The Catholic Record.

London, Saturday, August 27, 1898.

A Song of the Everydays.

Come sing me a song in the tongue I know; I am tired of the stilted strain:
The worn-out rut where the fancies strut In a meaningless, tangled chain, I am weary of flights with the far-off gods
That only the wise may praise:
I want the mirth and the tears of earth—
A song of the every days.

A song to lighten the lives of those
Whom labor has called its own:
A note to beat, as an echo sweet,
of the world that each has known—
A breeze from the mountains craggy peak,
A whiff from the woodland ways,
A fleck of foam from the beach at home—
A song of the everydays.

A song of the development of the hawthorn hedge, A leaf from the bough above, A ribbon rare—or a tress of hair, A clasp from the hands we love. A mother's step on a chamber floor, The catch of a childish phrase, A grass grown sod and a prayer to God—A song of the every days.

O sing me a song of the fields and hills,
A song of the sea and land,
That shall ring again in the hearts of men
And the least shall understand.
No hint of the scholar's classic lore,
Of the cynic's bitter lays,
But a song to rest in a poor man's heart—
A song of the every days.

N.

A SCANDAL.

We hear very little of that claim of the Methodists which W. Stahlman "put through " Congress for the reward of 35 per cent. of the spoils. It was certainly a pretty scandal for godly people, but somehow or other it has been hushed up and the \$288,000 are in the pockets of our brethren. But what a howl of indignition there

would have been if Catholics had had been guilty of this dishonesty !

IMPOSTORS.

There are two or three individuals who call themselves "clairvoyants" travelling around the country and telling wonderful things to silly girls and empty-headed men who have a desire to know somewhat of the future. These clairvoyants are mostly impostors who believe in making a good thing out of human credulity and stupidity. They know nothing of the future, and, if aided by the devil, they can make a shrewd guess at it, but nothing more. A Catholic is bound to of sin.

MONSIGNOR CONATY.

Monsignor Conaty has more than satisfied the most exacting. We felt, at the outset of his career as Rector of the Catholic University, that the way would be thorny for inexperienced feet, but he has gone along with the tread of a veteran, never faltering-sure of himself, and with tact His public nd prudence. dresses are thoughtful and have about them a scholarly dignity well becoming the utterances of a chief of a great educational institution. He believes as the prelate of Peona has said, that the best professors are not the ones who know the most, but those who have the most power to determine the student to self-activity; and that a strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head.

HOBSON AND THE WAR.

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S,

The "gallant Hobson" could not thank his admirers for their enthusiastic welcome without introducing some comments on the "Inquisition." Perchance with his native shrewdness he calculated that it would go down like the other nonsense that has been talked off since the war began. He sank the Merrimac and gained promotion and he hinted at Spanish cruelty, and reaped the cheap applause of those who have learned history from the sensational newspaper.

But what an annoying mass of humbug all this is! The talk about the cause of humanity; about the poor Cubans who macheted defenceless Spaniards and were guilty of abominations that the pen refuses to chronicle, is wearying. But we are glad that the clamor of war has been stilledglad that the poor fellows who were hurled into battle by irresponsible legislators now return to their homes ; and yet we cannot but be sorry that any nation should have given its energies to a cause that had not an element of justice.

There is only one appointed way of doing good, and that is by being good.

—J. B. Mozley.

PROHIBITION.

Some of the advocates of Prohibition should prove their very luxuriant figures of speech if they ever hope to get a hearing from a reasonable individual. They cannot claim all the commonsense of the community, and the cause, no matter how just, cannot be strengthened by intemperate condem nation of all those opposed to it. They must not forget that Prohibition is not a panacea for all social evils. The Decalogue does not begin and end with Temperance. Many a man who is stumping the country in the interests of Prohibition does not wear the white flower of a blameless life. And many another who is loud in condemnation of the votary of drink is a prey to every demon of sensuality. We have the utmost respect for the conscientious individual who believes in Prohibition as the only remedy for the evil of intemperance, and we have but pity for these - and they are numerous- who are pushed into the melee by a crowd of meddling women who take tea together and formulate schemes for the amelioration of mankind. The tall, angular female who expounds the doctrine of woman's rights is in many cases the power behind the throne.

Still we wish our brethren every measure of success. Every blow against the rum-traffic must have the applause of every sane individual. The owners of the gin-rooms will attempt to belittle it, but the livers of morality-the wives and daughters of the Dominionwill give it their benediction.

SAVONAROLA. Every now and then some of our separated brethren have something to say about Savonarola. The friar of the eighteenth century has a strange fascination for them, and they have more than once chanted his praises in words which seemed to us both eloquent and sincere. They depict him in various ways-sometimes as the man who was a very prophet for the excited throng that crowded around his pulpit and accepted his every word as an utterance from heaven, avoid them, like every other occasion and again as the one who unfurled the banner of revolt against Rome. They wish to look upon him as the one who first blazed way through the thickets of "Romish" superstition, but it is supported by nothing stronger than con-

> history. Savonarola was a Catholic to the core, imprudent betimes, but always a fearless upholder of the faith which he

jecture and fanciful speculation yclept

They who paint the friar's picture should not forget to give it a proper background. The age of Savonarola had not the san standards as our own, and to judge them by ours is to violate every canon of historical criticism. It was an age of maddening enthusiasm. The idea of the supernatural had full possession of all minds, and every man, whether swashbuckler or monk, had less or more distinctly before him the vision of the world beyond

the spheres. When Savonarola commenced his public career Florence was immersed in sensuality. The love for pagan art and literature befouled all minds. There was, indeed, material greatness and artistic splendor, but the piety and simplicity of former days were fast disappearing. The friar saw it and his voice rang out in denunciation. That strong voice knew not the anguage of ambiguity. It thrilled and stirred all hearts, and guided them out the mire of licentiousness. The great feared him, and the poor loved him. What he preached he practiced. The self - denial he inculcated was exemplified in his own person. He was always a man of spotless character, and, however opinions may differ as to the mode of acting which placed him in collision with the Pope, there is but one as to the purity of his life He was, as he said himself, a reformer - not one to sit quietly down in the seclusion of his cell and elaborate programmes of reform—but a fighting

And the people obeyed him. He told them to have done with vanities, and they gathered together their mirrors, perfumes, etc., and burned them, in token of their acceptance of the Friar's

teaching. We have no desire to defend Savon-

ian he was a failure. When for the Redemptorist Fathers. he refused to obey the Pope's mandate he was not the Savonarola of the Duomo, but a Savonalroa dominated by a fiery and reckless zeal that brooked no opposition. The lessons of obedience which he learned in monastic retirement were for the moment forgotten: but let it be said that never during all his career did he utter one word of repudiation of the authority of

the successor of St. Peter. He was al-

ways a child of the Catholic Church,

earnest and fearless and aflame with

love for his fellows and God. Sismondi, the Protestant historian, tells us that in seeking to reform the Church Savonarola never wandered from Catholic principles-that he did not lay claim to the right of private judgment, and that he devoted all his reference to a "population beyond all efforts to the restoration of disciplina proportion to the spiritual aids at their efforts to the restoration of discipline, to the reformation of the lives of the clergy and to the winning of priests and laymen to a more perfect observance of the Gospel laws.

He disregarded the command of the Pope because he believed that it was suggested by enemies who were plotting for the enslavement of his beloved something towards relieving the Re-Florence. He was no precursor of Luther. He was a pure man, and the Apostle of the Reformation looked upon chastity as an unpardonable sin. He was abstemious, and Luther was a notorious drunkard. He guarded every dogma of Catholicity, and Luther tore them into shreds.

Forget his career as a politician, and he is one of the very best men who ever wore the habit of St. Dom-

TWO WONDERFUL RECORDS.

A close competitor for sacerdotal Leo XIII., who celebrated the sixtieth anniversary of his ordination and first Mass on January, 1, our Bishops, in asking all confirmation of this year, is the venerable Archbishop Murphy, of Hobart, Tasmania. Dr. Murphy completed his sixtieth sacerdotal year last June 1, so that he innior, as a priest, of the Holy Father by only six months. The Deep last six generation is admittedly for the property of the Holy for the Father, by only six months. The Pope, nowever, outranks the Hobart prelate in the episcopal purple by three years, and he is five years his senior in length of life.

A NUN DECORATED.

Rev. Mother Patrick, matron of the hospital at Fort Salisbury, South Africa, has been decorated by Queen Victoria. For her services during the Matabele and Mashona wars in 1896 and 1897, Mother Patrick has been made a member of the Order of the Royal Red Cross. The Reverend Mother travelled with an ambulance their souls. preached so well to the people of Flor-with Beal's column on active service, and the honor now accorded her is very gratifying to all Rhodesians. Mother Patrick was for some time teacher in the convent school at East the first pioneer force went into Mashon land, and has never since returned to the Mother House.

SHRINKAGE OF PETER'S PENCE.

diminution of late years. From Spain compliance with their religious duties, and America alone in the first six will be the best preservatives of their months of this year Peter's pence was innocence and the surest guarantees 12,000 pounds less than last year. This shrinkage directly affects Leo XIII's. abstinent, lives when they grow up personal income, which amounts to into men and women. bout 280,000 pounds a year, partially taken from Peter's pence. Of this sum the Pontiff keeps for himself only 20, 000 pounds, not only for his small expenses, but also for the presents which he now and then makes to sovereigns and the heads of states, and the charity which he wishes to dispose privately is spent as follows: 28,000 pounds for receives a yearly sum, known as the piatto cardinalizio, of 1,000 pounds; 18,400 pounds to the poor dioceses; 72,000 pounds to the prefecture of the eum. This is not a very extravagant outlay when one considers that the absorbs 40,000 pounds, the Vatican employs 60,000 pounds and the free church schools 41,600 pounds.

LEO'S JUBILEE CHURCH.

New York Freeman's Journal. church erected in Rome to commemorate the sacredotal and episcopal jubilees of St. Alphonsus. It is a happy end-

arola's action with regard to the Pope. ing to a chapter of vicissitudes which | Our Lady of Mercy in that State, and When he stepped outside his cell and has provoked some scandal and much annoyance, and it is at the same time essayed the role of the politichanding over to them the new church, for which Catholics all over the world have subscribed, he has at the same time given them charge of over forty

It seems paradoxical to say, but it is none the less true, that in Rome, and the very heart of Christendom, there is a dearth of churches. plained by the simultaneous growth of population and poverty during the last thirty years. When the Italians enthirty years. tered the Eternal City it had less than a quarter of a million inhabitants : today it is very near the half-million mark. The result has been that a large number of new districts have en added, and that the building of churches has not kept pace with the needs of the new population. Joachim's has been erected in the centre of one of the most needy of these districts, and this explains Pope Leo's

His Holiness has ever taken a warm personal interest in this church, and is anxious to see the heavy burden of debt which has unexpectedly fallen on it removed during his lifetime. would be a graceful tribute to the Holy Father, therefore, on the part of Catholics who can afford it, to do demptorist Fathers of the financial responsibility they have incurred. Subscriptions "for St. Joachim's" may be sent to the Very Rev. Father Matthias Raus, Rector Major of the Redemptorists, Church of Alphonsus, via Merulana, Rome.

SAVE THE CHILDREN.

Catholic Columbian.

One of the resolutions adopted by the C. T. A. U. of America at it convention last week commended very warmly the efforts that are being made to imbue our Catholic youth, the school boys and school girls, with a practical knowledge of the benefits of total abstinence and of the evils of intemperance. The our Bishops, in asking all confirmation lasses to pledge themselves against the use of intoxicating beverage until

the future hope of the country, and it is certainly of the highest importance that that generation shall grow up a temperate one. It will be all the better if, when it attains its growth, it abstains altogether from the use of intoxicants. It may be beyond human possibility to banish from society entirely the evils of intemperance, but it is surely within its reach to lessen those evils, and in no way can it do that more pratically and effectively than in training the youth of the present day to shun the intoxicating glass if they would not know misery in this life and invite the danger of the eternal loss of

trained there is no need of introducing into our educational system any new features, such as studies and lectures upon the destructive effects upon mind London, Eng., and is a native of County and body of alcohol. Let us have wexford, Ireland. She took up a more juvenile total abstinence socienursing staff to the base hospital when ties, by all means. But parental example and home influence, by guarding the children against evil associa-tions, the frequentation of dangerous places, and by making the domestic hearth so pleasant for them that they will prefer spending their evenings In a recent article on the revenues of the Holy See, the Pall Mall Gazette as these with plenty of good reading, asserts that there has been a marked innocent games, and above all, regular

AN HEROIC RELIGIOUS.

The Sister of Lord Killowen Dead.

Mother Mary Baptiste Russell, a prominent member of the religious order of the Sisters of Our Lady of Mercy and sister of the Lord Chief Justice of England, is dead in San Francisco. Mother Mary Baptiste Russell was seventy years of age, being five years younger than her distinguished brother, the Lord Chief Justice of England. She belonged to palace, which out of that sum pays the a remarkable family. There were expenses of the court, palace and must welve children of the same mother, six by a first and six by a second marriage, and seven of the twelve entered Vatican includes 11,000 rooms. The religious institutions. Of the two boys office of the secretary of state, which is and four girls in the Russell portion in the foreign office of the Holy See of the family, one daughter died young; another, who was a Sister of Mercy, died seventeen years ago; and the two living daughters are both Sisters of Mercy—Sister Mary Baptiste, who was born Catherine Russell, being the eldest. Charles was the only one of the family who entered secular life, Our Rome correspondent sends us his brother becoming a member of the news this week that the beautiful Order of Jesuits. One of the halfthe news this week that the beautiful Order of Jesuits. One of the half-church erected in Rome to commemor-sisters resided in a convent for the

many large institutions have sprung up under her management, among hem : St. Mary's Hospital, Our Lady of Mercy Academy, the Old Lady's Home, the Mater Misericordiæ Sewing School for Poor Girls, the Magdalen Asylum, St. Peter's Convent, Our Lady of Mercy Academy at Berkeley, and other schools. R. I. P.

THE POPE AND THE GERMAN EMPEROR.

In one of the "yellow" newspapers, the New York Journal, is published a sensational story regarding the Emperor William. As the publication of sorts of sensational stories seems to be the peculiar mission of this class of newspaper, we are excused if we ac cent the revelation with the reserve be gotten of experience in the paths of alarming fiction. As we find, how ever, that the Journal has succeeded in getting a prominent priest, the Very Rev. Mgr. Mooney, to take the story as not being beyond the bounds of likelihood, we are entitled to discuss ts gravamen and give its thesis a little consideration.

We are assured that Emperor William has persuaded himself that he has a divine mission or commission to fulfill, and that his desire is to fulfill it as speedily as possible. This is the posulate which seems to weaken the cred ibility of the whole matter, inasmuch as the state of mind which such an acknowledgment would seem to indicate is somewhat akin to that of the Maid of Orleans when setting out upon her task of driving the English out of France. He hears voices, His Majesty declares-according to the Journalor imagines he hears them, and they tell him to be up and doing in the greatest task ever undertaken by monarch. This task is nothing less than the reconciliation of Pope and King in Italy and bringing the war against the Church, in that distracted country to an end.

We have seen proofs already that the German Emperor is a man of ideal. Probably no other man in his position would have had the force of character and the moral strength to dismiss such a statesman as Bismarck and take the reins in his own hands. But forceful as he is, he finds himself confronted with a power more formidable far than that of the Iron Chancellor. The Catholic party in Germany is more com pact, more resourceful, more irresist ible in its solidarity thanit was even in the days when it was led by Wind-thorst; and this party is solid against Emperor William's reactionary schemes. Every proposal for repress-ive anti popular legislation has met with firm resistance from this compact phalanx of constitutional Catholics. No such party has ever before arisen in German history. It has sprung up at a providential time, when millions of pens are busy in painting the Church and the Pontiff as the unchangeable enemies of human liberty. The action of the German Centrists—the Catholic party-has given the lie to that allegation ever since it sprang into being. What a relief would it be were the Emperor able to disarm the opposition of this sturdy party and win it over to his own views of good government!

We have our own opinion of this new move of the German Emperor's, if it be seriously contemplated. It not necessary to go in such a roundabout way, by any means, as His Majesty proposes to accomplish the end he is said to have in view. His plan, as stated in the Journal, involves a pilgrimage to Jerusalem, an acquire-ment of the Holy Places in Jerusalem from the Sultan, and a gift of the pres ent to the Pope, as a means of soften-ing the heart of His Holiness toward the obstinate King Humbert. There is no animosity in the heart of Leo XIII. toward that monarch or any other living being; hence the be-nevolent design is superfluous. A convention of of the Euronevolent A convention of of the European States would be easy to get to gether, if the German Emperor sug-gested such a gathering in the interest of Italian peace. Nothing would be easier than the devising of some plan by means of which the Pope would be secured in his sovereignty and independence, with sufficient temporalities o maintain it. A simple act of restitution — restitution in part at all events—is the chief thing required, with an international guarantee of the security of the Papacy from future molestation.

Emperor William, if he be not misrepresented, acknowledges that the freedom of the Papacy and the restoraof the Pope to full spiritual supremacy are necessary to the tranquility of the world. He would have the Pope resume his place as universal arbitrator between nations. But there is no difficulty so far as the Pope is concerned. It is in the Quirinal and the Italian Masonic lodges that the obstacles are really to be found.

Whatever way the wind blows, whether the story be true or merely a new proof of "yellow" journalistic imaginative resources, we hope the German Centrists will stick to their ate the sacred otal and episcopal jublies long period of sixty-eight years.

of His Holiness, Pope Leo. XIII., has been entrusted to the care of the Sons of St. Alphonsus. It is a happy end
sisters resided in a convent of the guardians of German liberty just now, and they must beware of gilded batt.—Philastraphy endestablished the Order of the Sisters of delphia Catholic Standard and Times. German liberty just now, and they must beware of gilded bait.—Phila-

ANOTHER CONVERSION.

notable reception took place in the Church of the Passionist Fathers, Paris, recently, when the Vicomtesse Lionel de Dampierre embraced the Catholic religion. The ceremony of reception, which was performed by the Rev. Father Cuthbert, Vicar of St. Joseph's, consisted of the profession of faith usually required on such occasions, followed by baptism, administered under the conditional form and absolution from heresy.

MONUMENT TO WOLFE TONE.

The city of Dublin, Ireland, did itself proud last Monday by laying the foundation stone of a monument to Wolfe Tone, the occasion being honored by the presence of delegates from Australia, South Africa, France, Italy and the United States, and hundreds of excursionists from all parts of Ireland. It was the culminating event of the celebration of the '98 centenary, and the monument, which will grace Green, will commemorate the liberality and patriotism of a man who, himself a Protestant, had the courage to espouse the cause of Catholic Emancipation when to do so was to place himself under social and political The stone was laid by John O'Leary of New York, with a silver trowel sent from Connecticut by a grand daughter of the hero in whose

DOESN'T LIKE MARQUETTE STAMP.

honor it is erected.

An A. P. A. Writes to Washington for Information.

One D. P. Merritt, an A. P. A. leader of Elmira, N. Y., became greatly perturbed when he saw the new U. S. Government stamp with the picture of "Marquette on the Mississippi" on it. To ease his mind he wrote a characteristic A. P. A. letter to the post office department, demanding to know the reason why Pere Marquette had been thus honored. There are Meritts and Merritts. The Third Assistant Postmaster General who received the communication is not of the the same stripe as his Elmira name-sake. General Merritt replied to the above on August. 8

A GOOD ANSWER.

After clearly showing that the stamps were issued because of the trans Mississippi exposition at Omaha, thatthe exposition was to commemorate the wonderful growth of the great west, and that as one of the early pioneers and the discoverer of the head waters of the Mississippi river, Pere Marquette was entitled to recognition and honor, Gen. Merritt goes on to

say:
"By way of preface to my answer permit me to express regret that the picture is not entirely satisfactory to you, since it was a source of deep so-licitude and much inquiry to select only such designs as would meet the approbation of the postoffice depart-ment as well as the masses of the people, whom it always seeks to please.

HONORED IN ALL AGES. "From the dawn of civilization to the present day, a disposition has been manifested on the part of posterity to pay great deference and honor to the names of those hardy men and women who braved the trials and dangers of a new land to lay the foundations of the blessings and liberties which we now The Greeks and Romans made enjoy. The Greeks and Romans made gods of them; our European progen-itors have embalmed their memory in marble, story and song, while the re-cital of the noble deeds of our pilgrim fathers gathers interest and sanctity

as the years roll by.

RELIGION NOT CONSIDERED. "These facts, it seems to me, are fully sufficient to justify the selection of the picture you condemn. As to the religious belief of Marquette, it never entered into or influenced the selection of the device, one way or the other. The constitution of the United States, that palladium of our liberties, guarantees to all men the privilege and ight to worship God according to the dictates of their conscience, and I would hesitate a long time before I would discriminate against any man, other things being equal, because he differed from me in his religious belief

or mode of worshipping Almighty God.
"As to the fact of Marquette being a foreigner, I apprehend that he per formed service enough as a pilgrim to earn his citizenship, and his bones still lie buried in the virgin soil on the west shore of Lake Michigan. Columbus was also a foreigner for that

Is there any intelligent Protestant in this country to whom sufficient light has been given to ask himself this question: "Is it not possible, after all, that the Catholic Church is right?" Sermons, books, Catholic papers, and the example of Christian lives led by Catholics—these are means to convince used by the Holy Ghost, as well as His own direct inspirations, and by one way or another a fair glimpse of the truth has been presented to hundreds of thousands of Protestants who have closed their eyes and hardened their hearts and kept on their way to heresy.

—Catholic Columbian.

If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents-that is no consideration as against health.

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CAN'T EAT.



DOOD is the fuel that feeds the fires of life. Digestion is the process that turns the fuel into energy. Few possess perfect digestion. If your digestion is imperfect, if you cannot eat what you like without discomfort, if you cannot eat when you ought to eat, the time has come when you should take Dr. Ward's Blood and Nerve Pills. Hunger is the best Sauce. Take these Pills and get hungry. You may eat what you want if you take Dr. Ward's Pills.

WHAT THEIR MERITS ARE:

My system was entirely rejuvenated by use of Dr. Ward's Blood and Nerve Pills My system was entirely rejudental the use of Dr. Ward's Blood and Nerve Pilk, and I consider them a marvellous strength and nerve builder for dyspepsia. I was so sick and miserable that I seemed, which was a sick and miserable that I seemed at times that I thought death would be better for me. I had tried Doctors and different kinds of medicines, but all falled to do me any good. I am in every wan those words were worded with a second word of the words, and have been for months. Before using these Pilis I was so sisk that I could not keep anything in my stemach. I was under the opinion that dyspepsia could not be cured, for I am able cured, for I am able to the cured, for I am able to the cured, for I am able to the words whealth woman and feel bettee in every way. They have built me that only I now weigh several pounds more than ever did before. In colusion, I would advise every woman afflicted with poor digestion to give Dr. Ward's Pills trial.

MRS. L. E. WATSON, Port Colborne, Ont Dr. Ward's Blood and Nerve Pills are sold at 50 cents per box, 5 boxes for \$2.00, a druggists, or mailed on receipt of price by The Dr. Ward Co., 71 Victoria St., Toronto



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of navigation; also separate service from New York to Glasgow.

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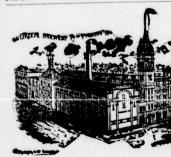
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THE GUARDIAN'S MYSTERY

Bejected for Conscience's Sake. BY CHRISTINE FABER.

XXIX.—CONTINUED.

The boarders, who according to their custom, had dropped into the parlor after dinner, stopped their own conversation to catch the fragments of this speaker's interesting remarks. Sometimes, he pitched his voice a little higher as if in forgetfulness, and then there was a quiet and sort of sly drawing of chairs nearer to the corner. in the corner.

of sly drawing of chairs nearer to the party in the corner.

Wilbur, though sometimes interested in spite of himself, was still secretly chafing at it all; he was disappointed and angry at having his visit to his betrothed so interrupted, and he was annoyed that she should be introduced to Kellar. He was even indignant at Mallaby for having introduced her, and he became more deternined to use every means in his power to hasten his marriage, when with a husband's right he could remove Agnes from all the influences by which she was now surrounded. Mallaby was her only guardian; surely, her husband would have the right to remove her entirely even from him.

even from him.

Agnes, owing to her dislike for Kellar, and her uneasiness regarding her guardian, was hardly interested at all; and her eyes more frequently turned to the drooping figure at her side than to the speaker, or even to Wilbur. She wanted to feel indignant at Mallaby for having such a man for a friend, and for introducing him to the little home circle, but, up with her indignation there sprang a most with her indignation there sprang a most inexplicable pity for Mallaby himself; and while she seemed to listen politely Kellar's well-turned and fluent sentences, Kellar's well-turned and fluent sentences, she was mentally questioning the source of her strange compassion for her guardian. She could assign no cause other than her gratitude for the education he had given her: and yet, did she fully believe the statement he had made regarding that, or was there not still in her heart a doubt of his honesty? Agonized by her conflicting emotions she turned involuntarily, and took a longer and more searching look at Mallaby. As if he felt the gaze, he lifted his head suddenly and looked full into her eyes.

Had he read in her face the emotions which in that involuntary moment she

Had he read in her lace the emotions which in that involuntary moment she had hardly repressed, that he should flash upon her an answering glance combining at once pain, tenderness, pleading and reproach; and for the instant that it lasted, it so changed the whole expression of his face, that Agnes visibly started.

Her start drew upon her the attention of Keller, who storoed short in his account.

of Kellar, who stopped short in his account of the wonders of a salt mine, to ask her if she had been affected by anything he

"Oh no!" she answered hurriedly, and blushing like one detected in some guilty act. And then her eyes met Wilbur's fixed upon her in pained surprise; he had observed both her look, and the one with which Mallaby had responded to it, but the impression made by the latter was in a day, or two, to be singularly, and most

a day, or two, to be singularly, and most unhappily revived.

It was a relief when Kellar at length seemed to arrive at the end of his topic, and he rose to go. There was no pretence of asking him to prolong his call, nor regret at his comparatively early departure; nor was there a hint at an invitation to repeat his visit. Both Wilbur and Miss Hammond said good-night coldly, and Malleby, accompanied him from the

parlor. In the hall Kellar lingered, a self-satis

In the hall kellar lingered, a self-satis-fied smile upon his lips. Seeing no dis-position on the part of Mallaby to speak, he said somewhat curtly:

"Shall we go to your room for that an-swer? The utmost limit of the time I gave you is reached."

"It is not necessary to go to my room,

I can give you your answer now, here— the answer that I gave you before—the answer that any honest man must give—

ooked at Kellar with a steadiness fearlessness of mien that surprised and exasperated that gentleman.

"You are prepared to accept the con-sequences," he sneered, every vestige of his wonted affability gone, and its place taken by a savage aspect.

"I am prepared for the worst that you can inflict," replied Mallaby, still main-

taining his firm mien. "Wait till the grip of my worst closes on you, Mallaby," was the hissing retort, and then Kellar laughed contemptuously, and strode to the door. Mallaby followed, but before he could overtake him, Kellar had opened the door, slammed it behind him, and descended the stoop. Then, Mallaby's fearless mien deserted him. He seemed suddenly to collapse into a cowed, and miserable creature, and it was well there were none of the curious boarders about or there would have been strange

One hope alone nerved him—the hope of his ward's early marriage. Did it take place in a fortnight, as Wilbur desired, no shadow for his doom might fall upon her; inless, indeed, Kellar, to make his venge

comments on his drooping figure, and the painful, heavy way he ascended to his

Women's THE O'KEEFE BREWERY COMPANY | Worst Enemy

Some hesitate before giving an answer, but those who know best will immediately say HEADACHE.

Thousands of women live in misery day after day, and week after week, suffering untold agony from these dreadful headaches. Husbands are disheartened, children neglected, and happy homes ruined. Most women strive to bear in patience the suffering which they consider part of life without looking into the cause or searching for relief. Food cannot digest without the ble which the liver supplies and hence the necessity of keeping the liver in good working order. To cure the headaches you must cure the liver and thus remove the cause of disease.

Dr. Chase spent years of his life in perfect.

Inus remove the cause of disease.

Dr. Chase spent years of his life in perfecting a medicine which acts directly on the kidneys and liver. Thousands of grateful women have testified during the past ten years to the effectiveness of this remedy for sick headaches. Many a home has been restored to happiness as a result.

Dr. dk ise's Kidney-Liver Pills, the greatest discaline this great scientist, are put up to sell age. All dealers.

den?"

He saw with fresh sinking of his own heart the mistaken impression she had received, and obeying the first impulse that came to him, he put out his hands in

ance more malicious should traitorously unburden himself to Wilbur. Mallaby groaned. What in that case would be Wilbur's course of action? What must be his own? Could he no longer keep his pledge to the dead? But, surely in that event, Wilbur's magnanimity would show itself—his ardent love for Agnes would surmount even the horror of her guardian's doom—he would save, he would protect her, and somewhat assured Mallaby lifted his head from his breast, wiped the perspiration from his face and breathed a little more freely. But he was restless, and he was so anxious for the

breathed a little more freely. But he was restless, and he was so anxious for the termination of Wilbur's visit in order to learn if there had been a definite date set for the wedding, that he kept constantly wandering from his room to the hall.

On the lovers in the parlor there seemed to have fallen a sort of shadow: it evinced itself in the silence which was maintained.

to have fallen a sort of shadow: it evinced itself in the silence which was maintained on the departure of Mallaby and his vicitor. Wilbur felt that it was his right to have some confidence from Agnes—a revelation at least of the impression made upon her by Kellar, and how she regarded the seeming intimacy of her guardian with him. Agnes waited for Wilbur to speak: she had a vague misgiving that he was displeased, but she had not the courage to probe his displeasure, still less could she bring herself to a revelation of her own conflicting thoughts about Malla-

her own conflicting thoughts about Malla-by. And thus they sat for a full quarter of an hour, Wilbur looking fixedly and gravely at his betrothed, and she at interor an hour, whour bothing its very at his betrothed, and she at intervals shyly raising her eyes for an instant to his face, but neither saying a word. Her silence angered him at length, and he suddenly rose to go. Even then she did not speak: a lump which rose in her throat at this seeming unkindness on his part prevented her, and proudly restraining her tears, she accompanied him to the parlor-door, and there extended her hand. "Good-night," he said, his voice softening, though he had striven hard to keep it stern. "Good-night," she quiveringly replied, without raising her head, and the effort to speak, sending the tears with a rush to her eyes, a drop fell upon his hand. That completed the softening of his feelings, and to escape the curious stares of a couple of the boarders who still remained in the parlor, he drew her into the hail,

couple of the boarders who still remained in the parlor, he drew her into the half, closing the parlor-door behind them. Then he said very gravely but at the same time with great tenderness:

"Now tell me what is the matter,

Agnes."
She looked up trying to smile through

She looked up trying to smile through her tears.
"You seemed displeased."
"So I was at your want of frankness: surely I have a right to your confidence."
"My confidence," she still tried to smile though she was inwardly as disturbed as ever, for that same mysterious compassion for Mallaby strongly checked her impulse to unburden herself regarding her guardian. The unburdening must in some measure reflect upon Mallaby, and perhaps cause Wilbur to be unpleasantly affected to him. So she only continued to smile in a sort of troubled way, and to repeat:

way, and to repeat:

"I have no confidence to give."

Wilbur began to be a little bit provoked; he fancied her firmness and her reserve were entirely too unfeminine, and that with all his admiration of and love tnat with an his admiration of and love for her, she lacked the pliant qualities which as his wife she must, and ought to possess. But, as he continued to look at her, he again softened, and he said with more tenderness than he had first

spoken:
"Perhaps I am hasty, Agnes, but I feel you have something on your mind which I ought to know. However, when you have given me the dearest right of all, you will, I am sure, have no reserves from me. Make me happy now by hastening that time. Write, or permit me to write to Florence telling her that we have decided not to wait, and let our marriage take not to wait, and let our marriage take place as I proposed first, within a fort-

night."
"I could not do that, having written to
Florence as I did; it would be positively
unkind when I owe so much to the dear
girl. Do be more patient, Sydney: the

He saw that it was useless to plead longer, and though secretly he was still uneasy and dissatisfied, he was anxious not to part from her in any seeming dis-

pleasure.
"I am going a little way out of the city

pleasure.

"I am going a little way out of the city to-morrow," he said, speaking in his kindest tone, "in order to confer with a party about the sale of some property, and I doubt my return before a late hour to-morrow night; so I may not see you until the next day, when I shall call immediately that I get back."

"You forget, I have told you that I give music lessons; I shall not be at home until late in the afternoon."

Wilbur ground his teeth in the effort to suppress a savage exclamation. Then he said with something like temper:

"Have I not rights as well as those music scholars of yours? Cancel your engagements at once, Agnes. Surely it is not necessary for you to continue to teach music up to the very day of your marriage."

"Not exactly necessary for the sake of "Not exactly necessary for the sake of my conscience: those people have paid me in advance, and even to refund the money to them would be hardly the correct thing so long as I have the leisure to fulfil my part of the contract."

"You are the same incorrigible puritan

that you were a year ago," retorted Wilbur half playfully, but still with unmistakable evidence of being annoyed. Her conscientious firmness excited his admiration, but at the same time, it irritated conscientious firmness excited in samini-ation, but, at the same time, it irritated him, and made him more fiercely eager for the day when it would be his right to command her.

They parted at length, and Agnes as-

cending slowly to her room was con-fronted on the stair by Mallaby. "Is the date of your wedding fixed?"
he asked abruptly.

Surprise at his abrupt question, and his excited manner of asking it, kept her silent for a moment. Then she answered

with mingled astonishment and disprise with mingled astonishment and disprise with mer tones:

"We are going to wait to hear from the weather of the wait to hear from the wait Miss Wilbur; if she can come to be present at our wedding it will be deferred."

"Good God!"

"Good God!"

And Mallaby seemed to fall against the baluster, his hands hanging helpless at his side and his head dropping upon his breast. Indignation mastered Miss Hammon

"Is it such a disappointment to have the care of me so long? Am I so great a bur-

sort of appealing manner while he said

piteously:

"Not that; it could never be that!"

"What, then, is it?"

Her indignation was suddenly modified, for he presented such an utterly dejected appearance. He felt that he must give her some explanation if he would not have her divine the actual truth, and he

her some explanation if he would not have her divine the actual truth, and he began, the desultory, whispered manner of his sentences telling more of his inward agitation than did the words themselves.

"I expect a reverse—a reverse of fortune—a great reverse—It may come in a few days—it will take from me everything except the consciousness of my own rectitude," raising his head and straightening himself for an instant, as if the action arose from some involuntary impulse of his manhood—" and I thought—I hoped to witness your marriage before that would happen. Were you provided for I could

go away to bear alone my losses and my poverty."

Not once had his voice risen above the lowly whisper that obliged her to bend her head to catch his words, but it was such a painful, sad voice that her own heart seemed to beat in very response to it. The touching gentleness that was so potent on other occasions was irresistible on this, and for the moment every doubt of him vanished: to her he was what he appeared to be, a most touching object of compassion.

mpassion.
"And you would want me to forget what I owe to you," she said, impulsively, and forgetting to lower her voice until a warning motion from him recalled her

"surely in the case of your poverty, it would be part of my duty not at least to desert you. I doubt my right to marry if my marriage is to prevent my helping you." "Don't talk so wildly," he whispered, s sort of dismay coming upon him that she should thus interpret his words, and in order to take her thoughts out of their un-desirable channel, he continued:

desirable channel, he continued:

"I have been too premature in telling you what I have, for there is still a hope that things may not be so bad. And I would not have told you at all but I could not bear to have you think you were a burden." He spoke with the same touching sadness of manner he had used at first. Then he seemed desirous to leave her, and he turned to continue his ascent of the stairs.

But so many questions crowded upon her mind she put out her hand instinctively and held him, and yet she did not know quite how, or what to ask: she only knew that she must ask something to quiet he hot turmoil of her own thoughts.

"Has this Mr. Kellar anything to do with the reverse you expect?" she with the reverse you expect?" she blurted out at length, when he had waited more than a minute for her to speak. He could not say "No" without telling an absolute lie, and more than that he felt

that Miss Hammond's own observation of his manner with Kellar would cause her to doubt such a reply. So he answered briefly "Yes," and

turned once more to leave her.

But, she must know more, and again she caught him, saying with a sort of "What is the reverse you expect. Who

Whatever replies he might have made to her rapidly-uttered questions were stopped before he could even form them, for they both heard Mrs. Denner's voice in the hall below; and hearing it in a manner which seemed to herald her pres-ence speedily in their company, Mallaby, gently detaching himself from the grasp of his ward, whispered:

"Good-night, my dear," and hurried to his room.

Miss Hammond went to her chamber, but in a frame of mind that prevented sleep until it was nearly dawn.

Miss Liscome was in a fever of delight ful expectation. Mr. Keller had written his acceptance of her invitation to tea, and she was so eager for the hour to arrive, and so full of preparation for it, that she had from Deborah which came that same morning. But, the summons was imper-ative, and Prudence though rendered bolder than usual owing to the prospect of speedily having a suitor, hardly dared to disobey it.

speedily having a suitor, hardily dated to disobey it.

So she caught up her bonnet and tripped across, determined, however, to make her call very brief.

Deborah had not seen her brother since the night of his dreadful revelations. He had left the house on the succeeding morning, before either his sister or Miss Liscome had awakened from their slumber of exhaustion, and he had not returned since; nor did she receive any message from him until this letter that came by post, and which was brief, curt and peremptory. She held it out to Prudence.

"He thinks he's going to subdue me," she isaid, her little black eyes flashing, "but I'll show him that I can bite as well as bark. I'll yield to no such terms as he as bark. I'll vield to no such terms as h

as bark. I'll yield to no such terms as he dictates—I'll say just what I want to say, and what I ought to say, about his outrageous conduct; and if he won't hear it here in this house, I'll go to the hotel where he says I'm to send my answer to. I'll be a thorn in his flesh for depriving me of my share in that half million. I am going there now to find him, and I want you to accompany me, Prudence."

Miss Liscome was a little bit aghast. She had neither the time, nor the inclination for such a jaunt, and she protested mildly, alleging her invalid sister's need of her at home.

"Bosh!" replied Deborah, contemptu-ously, and proceeding to array herself in her out-door garments, as if there were no notice to be taken of Miss Liscome's ob-

"But I can't go—I really cannot—," protested Prudence, nerved to desperation when she thought of how many hours she might be detained with Miss Wilbur and all there was yet to be done in pre-

and all there was yet to be done in pre-paration for the evening.

"And why not, pray," snapped De-borah, turning from the dressing-case in front of which she had been tying her bonnet strings, and fixing her eyes piercingly on her visitor as if the latter had as yet given no reason for refusing to

Miss Liscome quailed. No amount of Miss Liscome qualled. No amount of courage couldisustain her against such a look; it seemed to go through her, and to ferret her most secret thoughts.

"Don't tell me again it's your sister," continued Miss Wilbur—" your concern for her is too sudden. It's something

strings and her eyes fairly flaming into Miss Liscome's face. "My sister is sick as you know," trembl-

"My sister is sick as you know, treathly ingly began Prudence, and with a sort of injured, reproachful air, "and we are to have company to tea, and I must go home to prepare for that."

"Company for tea," repeated Deborah while a sudden light flashed upon her mind.

mind.

"Is the company that friend who you were so secret about—that man Kellar, that called here?"

Miss Liscome hung her head in affected bashfulness, and lisped:

"Yes,"
"Yes,"
"Umph!" said Deborah removing her hands from her bonnet strings, and fairly glaring at Prudence, "and you're going to try to catch him, are you? If he has the proper amount of sense he'll not be caught by the bait of an old maid like you. But

by the bait of an old maid like you. But go, Prudence Liscome you are no more capable of gratitude than a pig's ear is capable of being made into a silk purse. Faugh, I hate such people."

And hastily finishing the tying of her bonnet strings she swept past Miss Liscome, who was too crestfallen to utter a word, and in another moment she had left the house, giving the hall-door a bang behind her that made Prudence shiver.

There was nothing for Miss Liscome to do but depart also, and that she did, but in rather a slow, and dejected manner, meditating as she crossed to her own house, whether she should ever be able to reinstate herself in Deborah's favor, and if she should care very much should she

reinstate herself in Deborah's favor, and if she should care very much should she do so, since she had Mr. Kellar's friendship. In that thought was a balm for everything, and she continued to solace herself by pleasant imaginations of his approaching visit. It was was a little alloy in her anticipated bliss that he must meet at the tea-table her sister, her brother-in-law, and her nephew, but all three had been instructed not to inflict their presence afterward upon the visitor, so that she looked forward to an uninterrupted tete-a-tete in the parlor.

Mr. Kellar arrived punctually at the hour named in his invitation. His dress was in the flashy style of the proceeding evening, but that Miss Liscome passed for a mark of his means, and it was with very conscious pride that she introduced

for a mark of his means, and it was with very conscious pride that she introduced him to her relatives.

His gushing response to the introduction ravished Miss Liscome, and won Mallary and his wife. The nephew, Malliflower Mallary, was too much absorbed in either contemplating his exquisite eet, or looking for spects on his clothes, o seem to pay at first much attention to he guest.

he guest.
At the table, Kellar displayed his conversational gifts. The little family speedily felt that it was in the presence of a very superior man, and each member was silent from awe and wonder. Prudence was so nervous from pride and delight that she could hardly steady her hand to pour out the tea, and when she asked Mr. Kellar if he would have more, her voice

rembled.

"I must take more," responded Kellar,
"if it were only for the charm of receiving
it from so fair a hand, Madame."
At which speech Prudence hung her
head and simpered some inaudible reply.
"You can hardly form an idea," resumed Kellar, as he received his second
cup of tea from the hand he had so fulsomely praised, and looking round with a
benign air, "of the pleasure it is to be
with such a home circle as this, and to me
who have been the greater part of my life with such a home circle as this, and to me who have been the greater part of my life a camper out, it is particularly refreshing. I was talking about it to my friend Mallaby—Matthias Mallaby—to whom I owe the exquisite privilege of knowing you, Miss Liscome "—bowing to the lady. Milliflower Mallary straightened himself at the mention of Mallaby's name, and he fixed his pale blue eyes on the speaker with an interest he had not shown before. Kellar noticed the sudden attention and

Kellar noticed the sudden attention and ondered a little.
"I was telling Mallaby about it," he

continued, "about the pleasure I expected to have this evening, and—" "I say, boss, you're talking about Mr. Mallaby, ain't you?" interrupted Miss Liscome's nephew—to the mortified aston shment of his aunt, and the exceeding ishment of his aunt, and the exceeding surprise of everybody else.

"Yes, young gentleman, I was talking about Mr. Ma'laby," and Kellar bent toward the youth with a very fatherly

air.
"And you prefaced your remarks by saving he was your friend."

"I certainly did, my young friend," re-sponded Kellar in greater astonishment than ever, while Miss Liscome, in her effort to extend her foot far enough to give him a touch with it, nearly slipped off her chair. But young Mallary, accord-ing to the peculiar formation of his mind, was not going to be turned from the one idea he had suddenly caught, by any warn-ing look or motion from his aunt. He did not even once turn his eyes to her, as he

continued: "As he's your friend, does he get angry and blow out at you if you preface your

remarks?"
Kellar began to think the youth slightly demented, but he had no objection to humor him, and he answered with an inrease of paternal benignity in his man-

"No, my young friend, he does not."
"Well, he roared at me when I pre-

"Well, he roared at me when I pre-faced my remarks."

Miss Liscome, in her horrified emotions, upset the teapot.

Mr. Kellar began to think there was some method in the youth's madness. His apparent insane remarks were evident cause of his aunt's agitation, for she so far forgot herself as to openly glower at her nephew, and to answer half angrily to her sister's exclamations of dismay at the

ivulet of tea on the snowy cloth:

"There is no need, Precilla, for you to "And was there an occasion, my dear young friend, on which you experienced Mr. Mallaby's brusqueness?"

TO BE CONTINUED.

Much distress and sickness in children is aused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced. Holloway's Corn Cure destroys all kinds of corns and warts, root and branch, Who, then, would endure them with such a cheap and effectual remedy within reach?

ferret her most secret thoughts.

"Don't tell me again it's your sister," continued Miss Wilbur—"your concern for her is too sudden. It's something else—out with it, Prudence Liscome."

Prudence fairly trembled, and a blush was showing through her rouge."

Deborah waited, both of her hands still up to her throat grasping her bonnet

effectual remedy within reach?

Sore Feet.—Mrs. E. J. Neil, New Armagh, troubled with burning aches and pains in my feet, to such an extent that I could not sleep to such as my feet weeks. At last I got a bottle of Dr. Thomas [Eclectric Oil and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure.

MOTHER OF GOD AND CREA-TURE OF GOD.

What the Church, says the Monitor, teaches regarding the Blessed Virgin is in sense this: She is a creature is in sense this: She is a creature exactly in the same sense as every other child of Adam. As such she owed her salvation solely to the merits of Christ. Her case differs from that of her fellow beings only in this, that whereas the merits of Christ are applied to their souls at some one or other point of time in the course of their ex. istence, they were applied to her soul in the very first instant of her exist. ence, that is, at her conception. Further, of her own free will, she conformed to the will of God and consented to become the Mother of the Saviour. In so consenting she co-operated with God, became a fellow worker with Him, to use St. Paul's expression, in the salvation of the world. she is the Mother of God, though still

His creature.

In Newman's words, "What dignity can be too great to attribute to her who is as closely bound up, as inti-mately one, with the Eternal Word, as a mother with a son? What outfit of sanctity, what fulness and redundance of grace, what exuberance must have on hers on the supposition that her Maker regarded them at all and took them into account, when He conde-scended 'not to abhor the Virgin's womb ?" Still she is no more than a creature, and as such she has no power of her own. Her power is that of prayer. But by prayer she is allpowerful. Therefore Catholics ask of her with the most perfect confidence that God, her Son, will not refuse her prayer. When they ask gifts and graces from her, they know she will bbtain them by her power of prayer.
When they thank her for gifts and graces received, they know these have come from God through her prayer. If they address her as "Our life, our sweetness and our hope," they know he is such, not through any essential power, but through her prayer to God. If they ask her to be their "salvation," they know that she will be so by this same power of prayer. When they address her as "Mother of God" they use words that are the literal and exact truth. When they address her as their "salvation" they use words that are the truth, but not the whole truth, "by your prayers" or "inter ession being understood.

The omission of the qualifying hrase seems strange to non-Catholics only because they do not bear in mind low exact and definite is the teaching of the Catholic Church, and how unbounded is the consequent freedom of devotional language which that exactness enables her children to use with safety. In the midst of the most unre-strained outpourings of the affection to Mary, Catholics are conscious that she is the object of their love only because she is the object of God's love. As Newman says, "Men sometimes As Newman says, "Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name Mother of God?" If our Protestant friends believe that her Son was God, they will not deny with the Arians that Mary was the Mother of God. And if they remember that Catholics hold this with the certainty of faith, they will see that there is nothing but honor Catholics pay to His Mother

HOW FAITH IS LOST.

"Some time or other, years ago, they admitted a thought against relig ion; they smiled upon some scornful imputation against their Church; and the light of faith which had thrown a eauty round their boyhood and had warmed them into intensest love of dod, went out forever. They sinned against the inspirations of the Holy host. They sealed their conscience against the inspirations of faith, and God left them to themselves. Age brought no change, and when the end came they looked to older times, when the beauty of God's sacraments beamed on their opening boyhood like the

gladdening influence of spring. They were happy then, in the consciousn of a simple, undoubting faith. But long years of exile from faith and from God have flown by. Schoolmates, friends parents but have and sixted friends, parents, brothers and sisters in that run of years have been gathered to the grave. But they died in the faith; they went to sleep in the radiance of the Last Sacrament, in the smile and embrace of Gcd. But for these no sacrament, no repentant act of love, no plea for mercy, relieves the darkness of their decline, and they die as they lived."—Rev. J. M. Kiely in Catholic World Magazine for August.

Use Only Good Words.

What a satisfaction it must have been to a certain distinguished author who said:
"I resolved, when I was a child,

never to use a word which I would not ronounce before my mother."

The best of it is he kept his resolution, and became a pure-minded, noble,

honorable gentleman. Don't you think his rule worthy of imitation? It is easy to fall into the bad habit of using bad and vulgar expressions, but difficult to get out again. Yet every boy with a reasonably strong will and a desire to be decent should have no trouble to break himself of the habit. Boys, stop now, and you will see how than a filthy one.

The Liverpool Catholic Times reports the reception into the Church of Sir Henry Hawkins, whom the Daily Chronicle styles "one of the greatest ornaments of our English banch."

Boston Pilot.

It might seem strange that the ten lepers, who invoked the compassion of our divine Saviour remained standing from afar, and not approach Him. But whoever has any knowledge of the disease of leprosy is not astonished at their behavior. For leprosy is a dis-order of so horrible a nature that the mere sight of such an afflicted person must awaken disgust and aversion ; in addition to this its danger of contagion is so great that whoever comes in contact with a leper may almost be certain that he has imbibed the fatal poison of that disease. What sin might be more impressively or more truly compared with that fearful disease of leprosy than the vice of impurity? This sin deforms and destroys, infects and poisons man, body and soul, and, unless he anticipates the anger of God by severe penance, it takes him most infallibly to hell. This sin is also so dangerously contagious that its poison is almost infallibly imparted to all those who imprudently communicate with deprayed persons. How should we not, then, tremble before so dangerous and fatal a sin, before a sin which, like no other, calls forth the vengeance of God and fills hell with victims !

PIVE - MINUTES' SERMON. Thirteenth Sunday After Pente THE VICE OF IMPURITY. There met him ten men that were lepers, o stood afar off." (Luke 17, 12.)

Do you desire to know what impurity signifies before God? Then call to mind the fearful flood, think of the fire and brimstone that rained down on Sodom and Gomorrha, of the destruction of almost the entire tribe of Ben jamin at the time of the Judges What was it that called such terrible judgments down from Heaven, that judgments down from floating, samed God with such fearful vengerepenteth me that I have made man. was the horrible vice of impurity And hence be not astonished at that which the All-Holy has announced to which the Airlory as salicated to the impure for eternity. Listen to the words of our Saviour. He says in the gospel: "Nothing defiled," i. e., particularly nothing impure "can entitled the binders of God." St ter into the kingdom of God." Paul says, in his letter to the Ephesians (5, 5): "For know ye this and understand that no fornicator, or unclean, hath inheritance in the kingdom confirms this in the Apocalypse (21, 8):
The whoremongers shall have their portion in the pool burning with fire and brimstone." "And the smoke of and brimstone." "And the smoke of their torments shall ascend up forever and ever : neither have they rest day nor night." Fearful expressions from the mouth of God! They inevitably announce to the unclean eternal hell. And it cannot be otherwise. For ac cording to the solemn teaching of faith every deliberate violation of the angelic virtue of purity is not only a sin, but a mortal sin. And how shameful and abominable

this sin is, every one's reason and in most feelings show. Or is it possible to defile and disfigure the image of God more horribly, to descend more deeply from the dignity of man to the level of a brute, than it is done by the slave of impurity! We read in Holy Scripture that the devils whom our Lord cast out of the possessed Gerasens entered into a herd of swine. Of the impure we might think the reverse, namely, that a herd of swine had entered into him; so beastly, so vulgar, so disgusting is such a man in all his thoughts, words, actions and omissions. And now consider, that he who makes himself guilty of such degradation and brutalization became in baptism a member of the mystical body of Jesus Christ and a temple of the Holy Ghost. And these mbers of Jesus he desecrates, this temple of God he converts into a horrible abode of Satan, into an arena for "If any man violate the temple of God," says Holy Scripture, (I Cor. 3, 17,) "him shall God destroy: for the temple of God is holy which ye

is this vice which undermines the health of thousands, producing incurable diseases, and precipitating them into an early grave. Impurity robo many of its victims of esteem before world, and destroys totally their earthly happiness. Impurity throws the apple of contention into so many families, setting at variance parents and children, brothers and sisters, to such an extent that, like furious beasts they hate and would fain tear one another to pieces. Impurity incites man to all possible sins, and makes him capable of the most detestable crimes. In one word, it diffuses more impiety, causes more tears, misery and woe, than do all the other sins together. Impurity, therefore, it is, which, according to the unanimous teaching o the Fathers of the Church, leads the Of a hundred who burn in hell. says the holy doctor of the Church, St Alphonse, that great judge of divine moral law, "ninety nine are lost on account of impurity." And hear St. Remigius, who said thirteen hundred years ago: "I am convinced that the majority of adults will be eternally lost

And what, finally, shall I say of all the

misery and woe which the horrible sin

of impurity spreads on the earth?

and all on account of impurity.' Terrible fact! how much we should take it to heart. How we should arm ourselves with the greatest horror for sin which, as no other, calls down on man woe and perdition for time and eternity! How willing we should be to suffer everything, even death, rather than to offend God by a sin which is so shameful that St. Paul says not even its name should be mentioned among Christians! And hence, ac-cording to our Lord's admonition, let

THE VICE OF IMPURITY.

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"There met him ten men that were lepers who stood afar off." (Luke 17, 12.) who stood afar off." (Luke 17, 12.)

It might seem strange that the ten lepers, who invoked the compassion of our divine Saviour remained standing from afar, and not approach Him. But whoever has any knowledge of the disease of leprosy is not astonished at their behavior. For leprosy is a disorder of so horrible a nature that the mare sight of such an afflicted paragraph. mere sight of such an afflicted person must awaken disgust and aversion; in addition to this its danger of contagion is so great that whoever comes in contact with a leper may almost be certain that he has imbibed the fatal poison of that he has imbled the fatal poison of that disease. What sin might be more impressively or more truly compared with that fearful disease of leprosy than the vice of impurity? This sin deforms and destroys, infects and poisons man, body and soul, and, unless he anticipates the anger of God unless he anticipates the anger of God by severe penance, it takes him most infallibly to hell. This sin is also so dangerously contagious that its poison is almost infallibly imparted to all those who imprudently communicate with depraved persons. How should we not, then, tremble before so dangerous and fatal a sin, before a sin which, like no other, calls forth the vengeance of God and fills hell with victims !

Do you desire to know what impurity signifies before God? Then call to mind the fearful flood, think of the fire and brimstone that rained down on Sodom and Gomorrha, of the destruction of almost the entire tribe of Benjamin at the time of the Judges! What was it that called such terrible judgments down from Heaven, that judgments down from neares, armed God with such fearful vengerepenteth me that I have made man." was the horrible vice of impurity. And hence be not astonished at that which the All-Holy has announced to the impure for eternity. Listen to the words of our Saviour. He says in the gospel: "Nothing defiled," i. e., particularly nothing impure "can enter into the kingdom of God." St. Paul says, in his letter to the Ephesians (5, 5): "For know ye this and understand that no fornicator, or unclean, hath inheritance in the kingdom of Christ and of God." And St. John confirms this in the Apocalypse (21, 8): "The whoremongers shall have their

portion in the pool burning with fire and brimstone." "And the smoke of their torments shall ascend up forever and ever: neither have they rest day nor night." Fearful expressions from the mouth of God! They inevitably announce to the unclean eternal hell. And it cannot be otherwise. For according to the solemn teaching of faith every deliberate violation of the angelic virtue of purity is not only a sin, but a mortal sin.

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says the holy doctor of the Church, St.
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Terrible fact! how much we should take it to heart. How we should arm ourselves with the greatest horror for a sin which, as no other, calls down on man woe and perdition for time and eternity! How willing we should be to suffer aways the control of th

us watch and pray, combat and fice, so that Satan may not triumph over our weakness. Let us renounce all bad, dangerous intercourse, and always guard our senses, especially our eyes and ears. Let us preserve fervor in prayer, and by the frequent reception of the sacraments, by devoutly honoring the Blessed Virgin, but particularly, by a constant remembrance of God's ly, by a constant remembrance of God's presence, and by the thought of death, gain that divine strength which will make us invincible in the struggle. We shall, then, protected by God's grace, gain the glorious victory, preserve mentlied our greatest trassure. serve unsullied our greatest treasure, innocence and purity of heart, and in death, receive that magnificent crown of triumph destined for the undefiled.

OUR BOYS AND GIRLS.

THE STORY OF ST. GENEVIEVE.

Many, many years ago a little shepherdess tendered her flocks in a country we call France, but which was then known as Gaul. That beautiful land had passed through many grievous trials, and its people had once been heathen; but for more than four centuries it had been under the sway of Rome, and its inhabitants were mostly Christians, speaking the Latin tongue, and having the manners and customs of their conqueror. All their towns were given Latin names, and the city we know as Paris had then the Roman name of Lutetia. It was a fine town, although by no means as large as it has since become. The barbarians of Europe did not at all approve of the conversion of the Gauls to Christianity and civilization ; and, partly for plunder and conquest, and partly to show their lofty disdain, they would at every opportunity sweep down upon the people who had once been barbarians like themselves, and leave an awful trail of carnage behind them.

It was at a place now called Nanterre about two miles from Lutetia, that the little shepherd girl was born. The name by which she was christened was one so difficult to pronounce that we will speak of it in its French form, Genevieve. She was a sweet child, and from her babyhood seemed destined for some singular and holy career. When she was about seven the good Bishop Germanus stopped at Nanterre on his way to Britain, and all of the villagers flocked around him to listen to his words and receive his blessing. Among the crowd his discerning eyes found one little face; and, calling Genevieve to him, he bade her sit down by his side, and gave her some kind advice and a copper medal marked with a cross. From that time the child felt more than ever that she was one set apart to do God's will in some uncommon way.

In the year 451 that terrible man who called himself the Scourge of God—Attila, the Hun—led a host of his savages and made a descent upon Gaul with Paris for his goal. Now, there was not in all the world an enemy dreaded like Attile, and the people of dreaded like Attila; and the people of Paris were panic-stricken and started to run away, carrying with them as many of their household effects as they could stagger under. But little Gen-evieve begged them to stay and defend their city; and, taking her position on a bridge over which they were hasten-ing, she told them that if they would go back and pray to God, He would keep Attila away and save their city. They were so indignant at her persistence that they wished to throw her off the bridge into the river. But at that moment a messenger came from St. became in baptism a member of the Germanus, bringing a present to the mystical body of Jesus Christ and a child in whom he had been so intertemple of the Holy Ghost. And these members of Jesus he desecrates, this temple of God he converts into a horturned back as she commanded. It rible abode of Satan, into an arena for beastly passions. Oh, the guilt! the Romans, calling to their aid the Goths wheels; some require more, some less, beastly passions. Oh, the guilt! the crime! "If any man violate the temple of God," says Holy Scripture, temple of God, "says Holy Scripture, temple of God," says Holy Scripture, temple of God, which temple of God, whi of France.

Some time after this the Franks, who had helped the Romans to save Paris, made an attempt of their own to take the city, and were actually pounding away at its walls. They might have withstood the assault, but the pangs of hunger became fierce, and starvation is as deadly to a garrison as the pikes of a savage foe. Again Genevieve, a taller girl now, went to the rescue of her people. Alone, in a small boat, she rowed down the Seine, past the painted warriors on the bank, who were so as tounded at the sight that they did not harm her; and called upon the people outside the walls to go to the rescue of their besieged countrymen, which they

did. At another time even holy Genevieve did not succeed in saving Paris; for while she was in the country the Franks at last seized the town, and the first news she heard was of its capture, and that many of its best citizens were to be put to death. As to Genevieve herself, Hilperik, the Frankish leader, had heard of that mysterious maiden, and had forbidden the gate keepers to let her into the city; but she put on a veil and walked in unsuspected, and made her way all alone into the presmade ner way all alone into the pres-ence of Hilperik. Sho made her de-mands known, and the great man, in spite of himself and guided by a higher power than he acknowledged, granted them. Happily the citizens were not put to death, and mercy was shown to

So it is not strange that when Holy to suffer everything, even death, rather than to offend God by a sin which is so shameful that St. Paul says not even its name should be mentioned among Christians! And hence, according to our Lord's admonition, let in a saved three times, took her for their mathers, took her for their mathes, took her for their mathes. The same should be mentioned among Christians! And hence, according to our Lord's admonition, let in a saved three times, took her for their mathes. The same had now in the market. This paroxysms to pass, says to the walls of the Cathedral of Notre ing to themselves that when he comes to this senses he will act differently.

Such a reputation is a great draw-

name to two religious orders. Her tomb is in the chapel of St. Genevieve, attached to the Church of St. Etienne du Mont, and easily accessible to devout travellers. — "Francesca" in Ave

CHATS WITH YOUNG MEN.

There is no blessing equal to the possession of a stout heart. Even if a man fail in his efforts, it will be a great satisfaction to him to enjoy the consciousness of having done his best. In humble life nothing can be more cheering and beautiful than to see a man combating suffering by patience, triumphing in his integrity, and who, when his feet are bleeding and his limbs failing him, still walks upon his

Getting Employment and Keeping It. An Eastern paper asks these two questions: "Why are so many of our Catholic young men unable to procure positions, and when they do procure them why is it that they can't keep them?" What answer should that paper receive?

The Force of Habit. "If we shall exercise any measure of self-control with persistence," said Mr. Gratebar, "we shall soon find the force of habit coming to help us, just as it would influence us in the other direction if we inclined that way. It's a tremendous thing, the force of habit, but it is as ready to be helpful as it to be hurtful. All that it asks is that we will start up a little ourselves, so that there will be room for it to get in be hind us and push."

The strength of a habit is not real ized until the attempt is made to break it. Then it rises up with tremendous power and laughs at a man's impot-

Too Many Clerks. We are painfully reminded every day by applications for situations as clerks that there are too many clerks. What a pity some of them did not receive a technical training in some branches of manual industry! Public and parochial schools turn out annually large numbers of recruits for the overcrowded professions, and the vast army of clerks in search of employment grows larger every year, while the dearth of native skilled labor is deeply regretted by employers. Foreign mechanics do the work that should be done by natives, and many of these foreigners are tainted with the virus of Socialism. The people do not want any playing with trades in the public schools; what is required is a practical system of industrial education which would turn out thoroughly skilled workmen. It should be alto-gether independent of the politicians who compose the Board of Education and should be in the hands of practical men. The man who devises and puts in operation the needed system will be a public benefactor.—Sunday Demo-crat.

The Care of a Bicycle.

After riding, the dust and the mud should always be removed from the frame, rims, tires, cranks, pedals and chains, as mud dulls the lustre of the enameled parts. Water should be avoided as much as possible in clean-ing a bicycle, as it is liable to penetrate the inner parts of the wheel and cause rust to collect. If the mud has hardened, a few drops of oil on a cloth will remove it; use a dry cloth when ever possible. The various parts of a wheel should be lubricated at least after every five hundred miles ridden, the amount of oil to be used varying drops of oil be applied to any one part within the time mentioned. In cleaning around the bearings it is best to

use a stiff brush. When placing a wheel away after it has been in use it should never be left in a damp place; especial care should be taken with wheels which have been transported to the seashore, as salt air and dampness will soon make a wheel unit for use. When at the seashore a heavy blanket should be thrown over it so as to cover all the parts fully; in the so as to cover all the parts they in the city a couple of large pegs driven in the side of a wall in some dry, out-of-the-way place, on which it can be hung by the frame, will be found most convenient and will insure its protection.

The wheel should never be left stand ing in the sun, as it is injurious to the rubber tires. Do not allow oil to get inside or outside a tire, nor let benzine, turpentine, lime or chemicals of any kind reach it.

Impatience-Its Evil Consequences Patience is valuable. Its value may be indirectly shown by exhibiting some of the evil consequences of impatience. The impatient man is seldom, if ever, just ; he has no control over his temper or his tongue, and he says and does things for which he is obliged to repent whether he acknowledges his repentance or conceals it by persistence in an unjust course. Such a man not only inflicts injury upon others, but damages his own reputation. He loses the respect of his fellow-men by his hasty and ill considered sayings or acts, so that in time little attention is paid to him or he is regarded as of no more consequence than a madman. His impatience, in fact, borders upon madness, and it is quite common for

Church of St. Genevieve, sometimes called the Pantheon—has been raised in her honor, and she has given a called the transfer of the quarrels his impatience engenders; if he is an employer of labor he will lose the services of the best men, who, being relatively independent by reason of their skill, will refuse to work for one who is abusive through his impatience and hot temper. If in a commanding position he will get only any lose. manding position he will get only surly obedience and suffer from the want of a hearty disposition to second his designs. Impatience, when it is characteristic and not merely the temporary consequence of illness and suffering, is really a sign of weakness. The man who exhibits it has lost control of himself, and is, of course, unfitted to control others. He is whimsical and can accomplish little because he cannot face and overcome difficulties and discouragements, but can only rail against them.—Catholic Standard

> EXTRAVAGANCE AT CATHOLIC FUNERALS,

> > The Catholic Sun.

Reverence for the memory of the dead, however rationable and admirable, should not be allowed in any way to prejudice the rights of the living. It is not difficult to find how far and in what way this applies to Catholic methods. It may excite some comment to say so, but we feel justified in say ing that some of our people go almost too far in their reverence—as they regard—for the memory of deceased re lative or friend. One of this class of limited means and a large family, will sometimes be heard to say, "I'll spend every dollar I have, if it takes it, to give him a decent funeral!" What a mistaken idea of post mortem reverence is involved in so thoughtless a proceeding. Give the dead a decent burial, by all means, but let it be in proportion to the family means and have due consideration for the main tenance of the survivors. What a foolish, not to say vicious course it is to strip the little household or plunge it in hopeless debt, in order to be able to say that everybody at the wake was treated to the best and that so large a number of carriages had not been seen going to the church in a given number of years. Justice to the living should precede our duties to the dead, and it is manifestly criminal to expose the child to possible hunger that the father may have a silk lined casket or that the sister should go shoeless, that the brother's coffin should be covered with floral offer ings that all have to be paid for. While there is some degree of gratification in noticing that, owing to the timely admonitions of the reverend clergy and the remonstrances of Cath olic papers, the senseless sentiment that operates in these cases has been con-siderably modified of late years, yet it still prevails in some families to an extent that is neither creditable to their creed nor their intelligence. Our forefathers had only deal coffins and they are, presumably, in heaven. Their descendants go down to the vaults of death panoplied in oak, and we hope it

The mission of the Catholic Church is to teach and to suffer, even as was Christ's. Everywhere it boldly tells the truth, everywhere it is persecuted. It never fears to speak as one having authority. It always expects to be maligned and opposed.—Catholic Columbian.

is all right with their souls.

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Approved and recommended by the Archidebops of Toronto, Kingston, Ottawa, and St. ioniface, the Bishops of Hamilton, Peterorough, and Ogdensburg, N. Y., and the clergy troughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped. When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, August 27, 1898.

AMERICA'S NAVY.

The war with Spain, having been sprung on short notice, and the authorities of the United States having discovered that the country was totally unprepared for such an emergency, steps are to be taken at once to increase the defences. It is felt that if the war had been with a first-class power, the American forces would have suffered very greatly, at least in the first stages of the contest, so the Congress is to be asked at its next session to increase the navy by the addition of fifteen war ships, at a cost of from forty to fifty million dollars. Three o these vessels are to be battleships with a speed of eighteen knots, and three armored cruisers with the unusual speed of twenty-two knots. The other vessels will also be the best yet built in their respective classes.

THE CHURCH IN BELGIUM.

The Catholic party in Belgium which wrested the reins of government from the Free Masons in 1884, and which has held power ever since, is stronger than ever in the Chamber of Deputies, its majority having risen by the last elections from 70 to 72. The majority in the Senate remains stationary at 39. The Government, of which M. Beernaert is Premier, has given proofs of high ability and states. manship during its 14 years' tenure of office, and has thus retained the confidence of the people. Its legislation favoring the working classes has been particularly pleasing to the people, and the school system, which is based upon religious teaching, has proved to be most successful. Under the Masonic regime the attendance at the schools in 1884 was 345,678, but in 14 years it has risen to 744,273, being nearly doubled in that short period.

AN EXCELLENT LAW.

The municipal council of Greater New York has passed the following law against the use of profane, vile, and obscene language in any public places:

"Resolved, that under the provisions of section 22, of the charter, the use of pro-fane, vile or obscene language in any public street or place within the limits of the city of New York, or any public transportation car, new 10rs, or any public transportation car, ferryboator other public conveyance operated within limits of said city, shall constitute a misdemeanor, and that person using such profane, vile or obscene language shall be liable, within the counizance and invisdiction of the magistrates courts of the city of New York, to a fine of not more than \$10 and not less than \$2. This ordinance to take effect immediately."

The law is an excellent one, and it was passed without a single dissenting vote. We have a similar law in Canada, but it is frequently not enforced. If it were duly enforced it would soon put a stop to the scandalous conduct of many young men who loaf around the street corners indulging in profanity and bad language, -conduct which is too common nowadays, and which ought to be suppressed.

THE MANITOBA SCHOOL QUES. TION.

The Toronto Mail and Empire of Saturday has a special despatch from Ottawa announcing that "Mr. Greenway has been induced to allow Roman Catholics religious exercises in the Public schools of Manitoba attended principally by children of the Roman Catholic faith." Hitherto the public grant has been withheld from schools which would not conform to the religious exercises prescribed by Government. The fact of such a concession having been made has not been confirmed, but if it be true it will, without injury to the Protestant schools, go far toward satisfying the Catholic demand for justice in that province, and it may be an indication that the full justice which has been demanded will ultimately be granted by the Manitoba Legislature itself, thus doing away with the necessity for further agitado all this, it will be only imitating the example of liberality shown by the Quebec Catholics toward the Protestant minority.

We hope for the sake of the seace of the Dominion that the report is correct ; but, certainly, Catholics will not be contented with the situation until full justice be obtained.

TWO INSTANCES.

There was recently at Camp Thomas, Chicamauga, an instance of a Methodist chaplain who rode six miles to the camp of the 69th N. Y. regiment to find a priest to attend a Catholic soldier in his regiment, who was dying, and to administer to him the last rites of the Catholic Church. This was an evidence of broad mindedness and liberality which, though not usually found among the Protestant clergy, is said to be characteristic of the army chaplains generally. But there are exceptions to this. One Rev. Mr. Rose, the Chaplain of the Naval Training Station at Newport, has been in the habit of taking advantage of his office

abuse the Catholic Church during his regular services, in presence of the Catholic boys who form a majority of the cadets in training. The boys are obliged to attend the service, which fact makes the offence all the worse, as Chaplain Rose takes an advantage which is unmanly and contemptible as well as un Christian. It is gratifying to find that the parish priest of the locality complained of Mr. Rose's conduct, and that the military commissioner has promised to take care that the offence shall not be repeated. The circumstances are reported in the Newport Herald, which strongly condemns Mr. Rose's conduct as being calculated to make the soldiers dissatisfied with the service.

THE REVISED BIBLE.

Notwithstanding the great pains taken twenty years ago to revise the King James version of the Bible, the revision agreed upon by so large a body of eminent English and American scholars has not given satisfaction, and to this day no Church has officially sanctioned its use. In the Anglican and American Protestant Episcopal Churches, there is a very decided objection to its adoption for liturgical purposes, and the Chicago Living Church, which is the chief Western organ of that denomination, says that, owing to its defects and mistakes, and the advance made in Biblical scholarship, it has become obsolete, so that a new version is now necessary. Objection is also made to the numerous departures from the old version, where there was no necessity for a change, as for example: there is no advantage in reading "Wise men from the East came wise men from the East to Jerusalem." The Revised version corrected, indeed, several errors of the King fore the throne of grace and mercy. James version, but it left many of the Protestant reading is

"Wherefore whosever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

In the Greek original from this is professedly translated, the italicized and is or, authorizing the reception of Holy Communion under one kind. The Protestant translators evidently wished by their translation to exclude this meaning, and altered the text to make it appear that the Catholic usage is not countenanced in Holy Scripture; and the Revisers have kept the same mistranslation, evidently for polemical purposes. It is to be remarked, however, that the Catholic usage is fully justified not only by this text, but by the cor stant tradition of the Church, whereby we know that [under either elementary form, whether of bread or of wine, Christ is entirely present in flesh and blood, in body and soul, and in His humanity and divinity. The worthy communicant who receives the Blessed Eucharist under one kind, therefore, receives Christ as entirely as if he had communicated under both kinds.

Besides the passage under consider ation, Communion under one kind is justified by the words of our Lord in St. John vi., 52,

"If any man eat of this bread he shall live forever, and the bread that I will give is my flesh for the life of the world."

Many other passages might be adduced to show that the Revisers were animated with the same desire to represent Catholic doctrines as being not found in Scripture, which animated their predecessors in the work of translation. Nevertheless they have some corrections, and on the whole, they tion. Should the Manitoba Legislature have come nearer to the Catholic

version.

and solemnity of the dignified old also to throw blame for them upon the English dialect is lost in the New clergy. In no other way could be Translation. It may be very fairly disputed whether or not this objection is of much weight.

THE NEW CREED OF ANGLI-CANISM.

The Preston (Eng.) News is authority for the statement that in St. Mary Magdalen's Protestant Church of Munster Square, London, the patron saint is invoked, and her intercession asked. A hymn sung in the church on July 22nd, on which day the Catholic Church celebrates St. Mary Magdalene's feast, has the following verse:

Mary sweetest! as is meetest,
For thy holy deeds and lowly.
Thee we ball as "Ocean's Star:"
Name thou bearest, which thou sharest
With that other blessed mother,
Who in rank outshines thee far.

Here we have reverence shown to the patron saint of the church, with the acknowledgment that another Mary, the Mother, who is evidently Mary the Mother of God, in rank outshines Mary Magdalene.

It needs no lengthy argument to prove that this is correct doctrine. The dignity of the Mother of God who was immaculate in her conception, and who lived without sin, loving her divine Son with the pure affection of a mother, is greater than that of the Penitent to whom many sins were forgiven. This is recognized by Catholics, and is the basis upon which Catholics honor the Mother of God above all the saints, none of whom equal her in dignity or rank. But this is precisely what Protestants take pleasure in condemning as "Mariolatry." Their is no doubt that the "Pan-Anglican Councils" which have met from time to time during the last thirty years, have had Catholics in view when they pronounced a solemn condemnation of "Mariolatry" and in this condemnation, we are told, all he Anglican Bishops united, Ritualists as well as so called Evangelicals.

Can we regard it as anything less than sheer hypocrisy thus to condemn Catholics for an imaginary crime of which they were conscious that they were quite as guilty as Catholics, if the crime existed at all?

The return to Catholic doctrine doe not end here. The hymn continues

Magdalene! our praises heeding, Aid our vows by interceding. Here it is acknowledged that the saints in heaven, intercede for us on earth. There are, therefore, three points of Catholic doctrine implied in plicity. The Anarchists are known the hymn in question: 1st, That the saints of God are to be honored by invocation : 2ndly, That the Blessed Virgin Mary is to be honored above came to Jerusalem," instead of "there all other saints, on account of her closer relations to God the Son; 3rdly. That the saints of God pray for us be-

By long and careful study of Church acknowledged errors as they were. One history and tradition, the thousands of example of an error uncorrected is Anglican clergymen who now advocate found in (1 Cor. xi. 27,) where the the restoration of these doctrines into their creed, have discovered that they are the teachings of the ancient or primitive Christian Church. They acknowledge, therefore, that Protest- the Government to suppress the Cathoing them hitherto as pernicious or superstitious. But they can never purify a Church which has erred on matters of such importance, by botching its creed piecemeal as they purpose doing, and by such botching the Anglican Church will not become the

true Church of Christ. From the beginning, the Church of Christ was described by St. Paul to be 'The pillar and ground of truth.' (1 Tim. iii, 15.) It is by retaining constantly the original truth as "once delivered to the saints" that a claim to be the true Church of Christ is to be established, and not by patching upon the creed new doctrines to cover up

the defects and falsities of the old one. The patching process is going on in regard to other doctrines, as well as in reference to the relations between the Church militant and the Church triumphant, but the Catholic Church needs no such patching, nor can she admit of it, as she has constantly preserved the faith as revealed by Christ to His Apostles.

THE TROUBLES IN ITALY.

An article appears in the last issue of the Contemporary Review from Signor G. Dalla Vecchia on the "Revolt in Italy," which treats of the causes which led to the recent riots which took place throughout Italy.

Signor Vecchia is a supporter of King Humbert and his Government, and therefore sees events through Government spectacles : and as the Government has seen fit to attribute An additional objection which the Living Church makes against the Revision is that the stately rhythm course the Signor deems it necessary

hurt to religion, could have failed to produce bitter fruit."

vindicate King Humberto's Govern-

ment for the hostile measures it has

adopted against the Church, on the

pretence that they are necessary to the

peace and good order of Italy. Yet,

summing up all the Signor's charges

against the clergy, they amount to no-

thing more than that they did not pre-

vent the riots from taking place, or

assist in bringing the guilty ones to

punishment, or that their persistent

refusal to recognize the right

of the Government in Italy,

encouraged disaffection and thus

led to the excesses of the rioters.

There is not a particle of evidence that

the clergy gave actual encouragement

to the rioters in any part of the coun

try, nor has the Government attempted

to produce any evidence of this kind,

more than the assertion of the Govern-

ment papers to the effect that the

Church was responsible, and on this

ground alone have measures been

taken to suppress all the Catholic clubs

and lay associations in Italy and espec-

In fact Signor Vecchia himself, who

has made a special study of the con-

dition of the people of Italy, does not

seriously attribute the riots to the

clergy. He states that the Neapolitan

riots, and those of Tuscany, were unor-

ganized demonstrations of the people

eeking for bread and work, some de-

manding cheap bread, others free

It is evident that mere bread riots,

such as these uprisings were, cannot

be called an organized attempt at re-

volution, and an overthrow of the Gov-

ernment, such as these would have

been if the clergy had urged the people

In the North of Italy, through Lom-

bardy, and especially at Milan, Signor

Vecchia says, the people had plenty of

bread and work, and the purpose of

the rising was different from that of

the Neapolitan and Central Provinces.

In Milan the purpose was, not only the

overthrow of the monarchy, but of all

order and authority, and the cry was

there and in the adjacent country,

"Down with the King, Down with

Savoy, Down with the Masters, Down

with Poverty, Long Live Socialism !

The rising in this case was Socialistic

and Anarchistic, with which, certainly,

the Church, which has always set

itself against Anarchistic principles,

could have had no sympathy or com-

to be, above all things, hostile to the

Church. Signor Vecchia's explana-

tions are, therefore, sufficient to show

that the pretences set forward by the

Government that the uprisings were

encouraged by the Church, were hypo-

critical, and were put forward merely

as an excuse for the hostility to religion

which the Government has all along

displayed. By giving the real causes

his own contention that the clergy

Daily Telegraph said, not long ago:

secuted religion down to the present

ists are frequently able to defeat the

Government in the very strongholds of

the monarchical party, as was the case

in the last elections in Turin. But the

Catholics are peaceful and law abiding

and are not given to plotting. The

Government have, therefore, only

themselves to blame if Socialism

threatens now the monarchy itself.

The danger could be averted if the

Government would change its de-

meaner toward the Church, making

peace with religion, against which it

The Holy Father himself in a letter

to the Cardinal Archbishop of Milan.

while regretting the riots, said :

has hitherto declared war.

were responsible.

ially those of Rome.

to rebellion.

Regarding the false accusations of the Government party against the Church, the Holy Father continues : "They are ignorant, or feign ignorance of the fact that it is not the Church which in-culcates them (the deeds of the Anarchist revolutionists), or Catholics who promote them, and that the authors and accomplices must be sought elsewhere."

The Government itself sowed the seed, and is now reaping the bitter fruit of its own misconduct.

THE PLEBISCITE.

In the course of a month the elect ors of Canada will be called upon to record their votes on the question of Total Prohibition of the manufacture and sale of intoxicating liquors. We cannot go so far as to assert with some | condemnation of Ritualistic practices extremists that the liquor traffic is absolutely wrong under all circumstances, or that those who use alcoholic beverages in moderation violate any commandment of God, yet we recognize the dreadful consequences of the drink habit, which entails more misfortune upon the human race in civilized countries than all other evils together, including war, famine and pestilence. So great is this evil that judges in

were anxious at every stage to make England attribute to it nearly all the crimes which come before the courts. justice Hawkins estimated not many years ago that 80 per cent. of all the criminals attribute their fall either directly or indirectly to drink. This is the admission of the criminals themselves; but those who have examined into the matter fairly and disinterestedly place the percentage attributable to drink at a much higher figure than this. Thus the late Lord Chief Justice Coleridge declared, a few years ago that, "at a moderate estimate the percentage of crime arising from drink is about 96 per cent., which is nearly the whole of the crime of the country. From Ireland and Scotland the testimony is the same effect.

It is satisfactory to know that in Canada, according to the report of the Royal Commission appointed by Parliament to examine into the question of Prohibition, the amount expended on liquor, and the quantity consumed, have diminished somewhat during the last thirty years: not so rapidly as we would wish, nevertheless surely. It is true that the total number of gallons consumed is greater for 1897 than for 1869, but the quantity of the stronger alcoholic drinks, as whiskey and brandy and even wine, has become less, the increase being on beer and other lighter drinks. Notwithstanding this, the Government statistician, Mr. George Johnson, places the drink bill 393,064, being over \$7 for each man, woman and child; but as the drinking is not done by the women and children, and as there are many total abstainers in the country, we may estimate that about one half of of the outbreaks both in the North and the men spend uselessly and hurtfully, South of Italy, the Signor has refuted on an average, about \$50 each per annum on the various kinds of intoxicants. Some spend much more than In regard to the measures taken by

lic Associations of Rome, the London We do not suppose that a Prohibitory Daily Telegraph said, not long ago:

"In taking this injudicious step, the Government not only discloses its utter weakness, but incurs the angry reprobation of the most homogeneous and solidly organized political party in the kingdom. . . The proceeding was at once inexpedient, illogical and eminently calculated to give offence to great numbers of perfectly well conducted persons, belonging to the better classes of Italian society, who have hitherto been counted among the most loyal subjects of the Crown. . . The proposed suppression of Catholic clubs in the Eternal City, can but enhance the irritation to which intolerable taxation has already given rise among the Italian mercantie and working classes, and strike a dangerous blow at the tottering popularity of the House of Savoy."

It cannot be expected that the Pope law would absolutely put down the evil, but it would undoubtedly dimin- interrupt the Church service by a ish it, and though it may be felt by vigorous protest. The congregations those who do not drink to excess, that usually expel the unwelcome intruders it is a hardship that their liberty should be restricted, we consider that they should be willing to make a sacrifice of their inclinations for the general good. We would, therefore, be glad to see a Prohibitory Act passed by the Parliament of Canada, provided due regard be paid to vested rights it is now announced that Mr. Kensit, It cannot be expected that the Pope and interests.

and the clergy and good Catholics gen-If a Prohibitory Bill be passed, there erally should be very enthusiastic upshould be a fair compensation given to holders of the dynasty which has perthose who have invested their all in a trade which has been hitherto lawful, ations to have public protests made by time, and Catholics have shown their and an opportunity given them to disapproval of the conduct of the Goventer another occupation without seriernment in a passive way, by not takously impairing their present condition ing part in the elections - by being in life. neither electors nor elected. As a consequence of this abstention, the Social-

in September will not make Prohibition absolutely the law of the land, but will express the will of the people in regard to putting an end to a traffic which has entailed upon the country much crime and misfortune, and we hope our readers will put on record their will to suppress this traffic at the naticism thus aroused will tend to give earliest possible moment. It will be the strength of numbers to the disturbthen for Parliament to consider the best means to deal justly and fairly with those who are at present engaged in a business which has been recognized as lawful, at least, though it is at the same time one which is perilous to the community, and often positively evil—that is to say, when liquor is given indiscriminately to those who isting laws regulating its sale are vicare likely to abuse it, or when the ex-

THE ANTI-RITUALISTIC WAR

The covert war which has been raging for a number of years between High and Low Churchism in the Church of England, appears to have reached a critical stage, and to be now fast developing into an open rupture.

The Low Church people have long been very aggressive, but hitherto they have had the middle or peace party to contend with, as well as the openly declared Ritualists, and noth. ing could be done toward restraining the Ritualistic proclivites of their adversaries.

The peace party have hitherto held the aggressiveness of Low-Churchism in check by representing that an open would lead to a disruption of the Church, loss of prestige, and ultimate. ly to disestablishment, throwing the whole clergy of the Church upon their own resources, and jeopardizing the very existence of the Church.

It was thus the fear of the loss of the loaves and fishes that kept the Church together outwardly, while intrinsec. ally it was rent by irreconcilable dissensions.

The more ardent Low Churchmen

war upon Ritualism, and there was scarely a synod in any diocese, in which resolutions were not proposed which aimed at repressing any attempt to make the plain Church service more solemn and attractive. These resolutions were bitterly opposed by those clergymen who had found by experience that symbolical ceremonies in the public worship do make a powerful and favorable impression on the people, and increase the attendance in Church on Sundays; but anything approaching the use of such ceremonies has been regarded by the Low Church party as an abuse which leads to "Romanism." The Low Church resolutions, however, have been reguarly shelved, or passed in a milk and water form so as to be regarded as no condemnation at all, and thus, the Ritualists have been left free to follow their opinions and practices without hindrance. The form in which such resolutions were usually passed, if they were not burked entirely, was that the extreme use of unauthorized ceremonies is to be condemned. To such a resolution even the extreme Ritualists could give their assent, because it was a matter of debate whether or not their practices were extreme and unauthorized, and included in the condemnation. By this means a compromise was usually effected, the resolution being often passed unanimousof the Dominion at the huge sum 835,. ly, and boastingly exhibited as an evidence of the admirable unity existing within the bosom of the Church. It is a unity seen only by closing our eyes to the diversities and dissensions

now to have passed. The extreme Low Churchmen seem to have reached the conclusion that the only way in which the Ritualistic evil is to be crushed is by physical force, as This is certainly a sad state of affairs moral evasion and appeals to the e would wish to see changed. courts have failed. It is now a common occurrence for a party of Low Churchmen to visit a Ritualistic church and by force, and a row ensues, which sometimes ends favorably to one party, and sometimes to the other, but these silly exhibitions of discontent are not likely to become less frequent or less scandalous, from the fact that their success is variable. On the contrary, who has within the past few weeks, made himself famous, or at all events conspicuous, by leading several of these disturbances, is making prepar-1000 invading parties of Low Churchmen in 1000 Ritualistic Churches on the first Sunday in November which will be on the 6th of that month, the The Plebiscite which is to be taken day following the celebration of the gunpowder plot. The fanatical speeches and sermons

But the time of compromise appears

with which the Orangemen will be regaled on the 5th of November will doubtless be directed this year against the Ritualists, even more than against the much abused "Papists," and the faers of public worship, and in all probability many a riot will be the result. This is the more to be expected as the Ritualists openly proclaim that they will oppose the forces of the intruders by force. Fire arms have been suggested by some as a suitable, means of defence against the intrusion but it would appear that less dangerous freely asserted that clubs, slung shot, sand-bags, and brass knuckles will be used in the impending contest, so that if Mr. Kensit's plan be attempted to be carried out, broken limbs and heads, and bloody noses in plenty may be expected as the result of this meek attempt to evangelize the benighted Ritualists.

It is conceded that the Ritualistic clergy now constitute more than onehalf of the clergy of the Church, but the laity are not so far advanced, and it may be that they will not in all cases uphold the Ritualism of their rectors by force, so that in some churches the invaders may have it all their own way, but it may be safely said that in a majority of the one thousand churches, the congregations will stand by their clergy, and the invaders, who will venture to beard the lion in his den, may fare the worst. The strength of Ritualism may be thus made more manifest than ever, and a new impetus may be given to it instead of its being suppressed by the proposed onslaught. This is what usually follows persecution by violence. Whatever may be the full result of

the proposed movement, it exhibits the direful Anarchy which is rending Anglicanism, and one result will probably be to hurry disestablishment, and leave the opposing factions to divide themselves into new sects as they deem proper, or to join themselves to some of the numerous sects already in ex istence. Should this be the result, we cannot doubt that many sincere souls will seek for religious stability and unity in the bosom of the Catholic Church, in which alone these desider ata are to be found.

In connection with this matter, it is worth while to note that when it was brought before the Convocation o York by a petition from Mr. Kensit the Archbishop of Canterbury strongly condemned Mr. Kensit's course and methods, and the Bishop of Rocheste said that :

"If there has been any access in the pre-sent times, it has been caused by ecclesia-tical marauders who have gone about into the parishes with which they had nothing to dand employed nethods which are provokin-to religious feelings." These are severe thrusts at Mi

Kensit and his myrmidons.

The Bishops of Liverpool and o Sodor and Man, were the only tw who, when a vote was taken, favore coercive action to suppress Ritualism From this we may judge that Ritualis is too strong a force to be put down b the methods which Mr. Kensit propose to adopt. We cannot believe that M Kensit's terrorism will so far preva as to force it to beat a retreat.

THE KAISER AND THE POPI

The Chicago Record of the 15th in has a special despatch from New Yo which attributes to the Emperor W liam of Germany the design of brin ing about a reconciliation between t Pope and the King of Italy, or, in oth terms, between the Church and t

The Emperor's motives, we have doubt, are praiseworthy, if he b really expressed himself as the de patch intimates, for his liberality ord Catholics is indubitable : nev theless, as a Protestant, it is not to expected that he would appreciate the circumstances, and as a matter fact he does not appreciate them.

He supposes that the Pope may co sent to yield all claim to tempo power as a preliminary to reconcition, and he claims that as he is hi self a Protestant, the fact gives him clear and accurate conception of power and influence of the Papa and he leaves us to infer that from same cause he is qualified to pronou upon the possibility of the Pope's nunciation of temporal power.

The Pope's position in the Cath Church is so different from that of of the Protestant Church authori that it is difficult for a Protestan grasp the situation.

The authority of the Pope, being limited to any one nation, and n mere local institution, as are all Protestant Churches, it is of the hig importance that he should be bey the control of any secular power order that he may freely administer affairs of the Church throughout world.

Rome is also the centre of Catl unity. There, too, the evidence Catholic faith through the nine centuries of the Church's existence to be found, and the archives of Church are connected essentially that city. It is not to be supposed any future Pope, any more than XIII. and Pius IX., will conser yield the claim of the Holy See to Eternal City, confirmed as it is by disputed possession for over el and a half centuries - a period sand-bags, and brass knuckles will be equalled by any European dynasty. used in the impending contest, so that if Mr. Kensit's plan be attempted to be carried out, broken limbs and heads, and bloody noses in plenty may be expected as the result of this meek attempt to evangelize the benighted Ritualists.

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Whatever may be the full result of the proposed movement, it exhibits the direful Anarchy which is rending Anglicanism, and one result will probably be to hurry disestablishment, and leave the opposing factions to divide themselves into new sects as they deem proper, or to join themselves to some of the numerous sects already in existence. Should this be the result, we cannot doubt that many sincere souls will seek for religious stability and unity in the bosom of the Catholic Church, in which alone these desiderata are to be found.

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"If there has been any access in the present times, it has been caused by ecclesias tical marauders who have gone about into the parishes with which they had nothing to do, and employed methods which are provoking to religious feelings."

These are severe thrusts at Mr. Kensit and his myrmidons.

The Bishops of Liverpool and of Sodor and Man, were the only two who, when a vote was taken, favored coercive action to suppress Ritualism. From this we may judge that Ritualism is too strong a force to be put down by the methods which Mr. Kensit proposes to adopt. We cannot believe that Mr. Kensit's terrorism will so far prevail as to force it to beat a retreat.

THE KAISER AND THE POPE.

The Chicago Record of the 15th inst. has a special despatch from New York which attributes to the Emperor William of Germany the design of bring. ing about a reconciliation between the Pope and the King of Italy, or, in other terms, between the Church and the

The Emperor's motives, we have no doubt, are praiseworthy, if he has really expressed himself as the despatch intimates, for his liberality totheless, as a Protestant, it is not to be expected that he would appreciate all the circumstances, and as a matter of fact he does not appreciate them.

He supposes that the Pope may consent to yield all claim to temporal power as a preliminary to reconcilia tion, and he claims that as he is himself a Protestant, the fact gives him a clear and accurate conception of the power and influence of the Papacy, and he leaves us to infer that from the same cause he is qualified to pronounce upon the possibility of the Pope's renunciation of temporal power.

The Pope's position in the Catholic Church is so different from that of any of the Protestant Church authorities that it is difficult for a Protestant to grasp the situation.

The authority of the Pope, being not limited to any one nation, and not a mere local institution, as are all the Protestant Churches, it is of the highest importance that he should be beyond the control of any secular power, in order that he may freely administer the affairs of the Church throughout the world.

Rome is also the centre of Catholic unity. There, too, the evidences of Catholic faith through the nineteen centuries of the Church's existence are to be found, and the archives of the Church are connected essentially with that city. It is not to be supposed that any future Pope, any more than Leo XIII. and Pius IX., will consent to yield the claim of the Holy See to the Eternal City, confirmed as it is by undisputed possession for over eleven and a half centuries - a period un-

The spoliation by Victor Emmanuel, against which continual protests have been made by the Popes, can never be considered as giving the right of property which is usually acquired by undisturbed prescription.

The following is the despatch of the Chicago Record:

Chicago Record:

New York, Aug. 14.—(Special)—According to reports which reach here from Europe Emperor William's coming visit to the Holy Land has an object which is more than the mere wish to visit the Holy Sepulchre. This is nothing less than the almost insuperable difficulty of uniting the hands of Leo XIII. with Humbert of Italy after their long separation because the King's father wrested Rome from the Papacy.

The Kaiser's crusade in Jerusalem will only be made after a secret visit to Italy. This crusade is to be the first step in the extraordinary scheme of this extraordinary young Kaiser. Himself a Protestant, the idea that dominates him is that the whole human race will be vastly benefited by the increased moral influence of the Papacy.

The Emperor says he will not be contented until he has accomplished this herculean task. He explained his object not long ago during a dinner in the officers' mess. In explaining to one of the officers of the mess after dinner the object of his trip to the Holy Land, the Emperor outlined his plans as follows:

"Man's activity is necessarily bounded by

Man's activity is necessarily bounded by

follows:

"Man's activity is necessarily bounded by certain limits. The limits, however, are elastic, and I have always held that the greater a man's opportunities for having an influence with his fellow-men and for performing mighty deeds in the world, the more should he labor to extend the sphere of his activity and make it encompass events of striking moment.

"For myself it is my duty first of all to watch over the national interests and to safe-guard the honor of this great empire, whose destinies have been transmitted into my my hands. But apart from that, and without any prejudice to it, I feel that I have other missions. There are other events in which I can take a part, other happenings wherein my influence may be of the greatest good.

"The chief of these is the present unhappeny

good.

"The chief of these is the present unhappy position in which the head of the Roman Catholic Church finds himself in the Eternal City. That position is a consequence of the unfortunate war which the Vatican has felt obliged to wage against the Italian state How to put an end to it the keenest diplomate so far have not understood. But that an end

How to put an end to it the keenest diplomats so far have not understood. But that an end to it should come is quite clear to me.

"For years past I have dwelt in thought on the subject, but during recent events and precisely on the occasion of the Hispano American war the matter has been brought home to me more deeply than ever. At moments I have grown impatient and exasperated at realizing that the one man who in certain cases could have the greatest influence as the arbiter of peace remains with shands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmer-

hands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmering in my mind, and I have already tried my hands at practical efforts. Misfortune and ill success, however, dogged my steps and made me momentarily relinquish my projects. My hopes were centered chiefly on the cooperation of Cardinal San Felice. My visit to Naples in 1806 was chiefly to see him. In the two long collcquies which there took place between us the Cardinal entered heartily into my plans. All Italy knew that he was a saint. But he was at the same time a man of great shrewdness and common sense, and he frankly admitted that there was a great deal of injudiciousness in the uncompromising attitude of Cardinal Rampolla and most of the others who surround the Pope. Cardinal—the body of men who have in their hands the election of the Pope—were also for harmony between Church and State, and my hopes ran high. I conceived the idea that Cardinal San Felice might be named the next Pope, and to this end I worked.

"With his nomination the Popes would have ceased to lay claim to the temporal power, the Italian government would lay aside its attitude of persecution toward the Church, and both would be at tiberty to dedicate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal."

icate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal San Felice was borne to his grave, the Pope delivered a few bellicose speeches, and the Italian government redoubled its hostility. In spite of all that I id not desist from my purpose. Other events called for my individual energies, and for the moment Pope and King were left to themselves.

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the

sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present 'day two great evils threaten humanity. They are socialism and the second of the protestant of t

power and influence of the Papacy.

"At the present 'day two great evils threaten humanity. They are socialism and atheism. Against each of these the Pope is a bulwark. In fighting intidelity no aid should be neglected.

"Socialism is infidelity to the monarch or the State and atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: 'These are your religious tenets: those must be your social sentiments,' and suddenly he is obeyed. His power, therefore, for good is immeasurable.

"Kings and Emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as Kings and Emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The Pope's range of power is the vastest of all, and consequently the possibilities of the good he mayl do are the most far-reaching. I think it imperative therefore, that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harrass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace when nations go to war without just motive, and in the interests of humanity, when acts of cruelty or injustice are being elsewhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that success shoul

it.
"The small preternatural voice unmistak-ably spurs me on, and I think no better augury of success could be desired. "For this moment I can say no more, and

it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I am acquainted with both Len and Humbert. I know how estimable both of them are, and I feel it is a most deplorable circumstance that political embitterment should make enemies of two men who per sonally are worthy only of esteem and regard one for the other.

"But I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence, and I feel within me that I have not been born in vain."

BISHOP FENWICK AND BROWN SON.

The lamented Orestes A. Brownson pays a notable, but well merited, tribute to Boston's second Bishop, Right Rev. B. J. Fenwick, in the book descriptive of his early life which has just been brought out by his son, Major H. F. Brownson. It seems that when the elder Brownson was consult ing Bishop Fenwick on the subject of Catholic doctrine, he hoped to secure from him some concessions which would soften the seeming (to Brown son) severity of certain Catholic teachings, or at least give them a more lenient appearance. In that expectation he was, however, disappointed. The Bishop gave him to understand very plainly that "he was not the r of the conditions of salvation. and he could not take the responsibil ity of enlarging or contracting them."
The firmness which Bishop Fenwick showed in this matter made a deep impression upon Brownson, who pays, in the pages of this book, a tribute to the uncompromising character of the Bishop's faith. "He used not a single unkind word in speaking of Protest says Brownson of the Bishop but with all my art-and I did my best-I could not extract from him the least conceivable concession." What is more, Brownson declares that it was well for him that Bishop Fenwick showed himself the uncompromising Catholic he was, for otherwise, re-marks he, "I should have distrusted the sincerity of his faith, have failed to give him my confidence, and have lost what I had in his Church."—Sacred

A MODEL CATHOLIC FAMILY.

Speaking of the strong religious influences which surrounded the early home life of Lord Russell, Chief Justice of England, Mrs. Katherine Tynan Hinkson once wrote in this magazine: "'The charity of Christ urgeth us, might have been written as a motto along that nursery wall; for of the five children who played there, all except the Lord Chief Justice dedicated themselves to God and the service of human ity in religion." One of these four who chose the better part is Father Matthew Russell, S. J., well known for his services to Catholic literature. The three sisters entered the Order of Mercy. One of these, Mother Baptiste, has just passed away in San Francisco. The bond of affection existing between these brothers and sisters was so strong that the Chief Justice travelled six thousand miles to visit her a few years ago. Yet this brave nun sundered all these ties to carry the work of her Order into what was then the wilderness of California; and forty-four years she has labored in the hospitals, reformatories, asylums, and schools around the Golden Gate. Statistics and enumerations would ill represent the work of such a one as Mother Bap tiste. It is not set down in monuments of bronze or marble; but in the hearts of the poor, the suffering, and the err ing, is written the record of her greatness and goodness. God grant her noble spirit rest!—Ave Maria.

A TIME FOR INTROSPECTION

One of our city instructors a few days ago had the hardihood to maintain the proposition that among the colonizing European States Spain alone had been troubled by insurrections of her colonists. The Dutch in especial were singled out for commen dation as wise and progressive rulers in the Eastern Archipelago. stupendous ignorance! Why, the Dutch always have insurrections on their hands in Java and other islands. We are not sure that the rising in Atcheen, which began more than thirty years ago, is terminated yet. thirty years ago, its terminated year.

It was a struggle of extraordinary ferocity, and cost Holland her very best blood for many a year. England, too, has had her full share of colonial troubles, arising from unjust and rapacious government. They began They began ican who, knowing anything what-ever of his country's history, dares to assert that England has been a model mother of colonies in her rule of them. Fifty years ago Canada was in full revolt against her rule, and a few years later we had the rebellion of Ballarat, when a handful of daring immigrants led by Peter Laior, went very nigh destroying British rule there. And if we regard India and Ireland as colonies of England, as we may in a certain sense, then where is the writer who will have the hardihood to compare the oppression of the Spanish officials anywhere with the long drawn-out grinding tryanny blood guiltiness of English rule in those

unhappy countries? The only successful colonizers among European nations are the French, for there is something magnetic in the French manner which soon overcomes the antipathies of the most obdurate and sullen, and yet there have been many uprisings against French rule in the West Indies

in the past, and in New Caledonia

C. M. B. A.

Resolution of Condolence.

the Very Rev. Vicar General McCann, Administrator of the Diocese of Toronto: Reverend and Dear Sir,—In common with the community generally, the members of the Catholic Mutual Benefit Association of Strat-ford, Branch 13, mourn with profound sorrow the death of their great Spiritual Head in Canada, His Grace Archbishop Waish.

There were many ties of love, reverence, Anada, His Grace Archbishop Waish.
There were many ties of love, reverence,
respect, regard for intellectual gifts and broad
ympathies toward his fellow-man of all conitions and creeds, which bound him tenderly

sympathies toward his fellow-man of all conditions and creeds, which bound him tenderly to his people.

While for many years the Bishop of the Diocese, prompted by his desire for our eternal and temporal welfare, and attracted by a close and lasting friendship cemented between him and our beloved pastor, he made frequent wistisfo our midst. And for one in his high station he was thus brought into unusual intimacy with the laity here, who, the more they saw him, learnt the more tenderly to love him. Combining in a gratifying degree with graciousness of manner and goodness of heart the qualities of greatness in administration and power of mind, we rejoiced when the occasion arose, to see our good Bishop of former days raised to the Archiepiscopacy, and had he been spared a little longer we would have rejoiced still more to have seen him elevated to the Cardinalate. But bearing his well-worn hors thick upon him he has been suddenly snatched away, leaving the world better for his life, and poorer for his death. And leaving the members of this association in affiliation with the other branches of the order of which he was the Grand Spiritual Adviser, bereft of a wise counsellor and guide. We sympathize with the clergy, with whom necessarily the Archibshop was constantly in brotherly association, and hope that all of us in our respective spheres may have the grace given us to act upon his precepts and to follow his example.

E. J. Kneitl,

E. J. Kneitl, John Donoghue, Rec. Secretary President. C. M. B. A. Hall, Aug., 1898,

ST. JOSEPH'S CONVENT, LIND.

SAY. In another column will be found a report of the success attending the pupils of St. Joseph's convent, Lindsay, at the recent Departmental Examinations. We are always pleased to note the success of our Catholic pupils, as the seli-ious orders deserve every encountriction the their noble efforts on behalf of Christian edu-cation. Apart from the splendid educational lous orders uses to consist an education. Apart from the splendid educational advantages enjoyed by the pupils of SL Joseph's, this convent has many attractions for boarders, being pleasantly situated in the thriving and healthful town of Lindsay, within a few hours ride from the City of Toronto. Its extensive recreation grounds and pleasant walks enable the pupils to spend much of their free time in the open air. Exteriorly the building is stately and imposing. The interior is well adapted for educational purposes, and contains well-equipped Class Rooms, Music Rooms, Studio, Study Hail, Laboratory, Library, etc., while the dormitories are large and airy.

THE PLEBISCITE.

To the Editor of the CATHOLIC RECORD:

In a recent issue of the CATHOLIC RECORD the necessity of the laity becoming more conspicuously identified with all matters of public interest was urged. Up to the present we in Ontario, at any rate, are considered only as factors in the Dominion and Provincial clocutions, with the usual query. "How is the Catholic vote likely to go." So far as I am aware it goes like other folks—as it pleases, having nothing much to show for it either. But that is another story.

Well, an opportunity presents itself now on a question which, in my humble judgment, we can see our way clear to show a united and in-To the Editor of the CATHOLIC RECORD :

other story.

Well, an opportunity presents itself now on a question which, in my humble judgment, we can see our way clear to show a united and intelligent front. I refer to the vote to be taken on the 29th September next, on the Plebiscite. For over fifty years I have taken an active part in matters of public interest to Canada. I have been through the various temperance movements and crusades, beginning in the year 1831, and, was at that period of my life, at one with the Sons of Temperance, on this question of prohibition. In 1891 I took part in framing the celebrated manifesto of the Canadian Temperance League that proclaimed that nothing short of a Maine or Prohibitory Liquor Law for Canada would save our people from the eternal bow-wows.

Forty-four years have clapsed since that agonizing period, and yet we have had no cat-aclysm—nothing in fact is particularly the matter with us because of the absence of a corcive measure which, in the opinion of those really sincere and honest zealots of the time, would prove a panacea for most of the lills of society. During the interval of time we have had the benefit of the practical results of the experiment in the State of Maine, while in Canada we have had the experiments under

in the past, and in New Caledonia very recently. Let us look at our own treatment of the American Indians before we begin to fling stones at any other people for their treatment of conquered races. Like the English in New Zoaland we have ruthlessly exterminated the abortgines until there is but a handful of them left. Yet we are never tired of lifting our eyes to Heaven and thanking God we are not as other men in our racial inferiors. It is time to have done with this species of cant, and be silent when we have nothing to brag of with truth.—Phil adelphia Catholic Standard and Times.

THE ALLIANCE.

"Mr. Dooley "Is an Anglo Saxon, of which race he says there are a great number in this country, "as many as two in Boston, one up in Maine and another at Bogg's Ferry in New York State." Counting himself and Major McKinley, Theodore Roosevelt, and the Polish, Bohemian, German, Italian, French. Russian and Afro American Anglo Saxons and "the Ancientor Order of Anglo Saxon Hibernians," he says that when they raise the Anglo Saxon war cry "It will be all day with eight or nine people in the world that hat the misfortune of not being brought up Anglo Saxons." We fear that Mr. Dooley is indulging in sarcasm at the expense of the Anglo Saxon alliance.—Boston Pilot.

GLORY OF ST. JOSEPH.

The venerable Father Perbone, who was martyred in China on the 11th of September, 1840, had great confidence in St. Joseph, and honored him in a particular manner. A young mission ary, who luved with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A young mission ary, who luved with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A young mission ary, who luved with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A the Duncan and Scott Acts, and we also know

BIBLIOGRAPHY.

We take pleasure in acknowledging receipt f the "Parochial Hymn Book" (complete ord edition), edited by the late regretted We take pleasure in acknowledging receipt of the "Parochial Hymn Book" (complete word edition), edited by the late regretted Father Police, S. Meo Hoston and Destitute Boys of the House Orphan and Destitute Boys of the House of the Angel Guardian, of Hoston, "The Brothers of Charity," thinking they the House of the Angel Guardian, of Hoston, "The Brothers of Charity," thinking they contain amongst the Catholic population of Actions of their Institution, wish to draw the special attention of our readers to this notice.

"This collection of hymns, the largest and most complete of its kind, centains all the chief truths of our holy religion, expressed in beautiful versical seasons and chief feativals of the ecclessial year, thus giving the faithful an insight into the sublimity of Catholic words and the truth of the contains and the contains and the contains and the recomplete has also added to this collection a set of prayers for common use among the faithful, and other prayers most suitable for special devotions.

This publication is sold at 25 cents a copy.

meetings of confraternities or other parochial devotions.

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This book can be procured from the HOUSE OF THE ANGEL GUARDIAN.

Boston, Mass.

N. B.—We call the special attention of Religious Communities to the above.

A special edition with music is sold at \$1.00 a copy, Fest paid.

THE GROWTH OF A DIOCESE.

Characteristic Anecdotes of Bishop at the Death-bed-His Successor. (1st. ARTICLE,-Continued)

(IST. ARTICLE.—Continued)
(By Walter Jones.)

If Bishop Wadhams was a true child of nature, nature had not given to this child a realistic head or a realistic heart. Nature talked to him like a mother, and he responded to her like an eager child. The ringing of the Angelus bell in so many parts of the North Woods is due to him. He was a skilled musician and took great delight in church music. He was also fond of bell-music. To this prediction of his is due the beautiful chime of bells in the cathedral tower at Albany. He purchased rare books on bell music, and took great delight in speaking about peals, etc. To this same fondness for bells is due also the fact that the region of the North Woods, and the level beit of land which so nearly surrounds them, has been made musical thrice in the day with the sound of the Angelus. While visiting a parish among the mountains where the prospect was very fine but the grazing very poor, and where the worthy pastor found it hard to keep either the church or the house warm during the long and cold winter, the Bishop noticed the Angelus bell did not ring at the appointed hours. The Bishop said to the parish priest; "My dear Father, you have a bell on your church but I don't hear the Angelus ring." "No, Bishop," the priest repied." "Not in truth we are too poor." "What?" said the Bishop, "too poor to ring the Angelus?" "Yes; I cannot do it myself with any regularity, and there is no one here who can afford to do it without being paid. You see I am obliged to be my own sacristan, and when I am absent my cook takes charge of the church; but she has aiready all the work she wants to do." "Call her here," said the Bishop, "The you see I am obliged to be my own sacristan, and when I am absent my cook takes charge of the church; but she has aiready all the work she wants to do." "Call her here," said the Bishop, "The you got so much to do that you could not ring the Angelus three times a day!" I could, My Lord, and will do, if you wish it." "You are the right sort of girl for me! Do

to take all the credit to himself, but would give the largest part of it to his eiergy. In July, 1890, when on a visitation to Port Henry, he was greeted with a complimentary address by the sodalities of St. Patrick's parish. In this address much was said of the growth of the diocese much was attributed simply to his personal zeal and labor. The growth of the diocese was a thought in which the good Bishop took great delignt. The tribute to himself did not please him. After complimenting the address as something very beautiful and very grateful to his feelings, he said: "You speak of the diocese. No doubt you know a great many things about the diocese, There may be some things, however, that you do not know. I can give you some statistics. I found the diocese with forty periest, and now there are seventy-six. I found fifteen, perhaps twenty—no more roligious women in the diocese. Now there are considerably over a hundred teaching, some seven or eight employed in our orphan asylum and hospital in Ogdensburg as a beginning—but all the rest, you may say, teaching. What you're though to me, however, must be passed of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the sisters. It reflects to the credit of the religious orders—the religious diversed to the religious orders—the religious that the sisters. It reflects to the credit of the religious of the sisters. It reflects to the credit of the religious of the church, in union and charity with each other and in unity with the Vicar of Christ. That's what makes things grow!" That same open, unmasked, guideless character which had endeared Bishop Wadhams to the people of Albany, drew also all hearts to him in Ogdensburg. A movement was set on foot there by his fellow-citizens to celebrate the eighteenth anniversary of nis consecration by a public ovation. It was well known that the humble prelate was as little fond of ovations as he was of presents, and the

before obtaining relief were, according to his physician, as dreadful as human nature can experience. He found him at one time sitting to his bed in a perfect gave to the strength of the property of the pro

for the priests".

A few moments afterwards the spirit of the great Apostle of the Adiondack region had departed. He had remained "Faithful and True" to the end. He had, like the great Apostle of the Gentiles, "Fought the good lightkept the faith, finished his course, he was now going to receive the crown of justice at the hands of the just Judge," His successor was the Right Rev. Dr. Henry Gabriels, of whose work in the diocese the second articla will treat. will treat.

It is not amiss for Protestants, in Catholic countries or elsewhere, to make Catholic countries or elsewhere, to make as good a showing for themselves in point of numbers as possible, by counting in all inhabitants of prevailingly Protestant countries who are not avowedly Roman Catholics, after deducting Jews, Mormons, and a few other aderents of non Christian or anti Chris tian systems. It is true, this includes great numbers of unbelievers. Yet as there seems at present no other way on either side, it appears to keep the relative proportions.

What are we to think, however, of a

statement which I have seen put out by a confederation of Protestant misnaries of several denominations in Spanish America (no Congregationalists or Episcopalians among them) claiming as Protestants all the 84,000, 000 members of the Greek Church, and the 4,000,000 or 5,000,000 Armenians, Nestorians, Copts and Syrians, not to speak of the Abyssinians and Old Cath-olics?

If the object of this were simply to show the people of Spanish America that the overwhelming predominance of Roman Catholicism among them does not apply to the Christian world at large, but that nearly half of this is detached from the papal sovereignity, the statement, of course, would be legitimate. But the emphasis laid throughout on the word "Protestant" shows that the meaning to persuade the people that the religious system which these missionaries preach is acceptable, in substance, by nearly half Christendom. This, of course, is a gross falsehood. Three fourths of the Christian world stands on the foundaon of the ancient Catholic Church, in doctrine, worship and episcopal suc As the Review has lately remarked, although the Armenians and rians have refused to acknowledge certain synods as ecumenical, yet they have never meant to cut themselves off from the Catholic creed or system. eminent Catholic writers regard their heresies as more a matter of misunderstanding than of substance.
As to the Greek Church, whatever
flings theologians may have thrown
out, we know that the Holy See has never called her heretical, but only schismatical. Doctor Dollinger remarks that the Roman Inquisition has never dealt with the Greek as heretics. Should Spanish America suddenly lapse from the communion of Rome to that of Constantinople, these ministers would not regard it as any less an object of propagandism. They would still find the Mass, invocation of saints, veneration of images (and this now treated not as optional, but as obligatory), prayers for the dead, hyperdulia of the Virgin,sacerdotalabsolution, the seven sacraments, and essentially the Roman Catholic doctrine of justification. Then how can they undertake to per suade the people that the 90,000,000 Orientals are virtually Protestants? This sounds very much like a pious

It is still worse when the mission aries address themselves to the ques as Protestants, to do with antiquity, anyhow? The Reformation claims to be a repristination of primitive doctrine, after ages of relative oblivion So far as it is not this, it is a novelty That all through the Roman and Middle Ages Catholicism (waiving all question of episcopal authority) was overwhelmingly preponderant in the East and the West, is simple matter of history. An attempt to prove such an outward continuousness for Protestantism, even in nooks and corners, is showing itself fantastic. The effort is bloody ferocity. Church is State and contrary to its principle, and seriously urged would be fatal to itself. I am not now discussing Anglicanism, but Protestantism proper. The Baptist historian Jones could only bring historian Jones about a vague approximation to such a continuousness by deducing it through the Paulicians and Albigenses, who were Manichaean Dualists, denying Creation, Incarnation, Redemption, and, in short, the whole substance of historical Christianity. As for the perpetually renewed attempts to trace a continuous succession for the Waldenses, the distinguished Waldensian writer, Doctor Emil Comba, declares that such state ments are not worth the paper they are written on. He expresses his amused vexation that Englishmen and Americans are so infatuated in pursuing such an illusion. These stories of the apostles as preaching in the Alpine valleys, and establishing there churches which kept themselves free of the contagion of universal Christendom (universal Christendom meaning the Church of the martyrs) -these stories are a pure invention o fancy. Antiquity knows nothing of them, and probability is all against them. The apostles sought out the cities to preach in, and from these the Gospel slowly (more slowly than we often imagine) diffused itself among the Pagani, that is the "back coun-The term Paganism is a speaking witness to this process of slow extension. That the apostles should have gone into the back counthere established churches so secluded that their city brethren, above all the great and munificent Roman Church, ever heard of their existence, is one of the wildest of fables.

Doctor Comba shows how these stories came about. The farther back we go, he says, the less we hear of icles of seven hundred years back, and compare them with the Waldensian understand, it only aims at promoting Hoop's.

POPULAR PROTESTANT CONTROVERSY.

XVI.

It is not amiss for Protestants, in Waldo of Lyons. They were therefore. Waldo of Lyons. They were, therefore, also called the Poor Men of Lyons. Notwithstanding their collision with the Pope, and ultimate divergence from established doctrine, they always regarded themselves as standing on the ground of Catholic tradition. They were less heterodox than the ex-treme Franciscan Fratricelli, and were treme Franciscan Fratricelli, and were less severely persecuted. Yet even these Fratricelli did not lose a general consciousness of belonging to Catholic Christendom. Many points, we must remember, were less strictly defined than afterwards. The Waldenses denied sacerdotal absolution, but advered to transputantiation. Their hered to transubstantiation. heterodoxy about penance they appear to have sheltered behind ambiguous phrases and occasional compliance. They not uncommonly received bap-tism and the communion in the churches. They had elders and con-gregations of their own, but rather, I should judge, as a succedaneum to the priesthood, although there were all varieties of opinion and practice among them, and all degrees of alienation from the prevailing religion.
One branch of them even obtained the episcopal succession at the Council of Basel, and transmitted it to the Mora-

A good while after the Reformation Calvinists at last persuaded the Waldenses to give up their floating semi Catholicism, and to join this stricter wing of Protestantism. Desiring to come to their powerful allies with a gift in their hand, they began, says Doctor Comba, to invent these fantastic stories of their immemora antiquity. The Calvinists, however, to their credit, do not seem to have paid very much attention to these stories, and certainly have never laid much stress on them as a means of legitimating their own system.

Such agencies of Protestant propagandism, therefore, in Spanish America, are highly reprehensible. They contradict history, play fast and loose with the settled meaning of terms, work against that very Protestantish which they are meant to promote, and eem to show us a knot of men whose eager zeal for proselytism (apparently ot requited by much success) has plunged them into a recklessne historical assertions which could have only one issue, namely, to make out Protestantism is an offshoot of Manichaeism. As such a demonstration would be fatal to themselves, and, moreover would be grossly untrue, I think their societies would do well to recall them, and to suspend their enterprise of proselytism until they can find men who know what they are setting out to prove before they begin to prove it.

In almost all Roman Catholic countries, we know, there have been of late years many serious collisions between the civil and the ecclesiastical author ities. Such shocks of conflict, how-ever, are no new thing. They fill the Middle Ages, and, as is remarked by an English clergyman of the strong Protestant school, were then the very life of Christian history, keeping all the powers of men, both spiritual and secular, in a fruitful and noble tension. The processes were rude, but the fruits were magnificent. This clergyman contrasts all this varied and strenuous life with the dull monotonousness of Mohammedanism. In Islam there can be no conflict between State and Church, because Church and State are one. The same man is Pope and emperor, and his two functions collapse in s flabby indeterminateness, except where they coalesce in an outbreak of

either is both and both are neither. to be desired certainly that the Catholic Church should yield to all reasonable expectations of the civil authority, but it is no less to be desired that she should not be too promptly obsequious, for this would be equally harmful to herself and to the State As the Spectator well says, the Ultramontanes need not be greatly disquieted to be taxed with disloyalty, for while disloyalty may mean factious-ness, it may mean also that men have a controlling sense of deeper than po litical interests. Our Protestantism in my view, has many illustrious merits, and I do not in the least believe that it is in articulo mortis. Yet as suredly, as that great representative of the most pronounced Protestantism Richard Rothe, justly says, its strength by no means lies in its ecclesiastical formations. Our Protestant denomin ations, speaking generally, have no much more power of resisting civil pressure, for good or evil, than so many boned turkeys. For this func-tion we must still depend on the Roman Catholic Church. The officious eagerness, therefore, of some of our Protestant ministers in Spanish America to air their obsequious devotion to the State (or shall I say to the lodge? is honorable neither to their breadt of view nor to their sense of propriety.

Why do Protestant agents go into Catholic countries? In the hope of Protestantizing them? Not if they are men of sense. Protestantism is try of the back (country itself, and not Christianity, but a particular form of Christianity, sprung out of the genius of a particular race. The atempt to substitute Martin Luther as the head of mankind for Jesus Christ would be an attempt to convert the Reformation into pure anti-Christianity. The American Board, with moderation and good sense expressly dethem. The more closely, he says, we clares that it expects the Roman Catholic chron-olic countries into which it sends its

a simpler type of religion, with aiming at overturning the present fabric of dectrine, worship, or organ-ization. The simplification of Catholic ization. The simplification of Catholic worship is something which a Pope might attempt, as witness the wishes expressed in the preface to the reformed Roman Breviary of the sixteenth century. The overthrow of Catholic worship is something which American Congregationalism is too broad-minded and too religious to countenance. Imagine the Congregationalist or the Vermont Chronicle suddenly possessed by such an iconoclastic frenzy! Yet it can not be imagined that the most amiable form of agined that the most amiable form of Protestantism will ever be accepted by the Catholic Church as a coadjutor of the Pope. I am strongly inclined to think that the American Board, as it entered reluctantly on this indefinable enterprise, will withdraw from it not unwillingly. It is a tertium quid, hard to explain, and harder to execute When the editor of the Christian Mirror, the Congregational organ of Maine. my valued friend, the late Doctor Israel Putman Warren, writing from Paris, described in his columns the religious edification experienced by himself and his son in worshipping God, as he says, "in spirit and in truth," in the rites of the Sunday morning High Mass at the church of the Madeleine, he assuredly would never have countenance that conspiracy of the unbelieving wing of the French Protestants and of the unbelieving wing of the French Jews, to impose on the nation a policy alien to all her traditions, and having not obscurely in view, as that believ-ing French Protestant de Pressense declares, the ultimate extinction of French religion in every form. A certain fluctuation of numbers between the confessions is one thing, but Catholicism can only be extinguished from France by extinguishing Christianity Read what Stoddard Dewey has writ ten in the Independent. He writes calmly, and, being himself apparently a Protestant unbeliever, he does not

With such conspiracies the simple and earnestly religious McAll Mission has no manner of connection. Charles C. Starbuck.

vrite from prejudice.

Andover, Mass.

PARENTS AND CHILDREN.

The Catholic Sun.

Some parents should never have been blessed with children. They do not know how to treat them. It cer-tainly is not edifying to hear a father or mother say when calling a child Come here or I'll brain you.

Be courteous to your children. A kind manner and a gentle tone usually have the desired effect, however obdurate the case, and children are born imitators. As in water, "face answereth face," so the reflection of our own lives in those of our children. Make home the most attractive place in the world to them, give them space to play, even if carpets and furniture suffer a little. Certainly order and leanliness should be a law in every household, but take heed lest your children fear a stain upon clothes or carpet more than one upon their con-

Keep near to your children. Do not let them grow away from you. Keep them close in your confidence and affection, so they will confide in and not be afraid of you. We know a lad who takes pleasure in giving his mother an account of his doings during the day, whether they be pleasant or otherwise. She laughs with him if they are funny, and gently chides where he is wrong, but in a way that does not make him afraid of her. He will not relate a single instance to his father, because before the story is for doing so and so. It is plainly in all besides. seen which can have the most influence with him.

Give your commands in the form of requests whenever it is possible. When a commanding tone seems neces sary, speak without betraying any excitement, in a low voice, but decidedly and use as few words as possible Much talk will only perplex and in the end utterly defeat your purpose.

The White Man.

"Many years ago," says the P. E. Bishop Whipple, when testifying to the honesty of the red Indian, "I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service.

"'Yes,' he said, 'perfectly safe.
There is not a white man within a
hundred miles.'"—Cleveland Uni-

One cross can sanctify a soul; Late saints and ancient seers Were what they were because they mused Upon the eternal years.

Who practices all virtue well, Of the eternal years.

-Father Faber. How Thin You Look

Do you like to hear it? If not, take Scott's Emulsion. 'Twill fill out your sunken eyes, hollow cheeks, and thin hands. Why not have a plump figure? Don't let disease steal a march on you. a march on you.

So rapidly does lung irritation spread and deepen, that often in a a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Con in delay, get a bottle of Bickle's Anti-Con-sumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from severa herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases

Take Only the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get medicine. Hood's Sarsaparına is the blood purifier, nerve and stomach tonic,

QUEEN'S JUBILEE.

Bacred Heart Review.

The Thursday following this four-teenth Sunday after Pentecost is Our Lady's birthday. We can fancy how on earth her dear Son Jesus used to come to her, that day, with tenderest greetings, lavishing upon her that unimaginable filial love of a Son Who was God, and Who was none other than Love itself. Then, their lot was one of poverty and obscurity, but angels must have thronged their humble dwelling, and our own loving in-stinct tells us that they sang birthday songs that her holy ears could hear. Perhaps all her spiritual senses, un-trammeled by stain of sin, received de-lights, that day, that all earth's wealth could never buy. In the Holy Family was perfectly exemplified Our Lord's own saying (He having Himself ex-perienced theirruth of what He taught), "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." They might have cried out to us, as one of their most ardent fellowers, a true lover of the cross, cried later:

"Oh, that spiritual men knew how they are losing the blessings and fulness of the Spirit, merely because they will not raise up their desires above trifles; and how they might have the sweetness of all things in the pure food of the Spirit-of which the manna was a figure - if they would only abstain

from tasting other food."

The simple joys of nature and of were theirs, even though they knew the trials of exile and arduou journeying, footsore and weary and hungry, in alien lands. Everywhere they had God with them, their all in all ; everywhere they were in the world He fashioned, under the sky He made We who love all things which our dear ones touch should comprehend some thing of what nature's beauty meant to those great and holy hearts, that saw in nature everywhere the handiwork of their best beloved One.

Perhaps the Child Jesus used to bring o His Immaculate Mother on her birth day the rose of Sharon and the lily of the valley twined in fragrant nosegays or a bunch of large grapes from the vineyard and a yellow handful of the graceful wheat. We can imagine how He gave them, smiling with divinest gladness, while prophecies, that she needed no words to interpret, were written in the yearning rapture of His marvelous eyes. Those eyes saw ever the vision of heaven, and of all men's souls and sins, and the price they cost.

The use is inestimable of the devotion to the Infant Jesus, to the Holy Child o Bethlehem and Nazareth. It serves to keep the Christian's faith strong in the doctrine that the Word was made flesh and dwelt among us. It helps to keep our naturally proud hearts humble and gentle, and brimful of love to God and man. From the time of Mary and Joseph to St. Francis of Assisi, from him onward to St. Francis of Sales and from him to his latest poet follower in a kindred faith, this simplicity of heart is seen in those who kneel around the manger and the home of the Lamb Child.

"When Christ the Lamb was born, Full many a little lamb Upon the wintry hill forlorn Was nestled near its dam.

" And, waking or asleep,"
Upon His mother's breast,
For love of her, each mother sheep
And baby lamb Heblessed."

For love of her He celebrates with His angel hosts in heaven, now, His mother's birthday, and His true Church keeps it likewise here on earth Up there, faith sees her throned beside the true Solomon whose glories surpas all that the Queen of Sheba ever saw, and Who, in heaven, honors His mother, being the perfect pattern to half through he will begin to scold him His creatures in this commandment as We see heaven's choirs in radian

procession pass before her, singing, "Salve, Regina! Salve, Regina!" to the queen of that eternal kingdom where Christ, her Son, is King. hear the cohorts of the martyrs proclaim her queen of martyrs, whose sufferings surpassed all other martyrdoms when she stood beneath the cross bearing in her mother heart the slow torture of her only Son's long anguish when He died. They lay at her feet heaven's red roses and the victor's laurel and the triumphant palm, for their birthday offerings.

The virgin souls who follow the Lamb whither He goeth bring to the virgin Mother, virgin of virgins, ever immeculate and untainted the whitest. fairest lilies that grow beside the crys

Then the little innocent children, with baptismal dew in eternal light upon their happy faces, gather up those birthday garlands in their sin. less fingers. (If their mothers could less fingers. but see them, they would never weep for them again.) They lay them in their heavenly mother's lap, and crown her hair, and fill her hands, and laugh for joy to see her smile of love, this Mother of all mothers, who, in the midst of her joy, remembers with most avail-ing pity their earthly mother's woe.

Meanwhile, the divinest voice i heard, as though the true sang His own surpassing Canticle of Canticles, tuned to a key where all that is harmonious in earth and heaven combine :-

"Thou art all fair, My beloved, and there is not a spot in thee. Arise,



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in quality—the most economical for every use. That Surprise way of washing - gives the sweetest, whitest, cleanest clothes

with easy quick work. Follow the directions. Saves weary work-much wear and tear.

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heaven's singing, and the Church on earth takes up the anthem, and echoes

it in her divine office of this queen's "I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and with the robe of justice hath He covered me, as a

1027-10

bride adorned with her jewels. extrol Thee, O Lord, for Thou hast lifted me up, and hast not made my foes to rejoice over men.' Those Tired Kidneys

make haste, My love, My dove, My beautiful one, and come."

Then, hand in hand, as they often walked on earth, this second Adam and Eve go onward in a grand jubilee procession of all heaven's glorious hosts, the first Adam and Eve following closely their greater Son. Under the tree of life, and beside the river of endless life, they pass to the music of the first Adam and nature are driven from the body.

Those Tired Kidneys

Dr. Chase's Kidney Liver Pills help tired to be a healthy man or woman.

Colic and Kidney Difficulty.—Mr. J W. Wilder, J. P., Latargeville, N. Y., writes in the procession of all heaven's glorious afford me great relief, while all other remedies have failed. They are the best medients to cleanse and purify, that diseases of almost every name and nature are driven from the body.

Sunshine.

Learn to laugh. A good laugh is etter than medicine. tell a story. A good story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to meet your friends with a smile. The good humored man or woman is always welcome.

If you have been sick you will find Hood's Sarsaparilla the best medicine you can take to give you appetite and strength.



LEAGUE OF THE SACRED HEAD For all that Labor

AUGUST 27, 1808

GENERAL INTENTION FOR SEPT. 18 Recommended to our Prayers by . Holiness, Leo XIII.

American Messenger of the Sacred Hear Labor day has been calendared one of our national holidays, and ma who toil the year round keep it w more or less festivity. Some welco tasks, and some strive to make i done to lighten the burdens and maintain the rights of the work classes; some few, perhaps most those who first suggested such a h day, seize upon it as the best opport ity to give to the world their messa of discontent, and to propound the theories of socialism and anarchy. It may seem to be a strange in

that an age which willing gives up the days set apart by Lord of labor for the laborer's rest well as for His own worship, sho choose a day of its own to o Yet it is not strange, but stri in keeping with the principles men who deny God's right to me services, who scoff at the fact labor, in man's present condition, punishment, and who find in the h ship and unequal division of labo reason either for denying God's e ence entirely, or for blaspheming by imputing to Him the blame of justice and cruelty. The Lord heaven and earth rested from His land. of creation, and to man, His creat He appointed the same rest, even He had inflicted labor upon him penalty. In God's generous v every Sunday is not too often to from toil, and the only rest that really benefit men, is that which le the soul free to reflect on the ob-tion, dignity and rights of labo conceive and renew the proper m for sustaining its burdens, to humbly to His decree imposing it punishment, and to beg of Hin courage and strength to endur The divinely appointed day of abolished, whether willingly for by the workman or ignored by master, it is but natural that days be substituted in its stead, similarly when the religious vie labor is forgotten, the purly hu view must take its place. It is easy to designate a porti

human beings as the working of but it is not easy to determine wh and who are not of that class. right, all who eat their bread i sweat of their brow belong to it foremost amongst these are all support themselves by manual l en there is the vast number of and women, of boys and girls, though not living by the work of hands, must serve employers masters in various capacities, matters not whether head or ha exercised, they eat their bread sweat of their brow, if not literal least equivalently, dependent a are upon their weekly salaries subject to all the anxiety, and in cases, to the humiliation which dependence means for them. B the actual toilers, all who in tu pend upon them, their families tions and others, all belong t working class, as they all cont in some measure to the toil itsel live on the wages earned by it. ally, there is the vast army of t employed, the thousands every who are willing to work, but w either unable to obtain employ or unable, for one reason or to accomplish work allotted to and who feel their enforced in more keenly than they would f

fatigue of labor itself. It is in this vast portion of the race that a host of advisers, n less sincerely, manifests interest they do not know their grievand the readiest remedies, it is I want of gratuitous advice.

They are the subject of speculation and theory; their ences are told in the sensations of the day; they form the the lectures addressed to them fr platforms of political parties, lent societies, labor organi socialist propaganda and un extension; the pulpit does no look their needs, and the pre advocate their cause as it valu patronage. Clubs are formed for notels are built for their spec fort, parks are made, music fur and various forms of recreativided for their special benefit legislatures of the land can al to laws which check the tyrs masters, impose fines on emplo exposing their employees to or of life, and determ wages for an honest day's work every protection against huma ice, and with divine justice m turning the penalty of labo blessing when it is accepted che one would imagine that the li working classes generally is able paradise, and that not needed to fill the measure of h they can reasonably look for

A great deal has been don the past quarter of a century the lot of all who labor less op humiliating and painful. legislators, political agitators, ists, and philanthropists have their attention to the welfa working classes, they have part organized themselves thand effectively, so as to premasters from oppressing the painfully, if they could not them to give them total rel

Holiness, Leo XIII.

American Messenger of the Sacred Heart. Labor day has been calendared as one of our national holidays, and many who toil the year round keep it with more or less festivity. Some welcome it as a respite from their usual daily tasks, and some strive to make it a commemoration of all that has been lighten the burdens and to maintain the rights of the working classes; some few, perhaps most of those who first suggested such a holiday, seize upon it as the best opportun ity to give to the world their messages of discontent, and to propound their theories of socialism and anarchy.

It may seem to be a strange incon that an age which willingly gives up the days set apart by the Lord of labor for the laborer's rest, as well as for His own worship, should wen as for his own worsnip, should choose a day of its own to consecrate to the interests of labor. Yet it is not strange, but strictly in keeping with the principles of men who deny God's right to man's services, who scoff at the fact that labor in man's present condition. labor, in man's present condition, is a punishment, and who find in the hard ship and unequal division of labor, a reason either for denying God's existence entirely, or for blaspheming Him by imputing to Him the blame of injustice and cruelty. The Lord of heaven and earth rested from His labor of creation, and to man, His creature, He appointed the same rest, even after He had inflicted labor upon him as a penalty. In God's generous view, every Sunday is not too often to rest from toil, and the only rest that will really benefit men, is that which leaves the soul free to reflect on the obliga-tion, dignity and rights of labor, to conceive and renew the proper motive for sustaining its burdens, to bow humbly to His decree imposing it as a punishment, and to beg of Him the courage and strength to endure it. The divinely appointed day of rest abolished, whether willingly forfeited by the workman or ignored by the master, it is but natural that be substituted in its stead, and similarly when the religious view o labor is forgotten, the purly human

view must take its place. It is easy to designate a portion of human beings as the working class but it is not easy to determine who are and who are not of that class. By all who eat their bread in the sweat of their brow belong to it, and foremost amongst these are all who support themselves by manual labor en there is the vast number of men and women, of boys and girls, who though not living by the work of their hands, must serve employers and masters in various capacities, and it matters not whether head or hand be exercised, they eat their bread by the sweat of their brow, if not literally, at least equivalently, dependent as they are upon their weekly salaries, and subject to all the anxiety, and in many cases, to the humiliation which such dependence means for them. the actual toilers, all who in turn de pend upon them, their families, rela tions and others, all belong to the working class, as they all contribute in some measure to the toil itself, and live on the wages earned by it. Finally, there is the vast army of the unemployed, the thousands everywhere who are willing to work, but who are either unable to obtain employment or unable, for one reason or to accomplish work allotted to them. and who feel their enforced idlenes keenly than they would feel the fatigue of labor itself.

It is in this vast portion of the human race that a host of advisers, more or less sincerely, manifests interest. know their grievances and the readjest remedies, it is not for

want of gratuitous advice. They are the subject of endles speculation and theory; their experiences are told in the sensational novel of the day; they form the theme of lectures addressed to them from the platforms of political parties, benevolent societies, labor organizations socialist propaganda and university extension; the pulpit does not over-look their needs, and the press must advocate their cause as it values their patronage. Clubs are formed for them hotels are built for their special com fort, parks are made, music furnished and various forms of recreation provided for their special benefit. The legislatures of the land can all appeal laws which check the tyranny masters, impose fines on employers for exposing their employees to risk of or of life, and determine fair wages for an honest day's work. every protection against human injustice, and with divine justice mercifully turning the penalty of labor into a blessing when it is accepted cheerfully one would imagine that the life of the working classes generally is a veritable paradise, and that nothing is needed to fill the measure of happiness they can reasonably look for here be

A great deal has been done during the past quarter of a century to make the lot of all who labor less oppressive, humiliating and painful. While humiliating and painful. While legislators, political agitators, economists, and philanthropists have devoted their attention to the welfare of the working classes, they have on their part organized themselves thoroughly

hours of labor have been shortened, wages increased, the relations of employer and employee have become less humiliating, and the conditions of labor less trying to health and more favorable to the bodily safety of the laborer. Still the happiness of one who works for his daily bread is not perfect when hours and wages and other conditions attached to his labors are to his liking. If in the struggle for the rights of labor he is taught to why he should have to labor at all, and to rebel against the authority, or wealth, or superiority of those who employ and requite his labors; if he is inspired to consider labor an evil rather than a blessing, a result of human injustice more than a condition imposed on us by divine ordination if, finally, he is prompted to employ his energies in defeating the law of labor rather than in accomplishing honestly the tasks imposed on him then his soul is necessarily deprived o contentment, the first element of all happiness, and all that is done to alleviate his condition, short of relieving him entirely from what he deem an evil, is only a mockery and a fail-

Admitting with all gratitude that much has been done to make the lot of the working classes easier, and rejoicing that human agencies, prompted by best natural impulses, have been able to accomplish so much, we must not overlook all that might be done, if these efforts were directed by the true religious view of labor and reinforced by the supernatural agencies of prayer and of grace. Indeed, without religion all purely human reforms are likely to effect more harm than good. Leave God out of a scheme for the betterment of the working classes, and how can man reconcile himself to labor at all? Magnify its dignity, and explain away its humiliations, how can he accept its inequalities and its hard Extol its temporal advantages and educate the young to strain every power in the ambition to rise above the need to work, what compensation is there when failure comes, what rest or contentment when others outstrip us in the race for wealth and ease? Base every moment for the improvement of the working classes upon a selfish, utilitarian, or even to use the word in vogue nowadays, a humanitarian principle, and employ every possible means for effecting this improvement, but that of prayer, the result will be that every improvement will but make the workman less content, since it will lead him into the delusion that ulti mately he must be relieved entirely from the obligation and need of labor and commit him to the vain endeavor

of hastening the day of his release. The natural advantages of labor are unquestioned, nor is the most ignoran working men too dull to appreciate them. He values the hardy frame and the rugged health much more than the reforming essayists or indoor lectures who describes them more from imagination than experience; he is even aware of the benefit his labor is to the commonwealth and to humanity gener ally, though he sees little reason for working on the altruistic theory. All these advantages, however, and a thousand others of like nature, are not enough to make him go on forever from day to day, and from hour to hour toiling, in spite of every adverse circumstance, especially when, as happens stroving his health, and when those who are profiting by his toil, requite him poorly for it and cast him off when of the Church to the present war.

Over one-third of all the army and illness or old age and its infirmities the natural advantages of labor, and when all is done to lessen its hardships, there is yet no ground for the happine of the laborer until he has been taught to look for its supernatural blessings and induced to adopt prayer, the one great means of obtaining them.

Unfortunately, the influence of god-less labor reformers, and the laborer's own reliance upon purely human means for improving his condition, not only deprive him of divine aid, but in a measure constitute him an enemy of God, and provoke, if they do not justify, the hostility of his employers. For not praying, he fails to draw down heaven's blessing on his work; for striving to defeat the divine decree making labor the law of our nature, and, in our present state, the penalty of original sin, he not only loses God's grace, but even sets his will in opposi tion to God's will; for, serving his masters with reluctance, and acting as if they were treating him as their slave, he loses their sympathy and forces them to act as if their interests were not identified with his own. Where there is no union, there is no love, no diligence, no respect, no re-gard either for the obligations or for the rights which should mutually bind workingman and master. After all, if the laborer will not recognize God's right to his labors, and the wisdom of the penalty which He has attached to the observance of His law, how can he expect that the master who employs him will recognize his rights, or re spect his needs or pity his sufferings

We are all born to labor, and we are bound to submit our minds and hearts and accept our lot with patience. are obliged to convince our minds that God's decree is wise, and we are not free to feed our imaginations with dreams of ease and riches that would make us discontent with our lot. It is hard to embrace this view of labor, and unfortunately, the false principles, the vain theories, the deceitful fiction and the false standards of which the world is full, make it still more difficult to appreciate the teachings of faith about the obligations and rights of labor. In masters from oppressing them more painfully, if they could not induce them to give them total relief. The

books and evil associations, without prayer, there is no hope of making men take the right view of labor, or adopt the proper remedies for the re-lief of the working classes.

We must, therefore, pray earnestly this month and always that all who labor may have for their motive God's will, by whose decree they labor, and that they may learn the importance of uniting their labors with those of Christ. "Come to Me, all you that labor and are burdened, and I will refresh you." False teachers, human guides, can only arouse more dissatisfaction than they can dispel. Christ alone, our divine Teacher and Guide, can refresh us even in the midst of toil, He alone can inspire us to consecrate our toil, no matter how menial or humiliating it may be. He can dignify our meanest task, by uniting it with His own ; He can impart to labor right which even His Heavenly Father will respect, the rights or merits acquired it when offered in submission to God's will, as a sacrifice in union with His own.

THE ATTITUDE OF THE POPE.

Boston Republic Advices from Rome bring intelli gence of the Holy Father's deep solici tude over the prolongation of the war between this country and Spain. was officially informed on July 5 of the total destruction of Admiral Cervera's fleet before Santiago on July 3, and he at once wired to the Queen regent at Madrid that he was willing to do any thing that lay in his power to bring about an honorable peace. An intelli-gent correspondent who is stationed near the Vatican, and who has exception al opportunities for knowing what is going on in ecclesiastical circles there thus writes about the attitude of the Holy See: "The Pontiff, while de ploring the war between two Christian nations, has never, during its whol course, departed from the line of strict neutrality adopted by the Holy See,

and has imparted very precise orders to the clergy on this matter. The Supreme Pontiff is in the position of a father who sees two of his sons fighting the fact itself is sufficient to grieve him intensely, nor would the victory of either combatant be a source of please ure to him, but if the eldest be worsted, can the father be accused of undue partiality if he strive to stop the unnatural fight and appeal to his other children that they, too, may intervene and bring about reconciliation

Of course this is contrary to the view which Protestant writers of the sensa tioual order and reckless agitators in the pulpit and at missionary stations take. They are trying to make the world believe that the Holy Father is doing all he can to help Spain and to injure the United States. These are the people who have been circulating stories since the war of the rebellion to the effect that Pope Pius IX. recognized the Southern Confederacy and imparted his blessing to Jefferson Davis, that Catholics thereupon deserted from the Union army, and that the assassination of Lincoln was a Jesuit plot. It makes no difference how often these slanders are refuted by the production of official documents The circulation of them goes on un abated, the Protestants who are fairly intelligent and sensible in other mat

ters are willing to believe them.

And so it is now, and so it will be in the future, with regard to the attitude navy forces now engaged at the front are Catholics. They have their Catholic chaplains who encourage them and who stimulate their patriotism. There has not been a discordant note from the Catholic pulpit or press. The official head of the Church has done all he could to bring about a settlement of the Hispano American difficulty by arbitration : he has maintained a strict and honorable neutrality from the very first day of active hostilities; he is now working strenuously, as all onservative men in this country and Spain should work, for an honorable peace. Yet in the near future the reckless slanderer and agitator will brazenly assert that the Pope and the entire Catholic body was on the side of Spain. And this wanton charge will be preferred by men who skulked and shirked military duty while nearly 100,000 Catholics were fighting for the flag in Cuba, Porto Rico and the Phil-

LET US ASSIST THEM.

The Missionary.

The purpose is to work away at all classes. Some are moving on facing towards us, and need to be drawn, to be enticed, to be good naturedly assisted every way. Others are coming towards the truth walking backwards. They are backing out of Protestantism and yet will not make the avowal that they are backing into Catholicism. We must get around them somehow or other, and face them, so as to familiar ize them with the mighty truth that man cannot be left to construct a religion for himself-it must be ready made for him, and that by his heavenly Father. Let a fairly good mind study this proposition — God made men to be taught — study it calmly, and he is soon half converted.

Kidney-Bladder Trouble. There is no more serious menace to good health in the present age than Kidney discorders, and it's an appalling fact, but a true one, that four fifths of the country's people have the taint of this insidious disease with them. Dr. Chase's Kidney-Liver Pills cure all Kidney disease.

LET US BE FRIENDS.

The Missionary.

God would have us missionaries to the American people. Does any Catholic dare to contradict that? If so, let us hear from him. Suppose that my neighbor's house and mine were separ ated by a dense woods, and that some morning I should wake to find a noble avenue cut through between us; what would such a miracle mean? God willed me to make my neighbor my friend, to visit him familiarly, and to love him. God has done more than this with Catholics and non Catholics in America, and by community of all that is good in civil and industrial life by close social ties and personal friendships, has opened our hearts mutually to each other. Let us be friends in the truest sense of the term, the religious.

Mr. Gladstone's Favorite Hymn.

The political career of Mr. Gladstone has been so long and so brilliant that the public is apt to forget that the statesman was also a man of literary attainment, of thorough knowledge on a variety of subjects, and of deeply religious feeling. His rapidly approach-ing death has left him only this of all he qualities for which he was distinguished, and we are told that Cardinal "austere and Newman's hymn of splendid adoration" has been more on his lips than any other in recent days, found the greatest so lace as he lay upon his bed of pain

waiting his release : Praise to the Holiest in the height, And in the depth be praise: In all His words most wonderful; Most sure in all His ways!

O, loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O, wisest love! that flesh and blood Which did in Adam fail, Should strive afresh against their foe, Should strive and should prevail;

And that a higher gift than grace Should flesh and blood refine

God's presence and His very Self, And Essence all divine, O, generous love ! that He who smote The double agony in man For man should undergo;

And in the garden secretly, And on the cross on high. Should teach his brethren and inspire To suffer and to die.

Do You Tire Quickly?

Fatigue is the natural sequence of labor. If, however, it follows moderate or slight exertion its the sign and evidence that the nervous system has lost tone and vigor, and requires assistance. Suicidal is a resort to stimulants, since these only increase the enervation. Aid cannot be obtained in this way, but through medication, judiciously employed in restoring through the nervous system the digestive function, upon which primarily, health depends. The whole range of medicine fails to produce a preparation possessing in equal degree the tonic and nutritive qualities of Maltine with Coca Wine. By the action of Maltine with Coca Wine upon the nervous system all the important functions of the body are stimulated and increased; the digestive process is performed efficiently and without discomfort, insuring the proper nourishment of the body. Tone takes the place of lassitude; vivacity dissipates depression; forebodings and despondency, and soon the quickening impulses of renewed health are experienced. Maltine with Coca Wine is sold by all druggists.

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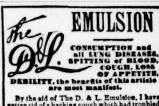
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THOS. COFFEY, CATHOLIC RECORDOFFICE, London, Ot t.

At a meeting of the Toronto branches of the Irish Catholic Benevolent Union, held on the evening of August 13, the following resolution of condolence was unanimously adopted:

Resolved that we, the officers and members of the Irish Catholic Benevolent Union of Canada, cannot let this occasion pass without recording our deep sense of the great loss we have sustained in the sudden demise of His Grace, our late beloved Archbishop.

Not only was he agreat citizen and great Archbishop, but he endeared himself to us in an especial manner by his outspoken encouragement of societies such as ours. He loved to see his people banding themselves together for mutual support and protection, whether spiritual or material; and resolves together for mutual support and protection, whether spiritual or material; and resolves together for most flustrious prelates, and Canada one of its most distinguished eitzens; but his works shall live after him; those institutions of religion and charity that beer testimony to his virtues and good works, will remain as living monuments to perpetuate his name in grateful memory amongst future generations.

We, in common with the rest of his bereaved children, mourn the loss of a father, but we have the consolation of knowing that though death came to him suddenly, it found him not unprepared; he has gone to reap the reward of his earthy labors, to hear the voice of the Divine Master saying unto him, "Well done, then good and faithful servatar." Be, it furthers the consolation of this resolution be

theoremore, Resolved that a copy of this resolution be forwarded to the Very Rev. Administrator of the archdiocese, a copy to the Rev. Father Walsh, and to the CATHOLIC RECORD, of London, and the Catholic Register of this city, for publication. cation. ned on behalf of the Irish Catholic Benev Union. J. J. Flanagan, Grand Sec. conto, August 13, 1898.

K. S. J.

Toronto, Ont., August 16.

Toronto, Ont., August 16.

At the last regular meeting of St. Mary's Commandery of the Knights of St. John, the following resolution on the death of Archbishop Walsh was passed and ordered to be forwarded to Vicar-General McCan:

In this month of solemn mourning, when the Catholic body in our Archbishop was possed in our character of a beloved Chief Paster, in an our duty both as members of that body, and in our character of Knights of St. John torow and sympathy. The duty thus imposor upon us we discharge with no mere formitty of words; on the contrary our hearts are full of the love which each one of us felt he late Archbishop Walsh, whose wischmand a Churchman, patriotism as a Canadian, and Christian greatness, has commended the contrary our hearts are full of the love which each one of us felt of the late Archbishop Walsh, whose wischmand a Churchman, patriotism as a Canadian, and Christian greatness, has commended the contraction of the encouragement which our order at all times received at his hands, and the prestige he lent us during the convention of our Supreme Commandery in this city when he became our supreme spiritual director.

Therefore in our order his blessed memory shall ever be revered.

Signed Chas, O'Brien, Rec. Sec.

shall ever be revered.
Signed Chas. O'Brien, Rec. Sec.

CATHOLIC EDUCATION.

Two distinguished educationalists paid a visit to London last week. They were Mr. J. J. Tilley, Inspector of Model Schools, and Mr. G. W. Chisholm, Principal of Windsor Model school. Their purpose in coming to this city was to hold the regular Summer Teachers' Institute for the Sisters of St. Joseph. The exercises extended over three days, and the following subjects were dealt with; grammar, reading, arithmetic, geography, literature, and school management. Classes of pupils were taught, to illustrate the principle of teaching. The Sisters were present from London, St. Thomas, Ingersoll, Walkerville, Belle River, and Goderich. The gentlemen who conducted the exercises were pleased to note the greatest attention and interest on the part of the nuns.

OBITUARY.

M'AULIFFE.—At Woodslee, on the 14th ult... Mrs. Michael McAuliffe, aged sixty two years and eight months.

MRS. P. CRUMMEY, LONDON.

An old and respected resident of our Forest City passed away on Wednesday, August 17, aged seventy-two years. The funeral took place on Friday at the Cathedral, where Rev. M. J. Brady celebrated a High Mass of Requiem, after which the interment took place in St. Peter's cemetery. The pail-bearers were: Mesra. Shea, O'Connell, McCarthy, Denahy,

Messrs. Shen, O'Connell, McCarthy, Denahy, Low's.

Besidesithe bereaved husband, four daughters and two sons are left to mourn the loss of a good and kind mother. The daughters are: Madam Crummey, or the Sacred Heart Convent, Gross Point, Mich.; Mrs. Hatton, Detroit, Mich.; Mrs. O'Rourke, Chicago, Ill.; and Mrs. McCue, Chicago, The sons are John and Joseph, also of Chicago.

May her soul rest in peace!

MR. JOHN MCKEAN, AUSTRALIA.

MR. JOHN McKEAN, AUSTRALIA.

Last week news was received by friends in Renfrew announcing the sudden death of Mr. John McKean of Redfern, Sydney, N. S. W. The deceased gentleman was born in Ramsay, near Almonte Ont., and went to Australia about thirty-three years ago.

He had many relations in this part of Canada, being a brother of Mrs. John Stafford, Perth; Mrs. Wm. Dunn, Douglas; Mrs. Daniel Holand, Deux Riviere: Mrs. Joseph Finner and the late Mrs. Francis French of Renfrew Ont. Hie leaves a wife and family to mourn his loss. On Friday morning a Requiem High Mass for the repose of his soul was offered up. in St. Francis Xavier's Church, Kenfrew, by Rev. J. A. French of Pembroke, nephew of the deceased.

May his soul rest in peace!

MRS. MARY CARNEY, EASTWOOD.

MRS. MARY CARNEY, EASTWOOD.

One of the pioneer residents of Oxford County passed away on Friday, August 12, inthe person of Mrs. Mary Carney, wife of Patrick Carney, East Oxford. Deceased was fin her sixty-nineth year, and went to East Oxford from Ireland when a child fifty-six years ago. She has lived there ever since. For some time past sele had been ailing, and her death was not entirely unexpected. Surviving her are her husband, Patrick Carney, and three sons and six daughters—Thomas and Patrick at 'home; John, at Oknagon Mission, B. C.; Mrs. J. Hevey, London West; Mrs. Maedonald, Cleveland, they. Parkinson, East Oxford; Johanna and Kate, Cleveland, and Lizzie at home. The pastor, Rev. Father McCormack, attended her during her illness and celebrated the Requiem Mass on Monday, August 15, at the parish church in Woodstock. The funeral procession was one of the largest seen for a long time in Oxford, being over a mile in length—an evidence of the esterem in which the deceased and her family are held.

May her soul rest in peace!

COL. ATKINSON, DETROIT.

It is with regret that we announce the death of Colonel John Atkinson, a distinguished barrister of Detroit, who quietly passed away last Sunday morning in that city in the fifty fourth year of his age. Hissuddendemise was agreat surprise and shock to his many friends.

Col. Atkinson came from his summer residence on Bois Blanc Island, opposite Amhersburgh, to Detroit on Friday morning. He had been about the city during the day in his usual good health, but on Saturay, at about 4 o'clock a. m., he was taken ill, and Dr. J. E. Davis was called in, and, subsequently, Dr. Galbraith of Pontiac and Dr. Laferte of Detroit, who did all that could be done to relieve his suffering, but in vain. He breathed his last on Sunday morning at about 11 o'clock a. m.

The Rev. C. O. Reilly, D. D., of Adrian, reached Detroit on Saturday morning and administered the last sacraments to his dying friend. The colonel's flast words were: "Yourar all very kind to me," and were uttered about an hour before his death. His wife, daughter, and son, the Rev. Dr. O'Reilly, and Dr. Davis, were present at the tedside when he breathed his last.

John Atkinson, was born in Warwick township, near Watford, Ontario, in 1814. His father, James Atkinson, had been a surveyor in London, and had married a relative of William Smith O'Brien, who had been a prominent actor in the rebellion of 1818. In 1854 the family moved to Port Huron, when John was thirteen years oid. John studied law with W.T. Mitchell, and graduated from Ann Arbor university in 1802. In the Jegal profession Mr. Atkinson occupied the foremost rank and was noted for his great ability and eloquence.

The funeral was conducted with every mark of respect and was attended by Governe Pen

the tofemost rank and was noted for his great ability and eloquence.

The funeral was conducted with every mark of respect and was attended by Governor Pengree and many of the most prominent judges and lawyers of the State. Requiem High Alass was celebrated by Rev. Father Coyle, of Holy Hobsary parish, of which deceased was a resident. The interment took place at Mount Elior centetery, Detroit,

NEW BOOK.

"Guide to True Religion." by Rev. P. Woods, has just appeared, from the well-known publishing firm of John Murphy & Co., of Baitimore. This book is written especially for those who are sincere in their desire to serve God, but who, viewing the many creeds existing, may be in doubt as to which they should profess in order to find peace for their soils and the assurance of eternal happiness.

CORRECTION.

Elsewhere in this issue we state that Loyola College, Montreal, will reopen on Sept. 6th. This is an error, as that College will not begin its school term until Sept. 13—one week later than announced in our advt.—when, we trust, a large number of students will avail themselves of the many excellent educational advantages imparted by the Rev. Jesuit Fathers, under whose direction Loyola College is placed.

WORTHILY HONORED.

Dr. MacCabe Unantmously; Elected to an Important Position.

The Dominion Educational Association—made up of leading educationists from all the provinces of the Dominion—held its triennial meeting in Halifax, N. S., during the first week of this month. Dr. MacCabe, Principal of the Ottawa Normal School, was unanimously elected President for the ensuing term. The next meeting will be held in Ottawa—probably in 1896. Over eight hundred signed the roll of membersh p in Halifax.

"ECHOES FROM THE PINES."

Prettily robed in gold and white, the midsummer number of a dainty little magazine
bearsing the above title comes to us laden
with the usual store of bright and elever essays,
sketches and reviews. It is ever a genuine
pleasure to peruse the pages of "The Echoes."
teeming as they always are with brilliant
thoughts from the minds of the fortunate
pupils of the good Ursuline nuns at "The
Pines:" but the number now before us is rendered additionally interesting by nicely executed
ongravings of the three young lady graduates
of '98, the academy, the sodality room, the
chapel, study, music hall, refectory, the old
playground, St. Angela's grove, etc. etc.
Success, say we, to "The Echoes," and may
God bless its bright young editors!

Miss Susan Swift, a graduate of Vassar College, who became a Catholic about a year and a half ago while she was secretary to Miss Eva Booth, the chief of the Salvation Army, is about to become a religious of the Congregation of St. Catharine de Rieci of the third order is engaged in the religious instruction of women of the world. Miss Swift was a prominent member of the Salvation Army, and was at one time editor of the chief Salvation Army periodical. Since her conversion she has been

wainyan, L. Richards. The two latter passed with "honors."
Form II., Part I. Eight studen's wrote, and seven passed viz.: A. Donnelly, E. Dwyer, J. V. Gallivan, F. Megan, A. Redmond, L. Richards, G. Smythe.
Form II., Part II. One student tried the examination and passed, viz.: L. Richards.
Form III. Five students wroteon this examination and four passed, viz.: A. Donnelly, E. Dwyer, F. Megan, J. Quigley.

The first shot in the Spanish American war was fired by Patrick Mullen, and the first vessel he captured bore the name of Buenaventura, a Spanish word meaning good luck. Paddy's good luck seems to have hovered over Uncle Sam's fleet in every engagement, and from Admiral Sampson to Fighting Bob Evans, and the heroes on the Merimac, the Catholics in the American navy have covered themselves with glory. Many years must elapseere the A. P. A.'s can raise their diminished heads and croak about the disloyalty of American Catholics.

The first English newspaper ever published on Cuban soil has just reached Canada. The name of this unique production is the Enterprise, and it is published in Santiago. It was printed by Andrew Albert Ratigan, under the auspices of Company "F" of the Thirty-Third Michigan Volunteers. Ratigan is an Irish Canadian and a Catholic. He served Mass for three years in Watford for Rev. Albert McKeon, and was confirmed by Right Rev. Denis O'Connor, D. D., on September 20, 1891. He learned the art of printing in the office of the Watford Guide-Advocate, and he fought in the trenches around Santiago.

ness.

The following editorial on the "Army Mule," is also worthy of reproduction:

The American eagle is all right in theory, but we would suggest that the army mule be given a chance to have his picture on the American flag and coins. The mule is the soldier's best friend. Prancing horses will do for dress parades, but for mud and mire heart deep, over hills and through swamps in raging battles, the mule does the business. The soldiers cheer the pack mule train wherever they meet them. A pack mule wounded in the shoulder was found lying near the road between Siboney and General Shafter's headquarters. The soldiers had made a pillow of poncho for his head, and the wound wasdressed in the army blue from a blouse which was cut up for the purpose. A heap of grass had been pulled up and placed within reach of the Door beast. What more could they do for a brother."

[See " Note and Comment," in another olumn.—ED. RECORD,]

THE CATHOLIC SUMMER SCHOOL.

serious first being a compared to the being and white, the same of the compared to the compare **TRACERS** CONVENTION AT WALESTON.**

The past week witnessed a large gathering of the control of the control

with full consciousness of the mighty power of the press that reats upon us. The discerning public may be curious to know why so much of our advertising space is given over to Port Huron, Mich. While our business relations with our advertisers is a matter that cannot interest our general readers, we will step down from our tripod a moment and talk to you confidentially. Our entire staff, from editorinchief to office devil, live in Port Huron. We expect to return there when the war is overful time was proceeding, an equally quiet made advertisers, and we will be able to camp on their trails until they pay, We couldn't conveniently do this with foreign advertisers. Do you catch on?

Having herewith formally introduced our selves we invite you to step up and talk business.

The following editorial on the "Army Mule," is also worthy of reproduction:

The American eagle is all right in theory, but we would suggest that the army mule be given a chance to have his picture on the American eagle is all right in theory, but we would suggest that the army mule be given a chance to have his picture on the American eagle is all right in theory, but we would suggest that the send dier's best friend. Prancing horses will do for dier's best friend. Prancing horses will do for dress parades, but for mud and mire heart dies of the pay was a beautiful Greek costume play "Pygmaloin and Galatea". The costumes was under the stage direction of Arrhur R. Wayn, who played the part of Pygmalion to Miss Maric Cote's "Galatea". The costumes parades, but for mud and mire heart direct over hills and through swamps in raging

accessories.
All in all the fifth week of the Summer School
will be memorable for many things, but especially for the largest attendance in the history
the School and the number of distinguished

The most eventful and important week of the ChampiainSummer Schoolwas the sixth week, which has just closed. Pontifical High Mass was celebrated by Cardinal Globons. In Walsh, rector of St. John's Church, of Plattsburgh, as assistant priest. The Deacons of Honor were Rev. Joseph Bigley, of New York, and the Rev. Father Steffried of St. Joseph's Seminary, Overbrook, Pa. The deacon of the Mass was Rev. Jas. Fitzsimmons. Prof. of St. Joseph's Seminary, Dunwoodle, N. Y. City, and Ret. William Quinn, of St. Bernard's Church, New York as subdeacon. Archbishop Corrigan, of New York, was in the sanctuary, and his chaplain was Father Mullany, of Syracuse, and also treasurer of the school. The Right Rev. Bishop John's Foley, of Detroit Mich., was also in the sanctuary, and his chaplain was the Rev. Lestruble, pastor of St. Anne's church, Moutreal, and the Rev. C. J. Crowley, of Plattsburgh, were also in the sanctuary. The Rev. E. Struble, president of the school, and rector of St. Patrick's cathedral, New York, was the master of ceremonies. The sermon was preached by the Rev. Joseph McMahon, of St. Patrick's cathedral, New York, and his textwas taken from the 16th chapter, from the 1st verse of St. Paul to the Corinthians. The Rev. Father McMahon was indeed very eloquent, and his resonant and powerful voice rang out through the magnificent edifice of St. John's the and the adultorium on Sunday evening was a distant of the school of Sunday evening was a distant of the school of Sunday evening was a distant of the school of Sunday evening was a distant of the school of Sunday evening was a distant of the school of Sunday evening was a dis-The most eventful and important week of the

series of three lectures upon "English Literature." The evening lecturer was to have been Mr. Henry Austin Adams, of Boston, Mass., and his subject was to have been the novel, in three distinct treatments, namely. "The Scope of the Novel," "Novelists of the eighteenth Century," and "Romante Novelists." But owing to the illness of Mr. Adams, the loctures did not take place. It was a source of much regret to the guests and members of the Summer School to learn that Mr. Adams was so ill that he would be unable to deliver his course of between Mr. Adams is one of the most popular and highly entertaining lecturers of the most popular and highly entertaining lecturers of the most popular far lectured at the school. "Compet, of Maldon, Mass, delivered two Round Table talks, the one upon "Bible Study and Reading Circles." and the other upon "Fiction and in Heading Circles." The Rev. Dr. Thoot Smith, of New York, substituted the evening lecturers of Mr. Adams, by giving a series of readings and discussions upon "Unknow, authors."

The week was parties, smokers eachers parties, because the competition of the work of the protection of the provided in the series of the series of the protection of the season was held at the Philadelphia cottage, when over two hundred sat down to piay euchre, and double as many more sat in various cozy nooks and enjoyed the sight as on-lookers. One of the entertaining features of the grounds is the Philadelphia cottage, when over two hundred sat down to piay euchre, and double as many more sat in various cozy nooks and enjoyed the sight as on-lookers. One of the entertaining features of the grounds is the Philadelphia cottage, when over two hundred sat down to piay euchre, and double as many more sat in various cozy nooks and enjoyed the sight as on-lookers. One of the entertaining features of the grounds is the re

CONVENTION AT MOUNT HOPE.

CONVENTION AT MOUNT HOPE.

On Thursday, the 18th inst., the interesting and instructive Teachers' Institute held at St. Joseph's Convent, in this city, came to a close. For three days the Sisters were privileged to hear a series of excellent, practical lectures given by Mr. J. J. Tilley of Toronto, Inspector of Modei schools for Ontario, and Mr. G. W. Chisholm, Model school master, Windsor.

Classes of pupils were taught, to illustrate the principle of teaching, and arithmetic, grammar, literature, school management, etc.. were dealt with in a manner that the Sisters speak of in terms of warm approbation; while the gentlemen who conducted the exercises were in turn much pleased to note the greatest attention on the part of the Sisters, who were present from London, St. Thomas, Ingersoll, Walkerville. Belle River and Goderich.

Nor did these experienced educators forget to emphasize what many, unfortunately, seem to look upon as of minor importance in the schools the moral straining of the pupil, the training of the heart, the moulding of the plastic character.

Though the lectures and illustrations dealt exclusively with the work of the primary grades, and were designed specially for the Sisters beginning their career as teachers, yet the most experienced of our Sister-teachers declare that all have derived much benefit from the convention.

Evidently, Messrs, Tilley and Chisholm may reckon as many new friends as there were teachers in convention at Mount Hope Convent.

These Institutes have now become a prominent feature in connection with the different Catholic schools throughout the province, and their success amply proves that the Sisters are fully alive to the importance of keeping their work abreast of the educational progress of the times.

EXTRAORDINARY SUCCESS AT LINDSAY.

Among the many excellent institutions of Catholic education in the province none stands more deservedly in the foremost ranks than the convent of St. Joseph, Lindsay. For many years it has sent pupils for the Departmental Examinations and always with great success, and the splendid results this year must be highly gratifying to parents, teachers and pupils. Of the total number recommended to write, only two failed, one on the entrance and one on the Public school leaving, six out of seven and nine out of ten having passed successfully. All passed in form II. and form III. and in the latter Miss M. and L. O'Connor took honors.

had in the latter and the honors.

Beside the Collegiate Department, a special feature in the Department of Music is that the pupils are enabled to qualify themselves for all Examinations of Toronto College or Conservatory, which exams, are conducted twice a year at the Convent by the Directors of these heads to be convented to the Directors of these heads are the Convent by the Directors of these heads are the Convent by the Directors of these heads are the Convented to the Directors of these heads are the Convented to the Directors of these heads are the Convented to the Directors of these heads are the Convented to the Directors of these heads are the Convented to the Directors of the Direct

bed, and his friends almost despaired of his recovery. At this stage one of his friends, who had been cured of the same disease by the use of Dr. Williams' Pink Pills, urged Mr. Dixon to give them a trial, which advice was followed. Almost from the day Mr. Dixon began the use of the pills an improvement was noted. Previously his appetite had almost completely failed and the first sign of returning health was a frequent feeling of hunger. Then the pains began to leave him, and his strength gradually returned and after using about a dozen boxes Mr. Dixon was as well as ever he had been. To a reporter of the Hartland Advertiser, Mr. Dixon said he had no doubt his present health was due entirely to the use of Dr. Williams' Pink Pills, and since his recovery he occasionally uses a box to ward off a possible recurrence of the trouble.

Dr. Williams' Pink Pills cure by making new blood and invigorating the nerves, but you must get the genuine, always put up in boxes the wrapper around which bears the full trade mark name." Dr. Williams' Pink Pills for Pale People." Do not be persuaded to take any of the numerous pink colored imitations which some unscruptions dealers say are 'just the same." It case of coubt send direct to Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed. post paid, at 50 cents a box, or six boxes for \$2.50

MARKET REPORTS.

LONDON.

London, Aug. 25.—Grain, per cental — Red winter, \$1.10 to \$1.17; white winter, \$1.10 to \$1.17; white winter, \$1.10 to \$1.17; cats, 95 to \$1.00; peas, 90 to \$5c; barley, 84 to \$5c.

Dairy Produce—Eggs, fresh, dozen floc; butter, best roll, 17 to 18; butter, creamery, retail, 20c.

Farm Products—Hay, per ton, \$6.00 to \$7.00; straw, per lond, \$2 00 to \$2 25; cheese, per lb., wholesale, 74 to 8c; honey, per bound, 10 to 12c.

Seeds—Clover seed, red, \$3.20; alsike clover, seed, \$3 25 to \$4.00; timothy seed, per bushel, \$4.25 to \$8.75.

Meat—Beef, by careass, \$5.50 to \$6.50; mutton, by careass, \$5.00 to \$6.50; mutton, by careass, \$5.00 to \$6.50; mutton, by careass, \$5.00 to \$6.50; amb, by the pound, 9 to 95c.

Live Stock—Live hogs, \$5.00 to \$5.10; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$5.00.

Poultry (dressed) — Fowls, pair, 50 to 55c; soring chickens, 50 to 60c; ducks, pair, 60 to \$6c.

TORONTO.

Toronto, Aug. 25.—Wheat, 68 to 69c for red;

spring chickens, 50 to 60c; ducks, pair, 60 to 80c; turkey, each, \$1.00 to \$1.25; penfowls, each, 61 to 55c.

Toronto, Aug. 25.—Wheat, 68 to 60c for red; No. 2, white, west, Manitoba, unsettled; No. 1, hard, sold at 133,c Toronto and west. Flour, quiet; cars of straight roller in wood, quoted at \$3.15 to \$3.20, west. Millfred, steady; cars of shorts, quoted at \$1.2.50 to \$14,50, and bran at \$5.30 to \$2, west. Millfred, steady; cars of shorts, quoted at \$1.2.50 to \$14,50, and bran at \$5.30 to \$2, west. Millfred, steady; cars of No. 1, outside. Corn, unchanged of No. 1, outside. Corn, unchanged of No. 1, outside. Corn, unchanged of No. 2, west. Millfred, west. Peas quoted at 450 to 60 for new white, west. Peas quoted at 50 work of or new white, west. Peas quoted at 50 work of No. 2, west. Millfred, and 22 for old and 39 for for new; prices are 63c affout. Fluir.—Manitoba patents, \$5.05 to \$3.10; strong ballors, \$4.75 to \$4.80; winter patents, \$4.25 to \$4.50; straight rollers, bags, \$1.90 to \$2.00. Meai is very unlei; the only demand being on small blus to filliurrent wants at \$3.60 to \$3.70 per old; to \$4.50; straight rollers, bags, \$1.90 to \$2.00. Meai is very unlei; the only demand being on small blus to filliurrent wants at \$3.60 to \$3.70 per old; on bulk; shorts, at \$11 to \$11.50, bags included; and shorts at \$13 to \$13.50, including bags. The market for hay is dull and unchanged; shipping hay at \$4 to \$5 per ton, cond to choice No. 1, at \$8.00 to \$9.00, and No. 2 at \$5.50 to \$7.00, per ton in ear lots. Canadian pork, \$16 to \$16.50; pure Canadian lard, in pails, \$10 to \$1.50, per ton more fined, do, in pails, \$10 to \$1.50, per ton more fined, do, in pails, \$10 to \$1.50, per ton for his per ton, conduction of the standard of the pails and on spot western colored, restered \$1, canaded, not pails, \$10 to \$1.50, canadian pork, \$16 to \$16.50; pure Canadian lard, in pails, \$10 to \$1.50, per ton, conduction of the per ton, conduction of

It in. We do to 12c; No. 2, candled, 9 to 10c; and P. E. 1., 10 to 12c; No. 2, candled, 9 to 10c; and P. E. 1., 10 to 10c.

Port Huron, Mich. Aug. 25.—Grain—Wheat, per bush, 62 to 64 cents; oats, per bush, 24 to 26 cents; tye, per bush, 36 to 38 cents; buckwheat, per bush, 25 to 29 cents; barley, 56 to 66 cents per 106 pounds; peas, 35 to 40 cents per bush, 28 to 29 cents; barley, 56 to 66 cents per 106 pounds; peas, 35 to 40 cents per bush, 29 per bush, 21 to 12 cents per aoz.; honey, 6 to 8 cents per pound; cheese, 81 to 17c per pound; eggs, 11 to 12 cents per aoz.; honey, 6 to 8 cents per pound; cheese, 81 to 9; cents per pound. Hay and Straw.—Hay, 25,00 to 26.09 per ton in car lots; straw, 23,00 to 26.09 per ton. Dressed Meat.—Beef, Michigan, 26.00 to 37.00 per cwt.; live weight, \$3,25 to \$4.09 per cwt.; Chicago, 26.00 to 37.50 per cwt.; Pork.—Light, 35.00 to 35.50 per cwt.; Spring Lamb—33 to 33,50 each, alive, dressed \$9.00 and \$10,000 per cwt.

and \$10,00 per cwt. Latest Live Stock Markets.

Toronto. Aug. 25.—Shipping cattle was not all sold, and trade was dull; prices ranged nominally unchanged from \$4 to \$4.50, with a shade more paid occasionally for picked lots, but the most business was done at from \$4 to

but the most unshiess was 23.25 per cwt.

There was a fair movement in butcher cattle, especially for the better grades of stuff. The top price was around \$4 per cwt., though a little more was now and then paid; but good stuff sold in loads at from \$3.60 to \$3.80; me tuff sold in loads at from \$3.60 to \$3.80; me stuff sold in loads at from \$3.50 to \$3.80; medium fetched from \$3.25 to \$3.50; and inferior sold down to and around \$5 per cwt.

Stockers are fairly active at from \$3.25 to \$3.50 er cwt., and for choice stockers 10 to 150 more can be reckoned on.

Buils for exports are worth from \$3.25 to \$3.75, and up to \$4 tor choice.

A few good milkers are wanted, but those here to-day were not of the best quality; prices range from \$25 to \$3.50, but higher fixures will be paid for suitable stuff.

Hogs are off: the best prices paid to-day was from \$5.75 to \$6 per cwt., and all grades were from one-eighth to half lower.

from \$8.75 to \$6 per cwt. and all grades were from one-eighth to half lower.

EAST BUFFALO.

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EAST BUFFALO.

Arrivals liberal; fair demand for the best fat cattle on sale; a number of loads of Canada stockers were unsold up to noon. Veals and calves—best veals sold at \$6.25 to \$6.50; culls to good. \$5 to \$6. Hogs—Supply fairly liberal; market opened slow and prices for all grades were a shade lower; good Yorkers. \$4.10 to \$4.15; fair to good light Yorker, \$4.05 to \$4.07; mixed packers', \$4.10 to \$4.12; medium, \$4.12; heavy. \$4.10 to \$4.15; roughs, \$3.35 to \$5.00; stars. \$2.75 to \$3.00; pics. \$2.75 to \$3.90. Sheep and lambs—Spring lambs, choice to extra \$5.75 to \$4.25 to \$5.00; common to choice vearlings. \$4.25 to \$5.00; common to choice yearlings. \$4.25 to \$5.00; culls and common ewes. \$2.75 to \$4.25; culls deep.



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The Catholic Record. London, Saturday, September 3, 18

PROHIBITIONISTS. We have more than once stated our columns that if Prohibitionists w to obtain the attention of every citiz they should avoid intemperate la guage. Every Canadian has a due preciation of the evils of the rum tr fic, and every Canadian knows also t any scheme to destroy it cannot strengthened by foolish denunciati Some time ago the Prohibitionists h a meeting in Halifax, N. S., and of the speakers was an individual the name of Firman McLure, M. During the course of his address made use of the following senten

Things are very different to day f when in the past the throne was overshad ed by the cathedral and the world's think was done by the priest, sand that thought not of the highest order. This gratuitous insult was offere Catholics at a meeting to which Ca olic priests were invited! Some of auditors indeed showed their disap al, but not one of the gentlemen on platform had the common decency protest against the ignorant bigotr Mr. McLure. We do not know gentleman, but if the courtesy and and truth evidenced by his rem are indicative of the calibre of t who are advocating Prohibition Nova Scotia, then may we well excl Save us from our friends! Other sons aside, the very idea of adhe to a cause championed by individ like McLure is repugnant to t who believe that truth and ice are as necessary for our nati life as temperance. The best to kill a cause is to make it ridicu And if Prohibitionists wish their o to be utterly discredited let them McLure, with his priest and ca dral story, throughout the country.

TRUE SUCCESS.

gentleman in question has been fuse in apologies, in statements th

meant nothing offensive, but all does not prevent words from retai

their value and significance.

Some of us are too anxious what we call "results." We comm to talk before we have learned silent and to yearn after position superiorship before we have mas the lessons of obedience. The wr lings and noise of the world fil brains with confused murmurs, an are too much inclined to adop

standards and to embrace its princ The braggart and the man

knows too little to discern the

knows nothing pushes aside the

and scholar. Success is the thing. All our energies must voted to it, and no matter how acq it will have the applause of thos do their thinking by proxy. We would have our brethren to star as idlers but to be in the fron and always, for we believe that doing they can extend God's kir on earth. We wish them, however remember the conditions that m company the success that has an ment of permanency. The her the Church have dominated generations, not by material for by a faithful imitation of the of Him who came on earth and in His school the lessons of hi and obedience. When once we the fact that, without these, su but failure, and that they are libly certain of effect, we have l something. In these days of we material prosperity, of childis play, it is consoling to recall t that the Saviour, without the ance of anything the world co as essential to success, wrong wonderful transformation called tianity. Poor and abject, a To His daily bread, ruled by cre obscure and contemned, He yet everlasting place in the h Humanity. And so it has pass that any man who has ex an influence upon his fellows at the Master's feet and grippe soul the teachings of humil

We may not acquire them much labor, but the time and invested in their acquisition wi in the years to come a very h of interest. They will, besides ing us against the onrush ideas, give us peace and so character.

obedience.