daily when we will repeat the offense.

Why does not some good angel suggest here a thought of this friend's past record?" Is she not the same girl who came to see us daily when we will repeat the offense.

Why does not some good angel suggest here a thought of this friend's past record?" Is she not the same girl who came to see us daily when we will repeat the offense.

Best for Wash Day makes clothes and cleansin properties mak sweet, clean, **SURPRISE** mos white, with economical and the least Best for Every Day

CHATS WITH YOUNG MEN.

The hope of a vacation is now active in the hearts of many young men whose noses have been kept close to the would like change of scene and of air, a rest from toil, a chance to lay in a new stock of health. Dr. Edson, of New York, gives them these sensible hints

"The business man who goes off on a summer trip leaves behind him a very active — almost an abnormally active existence. In the country he finds absolute quiet and a general state everybody was covered with grime, and when the sun set, employers and is very pleasant for a few days; then and when the sun set, employers and the rest-seeker, accustomed as he has workmen concluded, in a feeling of the rest-seeker, accustomed as he has been for months previous to the roar and bustle of city life, begins to feel the need of activity. The habit of an active life is just as well pronounced man cannot drop his work suddenly ; without his accustomed round of duties absolutely necessary for a man of that character to indulge in some form of recreation which will keep him constantly employed in some new direc-

tion. " Rest in itself is well enough, but absolute inactivity is not good. business man who is on a vacation must take a certain amount of exercise, which he does not do in the city, in order to get rid of the effete mater ials that have accumulated in his sys tem during the winter, when he has been engaged in sedentary occupation ; he must undertake to lay up new strength by means of outdoor life and

"All kinds of outdoor exercise are would not obtain any benefit, probably from that form of recreation, while the yachtman would find no enjoyment in that we derive the most benefit from those in which we take the most inter-

Our National Manners.

The foreign critics tell us that we are rapidly improving in our be havior; we are too conscious of the need of improvement to resent the manners-higher than has as yet been realized — when our institutions shall have fully ripened the character of the

In the externals of behavior we are in advance of the last generation. The immense development in taste and art that has come about through foreign travel and world-expositions has a corgraduates, always with a thrill and a tug at our heartstrings as we think of Uncouthness of dress, roughness of peech, and the general barbarity of manners that once prevailed in large passed away. The salutations, respect the use of proper language — all are better than they were. Is there also n improvement in feeling and mutual elation? The external, in the main. indicative of what is within. Great masses of people are not hypocrites. The kindlier address shows a kinder spirit and a truer sense of equality. The deference of a century ago was he offspring of aristocracy; that, inleed, has passed away with the dying out of its source. But if we no longer bow down before our fellows, we enterain for them a more rational respect To go a little closer into the matter, the nasses have greatly improved in manners, but the class which used to be re garded as aristocratic and especially vell-bred, has deteriorated, as was to expected. The withdrawal of the leference of the lower classes, as our nstitutions began to be felt, throws it into confusion. The old-time aristo-crat — and a noble figure he was — is consciously out of place and relations his manners suffer in consequence, and now like Portia's English suitor, he

gets his behavior everywhere. But we must not infer that we are yet a people of refined manners. Dr. Bushnell, many years ago, said that migration tended to barbarism. We are a nation of emigrants; the greater part of us, for two hundred years, have lived in the woods, and the shadows of primeval forests still overhang us There must be more intelligence, more ulture, a more evenly distributed wealth, a denser population, and a fuller realization of our national idea, which is also the Christian idea - personality—before we can claim to be a well-bred people. In Europe, the manners of the great percolate down to the masses. One consequently hears and sees there a delicacy of behavior and gentleness of address not common here. It is, however, largely external and a matter of imitation. We have were ill, who has often denied herself pleasures, sacrificed her own inclinations, to help us? And all that goes Hood's Sarsaparilla. It makes Pure Blood.



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active life is just as well pronounced as the tobacco habit, or the taste for intoxicating drink. Many a business man cannot drop his work suddenly; and noble than the world has yet one reason for that misjudgment of and noble than the world has yet known. Just now we are in an open he becomes nervous and sick. So it is place between the going out of aristothe coming in of a culture and be many whom we know best, for the reahavior based on equality and mutual respect.

A Dream of Union.

Speaking of the proposed union of all Catholic young men's societies on the plan of the Young Men's Christian Association, Father McMillen says:

"First of all, the idea of a big building and a coalescing of parish societies into one general association has been a dream with many for years.
It cannot be realized. Work for It cannot be realized. young men must be done through parish societies. Several attempts have been made by boys and young good; and a man should indulge in the kind that appeals to his individual independent of parish and pastor, yet independent of parish and pastor, yet calling themselves Catholic. taste. The man whose taste runs to bicycling may not care for boating and have in each instance that has come to my notice, amounted to naught. ost successful societies are such as result from the Sunday-school, and are a spin on the wheel. And it may be based upon friendships formed in the said of all forms of outdoor amusement parochial school and Sunday school. A pastor naturally takes a warm interest in the career of his own boys, and will work with a heartier will for their interests than he could for those who belong to some other flock or shepherd. The organization of Catholic parishes is such that the society formed of young men must be an integral part of this unit. The recognition given patronizing comment, and eagerly wait for the sure coming of that type of

association.
"The Young Men's Christian Association is founded upon entirely different methods from our young men's societies. Usually a few rich men combine and provide a sufficient sum to erect a large and finally equipped building for the association, whose membership takes in all classes and new time that it shall give us weight denominations united under the com-mon standard of Christianity. A time never gave us. We have a right Board of directors and salaried officials conduct the finances, and the genera members have very little concern as to the ways and means question. Our for another's personality, the care of the person, the tones of the voice, and ceed slowly, as there are scarcely any ceed slowly, as there are scarcely any munificent donations from generous millionairs to help put up and support magnificent buildings."

The Inspiration of Opportunity.

It is a truism that a man never nows what is in him until the right

individual ability which is so frequent among us is due to the fact that we do cratic or feudal habits and ways and not rightly measure the capacity of son that that capacity is undeveloped. It has been said of Emerson's insistence upon self-reliance, and especially of the essay in which that note is struck with such clearness, that this preaching has produced more bad writing than any other single cause in Amer-

ica. It has given a great many people, who had no special qualifications for writing, absolute confidence in their own work. Self-reliance is one of the most effective qualities that a man can posess, but self-reliance must be based on udgment and not on blind egotism. But, while many men and women

overestimate themselves, it is probably true that the great masses of men and women underestimate their capacity. When opportunity touches an undeveloped man, it is astonishing what power s often displayed; and it is undoubt edly true that, while there are no mute Shakespeares, the world is full of men and women of real power who need only an opportunity to exhibit it But opportunities are oftener made than found, and opportunities would come oftener to all of us if we held our-selves, in the right sense, at a higher price. We are too easily satisfied with what we have done, and we too early accept what appear to be the limits of our growth. No man or woman ought ment. There is a Power behind us on when we distrust our own capacity. Right methods of life, right habits of work, and sound aims keep us in touch with that divine power which nourishes and unfolds everythings which it feeds. Upon this faith as a foundation, we have a right to demand of the to ask of ourselves greater efficiency, energy and freshness

Refusing to set any limit to our growth, we have a right to insist that life shall mean more to us and shall do more through us every year than in any previous year. Mr. Story was any previous year. Mr. Story was once showing a friend who was visit-ing him in Rome, his recent work. "For which of the things you have done," asked his friend, "do you care most?" "I care most," said the most?" "I care most," said the sculptor, "for the statue I am to carve next." It is not achievement which opportunity comes; and there are no surprises in life more delightful than the rapid growth in power often made tion; it is opportunity. If we are imby one who had hitherto given little | mortal, the future is our reality, not

Old Gold

Opported the manage from the committee and fall from the flow to be from the front the front front front front from the flow of the flow front f

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E. B A.

At the last regular meeting of St. Patrick's Brarch. No. 30, Kinkora, the following resolutions of condolence were adopted:
Whereas it has pleased Aimighty God, in His infinite wisdom, to call to her eternal reward Cecilia Long, sister of our bighly-esteemed Brother, Joseph Long, bett. Resolved that we, the members of Branch 30, E. B. A., beg to extend to Brother Joseph Long, and to the other members of deceased's family, our sincere sympathy in the sad loss they have sustained, and hope that they may be comforted by the thought of a happy reunion hereafter, where there shall be no more partings and where sorrow shall be no more. Be it, further,

ings and where sorrow that to be further.
Resolved that a copy of these resolutions be sent to Brother Joseph Long, be spread on the minutes of the meeting, and that a copy be sent to the Grand Secretary for publication in the official organ.

Whereas it has plessed Almighty God to call to her eternal home Mrs. Thos, Guinane, beloved mother of our much-esteemed Brothers, William and Patrick Guinane, be it Resolved that we, the members of St. Patrick's Branch, No. 30, E. B. A., while bowing with humble submission to the decrees of Divine Providence, extend to Brothers William and Patrick Guinane, our sincere sympathy in their deep affliction, and pray Almighty God to grant them grace to bear their said loss with true Christian fortitude and submission. Be it, further, Rescived that a copy of these resolutions be forwarded to Brothers William and Patrick Guinane, spread on the minutes of the meet-

for warded to Brothers William and Parried Guinane, spread on the minutes of the meeting, and be sent to the Grand Secretary for insertion in the efficial organ.

The above resolutions were signed by Rec. Sec. T. E. Brown.

W. Lanc. S.-T.

A NOTABLE GOLDEN WEDDING.

An event extraordinary of great rejoicing, reliziously and socially, took place at Oscoela on Toesday, the 7th inst., it being the Golden Wedding of Mr. Mrs. Andrew Devine, the, worthy parents of the pastor, Rev. F. M. Devine. Such an occasion is always solemn as well as joyful, replete with memories of the past, recalling the days of mingled grief and gladness that went to make the fifty years of wedded life. Seldom, however, is this epoch reached in a lifetime, and less frequently still is it celebrated in as notable a manner as in this particular instance. The entire family of nine children came in full number—even the two Rev. Sisters from St. Joseph's Cohvent in Toronto—to do honor to the great day. From Washington, Pitts burg, New York, Cincinnati, Montreal, Ottawa and surrounding country many relatives came, till the number assembled probably made up the greatest family gathering ever witnessed in these parts.

The eve of the day proper was claimed by the ladies of the village, who presented the venerated couple with an address and an offering in gold.

The address, read by Mrs. M. T. Mulligan, graduate and medalist of 1889, at the Sacred Heart Convent, Ottawa, was as follows:

Dear Mr. and Mrs. Devine:

There are times in every family when a stranger feels it an intrusion to enter, days of sweet home significance, in fact of domestic exclasiveness; but not so with us to night. We have dared to cross the line that bounds the sacred circle, to share in its spirit on the eve of this glorious event, the golden wedding. When, fifty years ago, far across the sea in the Emerald 18te, the mellow marriage bell rang out its peal to announce the nuprial knot of the honored couple before us, we will not say it was the voice of fate, or the voice of destiny—no! but the voice of the Almighty Himself, calling them together. It was a union inspired by heaven. There was the beginning of His great design; the continuation and milliment of which He left in their own hands; and to day we see that well and nobly they have d

fully served.

We ask you to accept this small token in gold. Let it be emblematic not only of the golden wedding but also of the golden wishes attached thereto. May God continue to shower His choicest blessings upon you, snower His choicest blessings upon you, your children and your children's children, your posterity for generations—sentiments that warmly echo in every heart beating within those walls to-night.

Mr. T. W. M. C.

your posterity for generations—sentiments that warmly echo in every heart beating within those walls to night.

Mr. T. W. McGarry, the gifted son-in law of the recipients of this beautiful address and valuable gift, replied in their behalf. Father Kenney, C. P., also expressed in an eloquent speech his appreciation of the kindly reference made to him in the address.

THE DAY PROPER.

Tuesday morning Mass was celebrated by Rev. Father Kenney, C. P., of Cincinnati, nephew of Mrs. Devine, assisted by Rev. Fathers Devine and French as deacon and sub-deacon respectively, with Father Ryan as master of ceremonies. After the gospel Rev. Father Kiernan, of Sheenboro, preached a sermon that has already marked him as a preacher of splendid ability. In the sanc tuary twelve priests of the diocese occupied seats, including the Rev. Father McInernay, who represented the Bishop, whose ill health prevented him from being present.

The choir rendered Peter's Mass in a very pleasing manner, under the able leadership of Mrs. C. Hoher, and enhanced greatly by the voices of Mrs. Madden, of Pittsburgh, and Miss Kenny, of Ottawa. Mrs. D. Shields presided at the organ. In the sanctuary knelt this honored couple, humbly imploring blessings from the same God to whom they appealed fifty years ago when they first joined heart and hand. At the conclusion of the Mass the clergy and relatives repaired to the pastoral residence, where the day was kept as a memorable one. Dinner, which in its own way was of the highest order, was served on the lawn, and certainly it was a beautiful sight to see that festive board, with Father and Mother presiding, lined to the

right and left by sons and daughters, nephews and nieces and kindred gathered from far and near to commemorate the fiftieth anniversary of a union that has stood the test of time and proved itself one of Gods own making.

The argents were many and valuable.

the test of time and proved itself one of God's own making.

The presents were many and valuable.
A gold clock, by Rev. A. Brunet, Portage du Fort; gold watch, Andrew Devine, Washington; diamond brooch, Jas. Moran, New London; gold mounted pipe, Jas. Moran, New London; gold berry spoons, Father Chaine, Antrrior; gold brooch Mrs. Fitzmaurice, Renfrew; gold brooch and cross, Mrs. Jno. Devine, fr., Renfrew; ½ doz fruit knives, Mrs. Mr. French, Renfrew; group of statuary, Com. of St. Joseph, Poronto; memorial picture in silk, Community of St. Joseph, Toronto; gold fruit spoon and fork, Mr. and Mrs. J. J. Devine, Renfrew; gold mounted relic of St. Felix, community of St. Joseph, Hamilton; large picture, Com. Christian Bros., Montreal; large picture, Com. Christian Bros., Montreal; gold coffee spoons, Miss Parrel, Renfrew; gold coffee spoons, Miss Parrel, Renfrew; gold coffee spoons, Rev. A. Kenny, Cincinnati; gold candle silck, Miss Behan, Feur broke; gold soat ray, Mrs. La Police, Ottawa; gold soap case, F. M. Devine, Renfrew; mer chaum pipe, F. M. Devine, Renfrew; mer chaum pipe, F. M. Devine, Renfrew; beauty Muns, Fembroke; silver tray, Miss, Mrs. A. Pewine, F., Kenfrew; gold cameo brooch, Miss Ryan, Renfrew.

IN HONOR OF THE GOLDEN WEDDING. IN HONOR OF THE GOLDEN WEDDING.
A golden Jubilee of wedded life!
O venerable pair, your plightei troth
Hath borne the fruits (anas too rare a growth!
Of charity and prayer and peaceful strife.
A faithful husband, a devoted wife
Look back thro fifty summers and can say:
"Ay, God did surely grant our marriage day
A blessing with unwonted favors rife."

Of children nine, all live, and daughters twair Are vow'd to God in dear St. Joseph's band, No loss to mourn, but only priceless gain. While prouder honor still 'twas not in vain We ask'd that one among our sons should stand Before God's aitar with anointed hand.

-Rev. Edmund Hill, C. P The following was written for the occasion Rev. Dominic Brennan, C. P.:

MEMORIES. Fifty golden years! what memories Cling around such noble life!— Memories of joy departed, Memories of conquered strife.

Joys well shared in love's devotion, Sorrows equal borne as one; Pain and pleasure linking closer Hearts whose trust has victory won.

Time was, she all-frail confiding Placed her trusting hand in his, Gazed into his manly features Drinking thence love's rapturous bliss.

Bold they faced life's walks together, In this drear Canadian wild: Builded well for home and mother, Builded well for loving child.

Like the sapling and the flowerlet Sons and daughters blessed their prayers Shedding Heaven's radiance round them Equal sharing joys and cares.

Then the Christ would have a soggarth Like a prophet 'mong His race. And two lovely virgin daughters 'Mong His spouses take their place.

Blest be God! This age of evil When the home bath oft but shame And when fickle Passion ruleth Where alone Love should have claim.

Blest be God! Full half a century Catholic grace here bore its fruit Love-Fidelity-Devotion-Born of Christ abiding truth. May kind Heaven gracious spare ye,

Smooth the rugged path to rest, Dry each mutual tear of sorrow, Join all hearts in Christ's ho ne blest!

It would be wrong to end this report without mentioning that the after-dinner speeches were considered master pieces, especially show delivered by Father Ryan, responding to the toast. The Holy Father, "Father Marion and Father Kenny on "The Day We Gelebrate," Father Kiernan on "The Clergy," and F. M. Devine, jr., on "Our Country, The weather was delightful throughout, and a concert in the evening ended a memorable day.

ARCHDIOCESE OF TORONTO.

Death of Mother Mary Joachim Mur-

mity of the Ladies of The community of the Ladies of Loretto has sustained a great sorrow in the death of their dearly loved Mother, Mary Joachim Murray, one of the pioneers of their Institute in America. This estimable and saintly religious was born in the city of Dublin, April 4, 1820; entered the Institute of the Blessed ligious was born in the city of Dublin, April 4. 1829; entered the Institute of the Blessed Virgin, Loretto Abbey, Rathfarrham, August 15, 1847; made her novitiate at Loretto Convent, Dalkey, and pronounced her solemn vows, May 7, 1849, and on the same day, generously severing the last link that bound her to her loved country, set sail for America, in company with another heroic Sister, Sr. 1ta, who, over a year ago, celebrated her "Golden Jubilee" in Gold's service, and who still remains to mourn the loss of her faithful companion, whose "Golden Jubilee" she had hoped to witness in August, 1897, but God, as if impatient to reward the generosity of His spouse, called her "Home" to receive the Crown of Eternal Jubilee with the richly deserved "Well Done." One who was well acquainted with Mother Joachim says of her, "Never was a heart as sympathetic as that of our beloved Mother; she had a new ray of sunshine for every joy and a tear for every sorrow." The constant stream of visitors who thronged the little convent chapel, to pay their last tribute of respect and love bore witness to the high esteem and affection in which they held this saintly religious.

The funeral cortege left the convent for St. Michael's cathedral at 9 o'clock on Thursday morning. The hearse was followed by about fifty of the Sisters, thirty of the Ctristian Brothers and many hundreds of sorrowing friends who felt they had lost their best friend on earth, but gained a powerful intercessor in Heaven. When the Sisters reached

Brothers and many hundreds of sorrowing friends who felt they had lost their best friend on earth, but gained a powerful intercessor in Heaven. When the Sisters reached the aisle of the cathedral they separated and the procession, preceded by the cross-bearer and followed by the clergy, then the pall-bearers bearing the precious remains, walked up to the sanctuary. The coffin was placed on the catatalque when solemn High Mass-began, the celebrant being Rev. Father Rholeder, Chancellor; deacon, Rev. Father Bergin; sub-deacon, Rev. Father McEntee; masterjot ceremonies, Rev. Father Tracey, D. D. Every detail was most impressive. The singing was exceptionally good. After the Holy Sacrifice, the remains having been blessed, the procession was again formed and proceeded to the hearse, where the sadjourney was begun. The remains were interred in the convent plot in St. Michael's cemetery, and there rests all that is mortal of her whose "light had so shone before men that they glarified their Father in heaven."

(Irish papers, please copy.) (Irish papers, please copy.)

Mother Joachim was Superior in Guelph for many years ; founded Loretto Convent, Niagara Falls, June 1880; and was, also, Superior, for many years, of Loretto Con-vent, 81 Bond street.

If a little suffering now makes thee so impatient what will hell fire do hereafter.—The Imitation.

Blessed is he that has always the hour of death before his eyes, and every day disposes himself to die. (Ecclus, vii., 40.)

DIOCESE OF LONDON

Religious Reception.

Stratford Herald, July 18. A ceremony the good fortune to see which comes to but few people in a life-time was witnessed by a very large congregation in St. J seph's church this morning, when three St. J seph's church this morning, when three young women received the white veil, admitting them on probation as Loretto nuns or Sisters of the Institute of the Blessed Virgin Mary. So great was the interests taken in the ceremony that, to avoid unseemly crowding in the church, admission was granted on presentation of a ticket; yet the church was filled with an audience which followed with profound reverence the impressive ceremony, which was to cut off three young lives from the world, to be hereafter spent in the duties of a religious life and the instruction of children. The candidates were Miss A. McKeon, of Windsor; Miss Arnold, of Baden, and Miss Weaver, of Shakespeare.

The ceremony began promptly at 90 clock.

and Miss Weaver, of Shakespeare.

The ceremony began promptly at 90 clock. His Lordship Right Rev. Bishop O'Connor, of London, conducted the ceremony, being assistes by Rev. Dr. Kilroy, Rev. Fathers O'Neil, Kinkora; Brennan, St. Marys; Hubert, of St. Agatha; McKeon, of London (a brother of Miss McKeon, one of the candidates); Gnam, of Hesson; and Downey and Forster, of St. Joseph's church, Stratford.

The entry of the postulaction is the

and Forster, of St. Joseph's church, Stratford.

The entry of the postulants into the church was truly an impressive sight. Each was struly an impressive sight. Each was tried in a beautiful bridal costume of pure white, and was accompanied by four little girls as train-bearers. The little girls were dressed throughout in white, and looked very pretty, conducting themselves in a most becoming manner and in such fashion as to reflect credit on the Sisters under whose training they had been. The little girls taking purt were Rhea and Emma Kneith, Edna Moore, Lilv Dillon, Irene O'Flaherty, Mary O'Brien, Edna Arnold, Mabel Tobin, Mary Tobin, Lallah Duggan, Irene Sullivan and Katie Dillon. The procession entered the church by the main door and proceeded slowly up the aisle to the altar.

The ceremony was opened by the intonation, by the Bishop, of the "Veni Creator," after which an anthem to the Blessed Virgin was sung by the choir, and three prayers were offered up on behalf of the postulants. Then His Lordship addressed the candidates asking:

"Your Lordship, I ardently desire, and dumbly entreat of God, through the intercession of the Blessed Virgin Mary, St. Joseph, and all the saints, to be clothed in the spirit of Jesus Christ, to die to the world, and to receive the habit of the Institute of the Blessed Virgin Mary, with a view of being exercised during the novitiate in the duties of the religious life and the instruction of youth. That I may obtain the blessings to which I aspire, I humbly crave the prayers of your Lordship, and of all who are here present."

His Lordship the Bishop, in reply, addressed the nostulants, saving. The entry of the postulants into the church

of your Lordship, and of all who are here present."

His Lordship the Bishop, in reply, addressed the postolants, saying:

"As many trials and difficulties, which may not be foreseen in speculation, are to be encountered in the continued practice of what you propose, you have need, my dear children, of powerful grace and supernatural assistance, to render the yoke of the Lord sweet, and His burden light; for which reason the Church endeavors to sanctify by its blessing every step of your entrance in the religious life, and implores the Father of Mercies to bestow on you the graces which you stand in need. The special graces which are necessary for you are, in the first place, are necessary for you are, in the first place, perseverance, last, resembling those who, having put their hand to the plough, look back, you should thus deserve that our Lord back, you should thus deserve that our Lord should reject you, as being unworthy to par-take of his Kingdom. It is only persever-ance that shall receive the everlasting crown to which you aspire. We beseech the Lord to bestow it on you, while in His name we impart to you His blessing."

His Lordship here offered another prayer on behalf of the candidates, and, continuing to address them, said:

"The second grace which is absolutely necessary for your living in a holy manner

necessary for your living in a holy manner in this Institute is the holy spirit of its rules and exercises. This spirit, contormable to the spirit of our Lord Jesus Christ, will inpire you with a tender charity towards you isters, a great zeal for the glory of God, and be salvation of souls, and perfect obedience the salvation of souls, and perfect obedience and submission to your superiors. This is 'the spirit of the new man,' with which you have asked to be clothed, and which we entreat God to bestow upon you. Go, then, and willingly cast off both the spirit and the livery of the world. Receive outwardly the habit which breathes only humility and be inwardly clothed with the spirit of Jesus Christ Himself."

The postulants then arose and slowly filed out of the church as they entered, followed by the Sisters, to the place appointed for the putting off of the secular dress and receiving the religious habit. As they were retiring a solo, "Go ye forth, O Zion's Daughters," was beautifully sung by one of

by the Sisters, to the place appointed for the putting off of the secular dress and receiving the religious habit. As they were retiring a solo, "Go ye forth, O Zion's Daughters," was beautifally sung by one of the nuns from Loretto Abbey, Toronto, the splendid choir joining in the chorus. Soon they reentered the church—this time in the sombre garb of the Sisters, but wearing a white head-covering instead of the black of the Sisters. The procession proceeded to the altar, and, kneeling, the postulants were presented by his Lordship with the white veil of the order, the presentation of the veil to each of the candidates being accompanied by the following quotation: "Receive this veil, my child, an emblem of the modes y which should henceforth withdraw you from the notice of the world, that your life may be hidden with Christ in God."

The following prayer was then offered by His Lordship: "May the Lord, who wills not that the vanities of the world should be either loved or seen by us, turn away your eyes from vanity, and defend your heart against worldly desires."

His Lordship then addressed the postulants on the third grace, saying: "The third grace which we beseech God to bestow upon you, is that of argelical chastity. As you aspire to the happiness and glorious quality of being a spouse of our Lord Jesus Christ, you should begin on earth to imitate the purity of the angelic spirits, that, at the nupitals of the Lamb, you may be found worthy to enter with the white robe, and to follow Him wheresoever He goeth. The particular attention which you should pay during your life to the contemplation of this virtue is signified according to the words of our Lord Jesus, by the cincture, and each received the rosary—the latter a mark of their consecration to the Blessed Virgin Mary and a pledge of their tender devotion to the holy Mother of God and of their zeal to inspire it in others.

The postulants were then given their names in the Order. Miss McKeon will be known as Sister Monica, Miss Weaver as Sister Catharine,

eremony was concluded with a final prayer and address by His Lordship to the novices.

and address by His Lordship to the novices. The ceremony occupied a little more than half an hour, after which High Mass was said, Rev. Father McKeon officiating. His Lordship the Bishop also preached a most appropriate and impressive sermon. At the conclusion of the ceremony the immediate relatives of the candidates were entertained at luncheon by the Sisters of Loretto and His Lordship and visiting clergy were entertained at a banquet at the residence of Dr. Kilroy.

It was by special request that the ceremony was performed in St. Joseph's church, and much credit is due those on whom the work of preparation devolved.

The Sisters desire to return thanks to Bal-antyne & Vivian and Hepburn & White for

their courtesies.
The LORETTO NUNS.
The Society of Loretto Nuns, or Sisters of the Blessed Virgin Mary, originated with some pious English ladies, exiles from their

country on account of their religion, who formed themselves into a community at Munich, Bavaria, about 1631. The "English Virgins," as they were popularly called, were not finally approved by the Holy See until 1703. In 1669 a colony of these Sisters returned to England and opened a convent in London, but on account of the persecution they lived with great caution against any surprise from those who were seeking out priests and nuns, and after a while removed to York, where, in spite of many annoyances and dangers, the community has remained until now. The outbreak of the French revolution caused a re-action among the ruling classes now. The outbreak of the French revolution caused a re-action among the rulling classes in favor of toleration of Catholies, and then the Sisters ventured, for the first time in England, to wear the religious habit. An off-shoot, "Loretto Abbey," was founded in 1821 at Rathfarnham, in Ireland, and from this Irish mother house numerous colonies have gone out, tounding convents in most of the British colonies, including Canada. The Sisters are principally devoted to the care of

the British colonies, including Canada. The sisters are principally devoted to the care of boarding schools.

There are six branches of the Order in Canada—Loretto Abbey, Toronto, established half a century ago, and academies at Guelob, Hamilton, Niagara Falls, Stratford and Belleville. In all parts of the world wherever the British flag floats branches of the Order have been established — Calcutta, Ceylon, Gibratter, it. There are three branches in the United States—at Chicago, Joliette and Sault Ste. Marie.

MARRIAGE.

CASSON-SPETZ. A fashionable and very pretty wedding was demnized at Sarnia, at 7 o'clock Tuesday orning, June 22, by Rev. Father Bayard, P , the contracting parties being Mr. Henry P., the contracting parties being Mr. Henry Edward Casson, youngest son of the late John Edward Casson, London, Ont., and Miss Bertha Marie Spetz, youngest daughter of Mr. Jacob Spetz, Point Edward, Ont. The charming young bride was beautifully at tired in cream surah, trimmed with satin and lace to match, wearing the conventional veil and wreath, and carrying a bonquet of bridal roses. She entered the church leaning on the arm of her father, who gave her away. Miss Lizzie Brock, of London, step-sister of the groom, dressed in cream cashmere and satin, acted as bridesmaid. The groom was supported by his brother, Mr. Frank Casson, of Stratford, formerly of London. When the bridal procession en tered the sacred edifice the organ pealed out groom was supported by his brother, Mi Frank Casson, of Strationd, formerly of London. When the bridal procession et leved the sacred editice the organ pealed of the strains of Mendelsshon's Wedding Marci and the singing of the young ladies of the Sodality of the Blessed Virgin word a high order. The bride was a value member of the Sodality. The ceremon was witnessed by many invited guesfrom a distance, among whom were: Mand Mrs. Brock, parents of the groom, from London; Mr. Charlus Brock, London; Mr. Arthur Brock, Brantford; Miss M. McDonald, Brantford Mr. and Mrs. Jos. Norris, New York; M. and Mrs. Goldstein, Port Huron; Mr. Alex. Suhle Port Huron; Mr. and Mrs. Jas. O'Grad Point Edward; Misses Kitty and Clara Pezold, Detroit: Mr. and Mrs. Martin M. Namara, Point Edward; Mrs. R. P. Blund Point Edward; Mr. and Mrs. Knapp, Poi Edward; and Miss Clara Kaiser, Detro After the ceremony the guests drove to the beautiful residence of Mr. Spetz, where twedding breakfast was served to about the tree and choice flowers. The your couple were the recipients of many beautiand costly presents, showing the high ester in which they are held. Mr. and Mrs. each Mr. and with the head of the peans of the power her recipients of many beautiand costly presents, showing the high ester in which they are held. Mr. and Mr. couple were the recipients of many beautift and costly presents, showing the high esteer in which they are held. Mr. and Mrs Casson left on the noon train for Portland an Montreal, followed by the best wishes of host of friends.

OBITUARY.

DENIS LEONARD, BOSANQUET. We clip the following from the Forest Fr

Tress:

"The death of Denis Leonard, son of Wm. Leonard, 12th con., took place on Wednesday morning, at the early age of seventeen years after a lingering illness with consumption Deceased contracted a cold while attending Deceased contracted a cold while attending school nearly two years and, from which the dread disease took hold, and all that medical skill and kind treatment could do, proved to be of no avail, as the patient gradually grew weaker until death came to his relief on Wednesday morning. The funeral will leave the family residence to morrow (Friday) at 1030 a.m. for the R. C. church, Forest, thence to Beechwood cemetery. He is survived by his parents, five brothers and one sister, who have the sincere sympathy of the community in their bereavement."

Mr. Leonard was an exemplary Catholic young man, noted for his many endearing qual

MISS ANNIE BUCKLEY, MONTREAL. With deep regret the many friends of Miss Annie Buckley learned of her death, which sad

With deep regret the many friends of Miss Annie Buckley learned of her death, which sad event took place in Montreal.

The deceased came from that city when but a child, to reside in the family of Mr. Daniel Sheedy of Osceols, and during her stay there — a period of ten years — won for herself a very high place in the esteem of all who knew her.

Even the thoughts and desires of her childhood seemed fixed far beyond the fleeting things of earth, and the congregation of St. Pius church will long remember the shy, quiet figure so often seen to approach the alter-rails to receive the B. ead of Life.

About two years ago she was recalled to her native city, to the bed-side of a sister dying of consumption, where she filled her painful post, as she did everything else, with resignation to God's will; but when the same fatal disease seized upon her own frail form she had but little strength to fight it, and on the 4th June, at the early age of twenty-two years, passed peacefully away to mansions of that Father whose most faithful child she had ever been.

Mrs. John Kelly, Kinkora.

Died, at Kinkora on July 12, 1856, Mary Quigeley, wite of John Kelly. J. P., after an illness

Mrs. John Kelly, Kinkora.

Died, at Kinkora on July 12, 1895, Mary Quigley, wife of John Kelly, J. P., after an illness of four years. The deceased lady left Ireland in the year 1871, together with her three sisters, two of whom survive—Mrs. Thomas Kelly. Stratford, and Sister Emerita of St. Joseph's Hospital, Peterborough. Mrs. Kelly was a niece of the late Mrs. Kennedy, of Kinkora, and cousin of Rev. Father Kennedy, P. P., of Seaforth. The deceased was the mother of eleven children, eight of whom survive to mourn her great loss. With deepest sorrow and regret the remains were followed to their last resting place by the largest funeral cortege that has ever taken place at Kinkora, relatives and friends uniting to show their love and esteem. Mrs. Kelly was of a gentle and retiring disposition and was much loved on account of her amiable qualities, and seldom has such universal regret been manifested in this parish. The faneral took place from her late home on Tuesday, July 11, for the parish church, Kinkora, where a solemn Kequiem Mass was celebrated by Rev. Father 9 Neil, pastor. The pall-bearers who so tenderly bore her to the grave were six members of the C. M. B. A., Messrs, E. Brown, J. Stock, P. Carty, W. Harrigan, P. H. Kelly (Ellice) and James O'Loane, (Stratford). May her soul rest in peace!

Human respect is the greatestt vrant in the world. Next to pride, it is accountable for most of the back-slidings of the soul. More than any other fault, it makes cowards of us all Every step we take under its tyranny binds us with a stronger chain, till at last we find ourselves so strongly fettered that we despair of freeing our selves from the undesired allegiance. Happy the man who has the courage to break the tightly forged links before they become too numerous or too

To-morrow is an uncertain day; and how dost thou know that thou shalt be alive to-morrow? (St. James iv., 14.)

LOST FORTY POUNDS.

An Illness That Almost Carried Away an Only Child-She Suffered Ter-ribly From Pains in Back, Heart Trouble and Rheumatism – Her Parents Almost Despaired of Her Re-covery—How it Was Brought About.

From the Amprior Chronicle. Perhaps there is no better known man in Arnorior and vicinity than

Mr. Martin Brennan, who has resided

in the town for over a quarter of a century, and has taken a foremost

part in many a political campaign in North Lanark. A reporter of the Chronicle called at his residence not long ago and was made at home at During a general conversation Mr. Brennan gave the particulars of a remarkable cure in his family. He said: "My daughter, Eleanor Elizabeth, who is now fourteen years of age was taken very ill in the summer of 1892 with back trouble, rheumatism and heart disease. She also became terribly nervous and could not sleep. We sent for a doctor and he gave her medicine which seemed to help her for a time, but she continued to lose in flesh until she was terribly reduced. When first taken ill she weighed one hundred pounds, but became reduced to sixty pounds, losing forty pounds in the course of a few months. For about two years she continued in this condition—her health in a most delicate state - and we had very little hopes of her ever getting better. Our hopes - what little we had-were entirely shattered when she was taken with a second attack, far more serious than the first. second attack took place about two We now fully years after the first. years after the first. We now fully made up our minds that she could not live. "But while there is life there is live. hope," and, seeing constantly in the newspapers the wonderful cures cures ed by the use of Dr. Williams Pink Pills we decided to give them a trial. Before she had finished the first pox we noticed that her appetite was lightly improving, and by the time she had used the second box a decided improvement had taken place. By the time she had used four boxes more she had regained her former weight of one hundred pounds and was as as ever she had been in her life. Her back trouble, heart affection, rheumat ism and sleeplessness had all disappeared. She now enjoys the best of health, but still continues to take an occasional pill when she feels a little out of sorts, and so it passes away Mrs. Brennan, together with the young lady, who is an only child, were present during the recital, and al were loud in their praises of Dr. Wil liams' Pink Pills. Mr. Brennan also stated that he had used the pills himself and believed that there was no other medicine like them for building up a weakened system or driving away a wearied feeling; in fact he though that as a blood tonic they were away

ahead of all other medicines. Dr. Williams' Pink Pills act directly apon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had fail ed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes the wrap per around which bears the full trad "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or sent post paid on receipt of 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medi cine Co., Brockville, Ont.

MARKET REPORTS.

LONDON.

London, July 23. — Wheat, 63c. per bushel.
Oats, 19 14 to 21c per bushel. Peas, 42 to
48c per bush. Barley, 311 5 to 33 5c per bush.
Buckwheat, 25 2-5 to 28 4-5c per bush. Rye,
29 15 to 44 4-5c per bush. Corn, 39 15 to 42c,
per bush. Hay was in plenty, and sold for vs
to 57. Raspberries sold at 7 and 8c. Butter was
rather scarce, and sold for 19 and 20c for roil;
crock sold for 18 and 19c. Eggs, fresh, sold for
11 and 12c; store lots, 9 to 10c. Apples sold for
25 to 40c a bag. Corn brought 10 and 12c per
doz, tomatoes, sold for 10 and 12c per quart.
Spring chickens, dressed, sold, for 35 to 49c per
pair. Ducks sold for 50 to 60c per pair. New
milch cows sold at 80n. To.
Toronto, July 23.—Wheat, white, 65c; wheat,

Toronto, July 23.-Wheat, white. 65c.; wheat, Toronto, July 23.—Wheat, white. 55c.; wheat red, 60c.; wheat, goose. 50c.; oats. 22½ to 23c. rye, 48c.; barley, 30 to 31c.; buckwheat, 36 to doc.; peas, 50c.; ducks, spring, per pair, 40 to 60c.; peas, 50c.; ducks, spring, per pair, 40 to 60c.; cesse, per pair, 40 to 10c. eggs, new laid 9 to 10c.; onions, per sack, s2 to 510 00; straw, sheaf, 80.75; straw, loose, 45 to 57; beef, hinds, 5 to 65c.; beef, fores, 2 to 4c.; spring lamb, carcass, 7 to 9c.; lamb, carcass, per lb. 7 to 8c.; veal, per lb., 45 to 6c. mutton, per lb, 4 to 6c.; dressed hogs, 85 to \$5.00. PORT HURON.

PORT HURON.

PORT HURON, Mich., July 23.—Grain—Wheat, per bush., 53 to 56e; oats, per bush., 18 to 19c; rye, per bush., 30 to 35c; peas, 35 to 46c per bush.; buckwheat, 30 to 35c; per bush.; barley, 55 to 66c per 100 lbs.

Produce.—Butter, 10 to 11c per lb.; eggs, 9 to 16c per dozen; lard, 6 to 7 cents per pound; cheese, 7 to 8 per pound; hay, 7,700 to 28,00 per ton, for new; straw, 55,00 to 86.00 per ton; beans, unpicked, 60 to 75c a bushel; picked, 75c to 81,00 a bush; wool, washed, per pound; 10 to 159c; unwashed, 7 to 100c.

mand; live weight, 83.00 to \$5.25 per cwt.; mutton, \$5 to \$5.00 per cwt; spring lamb, dressed, \$7.00 to \$8 per cwt.; live weight, \$2 to \$2.75 each; veal, \$6 to \$6.50 per cwt.; spring chickens, 14 to 16c per poor '; hens, 8 to 9c per pound; turkeys, 9 to 10c per pound. Hides—Beef hides, No. 1, 4 to 49c per 1b; No. 2, 3 to 39c, per 1b; roen; calf skins, No. 1, to 5c, per lb; shearlings, 10 to 10c each; lamb skins, 15 to 25c. each; tallow, 3 to 39c per lb.

DETROIT.

Detroit. Mich., July 23.—Wheat—Cash, No. 1 white, 60 c nominal. No. 2 red. 5 cars at 58 c. 6 cars at 54 c. 3 cars at 54 c. 6 cars at 51 c. 2 cars at 54 c. 3 cars at 54 c. 6 cars at 51 c. 2 cars at 54 c. 3 cars at 54 c. 6 cars at 51 c. 2 cars at 54 c. 6 cars at 51 c. closing at 55 casked. No. 3 cars at 51 c. 2 cars at 51 c. 6 cars at 51 c.

Latest Live Stock Markets.

Toronto, July 23. — Export cattle is only brought to fill space on steamers already contracted for, and prices ranged from 31 to 31c per pound. A load of extra fine cattle, averaging 1,250 pounds, sold at 35c, and another good load, averging 1,275 pound, sold at 35c with 31c the top figure. In butchers' cattle the same conditions ruised as on Tuesday last; a few choice stall-fed cattle sold at 35c, and occasionally a shade more. Still good butchers' cattle may be called wanted. A load of heifers, averaging 1,010 pounds, sold at 3c per pound, and 810 back; a load of cattle, averaging 1,003 pounds, sold at 3c per pound, and 810 back; a load of cattle, averaging 1,003 pounds, sold at 25c and 5 oad, averaging 1,003 sold at 25c and 5 oadded.

Milkers are in light request at from 820 to 28 each. Bulls are unchanged, and not much enquired for at from 27 to 35c per pound.

Lambs and sheep were in ample supply; lambs at from 82 5 to 53 each, and sheep were quoted at 21c per pound for bucks, and 31c per pound for ewes. Both choice lambs and sheep are wanted.

Calves are unchanged at from \$1.50 to 84,03

pound for ewes. Both choice lambs and sheep are wanted.

Calves are unchanged at from \$1.50 to \$1,00 each.

Hogs — For prime "singers" \$3.30 per 100 pounds was paid; choice hogs sold at *4; thick fat, \$3.50; stores, \$3.50; sows, \$3; and hogs, \$2 per 100 pounds. All grades will go at around these figures.

EAST BUFFALO.

Hese figures.

EAST BUFFALO.

East Buffalo, July 23 — Cattle — Two cars, firm: stockers, 82 25 to 22.75; feeders, 82.75; to 23.80; Hegt and pigs, 85.75 to 28.80; light and pigs, 85.75 to 28.80; light and pigs, 85.75 to 28.80; mixed pack



Knelp's Water Cure Institution. 8

Milwaukee, Wis., Jul I deem it my duty to state the following osuffer very much from Vomiting several I deem it my unay to suffer very much from Vomiting several half Physicians called it a nervous affection, but their treatment gave no relief. In San Francisco Pastor Koenig's Nerve Toric was recommended to me. After I took this but a few days, the symptoms of my trouble disappeared. Only one bottle of it cured me entirely.

Rev. A. Goette

Bottle of it cuts and the Rev. A. Goette

30 Years Headache.
Milwaukee, Wis., May, '94.
During a fire, about 30 years ago, I fell into a cellar, full of water. As it was in the winter, melothing froze on my body after I got out. Since then I suffered from severe headache and waterated by more than 15 doctors for it; but at these did'nt help me as much as one bottle a Pastor Koenig's Nerve Tonic.

J. Netzhammer.

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-This remedy has been prepared by the Rev. Father senig, of Fort Wavne, Ind., since 1876, and is now der his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at S1 per Bottle. 6 for S5 Largo Sizo, S1.75. 6 Bottles for S9.

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(Established 26 years.)
Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and spects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty six years ago, under the same proprietorship and management, with the exception of the past two seasons. The owner and original proprietors has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a height of 150 feet. The air is always pure and exhibitating, the balmy breezes from the lake diffuse a thoroughly delightful coolness around, while the lawns, walks and drives are most inviting. The pleasure grounds, shaded with umbrageous trees, extend over fitty acres, and access to the smooth sandy beach is obtained by means of a tram railway and stairs. Comfortable bathing houses, with efficient attendants, are provided for ladies and gentlemen, under the direct supervision of the House.

Wm. Fraser, Proprietor.

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TEACHER WANTED.

OR R. C. SEPARATE SCHOOL. Pholding a 2nd class professional certificate.
Applications received up to Monday, 20th July, Address James Quinn, Sec. Treas., Tweed Jut.

TEACHER WANTED, FOR R. C. S. S. No. 3 A. Malden. Must be capable of teaching French and English. State salary. Address, Dennis Meloche, Amberstburg, Ont. 926 3-w FEMALE TEACHER WANTED. MUST be able to converse in French, but will not be required to teach that language, and nave a 3rd class certificate. Address A. Cadotte, chairman, Massey Station, Ont. 927

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EDITOR BRANN ON VISIONS

VOLUME XVII

A Freethinker's Intere · Cranks.' From the July numb Iconoclast we take the fo An unknown corres

from the press a rather

count of the supposed app Holy Virgin to Louis Tilly sur Seulles, toget pilgrimings to the spot. the Iconoclast with the ment and query: " About once a year run off after some such bringing religion into creating atheists by t

mummery. Why don't iconoclastic batteries lo What is yo people who countenan The man who writes ing upon the sanity o numerous and patriotic ican people should h courage to either sign burn it. An anonymor cowardly stab in the da

do well to waste basket cations as being the irresponsibles-of peop more in a minute than to in a month. However respondent has touched of interest to many p this instance, waive the to anonymity. Frank little of miracles, anci and regard supernatu as but the idiosyncrac neuropathics. Mile. P of the Virgin was, in r a day-dream, the fond maid with whom relig a monomania, her fer bordering on delirium. that there may be mor world than I have dre philosophy. In dealing natural, as with all t well to bear in mind Seneca, to the effect th sons would have attain they had not presum already possessed it." If the age of the mi

gelic visitations ever b no special reason for has come to an end. more remarkable that reveal Himself to St. Virgin to the maid of than that Jacob should angel and Jehovah from the burning bush ever a time in the worl something more than becomes necessary to fi tering faith, that tim The man who scoffs visions yet accepts u inerrancy of the Bil diatom and swallows a dromedaries. There sons why the Iconoclas its guns upon these s visions. I am not aw doing the world any and the Iconoclast a things which it belie

detrimental.

Furthermore, to br

ionaries as "cranks" countenance them as vilipend the coryphe tion and deride the If all who dream dre ions; if all who prof the supernatural be purveyors of ridiculo s to become of our be his co-laborers? It v mirror which St. The Archangel Gabriel in nor the Virgin Moth neath an elm in the c that Luther witnesse were entirely too ta man who denounced 'damned fools and sulted the learned E doctors of Louvain pagans," incited the ate the Pope, and oth that vigor and viru after him all the cl Christendom.

variably the devil worthies usually ma other. The prince of to have gotten the versies, however, for sures us that Satan compelled him to m alteration in divine on another occasion terrified him by his father of Protestanti relates that when down in a religious phantom appeared a of the hole. Whet same party that we are not i creed ' this unhappy facu devil yet been l divines. Entering church some years I was surprised to gaged in an expar invisible person. and declared that spite all the powers he did. After adv

Luther's supernati