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VOLUME XIX.

LONDON, ONTARIO, SATURDAY, AUGUST 14, 1897.

NO. 982.

careful consideration. In the mean-time we have some remarks to make on the doctor's interview.

He seems to think that the difference

cussed. In this he errs. We are not particular about the mere form, whether affirmative or negative. His first thesis is satisfactory to us, both as to matter and form. It is this: "The essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic

We accept this as the issue, but we insist, as a preliminary to the discussion of it, that he and we come to some agreement on what are the principles of the Apostolic Church. He proposes to make those principles the measure by which to judge Catholic principles. This being so, common sense dictates that we must know what they are. Let us make this still more clear by a homely illustration. Suppose we were discussing the length of a piece of cloth. He says it is ten yards long, and we contend that it is fifteen. How are we to determine? By the applica-tion of a yardstick. Very well. But But suppose I dispute the correctness of the yardstick which the doctor produces to measure with, insisting that it is too long or too short. Is it not clear that we must determine the correctness of the yardstick, and know that it is of standard length, before we can settle our dispute about the cloth?

Now, the doctor proposes to measure Catholic principles by the principles of the Apostolic Church. The latter are the yardstick which he proposes to use, and we require that it must be correct and of the standard length. Is this not reasonable? Thus it is that until agree on what are the principles of the Apostolic Church we cannot make them the measure of Catholic prin-

But, says the doctor: "It seems clear to me that such a requirement would keep us most effectually from ever coming to a discussion of Roman Catholic principles." In other words, we must accept his disputed yardstick or we cannot measure the cloth! But did the doctor reflect seriously on the import of his words? Did he not see that they are a confession that the principles of the Apostolic Church cannot be known? And, if unknown, how can they be a measure of anything? How, then, can he think of measuring Catholic principles by an unknown quantity of criterion?

We could never agree on the criterion," continues the doctor.

If we can never agree on the correctness of the yardstick we can, of course, never agree on the length of the cloth. If we can never agree on what were the principles of the Apostolic Church we can never agree on what principles coincide with or differ from them. And yet the doctor suggestion was also as a suggestion of the control of the co gests a line of argument that involves a discussion of these very principles, on which, he tells us, we could never If we cannot agree on a standard of measure or weight, we can measure or weigh nothing.

The doctor outlines a plan of pro-

ceeding. He proposes to take, for instance, the Catholic doctrine of the in-fallibility of the Pope—a doctrine which we assent to without further trouble. This admitted, he says, and now comes the discussion as to whether this was a principle of the Apostolic Church." He has already told us that we can never agree or this, since we can never agree on the criterion. We have a purpose very distinctly in view in calling attention to these inconsistencies. It is to compel the doctor to uncover and assume his real position. which is to make the Protestant principle of private judgment the criterion of Cathelic truth. The attempt, unconscious or otherwise, shows a lurking suspicion of the weak ness of that position in a discussion with a Catholic. He knows that I have the same right to insist on making the authority of the Catholic Church the His criterion of Protestant doctrines. Bible and private judgment must be thrown out. We will in a moment see why; and we will also see that while the doctor was denying the necessity of a common ground or criterion, and asserting the impossibility of finding it, he had one as neatly tucked up his sleeve as Ah Sin's euchre deck. criterion, held in reserve, is the Bible and private judgment, as the doctor

lets out in these words: "I would take up in succession other essential and distinctive principles of Roman Catholicism and give proof from the records of the Apostolic Church that said principles are a departure from the principles laid down by Christ and His apostles.

That is, you would make the Protestant principle of Bible and private judgment—a principle which we do not admit-the criterion by which to

be thrown, out. Here is the reason: tine. The latter was attracted to God virtues of religion.

own behalf, for the question would still remain: Is the testimony they between him and us concerns only the form of the question thesis to be dising their inspiration. This the doctor knows as well as we do.

Therefore until he proves their inspiration the doctor cannot adduce them as the criterion or what were the principles of the Apostolic Church. Proof of their inspiration is an essen-

tial preliminary.

But, the doctor will ask, Do you not, as a Catholic, admit and teach that the Bible is inspired, and does not this admission give me the right to quote it against you? No; it does not. The Catholic believes the Bible to be inspired on the sole authority of the Church, which he believes to be infal-lible. If the Church be not infallible, as you claim, the Catholic's reason for believing the inspiration of the Bible is gone, and he is in the same box of uncertainty that you are. But he is more logical than you are. He refuses to believe in the inspiration of a book without a reason, or with no better reason than you have.

Therefore, you are reduced to the necessity of admitting the infallibility of his Church before you can quote the Bible as inspired evidence to him.

We hope by this time the doctor will see why we insist on a common ground or criterion by which to determine the principles of the Apostolic Church. We were aware all the time that he had a book "up his sleeve," as a re-served criterion, and was quietly assuming its inspiration, and that his interpretation of it could be the only correct one. We have been endeavor ing to bring him down to ultimate principles, or, as he would say, to get 'at the essence of the issues in ques tion."-N. Y. Freeman's Journal.

FATHER HECKER.

His Yankee Type of Character and the

It is not a little significant to note ment of American thought, especially in religious matters, and are looking to the fresh vigor of our younger civilization for their inspirations, writes "Catholicus" to the New York Sun. fact that not a few of his progressive ideas as well as his broad humanitarian notions he has acquired from American sources. He owns up to carefully reading a copy of the constitution of the United States given to him by President Cleveland some time ago, and it gives him not a little delight to buttonhole some American prelate or public-East; his wise men come from the West. Leo in this capacity represents a large and growing class among the thinkers of Europe.

A notable instance of the same spirit is found in the publication lately of two appreciative articles on Father Hecker in Le Correspondant by the Count de Chambrun, and now there appears a translation into French of the life of Father Hecker, apropos of the publication. Abbe Klein, profess-or at the Catholic Institute of Paris, summarizing the intellectual position of Hecker, speaks of him as the prophet of the future—the one who has blazed the way to the best progress in relig-

Abbe Klein is one of the stoutest exponents of the Leoning policy in France, and, like Leo, he is a strong believer in the vitality of ideas. He says of Hecker's "Life" that "no book has appeared within fifty years which casts more vital light upon the present condition of humanity or the religious evolution of the world, on the intimate relations of God with the modern soul, or on the existing conditions of the Church's progress.

The type of Yankee character he finds in Hecker is so unconventional and at the same time so refreshing, so full of straightforward simplicity and guilelessness, so utterly lacking in that peculiar French trait, diplomacy, that he falls in love with it at once Still he does not fail to see the far-reaching influences of Hecker's ideas, and he realizes that, like all pioneers in intellectual or spiritual movements, Hecker will be appreciated fifty years from now far more than he is to-day. He says: "Nothing is so affecting as to follow the intellectual, moral and religious evolution of this free and confident youth. As in a sort of interior drama one beholds God taking irresistble possession of his soul and leading it by a manifest influence to the highest degree of perfection. With the difference which belongs to their test Catholic principles.

As we have said, this criterion must

some day.'

than were formerly made in several centuries. Such changes in the social world do not go without reacting profoundly on the moral condition of humanity. They require, and, in a certain measure, they call into being more knowledge, more energy, more independence, more initiative and a greater change of the conditions under which one lives; and all this newness of environment creates new ethical problems which constantly demand solution in public life as well as settlement in private conscience. The passive spirit which was the honor of an epoch in which one had only to follow the current, must everywhere give way before those active virtues without which the cause of morality

In these changing conditions Hecker had the greatest confidence in the inborn ability of human nature to adjust itself from a spiritual side to the new order of things. He saw that the trend of all these movements was in the direction of larger liberty and greater intelligence, and that the office of religion was not to curtail lib erty and intelligence, lest perchance they be abused, but to encourage and direct them. Not a few were possessed of the idea that religion was a huge central despotism in the hands of a hierarchy whose chief business was to repress the legitimate aspirations of the heart for what are the idols of modern life—liberty and intelligence. Little wonder, then, that agnosticism was the full flowering of such reputed antagonism. But the system of mystic with what eagerness many thinkers ism of which Hecker was the best ex-in Europe are watching the developponent emphasized the fact that the 'kingdom of God is within you." Every legitimate aspiration for what is good is from the interior spirit of God, and the practical end of the true "Catholicus" to the New York Sun.

Leo XIII. has made no secret of the individually to the guidance of the Holy Spir . The external authority which alone has been endowed with the prerogative of infallibility must be merely

the standard by which we are to measure the rectitude of the interior action-the track on which the train is to run while the motive power is in the engine. The initiative to indi-vidual perfection must not be the prin-Formerly the wise men came from the But the growth must be from within, as the tree grows by a life all its own The action of the priesthood must be to dig about and fertilize the roots that the tree may get its best develop

being thrown on the difficulties which ultimately culminated in the institution of the first American religious community, now known as the Paulists, one of the Canadian Bishops said to Pius IX: "Holy Father, I should not at all be surprised if you were to canonize one of these Yankee priests are not at the case of the case of the canadian is the point the case. That is the point the court will have to decide.—N. Y. Freeman's Journal. these souls; they bring a new light into their eyes and a new vigor into

Columbian.

It is the man who is the missionary, greater than happiness in the world, our being kind to them. You will find as you look back upon your life that

Y. Freeman's Journal.

has received in many lands its most stimulating influence." Now some bigots will doubtless accuse Prof. call Mariolatry. - Sacred Heart Review.

PRELIMINARY TO A DISCUSSION.

Dr. McAllister, in an interview given to the Pittsburg Commercial Gazette, makes some comments on our God, and not mere fallible histories. To bring them in and quietly assume that they are inspired will not do. That would be begging the question.

That would be begging the question of those day separates from the Church as Yankee unembarrassed by the accidental institutions of the past."

The father protested, but the minister was firm and the bog of the min French for the religious thinkers of his own people is like a strain of sweetest music from an age gone by. He has they are inspired will not do.

That would be begging the question.

That would be begging the question of the father of Gunder." The father protested, but the minister was firm and the bog was baptized "Gunder." The father protested, but the minister was firm and the bog was baptized "Gunder." For this durage on his paternal authority and laceration of his teelings the father of Gunder a When the searchlight of Rome was being thrown on the difficulties which of a dungeon have been built around that may arise from his being gun-

Love is the highest test of civilization. The more that individuals and peoples advance in peace, gentleness, courtesy, kindness, hospitality, justice, and purity—all summarized in charity—the more progressive are they, whether they abide in adobe huts or marble bat makes true greatness—our test of pace, but who intervened in politics, he most never forget that he was a priest; and his language, his conduct, and his demeanor must never be unworthy of the immust never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his lemeanor must never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his demeanor must never be unworthy of the immust never forget that he was a priest; and his language, his conduct, and his language, his conduct, and his demeanor must never forget that he was a priest; and his language, his conduct, and h

you could count each vowel and con-sonant in every word. When touch-ing upon subjects which interested him not his words. His character is in his message. There is only one thing greater than happiness in the world, while in the expression of thoughts on greater than happiness in the world, while in the expression of thoughts on and that is holiness; and it is not in our important subjects there was often a keeping; but what God has put in our restrained ardor about him, yet, if in the subjects there was often a this: that no priest should allow his purkeeping; but what God has put in our restrained ardor about him, yet, if in power is the happiness of those about dividuals were in question he spoke suit of politics at any time to cause him us, and that is largely to be secured by severely of none, however widely their

Prof. Carroll D. Wright, lecturer on political economy in the Catholic University of Washington, and well known in Massachusetts as a public man, is not a Catholic, but he writes in the following broad and liberal spirit in Munsey's Magazine on a subject that is generally misunderstood by our Protest ant friends. Prof. Wright says: "I used to feel that it was mere idolatry or absence of refined feeling that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. . . The peasant can realize and bring into his own heart the whole idea of the Mother, when he could not, even with the stehticism of religious devotion, reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion is stimulating influence." Now some label and submitted by the Most Revered Doctor Healy, Bishop of Clonfert, the title of it being; "The Irish Politics." Doctor Healy departs as not considered some practical advice to clared that his purpose was to give what he considered some practical advice to tourn young priests of the College and Union. He claimed no special authority for his ecclesiastical duties. These diared that his purpose was to give what he considered some practical advice to tourn young priests of the College and Union. He claimed no special authority for his confined the very left of the would try to confine himself to the ducking clear conclusions from what he regarded as sound premises. The question was a large one; it had an historical aspect which reached discussion. He would continue the proper discussion. He would try to confine himself to the humble but desirable shoots, the profession of the first priest in Irish politics: how the period of the humble but desirable and useful question of the intervention of the schools, his sick calls, or any of his duties. The priest, but the representations of the Madonna that religion through the innumerable regarding such intervention. First of all, he thought it was no part of a priest's duty to interfere in purely political matters. By politics he meant the practical science of governing a State with a view to promote the temporal welfare of the citizens. The Church had its own end to that the tree may get its best development. "The better the man, the better the first of what they are pleased in control of the better than the better the first of the man cannot be too strong, or his they too great of the press despatches referring to a strong, or his they too great of the press despatches referring to a strong, or his they too great of the pression of the pres

the Scriptures. His hours became late and irregular. He was often absent from home when he was wanted. The excite-ment and the dust of the political arena ment and the dust of the political arena made him somewhat thirsty, and his associates were by no means always safe and edifying companions. He (His Lordship) did not care to enlarge upon this subject, but he would say that he had known several young priests who greatly fell away from their high estate because in times of excitement, they devoted genius to the industrial arts have their step. Little wonder that with undoubtedly produced more changes in the world in the last fifty years than were formerly made in several the several western world for this new light.

Aubrey de Vere, in his "Recollections," now appearing in the Ave themselves too much and too carnestly Maria, gives the following description of Cardinal Newman before he became than were formerly made in several western world for this new light. when death evertook Archbishop
Janssens as he was on board ship sail
ing out for Europe, he said, as his last
words: "I am ready; thanks be to God."
What matters it where, when or how
death comes, if that can be said:
"I am ready; thanks be to God."
Love is the highest test of civilization. The more that individuals and purity—a!"

Love is the highest test of civilization. The secret gentleness
und purity—a!

Mandore he became
is proportion. The dear young friends he saw around him were the hope, the rising hope, of the Irish Church. They were its joy and crown, and it was therefore he implored them to take no prominent part in politics before they had spent seven or eight years on the mission. The second round in politics, the more than individuals and left for him a letter of introduction from an eminent fellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriot ism Ireland has owed much. Early in the evening a singularly graceful figure, in cap and gown, glided in the room. The slight cious addressed and purity—a!

Love is the highest test of civilization. The more that individuals and ourtesy, kindness, hospitalisation. The slight cious addressed and purity—a! and another on the platform. He was always and everywhere the ambassador of Christ. He could not put off his representative character. He should, therefore, never speak nor write language which even a layman who wished to be regarded as a layman would never think of using. Whatever others might do, there was a special obligation on the priest of observing moderation in his conduct and his language. And there should be moderation in his politics as well as in everything else. And they should in everything else. And they should always be prepared to allow the same reasonable freedom of thought and action to others which they claimed for to neglect any of his ecclestiastical duties. Politics was an engrossing pur-suit, and sometimes greatly disturbed the mind. It was all very well to win the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.—Henry Drummond.

At the annual meeting of the Maynoth Union, held on Thursday, July 1, a nooth Union, held on Thursday, July 1, a PRIEST.

gerald was neither altogether logical nor consistent in itself. But it asserted a sound rule—that, as a rule, neither spirsound rule—that, as a rule, hemsel spiritual nor temporal rewards should be promised; nor, on the other hand, should spiritual or temporal coercion be resorted to in order to influence the choice of a voter in favor of a particular candidate. He was not disposed to quarrel with the substan-

dead letter office, 'to owhich are consigned thousands of intended thousands of intended thousands of intended be writers never wrote death, as a result of their own reckless disregard of health. There are letters of love and hate, affection and fury, pleading and forgiveness and borrowing and lending. Letters to sweethearts and rivals, husbands and wives, and sons and daughters. They never reach their destination, for they were never written. Death stamps them "only intended"—and the world is full of tears. The man who wants to live to realize intended"—and the world is full of tears.

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NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XIV.

The fever ran its course. Sibyl's life was never in actual danger, but it was six weeks before she was able to leave her room, and then nearly a month elapsed before the physicians said that they might venture to tell her of Narka's imprisonment. Even then, though Gaston broke it to her with the gentlest precautions, the shock affected her health seriously for some days.

Of course the proposal of her taking the journey to St. Petersburg, with such excitement awaiting her at the end of it, was postponed indefinitely. The typhoid fever had left mischief be hind it, and as soon as she was strong enough to bear the fatigue she was to go to Schwalbach for the baths and waters. All these delays were terrible to

Without Ivan he could not But Ivan was a staff have born them. to them all. He lived on the railway between St. Petersburg and Kronstad and Naples, taking flying visits to the Crimea, where Sophie was rapidly fading away. Owing to the largess he scattered with royal generosity to the greedy wolves at the fortress, he was able to obtain many alleviations for Narka, and to convey written messages from her to her mother. He paid without counting wherever there was a man to be bribed or a chance secured.

Marguerite had remained with Sibyl

the present. Her purpose was still unshaken. Basil's companionship had not made her falter, and after the severe test of many months' temptation she was more convinced than ever that Heaven called her to renounce all things for God's sake, and for the servof the poor. Gaston, from the first, had not attempted to oppose her, and when Sibyl was pronounced strong enough to go to Schwalbach, Marguerite bade her farewell, and returned to Paris, accompanined by her brother.

The de Beaucrillons had given saints to the cloister and heroes to every battle-field, the Church, the State, and the camp, and more than one fair virgin face, shrouded in the veil, looked down on Gaston de Beaucrillon from the walls of his ancestral home. moment had now come for him to prove that the high courage he had inherited from a knightly race had not degenerated. He loved his young sister with the tenderest affection, but when the day came he went with her to the Rue du Bac, and in the whitewashed parloir that has so often seen enacted humble but divine drama of a life's sacrifice the brother and sister kissed and parted. Then M. de Beaucrillon rejoined his

wife. Prince Zorokoff was working in Narka's behalf with a zeal that did credit to his heart, but, as his family well knew, this particular exercise zeal was precisely what best suited his taste and capacity. The atmosphere of a court was to him the very breadth of heaven: he was in his element in the midst of its intrigues and ambitions; the splendid and awful chances which made life under the eye of a despot a standing lottery, where the prizes were wealth and titles and onors and miraculous rescues, and the blanks torture, captivity, exile, and death, were to this loyal Muscovite exhilarating as wine. He was impatient for Sibyl to come and play her part in the present drama, and exert her influence with the Empress, which would be creditable to him as well as serviceable to Narka. Finding, at last, that in spite of his urgent appeals M. de Beaucrillon insisted on his wife's carry ing out the doctor's injunctions, with out sacrificing one bath, the Prince re solved to act on his own unsided re-

sources, and to entreat the Empress "Our sovereign's birthday is approaching," he wrote to Sibyl, "and I will petition her on that occasion for Narka. Her Majesty delights to be-stow happiness at all times, but more especially does she love, in her ador able goodness, to make this auspicious anniversary a day of consolation to the orrowful, and of rejoicing for all her subjects.

Nothing in Russian life and character puzzled M. de Beaucrillon so much as this servile worship of the Czar. The abject tone used by a proud nobleman like Prince Zorokoff in speaking of the despot who destroyed or desti tuted human beings with no more com punction than the mower cuts down

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CURES CATARRH, HAY FEVER, ROSE FEVER, AND ALL HEAD COLDS . . . GIVE ONE BLOW WITH THE BLOWER AND THE POWDER IS DIFFUSED, MAKING A SURE AND PERMANENT CURE

the poppies in drawing his scythe through the grass was a mystery that Gaston gave up trying to solve. So inveterate was the habit of slave like homage in the Russian mind that ever when writing to his own daughter the Prince's language was as sycophantic as if he were addressing his imperia master in person, or speaking to a brother courtier who might repeat his And the way Sibyl acquiesced in her father's blind adoration was still

more incomprehensible.

The autocratic regime had, however its redeeming point-it was exciting it was fruitful in emotions. were generally of a painful kind, but a joyful one was just now in reserve for even Gaston. Sibyl had nearly completed her course of baths at Schwalbach, and was making ready to set out for St. Petersburg, when she received a letter from her father saying the Emperor had pardoned Basil, and appointed him Chamberlain to the Empres ss. while the Empress, on her side, had implored and obtained Narka's release. The Prince was on the point of starting with Ivan Gorff to Kronstadt with the order for her immediate liberation, and they would then convey her back to Tante Nathalie at Yrakow.

Sibyl's joy was only equalled by her ratitude. "I always felt certain that gratitude. "I always felt certain tha tions if they were properly presented to him," she said, crying and laugh-ing with delight. "Our sweet Em-press! our grand, magnanimous Emperor! May their goodness bring down every blessing on their heads!" She clasped her hands, and raised her drowned eyes to Heaven in devoutest supplication.

M. de Beaucrillon was going to retort, but he shut his lips tight, with a widening grimace expressive of determination to keep them shut. He was too thankful for the cause of these ardent benedictions to sneer at his wife's loyal effusions; but what, in the name of justice and common-sense, had Nar ka done to call forth this gratitude to the Emperor for having ordered her to Basil had misbe let out of prison? behaved himself, though how far his misconduct deserved the severe punishment which had overtaken him. and the still severer fate that he had escaped, had never been explained. But Narka on some vague suspicion had been thrown into a dungeon, and kept there five months, although the active searches of the police had failed to produce anything to substantiate the smallest charge against her. And because she was now liberated the heavens were to break and rain down dew upon the heads of the sweet Em press and the magnanimous Emperor Truly it was strange to see Sibyl, the child of a freeborn French mother, so completely the victim of inher paternal blindness as to invest the victim of inherited caprice of an irresponsible tyrant with

It was a great relief in every way that the journey to St. Petersburg was given up. M. de Beaucrillon felt as if he had nimself been let out of prison when he set his face toward France, with the prospect of respite, for a time at least, from those sudden catas trophes and hairbreadth escapes which made life within breathing distance of a Russian atmosphere a constant gasp and strain.

the character of divine clemency.

CHAPTER XV.

A year had gone by since Narka's elease and Basil's restoration to imperial favor. In that interval many things had happened. Madame Larik and Sophie Gorff had died, Sibyl had become a mother, and Marguerite de Resucrillon had passed her novitiate and put on the gray gown and white cornette of a Sister of Charity.

Narka, after her mother's death, left Yrakow and went to Koenigsberg, where some old friends of her mother resided. She took with her nothing but her books and a few little house hold gods, and her piano—Sibyl's gift to her before her marriage. So long as her mother lived she had accepted Prince Zorokoff's generous kindness, but when once alone, she refused to remain a pensioner on his bounty, and went to Koenigsberg, resolved to support herself by giving lessons in

She and Basil had not met. His re quest for a passport and short conge to go and see his sister was met by a peremptory refusal, and an intimation that he had better not repeat the de-mand for at least a year. He chafed, but submitted. Rebellion was useless. He corresponded regularly with Narka, and though his letters were guarded in their expressions, Basil being, as he was aware, under close sur veillance, he was able to make her feel that she was his chief object in being able to repay her even a portion of his debt; but the Prince never had rouble to spare; he was hard set to find money for his own extravagant expenses, and to supply Basil with the means of keeping up the costly de-cencies of his position at court. He kept him, in fact, like a school-boy, allowing him to run up what bills he liked, but never giving him any

Narka was, however, so far, in no straits. She had a little sum from the sale of her furniture to start with, and she had found pupils enough to keep her moderate wants supplied. The separation from Basil was her great But though she suffered, she was far from unhappy. She loved him, and she believed undoubtingly in

arm all suspicion of his purpose, and then obtain a passport under pretence of going to see Sibyl; once free, he would marry Narka, and trust to his father's forgiving him. It was a vague enough plan, but it was the only one that held any hope of accomplishing their union; so Narka was content to abide by it, keeping her heart quiet with blissful dreams of the future that each day drew nearer to

Sibyl had written affectionately, offering her a home after Tante Nathalie's death; but Narka refused to accept it. She preferred, and she knew that Basil preferred, that she should remain independent of Sibyl for the present. She gave, however, as a reason for her refusal that she hoped to find a centre of work very easily at Koenigsberg, and that for a time at least it would be better for her to be occupied and amidst new scene and people. Sibyl assented, and agreed that change of association, and work might, indeed, be the best thing for her, after all that she had gone through. Narka ought to have been satisfied, but so inconsistent is human nature that it sent a pang through her heart to see Sibvl acquiescing in her reasons, instead of contradicting and trying to over rule them.

So life seemed to have settled down into a very narrow groove for poor Narka. Sibyl, evidently, could live without her. There was no outlook but that solitary one toward the golden gate of Paradise, and for the present this seemed blocked by a mountain of

obstacles. Not many months after her arrival at Koeningsberg an important event occurred: Sibyl's baby was born. Nothing could be more charming than Sibyl's manner of announcing the joy ful event to her. "I feel," she wrote "as if my joy in him would not be complete until I see my baby in your arms, my Narka. Ah! does the future hold in reserve for me the delight of holding your baby in my arms? I believe it does, ma cherie. believe that all the sorrow that has gone before was a preparation for some great happiness in store for

you. Narka read the letter many times over. Did Sibyl guess?

her own overflowing happiness that made her prophetic? Life seemed now, indeed, a perfect joy for Sibyl, and her letters were electric in their communication of it. The baby was a little magician whose wand made everything beautiful. When in due course he performed the seemingly unparalled feat of lisping his mother's name, the wonder was that things went on as usual, that the sun rose and set just as if nothing ex-traordinary had happened. Sibyl's great anxiety was lest Narka should not see him until the glory of his inant graces had departed, and he should have entered on another phase of intelligence and fascination But these fears were suddenly dissipated by a prospect as unexpected as it was blissful to Narka.

She received a letter from Basil telling her that he was appointed to the post of Secretary to the Russian Embassy in Paris, and was to enter on his new duties in about three months. Prince Krinsky, the newly named Ambassador, had asked for him, alleging that Basil's thorough knowledge of European languages would make him a valuable auxiliary, and that he knew no other young man so suitable

for the post. "My father is very pleased," said asil, "though the appointment will Basil,

cost him a lot of money. He has, however, found means of raising it at once, and has been so generous that I am able to send you two thousand roubles, which the bearer of this letter will hand you in German money. You will go, immediately on receiving it to Paris, and there await my arrival Sibyl will want you to go to her; but I prefer that you should not. We will make her understand the reason soon. I am in hopes that things will favor us more readily than I had dared expect. Of course there will be a great row. But the Empress is really kind, and I count on her support to bring round my father. That done, we shall have no more trouble. The Fates seem as if they were going to be good to us at

"I have written to Ivan to go and accompany you to Paris. He will find a nice lodging for you, and make you feel less lonely on arriving in the strange place. Sibyl is at Biarritz, which is just as well, under the cir-Au revoir soon, my own cumstances. Au beautiful Narka.

Narka could hardly believe that this wonderful news was true. Three short months, and Basil would meet He was bitterly distressed at not her and make her his wife! Gladly would she have started that same hour for Paris, so eager was she to obey him and to find herself in the city where he appointed to meet her; but it is only people in the story books who can follow instantaneously the dictates of their will, and put into execution a plan the moment it is formed. Some few arrangements were necessary before breaking up her little temporary home, and a week must elapse before she could possibly leave Koenigsberg. Meantime she must write to Sibyl and announce her intended departure Her heart beat with a new delight a the thought of meeting Sibyl, of the welcome she would receive from her.

Singing and smiling to herself, Narka sat down to write. It was only when she took the pen in her hand his love for her. She was therefore that she remembered it was impossible like one kept waiting at the gate of | for her to give the true reason of this Paradise, and soon to be admitted to its lovely shade and sweet-scented alleys.

Sudden resolution of going to live in Paris. And yet it was absolutely necessary to give some reason. She Basil's plan was by patience to dis- rested her chin in her hand, and sat

turning the pen in her fingers, con sidering what she could say. It did not much matter what reason she gave, provided it was a plausible enough one to satisfy Sibyl for the mo ment. After long deliberation she determined to say that people who knew assured her that her talent would find much wider scope and larger remuner ation in Paris, and that she had finally made up her mind to follow this indi cation, which coincided with the longings of her own heart, and come and live within reach of her beloved Sibyl's companionship. Narka's con-science pricked her as she wrote this made up story, but the next moment she laughed at her scruples. "I will tell her the truth soon enough," she said to herself, "and meantime I must do what Basil wishes."

By return of post she received an answer from Sibyl. With a pleasant flutter at her hungry heart, she opened the violet-scented envelope with its delicate gold cipher, all so suggestive of Sibyl, and read:
"Oh, my Narka, what a wonderful surprise this is! What a delight it

will be to clasp you to my heart, and gaze into those beautiful eyes that have been like two fountains of love and sympathy to me all my life! And then the pleasure of seeing my boy in his aunt Narka's arms, learning to love her and tyrannize over her But, my precious one, have you sufficiently weighed the risks you run in leaving your present home for a great wilderness like Paris? It is quite true your glorious voice and your rare musical genius would in time secure you both fame and fortune; but you must first be known, and it is very up hill work in this great Paris for a stranger to become known. I hear and see a good deal of this kind of struggle, and many a time when I have been watching the disappoint ments and heart sinkings of a young artist the thought of you has brought the tears to my eyes, and I have thanked God you were spared the misery of having to fight the battle of life under such cruel conditions. For though lessons are no doubt paid much more highly here than in Koenigs berg, the necessaries of life also are very much dearer.

"Darling, I feel it is kinder to tell you all this before you take a step which may lead to bitter regret. Of course, if you decide on coming, I can only rejoice selfishly for my own sake, seeing you will be like a breeze of weet air from Yrakow. Ever thine own Sibyl."

If Narka had been asked what effect this letter produced on her, she would have likened it to a sudden chill. Yet there was no stint of tender expressions in it from first to last, and it was per haps inevitable that Sibyl, who was the impractical of human beings, should be scared at the idea of one like Narka coming to try her fortune in a place like Paris. Sibyl only realized two manners of existence-her own gliding smoothly through broad, flow ering meadows, and that of the people sweating and toiling to keep her char iot wheels well oiled : she had no prac tical knowledge of any intervening states. Narka repeated these reasons to herself, and tried to take comfort in dwelling on the caressing endearment that were sprinkled through Sibyl's letter like dew drops over the dry dust of her cold, repelling arguments.

TO BE CONTINUED

The Girl Graduate

girl graduate in the July Ladies' Home "Whatever the necessities, Journal her desires or ambitions," he says,
"let her not forget that first of all she was designed by God to be a woman, to live her life in true womanliness, so that she may be an inspiration, strength, a blessing, not necessarily to a world, but, what is infinitely better, to those within her immediate reach whose lives are touched by hers. Very few lives are free-free to go and come, travel, read, study, write, think, paint and sing at will. In the lives of most women these gifts are an aside in life, as it were, an underbreath. Most of us are beset with loving calls of toil, care, responsibility and quiet duties, which we must recognize, heed and obey. We must love our mother more than our Greek. If the instinct of daughter, sister, wife or mother dies out of a college bred woman, even in the course of a most brilliant career, the world will forget to love her; it will scorn her, and justly. If she does not make her surroundings homelike wherever she is, whether she be teacher, artist, musician, writer, daughter at home, or a mother in the household, and if she herself is not cheery and loving, dainty in dress, gentle in manner, and beautiful in soul, as every true woman ought to be, the world will feel that the one thing needful is lacking: vivid, tender womanliness, for which no knowledge, however profound, can ever com-pensate. It is better for a woman to fill a simple human part lovingly, better to be sympathetic in trouble and to whisper a comforting message into but one grieving ear, than that she should make a path to Egypt and lecture to thousands on ancient

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

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Stick to Your Engine, Jack, and Stand by Mother."

BY WILL ALLEN DRUMGOOLE

When Jack Connor was promoted to the position of engineer on the Nash. ville and Chattanooga road, which cuts the State of Tennessee from north to south, he moved his family into the pretty little cottage standing side by side with crippled Jerry Crane's, on the hill just above the railroad track, in the little village of Antioch. For the engineer was from home most of the time, and Jerry being a cripple, Jack knew, would insure his own wife considerable company and protection in Jerry's wife.

Jack Connor's cottage stood on a hill so near to the track that he could speak to his wife from his engine when she stood in t e door, as she usually did, to see No. 6 go by. The trainmen were pretty well ac-

quainted with the Antioch people in general, but there was not one among them, from conductor down, who did not know Jack Connor's son.

"Little Jack," they called him; and the train never whistled for Antioch but they would look out for the little fellow hoisted on the wood pile to see his father's engine go by.

He seldom went farther than the wood-pile; that was his mother's order; though the brakeman and the "train butch r" would sometimes try to coax him down to the platform with apples and sticks of striped candy. But he would shake his yellow curls and throw them a kiss as the long train pulled Sometimes his mother would take

him down to speak to his father, and the little fellow would go almost wild over the big engine and the glowing furnace, the great bell clanging a hasty good by, and the shrill whistle which more than once he had been permitted to "pull." "Just naturally takes to the engine." the fireman would often say; "gets that from his pappy." And Jack did

seem to have a natural love for a loco-He had his father's head, the train men said, but the neighbors declared

he had his mother's sunny, hopeful, helpful nature. But one day trouble came to their door. Engineer Connor was brought home in a caboose, both legs mashed and an arm gone, while his engine lay in a ruined heap under a bridge just

beyond the Tennessee River. Every man had jumped but him-

fireman, brakeman, all but Jack.
"Jump, Connor, for your life!" the fireman had called to him when the timbers began to crack; and the man had laid his hand upon the throttle and said

You forget I'm engineer. And there he stood until the crash came.

He was not quite dead when the boys found him, and all the time they wereworking with him he was praying. "Just for life to get home," they heard him whisper. "Just long enough to him whisper. "Just long enough to get home and die with my wife and

His prayer was granted ; he reached home and the two he loved best on God's earth. Just before he died he reached for his pocketbook under his pillow and handed it to his wife.

"It is all I've got, Annie," he said. "I wish it were more, wife."

Then he laid his hand on the little Edward W. Bok writes to the college head with its crown of yellow curls pressing his pillow. He seemed to forget the boy was only a baby. "Jack," he said, "I leave mother to you. Take care of her, my

> man. Then his mind seemed to wander he was on the engine one moment, the

"The company will do something for you by and by, Jack, and always remember—don't forget it, Jack—that any man in time of danger may desert -any man but the engineer. He must stick-stick-to his post, Jack.

The hand on the boy's head grew heavy; the little fellow choked back his sobs and laid one hand tenderly on his father's brow. The dying engineer opened his eyes and smiled.
"Stick to the engine and stand by your mother, Jack," he whispered. The hand on the boy's head grew cold, and when they lifted it and laid it back

upon the dead man's breast Jack turned to his mother. There was no childish outburst of grief; only an awakening, as it seemed, of the young manhood in him

as he opened his arms "Here I am, mother," he said, and she understood

It was then Jack's life began in earn-

est. The pet name of "Baby Jack no longer trembled upon his mother's lips. She called him instead "My son," "My boy," or else 'twas "Mother's man." So is the heart wont to clothe with strength that which it leans upon. She trusted him entirely, and his quick mind recognized The prohibition no longer confined

him to the wood pile, but every morning when the whistle sounded, the cottage door would open, the gate click, and a pair of bright stockings flash for a moment in the sunlight as a pair of nimble legs went hurrying down to the platform. Pies! pies! fresh pies and cakes!"

He had turned peddler. Such a tiny, industrious little peddler as he was, too; and with so many rough beared, warm hearted friends among the trainmen, Jack's business was bound to flourish.

One day the red stockings went danc ing down to the platform with unusual I speed; so fast, indeed, that the mother AUGUST 14. 1897.

They have no appetite; does not relish. They nee the stomach and digesti course of Hood's Sars them. It also purifies blood, cures that distres internal misery only know, creates an appeti tired feeling and build the whole physical syste ly and efficiently relieve

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JAM: PLUM

in operation Opp SMI

Old Peter

He came with a bound, seizing a

"I'm coming, mother." Old Peter Glass, passing near, heard Jack's cry

and ran down to see what was the mat-

mother and the mad beast, flourishing

his club and bidding the dog be gone.

Peter relieved the loyal little fellow

by killing the dog, which he after-wards declared to his wife was "rav-

ing mad."
"But mad or not," he added, "it

wouldn't a hindered that boy's pitching

right in to fight for his mammy. It al-ways brings the tears to my eyes,

somehow, when I come in contact with

that manful little chap of Jack Con-

Peter Glass was not the only one

whose heart softened for Jack Connor's

little fellow ceased to appear on the hill

It was June, glad, sunshiny June,

when Jack's mother went one morning

to call on a sick friend, an old neigh-

"You can come to meet me at 12 o'clock, Jack," his mother said, as she kissed his cheek. "I'll be sure to come

on that train unless something hap-

to every train until you come.

"I'll be here, mother," said Jack,

whistle sounded mournful, somehow.

And the engine "slowed up" sooner

than usual, so that the train came in "slow and solemn like."

looked out to speak to him. The fire-

man, too, had turned his face the other

way and was busy with his shovel. The brakeman leaned on his brake

and never lifted his eyes as the cars

pulled up. Jack thought it all very

The conductor cleared his throat

when the well-known welcome rang through the train. Passengers turned

from the windows and put their hand

kerchiefs to their eyes, as if the sight of an eager little face aglow with ex-

pectation and delight were painful to

"Here I am, mother." He was

scanning every face eagerly, longing.

ly, when the conductor stepped out.
"Jack," he said, "she isn't

A shadow flitted across the bright

countenance. The conductor took the

which passed over her body.

"Here I am, mother," the shrill,

grew accustomed to seeing him there

Every train until you come back,

was Jack waiting for his mother.

'Is No. 6 in yet?" he asked.

"Not yet, Jack," they told him. He smiled and closed his eyes again.

At eleven he started and sat up in sed. "Is she in yet?" he asked.

" Not yet, Jack, dear," they told him,

and dropped back among the pillows,

where he lay for an hour talking, first

"Stick to your engine and stand by

to his father and the night he died.

A smile flitted across his face.

unutterable peace held out his arms

and went to meet her. - McClure's

Always Felt Tired.

"I must go down to meet her

opened his eyes.

when No. 6 comes in.

'Is No. 6 in?"

never came back to him.

strange.
"Here I am, mother."

mother is dead, my son.

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There he stood between his

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14. 1897.

TRUST.

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engineer.

r's son.

RUMGOOLE.

thousands at this season.
They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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was following, had scarcely pail at him and screamed for Jack. reached the platform when No. 6 pulled up, and Engineer Robinson dropped from his engine and caught the boy in his arms and tossed him up to the fireman.

"Catch the little engineer, Sam," shouted. "I've promised to let him he shouted.

run No. 6 to day."

There was a happy little laugh, and then a vision of golden curls at the

window. "Mother, mother! Can you spare me a whole day?" She smiled and nodded.

"1'll come back at 5:10"-the wheels began to turn-" and the wood is in, "-the train was moving-"and the kindling"—the rattle of the cars drowned his voice—"box full"— how the steam roared! Not one word of what he was saying could reach her now, but he talked on, and when the steam ceased to roar, and the train glided smoothly out, he leaned from the window. "Good-by, mother."

She heard and waved her hand And then Engineer Robinson pulled him back to look at some roasted chestnuts the "train butcher" had sent up for him.

It was a marvellous ride to the boy who never ceased to wonder at the proud old engine and its magnificent strength. But for all the pleasure and freedom there was a shadow all day on the boyish face, which neither the good things nor the wonderful stories which Engineer Robinson brought to his entertainment could quite dispel. He would climb up to the engineer's velvet cushion and lean his elbow on the window sill, and dropping his cheek into his hand, fall to dreaming while he watched the clouds or the

trees fitting by. Once the train stopped to wait for a delayed freight, and the engineer spoke to the boy sitting silent at the window.

"Hello, Jack!" he said. "You're not asleep, are you? An engineer can't sleep, sir, remember that. Whatever other folks may do, he's got to keep his eyes open.' Jack's eyes filled as he looked at his

"Yes, sir," he said, "that's just what father used to say." Engineer Robinson turned to look old friend.

out at the other window, down the track—the straight, treacherous track along which poor Jack Connor had

traveled to eternity.
Young Jack talked on, softly but distinctly: "And father said, the night they brought him home, sir, he said: every man may jump but the engineer—'the engineer must stick to the engine.' And he said, father said, off it seemed to me, like you try to speak when the steam's a sizzing, sir; he said: 'Stick to the engine and stand by your mother, Jack.' And I've been a thinking, Mr. Robinon,"-the engineer leaned farther out the sleeve of his blue overalls brushed his face, while Jack talked on, "I've been a thinking a'l day as maybe I ought not to have left her by herself a

who'e day. The engineer answered without

urning his head: Oh, she's all right, Jack; she's

safe. But you know what father said. 'Stand by your mother, Jack,' and here I am away off on your engine,

The delayed freight rattled by wenty minutes late; the firemen threw in some coal, the steam began to

the engine box that day; strange stories of rough forms and gentle hearts, gruff voices and tender words, chin and childish cheel

pressed together in sympathy and love. No. 6 drew up on time at Antioch 5:10. A door flew open as the whistle sounded four times, as if it said, "Here am, mother." A little form was lowered from the

engine and went flying through the mist and fog towards the lighted doorway. As the train pulled out Engineer Robinson learned from his win "Here I am, mother," the joyful

greeting rang out, and the engineer saw Jack go straight into the arms opened to receive him. "Here I am, mother,"—that became a very familiar cry among the nearest neighbors; and more than one eye

filled up and ran over as little Jack Connor's voice, thrilling and hopeful, rang out on the frosty air of a winter's morning. One evening he was late returning

from an errand upon which his mother had sent him. The clouds were heavy, as if they might hold snow. Mrs. Connor knew that Jack would be cold and tired when he returned, so she took his basket and went out to the

woodpile. "I'll gather the chips," she said. and save him that much work. But she had scarcely begun her task

But she had scarcely begun. when Jack came panting along. "Why, mother," he called you know I was coming?" He expected her to lean upon him. As he grew older the feeling grew, and

he was alwaysdisappointed if she failed to do so. One morning she went out to her milking, and a strange dog met her and sprang upon her. Scarcely know-

Always Felt Tired.

"I suffered with severe headache and, loss of appetite and I always felt tired. I concluded to try Hood's Sarsaparilla and after taking one bottle my headache disappeared. I continued taking it until now I am never troubled with headache and my appetite is good." LAURA GARLAND, 247 Claremont St., Toronto, Ont. indsor, Hoods Pills act easily and promptly on the liver and bowels. Cure sick headache. Parents buy Mother Graves' Worm Ex-terminator because they know it is a safe medicine for their children and an effectual For Table and Dairy, Purest and Best expeller of worms,

Magazine.

SHERIDAN'S RIDE.

One Who Was with Him Describes the Historic Incident.

One of the aides de camp (there were only two of them) whom Sheridan took with him on that famous ride to Winchester has written a graphic account of the ride itself and the turning of the tide of battle which followed, The events which led up to the battle and Union repulse, Sheridan's "enforced absence" from the field and the bringing of the disastrous news to him are all spiritedly told, and need not be re peated here. We quote a portion of the description of the ride itself as given by the author of the article in question (General George A. Forsyth in Harper's for July. The general, his two aides and a small escort had left the town of Winchester for Mill son. Aye, many an eye wept and many a heart bled for him when the

Creek, a mile to the south: We could occasionally hear the faraway sound of heavy guns, and as we noved out with our escort behind us I thought that the general was becoming anxious. He leaned forward and listened intently, and once he disbor, at the station just above Antioch.

Jack thought he had never seen so fair a day—the sun shone, the birds sang, and the flowers were everymounted and placed his ear to the ground, seeming somewhat disconcerted as he rose again and remounted. We had not gone far, probably not more than a mile, when, at the crest of a little hill on the road, we found the pike obstructed by some supply trains which had started on their way to the army. They were now halted and seemingly in great confusion. Part of the wagons faced one way, part the other; others were half turned round, The sun still shone when the train in position to swing either way, but came in at noon. Jack thought the were huddled together, completely blocking the road.

Groups of fugitives and the wreck of 'slow and solemn like."

And the telegraph operator had laid galloned shead

his hand in a very gentle way on the boy's head as he hurried past him.
And Engineer Robinson never once TO STEM THE TIDE OF RETREAT. General Foryth's description here is

Within the next few miles the pike and adjacent fields began to be lined and dotted everywhere with army wagons, sutlers' outfits, headquarters supply trains, disabled caissons, and teamsters with led mules, all drifting to the rear; and now and then a wounded officer or enlisted man on horseback or plodding along on foot, with groups of straggling soldiers here and there among the wagon trains, or in the fields, or sometimes sitting or lying down to rest by the side of the roads, while others were making coffee in their tin cups by tiny camp fires. Soon we began to see small bodies of soldiers in the fields with stacked arms, evidently cooking breakfast. As we debouched into the fields and passed around the wagons and through these groups, the general would wave his hat to the men and point to the front, never lessening his boy's hand in his and held it close.

"Jack, my boy," he said, "you must be a man. Your mother will not speed as he pressed forward. It enough; one glance at the eager face and a familiar black horse and they come, - will not come, Jack. Your knew him, and starting to their feet, they swung their caps around their And the sun still shone, but not for heads and broke into cheers as he passed beyond them; and then, He never knew the terrible story, gathering up their belongings and shouldering their arms, they started after him for the front, shouting to how in stepping from the train her foot slipped and she fell beneath the wheels, their comrades further out it the fields, never knew anything, except that she Day after day when the whistle sounded a little figure was seen to

'Sheridan! Sheridan!" waving their hats, and pointing after him as he dashed onward; and they too comclimb the wood-pile-Jerry Crane's prehended instantly, far they took up wood-pile now — to watch for his the cheer and turned back for the

To the best of my recollection, from Face the other way!" as he waved his hat toward the front, had but one reas the days drifted into years. sult: A wild cheer of recognition, an answering wave of the cap. In no case, as I glanced back, did I fail to he had said; and day or night, winter or summer, the trainmen would see the cottage door open, and knew it see the men shoulder their arms and follow us. I think it no exaggeration to say that as he dashed on to the field One day they missed him; he was ill, raving with fever. Jerry Crane's wife bent over his pillow; the poor of battle for miles back the turnpike was lined with men pressing forward

after him to the front. little life was going. At 10 o'clock he The way the presence of the commanding general put nerve into the men and how they turned upon the enemy is told in crisp narrative, and then we have this fine bit: 'She'l be here on that train," he

It must have been nearly or quite 12:30 o'clock by this time, and as soon as the skirmishers were thrown forward the troops were ordered to lie down; an order gladly obeyed, for they had been on their feet since day light, fighting and without food. They were to have but a short period of rest, however, for in a few moments to the engine, then to Engineer Robinson. Then his mind wandered the low, rustling murmur that presages the advance of a line of battle through dense woods (the Nine teenth corps was formed just at the outer edge of a belt of heavy timber) your mother, Jack," they heard him began to make itself felt, and in a whisper.
At midnight a whistle sounded sharp moment the men were in line again. and shrill, and Jack raised himself in A pattering fire in front, and our bed and gave a cry of joy: "She's in!" he shouted. "No.6 is in. Here I am, mother!" skirmishers came quickly back through the woods and were absorbed in the line; then there was a momentary lull, The train pulled up and stopped. followed by a rustling, crunching It was only a freight stopped for water, but that was nothing to Jack. A smile flitted across his face. "She's sound as the enemy's line pressed forward, trampling the bushes under foot and crowding through bits of undercome," he said, and with a look of

In a flash we caught a glimpse of a long gray line stretching away through the woods on either side of us, advancing with waving standards, with here and there a mounted officer

in every direction. Gradually, howthat the enemy's bullets were no longer clipping the twigs above us, and that ir fire had about ceased, while a ringing cheer along our front proclaimed that for the first time that day the Confederate army had been re-

General Forsyth's article destroys one tradition long connected with the famous ride. He says:

(Sheridan's) appearance was His greeted by tremendous cheers from one end of the line to the other, many of the officers pressing forward to shake his hand. He spoke to them all cheerily and confidently, saying: are going back to our camps, men, never fear. I'll get a twist on these people yet. We'll raise them out of people yet. We'll raise them on their boots before the day is over. At no time did I hear him utter that "ter rible oath " so often alluded to in both prose and poetry in connection with this day's work

HOW TO HEAR MASS WELL.

On our deathbeds one of the great est sources of regret will be the remem brance of good actions badly performed We will then call to mind many thousands of distracted and profitles prayers; numerous receptions of the noly sacraments with cold, indifferent, or even unworthy dispositions; works of plety and charity, vitiated by worldly or evil intentions-these, and hundreds of other holy actions, badly performed, which would, if well per formed, constitute an immeasurable store of acquired merits to counterbalance our manifold sins and defects. And not the least inconsiderable of neglected graces, will be the many Masses we have heard with no fruit or profit to our souls.

We come to Mass, but we do not come alone. We bring with us our cares, our trials, our pleasures, in fact, the multitudinous affairs of our daily existence. We can scarcely help it ; they cling to us so that it is difficult to shake them off. The Sacrifice proceeds; the All-Holy Victim is immol ated; His graces descend upon our souls and find them already occupied. This is the old, old story, oft enacted and oft repeated, of God's beneficence and man's indifference.

Spiritual writers have suggested many pious methods of hearing Mass devout y. Almost every prayer book contains beautiful prayers especially adapted to this end. This is perhaps the best method for those who cannot meditate, or who find by experience that they become distracted when they take their eyes off the prayer book The recitation of the rosary joined with meditation on the sorrowful mys teries has many advantages. Undoubtedly the best method is to occupy the whole time of the Mass in meditat ing upon the sufferings and death of One of the chief ends for which He instituted the Holy Sacrifice was that He might keep that sacred Passion ever present before ua. "As often at you shall eat of this bread and drink of this chalice you shall show the death of the Lord until He come."

Cor. xi., 26)
"The Sacrifice of the Mass," says the Council of Trent, "is the same as that which was offered upon the Cross; it is the same Victim, for He Who offered Himself on the cross is the same Who daily offers Himself by the minis trylof the priest, the manner of offering that His sacrifice should end there but because He was a priest forever, He ordained that this sacrifice should forever continue in the Church, as a most real and lively representation and renewal of His passion and death.

Such being the case, we should assist at Mass in the same spirit as the Blessed Virgin, St. John and Mary Magdalene, standing at the foot of the cross. We see, with the eyes of faith, Jesus dying through love; we try to love Him in return. We know that sin alone is the cause of all His sorrow, and we beg the grace never to offend Him more. God alone sees the treasures of grace acquired by a soul during one Mass heard in this holy man

According to St. Leonard of Port Maurice it is a good plan to divide the Mass into four parts, corresponding to the four principal ends for which the Mass is offered, and which are, at the same time, the four principal duties which we owe to God.

In the first part, which is from the beginning of the Mass to the Gospel, we strive to acquit ourselves of the irst duty, which consists in adoring and praising the majesty of God, Who alone is worthy of infinite honor and praise. From the abyss of our nothingness we can offer Him the adoraion, praise, bod age and supreme worship of the adorable Victim of the

In the second part, viz., from the Gospel to the Elevation, we offer up the infinite atonement of Christ in sat isfaction for our many sins, asking God, in His name, the forgiveness thereof, and the remission of all the

temporal punishments due them.
In the third part, which is from the

" we make Him," for the people present join with the priest in offering the intense, the volleys slowly died away, and we began to recognize the fact that the approach to the state of t tions. The priest reminds the congregation of this at the "orate, fratres," when he says: " Pray, brethren, that mine and your sacrifice may be pleasing to God, the Father omnipotent.' Though the priest alone has the power of consecration, the sacrifice is for all and in the name of all.

When the priest communicates, all should communicate, at least spiritually, by inviting Jesus Christ to come and dwell in our hearts, by acts of faith, desire and love. The venerable servant of God, Alphonsus Rodriguez, declares that "God often bestows the same graces to those who communicate spiritually, as to those who really re-ceive under the Sacred Species."

Such are the methods recommended for hearing Mass. Let each one adopt for himself that method from which he be ieves himself to derive the most spiritual profit. The end of all nethods is to enable people to hear Mass devoutly. If that end be at-

tained, all is well.

We think it is scarcely necessary to treat of wilful irreverence and disraction during Mass. there are very few Catholics so unmindful of the greatness and divinity of this mystery of Divine love as to be guilty of wilful irreverence under the very shadow of the altar. "How is it possible," asks Bles el Leonard, again that any one can remain in presence of the altar with a distracted nind and dissipated heart, at a mo ment when the angels hover there, trembling and astonished, absorbed in contemplating the effects of so stuendous a work?"

There is one fault of which we have not thus far treated, which every Catholic should guard against. It is that of coming late to Mass. To be absent for any considerable pertion of the Mass on Sundays and holidays is a mortal s'n, if it be without an excuse and not made up for by hearing another Mass.
On a loce a lone coming late to Mass

is liable to be a cause of distraction and disedification. deavor to arrange our affairs so as to be there, if possible, a few minutes before Mass begins to the end that we may derive from so holy an act, every possible fruit. Let Catholics never look upon that time as lost which is spent in storing up merits for ourselves in heaven. "For better is one day in Thy courts above thou-sands. How lovely are Thy tabernacles, O Lord of hosts? longeth and fainteth for the courts of the Lord Thy altars, O Lord of hosts! My King and my God. Blessed are they that dwell in Thy house, O Lord. Thy shall praise Thee forever and ever."

Facts About the Popes. Eighty of the Popes are honored as

saints, 31 martyrs, and 43 confessors, St. Agatho was the only Pope who lived to be a centenarian, as he is also the only one, after St. Peter, who may be honored with the title of miracle work-St. Agatho died at the age of 107. er. St. Agatho died at the age of The Popes have been drawn from all classes of society. Many were nobles in rank or of great wealth. Others sprang frem obscurity. Sixtus VI. was the son of a fisherman. Alexander V. was the son of poor unknown parents and passed his first years in begging from door to door. Adrian IV., the only English Pope, was abandoned by his father, and had to subsist on charity until, going to threw in some coal, the steam began to puff, and No. 6 sped on its way.

The wind, could it have spoken, must have carried strange stories of what it saw and heard in its passage through the coarse and his cheery shout of his appearance and his cheery shout of his appearance and his cheery shout of how recommendation. They make the coarse and his cheery shout of his appearance and his cheery shout of his appearance and his cheery shout of his appearance and his cheery shout of how recommendation. They have the coarse and his cheery shout of having offered Himself a sacrifice would explain: "Turn back, men—turn back!" having offered Himself a sacrifice for us upon the cross, was not content.

To the best of my reconcetton, the time we met the firit stragglers, trylof the priest, the manner of offering alone being different." "The Saviour of the world," continues the Council, had to subsist on charity until, going to trylof the priest, the manner of offering alone being different." "The Saviour of the world," continues the Council, had to subsist on charity until, going to trylof the priest, the manner of offering alone being different." "The Saviour of the world," continues the Council, had to subsist on charity until, going to trylof the priest, the manner of offering alone being different." "The Saviour of the world," continues the Council, had to subsist on charity until, going to the time we met the firit stragglers, trylof the priest, the manner of offering alone being different." "The Saviour of the world," continues the Council, had to subsist on charity until, going to the time we met the firit stragglers, trylof the priest, the manner of offering alone being different."

The world is a priest of the priest, the manner of offering alone being di Sixtus V. had for his father a poor laborer, for mother a servant, and for sister, a laundress. St. Celestine V. was the son of a simple farmer. Benedict VII. was the child of a baker. Urban IV. had a carpenter for his father, as also had Gregory VII. Five of the Popes had studied medicine before tak-

ing holy orders. Benedict XI. was the child of a notary; Julius III. was the descendant of a famous juris consult; Pelagius I. was the son of the vicar of the prefect of his province; Paul V. had for his father a patrician of Siena; and Eugent IV., Gregory XII., and Alexander VII. belonged to patrician families of Venice. Whatever their origin, nowever, they no sooner acceded to the chair of St. Peter than they displayed great wisdom, great charity, great dignity, and great piety.

Three Great Irishmen.

The most prominent and popular figures in the procession, always ex-cepting the Queen herself, says The ondon Spectator, were all Irishmen-Lord Wolseley, Lord Charles Beresford and Lord Roberts. The last named, as he rode by himself in the colonial procession on his famous gray Arab-wearing the medals bestowed on him for his services in the field-met with a reception all along the route second only in enthusiasm to that bestowed on the

" Canst thou minister to a mind diseased?" asks Macbeth. Certainly, my lord; the condition of the mind depends largely, it not solely, on the condition of the stomach, liver, and bowels, for all of which complaints Ayer's Pills are "the sovereignest thing on earth."

dark blue line at the edge of the woods seemed to burst upon their view, for suddenly they halted, and with A PIERCING YELL poured in a heavy volley that was almost instantly answered from our side, and then volleys seemed fairly to leap from one end to the other of our line, and a steady roar of musketry from both sides made the woods echo again

Elevation to the Communion, we endeavor, in union with Jesus Christ, to deavor, in union with Jesus Christ, to deavor, in union with Jesus Christ, to cholera and all summer complaints are so quick in their action that the cold hand of return thanks for the many graces return thanks for the many graces and favors, spiritual and temporal, He has heaped upon us.

In the fourth and last part, that is, from the Communion to the end, we petition God for all the graces of which we stand in need, putting no limits to our demands, since the offering we parilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

ing what she did, she three the milking 398Richmond St., London. 'Phone 650. Opp. Masonic Temple.

In reply to

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London, Saturday. August 14, 1897. HOME RULE AND THE EDUCA TION QUESTION.

The dilly dallying of Mr. Arthur Balfour in regard to the establishment of a Catholic University for Ireland is tiring out the patience of the Catholic Unionists of England, and even the London Tablet is threatening to take up the cause of Home Rule unless the question be settled in accordance with the wishes of the clergy and people of Ireland. The Tablet has persistently supported Lord Salisbury's Government, but a recent issue of that paper quotes with approbation a saying of Bishop Healy, uttered seven years ago, that delay on the part of the Government to meet the wishes of the Irish people "will be an unanswerable argument in favor of Home Rule."

Many years ago both Mr. Balfour and Lord Salisbury admitted that Ireland is badly treated inasmuch as it has only a Protestant University with its chairs of theology, and in fact all its professional chairs filled with Protestants, and they promised that this state of affairs would occupy the care ful attention of the Government, that a remedy might be applied. Years have passed away, but as yet there is no appearance of any measure to remedy the injustice, and it is very doubtful if it will ever be remedied by any Government sitting at Westminster, but if the Irish people had their autonomy they would soon establish a University at which Catholic students could attend without violating conscience. But down to the present moment these promises have not been fulfilled, nor are they likely to be by the Government now in power.

It has been one of the objections al leged by Irish Protestants against Home Rule that the Catholic majority in Ireland would or at least might be disposed to treat them unfairly There is no foundation for such a statement, and before advancing it as an argument the parties who pretend to entertain such a fear should be able to show clean hands themselves. They should show a disposition to treat Catholics fairly at least. The English majority in Parliament, backed by a small minority from Ireland, refuse to the majority of the Irish people a system of education satisfactory to them, though there is nothing unreasonable in their demand, as the proposal is that Catholics will themselves bear the expense of a Catholic University, though the present University, which is thoroughly Protestant, is supported entirely by public funds, which are furnished for the most part by the Catholic majority.

It is a matter of course that the Orangemen throw all possible obstacles in the way of putting an end to this injustice, and Mr. Balfour has admitted this, acknowledging that his Irish sup porters have been the chief cause why he has not yet remedied the evil the existence of which he admits. He has declared, however, that it is his intention to prepare a just measure to which he will endeavor to gain the support of his party. By this we are to understand that justice is still to be delayed until he succeed in converting his supporters to his views. This promises further intolerable delay in meeting the wishes of the Irish Catholies; for we may be sure that it will be no easy task to make a just measure acceptable to the Orangemen of England and Ireland. As an evidence of this we have a recent resolution passed by the Liverpool lodges to the effect that they will oppose any scheme, from whatever quarter it may come, to establish a Catholic University. The lodges enter no protest, however, against the present grant of public moneys to Trinity University." This one sided readiness to advocate religious liberty and equality is just what might be expected from the quarter from which this resolution emanates, and if Mr. Balfour waits till he suce seds in converting the lodges to prinf religious toleration there will still be a long delay.

The conduct of the Government in regard to the Education question is on a par with its treatment of Ireland in every respect. A recent appointment of the President of the Ulster Union Association to be one of the Commis sioners to administer the Irish Land Act is another sample of the desire of the Government to render justice to Ireland. Mr. Thomas Andrews, the appointee, is a landlord noted for his opposition to the rights of the tenantry, and the son man who was agent for the Marquis of Londonderry, whose illtreatment of his tenantry has been notorious. Mr. Andrews will therefore bring into the office of the commissionership his personal and family traditions, all of which are such that only hostility to the tenantry may be expected from him. It is not to be supposed that the determination of the Irish people to secure Home Rule will be abated when they see all these evidences that no justice is to be expected for Ireland from a Government and Parliament sitting at Westminster, especially when the Government is of the Tory party.

STATISTICS OF CHURCH AT-TENDANCE.

The Federation of Churches and Christian Workers, a Protestant association, has been recently engaged in gathering statistics of church goers in New York city, and the result is that some very startling revelations have been made public.

In the tenement districts of the city it appears that only 65 per cent. of the fathers go to church at all. But there would be a counterbalancing to this state of affairs if it were true that the women attend church more regularly as is the general rule, or as it is supposed to be so, that in most communities the women are more faithfully religious than the men. But in the present instance this is not the case, or is the case only to a small extent, for among the women only 69 per cent. are church goers.

Among the rising generation the state of affairs is still more alarming, as only 23 per cent. of boys and 24 per cent. of girls attend church. It is not stated whether this percentage of the boys and girls is taken on the whole number, or only of those above eight or nine years of age, but in any case the percentage should be much greater, and the figures show that 37 per cent, of the adult population and probably 60 per cent. of the youth in these localities are living merely as animals without any heed to spiritual concerns. The fact is undoubtedly that in these tenement districts the struggle for life and to obtain food and clothing is so intense that the people have no energy to think of anything else.

It becomes a matter of great interes to know what proportion of these nonchurch-goers are Catholics or non-Catholics On this point the statistics gathered do not give satisfactory information, but as it is known that a very large proportion of the people of these districts are Catholics, it must be the case that there are many Catholics to be counted among the non-churchgoers to make up so large a percent age. By looking at their nationalities, however, it becomes evident that the non church goers among the Catholics are comparatively few. Thus only 5 per cent. of the Irish are classed in this catalogue, but the Germans number 50 per cent. The great majority of the Irish are, of course, Catholics, and a large proportion of the Germans also, but we may reasonably infer that the great majority of those who do not attend church are non-Catholics of all nationalities, and that New York is in a fair way to become composed of a Catholic Church going population, and a non Church going population consisting for the most part of non Catholics with an admixture of

Catholics. It is a problem well worth considering, why it is that there are so many in that and other large cities who totally neglect all thought of religion, and how the evil is to be remedied. To our mind it appears to be a certain conclusion that it arises chiefly out of the diversities of creed created by private judgment in religious matters, and the absence of religious teaching from the Public schools. The natural effect of this latter fact is that the rising generation educated in these schools grow up in a state of religious indifference, rather than of hostility to any form of religion in particular, and the result is what the Federation of Christian Workers has revealed.

An incident strongly corroborative of this is to be found in the fact that only a few days ago a school boy of such Catholic practices as visiting the covered with homes and shrines like even yet been reached. Practically Methodist missions of the Province of

fourteen committed suicide deliberate- shrines of the ancient saints, the inly. It is incomprehensible that this ference will naturally be that these could have occurred if he had been practices are not so condemnable as educated with religious principles. He left a letter addressed to his parents lieve. The result must be that many in which he said that the causes of his will return to the ancient faith which rash act were that his parents were their ancestors abandoned during the unable to furnish him with the ad- last three centuries. vanced school opportunities he desired ; and, further, because there is no advance made toward the emancipation of the working classes from the grinding oppression of capitalists. There was evidently no thought of a future or of God in this lad's training, and there are thousands of children who are being still brought up in exactly the same way. The consequences of this will be seen both in the increase in the number of non-church goers, and of those who will never think of duty towards God as the first of the motives which should lead them to do good, to obey the laws, and to avoid all evil.

RECENT PROTESTANT PIL GRIMAGES.

Even in heaven St. Columba must have been much surprised on June the 9th, his annual festival, at the novel spectacle of a Presbyterian pilgrimage to the ruins of his monastery on the Island of Iona.

There was an immense Catholic pilgrimage on the same day in which Catholics from all parts of Scotland participated to do honor to the zealous Irish missionary who devoted his life toward the conversion of the Picts, but the fact of a Catholic pilgrimage was not so remarkable, as it is a common practice with Catholics to visit the shrines of the saints to invoke their intercession for us with Almighty God. But Presbyterians have been wont to denounce such practices as grossly idolatrous, and all acts of reverence to the saints are absolutely forbidden by the Westminster Confession of

To this we must add that in the sixteenth century, the preaching of John Knox and his co laborers, the populace were incited to tear down all monasteries, and to destroy in all the churches the images and other memorials of the saints, and the ancient church and monastery of Iona did not entirely escape the destructive hands of these Iconoclasts, though the sturdy Me-Donald and McGregor clansmen bravely defended their heritage against the aggressors, whose war-cry was that maxim of John Knox: "Pull down the rookeries and the rooks will go."

Time and oppressive penal laws succeeded in rooting out Catholicity from the sacred island, which was of old the centre of St. Columba's operations, and there are now two or three denominations of Presbyterians occupying the soil of their Catholic ancestors, but the relics of the ancient faith have not been entirely destroyed on Iona, and the pious Catholics of Scotland visit great Apostle of the Picts. But we believe that June 1897 was the first time when a Presbyterian pilgrimage was organized to visit the place for a similar purpose, and we are told the gathering was also very great, representing fully the whole Established Kirk of Scotland. There were services in Gaelic and English, by some of the foremost ministers of the Established Kirk, as Dr. Norman McLeod of Inverness, Drs. Blair, Story and McGregor of Edinburgh and Rev. Mr. Macmillan of Iona, and we are told that impressive and elequent sermons were delivered.

We have not seen any full reports of these sermons, but as it it is now the custom with the sects to claim that the saints of antiquity belonged to their special creeds, we may reasonably suppose that there were not wanting strong affirmations that St. Columba was a staunch member of the "Auld Kirk" of the Covenanters, though he and the saint and his co-laborers were accustomed to say Mass for the living and the dead, just as Catholic priests do at the present day, and they were in full communion with the whole Church, which in the sixth century was un deniably united in submission to the

authority of the Pope. English Church divines are also very resolute in maintaining that St. Columba was a good Anglican, but it is only of late that such claims were put forth by any of these sects, the object being to confuse the minds of the people into the belief that sectarianism is not so modern as history proves it to be. But these efforts must fail, as people become more discerning through the spread of education, and when it is seen that Presbyterianism as well as Anglicanism is beginning to adopt

they have hitherto been taught to be-

This pilgrimage of the Presbyterians is not the only remarkable pilgrimage which has taken place within the last few weeks, another being that of the Anglican Bishops now assembled at Lambeth to hold the Pan-Anglican Council, officially designated "the Lambeth Conference."

These Bishops, too, have had their pilgrimage to the spot where St. Augustine landed at Ebbesfleet on the Isle of Thanet in the year 597, just thirteen centuries ago, and just while St. Columba was evangelizing the Picts. St. Augustine was of the same faith

as St. Columba. There was at the time but one Christian faith, and St. Augustine was commissioned by a Pope-Gregory the Great-to preach the faith to the Angles and Saxons. St. Gregory was disposed at first, long before he became Pope, to undertake this mission himself, but being a monk his superiors would not allow him to leave Rome. When he became Pope he could not undertake the task in person, but he selected Augustine to carry out the project he had set his heart on, of converting the Saxons and Angles to Christianity, and accordingly Augustine, who was also a monk, undertook the duty, taking with him forty companions, all monks. This is the event which the Anglican Bishops now in Lambeth desired to commemorate by a pilgrimage to Ebbesfleet, and to the ancient Church at Canterbury which had been the mother Church of England from a still more ancient period, early in the fourth century, and which had been at first dedicated to the Blessed Virgin, and later to St. Martin of Tours.

The occasion was a remarkable one. but it is surely a perplexing problem to know what connection the conversion of England by missionaries from the Pope has with the modern Church of England and the Pan-Anglican Council.

'FATHER" IGNATIUS OF LLAN THONY.

"Father" Ignatius, the Anglican 'monk" who has an Abbey at Llanthony in Wales, on the Black Mountains, has recently had a religious service which has attracted new attention to his Catholic proclivities.

It may be remembered that the monk had some years ago under his jurisdiction a convent of nuns, who, while 'Father" Ignatius was in America, took occasion in a body to abandon Anglicanism and to become Catholics.

If the monk had been at home, it is probable his influence would have prevailed to prevent some, if not all of his religious proteges to remain in he spot every year in memory of the their convent, and within the Church of England: but the fact itself is an indication that the course pursued by Father Ignatius and many of the High Church clergy has a tendency to remove the prejudices which have heretofore been inculcated on Protestants, from their infancy, in regard to Catholic doctrines and practices.

The occasion of the recent services held by "Father Ignatius was a pilgrimage made to the Abbey by some sixty or seventy Public school teachers. This was itself a remarkable fact, for when so large and intelligent a body have come to regard a monastery as a suitable object of a pilgrimage with a religious purpose, it is clear that those participating must be free from the prejudice against religious orders which has heretofore prevailed among all Protestants, and the fact that it is notorious that "Father" Ignatius conducts his monastery as far as possible, while being outside the Catholic fold. on Catholic principles, it becomes still more evident that the visitors must be very free from anti Catholic prejudices.

The Anglican Church Review of London, in giving an account of the ceremonies of the occasion, states that the bells of the monastery rang out a joyous peal of welcome to the visitors, after which all went into the chapel to hear a sermon, which was delivered from the "altar of the Virgin" whereon there is a "handsome statue of the beneign Madonna, crowned and sceptred, under a high-curtained canopy, and which looked smilingly upon the kneeling throng and the tonsured monk. Tall wax candles, vases of sweet flowers, and a gilded votive lamp hanging before the mystic Virgin Mother carried one's thoughts far away to other days, when Wales, and England, and all Christendom were

charity.

The ceremony ended with a fervent prayer and a benediction given by the "monk." It is said to have been highly impressive, and after the pilgrims dispersed, they joined in writing a letter of thanks to "Father" Ignatius for his cordial reception and kindly treatment of them, and for the solemn and refreshing address which will live as a bright memory in the lives of many who heard it.'

Notwithstanding that the zealous 'monk" of Llanthony is a resolute up holder of Anglicanism Catholics cannot but be gratified that he is assisting in the removal of the prejudices which have so far blinded the majority of the people of England and Wales against Catholic truth, and the best thing we can wish him is that the clouds may be dispersed which prevent him and his disciples from recognizing the beauties and glories of the Catholic religion, and that he may soon become himself, with his flock, members of the one fold of Christ.

ANOTHER "HERESY HUNT."

Heresy hunting is the designation now given to the practice of prosecut ing ministers for entertaining and maintaining opinions contrary to the fundamental doctrines of the Christian religion, and the frequency with which it has been found necessary to institute these heresy-hunts shows to what a deplorable extent faith in all Christian truth is disappearing from the Protestantism of to day.

The latest of these notable heresy hunts has been made by the General Assembly of the Church of Scotland, which has found it necessary to depose from the ministry the Rev. Alex ander Robinson, of Kilmun, Scotland, who gave offence by the publication of a work entitled "The Saviour in the Newer Light." It is scarcely necessary to explain that the "newer light" here meant is that modern theory now prevalent among Protestants, which strips Christ of his divinity and makes Him merely a man, a man of great piety and zeal indeed, yet nothing more than a man, with all the foibles and defects of humanity.

The Belfast Witness, commenting on the transaction, says:

"It is a sad case, but not of any general significance. Mr. Robinson is to all intents a Unitarian, and better he should go where he belongs. They who hold a Divine Saviour cannot have ecclesiastical fellowship with men who dethrone Him from His unique dignity. Surely the Church ought to be the

upholder of Christian truth, and it might be supposed that in the effort to do so it would have the approval of all tion.' earnest Christians: but we find that this is far from being the case, and the Christian World, one of the most influential of the organs of so called Evangelical Protestantism, is outspoken in condemning the action of the Assembly, which it does in the following terms:

"The Church of Scotland has, to our thinking, in every view of the case, been deplorably advised. The alleged ground for its procedure is that the views promulgated by Mr. Robinson are subversive of the faith. But, to begin with, is that so? On the con-trary, the testimony of all who know including his opponents, is that he is a most earnest and devoted fol-

Heresy depositions are in nearly every instance afterwards repented of. There is no member of the Kirk who does not feel ashamed of his conduct towards the sainted Campbell of Row. or of the later heresy-hunt of Norman Macleod. And the expulsion from the Free Church of Dr. Robertson Smith is now regarded by its best men as hav ing been an act of stultification.'

There can be no stronger proof of the great extent to which Unitarian or Latitudinarian views have spread among Protestants than this language of the Christian World. All the clergymen here mentioned [met with condemnation because they had unmis. takably wandered from the teachings of Christianity in regard to the reality of Christ's mission as the God man to redeem the world, yet the religious press are thus divided almost equally on the question whether they and others who propagate such views should be tolerated as teachers and leaders of Presbyterians and generally of Protestant thought.

It is but a very short time since most Protestants denied emphatically that Unitarians deserve to be called Christians, but now it is a most common thing, not merely to find Unitarian views tolerated, but even to see those who hold to Unitarianism, set up as the best models of the fervent Chris-

tian. We do not exaggerate the situation if we say that the last stage has not

this of praise and rest, and peace and Protestantism has already almost be. come Unitarianism, and to use the late Mr. Spurgeon's words it is still on the down grade toward rank infidelity, so that in less time than most people think it possible, there will be but little difference between the most orthodox forms of Protestantism and Deism or Bob Ingersoll's creed of "I do not know," or "I do not believe." So true is this that the Unitarians have already said concerning the book recently issued by Dr. Workman, of the Canadian Methodist Church, and approved by Chancellor Burwash, of Victoria University: "This is where we were thirty years ago."

> PROGRESS OF THE CHURCH IN. GREAT BRITAIN.

Notwithstanding that both in Eng. land and America several Methodist newspaper organs have been congratulating themselves and gratifying their readers for one or two years past, by publishing statements to the effect that the Catholic Church in England is losing ground, statistics of the Queen's Jubilee period show that Catholicity has made almost incredible progress during that period, while Methodism has actually gone backward. So evident has this been made that within the last few days a despatch was received from London to the effect that Mgr. Sambucetti, the envoy who represented the Pope at the Queen's Jubilee, has reported to the Holy Father that the increase in the number of Catholics is due to accessions from Methodism, and that the decrease of the number of Methodists is due to this fact.

We cannot credit that this despatch is correct, or that Mgr. Sambucetti has made any such report, and we fully believe that the fallacy of the despatch will be made evident when in a few days the mails will bring intelligence on the subject. But the main facts of the progress of Catholicity and the decline of Methodism in recent years have been shown by indisputable statistics.

From among facts which prove the great advance made by Catholicity during the last sixty years, we find the following in Cardinal Vaughan's Jubilee pastoral to his diocesans:

"In 1837 England had four Vicars-Apostolic, and the whole Empire had only forty-eight Catholic Bishops. In 1897 England has a hierarchy with sixteen Bishops, and the Empire has 166. In 1837 the priests of England were 486, in 1897 they are 2.686. The increase during these sixty years in number of our churches and our religious communities has been in a yet far greater propor

From other sources other facts may be learned proving that ever since Catholic Emancipation in 1829 the progress of the Church has been both steady and great. The London Illustrated Church News had a recent article on this subject in which this was regretfully admitted. It stated that there are nearly fifty different orders of monks, and one hundred of nuns in Great Britain now, many of them having numerous establishments throughout the country, among which are 300 orphanages, houses for the sick poor, homes for penitents, and like institutions. In 1857 there were less than ten members of religious orders in Scotland. In 1877 there were fiftythree and these have risen to eightyone in 1897. The Jesuits in England and Wales have increased over fivefold within forty years, and the Benedictines to the same extent. Each of these orders has doubled its numbers in twenty years, and the total number of monks is now about one thousand.

The Catholic population has increased almost in proportion to the same figures, and the increase is due in a very great measure to the Oxford Tractarian movement, but also very largely to the zeal of the self-sacrificing and hard-working priesthood, who are not excelled in energy and piety by the clergy of any other nation. To this cause the progress is mainly to be attributed, since the Tractarian movement has ceased to be the principal one in its effects.

FRENCH EVANGELIZATION.

Having heard so much of the great progress made by several of the Protestant denominations in evangelizing, that is to say in destroying the faith of the French-Canadians, it will be a surprise to many that the Rev. Edward de Gruchy, a veteran Method. ist minister who has been engaged for twenty seven years in the evangelization work, declared positively to a Mail reporter a few days ago that the have been issu some of the mi ing that many ism have been out that the tells quite a d ants of all diminished ! proportion to tion, and it that the "Eas

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EVANGELIZATION.

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Quebec are in a hopeless state of de-

In reply to the manifestoes which have been issued from time to time by some of the missionary societies, claim. ing that many converts to Protestant. ism have been made, we have pointed out that the official Canadian census tells quite a different tale, as Protestants of all kinds have greatly diminished in the Province in proportion to the total population, and it is, besides, admitted that the "Eastern Townships," which were formerly Protestant settlements, and even so recently as at the time when Confederation was effected, have now, in most instances, a Catholic majority, only two constituencies being now an exception to this state of

the case. Elsewhere, in the Catholic counties the Catholic population still preponderates as absolutely as ever, there being in some of these so few Protestants that they can be counted with one's fingers.

This would certainly not be the case if the boastful annual reports of the French evangelization societies were correct; but for the first time the admission of the real state of affairs comes from the missionaries themselves who are engaged in the work. So complete does Mr. de Gruchy declare the He states that the Biessed Virgin's failure to be that he says: "Our tomb was in Gethsemane, and that French work must go down, and the while the Apostles watched, divine little we have left will be taken from us, and I venture to say, if by no other change than to lesson our number occasionally in five or ten years, the Methodist Church will have no French work at all." Mr. de Gruchy also but that on his arrival the tomb gives the following details of the de was opened, and the body of the gree to which Methodism has decayed:

"The French missionaries, having talked the matter over, are at a loss to know the reasons for the present state of things. In 1885 we had become a French district, composed of fourteen members, ten ministers and four probationers, and we had colporteurs. bible-women, day schools, and teachers in many of our missions. Since I entered the French work in 1870 we have lost twenty-two missionaries from the active work ; three by superannuation, and one by death. have now only five missionaries in the active work, two colporteurs and three day school teachers. We need at least ten more missionaries, and five colporteurs in addition to day school teachers. I know that this would mean an expenditure of about \$25,000, and yet we would not then be expending for French work nearly as much as the Presbyterians."

It is scarcely necessary to remark that by natural increase alone the when St. John Damascene made this number of adherents would tend to increase if there were any vitality in sumption of the Blessed Virgin is fully the missions and zeal among the authenticated : nevertheless even if we missionaries, but so little is this could regard it as not absolutely certhe case that Mr. de Gruchy is described by Rev. Dr. Sutherland as tion of our souls to invoke the Blessed being of the opinion that "it is just Virgin in heaven as our Mother and as well to kill the work as to scare it to death." There will be small loss to religion should the dreaded result be will, and who wrought His as predicted, for the missionaries miracle at the marriage feast of Cana have done little else in the Province of Galilee at her request. than to create dissension and to unsettle the minds of those who had a religion already, much better than the fallacious one proffered to them, and those few who did give up the Catholic faith did so in the expectation that in the new religion they would have fewer obligations to fulfil in order to be esteemed as good Christians.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

The feast of the Assumption of the Blessed Virgin Mary, which occurs on Sunday, the 15th of the present month, has been instituted by the Church to not, however, been made an article of Mary, after her burial, was miraculously assumed into heaven by the hands of angels.

St. Gregory of Tours relates in his book on the Glory of the Martyrs that when "Blessed Mary had finished her course world, all the Apostles assembled at her house, coming from all parts of the world; and when they had heard that she was to be taken away from the earth, they watched, and behold the Lord Jesus came with His angels

tradition," and though it has not been positively declared true by the Church, the institution of the festival of the Assumption has given sanction to belief in this miraculous event. It is certain that the festival of the

the fact that though we have relics on earth of all the principal saints and martyrs of the first ages, and even authentic relics of St. Anne, the the Blessed Virgin's own body have eight thousand children. ever been asserted to exist, is a strong confirmation of the history thus related. Why would not the Blessed Virgin's relics have been kept carefully in view if her body had remained on earth, like the bodies of the Apostles and other Saints? It is certainly incredible that this should not have been the case if her body had remained on earth, but we can easily understand why this should not have occurred if, as the aforesaid tradition teaches, she had been bodily assumed into heaven

within three days after her death. St. John Damascene has also a sermon on this feast. He relates certain particulars which are not found in the parrative of St Gregory of Tours. melodies were heard for three days, before the angels carried away her body, and that St. Thomas was the only one of the Apostles who was absent during these days, Blessed Virgin was not to be found. They found, however, the coverings in which the body had been wrapped, and these emitted a sweet odor, and being astonished by the miracle they drew the conclusion that her Divine Son who had been born leaving her virginity intact and incorrupt, had translated her body into heaven without allowing it to be corrupted. St. John further asserts that these particulars are found in writings of Sts. Timothy, Dionysius the Areopagite and Hierotheos, who were present with the Apostles when the event occrured, and that James the celebrated the event in hymns. Though these writings have not come down to the present day we cannot reasonably doubt that they existed statement, so that the fact of the Astain, it will contribute to the sanctifica-

EDITORIAL NOTES.

THE Hon. N. Clarke Wallace has returned to Toronto. He attended the triennial council of the Orange association held in Glasgow. Mr. Wallace reports an increased desire for imperial federation. He also states that the Manitoba school question has been carefully watched by British and Colonial Orangemen; and he wants what practically means nothing short of Orange schools, while at the same time vigorously protesting against the establishment of a Catholic university in Ireland. The united Orange bodies of England, Ireland and Scotland will, sanction the pious belief-which has he says, oppose the project. Mr. Wallace and his Orange brethren have Catholic faith-that the Blessed Virgin | become a veritable nuisance. A grave error was made in the appointment of such a man-representative as he is of the gross element in the Orange faction -as Minister of the Crown. This mistake has been candidly admitted by the Conservative party, and we on earth and was called from the trust it will be a lesson for the future. We might say to Mr. N. Clarke Wallace, and to the section of which he is the spokesman, that there is no room in either Imperial or Canadian politics for his clan. The Jubilee proceedings were proof positive in this regard, and and taking her soul gave it to the sooner they annihilate themselves

history as "a most ancient and true secute, even if they had the will. The candidates were elected without the infidel government of France, which expenditure of a soldo beyond what persecutes all religious orders, would was absolutely necessary for legitimate not be likely to put such power into expenses and in some instances withthe hands of the Jesuits, and it has not out any expenditure whatsoever. done so. But the zeal of these Catholic Among those defeated were Grand missionaries is great, and the result is Orient Figlia, Brother Cerimoniere a bountiful harvest. A few years ago Boscogrande, and Grandalio Syracusa, Assumption has been kept from a very early period of Church history, and there were twenty-seven thousand all of whom are Masons of thirty-three children in their schools, when the Queen professed Protestantism; but great promoter of Masonry in Sicily in now, when the French government tolerates without encouraging Catho-Blessed Virgin's mother, no relics of licity, the Jesuit schools have sixty-

> Some figures published by the New York Independent with the intention of showing that Protestantism is making great gains over Catholicity in Germany have been shown to be utterly unreliable. They were drawn from the Theologisches Jahrbuch or Theological Year Book, a compilation published by a Church society which has its headquarters in Saxony, and they are not recognized outside that body as having any real value, and they are not based, as was pretended, on official statistics. The last German census shows an actual increase of the percentage of Catholics in the Empire, from 33½ to 35 per cent. of the total population, during ten years; and though this increase is not very large, it proves that Catholicity is gaining which the law imposes on him. He ground steadily, and extending its influence. On the other hand, it is ad- had copied the Young Turkish articles, mitted by all, and the fact is being now deplored by the Protestant religious press, that the Protestantism of the country is degenerating toward infidelity, and that the number of students in the universities for the Protestant Sultan as a coward and an assassin, ministry is becoming smaller on this declaring that the articles complained very account from year to year, instead of increasing in proportion to This sentiment was received with the increase of population. The Prussian State Church is actually losing ground, and what natural increase of Protestant population there is goes to swell the number of anarchists, socialists, and other fanciful sects.

It is a lamentable fact that while all other parts of the British Empire have prospered to an amazing degree during the sixty years of the Queen's reign, Ireland's progress has been brother of our Lord, and Peter had also backward. Mr. John Dillon's despatch to the New York World, published just as the jubilee demonstrations were about to take place, shows that in these sixty years, while Great Britain has doubled its population, rising from 17,000,000 to 34,000,000, Ireland's population has decreased from 8,000,000 to 4,500,000. In the county of Tipperary alone, the population fell from 450,000 to 170,000, this result being due to bad and cruel legislation. This age of general prosperity has brought to Ireland nothing

but poverty, depopulation, and decay. pleted a prayer book in English for the use of American and English Protestant visitors to Russia, to enable them to join in the Russian worship. This prayer book contains selections from the Russian liturgy, so that the Russian Mass and other Church offices may be followed intelligently by those who know only English. The Russian Bishop for America, Dr. Nicholas, though at first declaring that the work was impossible, has approved of it since its completion, and has undertaken to obtain the sanction of the holy synod for its use. It is stated also that some Russian priests in America would celebrate their Masses in English if they had a suitable book, and that they will now be able to do so. The Churchman thinks that this work will facilitate the way towards the union of Anglicanism with Greek Orthodoxy, but the one Bishop in America does not constitute the Russian Church. At all events it will be a curious sight to see Anglicans of England and America, after their declaration of faith that Masses are 'blasphemous fables," as stated in the Book of Common Prayer, assisting piously at the Russian, Mass whether in Russia or on this continent.

It will be learned by our readers with gratification that the Catholics of

much earlier period, relates this same the Jesuits have not the power to per- return, while the successful Catholic has always been found a safe and conor more degrees. Crispi was the the hope that it would be the means of keeping political power in his own hands and in those of his friends of the lodges, but the result shows that he miscalculated the power of Masonic principles. It is now clear that whenever the Catholics bestir themselves they can defeat their Athestic rulers, and the triumphs in Sicily will be a good example to the Catholics of the

whole kingdom. A curious trial is reported from France, being a suit brought by the Turkish Embassy against Ahmed Rizza and Ganem, the editor of a Young Turkish paper printed in Paris, for insulting the Sultan. Under French law the insulters of foreign sovereigns are liable to imprisonment for three months to a year, and to a fine not exceeding 3,000 francs; but the public prosecutor did not conceal his dislike for the duty of prosecuting in the case, and had defied him to prosecute them, but the Embassy had not asked that they should be prosecuted. Mr. Clemencean appeared as a witness for the defendants, and denounced the of were moderate and justifiable. applause, which the judge did not suppress. Henri Rochefert was also expected to be a witness, but he did not appear. He wrote, however, a statement to the effect that the Sultan had sent a Pasha to bribe him, and that this Pasha had told him that the Sultan had bribed the Emperor William with £240,000. The accused were found guilty, but the judge declared that their conduct was explained by the universal reprobation and indignation excited by the Armenian massacres, and that though the offence against the law was proved, he would merely fine 16 francs, which need not be paid unless the offence be repeated, as this was the first offence. The public cheered when the decision was announced.

THE CANADIAN MAILS.

Galway a Port of Call. The Dublin Freeman's Journal of

July 24 says that on Tuesday before the County Grand Jury the matter of the new Canadian mail service and the selection of Galway as a port of call in Ireland was under consideration. Mr. Richard J. Kelly, B. L., THE Churchman, the organ of Protestant Episcopalianism in New York, so well acquainted with the place, it relates that Miss Isabell F. Hapgood, was unnecessary for him to go into was unnecessary for him to go into any particulars as to the advantages which their port had over any which could possibly be selected in Europe. t was the nearest to Halifax, the port of departure of the new service had excellent connection with Dublin, by which it was possible to mail goods or passengers within a possible three hours and a half to Dublin, or within twelve hours in the maximum to London-thus bringing it into connection with the great centres of trade and population in England. The matter now was under consideration by the Canadian Minister, Sir Wilfred Laurier, who is in England. The Hon. R. Blake, M. P. for Longford, who is connected with this county, had deeply interested himself the Midland. in this matter, and the Midland Com-pany had with characteristic enterprise commissioned him to offer to Mr. Blake and the Canadian Premier the hospitality of their excellent line should they visit Galway. To gentlemen of their experience it was unnecessary to dilate further on the matter, and, therefore, he would submit the following resolu tion : - "Resolved-That we, the Grand Jury of the county of Galway, assembled at Summer Assizes, 1897, desire earnestly to call the attention of the Right Hon. Sir Wilfred Laurier, Premier of Canada, to the suitability of Galway as a port of call for the new Canadian service. Amongst the many other advantages which this place pos sesses may be mentioned the following: -1. It is the nearest available European port to Halifax, the intended port of departure, and its Michael the Archangel and went away. The next morning they took her body and placed it with her couch in a monument and watched waiting for our Lord's coming. And behold! the Lord appeared for the second time and commanded that her body should be borne in a cloud to Paradise, where now, having resumed her soul, she enjoys the newer-ending blessings of eternity, rejoicing with her elect." A letter attributed to Juvenal, Bishop of Jerusalem, at a adoption would consequently save days to the new service. 2. It enjoys

venient port by them. 4. Years ago, in the days of sailing vessels, Galway for a time competed successfully with Liverpool, and the utilization of this route was found even then to present advantages in point of proxim ty to America which should strongly recommend its adoption in an ag when the cheapest, safest and quickest port of junction between Canada and Europe is sought for. We therefore tope the strong claims for considerabrought before the Right Hon. Joseph Chamberlain, Secretary for the Colon

which is of such immediate interest to this county and of concern to the province generally. The resolution was unanimously adopted, and it was decided to made Mr. Blake, Mr. Chamberlain, and the Canadian Premier members of the

county club, and the following re

ies, and the Canadian Premier, and

favorably considered by them, and we

call upon the five members of this

county and town to urge upon the

Colonial Secretary and Sir Wilfred

Laurier this important question,

solution was also adopted "Resolved-That the Hon. Chas. Nugent, Sir Henry Grattan Bellow Martin Morris, Major Wilson Lynch, Henry S. Pearse, and Colonel Hara be requested to act as representatives of the grand jury of Galway in any steps that may be taken to in vite and welcome the Premier of Canada to Galway."

A similar resolution was adopted by the town grand jury.

Growth in Holiness.

Why is it that so many Catholics, even of those who are rated as practi

cal, make little progress in spiritual They say their prayers, they abstain from meat on Fridays, they go to Mass on Sundays, and they go to Communion from once a year to once a month, but, withal, they make little advance in holiness of soul-they are only about as good as their decent neighborsthey are absorbed in their daily duties -they seek riches as the great success of life-they shrink from carrying the Cross—they do not relish humiliations—they avoid bodily austerities—when they are tried with afflictions they repine against God instead of suffering their troubles patiently for His sakethey do not sanctify their ordinary actions with a meritorious intention when they are tempted strongly they fall soon-they do not live for Christ, and by Christ, and in Christ, or, rather Christ does not live in them to the exclusion of self, the world and the devil.

The reason why they do not advance in the spiritual life is that they do no listen to the inspirations of the Holy Ghost. They do not lead an interior life. They do not carry out in their daily conduct the maxims of the Gospel. They are spiritually poor, and their poverty is due to ignorance to neglect of the guidance of the Spirit of God, and to sin.

Their amendment must come, if it come at all, through more ardent prayer, through hearing the Gospel preached, through reading the Scrip tures and other books of religious in struction, through a more diligent practice of virtues, through the frequent and fruitful reception of the sacraments and through attention to the still small voice of the Third Person of the Blessed Trinity whispering to the hearts and summoning it to ascend the heights of sanctity. -Catholic

Columbian. It is a curious coincidence that Cardinal Newman entered the Church in the same year, in the same month, and almost on the same day, which saw Ernest Renan issuing out of it. two brilliant men were as similar in intellectual endowment as they were dissimilar in their spiritual natures. Each was the greatest stylist of the century in his own language; but the one was constructive and spiritual, the other iconoclastic and material. Each fought the battle of belief and unbelief in his own bosom; but in his callow youth Renan rushed obstreperously out of the Church ; and in the maturity of his fine powers Newman, sundering all the ties of life and friendship, serenely followed his convictions into the Church. Here, at length, the parallel becomes a contrast; and we need not underrate the genius of Renan when we say that in that eventful October, 1845, the gain of the Church was greater than her loss. — Ave

Archbishop of Montreal.

Montreal, Aug. 8.—Mgr. Paul Bruchesi was consecrated as Archbishop of Montreal in succession to Archbishop Fabre, in St. James' Cathedral to day with imposing ceremony. The leading Canadan Bishops and several distinguished United States prelates took part in the ceremony, and the church was crowded with a great gathering of the faithful. The consecration of the new Archbishop was performed by Mgr. Begin, Archbishop of Quebec, assisted by Archbishop Langevin, of St. Boniface, and Archbishop Duhamel, of Ottawa. At the conclusion of the service addresses in French and English were presented to the new Archbishop, and a grand dinner was served at the palace.

Chinese Missions Mobbed.

ARCHDIOCESE OF KINGSTON.

Viear General Gauthier of Brockville Lays the Corner-Stone of a New Catholic Church at Elgin, Ont. On Wednesday, the 5th inst., the little town of Elgin was all astir in expectation of the event of laying the corner-stone of the new

building of the church and parsonag been under the direction of Rev. M. J. att, of Toledo.

large and expectant crowd had gathered the foundation to welcome His Grace chbishop Cleary, who had arrived at Toledo Archibishop Cleary, who had arrived at Loledo he previous evening and was to have come rom there to Elgin. But, to their disap-jointment and regret, when Vicar-General Bauthier arrived he announced that His Grace would not attend, but that he was authorized by the Archbishop to lay the

The Vicar, assisted by Rev. Fathers The Vicar, assisted by Rev. Fathers Twohey, O'Connor and Spratt, then proceeded with the impressive ceremony, which, when concluded, the Vicar-General addressed the people, explaining that His Grace, though not ill, apprehended the long drive and the threatening weather. He conveyed to them the Archishop's best wishes and his special blessing. He congratulated Father Spratt and his parishoners on the beauty of the edifices and lauded them for their zealous and selr-sacrificing religious spirit.

A very liberal donation from those present concluded the proceedings.

M. McGonigle.

BELLEVILLE SEPARATE SCHOOLS.

Sir,-Now that the names of the pupils who Public school leaving examinations been published, your readers would, l sure, like to know how the pupils of Belleville Separate schools fared in the nental contest. Well, from the city and

sure, like to know how the pupils of our Belleville Separate schools fared in the mental contest. Well, from the city and county Public schools within the inspectorial district two hundred and lifteen pupils presented themselves, and of those only ninetysix, that is to say, 44 per cent., were successful. From our schools nineten presented themselves, and of these sixteen, or 84 per cent., passed, with fairly high numbers to their credit. Ysa, more, two of them carried off the highest numbers, leading the pupils of city and county Public schools, and that by a considerable and appreciable margin. But this is not all. Twenty-three wrote on the Public school leaving examination. Seven of them passed, and one of our pupils took the highest marks in this examination also, distancing the next highest competitor by one hundred and forty-eight marks. This showing, I submit, is surely proof—if proof were wanting—that our schools, while attending to the religious training of the children, are, to say the very least, productive of equally good results in secular education as are the Public or Common schools. And this, please bear in mind, is the work of schools their enemies would fain have the general public believe inferior. I do not claim any special superiority for Belleville, over the other Separate schools of the province. I am aware that all are doing good and efficient work and compare favorably with the very best conducted common schools. Nevertheless those who would fain ban Christian education will, I suppose, continue, not only to belittle, but to defame these schools, and therefore it is our duty to give them our loyal support and make them still more efficient until the enemy, for very shame, cease to malign them.

Yours respectfully,
J. J. Connelly.

Belleville, August 7, 1897.

NEW BOOKS.

John Murphy & Co., publishers, 70 Fifth avenue, New York city, have lately issued a Catechism of Liturgy. This treatise explains all the ceremonies of the Church. Part I. treats of the objects which serve for the Divine worship; Part III., the principal functions of the liturgy; Part III., the Feasts of the Church, and Part IV., the pontifical ceremonies. It is a translation from the French of the Abbe Dutilliet, by Rev. Ang. M. Cheneau, St. Mary's Seminary, Baltimore, U. S. 32 mo.; cloth; red edges; price 50 cents.

"The Obligation of Hearing Mass on Sundays and Holydays," by Rev. J. T. Roche, author of "Month of St. Joseph for

"The Obligation of Hearing Mass on Sundays and Holydays," by Rev. J. T. Roche, author of "Month of St. Joseph for People in the World," is a valuable little book which should be in the hands of every Catholic. As its name implies, it proves by a series of convincing arguments the grave importance of the obligation of every Catholic to assist devoutly at the holy sacrifice of the Mass on Sundays and holydays. 24 mo.; cloth; 202 pp.; price, 50 cents. Publishers, John Murphy & Co.

We are indebted to the publishing house of John Murphy & Co. for six short dramas ("Bound Together") admirably adapted for home and school,—"Pat," a ministure farce in five scenes; (By Ross Mulholland; six characters.) "Aunt Maxwell's Return "(a comedy in Three Acts; By Clara Mulholland, Nine Characters.) "Our Boycotting," (A ministure comedy in Five Scenes. By Rosa Mulholland. Six Characters, "The Duchess Pepita," (a miniature extravyaganza in Six Scenes. By Rosa Mulholland. Six Characters.) "The Intis Heiress." (a miniature comedy in Five Scenes. By Rosa Mulholland, Nine Characters.) By Rosa Mulholland. Six Characters.) "The Intis Heiress." (a miniature comedy in two Acts. By Rosa Mulholland, Nine Characters.) 12 mo.; paper; price, 50 cents.

The selections in the last number of "The

price, 50 cents.

The selections in the last number of "The Beauties of Mary, Queen of Literature," just to hand, are as devotional and interesting as have been the previous ones. It is published by John T. Reily, McSherrystown, Pa., for the small sum of #we cents per copy.

Irish National Alliance.

On the 5th instant the Irish National Alliance of Greater New York held a demonstration at Ridgewood Park, Brooklyn, which was well attended and enthusiastic in every particular. In the evening distinguished personages addressed a large audience. U. S. Senator J. T. Morgan, of Alabama, was to have been the principal speaker of the evening, but his inability to attend compelled the sending of a letter of regret, which was read amid much enthusiasm. Resolutions were adopted, proclaiming the inalienable right of Ireland to independence, protesting against the continued incarceration of Irish political prisoners and censuring the head of England's Government as lacking womanly sympathy in withholding justice from the Irish people during the celebration of her diamond jubilee. President William Lyman, of the Irish National Alliance, presided, and speeches were delivered by Hon. Patrick Egan, ex U. S. Minister to Chili; John F. McIntyre, ex-Assistant District Attorney of New York; Delegate J. F. Egan, of the Amnesty Association of Ireland and Great Britain: Maj. G. O'Connor McLaughlin, of the Irish Republic; Patrick Ford, of the Irish World; Gen. Michael Kerwin and Representative William Sulzer.

The Forest City Business College, Lon-

The Forest City Business and Shorthand College of London (whose ad. appears in this paper) under the management of its Principal, Mr. J. W. Westervelt, has earned a reputation for thorough and practical work.

The school was organized by Mr. Westervelt, in 1885, and by close attention to details he has brought it up to a standard equalled by few and excelled by no other Canadian school.

The graduates of this school are employed by the best business houses of this and other Canadian as well as American cities, which is a good proof that the work in every way meets the demands of business.

To meet the increased patronage new and commodious quarters were leased last season, consisting of Lecture ball, capable of seating on hundred and fifty pupils, three class rooms, Shorthand and Typewriting rooms, Reading and Reception rooms, Stationary room, Ladies and Gentlemen's Cloak and Tollet rooms, as well as Public and Private offices and large corridors—making it a very desirable school in which to pursue a course of study in either business or shorthand.

The principal would be pleased to mail a copy of his catalogue of either business or shorthand.

OLIC.

Battles He Must Fight in the Arena of Every-day Life.

A discourse that is entitled to the immense audience obtainable only through the medium of the newspaper was delivered at the opening of the Catholic Summer School in Plattsburg on July 11, by Rev. James T. O'Reilly, O. S. A. "The Mission of the LayCatholic" was the subject, and the speaker's loquent and forceful treatment of it claim the highest admiration and approval. The striking passages are here reproduced :

The Church is a vast army mar shaled in the cause of humanity under the banner of the Crucified. On her side are truth, justice and God.

Against her are arraigned all the forces of ignorance, hatred of religion, human respect, worldly ambition, moral deprayity, guided by the spirit of pride under the banner of Satan. great battle is one between ligh and darkness, self-sacrifice and luxury. God and Satan. Man's soul is the

prize; life or death the result.
"Need it here be asked, what are
the duties of lay Catholics in this great What are the duties of the rank and file in any army? Do they dis charge their obligations simply by wearing the uniform of the soldier or cheering for their flag? No. The lay Catholic must do the fighting. He must advance the outposts of the Church in every field held by the enemy. In the literary, scientific, commercial and social field it is the date. Of the law Catholic to play the charge their obligations simply by duty of the lay Catholic to plant the standard of the cross and defend it.

Priests have their own portion of the work. It is theirs to lead, to preach, to exhort, aye, even to threaten at times, to offer sacrifice, to dispense the mysteries of God's grace ; but there is a great struggle going on, and the questions of the day, affecting man's social and religious life, are being discussed in the forum of the shop, the street, the club, the steamboat and the railway train. There the lay Catholic must uphold his honor and the honor of the Church. In the arena of everyday life the voice of the layman alone is heard. It is nonsense, ave, cowardice, to plead that it is not good taste to intrude your religion on the attention of others. You cannot help it; you are forced to either compromise, which is tantamount to denial, or defend it. Religion is the one great question which is argued everywhere and by

every one. THE DISEASE AND THE REMEDY.

"We are so accustomed to bask in the sunshine of truth, so familiar with the beauties of the Lord's house from within, that we forget the almost total darkness that reigns supreme without covering the earth as with a great pall, completely enveloping the human

"Outside, false teachers are every where preaching the doctrine of dis-Leaders of thought worship content at the shrine of mammon. The masses are becoming uneasy. The poor are taught to envy the rich. The rich close their hearts against the poor. Capital grinds labor for profit, and labor threatens capital with revolution and anarchy.

"Whence is to come the remedy The Catholic Church alone has the power. She has the message of peace to the world in the divine law of uni versal brotherhood in Christ Jesus. The lay Catholic must teach that law to his non-Catholic neighbor. The early Christians were so charmed with beauties of this heavenly doctrine that they burned with zeal to spread a knowledge of Jesus among their pagan fellow-citizens, and hesitated not to testify to their appreciation of its bless ings by shedding their blood in defense of their faith.

"The first duty, then, of the lay Catholic mission is to carry the teach ings of our holy religion into the every day life of the world. This means loyalty to the standard of the cross, obedience to divinely constituted authority, generous use of the sacra ments and a deep sense of responsibility arising from membership in the Church of God. HIS DUTY.

"Too many look upon the laws of morality and discipline in the Church merely as Church rules with no specia binding force. We cannot advance our claims to holiness of doctrine, pur ity of life and divine inspiration un we carry into effect the principles we profess. Too many again think that they are good enough Catholics when they hear Mass on Sunday, say their daily prayers and occasionally receive the sacraments. This is all receive the sacraments. but it is not sufficient. would do in a well-settled, peaceful and calm Catholic community, the Church is, as it were, in camp or on dress parade. But this is not our case. We are in the midst of error, darkness and hatred of truth, and every member of the rank and file must face the enemy from his individ ual position as well as the Bishop or the priest in his respective sphere.

"A loyalty to his standard requires the lay Catholic to take a deep interest in all things pertaining to his Church and requires of him more than a memento in his prayers when there i work to be done for busy hands. contributing Catholic is a very indifferent one, choosing the easiest way to keep up appearances. As the priest is the leader of the parish, the duty of the lay Catholic is to give him loyal support in all his efforts, particularly the numerous works of charity which is frequently misunderstood a applying only to almsgiving.

When the usages and practices of our Church as well as her teachings

THE MISSION OF THE LAY CATH- private life, the loyal Catholic layman woman will never allow them to be ridiculed or in any way brought into disrespect. A timely remark, a sigh of displeasure or a look of approval, as the circumstance may require, will often strengthen a wavering soul, discourage a timid opponent or put to flight the bigot.

"These are in general the every-day duties of the lay Catholics, but there are special works that call for special attention.

HIS SPECIAL DUTIES.

"The religious communities and orders of the Church have all been instituted each for some special work, thus giving evidence that the wants are recognized by the Church when she approves of her children banding themselves together and devoting their whole lives to this or that particular good work. But as we are situated in this country, religious com munities only do a portion of the great special work that is to be done. They teach the children in our schools, care for the orphans in our asylums, min ister to the sick in hospitals, and they labor with poor sin-wrecked lives in reformatories. Their work is mostly limited, however, to institutions, and they care for only, as a rule, those that are brought to them.
"But who cares for the thousands of

abandoned lives, old and young, that throng our cities? Who goes into the crowded, dingy tenements to care for the sick, to find the children that are growing up in ignorance, to clothe the poor, to lift the fallen, when the cold world turns its back upon them? Who visits our jails, our reformatories, our pauper institutions where many of our brethren in Christ Jesus suffer punish ment for far less crimes in the sight of Heaven than perhaps we ourselves have often committed?

WORK AMONG THE CHILDREN. "The advancing tides of irreligion, infidelity and moral depravity are making great havoc in our ranks. Our children, reared in an atmosphere of independence, are beginning to look upon authority as tyranny and upon a submission to truth as slavery of the intellect. This evil is to confronted, but how? There may be different opinions among us as to the most feasible plan for combining religious and secular education in Pub lic or State schools, but among all in telligent Catholics there is room but for one opinion on the importance of the work to be done. Our children must be taught religion. They must be taught their religion for their own soul's sake. They must be taught it for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be times and places when and where it may be sufficient to be known a Catholics, and people may not be able to give a better reason for their being than that they were born of Catho But to day and in this lic parents. country this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance.

Whose duty is it to supply this education? Who, but the natural protectors of the child, the parents. The Bishop in his diocese, the priest n his parish may sound the alarm, may proclaim the necessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families; second, under the leadership of their pastor; they must build schools a religious education can be given. They must give support to their pastor in efforts to sustain these schools. loyal his They must assist him in giving this relig ious instruction where they are not able to have schools for the purpose. There is an inexhaustible field of labor among the children alone. Who has not noticed in his own parish the great number of little ones that are left to the sole care of the pastor to be in structed, when it is practically impos sible for him to give them more than a very superficial attention. There should be forthcoming from the laity, men as well as women, sufficient help

to do well this all important work.
"As one of the most abundant sources of moral evil and human suffering, especially among our poor, is the use of intoxicating drink, the faithful Catholic should always cast his influence against the progress of this evil. I do not claim that every one should be a total abstainer. But for many total abstinence is a necessity and in every ore who is a total ab stainer there is an example of encour agement for the weak and an unan swerable argument against those who seek to excuse their drinking on the plea of health or necessity. Every lay Catholic need not be enthusiastic on every measure for good, but no true Catholic may ridicule the efforts of those who choose to work along ap proved lines other than his.

MAKE USE OF THE PRESS "The public paess, that wonderful institution for the dissemination of good and evil, should be used in season and out of season in season and out of season for the promulgation and the defense A false statement in regard of truth. to our holy religion should never allowed to go unchallenged, nor a religious fact to pass without an explanation. Controversy is not to be encouraged, personal denunciation should be carefully avoided. A clear, intelligent statement will always appeal to the American's much boasted sense of fairness, be acceptable at the newspaper office and will be read with satisfaction. It is the most practical way we have of entering the non-Catholic family with the burning lamp of truth. Why should the devil have a monopare a subject of conversation even in oly of this great power?

"A statement over the signature of a lay Catholic will often carry more weight than if written by a priest because the readers will say priest's communication: 'Oh! that's his business and he is making his liv-Not so with the lay ing at it. olic. He will be read with interest not so much always because of what i written as because it is a lay person that wrote it. And it gives courage to the uneducated and the young see their religion thus championed by their stronger brethren

ORGANIZATION.

"Organization is another great er gine of modern civilization. Our Church is the most perfect organiza Our tion that the world has ever witnessed and other organizations are strong or weak as they succeed or fail in imitating her. It would be too much of a task to attempt to speak of the special merits of the various organizations within the Church, but there is no well regulated parish in the country that fraternal organizations working in harmony with and under the direction pastor. These societies are all good in their way, and the lay Catholic who is interested in parish work will generally find in their ranks an opening for his zeal. The character of Catholic organizations should sacredly guarded, and only these whom the pastor can endorse as practical Catholics should be put in the offices. It too often happens that selfish and designing men use their membership in our Catholic organizations as step ping-stones to political preferment in civil life.

POLITICAL DUTIES.

"In this country the political duties of the layman are not the least of his responsibilities. The purity of our politics rests upon the virtue of the citizens and the security of the country depends upon the purity of its politics. The lay Catnolic owes it to himself, his Church, his country, to prove the fallacy of that accepted doctrine, that a man may be a good man, pure and honest in his private life, and at the same time crooked politics. If a man is crooked in politics he is a dishonest man, and it only temptation and opportunity to it. We should always oppose prove it. the election to office of corrupt especially if they use the name Cath olic to help them, and we should never allow men to represent us as Catholics unless we are satisfied that they can be endorsed as practical members of the Church. Too many weak, selfish and unprincipled men have ridden to power on a Catholic vote, only to bring disgrace on themselves and the Catholic name by their dishonesty and political corruption.

"It is not enough for the Catholic to be no worse than other men; he should be better than other men cause he is a Catholic. A Catho lic repesentative in any position should be a man upon whom we should be a man upon can rely always to stand firm in de-fense of right and in opposition to wrong. Again, it does not follow because State and Church are separated and each has its own field in which to work, that the State alone shall monoplolize the use of political methods and that the Church shall confine itself to prayer-God helps those who help themselves. It often happens that the enemies of holy religion make use of political power to check our progress. to enact iniquitous laws, to deprive Catholics of their civil and religious rights. We should not be too timid about using the same ins rument, to combat them. We should never be ashamed to combine as Catholics and to make our influence as a body felt at the polls in defense of religious and

moral rights. WOMEN'S DUTIES. "The lay woman has her own partic nlar duties as well as the lay man They may be summed up in the one word-mother. It is her natural duty to educate, to guard the rest of youth to teach the young, to cultivate the whole garden of domestic virtue. But to day the Catholic lay woman has a special duty. The sanctity of the ome is threatened all along our social life. The dignity of motherhood is trampled under foot-and womanhood is disgraced in the efforts of worldly minded women to unsex themselves in public life. The Catholic woman has a terrible responsibility under the circumstances. No human influence but the example of strong, virtuous Catho lic womanhood shall be able to stem the terrible progress of this secret immoral must be ever watchful t drive from her society that emissary of the evil one who in the garb of friend or neighbor enters her home and there seeks to sow the poison of iniquity that eats away the very life of domestic happiness.

'It is her special duty to guard the sanctity of home, to defend the rights of children to life and to education. It is hers to show the infidel and irreligious women of the day the purity and holiness of the Christian woman in her efforts to imitate Mary, the true type of womanhood. Ah! how in numerable are the opportunities that the Catholic woman of high and low station has of doing good in the cause of Holy Church. It is a most remark able fact that a great proportion of the converts to Catholicity in this country have been brought about by the example of faithful Catholic servants and from information gleaned from good books carelessly laid in the way of the mistress—thus repeating the lesson so frequently inculcated in Holy Scripture, of eternal wisdom choosing the weak ones of this world to confound the

These are a few of the paths of life along which the lay Catholic's mis-

WHEREIN ARE YOU BETTER THAN "The infidel youth of Paris used t

taunt the Catholics who boasted of a superior light and of the only power for alleviating the sufferings of hu-manity with the question: 'What are you doing? Where are your works? In what are you better than we? point was well made. It struck deep into the heart of the young Ozanam, and the result is seen to day in the world wide organization, the Society of St. Vincent de Paul.

"The world still asks the same ques-Our American fellow citizens tion. hear our loud boasting about an infal-lible Church—the spirit of divine love -fraternal charity, life-giving sacra-ments, and they look for effects-proofs ments, and they look for claims, with a of our claims, and they say, with a great deal of good judgment : in are you with all this better than we?' Do we not merit the reproach?

Is it not true that all religious work with very rare exceptions, is left en tirely to be attended to by the priests Is it not true frequently that our Protestants, ladies and gentlemen, make us blush with shame as they outdo us in lay religious and charitable work? Is it not a living source of scandal and reproach to lay Catholicism that so many of our little children are allowed to be picked up by civil courts and non-Catholic organizations, provided with non-Catholic homes and a secular education, while the members of that Church that holds the loss of a single soul as the greatest evil in the world close their eyes and with a self-gratifying 'it is none of my business,' permit the proselytising to go on? Is it not a repreach to our boasted Christian charity that even where managers of public institutions are willing to place Catholic children in Catholic homes Catholic homes cannot be found to weicome the little brethren of the Infant

ity of the Catholic that he is conscious that in his parish he or she has con-tributed to the erection and support of charitable institutions. Only the little remnants of human misery that drift ashore, as it were, ever find their way to the charitable institutions. The great mass flows on down to death, on by the door of the comfortable pagan and the so-called Christian, living side by side, rather willing to believe that it would be a useless effort to attempt to stop the current than to reach out

"It does not remove the responsibil-

soul and save it from destruction ACTIVE CHRISTIANITY NEEDED.
"My brethren, the mission of the lay Catholic lies in a great, broad field and has up to this been but poorly cultivated in this country.

and grasp some struggling, suffering

"Religious work is widely misunder-stood as belonging solely to the sphere of the priests and religious. people too generally rest contented when they have attended church and complied with its formal requirements We have many church members, but

not so many Christians. "The great work of making the influence of the Church's teachings felt by the age in which we live is in a great measure totally neglected, be cause those on whom the responsibilities rest of carrying those principles into every-day life — into business and political life as wel, as into social and domestic-are recreant to their duty Like little children or sick persons they are willing to be always receiving of the good things that religion brings them, but they have nothing to give in

return

"What is wanted as a basis for our ork is a more healthy, robust and ive Christianity that may not need to be labeled Catholic. Our separated brethren are eager to learn the truth, but they do not see it. They hear a times the voice of the Church asserting her divine prerogatives, but they hear so many voices they are confused They need to be shown proofs of our claims to the Divine Presence amongst us in the works that the Divine Presence should produce. It is not so much preaching that is lacking as do-There is a great reformatory ing. work to be done amongst our own weak kneed brethren, who are really more in need of our charitable assist ance than the hungry, because while the latter will excite pity and sympathy, the former sicken and scandal ize the rest of the flock.

"Throughout the whole rank and file there needs to be a quickening of the spirit of loyalty. There is required a deeper appreciation of the advantages we enjoy in the fellowship with the saints.

Let there be a more generous Christianity that will return to God a hundred fold for every talent that has been received. Remember always that to whom much has been given, from him much shall be required. In the acquiring and use of knowledge and in the accumulation of wealth, too. bear in mind that these cannot be the aim or purpose of a Christian life. They are not possessions to be used for selfish and unholy ends, but are the means placed in your hands by the Great Architect of Eternity, wherewith you are to labor with Him for the manifestation of the Kingdom of God, never forgotting that unless the Lord build the house, they labor in vain that build it.

You and Your Grandfather

Are removed from each other by a span of many years. He travelled in a slow going stage-coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods and to its prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood s Sarsaparilla acts promptly upon the blod and by making pure, rich blood it cures disease and establishes good health.

THE MUSTARD-SEED OF FAITH.

According to statistical estimates of the number of Catholics in the world from century to century, prepared by a Protestant scholar in Germany, their centenary increase has been as follows: Actual Percentage

CENTURY.	increase.	of increase.
Second	1,590,000	300
Third	3,000,000	150
Fourth	5,000,000	100
Fifth	5. 000.000	
Sixth	5,000,000	35 1 0
Seventh	5,000,000	20
Eight	5,000,000	20
Ninth	10,000,000	25
Tenth	16,000,000	40
Eleventh	14,000,000	25
Twelfth	10,000,000	12
Thirteenth	5,000,000	6
Fourteenth	5,000,000	6
Fifteenth	10,000,000	11
Sixteenth	25,000,000	25
Seventeenth	60,000,000	48
Eighteenth	65,000,000	35
Nineteenth	32,000,000	12
To will be notice	ad that th	a grantagt

It will be noticed that the greatest numerical increase in the history of Catholicity has taken place in the last three centuries, and especially in the 18th, which witnessed the conversion of so many Pagans in America and elsewhere and the reconversion of so many Protestants in Central and South ern Europe. From the ninth to the twelfth centuries the missionary activity of the Church was very great, and then it was that the conversion of Europe was completed, by the gather ing in of the Scandinavian and Sclavonic races. In the thirteenth and fourteenth centuries missionary activ ity was at its lowest ebb, and the per centage of increase was smaller than at any time before or since.

As regards the rate of increase Christian history may be divided into three great cycles of six centuries each. In the first the rate steadily de clined from 300 to 20 per cent.; in the second it increased to 40 and declined again to 12 per cent. The effects of the Greek Schism and the Protestant Revolt are not visible, having been more than compensated for by the conversion of European pagans in the first case, and of Asiatic and American pagans in the second.

The highest percentage of increase since the fifth century was reached in the seventeenth century, when the faith made such amazing progress throughout all Southern Asia, European Protestantism had begun to d cline.

We may take comfort from the fact that the Catholic religion achieved its greatest increase precisely in the cen tury when it seemed least prosperous (the last), and that the period shown by the statistics to have been that of the greatest apparent stagnation (1200 1400) was that in which she achieved her greatest triumphs in the fields of theology, architecture, literature, religious life, and social regeneration.

The history of the Church thus vindicates in the most dazzling manner our Lord's prophecy regarding it The Kingdom of heaven is like to grain of mustard seed, which a man took and sowed in his fed: which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, so that the birds of the air come, and dwell in the branches thereof (St Matt. xiii, 31 32)."-Church Progress.

Chase's Kidney Liver-Pills. Chase's Kidney Liver-Phis.

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all Catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alternative, tonic and directic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the Kid-

or inflamed mucous membranes of the Kidneys or bladder. One pill a dose, 25c, a box. The cheapest medicine in the world.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

'I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without rewhich were recommended to me without re-lief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

SUNLIGHT SOAP WRAPPER

Competition. JUNE, 1897.

The following are the Winners in District No. 1. Western Ontario.

Winners of Stearns' Bicycles.

Mr. John Hay, 429 Adelaide Street W. Toronto Mr. James McGrath, 193 Seaton Street.

Winners of Gold Watches.

Toronto.

Toronto.

Mr. R. B. Powell, 416 Spadina Ave. Mr. Cyril Manby, Niagara Falls South

Mrs. Johnston, 239 Palmerston Ave Toronto. Mr. Roy Andrews, Aurora. Mr. Arthur E. Wilson, 103 River Street,

The above competition will be continued each month of 1897.

LEVER BROS., Ltd., Toronto.

E. Bruxer & Co. Toronto's Leading Fashion-

222 QUEEN ST. E. All work guaranteed first-class and up-to date. Try us and you'll stay with us.
Prices Right.

able Tailors

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillasbut only one Ayer's. It



The O'Keefe Brewery CO. of Terente, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales!

Pilsener/Lager of world-wide reputation. E. OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Tres



High-Class Church Windows Hobbs Mfg. Co.

London, Ont.

ASK FOR DESIGNS.



AUCTION SALE OF TIMBER

BERTHS. Department of Crown Lands [Woods and Forests Branch] Toronto, June 2nd, 1897.

Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the VERMILLION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the SPANISH and BISCOTASING waters in the District of ALGOMA; and berths 36 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITOU LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAT PORTAGE.

J. M. GIBSON,

Commisssoner of Crown Lands. E. B —No unauthorised publication of this advertisement will be paid for. 975-8

WESTERN ONTARIO'S SUMMER RE-"THE FRASER,"

PORT STANLEY, ONTARIO. (ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearlsome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking Lake Erie from a height of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side.

The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided.

Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and a St. Thomas, running east, west and north to all important points.

Then I cried to the voice from them that and He who is before a ever humbled them: C Lord and He shall nour From these lines

prayer which the the Great White been efficacious, for he cried to the Lor crying was heard a drew near in battle stricken down in d Then, in a tone of out one of the attrib has answered his Him that He "is

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AUGUST 14. 1 PIVE-MINUT

The Tenth Sunda

CONFIDENCE

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Sleeplessness.

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The Public of THOMAS' ECLI connection wit class of so-calle nently pure a ing pain and la and muscles, being an excecughs and bro

GREAT SALI Hood's Sarsap sells because it

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CO. of Toronto, Ltd. LTIES: Bavarian Hopped Alesi

High-Class Church

Hobbs Mfg. Co.

London, Ont. ASK FOR DESIGNS.

E OF TIMBER THS. ment of Crown Lands nd Forests Branch

onto, June 2nd, 1897. iven that under author-neil, TIMBER BERTHS and in the NIPISSING, AINY RIVER DIS-Townships of RATH-US, the North half of Townships of RATH-TIS, the North half of part of HANMER South RIVER, all in the Dis-me Township of COFFIN ortain small areas on the and berths 36 and 37 4, D 5, D 6, on MANIof RAINY RIVER, will of RAINY RIVER, will y Public Auction, at the a Lands, Toronto, at the tp. m., on WEDNES-NTH day of AUGUST

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FRASER," LEY, ONTARIO. HED 27 YEARS.)

HED 27 YEARS.)
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a barber snop and other n provided. nd Detroit River Railway daily connecting at Lon-as, running east, west and nt points. WM. FRASER, Propietor,

FIVE-MINUTE'S SERMON.

The Tenth Sunday After Pentecost.

CONFIDENCE IN PRAYER.

"Then I cried to the Lord; He heard my voice from them that draw near against me; and He who is before all ages and remains for ever humbled them; cast thy cares upon the Lord and He shall nourish thee."

From these lines we gather that the prayer which the psalmist sent up to the Great White Throne must have been efficacious, for he sings that when he cried to the Lord the sound of that crying was heard and the enemies that drew near in battle against him were stricken down in defeat.

Then, in a tone of triumph, he points out one of the attributes of the God who has answered his prayer, saying to Him that He "is before all ages and

remains forever."
And finally he deduces the moral that we should cast our cares upon Him

since He is so mighty to sustain us. That prayer is efficacious-in other words, that it obtains its effect-is evi dent to every one who has accepted revelation—for we know with that knowledge which comes by faith that the ear of the Lord is ever listening to catch even the faintest whisper of

prayer. But why does the psalmist speak of the eternity of God in connection with His power to answer prayer? We know enough of God's nature to realize in an imperfect manner that as He "is before all ages and remains for ever,' so His all-embracing knowledge must partake of the same quality of eternity. His mind, therefore, foresaw from the beginning and with infallible certainty all the prayers that would be offered up to Him. He saw, moreover, the connection and relation they would have with all other things of His making, and He planned His work accordingly. Consequently, in the scheme of creation prayer became an essential factor, a part and parcel of one great whole, and into its working entered all rational beings. Hence man's duty to pray to preserve the symmetry of creation, and hence also the right of the

Creator to the prayer of man.

Prayer, therefore, has as much reason for existence and is as much a reality as anything we can see or

This must be the meaning the psalmist would have us put upon his words: that God foresaw both his danger and his prayer, and determined the result. With this interpretation, the assertion of modern rationalism, which not only denies all efficacy to prayer but scouts it as an absurdity, becomes a profound lie : for instead of the natural universe being put out of joint by the fulfilment of prayer, it is, on the contrary, clothed with infinite peace and "bound by

gold chains around the feet of God.' Revelation—the promises of God—is the only means we have to prove that prayer is really heard; but where is the proof that God would have to stop the machinery of the world to make prayers availing, as rationalists claim?

The stability of nature, on which they rely, is the uniform working of cause and effect, provided no higher power interferes; the sacredness of nature, so dear apparently to them, is in itself obedience to the Creator, in subserving moral as well as physical ends—both mere expressions, both the creation of Him "who is before all ages and remains for ever."

Why, the mother who bends over the

cradle to kiss her fever stricken child knows this! She knows that the God who struck down David's foes has also the power to cure her son.

once a proof of its complex beauty. and the God who is moulding the tear on that mother's cheek becomes at once the same God who can stop the sun in its course and take the stars from the heavens.

Since, then, prayer is part of God's design, there falls upon every man the obligation to pray. Such also is the psalmist's conclusion, for he says:
"Cast thy cares upon the Lord and He shall nourish thee," and this asking for God's neurishment or protection is

nothing but an act of prayer. Yes! let us by prayer cast our cares upon the Lord, "for more things are wrought by prayer than this world dreams of." Let us learn from the words of the reclaims. words of the psalmist to pray that God may not only avert spiritual but even physical enemies from us. This, we have seen, is God's will, and the eternal fitness of the things in His creation is crying out for it, and the cry must be heard. It is God's will.

Sleeplessness, Mental and Physical

Fatigue.

Go hand in hand. The waste of the body that ought to be restored by rest and sleep suffers increasing diminution: then loss of strength and vigor of body and mind follows. It is in this class of diseases that the marvellous properties of Maltine with Coca Wine are most markedly exhibited. It penetrates to the very sources of vital action. Inasmuch as the nerve centres are impressed by its medicinal power and the digestive functions stimulated to increased and more efficient action. This imparts to the whole system the much-needed impetus, the nerves are soothed from a state of irritability to one of repose—sleep, with all its beneficent influences, comes back to lend its aid to the process of restoration. Digestion keeps pace with the improvement of appetite, and in a short time the nervous, miserable sufferer regains his old-time vigor and the capability to enjoy life and all it affords. Maltine with Coca Wine is sold by all druggists.

The Public should bear in mind that Dr.

The Public should bear in mind that DR THOMAS' ECLECTRIC OIL has nothing in connection with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

GREAT SALES prove the great marit of

OUR BOYS AND GIRLS.

For His Mother's Sake.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mingled flowers, and, looking them through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the stalk in his hand.

He stood quite still and his lips quiv ored perceptibly. The florist's boy who had been looking at him severly felt that his face was softening.
"What's the matter with you, any

way?" he asked.

The ragged little fellow choked as he

answered: "It's for my mother. She's sick and she can't eat nothin', an' I think that if she'd a flower to smell it might make her feel better.

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a heartiful and the sidewalk he held in his hand a beautiful half opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on

his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most.

Do it Now! This is for girls as well as boys. It s a bad habit—the habit of putting off. If you have something that you are to do, do it now, then it will be done. This is one advantage. If you put it off very likely you will forget it and not do it at all. Or else — what, for you, is almost as bad — you will not forget, but keep thinking of it and dreading it, and so as it were, be doing it all the time. "The valiant never taste death but once;" never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. doctor could find nothing the matter with the boy. But there the fact was he was pining away, losing his appe tite, creeping about languidly, and his mother was distressed. The doctor was nonplussed.

"What does your son do? Has he any work?"
"No; he has only to bring a pail of

water every day from the spring. But that he dreads all day long, and does not bring it until dark."
"Have him bring it the first thing

in the morning," was the doctor's prescription. The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now

relieved him. Boys and girls, do it now !

The Dutiful Daughter.

In almost every family in which there are many children there is one girl who is like the visible guardian angel of the home.

If the mother becomes an invalid or

dies, this dutiful daughter gradually takes her place.
If the father is dissipated or neglects

his religion, this daughter is the person most apt to win him back to sobriety and the sacraments. If the sons turn out graceless and nows this! She knows that the God ho struck down David's foes has also the power to cure her son.

Thus the element of prayer, instead the is needed for their own support, this daughter to the page of the property of the p

of being a disturbance to the prear-ranged order of things, becomes at diate future to care for them in their unhappy old age. If she has to go out to work to help

keep up the house, she spends little on herself, brings home all her earnings, and plans to supply the needs of the other members of the family, happy when she can give father a suit, mother a new dress, or the little children some unexpected treat.

That young woman is finial duty per sonified. The benediction of heaven rests upon her. Wherever she is, there is peace. Her ways are gentle, her voice low, her manner cordial, her heart warm. She is a blessing beyond price. Often she is not properly appreciated by all of her own. Often she has bitter tears to shed because of the unkindness shown by one or both of the parents and the ingratitude she receives from brothers and sisters. But this lack of praise and courtesy makes her merit all the more. There is One who notes all her good works, there is One from whom she shall receive her just reward. - Catholic Columbian.

A Mannerly Boy. "His manner is worth \$1,000 to him," said the man-the statesman-

speaking of the boy. The boy was a distant relative of the man, and he had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger recognized the elder, promptly went to his side and spoke to him in his cordial, happy yet respectful way. Of course the man was pleased, and knew that anybody would

Of course the man was have been pleased. The sentence above was the outcome of it. A little later the boy came in the room just as the man was struggling with his over-coat. The boy hurried to him, pulled it up by the collar and drew down the wrinkled coat underneath. He would have done it for any man, the haughti-

seated. He wouldn't interrupt to let loose the wittiest or most timely remark ever thought of. He may learn

to do so some day-after he has earned approaching genius in his work in starhis thousand, but it is doubtful. The expression of his kindness may become conformed to popular usage, medified, refined, but the spirit which prompts refined, but the spirit which prompts the expression will only grow with his

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize; you may wish to do things for others, and yet feel that you do not know how. The only way is to try; to hesitate for no feel ing of bashfulness or awkardness, but put into instantaneous practice, whatever kind, helpful thoughts occur to you. -The Lamp.

Cardinal Manning and the Little

Child. Dr. G. A. Sterling, of New York, publishes a letter which his daughter received from the late Cardinal Manning. The little girl conceived the idea of writing to His Eminence. She gave an account of her father (a convert to the Church), her brothers and herself. She asked the Archbishop if he was fond of music and informed him that she played the violin. Child like, she omitted to sign her family name; the letter bore no address and was directed merely "Cardinal Manning, England." The simplicity of the little girl touched the heart of the English prelate, and notwithstanding his many cares, and also the fact that the child had sent neither name nor address, the Cardinal adopted measures to answer his unknown correspondent. She had mentioned the name of Cardinal Gibbons, the Archbishop of Baltimore, adding that her three brothers were attending St. Charles' College, in Maryland. This afforded a clue and a letter to the little girl was sent to Cardinal Gibbons, with the request that he would endeavor to effect its delivery. This is the letter:

Whit Sunday. My dear child: You ask whether I am glad to receive letters from little children. I am always glad, for they write kindly and give no trouble. I wish all my letters were like them. Give my blessing to your father and tell him that our good. Master will reward him a hundredfold for all he has lost for the sake of his faith. Tell him when he comes over to England he must come and see me. And, mind you, bring your violin, for I love music, but seldom have any time to hear it. The next three or four years of your life are very prec They are like the ploughing ious. time and the sowing-time of the year You are learning to know God, the Holy Trinity, the Incarnation, the presence and voice of the Holy Ghost in the Church of Jesus Christ. Learn all these things solidly and you will love the Blessed Sacrament and our Blessed Mother with all your heart. And now you will pray for me that I make a good end of a long life, which cannot be far off. And may God guide you in innocence and in fidelity through this evil, evil world! And may His blessing be on your home and all belonging to you! Believe me always a true friend,

Henry Edward, Cardinal Archbishop of Westminster.

A Boy Who Worked up

One day many years ago a bright boy found employment in a photo-graph gallery in Nashville, Tenn. His wages were small; but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend, less thrifty than he, came to him with a long face, and asked for a loan of oney, offering a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request

"Here is the money: keep your book, and repay me when you can. The grateful lad went away in such haste that he left the book behind. The kind youth, with curiosity, ex amined the volume. It was a work on astronomy by Dick, and it so fascinated him that he sat up all night study ing it. He had never seen anything which so filled him with delight. He determined to learn all that he could about the wonders of heaven. He be gan thenceforth to read everything he

could obtain relating to astronomy. The next step was to buy a small spy-glass; and night after night he spent most of the hours on the roof of his house, studying the stars. He secured, secondhand, the tube of a larger spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object-glass. By and by he obtained a five-inch glass, which, as you know, is an instrument of con-

siderable size.

Meanwhile he worked faithfully in the shop of the photographer: but his nights brought him rare delight, for he never wearied of tracing out the wonders and marvels of the worlds around s. With the aid of his large spy glass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually roaming the heavens in search of the celestial wonders. This exploit, you may well suppose made the boy famous. He was invited by the professors in Vanderbilt University to go hither and see what he could do with their six-inchtelescope. In the course of the follow ing four years he discovered six com-

He was next engaged by the Lick observatory in California. With the coughs and bronchial complaints.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla. Hood's Sarsaparilla. Hood's Sarsaparilla great deal. He has not learned orthald of that magnificent thirty-six-inch

odox selfishness. He positively can't refracting telescope, the largest ever be easy at the table until his neighbors made, he discovered eight comets, and are waited on; a chair is torture if he thinks any one else is less comfortably discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulæ in the Milky Way, and has shown an originality

> photography. Perhaps you have already guessed the name of this famous astronomer, how he worked up.

CHATS WITH YOUNG MEN.

Line up in Front.

Line up in Front.

When all seems lost, and fate unkind,
Throws shadows deep around.
Be brave, and cast all grief behind,
De strong, and stand your ground;
Line up in front without a fear—
Brace up and face the blast;
Let others weaken in the rear—
Be first, and not the last.

Thy trouble, loss or greatest grief May in your darkest day Fill black despair with no relief Find in the gloom no ray; But struggle on, be brave and strong, And to the front look forth; This world is not completely wrong—Press on and test thy worth.

When trumpets call line up in front,
The struggle is for life;
Where danger lies, let nothing daunt
Your courage in the strife;
Brave souls meet fate with smiling face;
Be proud to die for right.
To fall in front is no disgrace,
Care you how goes the fight.

The daily opportunities, the daily duties, the daily discipline and the daily growth are the stern but simple essentials of development into the highest young manhood.

Be Able to use Your Knowledge. Facts can at any time be obtained from an encyclopedia, and our brain should be something more than a mere portable bookcase. It is the faculty to select, arrange, relate and judge facts that makes the real difference between the educated and the uneducated man

Evil Thoughts Lead to Evil Deeds. Springs of water find an outlet some where, and it is certain that the hidden corruptions of an evil heart will gain expression at some time, however sedu-lously concealed. He breeds a corrupt ing sore who, persistently, and in the covert of his own seclusion, dotes on defilement, and in his dreams clothes with salacious beauty and sensuous grace the nastiness of immorality. He would indignantly declare it impossi-ble for him to commit such deeds, but the opportunity only is wanting.

Corrupt Literature. A father or mother who will allow children free access to corrupt and corrupting books is more guilty the deadliest poison into the little one's empty tomb, a home with bad books is a moral charnel house. Keep, then, in your homes good books, and useful books; keep there the Bible, at least the New Testament; keep there that essence of Catholic wisdom, "The Imitation of Christ," keep a few good books of Catholic instruction, "Faith of Our Fathers," and "Catholic Belief;" and if you will linger in the pleasant paths of fiction, let it be with the masers- with Dickens and Thackeray. with Hawthorne Cooper with Steven son or Crawford. Do not waste your time, do not poison your heart with corrupt and corrupting books of so called realistics, purveyors in ordinar, to the davil himself.

Keep Your Promises. Of all the faults of which man, or says a writer in the Catholic Columbian. It is worse than mere lying-it is, in

fact, a refined and aggravated form of that vice. There is something radically wrong in the moral nature of one who habitually and deliberately breaks his word, even in unimportant matters. Who cannot keep a little promise need never be trusted to keep a great one. Unless you intend to do as you agree, inless you mean to be on hand at the exact minute you name, it is unpardon able in you to make the agreement Moreover, once having pledged his word, a man (or woman) of honor will

strain every nerve to keep it, and no consideration of personal convenience will deter him. When unseen circumstances prevent the fulfilment of your promise an apology is always in order, nd every true gentleman or lady will make haste to offer it, even taking pains o find an opportunity to do so. In business circles the man that is not prompt and reliable acquires after a time a doubtful reputation : so in engagements are kept only at your

society when your friends discover that convenience and pleasure, do not be surprised to see them leaving you in disgust: do not be surprised that they think you a bore when you wish to im press then as a most agreeable fellow. for the most disagreeable fellow I know is the one

That keeps the word of promise to our ear, And breaks it to our hope."

The Catholic Young Man Abroad. Walter Lecky, in the New York Catholic News, quotes from an article in the Koelnische Volkszeitung calling attention to the remarkable development of Catholicism in Holland during the past few years, quoting a preacher of the Free Community in Amsterdam, who gave voice to the alarm of ultra-Protestant fanaticism.
"The Catholic Church," he said,

is winning triumphs which fill the leaders of free religious life with the flat country, the Young Men's As-sociation, are all occupied in protect- "Human respect is a vice the very sociation, are all occupied in protect-



SUPPRISE is economical it wears well.



ESTABLISHED 1848. State University 1866. Created a

Catholic University by Pope Leo XIII. TERMS:

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CATHOLIC UNIVERSITY OF OTTAWA, CANADA

Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students.
COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Business Department. Send for Calendar. REV. J. M. McGUCKIN, O. M. I., Rector.

WESTERN FAIR.

LONDON, SEPTEMBER 9th to 18th, 1897 CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION.

The most complete Live Stock Buildings in America. More improvements and exten-e additions this year. Every Stockman, Agriculturist, Manufacturer, Dairyman, tist, Inventor, etc., etc., specially invited. Entries close Sept. 9th, in all Departments. Success assured.

SIE HASSEN BEN ALI, The Arab Prince,

. . . . Has been secured to furnish and superintend the stage attractions. Auction Sale of Booths and Privileges August 16th, on the Grounds at 2 p. m. For Prize Lists, Programme and Maps, apply to

LT.-COL. F. B. LEYS, President.

ing the faithful against every heretical influence."

Wherever one reads of the growth of the Church he finds this growth identified with the work of the young corrupting books is more guilty men. In this country, where one before the Almighty than they wno put men, very little has been given. If a home without books is an meet, they talk—unceasing talk—they are addressed by a hungry politician who, with very little knowledge of them, in rounded periods praises them to the stars. Then, pleased with themselves, they dine and journey to their respective homes. Foreign associations invite practical men to address them on the best means of promoting the association's welfare. The speak ers must not only be practical Catholics, but they must be men who have shown their enthusiasm in the associa tion's work. These associations look after young men, find them lodgings, cheap board, give them companionship

and friendship, showing that they are truly Catholic by putting into practice that funda-mental law of the Church, loving one another. They publish leaflets by the thousands, circulating them where woman either, is the unfortunate possessor, the inability or indisposition to sep a promise is the most despicable, snares of the proselytizers and by their toil for it; if food, you must toil for ysa writer in the Catholic Columbian. unity and alertness baffle the most it; and if pleasure, you must toil for

secret machinations of the cunning enemy. All these things should be done in this land, and we trust the day is near when they will be done.

Our Greatest Need.

"What is the greatest need of our times? Is it churches? Churches, indeed, are serviceable for the propagation of Christain faith, but they are not the greatest want. Is it schools? Schools are important factors in our Christian civilization, but they do not constitute the greatest need. Is it asy lums or hospitals? They are, indeed, most useful for the alleviation of suffer ing humanity, but they do not conribute the most indispensable require-

ments. "What the times demand is mensturdy, Christian men, endowed with force of character. We need men who are guided by conscience rather than by expediency; men who are con trolled by principle more than by popularity; men who walk in the path of duty and not of self-interest. Above all, we need men of strong religious aith, who are prepared to uphold their convictions in the face of religious opposition and reproaches.

"But this fidelity to religious and moral principles demands of us no small measure of heroism and force of moral character. Many a man who fat they should in their food rushes to the cannon's mouth has quailed before the shafts of derision

and ridicule.
"Daniel O'Connell, the great Irish tribune, in his younger days accepted a challenge from a gentleman named d'Esterre, whom he killed in a duel. In his latter years he declined a second challenge. Now O'Connell displayed greater manhood in declining a duel than in accepting one, for in fighting a duel he yielded to a depraved public opinion, against the voice of con-science, while in declining a second nxiety. The Roman Catholic Popular | duel he obeyed the voice of conscience Association, the Peasants' League in in defiance of public clamor that brand-

THOS. A. BROWNE, Secretary. opposite of this virtue of Christian Human respect is a base condescension by which a man, from the dread of incurring the censure of others or from the hope of conciliating their friendship, speaks or acts against his honest convictions. The slave of human respect is like the idol mentioned by the psalmist. He has eyes and sees not, mouth and speaks not. He sees through other eyes, he hears through other ears : he is a mere puppet or mouthpiece, echoing the sentiments of

'He tries to please men, which is right, but at the expense of his conscience, which is wrong. For the Apostle says, 'If I should please men at the expense of my conscience I would not be the servant of Christ.'— Cardinal Gibbons.

It is amazing that men and women can piously love the truths and practics of religion, and live along from day to day without vigorously attack ing the error and vice everywhere about them. What coward is so mean as the pious coward?

If you want knowledge, you must it. Toil is the law. Pleasure comes through toil, and not by self indulgence and indolence. When a man gets to love work his life is a happy

They Do not Despair. An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so tatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

Liver Oil made as palatable as cream.

As PARMELEE'S PILLS contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E., A. Cairneross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Billiousness and Derangement of the Liver, having used them myself for some time."

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved. Economy and strength are combined in lood's Sarsaparilla. Every bottle contains 00 doses and will average to last a month.

If we told you that your baby was starving, that it actually didn't get enough to eat, you might resent it. And yet there are thousands of babies who never get the or who are not able to digest the fat that they do get. Fat is a necessity to your baby. It is baby life and baby beauty. A few drops of Scott's Emulsion for all little ones one, two and three years of age is better than cream for them. They thrive and grow on it.

SCOTT & BOWNE, Belleville, Ont.

E. B. A.

O'CONNELL ANNIVERSARY.

The Toronto Branches of the E. B. A. held their annual excursion and picnic to Mountain View Park, Hamilton, on Saturday, Aug. 7, by the Palace steamers Maccasa and Modjeska. It was a grand success in every way, being the largest Catholic picnic that has left the city this season, and the day was everything that could be desired. Nelligan is celebrated quadrille band was provided for those patronizing the dancing platform. The first on the list of games was a base ball match between the Emeralds of Hamilton and Toronto, for a silver cup, presented by D. A. Carey, Grand President. The game was well contested, the Toronto Emeralds being victors. Sixteen events were contested in the various games for valuable prizes generously presented by friends of the association. The O'Connell band was in attendance, and as usual added to the pleasures of the day by playing selections on the steamer and the grounds, to the satisfaction of the committee and their friends. The thanks of the manusement of the excursionists, also for his generous donation to the funds of the association. The picnic was well patronized by the Hamilton and Dundas Emeralds; amongst the Hamilton and Dundas Emeralds; amongst the Hamilton and Dundas Emeralds; amongst others, W. Hamleson, N. C. Curran, K. Ball, D. Hardjara and an old war horse in the person of J. F. Smith, of Dundas. W. Lane, S. T. O'CONNELL ANNIVERSARY.

DIOCESE OF HAMILTON.

Bishop Dowling's Visit to Owen Sound -Interesting and Beautiful Services at St. Mary's Church last Sunday.

The services at St. Mary's church last Sunday, on the occasion of the pastoral visit of the Right Rev. T. J. Dowling, D. D., Bishop of Hamilton, were most interesting and beautiful, and the large body of Catholics and Protestants who attended during the day were visibly impressed by the splendid ceremonies.

At 8 o'clock a. m. His Lordship celebrated Mass, and the children received their first

Holy Communion.

This service was followed at 10:30 o'clock by the celebration of solemn High Mass and the administration of the sacrament of confirmation to a large number of boys and girls. As a mark of honor to the Bishop a the administration of the sacrament of confirmation to a large number of boys and girls. As a mark of honor to the Bishop a procession was formed in front of the school, and marched to the church. First came the gentlemen of the congregation, followed by the cross bearer, the first communicants, the sanctuary boys, the officiating clergy and His Lordship, in the order named. As the procession entered the church the choir struck up the "Vivat bode Pastor." Solemn High Mass was celebrated by Rev. Father Marijon, Provincial of the Bastilian Order, Toronto, assisted by Rev. Father Mungovan, treasurer of St. Michael's College, as deacon, and Rev. Father Buckley as sub deacon. Rev. Monsignor McEvay, director of St. Mary's cathedral, Hamilton, officiated as assistant at the throne. The choir, under the able direction of Miss Guttin, song La Hache's beautiful Mass, the solos being taken by Mr. Eugene Loos, Mrs. Loos, Miss Maggie Doyle, Miss May Scully and Miss Guttin. Immediately after the celebration of the Mass, His Lordship proceeded to administer the sacrament of confirmation to the children. He addressed to them a number of questions on the Christian doctrine, in order to satisfy the congregation that they were about to receive. They were then brought forward one by one and confirmed—Messrs. M. Forhan and Donald McClarty standing as sponsors for the boys and Mesdames Forhan and Scully for the girls. The children looked very sweet and charming. The little girls wore white dresses, vells and wreaths, while the little boys wore white bows on the left arm. Having confirmed the children His Lordship addressed the sponsors and parents, and in the course of his remarks gave some excellent advice both to them and to the little ones. He then administered to the latter the total abstinence pledge, under which they promise to abstain from intoxicating liquors, unless given as medicine by a doctor or by their parents, until they reach the age of twenty-one years. The whole service was most impressive.

In the evening there wa

The whole service was most impressive.

In the evening there was a repetition of the large attendance of the morning. The usual pealms were sung by the choir, and Mr. Moffatt rendered very effectively the "Magnificat." During the Benediction of the Blessed Sacrament, Holden's "O Salutaris" was sung by Miss Guttin, and Rossi's "Tantum Ergo" by Mrs. Eugene Loos and Mrs. Robinson, of Toronto. Miss Guttin's solo was particularly well rendered. The feature of the evening was, of course, the sermon by His Lordship the Bishop. He took for his text the last words of the Saviour: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever, I have commanded you; and, lo, I am with you always, even unto the end of the world."

These words, said the Bishop, were speken.

of the world."

These words, said the Bishop, were spoken by our Lord Jesus Christ to His apostles, and they contained first, a declaration of power on the part of our blessed Lord, and an acknowledgment that that power came from God; and secondly they contained a commission to the apostles and their successors to teach all men. All power came from God, and there could be no power that did not come from God. The powers that be were ordained of God, and those that resisted these powers purchased damnation to their souls. The Lord came into the world to establish the divine power. Man had sinned, and no one but the equal of God could atone for that sin. Therefore though He came in the form of a man, He also came as God, and at His birth the spiritual powers of heaven were called upon to do him homage, in obedience to the command "Let all the angels of God adore him!" He received the homage of both heaven and earth. In the starry skies the angels sang "Peace and good-will," and the wise men of the East knelt down and worshipped him. Attracted by a strange star, these men—who were men position, of wealth, and of learning—came from afar to the manager, in which the Infant Jesus was cradled,

While He was yet young He manifested His power. At the wedding feast at Came

while He was yet young He manifested His power. At the wedding feast at Cana He changed the water into wine. Wherever during His ministry on earth He met with infirmity and suffering, His Sacred Heart was touched and He manifested His power. His Lordship here described several of the miracles of healing performed by Christ, and, proceeding, said that Jesus always began by curing the soul, which was a greater miracle

then healing the body, though mankind did not view it in that light. Referring to the lepers, whom Jesus bade show themselves to the priests and bathe in a pool, the Bishop remarked on the fact that our Lord made use of the priesthood. Why had He done so? Why didn't He make use of His power directly? The law required that lepers should present themselves before the priests—the priests were the judges of leprosy. Jesus recognized their authority. Leprosy, in this instance, was a type of sin, and the priest-hood a type of Christ's own priests, who were to have power to forgive sin. Supposing these lepers had refused to obey Jesus and had said "We will not acknowledge the priests; you are our Saviour, and that is enough." Would they have been cured? But this was just the position that our separated brethren took up when they refused to acknowledge the divinely authorized priest-hood of the Holy Catholic Church.

Before Pilate, and even on the cross itself

nood of the tioty Cathonic church.

Before Pilate, and even on the cross itself our Saviour manifested His power. The sun hid his light, the earth trembled, and men rose from the dead: and a philosopher in Athens exclaimed "Either the machinery of Nature is broken or the God of Nature is dead."

Athens exclaimed "Either the machinery of Nature is broken or the God of Nature is dead."

After the resurrection Christ remained forty days on earth, and gave to His apostles the commission contained in the text. When Jesus said these words He obviously meant to establish a corporation or Church to teach all nations. There was not a Christian nation that had not been converted from paganism by the apostles and their immediate successors. France, Germany, Scotland, England, all other countries, had been evangelized by the Catholic Church. "What!" some would exclaim: "Was Protestant England converted by Catholics?" Most assuredly, and for one thousand years that country knew no other faith than that of St. Peter. It was in its Catholicity that the Church bore the proof of its divine origin. Human organizations carried the stamp of their founders. Some people gloried in the fact that they belonged to this or that national church—the Church of Scotland, the Church of England, or the Church of Germany. Jesus Christ never founded a national Church. The commission He gave His apostles was broad and catholic." I am with you, said Jesus, "and he that hears you hears Me." Just as no man could practice medicine or law without a commission or diploma so no man could preach the gospel properly unless he had the direct commission of God, through Jesus Christ and His apostles." My appointment as Bishop," continued

sion or dipioma so no man could preach the gospel properly unless he had the direct commission of God, through Jesus Christ and His apostles.

"My appointment as Bishop," continued His Lordship, "was made by the Vicar of Jesus Christ, who resides in Rome, and we can trace our commission back to the apostles. Christ said 'Upon this rock I build my Church,' reterring to Simon; and though Simon died Peter lives forever. This is my reason for being here tonight. I come in the name of God to point out the authority of God and to maintain that all power comes to earth through Jesus Christ, who came to establish all authority."

The speaker then pointed out that Jesus had upheld the authority of the family. "He was subject to His parents, as a child, and later in life had warned parents against abusing their authority. In this country, that we call so free, there is not, "said the Bishop, "the same respect for fathers and mothers that we find in the old lands. A Protestant lawyer in Hamilton sent his children to the Separate school, and when I said to him, 'Sir, how is it that you do this thing,' he said: 'Because here I find the lost virtue—the virtue of obedience and respect for authority, which is the foundation of a good education.' Wherever the priests of the Catholic Church go they teach the children to respect authority."

Christ also upheld ecclesiastical authority. He recognized the Jewish clarge heaven.

Christ also upheld ecclesiastical authority. He recognized the Jewish clergy because they were the properly constituted exclesias-tical authorities till He came. He gave His said to them concerning the Holy Commun-apostles a share of His priesthood when He ion, "Do this in remembrance of Me," and ion, "Do this in remembrance of Me," and every Sunday morning in every Catholic church throughout the world the divine injunction was obeyed. Jesus appointed not angels but men to be priests, because they could sympathize with the people. The heart of the priesthood was a sacred heart that would sympathize with human-kind and bleed and die for it if necessary.

Finally, Leave came on earth to system

is that you may all persevere in grace, may die happy and may reap a glorious hereafter."

It would not be just to conclude this report without a reference to the beautiful appearance of the altar which had been decorated for the occasion with ferns and roses, by the Sisters of St. Joseph.

THE EXCURSION TO CAPE CROKER.

The members of St. Mary's church, Owen Sound, took advantage of the Bishop's visit to this mission to run an excursion to Cape Croker per the excursion steamer, "City of London." A large number, including the Bishop and several of the clergy, were on board, and had a most enjoyable sail to McGregor's Harbor. The excursionists were met by the Indian agent, Mr. John McIvor, the Indian brass band, and nearly all of the Indians in carriages and boats. The party formed a procession to escort the Bishop and clergy from the wharf to the church At the church His Lordship was met by Rev. Father Dufresne, S. J., of Byng Inlet, who celebrated High Mass. The church was beautifully decorated, and the rendering of the solemn Latin music by the Indians was very fine. After Mass the Bishop addressed the Indians in English, Rev. Father Dufresne interpreting his remarks to the Indians in their own tongue. Twenty-four candidates were confirmed. Among those on board were a number of the Sisters of St. Joseph, including the Rev. Mother of Hamilton. As the Indians had never seen Sisters before they showed a great deal of curiosity and admiration. The Indians did everything in their power to make the visit of the Bishop a pleasant one. In the evening the party returned to Owen Sound, and were highly delighted with the trip and are loud in their praise of Captain Dunn and his efficient staff of officers.

His Lordship left next day for Hamilton, after a month's absence, having on this last tour confirmed 1391 candidates.

His Lordship left next day for Hamilton, after a month's absence, having on this last tour confirmed 1391 candidates.

HIGH SCHOOL ENTRANCE AND PUBLIC SCHOOL LEAVING EXAMINATIONS.

SCHOOL LEAVING EXAMINATIONS.

In the midsummer examinations for entrance to High school, and in the Departmental examinations for Public school leaving and First Form the Separate schools of Hamilton have more than sustained their high rate of efficiency. In the entrance examination the following thirty-seven pupils were successful.

Ethel Byrne, Mabel Berry, Jennie Birrell, Gertrude Daly, Catharine Dillon, Annie Falahee, Mabel Fee, Nora Galvin, Mary Holland, Mary Kelly, Maggie Lahiff, Lily Mur-

ray, Eva Slattery, Agnes Seery, Catharine Zingsbeim, Agnes Cherrier, James Brown, Joseph Black, Joseph Carson, Michael Crane, Charles Dillon, Charles Farrell, Edward Forster, Austin Kane, Patrick Ronan, John Sherring, William Tracey, John Wen, Fred Nelson, Charles Casey, Michael Farrell, J. McMahon, J. Magerus, E. Quinlan, J. Quinn, W. J. Sullivan, Thos. Brown.

The following boys passed the Public school Leaving examination:
Frank Coigan, Wm. Malony, Peter Maloney, John O'Keefe.
In the First Form examination the girls of the Sacred Heart High school are still to the front. Eleven out of fourteen were successful. Or all the candidates from Hamilton district (Public, High, and Separate schools) seven received honors in this examination, and of these seven, five were Sacred Heart school girls. One was from the Coretto Academy and one from the Collegiate Institute. The names of the successful pupils from the Sacred Heart school are as follows:
M. Brick, C. A. Cummings (honors), A. M. C. Dermody, G. M. Doyle (honors), E. C. Feheley, M. B. McCabe, M. E. Meegan, M. I. Melody (honors), M. E. Nash (honors), B. D. O Brien, M. M. Valentine.
The result of the second Form Examination is expected to give a very tavorable showing also. The Sisters of St. Joseph deserve the grateful thanks of the Ha nilton people for their excellent work, always up to date and always in the front, year after year. LORETTO ACADEMY—CERTIFICATES FROM PROVINCIAL ART SCHOOL OBTAINED BY THE PUPILS.
Diploma in primary course—Freehand—Misses A. Mahony, E. Dake, Annia Com-

Diploma in primary course—Freehand Cushen.
Certificates in primary course—Freehand —Misses A. Mahony, E. Dake, Annie Cumings, Angela Cummings, H. Duffy, L. Walsh, G. Banfield and K. O'Meara.
Model—Misses H. Bently, A. Mahony, E. Dake, K. O'Meara and G. Banfield.
Memory—Misses K. O'Meara, A. Mahony,

Dake, K. O'Meara and G. Banfield.
Memory-Misses K. O'Meara, A. Mahony,
H. Bently and E. Dake.
Advanced course - Shading from the
round - Misses H. Duffy, J. Ronan, H.
Bently, E. Freeth, M. Morin, E. Dake, A.
Mahony, H. Lombard and G. Banfield.
Drawing from flowers-Misses A. Mahony
and J. Ronan.
Outline from the round-Miss H. Bently.
NOTES.

Outline from the round—Miss H. Bently.
NOTES.
His Lordship Bishop Dowling, Right Rev.
Mgr. McEvay and Rev. R. E. M. Brady
were present at the installation of His Grady
Mgr. Bruchesi as Archbishop of Montreal.
Father Kelly of St. Michael's college,
Toronto, filled Father Brady's place at St.
Lawrence church last Sunday.

DEATH OF REV. FATHER LEHMANN. DEATH OF REV. FATHER LEHMANN.
On the 4th of August the parish of Formosa was in deep mourning and grief. The remains of one of its sons, namely, the young and beloved Father Nicholas Lehmann, were laid to rest. The late Father was called to give an account of his stewardship at the early age of thirty one. He departed hence on Sunday, August 1st, the anniversary of his ordination to the priesthood, to which holy office he had been elevated by the Right Rev.T.J. Dowling, Bishop of Hamilton. Appendicities was supposed to have been the real cause of his intense pains, but upon performing an operation at St. Joseph's hospital, Guelph, the skilful Doctor Howett perceived that the ailment was even of a more serious real cause of his intense pains, but upon performing an operation at St. Joseph's hospital, Guelph, the skilful Doctor Howett perceived that the ailment was even of a more serious nature than appendicites; nevertheless there were hopes entertained of his recovery until Saturday evening. On Monday morning his body was removed from the hospital by Undertaker O'Brien, of that city, to the station, whence it was conveyed to Mildmay station, where a large concourse of people were assembled, anxiously awaiting the train to take a last glance at least at the coffin in which the remains of one whom they loved and respected was resting. Twenty-five or more vehicles accompanied the hearse to the home of the deceased at Formosa. Here the scene was heartrending. The sorrowful parents, with sisters and brothers, were on the front veranda, worn with tears and grief, when at length they saw the funeral wending its way around the large rock, up to their house. On Tuesday evening the priests who had arrived assembled at the home of their deceased brotherpriest, which is about a mile from the parish church. Here a large procession was formed, the priests chanting the, "Pro Defunctis," and the "Miserere," alternately, while the people recited the rosary. The casket was carried by the brothers of the C. M. B. A., of which society the young priest had been a member. The body was laid in state in the church, and an early hour. At half past 9 the priests recited the Office for the Dead. At 10 o'clock a solemn Requiem was celebrated by the Very Rev. L. Eleng, L.L. D., V. G., the former past

beard of the priesthood was a sacred heart that would sympathize with human kind and bleed and die for it it necessary.

Finally, Jesus came on earth to sustain civil authority, and when an effort was made to embarrass Him on this point, His reply was "Give to Cuesar the things that belong to Casar, and unto God what belongs to God." And therefore it was that in all Catholic churches throughout this country, a "Te Demm" had been ordered to be sung in honor of the sixtieth year of Her Majesty Queen Victoria's reign, and in thanksgiving for the blessings that had been poured out upon the blessings that had been admin to the state of the cold of the col

THREE SEPARATE SCHOOL

AN EXCELLENT SHOWING. AN EXCELLER'S SHOWING.

The Belleville Sun of Wednesday, August 4, says that the Separate schools of that city sent up nineteen candidates for the last high school entrance examination; sixteen of them passed, two heading the list of two hundred and thirty-four applicants. The same paper also states that a pupil of the Ladies of Loretto also headed the Public school legying list. chool leaving list. The maximum number of marks was 844,

and the minimum 422.

The following are the names of the success ful Separate school students (in the order of merit), together with the number of marks

of merit), together with the number of marks each received:
Vivian Adams and Georgia Stewart headed the entire list of Separate and Public school purils, with 630 and 597 marks, respectively. Lily C'Donohue obtained 534; Kate Cahill, 532; Clara Hurst, 503; Agnes Hanley, 495; Helen Burgoyne, 486; Kobert Milne, 482; Ethel O'Brien, 474; Dollie Taylor, 474; Campbell St. Charles, 474; Maggie Troy, 459; May Dowrie, 437; Katie Lally, 436; J. V. Brennan, 433; Charles Dolan, 422. In the Public school leaving examination—the highest number of marks obtainable being 1,224; the number required to pass, 612—Lillian McCallum, a pupil of Sister Christina, obtained 854, about one hundred and fifty marks more than that gained by the highest Public school pupil. Clara Murphy, a pupil of Miss Meagher, (10 Sep.

arate school, Tyendinaga township) obtained 612 marks.

THE VICTORIAN ORDER OF NURSES

The care of the sick and infirm has always been one of the most immediate objects of Christian charity, and in more recent times of that philanthropy which aims at the same purpose through natural rather than supernatural motives. We find also by recent mails from England that the Queen was been of late taking a great interest in various schemes looking to the same end, and the Prince of Wales and other members of the Royal family, at her Majesty's desire, have recently laid the foundations of several great hospitals, but for those who are unable to go to the regular hospitals a system of cottage hospitals and trained nurse projects has been taking a permanent shape during the last few months in England and Scotland.

The object of this system is much the same as those of the Victorian Order of nurses, which it has been proposed to establish in Canada, and in which Lady Aberdeen takes so very lively an interest.

Great Britain has now in nearly every centre of population its bospitals with a full complement of trained nurses, yet fresh efforts are constantly being put forth to supplement the work of the hospital by carrying help to the very dwelling of the sufferers. Those who have read the pamphlet explaining the scheme for the Victorian Order of Nurses in Canada will remember the interest ing references to the British Nursing Associations trained nurses make regular rounds of the sick in their respective districts who for some reason or other cannot be moved to hospitals to be nursed. Of such cases there are a large number. Each nurse is, whom necessary, furnished with a barg containing requisites for a sick room. Every patient visited receives such skilled care as the circumstances demand, the relatives are instructed how to care for the sufferer until the next call of the nurse, and supplies are left with them for the purpose. Not only are the want of the patient at tendence of the patient at tendence of the suffering in the Ottawa it its, which have been widely quoted by the press of Canada, giving their p

Minister of the Interior, and the Premiers of the Provinces."

Thus we find in both hemispheres, the recognition of a public duty of leaders and workers among the people, alike in Great Britain and Canada. It is rather early to be anticipating the development in connection with the proposed foundation of the Victorian Order of Nurses in Canada, but soon the work will once more be in full swing. the Victorian Order of Nurses in Candaa, out-soon the work will once more be in full swing, and all who rejoice in such like labors of love will have opportunity of joining hands with what many prove to be one of the most beneficent achievements of the kind in

OTTAWA SEPARATE SCHOOLS.

The following figures have been furnished Chairman Smith. of the English Committee of the Separate School Board, with regard to their recent examinations:

their recent examinations:
In the Public school leaving there were 97 candidates, of which 46 passed and 38 received entrance standing. Of these the Separate school sent up 26 candidates, of whom 20 passed and 6 obtained entrance whom 20 passed and 6 obtained entrance standing.

In the entrance examinations 300 candi-

dates wrote, of whom 230 passed. The Separate schools furnished 34 candidates, of whom 32 passed.

dates wrote, of whom 230 passed. The Separate schools furnished 34 candidates, of whom 32 passed.

In the Public school leaving 25 girls in all passed. Of this number 15 were from the Separate schools. Of the 18 girls from the Separate schools who tried the leaving examination, 15 passed and 3 obtained entrance standing.

Of the 8 girls who wrote in French 7 passed the leaving examinations and 1 obtained entrance standing.

A fact which is most worthy of remark is that every one of the 31 pupils from the schools in the care of the Grey Nuns passed, or at least obtained entrance standing. This should be an effective answer to the charge that these ladies are not up to modern methods of teaching.

Another noteworthy fact and one which should commend itself to our French fellow-citizens is that, owing to the courtesy of the Department of Education, 8 girls, also pupils of the Youville Separate school, were allowed to write in French, and of these all passed the Public school leaving examination, with the exception of one, who obtained entrance standing.

Mr. Bryam and Sister Rocque were selected by the French Committee of the Separate school Board to prepare examination papers for use in the French schools during the fall term.—Ottawa Free Press, July 31.

Noncommittal.

"Who made the rose on the rose bush?"
"God made the red rose tree,
And the lilies fair in the garden there,"
The little girl answered me.

"Who made the thorn on the rose bush? The little girl bowed her head, With a troubled frown, and eyes cast down: "God made the rose," she said.

Who made the sand at the seaside?"
"God made the sands of the sea,
And the waters blue, and the fishes, too,"
The little girl answered me. "Who made the dudes by the seaside?"
The little girl raised her head;
With the faintest smile on her face the while,
"Well! God made the sand." she said.
—Cy. Warman.

The Central Business College.

We are advised that this excellent school has We are advised that this excellent school has just closed its most successful year, many young men and women having found their way through its hands into good positions in the business world. The next session will begin on September 1, and anyone interested in Commercial Education, Shorthand, Type writing or Telegraphy will receive full particulars by sending a posial request to the Principal, Mr. W. H. Shaw, Yonge and Gerrard streets, Toronto, and mentioning this paper.

THE CATHOLO RECORD

A HAPPY GIRL.

Miss Amina Kelly Tells of her Illness and Subsequent Cure - A Statement That Should be Read by Every Girl

Miss Amina Kelly, a well-known and

much-esteemed young lady living at Maplewood, N. B., writes: "I con-sider it my duty to let you know what your wonderful medicine has done for me. In April, 1896, I began to lose flesh and color; my appetite failed and on going up stairs I would be so tired I would have to rest. I continued in this condition for three months when I was taken suddenly ill and not able to go about. Our family doctor was chlorosis (roverty of the blood). At first his treatment appeared to do me good, but only for a time, and I then began to grow worse. I continued taking his medicine for three months, when I was so discouraged at not re-gaining my health that I declined taking it any longer. I then tried a liquid medicine advertised to cure cases like mine, but did not obtain the slightest benefit. I had become terri-bly emaciated and weak. There was a constant terrible roaring noise in my head ; my feet and ankles were swollen and I was as pale as a corpse One day while in this condition my father brought home a box of Dr. Wil liams' Pink Pills and asked me to try In less than a week I could si up, and in a couple of weeks I could walk quite a distance without being tired My appetite returned, the roar ing in my head ceased, I began to gain flesh and color, and before I had used a half dozen boxes I was as healthy as I had ever been in my life. My friends did not expect me to recover and are now rejoicing at the wonderful change Dr. Williams' Pink Pills have wrought in me. If my statement will be the means of helping some other discouraged sufferer you are at perfect liberty to publish it. The above statement was sworn be-

fore me at Maplewood, York Co., N. B, this 14th day of May, 1897.

TIMOTHY W. SMITH, J. P. To ensure getting the genuine ask lways for Dr. Williams' Pink Pills for

Pale People, and refuse all substitutes and nostrums alleged to be just as

MARKET REPORTS.

LONDON.

London, Aug. 12. — Wheat, 69 to 72c per busnel. Oats. 25 to 25½c per bushel. Peas, 35 to 35c per bushel. Barley, 24 to 25 ½ per bushel. Rye. 25 to 36 4.5c per bush. Corn. 30 45 to 33 5-10c per bush. A fair supply of beef was offered, at \$5.00 to \$5.25 per cwt. Lamb was steady, at \$6c a pound. Dressed calves, 5 to 5½c a pound. Muton, 6c a pound by the carcass. Dressed hogs, 87 per cwt. Live hogs, \$5.40. Lucks, 50 to 75c a pair. Chickens, 47 to 80 cents a pair. Butter, 19 cents a pound. Crock, 16 to 17 cents a pound. Eggs, 2 to 19c a dozen. Potatoes, 75c a bushel. Wool sold at 18c a pound. Hay, 85 to 85 a ton.

Toronto, Aug. 12. —Wheat, white, 78c.; wheat,

Toronto, Aug. 12. - Wheat, white, 78c.; wheat Toronto, Aug. 12.—Wheat, white, 78c.; wheat, red, 77c; wheat, goose, 64bc; barley, 25 to 27c.; oats. 27c.; peas, 40c.; ryc, 32 to 33c.; buckwheat, 29 to 32c.; turkeys, per lb., 11 to 12c.; so 50c.; geese, per lb., 8 to 9c.; butter, in 15 rolls, 15 to 16c; eggs, new laid, 10c.; hay, timothy, \$11.00; hay, new, \$7.00 to \$8.00; straw, sheaf, \$7.00 to \$8.00; beef, high, \$1 to 8c.; beef, fores, \$3 to 4c.; lamb carcass, per pound, 9 to 16c.; veal, carcass, per pound, 9 to 16c.; veal, carcass, per lb., 6 to 7c.; mutton, per lb., 5 to 7c.; dressed hogs, \$5.50 to \$7.00.

MONTREAL.

MONTREAL.

Montreal. Aug. 12 — Locally the grain market is quiet: peas are quoted at 5% c, and cats at 28; c, in store. On tariff bour-500 bbls. winter patent at 84.20, 200 do. at 84.25, 500 bbls. choice straight roller at 84. and 300 do. at 83.90. Winter wheat patents, 84.15 to 84.25; straight rollers, 83.75 to 24.200 do. patent at 84-20, 200 do. at 84-25, 500 bbls. choice straight roller at 84, and 300 do. at 83,90. Winter wheat patents. 84,15 to 84-25; straight roll ers, 83,75 to 84, and in bags, 81-80 to 81-90; best Manitobs strong bakers. 84,50; second do., 84; and low grades, 82-40; Hungarian patents, 84,90. The meal market was quiet; rolled oats, 85,40 to 83,60 per bbl, 81,65 to 81,70 per bag; standard meals, 83,90 to 83,40 per bbl, and 81,60 to 81,65 per bag. Baled hay continues fair, 8150 to 81,65 per bag. Baled hay continues fair, 8150 to 81,65 per bag. Baled hay continues fair, 8150 to 81,65 per bag. Baled hay continues fair, 8150 to 81,65 per bag. Baled hay continues fair, 8150 to 812 for No. 1, and at 810 to 810,50 for No. 2, per ton, in carlots, on track. Canadian pork, \$14,50 to 815 per bbl. Pure Canadian lard, 10 pails, at 63 to 71; c compound, refined, at 53 to 53 c; lb. Ham, at 11 to 13c, and bacon, 11 to 12c per lb. The cheese market was firm at the advance to-day. Finest Ontario cheese, 83 to 83 c; inest Quebec, 72 to 8c; under grades, 74c. Butter—Finest creamery was offered at 174c. Eggs — Selected near by stock sold at 103 to 18c; ordinary, No. 1, at 9 to 95 c, and No. 2, at 8 to 83 c proper lb. The selected near by stock by the selected near by \$100 to 2, at 8 to 85 c per dozen.

95c, and No. 2, at 8 to 85c per dozen.

PORT HURON.

Port Huron, Mich., Aug. 12—Grain—Wheat, per bush., 70 to 72c; oats, per bush., 20 to 26c; erge, perbush., 31 to 35c; buckwheat, 20 to 22c per bush.; bareley, 45 to 50c per 100 bbs.; peas, 30 to 35c per bush; beans, unpicked, 30 to 35c, per bush.; picked, 35 to 45c, per bush.

Produce — Butter, 9 to 11c per 1b.; eggs, 10 to 11c per doz.; lard, 5 to 8 cents per pound; boney, 7 to 9c per pound; cheese, 9 to 10c per pound.

honey. 7 to 9c per pound; cheese, 9 to 10c per pound.

Hay and Straw—Hay, \$4.50 to \$5.50 per ton, on the city market; baled hay, 9 to 85 per ton in car lots; straw, \$8.50 to \$4.00 per ton.

Dressed Meats. — Bef, Michigan, \$5.00 to \$5.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt. (Chicago, \$5.00 to \$7.50 per cwt. (Chicago, \$5.00 to \$7.50 per cwt.

Pork—Light, \$4.00 to \$4.55; choice, \$4.25 to \$4.75; heavy, \$5.50 to \$3.75, no sale, live weight, \$3.00 to \$8.50 per cwt.

Mutton—\$6.00 to \$6.50 per cwt.

Spring lamb, \$2.50 to \$3.25 each, alive.

Veal, \$6 to \$7.00, per cwt.

Poultry—Spring chickens, 12 cts, per pound; fowls, 7 to 8c per lb; alive, 5 to 7c per pound; turkeys, 10 to 125 per pound.

Hides and Tallow—Beef hides, No. 1, 6 to 75c per lb.; No. 2, 5 to 7c, per lb. for green; calf skins, No. 1, 9c per lb.; No. 2, 5 to 7c, per lb.; shearlings, 10 to 12c each; lamb skins, 15 to 25 cents each; tallow, 25 to 8c kmrkets.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Later Prices ranged at from 34 to 84.40 per 100 lbs., with 10c per 100 lbs. extra for specially choice lots.

Butchers' Cattle.— Prices generally ranged from 25 per lb., to 35c with a few extra choice lots as high as 4c.

Stockers.—Prices ranged from 3 to 35c per lb., with choice a little higher.

Milkers.—Prices were unchanged, ranging from 25 to 35c.

Export bulls were scarce, and sold well at 3 to 35c per lb. Export business ranged as follows: Export sheep.—Prices ranged as follows: Ewes. \$2 to \$3.25 per 100 lbs; bucks, \$2.25 to \$2.50. Butchers' sheep were slow at above

S2.30. Butteners sheep were slow at above prices.

Lambs were a shade weaker, at \$2.75 to \$3.25 each, a few extra choice heavy bunches bringing as bigh as \$2.50.

Calves.—Prices ranged from \$3 to \$6 each.

Hogs.—Prices, per 100 lbs. were as follows:
Best selections. \$5: thick fat, \$5.25: jisht, \$5.92; sows, \$3.50 to \$3.75: stags, \$2 to \$2.25. So.925; sows, \$3 00 to \$3.50; stags, \$2 to \$2.20.

EAST BUFFALO.

East Buffalo, Aug. 12.—Cattle — Five cars on sale; steady, firm. Calves — Steady; prime veals, \$5 60 to \$5.75. Hogs—28 cars; slow and weaker; Yorker and choice pigs, \$4.10 to \$4.15; mixed, \$4 65 to \$4.10; mediums, \$4.05. heavies, \$4 to \$4.05. Sheep and Lambs—7 cars on sale; steady; choice to best lambs, \$6.50 to \$5.75; fair to choice mixed sheep, \$4 to \$4.25.

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J. O'Connor, Proprietor. Lately renovated and furnished throughout. Home comforts. Choice brands or liquors and cigars.
Terms \$10 Cper day.

OBITUARY,

CHAS, DUFFY, PORT HURON, MICH. Died at his residence, 814 Ontario street, on July 22, aged seventy-five years, after a short illness of two weeks. He leaves and only daughter, Minnie, to mourn his loss,

only daughter, Minnie, to mourn his loss, May he rest in peace! We desire to extend our heartfelt confol-ence to Miss Doffy, at the loss of her beloved father, and we sincerely trust that he is now enjoying the reward of a well-spent life.

Coleman's
DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEES CANADA SALT ASSOCIATION

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NOTICE TO CREDITORS AND CLAIMANTS

In the Estate of Daniel McDonald, Deceased.

In the Estate of Daniel McDonald,
Deceased.

Pursuant to the provisions of the Revised
Statutes of Ontario. 1887. Chapter 110, and
amending acts, notice is hereby given that
all creditors and other persons having claims
upon, or against or claiming to share in, the
estate of Daniel McDonald, late of the township of Biddulph, in the county of Middlesex,
gentleman, deceased, who died on or about
the 3rd day of July, 1890, are hereby required to deliver or send by post prepaid to
Messrs, Magee, McKillop and Murphy, London, Ont, solicitors for Andrew McDonald,
the administrator of the estate of said deceased, on or before the 1st day of November
1897, a statement in writing of their names,
addresses and occupations, together with
full particulars of their claims, duly verified,
and the nature of the securities. If any, held
by them. And notice is further given that
after the 1st day of November 1897, the said
administrator will proceed to distribute the
assets of the said estate among the persons
entitled thereto, having regard only to
the claims of which notice shall have been
required and the said administrator will not be liable for said assets or
any part thereof so distributed to any person
or persons of whose claim or claims notice
shall not have been received by the administrator or his solicitors at the time aforesaid,
Magee, McKillop & Murphy,
London, Ont,
Solicitors for Andrew McDonald,
Administrator.
London, July 15, 1897.

ST. MAR.YS COLLEGE.

ST. MARY'S COLLEGE

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Conducted by the Jesuit Fathers. Complete Classical Course Taught in English and French

University Degrees Conferred on Graduates. CLASSES OPEN ON SEPTEMBER 1st, Address: REV. A. D. TURGEON, S.J.,

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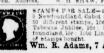
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For further information address REV. G. O'BRYAN, S.J., Prest. 2084 St. Catherine St., Montreal.

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invested in a six months course of training in Scori Quisiness College

will pay an invaluable divident to any bright, intelligent young man, or woman who attends this school. The best time to invest will be on September let, when the Fall trim begins. Scores of young people sent direct to good strations during the last session. Particulars cheerfully given. Address. W. H. SHAW, Frincipal. STAMPS FOR SALE-4 Canada Jubilee, 11c



stamps, 10c; 100 d.flerent, 25c; blee, 10c; 3 Corea, 1cc; 4 New-c; 1000 Linques, 10c. All kinds R. Adams, 7 Ann St., Toronto. AGENTS.

Second edition "Queen Victoria" exhausted.
Jubilee Edition on press. Best history of the
Queen Victorian Era published. The only
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Sales unprecedented-knock the bottom out
all records. Canvassers seconing in money.
Even boys and girls sell it fast. Big commission or straight weekly salary after trial trip.
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Toronto, Ont. TEACHER WANTED.

WANTED FOR JUNIOR AND INTERME-diate departments of North Bay Separate school, two Catholic female teachers holding 2nd or 3rd class professional certificates for Ontario, and capable of speaking and teaching French and English. Duties to begin Sept. 1st. Apply, stating qualifications, salary and experience, to Rev. D. J. Scollard, Sec. Tress.

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WANTED, BY AN EXCELLENT WOMAN, the position of housekeeper for a Catholic Bishop, or priest, or widower. Best references. Address, Catholic RECORD, London, Ont.

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Defective vision, impaired hearing,
nasal catarrh and troublesome throats. Eyes
tested, glasses adjusted. Hours, 18 to 4.

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