The Catholic Record. London, Saturday, August 12, 1899.

THE JESUITS.

We are waiting to hear the names of the "creatures of the Jesuits" who have have been appointed to the Catholic University in place of the "true men of science." Perhaps the editor has seen the error of his ways and is elaborating an apology for his unmanly and calumniating remarks.

Perrin tells us that he scrutinized the Jesuits of Hindostan with malignant temper, but that their virtue annihilated his prejudices, a knowledge of them convinced him they were men of prayer and of heroic self-abnega-

Robert Louis Stevenson regretted that the Fathers who ministered to the converted savages were supplanted by land thieves.

Senator West, speaking recent ly on the Indian question, before the United States Senate, said the only gleam of light radiated from the Jesuit schools. "I'do not speak," he said, "with any denominational prejudice in favor of the Jesuits. I was taught to abhor the whole society. I was raised in that good old Church which looked upon the Jesuit as very much akin to the devil; but I say that out of eleven tribes I sawand I say this as a Protestant-where they had Protestant missionaries they had not made a solitary advance in civilization-not one: and yet where there are Jesuit missions, you find farms, civilization; the relations of husband and wife, parent and child scrupulously observed. One ounce of experience is worth a ton of theoryand this I saw and know."

Our brother editor has so far nothing but theory, based on the vagaries of an overheated imagination or a disordered liver. Some day, however, he may see that accuracy is the badge of scholarship, and truth an indispensable virtue for a Christian, and write sanely on things Catholic.

THE WAR.

The American soldiers in Luzon are making for themselves a record of which barbarians might well feel ashamed. Women and children are butchered, and churches are desecrated and made the camping grounds for bands of conscienceless blackguards.

And this is war for Humanity! Even Kitchener's campaign in the Soudan pales into insignificance when contrasted with the deeds of the soldiers in the far East. To harry and to kill and to burn and to upon things enshrined in the faith and veneration of millions of their countrymen, are very dubious signs of an enlightened civilization.

The Americans who are not deluded by the claptrap of brainless editors will endorse every word of Mr. Benham's speech at Chicago: "I never had greater respect for mankind, or more confidence in humanity, than I have to day, for I see the Philipinos maintaining against awful odds their struggle for liberty." He tells how the President deserted the policy of Henry Jefferson and Lincoln and declares that, under pressure of the cabal, he surrendered "the honor of the nation to the contractor and laid his executive power in the balance in favor of lapine and slaughter. Our conduct in this war has proven true every statement made by the Spaniards in regard to our real designs in the war for Cuba. We have out heroded Herod: we have destroyed more lives in the Philippines in a few months than did the Castilian despots in their long and detestable tyranny."

CATHOLIC MEXICO.

Mr. F. R. Guernsey, Mexico correspondent of the Boston Herald, has just published much-needed information for the benefit of our separated brethren. He is unstinted in his eulogy of the priests who minister to the spiritual wants of the Mexicans. He cannot understand why men of culture should busy themselves with the poor and degraded and deny themselves the comforts of life :

"Sincere? Of course they are. Noor in the hope of winning the applause Mass, and objected strenuously that any thians (1 Cor. xiv. 40), "But let all

of men. When I see them walking in one should "daur to say Mass at their things be done decently and according the rain, wearing coarse garments, very lugs." but it appears that the to order." their faces alight with the sunshine of Canadian Presbyterians have greatly an invisible heaven, I am sure that modified the views of their anti-premost of us are pretty poor specimens, latic sires; and who knows but they and do not merit heaven in its remotest may modify them still more after the environs."

with the love of God in their hearts."

IN THE EAST.

A letter to the New York Freeman's Journal from its able and always interesting Roman correspondent, Vox Urbis, gives the interesting intelligence that the mission undertaken three months ago by the two Dominican Fathers Rhetore and De France among the Nestorians of Asia Minor, has had wonderful success. Fifty thousand Nestorians have declared their adhesion to the Catholic Church : and, in addition, thirty thousand Armenians of the Gregorian Church have also recently embraced Catholicism. This intelligence has been communicated officially to the Holy Father by Mgr. Altmayer. This return of eighty thousand Schismatics to the one fold will be a great consolation to the Pope, who has devoted so much of his energy toward reconciling the Oriental Schismatics to the faith, and it holds out the hope that this great fact may soon be followed by still more extensive triumphs of the Catholic Church in the East.

AND RITUALISM.

A flutter of excitement appears to have been created in the General Assembly of the Presbyterian Church in Canada by an overture presented by Rev. A. McKay of Lucknow, who protested against the introduction of any thing approaching a liturgy into the Presbyterian Church. The two presiding officers who at the time occupied the chair ruled the overture and Mr. McKay's remarks out of order, on the plea that they were discourteous to a Church of England, which uses a liturgy, is designated.

In reference to this the Presbyterian place blasphemous and unclean hands to Worship," which was submitted to the General Assembly for the guidance of laymen in conducting occasional services. This book offers a certain ceremonial or ritualistic form which may be conveniently used by laymen when their clergyman is absent, but is objectionable to many Presbyterians because they are opposed to anything which in the remotest degree resembles Catholic usage. Thus

the Review says: the Review says:

"During the present year the Irish Presbyterian Church, the English Presbyterian Church and several other Churches outside the Presbyterian family, have not only tolerated speeches, but passed strong resolutions condemnatory of the Roman Rutualism rampant in the Church of England. And apparently it never occurred to anyone in these bodies that there was aught of discourtey in so doing. But, all the same, we cannot but think the (Canadian) Assembly was right in rejecting both the overtures and the speech."

The Review further informs us that Rev. Mr. McKay's speech and overture were sent to it for publication, but it declines giving them space "not because we do not respect Mr. McKay's the position or motives-we sympathize with both-but because his argument is altogether wide of the mark, and does not really deal with the subject in

hand at all." Jane Geddes threw her stool at the for the purpose of giving him sight? head of the Dean of Edinburgh for

ed as a " sister Church."

lapse of a few years, to the extent that "I have no reason," he says, "to the real Mass may no longer be objecdefend the Catholics, not being of tionable to them? It is clear that with from our Lord, and others were institheir communion, and rarely entering the changes which are working themtheir churches, but so many good and selves out, no one can tell what will administration of the divine mysteries, noble women have I seen among them be the Presbyterian faith in regard to such as the imposition of hands in inin this country; so sweet are the Catho | the most important Christian doctrines lic women, so charming the homes of and practices a century hence; and it those who had previously been bapthe Catholic people of Mexico, that when would be satisfactory to know that the tized, and in ordaining priests, the any one attacks them, I am ready to tell greatest changes which are taking order for which is called in the Greek the truth about them. It is a cheap place are towards a return to the faith and silly weapon, this of slander; it of their forefathers, which they have is never employed by man or woman so pertinaciously rejected and vilified for three and a half centuries : though we know that there is also a consider-PROGRESS OF THE CHURCH able section of that Church with which the tendency is in an opposite direction, namely, toward total unbelief. There is no doubt that the general tendency of the fundamental Protestant principle is toward unbelief; but there are some minds to which this tendency is an abomination, and thus there is likewise a reaction whereby many are led in the direction of more faith, and we may express the hope that in the contest between the two

> parties, that of taith may prevail. The Review agrees with the Rev. Mr. McKay in maintaining the principle that "the Scriptures are the only final authority for the regulation of worship and the Church is not free to prescribe or sanction anything not forbidden in Scripture, but may adopt only what is directly or in directly commanded therein."

This principle has no ground to stand on, as it is not based either on holy Scripture or tradition.

There is indeed good reason to regard the books of Moses as containing the whole ritual of the Old Law, for God Himself describes therein in detail A DISCUSSION ON LITURGIES the ceremonies which are to be used in public worship, the vestments to be worn by the priests, and even the accessory instruments which must be used in order that those ceremonies

may be carried out with decorum. In the New Testament there are very few details of any liturgical ceremonies left us by Christ Himself. Yet man's essential character is unchanged. He is just as susceptible to good impressions through the senses by means of symbols, as he was three thousand four hundred years ago.

Christ did not Himself establish any sister Church, by which expression the elaborate liturgy, but He left on earth a Church to which He gave all power both to arrange the order of worship and to teach mankind, just as He re Review remarks that it has no great ceived all power from His Heavenly admiration for a book entitled "Aids Father to the same end; for He says: "All power is given to me in heaven and on earth;" and, "as the Father hath sent Me, so do I send you."

The Review says:

"The New Testament certainly affords no neouragement to ritualism or symbolical orship, save in the use of the two univer ally recognized sacraments of baptism and sally recognized sacraments of baptism and the Lord's supper. On the contrary, it treats the abundant symbolism of the Old Testament as a thing obsolete and effecte. But it would not be difficult to construct on the basis of the Lord's Prayer a passable argument for the propriety of a liturgy.

We freely admit that the Jewish liturgy has passed away. According to St. Paul it was a figure of the mys teries of the New Law, and it would not be suitable to the fulfillment of the work of Redemption. But Christ used symbolism to a much greater extent than the Review would have us believe. It admits that there was a certain simple symbolical ritual in the institution of the sacraments, and in the command for the use of the Lord's Prayer, and it even says, in continua-

tion of the above extract: "It is now certain since the discovery of the 'Teaching of the Aposties' that this prayer, at least, was used liturgically from the beginning of the second century, and probably from the middle of the first, though free prayer was allowed and encouraged as

What was it but symbolical ceremonial when Jesus stretched forth His The Canadian Presbyterian body has hand to touch the lepers whom He but recently attained to this respect healed from their disease? When He and reverence to its sister Church of made clay of His spittle, and used it to England. Surely when the famous anoint the eyes of the man born blind

The Apostles of Jesus also constantly reading the Anglican service in the used certain ceremonies, some of Cathedral of that city, and thus inaug- which were undoubtedy learned from urated in Scotland the war against our Blessed Lord, and others of their Prelacy, Anglicanism was not regard own appointment, to preserve proper respect in the divine service and the The redoubtable virago and her administration of the sacraments, and supporters regarded the Anglican St. Paul meant that these should be service as no less idolatrous than the observed when he wrote to the Corin-

The Review admits that Christ used a moderate amount of ceremonial in instituting the sacraments, and it cannot be denied that the Apostles used certain ceremonies also, some of which were of divine institution received tuted by themselves for the respectful voking the Holy Ghost to come upon original "the imposition of hands." It is, therefore, within the province of the Church of God to institute such a to be ritual or ceremonial as she deems advisable to ensure respect for the sacra ments and the divine worship, and those who cry out against "Roman ritualism" disobey the command of Christ to "hear the Church," under penalty of being regarded as "the heathen and the publican.'

When Presbyterianism and other sects were established these rites existed, being authoritatively ordered by the Church, as it came down to us from the Apostolic age, and the rebellious spirit of the Reformation had no justification in rejecting them.

A WARNING.

Under the above title, the Milford (Conn.) Citizen thus defends the Rev. Silliman Blagden from the attacks of an A. P. A. paper of Washington, which recently poured forth a torrent of vituperation on the Reverend S. Blagden because of his able defence of certain Catholic teachings and practices, and especially of the veneration due to relics of the saints :-

A WARNING.

TO WHOM IT MAY CONCERN.

To WHOM IT MAY CONCERN.

There is a certain, comparatively little known, paper, in Washington; a sympathizer with, and champion of, that un American and despicable hand of abusers of the Holy Catholic Church, known as the "A.P. A.", and also a sympathizer with Ingersoll, in that it recently advocated his election as President of Yale University,—which has recently taken upon itself to defame the good name of The Rev. Silliman Blagden, the advocate of Christian Unity." Because forsooth, he champions the cause of sound and orthodox religion, and rallies to the defense of the Catholic Church, when blasphemously attacked by the emissaries of the devil.

That the Rev. Blagden arouses the venom

devil.

That the Rev. Blagden arouses the venom ons slander and libel of these wicked men is a sure sign that he is doing The Lord's work, and pleasing our Heavenly Father; for whover pleases God, must necessarily displease the devil, and his clients, children, and fol

the devil, and his clients, children, and 101 lowers.

Therefore the Rev. Blagden can rest as sured, that the prophecy of Holy Writ, respecting his reward in the world to come, for patiently bearing persecution, will surely be fulfilled in his case, provided he remains faithful unto the end. But the Rev. Blagden having once been a lawyer, thinks that out rageous abuse of one's name should always be fittingly and legally rehubed, just as parents punish children, when they justly deserve correction, for the good of the children; therefore we are authorized to state that the hereby gives this above mentioned paper, due warning, to retract, apologize, and make therefore we are authorized to state that he hereby gives this above mentioned paper, due warning, to retract, apologize, and make restitution, for the uncalled for and libellous wrong done him; and to stop at once, all discourteous and disrespectful use of his name; or he, the Rev. Blagden, will take the proper legal steps to enforce obedience, to this necessary demand, for good behavior. The Rev. Blagden has not only the high esteem and respect of the Catholic clergy, but he has also the commendation and blessing of some of our prelates; as witness the following autograph letter from His Eminence, Cardinal Gibbons, respecting a previous outrageous attack upon the Rev. Blagden:

Cardinal's Residence.

Cardinal's Residence, 408 North Charles Street, Balti-more, May 10, 1899.

Rev. Silliman Blagden :

My Dear Sir; - In reference to the hostile criticism pronounced against you, I do not hink you should be much disturbed by those who impugn the soundness of your judgment in discussing the views you have expressed. It is much easier to assail a writer than to retute his arguments. is arguments. Faithfully yours in Christ, J. Card, Gibbons.

And that the Rev. Blagden has the good will of the High Church clergy of the Episco pal Church, note the following from the Brooklyn, Standard Union, of May 29.

SELF-EX. AN INTERESTING AND SELF-EX PLANATORY LETTER.

FROM THE REV. PERCY T. FENN, AN EPISCOPALIAN CLERGYMAN, TO THE REV. SILLIMAN BLAGDEN.

Texarkana, Tex. St. James' Rectory, May 16, 1899.

My Dear Rev. Brother :-My Dear Rev. Bround:

I hasten to acknowledge it. It is so refreshing to hear from you occasionally. I congratulate you for what you have lately done to express your disapproval of the ordination of Dr. Briggs. It is a great pity that some of our ecclesiastical machinery could not have been put in motion to present such a sacrilarious farces.

been put in motion to present such a sacrilegious farce.

My friend, Dr. Clendenin, is a brave man,
and he is supported by a large body of the
clergy, but alas! the evil has been done.
What are we coming to when we deliver
the Church into the hands of the
uncircumcised Philistines? New York is
full of them. In our Church we have Heber
Newton, McConnell, Huntingdon, and many
others. Never mind, the promise standeth
fast forever: "The gates of hell shall not
prevail against it."

Alexander Charles Garrett, D. D., L.L. D.

Bishop.

The Bishop visited St. James' Church,
Texarkana on Low Sunday, and confirmed
a class of fitty three persons, prepared and
presented by the rector, Percy T. Fenn, D.
D., Ph. D. On Easter Day the rector
received from his parishioners an offering of
8125, in recognition of the esteem in which
they hold him."

Do let me hear from you from time to time,
which is a reason of the property of t

Do let me hear from you from time to time, and if ever you come in this direction, be sure to pay me a visit. We always keep a spare room for the visiting clergy, and we will give you a princely welcome if you should deign to honor us.

Praying the good Lord to bless you with all the blessings of His grace, and with much love, and all good wishes, believe me to be

Ever yours most sincerely, Percy T. Fenn. Rev. Silliman Blagden.

THE DEAD AGNOSTIC

is a Question Whether Ingersoll Had a Clear Idea of What He Believed.

some years before his death Robert G. Ingersoll had been falling away from public attention. He was growing old, and took a less conspicuous part in politics and other public affairs. This is a busy world, society lives fast and requires variety and novelty in its stimulants. The idol of to day is apt to be relegated to the umcer garret to-morrow. It requires a great man to attract general public attention by his ability, a greater, in good or evil, to hold it long and a still greater to hold it permanently and pass his name down to posterity as a

land-mark in the rapid current of time. After his lecture on Moses, and one or two others, the public became familiar with Ingersoli's whole range of thought on philosophy and theology. It was a narrow range, and his subsequent lectures and magazine articles were a repetition of Moses ghosts, etc. events gave occasion for Passing variety in the way of digression, but on the whole Ingersoll's lectures for the last few years were a repetition of the first two or three that brought him to public notice. Had it not been for his great oratorical powers, his wit that amused and his gift of story-telling—so dear to an American audience -he would years ago have suffered the fate of forgotten actors, poets and novelists.

He was not an original thinker, nor a profound thinker on the thoughts of others. There are artists in Rome and other art centers of Europe who confine themselves to making copies of the masterpieces of great painters. By reason of their vividness and freshness these copies are preferred by superficial picture-buyers to the originals, somewhat dimmed by age and dust and smoke. What these copyists are to the great masters, the orator of agnosticism was to the infidel and atheistic writers of the eighteenth cen-Their writings were his storehouse of argument and misinformaion. His wit and rhetoric clothed their arguments in more modern dress and made them more attractive to the superficial by their freshness and piquancy. But the new paint added no element of strength to the origin-

It is a question whether Ingersoll ever had a clear idea of what he be-lieved. His lectures and writings are almost exclusively devoted to telling what he did not believe. Instead of seeking something positive and per-manent to hold to, he was forever ferreting to find defects in what others held as positive and permanent.

His trend of mind was to destroy

rather than to construct. To destroy one needs not to know the nature or constituents of the thing one destroys The child with a match can destroy a palace, but cannot build a hut where the palace stood. A man can destroy a watch without knowing its intricate machinery, but without such knowledge he cannot construct it Because of this mental trand, it is a question whether Ingersoll comprehended any system of philosophy as a whole, even that of agnosticism—if it can be called a system-which he professed. mental eye saw systems of philosophy and systems of religion as one sees objects in a broken or distorted mirrorin a fragmentary or distorted state. He lacked that faculty by which systems and things are seen in their total ity and in their due and proper relation to the universal whole. Owing to this inability to grasp phil-

osophical systems in their totality and see that they must stand or fall as a whole, Ingersoll had no philosophical system. He took a principal from one system and another principle from another system, and failed to see that ' ce two principles are contradictory each other. Many instances 'A this indiscriminate selection of principles are to be found in his ler cares. there is anything he insigned on and reiterated more than another it is liberty, freedon of thou ght, freedom of will. No one has spoken more eloothers. Never: "The gates of hell shall not prevail against it."

May God bless you abundantly in all your good work for Him and His people. I fear, however, that you are doing more than your strength will permit. Do spare yourself as much as you can. You will be glad to know that the Spirit of God is moving mightily quently on this subject than he.

among us in this part of Texas. I had the honor of presenting a class of fifty three persons for confirmation a few weeks ago. This was the largest class ever confirmed in this diocese. It was an inspiring sight, and it made me feel like singing a perpetual doxology. "In the phenomena of mind we find the same endless chain of efficient tent cause. Every motive every desire. every fear, hope and dream must have been necessarily produced. The facts and forces governing thought are as absolute as those governing the moduced by the forces of nature, and is as necessarily and naturally produced as mountains and seas. Every mental operation is the necessary result of certain facts and conditions.

This doctrine, attered so dogmatically, is of course the death of all liberty. And yet he who proclaimed it believed himself to be a champion of liberty of thought and condemned Christianity as an enemy of free thought. "Christianity," he said, "certainly has not been the advocate of free thought; and what is free thought, and what is free dom worth if the mind be enslaved?" This is an instance where Ingersoll took a doctrine from a system of philos ophy that advocates free thought and then took a contrary doctrine from an other system that denies the possibility of free thought or freedom of any kind. How the same mind could hold these two essentially antagonistic doctrines at the same time as true is a very interesting psychological question.

Such inconsistencies are enough to show why Ingersoll, in the role of a philosophical teacher, was ceasing to be a man of interest to the general public. He was equally inconsistent in his opposition to Christianity. He did not understand it as a whole. may be that he was not conscious of his many inconsistencies, just as a man who is color blind is not conscious of the fact and persists in calling a red object blue, because, by reason of his defective vision, he cannot see it other-There is such a thing as intellectual color blindness. His antipathy to Christianity did not arise from his intellectual perceptions, but from his Imagination, emotions and sentiment. These had been wounded to an insufferable degree by a false presentation of Christianity in his early youth. Puritan extremeism that gave a false philosophy of life and a false idea of the beneficent Creator, gave his young imagination and emotional nature a shock that it never recovered from, a shock that left no alternative but despair or revolt, and he chose the latter. The Christianity he hated was not true Christianity as it is, but the Christianity that had been burned and scalded into his consciousness and memory. His feverish ani-mosity to the Christianity of his imagination—the only Christianity he knew—was the result of pain from the wound that had cicatrized his very soul. This animosity grew with his growth and increased until it became the monomania of his life. This monomania accounts for much that he has said that will not stand the cold test of calm reason and common sense. stead of being a curb his intellect be came the slave of his emotions and his imagination, which accounts for its fitfulness and inconsistencies and for its perverted vision of truth and facts.

evil he has done? God alone knows, for He alone knows whether the early shock to his faculties left him that liberty of soul which is essential to accountability. He alone knows how far he was free, and therefore how far he was responsible, and will judge him with infinite justice. It is be man has or can have all the data to the problem of another man's life, and because no man can put himself in another man's place, that God has said "judge not." He has reserved judgment to Himself, because His knowl edge is infinite and therefore adequate. God alone knows whether Ingersoll's intellectual color blindness was great enough to free him from responsibility. -N. Y. Freeman's Journal.

ART IN THE HOUSE OF CHOD. Ave Maria.

Mr. F. Hopkinson Smith, who has seven different kinds of genius, has been visiting the old ca' hedrals of Holland, built during Ca holic times ; and he is not exhilarated, over post Reformation developmen's. He laments because the uplift d cross is gone, cause the haze of swinging censers no longer blurs the vistas, nor the soft light of me ny tapers illumines their there remain only staring rloom. white walls, rigid, naked columns, and hard, stiff backed benches, typical of sectr rianism. We quote from his art cle in Scribner's :

I have always believed that duty and beauty should go hand in hand in our churches. To me there is nothing too rich in tone, too luxurious in color, too exquisite in line, for the house of God. Nothing that the brush of the painter can mske glorious, the chisel or the sculptor beautify, or the T-square of the architect ennoble, can be out of place in the one building that we dedicate to the Creator of all beauty. I have always thanked God for His goodness in giving as much thought to the flowers that cover the hillsides as He did to the dull earth that lies beneath; as much care to the matchings of purples and gold in the sunset as to the blueblack crags that are outlined against them. With these feelings in my heart, I have never understood that form of worship which contents itself with a bare barn filled with seats of pine, a square box of a pulpit, a lone pitcher of ice-water, and a popular edition of the hymns. I have always believed that duty and



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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER I.

Towards the end of last September, I had recovered sufficiently from an attack of illness to be able to set out for Giencoonoge, a village which is near, and gives its name to a tranquil creek off one of the great bays on the south-west coast of Ireland. I had always found the balmy climate of that place to be the best restorative after a visit of throat affection to which I was atone time very subject, but which returns, I am happy to say, at longer intervals as I get older. My friends ridicule me, and the doctor smiles when I talk of Glencoonoge as my panaces. They say it is a fancy, and mention a dozen places in this country more accessible and better suited to my complaint. As it irritates me to argue, I leave them to enjoy their opinion and take my own way undeterred.

Yet now as I sit here reflecting, it occurs to me that fancy may have something to do with my predilection; but what of that? I read the other day that people often fancy themselves into real illnesses. and that sometimes the best medi-HORACE SHIPLEY (LIVERPOOL) EN ROUTE,

people often fancy themselves into real ill-nesses, and that sometimes the best me dinesses, and that sometimes the best medi-cines are powerless in the presence of fan-cies; so that fancies after all deserve to be taken into account. Perhaps it is not alone the genial air—though I'll swear there's none to equal it—that attracts me to Glencoonoge. Very likely associations created by repeated pleasant sojourns there have much to do with the charm which its mere name has for my ears. there have much to do with the charm which its mere name has for my ears. At the word my spirits rise, I am transported into another world—a world shut off by many a mountainous mile from railways and civilization: a world of opposits—of rocky highlands of wooded slopes, of ferny glens and rugged gorges, of noisy torrents and of tranquil seas; and in thought I move among the rural comin thought I move among the rural com-pany dwelling there, with whom my first

pany dwening there, with whom my first acquaintance as a stranger some years ago, has ripened into friendliness and a knowledge tolerably intimate.

Fancy or no fancy, it is simple truth that the heat is no groups out of the More Fancy or no fancy, it is simple truth that the boat is no sooner out of the Mersey and fairly at sea than I am forgetting the grimy town behind us and everything connected with it, my ailment included, and am looking ahead full of pleasurable expectancy. Last September, as the Beatrice Mary was bounding towards the Irish coast, I bethought me all of a sudden, while sitting on the upper deck inhaling vigor, of a means of prolonging that agreeable state of mind. There was something to be said for and against the that agreeable state of mind. There was something to be said for and against the sudden project; but reasons multiply to prove the advantage of doing what one burns to do, and they became in this instance so numerous and convincing that the mild dictates of prudence, which weakly strove to make themselves heard in the dictates of produces and convincing that the mild dictates of prudence, which weakly strove to make themselves heard in the dictates of produces are not produced. in the debate, were overborne completely, worsted, driven out of field, silenced uttrly; so that by the time Dublin was reached I had perforce to accept with resignation the decision which by that time stood judicially summel up thus: "Nothing can be better, wiser, or more discreet than to take advantage of the fine autumnal weather, this year particularly bright and soft, and knapeack on back, to walk to Glencoonoge by easy stages; hurrying here or loitering there, as the whim may decide. By-and-bye the weather may set in wet or cold; or incidents may fail at Glencoonoge. Certainly confinement will be found more bearable and the tranquillity of that sweet spot be better appreciated, if they have been preceded by some weeks of the incessant change and occasional hardships involved in getting there on foot." So after spending a week in Dublin, I sent on my luggage and commenced to walk westward, bearing generally likewise in a more or less southerly direction, and keeping as much as possible in those tracts of country which on the map have fewest marks of the railway.

What a freak it was! and how pleasant! And as things turnel out, not so foolish either. Each day I grew more re established in health and less apprehensive of damp sheets, wet feet, and other dangers about which I had grown nervous after in the debate, were overborne completely worsted, driven out of field, silenced ut

lished in health and less apprehensive of damp sheets, wet feet, and other dangers about which I had grown nervous after making up my mind. My diary lies open before me now. The scanty notes hastily scrawled therein set my memory aglow, recalling even trifles that have lain dormant for many months. Here is

Saturday, Oct. 4,1879.—At Abbeytown; misty morning. Walk before breakfast half a mile back along the road I came in by last night in the dark. Country-people hurrying in with farm produce.

Market-day.

Well I remember it! The crowding in, not by that read alone but by every other, of light donkey-carts laden with poultry and vegetables and baskets of 1938, the owners and their wives tramping alongside; the bustle in the market-place; the chickens with their legs tied lying in plump heaps under the skirts of the country-women standing guard over tying in plump heaps under the satisfactor the country-women standing guard over them; keen factors moving swiftly from lot to lot turning them over, driving quick bargains, and carting their purchases away. The chickens were soon sold: all, that is to say, except the broad of one obdurate and apparently well-to-do widow who indignantly refused the dealers' off compressed and spectacles low down on nose as she plied her knitting needles nose as she plied her knitting-needles with silent vigor, and responded to every advance by a short shake of the head, given without so much as a lifting of the eyelids. An hour later the sun had put to flight the early morning mist; and as I left the town, some of the women whom I had before seen in the poultry-market were hovering near their husbands' caberge stalls or chattering with each other. bage-stalls, or chattering with each other, or making purchases about the town. "You widowed solitary thing" still seat-"Yon widowed solitary thing" still seated on her basket, was now in parley with a fair, curly-headed young man, with merry blue eyes that belied the mock gravity of his face. I think he coveted the brood of plump chickens lying there flapping their helpless wings, and that wheedling came easy to him and was agreeable to the old lady; for her unwilling features were relaxed into an expression something softer. I wonder now, whether she sold those chickens, or took them back home with her.

them back home with her.
Oct. 7.—On the road to Ballyvaughan.
Ask the way at dusk, and find I have still

once more I watch the sun go down, Once more 1 watch the sun go down, leaning over a five-barred gate that opens into a field, the hedges of which bound the horizon, so flat is the country. The fading of the golden sunset and the peace in the sun go down, another ten. It would not drop by the wayside. "Was there no place at all, however rough, where I could get a lodging of the golden sunset and the peace

"To be sure there is," said the elder of the old men, coming forward with a less feeble gait, and talking in clearer tones than I should have expected, "at Rath-leek, an' not rough at all, but very good accommodation. You'll get a bed, sir— seven bels if you want them—zood of evening silence hold me there yet awhile and make me forget that daylight is passing. Sounds few and far between deepen the silence. Hard by a blackbird ripples a few notes. Away in the next field another faintly answers him. From a further distance men's voices, now one now another, now several to accommodation. You'll get a bed, sir seven bels if you want them—go enough for anybody at about twelve mil now one, now another, now several together, come ringing towards me. My
roal winding about takes me presently
near their owners—laborers at work in a
field close to the hedge by which the road from this.

"Less," struck in the brother, from his seat in the chimney-corner, "less," he repeated, "if you go by the fields."
"Tis twelve miles by the main road—"
"Why should he take the main road when he might save a couple of miles by taking a short cut, by turning aside at Mr. Murphy's gate?"
"What other road would you have him take beside the main road?" asked the elder calmly, with the air of a man who knows that he can bowl his adversary over.

near their owners—laborers at work in a field close to the hedge by which the road runs. They are carting some late crop. One stands at the team's head, another raises his long-handled fork with its burden at the end; a third prongs scattered heaps lying about and follows suit, while a fourth on top of the wainload strews about each new contribution evenly. And as they work, one chants a snatch of song; another begins to speak and is answered with a laugh; and the response and the mingling of several voices together make a harmonious chording in the still air and fading light. Of what do they talk? Of the fine weather for tomorrow promised by the setting of the sun? Of course the meeting next Sunday? Of some local gossip? Whatever their conversation, it stops and their work too, as a stranger in the road calls out to know how far it is to Ballyvaughan. Their answer cures me for the time of lagging, and sends me hurrying on. Their voices grow rapidly distant again, but before they die out quite, I stop once more to listen to their cadence; then hasten forward to escape the darkness which comes looming up behind me from the east.

Oct. 12.-4 p. m. Luncheon at Th Grown at Dunyanagh. Group round fire. Querulous old age. Directions. This reminds me how often it happened

This reminds me how often it happened that I was hurrying along at nightfall without any clear idea where to find sleeping quarters for the night. The days were short, and towns in the cross-country track I had chosen lay far apart; and besides, the morning hours had a knack of flying away unbesided. One day it would be a churchyard that held me each would be a churchyard that held me can be shown to be some the tombgrossed, where the names on the tomb-stones grouped themselves into families, and where there was an unending source of interest in calculating ages and relation hips from the dates on the stones : som times I met a priest on the road who took me over his church, and having pointed out all the improvements made duri his REGIME, led me to his schools a proudly showed his crowd of bare-footed, bright-eyed, healthy young Celts, and put them through their facings for my

bright-eyed, healthy young cents, and put them through their facings for my benefit in spelling, arithmetic, and geography. Sometimes I turned a long way out of my road to get a view or see a ruin. On this particular day some mounds in an upland field were the cause of my evening troubles. The mounds, said the guide-book, were the only signs now visible of an ancient palace of a line of Irish kings which flourished some thirteen centuries ago. It had been a famous place in its time, is often metioned in early chronicles, and fell from its high estate so far back as the sixth century, in consequence of a curse pronunced against it by a holy man. Misfortune thenceforth haunted the spot; its prestige declined; finally it was deserted prestige declined; finally it was described and the palace fell into ruin. Now the ruins themselves have vanished. The ruins themselves have vanished. The sharp upright stones standing about here and there may have been pillars once, but there is no other masonry, and no other sign of ancient splendor than these low mounds in squares and oblongs, which antiquaries say are the boundaries of certain halls of state. The peasantry call them raths, and regard them with a cerantiquaries say are the boundaries of tain halls of state. The peasantry call them raths, and regard them with a certain awe. It is known to be untain awe. It is known to be un-lucky to open or molest them — they are the abodes of the "good people" or are the abodes of the "good people" of fairles. What do you suppose would be found beneath if these mounds were opened up? Walls, I should think opened up? Walls, I should think; chambers, passages, dungenes no doubt runic writings perhaps, speaking sepul-chral words out of the tomb of centuries. utensils, weapons, tools; all sorts of evidences of the life which throngel about this place where, after resting for some

hours, I had not seen one living human being. I should have liked very much to have come again next day, and made my way towards the spire above the trees not far off, intending, if I could get accommoda-tion in the village, to sleep there and learn all I could of what was locally known or all I could of what was locally known of imagined about the interesting remains close by. The first glance down the short semi-circular street of one-storie I houses, of which the village consisted, was promising. Over one door swung a board on which the words, "The Irish Crowa" surmounted a nearly washed-out representation of that emblem of royalty. The interest of the terror, with its grammed and tion of that emblem of royalty. The inside of the tavern, with its cramped and antiquated look, its low ceiling and heavy beam across, its narrow counter and scant space behind, its roomy fire-place and great chimney, confirme i my hopefulness; and I was made very sanguine indeed by the sight of the occupants of the chimney corner—an old woman who silently watched the blazing heap of peut (every time she touched it a cloud of the chimney corner—an old woman who silently watched the blazing heap of peut (every time she touched it a cloud of the chimney corner—an old woman who silently watched the blazing heap of pe it (every time she touched it a cloud of sparks flew up, and flames licking the sides of the cauldron hanging from a hook fastened high up in the chimney) and two men who, unlike her, kept up an incessant chatter, the comments or narrative of the one being interspersed by frequent exclamations of dissent on the part of the other. They were brothers I soon found, the contentious one being the younger of the two; but they and the old woman looked old enough to have received from their grand-parents direct information concerning the days soon after the Flood; and I sat eating and drinking at the counter determining to draw on their stores of local learning at the first opportunity. All my pians, however, vanished into thin air when I learned from a young woman behind the counter that the house boasted but one other room, and that there was no chance of getting a bed in the village. I asked how far she made it to the nearest town.

"Twenty miles."

I repeated her answer with something

"Twenty miles."
I repeated her answer with something like dismay. Surely she was mistaken. The map did not make it nearly so much. The young woman shrugged her shoulders, said she "didn't know how that Twenty miles. might be; they always reckoned it twenty miles there—twenty good miles, too— Irish miles. But, of course, if it was less," she added, with slightly ruflled dignity,

"so much the better for me."
What was to be done? It had taken me already so far into the day to walk six, walking it in my easy way. I had not counted at the most on more than another ten. It would take till morning to finish twenty, even if I did not drop by to finish twenty, even if I did not drop by the wayside. "Was there no place at all,

"Less," struck in the brother, from his

knows that he can bowl his adversary over.

"Let him go through the estate, folly the path till the decoy road, and on, on round by the cottage, till he comes to the haystack—"

"It's likely he'd remember all that," interrupted the elder, with a chuckle.

"Sure he'd be a fool that he'd ask that couldn't tell him the way."

"He might walk for an hour, and not meet a soul. But let the gentleman plaze himself," he added, leading the way out of the tavern and into the road, where he proceeded with great fairness to put the alternatives before me—the short cut that might prove a long round, and the longer way that would turn out a saving in the end.

""And now that you've heard my

"And now that you've heard my "And now that you've heard my brother," sa d the objector, who had come out, too, "just listen to me."

And he gave me fresh directions and new signs and tokens by which, if I took his cut, I might know infallibly that I was going right.

Thanking them both I set out, and at the turning in the road looked back in

the turning in the road looked back in time to get a parting sight of the pair as they toddled indoors, the elder shaking they toddled indoors, the elder shaking his head, the younger still arguing as he followed at the other's heels.

The promise of a fair evening was belied as rain-clouds, blown rapidly by a freshening breeze, overspread the sky. As it grew darker rain be zan to fall, and the wind to blow as a greatly that it soon

he wind to blow so gustily that it soon ecame difficult to make headway at al struggled on, however, and at the end about four hours, as I thought, began look out for the lights of Rathleek

to look out for the lights of Rathleck, which could hardly be much further off At length a welcome light broke upon the darkness, then another and another. The sight of them gave fresh strength to my lagging steps, and in a moment for-got the weight of my scaked overall, the water from which was running down into my shoes.
But it turned out that all these lights

shone from one house, a long low building, past which the gleaming road ran again into blackness. I knocked at the door in despair; it was opened by a young man in the uniform of the Royal Irish

"Am I in the right road for Rathleek?"
"Am I in the right road for Rathleek?"
"You are, sir; 'tis four miles from here."
"Four miles! I thought I was almost here. What time is it?"

"Four miles! I thought I was almost there. What time is it?"
There was a clock somewhere near, for he looked within and said almost immediately, "Five minutes past seven."
"So early? I am all wrong, it seems, in my calculations. I suppose I am safe of a hotel there?"
"A hotel? Oh—yes, sir, yes. There's a kind of hotel, sir. I should think, at any rate, you'll get a bed there.
"You seem doubtful."
"Oh no, sir, not at all, sir."

"Oh no, sir, not at all, sir."

"Oh no, sir, not at all, sir."
There's no fear, sir. They'll make you as comfortable as may be. You take the turning you see there to the right, and you go as straight—as straight, never a bend nor as straight—as straight, never a bend nor aturn, but as straight as ever you can go." "And you say it's a good four miles? Whose house is this?" "The barrack, sir, the constabulary

barrack."
"You ought to know the distance, then,"
"You ought to know the distance, then,"

said I, dismally, as I turned back into the sloppy road.
The young constable laughed. "I wish

I could say it was less, sir."

There was nothing for it but to turn from the bright door-way back into the darkness. In the short interval the road seeme 1 to have got more muddy, the rain more dense, and the wind stronger. Each moment my progress became slower, and at the end of a mile I was forced to turn aside and rest upon a field forced to turn aside and rest upon a field gate. I passed here a very uncomfortable quarter of an hour, reflecting on the growing lateness, the distance to be gone over, and my incapacity to move a step further, when at intervals between the gusts of wind I thought I heard the noise of wheels and a horse's tramp approaching from the direction in which I had come. The sound filled me with hope. "It will go hard," I muttere I, "if this vehicle, whatever it may be doesn't lift me out of my ever it may be, doesn't lift me out of my difficulty. But how should I make my-self seen or heard in that black roal and self seen or heard in that black roal and roaring wind. There was no time to be lost, for the sounds were close at hand, almost upon me. I rushed into the middle of the road, and began to shout at the top of my voice inarticulate sounds, or such random words as came to my tongue—"Hi! stop! hallo there! hallo! murder!"—at the same time waving my arms and umbrella wildly, though it was too dark for either gesture to be seen. arms and umbrella wildly, though it was too dark for either gesture to be seen. The wind carried my voice in the right direction; my manœuvre succeeded. Before it had reached where I stood a car had pulled up, and two people had jumped off in great aiarm.

"What's the matter?" shouted one, running towards me.

"Which of you is it at all?" asked the driver more coolly after peering at me, and looking all round for some one else. I was out of breath with my exertion, and panted considerably.

"Where are you hurt?" asked my first questioner.

questioner.

I explained my predicament.

"Och!" cried the driver, disgusted, "is that all? Jump up with ye, and be quick. Sure ye wont mind giving the poor crature a lift," he added, in an audible aside

ture a lift," he added, in an audithe saids to his passenger. Without waiting for an answer, I scrambled with my knapsack into the seat; nor was another word uttered by one of us, till three-quarters of an hour later our driver pulled up at the entrance to a dimly-lighted village, before a low whitewashed cabin with a thatched roof. The passenger looked out from under his The passenger looked out from under his umbrella and asked what we were wait-

ing there for.
"We'll have to stop here for the night," said the driver.
"Is this Rathleek?" I asked.

"That is where I wanted to get to,"
said I; but I did not as yet dismount."

"Rathleck!" said the passenger; "I told you I wanted to reach Castleborough."
"Tis eight miles further on, sir. Twould be impossible to get there tonight. The mare's tired out. She's been laggin' the last three miles with the double load an' all; and there's dirty weather ahead with the wind and the rain. Twill be a terrible night."
"Well!" said the passenger, "I suppose

wea her ahead with the wind and the rain. 'Twill be a terrible night.'
"Well," said the passenger, "I suppose there's no help for it. But what do you stand here for? Drive on to the hotel."
'The hotel, sir? Sure there's ne'er a one. But you'll get very fine lodging within here for the night.'

It was a great relief to hear this, and I jumped off directly. My companion on the other side of the car followed my example with less alacrity. I raised the latch and pushed open the door of the cabin, and as I did so the glow of a warm fire burst upon us both. fire burst upon us both.

CHAPTER II.

ROUGH QUARTERS.

A sturdy-looking laborer in corduroys, sitting on a wooden stool in a corner of the room eating his supper of smoking potatoes, and a woman busy at the fire turned their faces towards the intruders.

"Good evening, Mike," crie1 the jarvey from behind us.

The laborer's face brightened. "Good evening kindly, Thaiy," he answered, "and what brings you in this part o' the world on such a night?"

"Och! you know I am out in all weathers and everywhere at once. Here's two gentlemen would like a night's lodgings, and 'its you can give them what they want, equal to the best in the country, as I'm atter telling them."

"You're welcome," said the host, looking at us doubtfully, "but—"
"You can give us beds, I suppose," said I. ROUGH QUARTERS.

said I.

"We can," said the man, after looking us over again, " if they're good enough for

"And can you give us anything to

eat?" said my companion.
"Certainly," replied the man.
"What, for instance?" we both asked Mike, as the jarvey had called him,

Mike, as the jath had been allowed at his wife, who considered.
"Tea?" she said tentatively. We waited. "And—and eggs?" she added, growing bolder.
"Tea and eggs. Anything else?"

She shook her head.
"What! no bread and butter?" "Oh!" she said drawing herself up with dignity. "bread and butter in

"And potatoes," added the man, point "And potatees," added the man, pointing to the smoking dish before him.
"Let's have a look at the beds," said I, though it was a mere formality, for it would have been impossible to have gone further that night under any circum-

Mike lighted a rush and led the way through a door in a low wooden partition to another compartment of the cabin large enough, however, to hold two good-sized bedsteads, and allow of a narrow passage between them. Of wash-hand stand or other of the usual accompani-ments of a bed-room there was no sign. We felt the rustling straw matresses and called for a look at the sheets. They were of a brown holland stuff quits new and very stiff and cold. But when you have no alternative it is wasting breath the strain and heading there were to criticize, and besides there were simple looks bent on us full of anxiety

or approval.

"I shall sleep soundly here to-night, that's certain," said I.

"We might do worse," remarked the traveller, looking up at the rafters.

traveller, looking up at the rafters.

There was a great bustle going on in the kitchen. My companion laid aside his wraps and I took off my waterproof. The woman put a big kettle and a small pot on the fire. The man brought me hot maker and I was soon darks should be a small pot on the fire.

water, and I was soon dryly shod.
"I see you have every comfort with
you," said my fellow-traveller as I fastened up my knapsack. He was regard-ing me with folded arms from his posi-tion before the fire "Were you long tien before the fire "Were you long under that rain? You must have been drenched."
"Notso bad as that; my waterproof got
"Notso bad as that now I am as dry as

I see you are. How those clothes are smoking! We can't eat in a fog like "Never fear, sir," said the woman, "I

am laying the supper down in the parlor

Pown in the parlor below! There were unsuspected realms then in this habitation which had looked so unpretending outside, and the mysterious mounds among which I had passed the morning and my thoughts regarding them rushed back on me. "The parlor below!" back on me. "The parlor below!"
Gracious! Once a dungeon perhaps, the seene of wails and misery in the days of its prime, now in its decadence the pride of the honest folk who own it, and the delight of tired travellers who hear that supper is preparing, "down in the parlor below." The woman's words did in a

supper is preparing, "down in the parlor below." The woman's words did in a vague yet ple sant way suggest all sorts of possibilities. I looked at my companion to see their effect upon him, but he, lost in thought, had turned his back on me, and was now looking into the fire, shading his face with his hands.

At last all was really. The hostess disappeared with her final load, and our host, holding a rush-light above his head, civilly informed us that he would now show us the way "down to the parlor below." But alack it was only the neonle's way of speaking. We had'nt to descend at all to get to the apartment; it was only a pace or two away, a recess behind the chimney, shut off from the rest of the cabin by a door, and in size something larger than a cupboard. The walls hai been roughly papered, and pushed upinto a corner was a little round table spread for us; and we were to sit there with our backs to the other three corners which were near enough to look over our shoulders as we ate. Volumes of smoke were pouring from a small modern grate where pouring from a small modern grate where an attempt had been made to light a fire The dim light which our host carried did The dim light which our nost carried did not make the room less gloomy to our eyes fresh from the roaring kitchen fire. As I looked around a protest was fast rising to my lips, and it was only checked when my eye fell on the face of the proprietor, who was eagerly following our glances and looking from one to the other as if he would eajor our surprise at so as if he would enjoy our surprise at so

kitchen. Is there anything else I can do

kitchen. Is there advanting ease I can do for you, gentlemen?"
We said there was nothing. So Mike reture I with a last request that we would call for anything we might want.
"By the way," said I to my companion as we sat down, "what has become of the driver? I must not forget him, for he has done me a good turn to-night."

"You are indebted to me, if to any one. Theady and his car are in my service.

Thady and his car are in my service. very welcome, pray say no more about it."
"But I'll share the cost of the car with

you. I insist on that."
"You are undertaking more than you bargain for," said he, cracking an egg.
"Thave hired this fellow and his car

"Thave three this tenow and his car
for several days."

"You must do a great deal of travelling," I remarked, having seeled it in my
mind that he was a commercial traveller.
I had met many of them at the different
hotels where I had stopped.

"I have travelled a good deal in my
sime."

"I have travelled a good deal in my time."
"No doubt, sir, you know this part of the country. Can you tell me—"
"Ah! Thady is your man for that. I have never been here in my life before, but he knows every inch of the ground and the owner of every house and field. And he's willing enough to part with his information. But he claims to know so much that I suspect he trusts a good deal to his imagination for his facts. He has cousins in this town whom he hasn't seen for some time—one reason I suppose why for some time—one reason I suppose why he was so anxious to stop. He has gone to put up his horse and car and spend the evening with his friends. They would

evening with his friends. They would never forgive him, it seems, if he were to stay anywhere else."

"And a merry party I've no doubt they ll be around the hearth with plenty to say and hear, and news to learn, and fon and laughter mixed with it all. I envy the Irish their sociability."

He only grunted and said, "That de-pends, I shoul think, on whether you happen to be in the humor for being soci-able. If you are not, high spirits are the most wearisome things in the world, to my mind."

my mind."

A little astonished, and not sure whether this was intended as a rebuff for my talkativeness, I waited till he might declare himself further; but he continued to eat and drink in silence; and I followed his example, considering the while whether my benefactor was or was not morose; his shortness favored the conjecture that he was; but on the other hand he had allowed his driver to go and see his friends; he had abstained from so hand he had abswel me strive of cuts see his friends; he had abstained from so much as a word of disparagement either of our homely quarters, or of our hosts idiotic attempts at civilization; and had he not lifted me out of perfect alough of despond? Besides there was every expect for man's saying as little as possess for man's saying as little as posses for man's saying as little as possessions. despond? Besides there was every excuse for a man's saving as little as possible in a smoky room, and I believe we were both equally pleased to exchange the miserable grandeur of Mike's" party." The bonest comfeet of party. the miserable grandeur of Mikes" par-lyr" for the honest comfort of his kitchen, where we found him placidly smoking his pipe, as far away from the fire as he could get, for it was large enough for a furnace and scorching hot. With a rough courtesy Mike placed a couple of rough courtesy Mike placed a couple of chairs for us somewhat nearer to the blaze than his own, taking occasion to remark in doing so that the rain had stopped, and the missis had gone across to sit awhile with a sick neighbor. And there the three of us sat, soberly smoking and saying Ittle. My fellow-guest indeed was as silent as he had been at supper. His eyes roved about the room, however, scanning the rafters, or the whitewash on the walls, or the bricked floor; and rested presently on the fire, where he found much matter seemingly for consideration. The laborer was more disposed

found much matter seemingly for consideration. The laborer was more disposed for conversation; but his stock of information, which mostly related to himself and his affairs, was soon exhausted. and his affairs, was soon exhausted. He told me that the potato crop had been good "the year;" that he himself could neither read nor write, had never been twenty miles beyond where he sat in his life; and (with much hesitation and wariness, and after several attempts to ascertain what our views might be), that he ness, and after several attempts to ascer-tain what our views might be), that he didn't approve of politics. He had broth-ers and sisters in America, and nephews and nieces close by who were "good scholards;" but for his own part he didn't miss the larnin', seeing how without it he was as well off as many that had it; and had no desire to see the world, for he knew them that had travelled and weren't

knew them that had travelled and weren't a whit happier than himself. "Nor so happy," he added, after six meditative whiffs, which ended his pipe.

Seeing my companion looking rather dolefully inte his tobacco pouch, which he found on opening to be empty. Mike got up and brought out from somewhere the pot containing his own supply, and requested him to help himself.

"Thank'ee," said his guest, breaking silence. "It's very good. Where do you get it?"

"At the store opposite," said Mike;
"At the store opposite," said Mike;
"and you're right, sir, 'tis very good. I'd
never wish for bet er."
"Limerick twist, isn't it?" "That and none other," answered Mike, with a glance of mixed curiosity and respect at the gentleman who, silent as he

"Dear me," mused the said gentleman.
"Are there stores in an out-of-the-way "There are so. And it isn't only to-bacco that they sell, but anything you might like to call for. Now I don't think there's anything you can name that they havn't got in that shop. You'd be sur-orised."

"Oh! I know well enough what a store

"Oh! I know well enough what a store is. I keep one myself," and he waved his hand towards the tire, "away in Australia. Let me recommend you, my friend, if you ever emigrate, to go in for a store. It's the best and quickest way of making money."

"Aye, aye?" said Mike, knocking the ashes out of his pipe, which he laid on the bench beside him; and stretching out his legs, and folding his arms, he composed himself to listan.

"It beats gold-digging. Few gold-diggers get rich, and fewer keep their money. Success in the gold-fields is demoralizing; it is a flash in the pan. The luck, the suddenness, the ease, the excitement, all carry a man off his legs and lesson his patience and self-control. Perhaps it is fortunate that so few succeed. I have tried my hand at it myself, but was never lucky."

TO BE CONTINUED

as if he would enjoy our surprise at so much luxury.

"Very comfortable," said the traveller in answer to the look; "all we want now to make us perfectly happy is to have that window open."

"I'm sorry to say it is'nt made to open.
But if you don't like the smoke I can lave the door ajar so that it will come into the the door ajar so that it will come into the the door ajar so that it will come into the the same that the same that the same that will come into the the same that the same t

A BIT OF CHIVALRY

Generous Young Butcher's Defens of Sister Anthony.

This little incident, related by "Moina" in The Advocate, will be read with interest by all who admired the grand character of Sister Anthony

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days Catholics of means were few an far between. Religious intoleranc ran so high that a Sister appearing of the street in a religious garb wa liable to insult, and it took a brav woman to go forth in public thu attired. Sister Anthony was not in the least timid. Had she been, sh

never could have succeeded.

The old Fifth St. Market House, the famous mart of trade, stood then when are now located our beautiful fountai and esplanade. On a market mornin when the market house was in its glor there was no livelier or busier spot i the whole city. The old time butche were a great power in the community and in many instances they were law unto themselves. Although man decent, honorable men pursued the useful and lucrative avocation butchering, yet a good sprinkling ruffians, rowdies and reckless fellow were found in their guild. T market house, unless necessity cor pelled it, was not considered a safe desirable place to walk through.

Among the leading and prospero butchers was a young man named I an Irishman and a Catholic. Son people, through force of genius a perseverance, forge ahead in little He had to literally fight his w through. He was a powerfully bu young man, a perfect athlete, and brave as a lion. Many attempts we made to take an unfair advantage him, and cowards laid in wait til and again to take him unawar But he was equal to every occasi and came out scathless, while his sailants for whole months were force to nurse broken noses, cut lips a black eyes. He had one advants over his enemies in those days drunkenness and dissipation—he ne touched a drop of liquor. He windustrious, too, and had the repu tion of being strictly honest. wonder that such a man could s mount difficulties and go right to front; and we may add that he ac mulated quite a fortune here and this city in 1857, going out to the r west where he met with marvel prosperity and died five years ag

multi millionaire. But to return to Sister Anthony. She started with about forty orp! girls-and children, as all mothers understand, must have something eat. If she had but the means to some course meat and a few vegeta she might get along, for the Sis are the best cooks in the world understand the art of making a l go far. Some one told her to go d on Tuesday morning bright and e to the stall of Mr. R, the butche the Fifth St. Market. It took nerv do it, but that was one quality in w Sister Anthony was never lack She procured a moderate sized bas and taking two of the orphan child

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pushing through the crowded parto reach the stall of Mr. R., lo

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about in the centre of the market, a big stout young butcher picked bull pup that was dezing under o the benches and threw it into basket which the Sister carried. gave a little scream of terror a rudeness and looked up appeal to the coarse, leering countenar her tormentor; but her terror wa creased when she beheld a hand young man, wearing a snow-apron, clear one of the high bench a single bound; she then say right fist swing out like a mill mer and land under the ear ruffian with an ominous thud, a less than four seconds there were objects lying in a heap at her viz; the basket, the bull pup a butcher. "You are one of the butcher. I believe, madame R., for it was he. "Please s behind my stall," and as he specially and as he specially and stall," moved the bench to one side, cl

a passage way for the really frig Sister and her two orphan childr "You must pardon my rude fighting in your presence," con the young man, "but that black did not get as much as he des This is a rather rough place for

come. "It was the sheerest necessi R., that drove me here," and the told him of her story of want a fering. "I was directed to c you, Mr. R., "she said, "to a to provide us with a little meat.

"Well, now, Sister," he and shall not want for meat whil here : but that basket you bro all broken, and is not large anyway. Then he picked up a larg

handled willow basket that easily contain two hundred and telling one of his hired take one handle, he took the and, invited the Sister to acchim as he wanted to introduce

A BIT OF CHIVALRY.

Generous Young Butcher's Defense of Sister Anthony.

Catholic Columbian. This little incident, related by "Moira" in The Advocate, will be read with interest by all who admired the grand character of Sister Anthony, Angel of the Battlefield.

A bit of history connected with Sister Antony's coming to Cincinnati, which has not been told before may prove interesting. In those early days Catholics of means were few and far between. Religious intolerance ran so high that a Sister appearing on the street in a religious garb was liable to insult, and it took a brave woman to go forth in public thus attired. Sister Anthony was not in the least timid. Had she been, she

never could have succeeded.

The old Fifth St. Market House, that famous mart of trade, stood then where are now located our beautiful fountain and esplanade. On a market morning when the market house was in its glory there was no livelier or busier spot in the whole city. The old time butchers were a great power in the community, and in many instances they were law unto themselves. Although many decent, honorable men pursued the useful and lucrative avocation of butchering, yet a good sprinkling of ruffians, rowdies and reckless fellows were found in their guild. The market house, unless necessity com-pelled it, was not considered a safe or desirable place to walk through.

Among the leading and prosperous butchers was a young man named R., an Irishman and a Catholic. Some people, through force of genius and perseverance, forge ahead in life. He had to literally fight his way through. He was a powerfully built young man, a perfect athlete, and as brave as a lion. Many attempts were made to take an unfair advantage of him, and cowards laid in wait time and again to take him unawares. But he was equal to every occasion and came out scathless, while his as sailants for whole months were forced to nurse broken noses, cut lips and black eyes. He had one advantage over his enemies in those days of drunkenness and dissipation—he never touched a drop of liquor. He was industrious, too, and had the reputa-tion of being strictly honest. No wonder that such a man could surmount difficulties and go right to the front; and we may add that he accu mulated quite a fortune here and left this city in 1857, going out to the new west where he met with marvelous prosperity and died five years ago a multi millionaire.

But to return to Sister Anthony. She started with about forty orphan girls-and children, as all mothers will understand, must have something to eat. If she had but the means to some course meat and a few vegetables she might get along, for the Sister hest cooks in the world and understand the art of making a little go far. Some one told her to go down on Tuesday morning bright and early to the stall of Mr. R, the butcher in the Fifth St. Market. It took nerve to do it, but that was one quality in which Sister Anthony was never lacking. She procured a moderate sized basket, and taking two of the orphan children by the hand set out for the market.

It was a rather unusual thing in those days to see a Sister in the garb of her order on the street, especially in such a public place as the markethouse, and Sister Anthony was not the one to furl her colors under any cir-cumstances. No wonder she was gaped and stared at by the crowd, and through the kindness of a brother one had to listen to the vile, coarse

remarks of the journeymen butchers.

The Sister with her little girls was pushing through the crowded passage to reach the stall of Mr. R., located about in the centre of the market, when a big stout young butcher picked up s bull pup that was dezing under one of the benches and threw it into the basket which the Sister carried. She gave a little scream of terror at this rudeness and looked up appealingly to the coarse, leering countenance of her tormentor; but her terror was increased when she beheld a handsome young man, wearing a snow-white apron, clear one of the high benches at a single bound; she then saw his right fist swing out like a mill hammer and land under the ear of the ruffian with an ominous thud, and in less than four seconds there were three objects lying in a heap at her feet, viz: the basket, the bull pup and the butcher. "You are one of the Catholic Sisters, I believe, madame," said R., for it was he. "Please step in R., for it was he. "Please step in behind my stall," and as he spoke he moved the bench to one side, clearing a passage way for the really frightened Sister and her two orphan children.

"You must pardon my rudeness in fighting in your presence," continued the young man, "but that blackguard did not get as much as he deserved. This is a rather rough place for you to come.

"It was the sheerest necessity, Mr. R., that drove me here," and then she told him of her story of want and suf-fering. "I was directed to come to you, Mr. R., "she said, "to ask you to provide us with a little meat."

"Well, now, Sister," he answered, "you came to the right place; you shall not want for meat while I am here; but that basket you brought is all broken, and is not large enough

Then he picked up a large, two handled willow basket that would easily contain two hundred pounds, and telling one of his hired men to take one handle, he took the other; and, invited the Sister to accompany tions in the rank of the holy martyrs.

I should only weary you if I related

some of his friends, the butchers. They went from stall to stall and no butcher they approached felt like re-fusing a solicitor such as R., and so the basket was filled and piled up with excellent beef, for R would take nothing else, and sent it in a wagon to Sister Anthony's orphanage. While he remained in Cincinnati the orphans never wanted for meat ; and although thousands of miles separated them at times, the friendship then founded was continued through correspondence for forty years. R. had been loose in the practice of his religion and married a Protestant lady whose family was extremely bigoted, but the prayers and influence of Sister Anthony brought about the conversion of R. and his whole family.

RELIGION AND THE STAGE.

Surprising Facts Recalled by Madamo Modjeska.

Mme. Modjeska, the distinguished and cultured Polish lady, who, besides being the leading actress of heroic classic roles on the English speaking stage, is at the same time an exemplary Catholic, read an interesting paper on The Influence of Christianity Upon the Stage," before the Newman Club of Los Angeles, Cal, a few days ago. Some of the facts she cites will be surprising news to a great many Catholies, both of the theatre going clas, and of those who abstain from that form of diversion. Among other things Mme. Modjeska said :

The subject is very rich and offers a tempting field to the student, but I fear my scant erudition can hardly do even slight justice to such a task; and instead of a few words long volumes would be required for the briefest exposition of the influence of Christianity

upon the stage.

Besides the mind of the average woman is not much inclined toward abstract logical dissertations; it is more apt to draw conclusions from concrete

Not being familiar with scholarly methods, I prefer to present you a few facts which will prove better than any arguments that the Christian spirit has exerted the same action upon the stage as upon all other manifestations of modern life.

We all know that the ancient theatre had a theocratic origin. Is it not from the Greek mythological mysteries and religious ceremonies that has evolved this magnificent array of tragedies and comedies, both Greek and Roman, admired by us as the ancient classic theatre? Outside of Greece and Rome dramatic genius has been
INSPIRED BY RELIGION.

The Old Testament contains what is considered until now one of the highest instances of dramatic dialogue in the Book of Job; and "Sakuntala." Kalidasa's magnificent tragedy, has equally its source in the worship of Brahma, and is placed among the sacred books of East India. In the Semitic races, among the Moslem races, the spirit of the drama never manifested itself beyond the limits of the temple. Even in the oldest civiliz ation of America, under the Aztecs and the Incas, we find traces of dramatic performances combined with religious ceremonies. It is, therefore, nothing strange that the theatre of the Christian era has had its cradle in the Christian religion. It is only a natural consequences of the essence itself of dramatic art.

Before I pass, however, to any further reference to the Christian stage, I shall take the liberty of mentioning a fact with which, I confess, I became acquainted two years ago, actor, John Malone, and which I presume is not generally known. It is one of those illustrative instances of which I spoke before, and which to a woman's mind has more significance than long dissertations. I refer to the martyrdom of St. Genesius, St. Porphyrius and four or five other actors The most prominent among them is the first, St. Genesius,

ACTOR, SAINT AND MARTYR. The history of his conversion and subsequent martyrdom as told by the Bollandists, is one of the most striking and miraculous in the whole martyrol At one occasion in the pres ogium. ence of the Emperor Diocletian he was performing a play of his own intended to ridicule Christian ceremonies and in particular the sacrament of baptism. The plot included a perfectly correct execution of the holy rite. Genesius was personating the man who had to be baptized. At the very moment the water was poured on his head a heavenly vision rose before his eyes. Immediately touched by divine grace he went in front of the stage, addressed himself to the Emperor and the audience, expressing his repentance for the sacrilegious horror just com mitted, praising Christ the Lord, asking the people to desist from their pagan practices and to join with him in his repentance. He was beheaded on the stage by order of the Emperor.

The effect of this event was wonder The miraculous conversion of this prince of actors, "princeps mimo was the occasion of many conversions. For two long years the Christian community kept sacred the memory of the poor showman in whose nonor later a Church was erected which existed in the ninth century.

I do not know the details of the martyrdom of St. Porphyrius and other actors who shed their blood for the faith, but it is a sublime consolation for us who belong to the craft, which has been for centuries and is some

times even now an OBJECT OF CONTEMPT AND AVERSION, to have these holy patrons of our avoca-

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here the beginnings of the Christian drama. Its development is very It was born in the cathedrals first in the shape of liturgic dialogues, later on in the so called mysteries which for a long time supplied the only popular entertainment for our forefather's whose pious minds they edi fied by episodes from the holy scrip tures and from lives of the saints. I prefer to pass to another illustrative fact, which being less known may offer you some interest, and which, more-over, concerns a Christian woman.

I claim myself happy to have had the occasion of proclaiming the name in a paper which I read before the Inter national Woman's Congress in 1893. refer to the influence, however indi-rect, upon the drama exerted by the works of a German nun of the tenth century called Hroswitha, or, as she is

THE NUN OF GANDERSHEIM. This great writer and holy woman may claim the honor of having marked the first steps in the evolution of the modern drama. Well acquainted with the classic authors, especially the Rom-an playwright, Terencius, whose works were then frequently studied and even performed in the cloisters, the only asylum for a long time of learning and literature, she felt, as the good Christian she was, a strong aver sion towards pagan morals and lasciv lous pictures contained in the Roman comedies, and so she conceived the laudable ambition of writing a series of plays in which the literary charm of the ancients would be subservient Christian ideas and pictures of to Christian Christian life.

Her works are of great literary and artistic merit. Full of poetic imagina-tion, with a mind rich in the most delicate shades of sentiment, Hroswitha was the first to break with many traditions of the old classics, such as the rule of three unities, and to introduce into the dramatic literature new elements due entirely to Christianity.

Strange to say, considering that she was a pure and pious nun, her con ception of love between man and woman, so entirely different from the old pagans, may seem to have inspired our modern romantic poets.

It is only just to say that she stands between the ancient and modern drama like a solitary column, the only logical and genuine transition. For six centuries her works remained

hidden IN THE RECESSES OF GERMAN CON-

VENTS.

It is only at the beginning of the It is only at the beginning sixteenth century that a German humanist, the poet Conrad Celter, had them printed in Wurtemburg and them to public light. They created a strong impression and were soon translated into Italian, German and Spanish. The supposition that she impressed the Elizabethan writers, and especially Shakespeare, is justified by the fact that, as we know, the poet took many of his plots from the Italians, who on their part followed in some of their works the subjects treated by Hroswitha, among others the story of "Romeo and Juliet." Certain scenes, notably the whole plot of the fifth act follow rather closely the nun's tragedy called "Calpurnius." Of course, the very end is different; the lovers are brought back to life by a miraculous intervention more acceptable to the Christian audience of the tenth century than it would have been to the English people of the sixteenth and seventeenth

century.
On the first occasion I spoke in pub pleasure for me now to again glorify her name as a Christian, to proclaim how much we owe to her for having first used the drama as a vehicle for the highest Christian ideas, for having first brought into it elements of charity, purity, abnegation, forgiveness and the most delicate refinement.

After the Renaissance movement the drama had passed many ups and downs. Not only did its authors forget its Christian origin, but they often proved false to an artistic standard. The dramatic literature of the present century, while brilliant during the revival of romanticism, especially in Germany and France, became in the latter half a matter of pure handicraft, and was prostituted only too frequently

PANDER TO THE LOWEST INSTINCTS. and catch the pennies of the greatest

numbers. But the fault does not lie in the dramatic art itself. The so-called commercial spirit so aggressive in all manifestations of life at this end of the cen tury has had a great deal to do with the degradation and with the deviation of the stage from its higher mission. Happily there is no lack of signs of a revolution for the better in its sphere. in comparison with the efforts The public taste is already surfeited with the mediocre, idiotic, corrupt last decades, and it welcomes heartily any new works of a higher moral and artistic standard. I think we can safely look to a healthy revival in this direction, and I do not know snything that can help more to this result than such work as the Newman Club has for its object, the broadening of the minds and the improvement of the souls by the spreading of high Christian litera-

"He That Any Good Would Win" Should be provided with good health, and everyone who would have good health should remember that pure, rich blood is the first requisite. Hood's Sarsaparilla, by giving good blood and good health, has helped many a man to success, besides giving strength and courage to thousands of women who, before taking it, could not even see any good in life to win.

ture

Hood's Pills are gentle, yet effective.

A JESUIT ON THE LATE ROBERT G. INGERSOLL.

Remarks by Rev. M. P. Dowling, President of Creighton University, Omaha.) I believe that the first thought of a Catholic on hearing of the death of Ingersoll will be to pray that in his closing moments grace may have been given him to regret the wrong done by his lectures to the simple faith of thousands, and that God may deal mercifully in the next life with one who in this outraged Divine goodness and set at naught revelation. An old adage bids us say nothing of the dead An old but good - nihil de mortuis nisi bonum -but as Ingersoli stood forth for years as the type of rampant, aggressive and offensive infidelity and gloried in the fascination of his power, it is certainly not out of place, whilst leaving him to a higher tribunal for judgment of his responsibility and motives, to characterize even after his death the teaching which still survives him for the

undoing of believers. Fortune dealt kindly with him and gave him the species of success he valued most highly: he possessed an unenviable talent for ridiculing sacred Now, however, that he has passed away, the question arises, has he made the world any better by his sojourn in it? Has he contributed not to the happiness of his fellow man Has he uplifted human nature he made mankind any richer in the sap of self sacrifices which gives life to society? Has he left after him any legacy of good? Has he embalmed in his teachings anything noble or ennobling? His was a spirit of destruction he tore down without building up His familiar thesis was that Christian ity is a failure, yet he offered nothing to replace it. Whilst pretending to to replace it. Whilst pretending to strike off the shackles of superstition he really stripped man of the elements which dignify his manhood. He debased public and private conscience he haunted with harrowing doubt mer and women who before hearing him were free and happy. His jests and gibes against religion cast down priceless ideals and did away with all rever ence for the good and the true, while his eulogies of worldly prosperity sowed

the seeds of discontent In the name of free thought and lib erty of conscience he filled minds with a wild thirst for pleasure that was una tainable and with feverish unrest he attuned hearts to the exclusive music of earthly gains and losses and aspirations; he saw nothing higher than the climbing of ambition, the nervousness of acquisition and accum-ulation; he taught his hearers the forgotten lusts and passions of human greed; he encouraged the spirit of revolt against all that was whenever

it was Christian. The legitimate consequence was the world without God, but the world with out God is man without a moral law, and that means anarchy, the rule of selfishness, the strong hand of power as the representative of right. It heaven and hell are myths, and there is nothing real on the one hand but the sorrow and want, the misery and deg radation from which the human victim seeks in vain to free himself, and on the other hand the good things of earth, which he craves without being able to obtain without violating rights if there is no hereafter and man can not here possess as much as his more fortunate neighbor does; if virtue is name and magnanimity a delusion then life is not worth the living, and the sooner it is ended the better it will No wonder that under such tuition lic of Hroswitha, my subject was the believers in the tenets of Ingersoli connection of woman with the stage, commit suicide, because they are my object was to show how much the drama is indebted to woman. It is a tion, of unsatisfied longings and unful-

filled hopes. Ingersoll was an inconcolast, a fanatic of the broadest type, while de nouncing fanaticism; as self-righteous as any Pharisee of old; as infallible in his own opinions as the most tenacious scientist; intolerant to the last degree, while preaching toleration; furiously dogmatic, while proclaiming against dogma. He would condemn to future punishment, if there were such a place, anyone who did not believe as he did. He looked at one side of a question and absolutely refused to look at the other, though he blamed his opponents on the same ground. If he were so powerfully sympathetic as he would have people think he could have seen any night he lectured in one of our great cities sorrow enough to cast a shadow over the remaining days of a life that is now eclipsed forever. He would have found thousands, who, unlike himself, are not thankful that they have been born into this world; women poisoned by the leprous touch of lust, sunk in degradation and shame begun for a mouthful of bread.

With his rich gleanings from the purses of the opulent and deceived, what did he do to relieve such distress meek and lowly followers of the Christ he railed at? He would have found plays that were offered to it during the hearts breaking in agony, eyes red with weeping, cheeks scorched with burning tears. Have his teachings solaced them or brought comfort to the doors of the sorrowing? He would have found guilt holding high carnival over the body of prostrate Innocence, gaunt Poverty staring through the pinched faces of halfstarved children, broken hearted wid-ows pointing with despair at their hovel homes and asking: "What are the joys of this world to us?" Could his gospel of fine clothes, good living, comfortable homes, statuary and painting and music do anything for these despairing souls? Had he spent an hour in the home of the aged he would have seen what Christianity is doing to alleviate distress, and at the end of the hour I would have given him a pen which he might dip in the deepest gall

of unbelief, and I would wager my faith against his unbelief that he would have been compelled to write at last as "Take the shoes from off thy of old : feet, for the ground on which thou For one night's led standest is holv." ture Ingersoil received \$500. Half that sum would, in many cases, be a perfect godsend as a whole year's salary to those despised ministers of whole year's God, for whom he had nothing but sneers and contempt. He has played his part on the stage of life. For his own sake and that of the thousands who listened to his living voice we may well exclaim: Would that he had been a Christian!

Rev. M. P. Dowling.

WHY SHE SUCCEEDS.

Rev. Sabin Halsey, a Methodist minister of Janesville, Wis., recently preached from his pulpit a sermon whose subject was "Why Does the Catholic Church Win?" The following portion of his utterances will be found interesting and edifying.
"One statement of fact," said Mr. found Halsey, " which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries, and is to day, mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have trembled in her presence, and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church backed up by such a remarkable history. It is a question frought with deep interest and one that demands the most careful thought.

The first reason for the success of the Catholic Church is that she believes she is the true Church of Christ with special divine mission to a world that is in bondage to the slavery of sin. She holds to the doctrine of a supernatural revelation given to the world through inspired men for the purpose of teaching the plan of human re-demption, how to escape the fearful consequence of sin in time and in

The Catholic Church believes in the Deity of Christ, in the guilt and peril of sin, in the necessity of hearty repentance and faith as the ground of forgiveness. Sou's are exposed and must be rescued. Her services, her ordinances, her altars and sacraments, the ministrations of her priests, her holydays and festivals, the very chimes of her bells, tell the story of the sinfulness of the human heart and the necessity of forgiveness.

" Her organization gives her authority to command her people in all matters of faith and conduct. She stands first and supreme in every lo-

She does not bow to the will of man or any number of men. Established services are not shoved off one side at everybody's request as of minor im-

Her organization enables her to give special attention to the work of training the children and youth of ner fold to become zealous advocates of her doctrines and practices. In early life they are rooted and grounded in the faith. She rocks the cradle in every Catholic home, and has a right to do so. She sings her Masses in the ear of the child until the soul catches the spirit of them. She puts her creed into object lessons, and thus through the eye touches the heart and inspires religious emotions which never die.

Another reason for her success is the intense loyalty of her people every where in every country, regardless of They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world. Living and dying they are If they wantrue to their profession. der away they invariably retrace their steps and seek forgiveness. They are loyal to their system of doctrine. No one can be a Catholic without believing something without any effort at discount. Whoever tries to change the opinion of a son or daugh ter in the Church has a big job on hand, and will doubtless find his head white before the work is finished. The speaker had yet to find a Catholic going about the streets criticizing his Church, finding fault with her doctrines or defaming the character of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the services of their Church. A little foolish whim does not keep them from the sacraments and from Mass, and in this they are right. They are Church-going people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their Church."-Sacred

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Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clerg-brough of the Committee of th Arrears must be paid in turn better the paid in turn better testing and when subscribers change their residence it is mortant that the old as well as the new address be sent us.

London, Saturday, August 12, 1899

BISHOP McEVAY.

As our readers will see by this issue, Right Reverend Fergus P. McEvay has taken his place amongst our spiritual chiefs. On last Sunday he was endowed with the plenitude of the priesthood, given the power to confirm and ordain, and bequeathed the supernatural fitness to be a ruler, and transformed so as to be able to stir up, for the profit and guidance of his spiritual children, the grace received by the imposition of hands.

We know not what thoughts passed through his mind during the solemn and impressive ceremony of last Sunday. The cares and responsibilities that hedge round the captains of the army of God must have been present to his mind; and the burden so heavy for human shoulders to bear must have been lightened by the thought that myriad prayers were heavenward ascending that he, as they who have gone before him, might wear worthily and for many years the insignia of his high

Judging from the past, Bishop Mc-Evay's administration will assuredly be a blessing to the diocese. Ever since he took the Lord as his inheritance he has never swerved a hairsbreadth from the path of the true priest. His career as missionary priest is still remembered, and his success as Rector is evidenced by his zeal for the splendor of the House of God and by the piety and devotion of his spiritual children. To the diocese of London belongs the rich fruitage of that zeal-to be garnered by priest and layman, as a model and incelative for the former and for the lattely as a source of instruction and pardolnable pride.

We are thankful to the Giver of all good gifts that Bishop McEvay has been called upon to rule and to guide us, and we know that all who are aware of his ranwearied devotion to duty, and of his admirable qualities of mind and heart share our gratitude. We present him our homage and assure him that he many rely upon the obedience and support of his children.

He must have trials and sorrows, for " he is the bondman of all, doomed to bear the burden of all ;" but we wish to tell him that our reverential affection and docility are his forever, to up for our Bishop.

We bid him welcome with all the joy of our hearts and hope that many fruitful years may pass by ere God summons him to his reward.

VICAR-GENERAL BAYARD.

The announcement made by His Lordship the Bishop of London, at the conclusion of the ceremony of his coasecration on Sunday last, that he appointed Very Rev. Joseph Bayard as his Vicar-General, was one of the pleasing features of this memorable occasion. Father Bayard is one of the oldest priests in the diocese of London, and during his long residence amongst us, he has, by most admirable personal qualities, won the esteem of his brother priests and the laity.

We extend to him our hearty congratulations upon the high honor conferred upon him by our good Bishop, and we feel sure that the duties of Vicar-General of London will be performed by him in a manner most satisfactory to His Lordship, to the clergy and the people. From the time of his ordination to the priesthood Very Rev. Father Bayard has ever been as true as the needle to the pole to the sacred vows he then assumed. His ripe judgment, coupled with his kindness of heart. his strict attention to duty and his unvarying courtesy, have been fittingly rewarded; and we trust his years will be many in the enjoyment of so wellearned a promotion.

CATION

Sir James Vaughan, who has recently retired from the active service of the magistracy in London, England, at the age of eighty-five, presided over the police court of Bow street for the last thirty-five years.

Daring that period he had an extensive and varied experience of the criminality of the great metropolis, and its causes, and his opinion on this matter is worthy of the gravest consideration.

He is reported to have said in an in terview, that during recent years there has been a wonderful decrease in the number of brutal and violent crimes, while there is a large increase in the number of crimes which require brains and ingenuity for perpetrating

This curious change he attributes to the improved education given in the schools. He declares that he is sure that unless means are adopted to counteract the effects of education on the minds of those who are criminally inclined, the number of crimes which require cleverness will increase

It is but natural that this should be the case. Education without religious instruction has the effect of enabling young persons to adopt methods for the attainment of unlawful ends which the uneducated would not think of adopting. It was the knowledge of this which led the late Dake of Wellington, the famous "Iron Duke," to say that "education without religion makes men clever devils.

It is a saying that "Knowledge is power," but if knowledge is not directed by morals based upon religious teaching, that power will naturally be exerted for evil.

The Catholic Church has all along been conscious of the necessity of uniting religious with secular education, so that youth may be educated morally as well as intellectually, and may thus be made into good citizens. The experience and knowledge of the Catholic Church is being every day more and more confirmed by the ex perience of educationists, and even the sects which have in the past been the most strenuous in advocating purely secular education in the schools, to the exclusion of religious teaching, are by degrees coming to recognize the need of religious instruction in schools. The Catholic Church differs from the sects in this that she has not changed her views on the subject, because she has always looked at it in the light of truth, having already experienced what happens under the circumstances

MORE LYNCHING.

There has been another horrible lynching outrage at Tailula, a town of Louisiana, near New Orleans. The origin of the outrage was that Dr. Hodges, an American, shot a goat belonging to Frank Defatta, an Italian. The brother of the latter, Joseph Defatta, then procured a shot gun and mortally wounded the doctor. Intense excitement was created by this assassination. A street row then took place, and the police captured four Italians, make smooth the stoney path that opens | beside the two brothers Frank and Joe Defatta, and were bringing them to iii, whereupon the mob attacked the guard and succeeded in capturing the six Italians, of whom four were hung on trees near a slaughter pen, and the other two were strung up on an oak tree near the jail. While thus hanging the bodies of the six men were filled with buckshot. It is stated that the Grand Jury are investigating the matter, but it is confidently asserted that no action will be taken, though five of the men lynched were innocent of any complicity in the assassination. The perpetrators of the outrage are well known, being men of prominence in the locality, which is in the heart of the best cotton-producing section of the State, and is in a spot where the most prominent men in state affairs reside.

Negroes are usually the victims of Lynch law in the state, but Italians are held in almost equal abomination, and no justice is to be expected where persons of these hated races are concerded.

There is but little doubt that the Italian Government will demand redress from that of the United States, as on a similar occasion which took place some years ago, but a money compensation is a very unsatisfactory balm for an outrage of such enormity and atrocity.

" If any man do His will he shall know"-a very remarkable association of knowledge, a thing which is usually considered quite intellectual, with obedience, which is moral and spiritual .- Drummond.

THE FRUITS OF GODLESS EDU- RIGHT REV. F. P. M'EVAY

CONSECRATED BISHOP OF LON-DON ON SUNDAY LAST.

AN ENTHUSIASTIC WELCOME BY ALL CLASSES OF THE COMMUN-

Right Rev. Mgr. McEvay arrived in London on Friday evening, August 4, by the 5:40 G. T. R. train, from Guelph, where he had been in retreat preparatory to his consecration as Bishop of London. He was met and warmly greeted by the Administrator of the diocese, Very Rev. Joseph Bay ard, Dr. Kilroy of Stratford, and the city clergy, as well as a deputation of laymen, including Messrs. D. Regan, James Egan, T. J. Murphy, Thos. Coffey (publisher Catholic Record). Wm. Regan, John Forristal, Philip Cook, Hubert Dignan, and others, each Wm. of whom were in turn presented to the Bishop-elect. Hearty congratulations being extended, Mgr. McEvay, accompanied by the rev. clergy, drove to St. Peter's palace.

Sunday, the 6th inst., the feast of the Transfiguration of our Lord Jesus Christ, will be a memorable day in the ecclesiastical history of this city and

diocese of London.
In accordance with the announcements already made, it was the day on which the diocese of London received its new chief pastor, by the consecration of the Right Rev. Fergus Patrick McEvay, in St. Peter's cathedral, to be Bishop of the diocese.

Of Mgr. McEvay we have already spoken in our columns. As a priest he was learned, zealous, exemplary in every respect, and an excellent adbeloved by his flock in ministrator, every parish in which he labored, and also by his brethren in the priesthood.

Admission to the cathedral for the Solemn Pontifical Mass of the consecra tion of the new Bishop was by tickets, which were distributed gratuitously as far as there was room in the mag-nificent cathedral. The vast throng of priests and laity who assisted at the imposing rite to offer up their united prayers to the throne of grace and mercy for the new prelate, made manifest the enthusiasm which is univers ally felt in the confidence that the Right Rav. F. P. McEvay will worthy successor to the illustrious prelates who have preceded him in this diocese, and who have left many enduring monuments of their piety and zeal for religion, in the beautiful churches and parochial residences that have been built during their adminis tration, and in the numerous religious ouses, schools and hospitals, besides the beautiful orphan asylum and home for the infirm, which are in successful operation in the diocese.

All the priests of the diocese who were able to make arrangements that heir parishes would not suffer the loss of the hely sacrifice of the Mass on Sunday, were present on the solemn occasion, and large delegations of the from many of the outside nes, as St. Thomas, Stratparishes, as St. Thomas, Strat-ford, Windsor, Chatham, etc., also assisted. Many likewise availed themselves of railway excursion rates to come to the city from great distances, even so far as from Chicago, Toronto, Hamilton and Buffalo to be was thronged to its utmost capacity. Amongst others we noticed: Bishop cousins - Sister St. Dominic of St. Joseph's Community, Lindsay, and ceur. London; Rev. P. L'Heureux, Miss Minnie Corkery, Lindsay; Bishop Dowling's sister, Mrs. Keough, of After the consecration services His Lands Dept. ; Judge Barron, Stratford : Messrs Adam Brown, P. M., Hamilton John Ronan, E. Furlong, LL.D , M. J O'Reilly, Dr. Balfe, Fred Harris, J. J. Bucke, of Hamilton : Mr. Ed. Collins, of Detroit, and many other prominent

and representative persons. The Church was beautifully decorated with old gold, red, green and white busting, the colors blending together must harmoniously and producing a very pleasing effect. high altar of marble, on which were placed flowers rich and fragrant, had a grand and pleasing effect, and the entire sanctuary, ornamented with flowers and hangings artistically arranged, manifested the good taste of the Sisters of St. Joseph, who had charge

of the decorations.

The consecrator and celebrant of the Pontifical High Mass was the Most Rev. Danis O'Connor, Archbishop of Toronto, formerly Bishop of London. His Grace was assisted by the Very Rev. Father Marijon, Provincial of the Basilian Order in Canada: and the Rev. Fathers P. Brennan, P. P., St. Mary's; J. Gnam, P. P., Hesson; J.

Beaudoin, P. P., Walkerville. Mgr. McEvay was assisted by the Very Rev. D. Cushing, O. S. B., President of Assumption College, Sandwich, and Very Rev. Francis Solanus, O. S. F., P. P. and Superior of the Francis

can order in Chatham. The assisting Bishops were the Right Rev. T. J. Dowling, Bishop of Hamilton, and Right Rev. Richard O'Connor, Bishop of Peterborough. Bishop Dowling was assisted by Rav. Fathers Mahoney and B. O'Connell and Bishop R. O'Connor by Archdeacon Casey, Rector of Peterborough Cathedral, and Rev. F. Ryan, Rector of St. Michael's Cathedral, Toronto.

The Cross bearers were Rev. Fathers Whalen of Camden, and P. Langlois of

The Holy Father's Bull appointing the Right Rev. Mgr. McEvay Bishop of London, and authorizing his consecration, was read by the Very Rev. Joseph Bayard, Administrator of the Diocese during the vacancy.

The ceremonies were directed by Very Rev. Wm. Kloepfer, of St. Jerome's College, Berlin, first master of ceremonies, assisted by Revs. J. Schweitzer and Ladouceur, assistan masters of ceremonies.

The clergy present from various

dioceses were the following: Rev. Denis O'Connor, D Most D., Archbishop of Toronto; Mos Rev. J. Duhamel, D. D., Arch of Ottawa ; Right Rev. hishop Dowling, D. D., Bishop of Hamilton Right Rev. R. O'Connor, D. D , Bishor of Peterborough; Very Rev. Heenan, V. G. Dundas: Very Rev. Mgr. Laurent, V. G. Lindsay; Very Rev. Canon Ractcot, V. G., Montreal Very Rev. F. J. Baumgarten, V. G., Detroit; Very Rev. A. Turgeon, S. J. Rector St. Mary's Church, Montreal Very Rev. F. Scaphman, S. J., De troit; Very Rev. G. O'Bryan, S. J. Montreal; Very Rev. Jos. Bayard, V. G., London; Very Rev. J. De La-vigne, C. S. R. Montreal; Very Rev. V. Marijon, C. S B , Toronto : Very Rev Karijon, C. S. B., Toronto, Very Rev. F. Mitchell, S. J., Fr. Minister, Da-troit, Coll; Very Rev. A Kreidt, Prov of Carmelites, Falls View, Niagara; Very Rev. R. W. Kloepfer, C.R., D. D. St. Jerome's College, Berlin; Rev. H A Constantineau, O. M. I., rector University of Ostawa; Rev. M. J. Whelan St. Patrick's, Ottawa ; Rev

Archdeacon Casey, Peterborough Rev. Dean O'Connell, Mount Forest Rev. T. J. Tinan, Pullman, Ill; Rev. . J. Crogan, C. SS. R., Toronto ; Rev J. M. Manony, Hamilton; Very Rev D. Cushing, Pres. Assumption College Sandwich; Rev. F. Solanus, O. F. M., Chatham; Rev. E. F. Murray, C. S. B. St. Michael's College, Toronto Rev. M. V. Kelly, C. S. B., St Michael's College, Toronto; Rev. De Treacy, St. Michael's College, Toronto Rev. F. R. Frachon, Toronto : Rev. E B. Kilroy, D. D , Stratford ; Rev. L A. Campbell, Chicago: Rev. F. Se-

nande, C. S. B., Sandwich; Very Rev. W. Fiannery, D. D., Windsor; Very Rev. F. Van Antwerp, Our Lady of Rosary, Detroit; Rev. R. E. M. Brady, Hamilton Rev. M. J. Brady, Windsor; Rev. F. Kehoe, New York; Rev. W. J. Mc. Closkey, Campbellford, Ont.; Rev. J. R. Neven, Grand Seminary, Montreal Rev. J. Schweitzer, C. R., St. Jerome' College, Berlin; Rev. A. Lorion, Rusom; Rev. B. Boubat, Chatham; Rev. J. Connolly, Ingersoil ; Rev. F. Ryan, C. S B., Amherstburg; Rev. P. A. Twohey, Westport; Rev. T. Davis, Perth; Rev. D. L. Buckley, Owen Sound : Rev. J. B. Collins, Assump tion College, Sandwich; Rav. P. J

Brennan, St. Mary's; D. Egan, eccl., St. Mary's; Rev. F. Rvan, St. Michael's College, Toronto; Rev. M. D. Whelan, Caledon; Rev. J. P. McManus Port Huron, Mich: Rev. M J. Mc Wooler; Rev. J. Kennedy, Guire, Sarnia; Rev. L A Beaudoin, Walker ville ; Rev. T. West, Goderich ; Rev G. R. Northgraves, Ed. CATHOLIC RECORD, La Salette; Rev. N. D. St. Cyr, Stoney Point; Rev. J. E. Meunier, Belle River; Rev. J. F. Spratt, Wolfe Island (Kingston); Rev. M. Halm, Mildmay; Rev. A. McKeon, Strathroy; Rev. M. McCormack, Woodstock Rev. J. Gnam, Hesson; Rev. P. the solemn occasion, and the cathedral Gnam, Wyoming; Rev. J. J. Gehl, Formosa: Rev. J. G. Mugan, Corunna Amongst others we noticed: Bishop Rev. J. Noonan (Biddulph) Lucan; McEvay's mother and brother, his two Rev. P. Langlois, Tilbury: Rev. D J. Downey, Mitchel; Rev.

Dowling's sister, Mrs. Keough, of Dowling's sister, Mrs. Keough, of Lordship entertained the clergy to a Conserve and Mand Coleman, of Sumptuous dinner at the Sacred Heart There were flower favors Convent. There were flower favors for each guest, and each was presented with a beautiful picture of the Sacred Heart of Jesus, as a souvenir of the Bishop's consecration.

The Rev. M. J. Tiernan, Rector of St. Peter's Cathedral, and Rev. Joseph Kennedy, P. P., Sarnia, superintended the ceremony as a whole, and assisted greatly in the maintenance of the good order and decorum which graced the entire ceremony.

The music rendered by the choir was specially fine and appropriate to the solemn occasion. A large number of voices participated and the great organ of the Cathedral was played by Dr. Carl Verrinder, of Detroit, the effect of the whole musical programme being exceedingly grand.

At the end of the Mass the newly consecrated prelate was conducted by the assisting Bishops through the aisle of the Cathedral, to impart his Episco pal blessing to the congregation. Then the Rev. Father Tinan, P. P., of Pullman, Illinois, entered the pulpit and delivered the following eloquent and impressive sermon on the Episco

pal office and dignity : REV. FATHER TINAN'S SERMON Most Rev. Archbishops, Right Rev. Bishops, and Very Rev. Fathers:

"In the goodness and readiness of his soul he appeased God for Israel. Therefore He made to him a covenant of peace, to be the prince of the sanctu ary, and of His people, that the dig-nity of priesthood should be to Him and to His seed forever." (Ecclesiasticus, xlv. 29 30)

To-day, my brethren, we have been witnesses, in this splendid ceremony, of all those wonderful things which were done by God to Phinees of old. He has made to His servant here, a covenant of peace, "My peace Heave with you; my peace I give you." He has crowned him the prince of His sanctuary; He has made Him a ruler of His Chanters: Revs. J. T. Aylward, P. ary; He has made Him a ruler of His proof and correction, he is to urge greater dangers break in the shadows P., of Port Lumbton; Chas. McGee, P. people; He has completed in him the on the lax and lagging members of the of the ancient evils, and call for re-

P., Maidstone, D. J. Downey, P. P., fullness of the Christian priesthood, hich shall be to Him and to His spiritual seed forever. These are the won ders that take place in the consecration of a Bishop of the Catholic Church.

How impressive the language of the Church!- Her sacred liturgy-through which she speaks her inward thought and feeling, and manifests to the world the richness of the treasures of truth and light and life and strength with which her Divine Founder has endowed her. Perhaps the pomp and circum monial may appear to the scoffer and the captious as empty and meaning ess-gilded snares to catch the vulgar and unlettered.

But the eye and the mind, illumined by the light of faith, discover in every portion of her beautiful ritual sym bols of power, of wisdom and of mys

When God chose Aaron for the high priesthood in Israel He installed him with great pomp and ceremony, to impress upon the people the dignity of the high priesthood, and the respect and reverence due to him who held it. "He girded him with a glorious girdle," says the Holy Scripture, a token of the power, the dignity and the strength of the sacerdotal office. "He clothed him with a robe of glory, symbolizing the glorious mantle grace and of blessing with which he would adorn the soul of His minister, and the great holiness of life which should shine in him. "He crowned him with majestic attire," that in His high priest should be reflected His own Divine Majesty. As God Himself under the O.d Dispensation directed the introduction of His high-priest into His sanctuary, so through His mouthpiece the Church, He orders the ceremony of consecration for the high priest of the The rites which she uses un fold to us the nature and meaning of her holy office, and remind her min isters of the grave obligations which they assume towards her, and the fruits which they must bring forth in the exercise of their sacred calling. She be reflected in them; for through her ministers she gives external evidence of her inward life, and particularly through her Bishops who are the pillars which support her Cyprian tells us that the Church is in the Bishop, and the Bishop in the Church.

In the functions of the Episcopate we see mirrored the life of the Churchher oneness, her sanctity, her source of grace, her universal and Apostolic character: those marks which point her out to the world as the bride of Christ, "a glorious Church without spot or wrinkle." In the insignia with pal office not by constraint, but which he is invested we see the dignity, the duties and the life of the Bishop.

She preserves her unity through her

prelates, who guard the sacred deposit of faith and hand it down from generation to generation intact. govern, feed their flocks in union with the chief pastor, the vicar of Christ, the centre and source of unity

Through them the odor of her sanc tity descends into the world. Through them she administers her sacraments ources of grace, to the faithful; offers up the holy and adorable sacrifice of the New Law to God; infuses into the souls of men the seven fold gifts of the Holy Spirit, and teaches the world a doctrine which is most holy, bread of the word of life." "the

Through her Bishops she is truly universal: for they are and have been everywhere and in all ages. They have taught all nations, and do now, and they have preserved all truth. Through them she has fulfilled the mission given to her by Jesus Christ: "Go into the whole world and preach the Gospel to every creature.' And in truth and in deed she deserves the name Catholic. The Bishops are the successors of the Apostles, and through them the Church traces her Apostolic lineage. When the Bishop is made a member of the hierarchy he is given title to a noble ancestry. That glorious descent he can trace in an unbroken line to the days of Peter and of Christ. The doctrine of the blessed Apostles is his doctrine, their orders are his orders, their mission is his mission-to teach, to preach, to spread the kingdom of God and rule in

How significant the badges of his holy office! The royal purple, which belongs only to princes, well comes him, a prince of the Church of God.

The Bishop is a messenger of th Gospel, the successor of those disciples whom Christ sent before Him as mee sengers to announce His coming. Their feet were shod with sandals; so are the feet of the Bishop. St. Paul gives the sandals a mystical meaning: ' Having your feet shod with the pre paration of the gospel of peace. wears a ring on his finger. The ring is the crown of the hand It is like The ring vise a token of union. To the Bishop it is the seal of his espousals with his Church, to which he is inseparably united, and to which he pledges undying fidelity, freely giving his life for

her if necessary.

The tunic, which is placed upon his shoulders, typifies the seamless coat of Christ, which, in the dividing of garremained intact, a figure of the Church and her indestructable unity. becomes only the Bishop to wear it because of his close alliance to the Church

Christ permitted His disciples to take with them on their journeys only a staff, not for protection but as a badge f their office-pastors of souls. Bishop carries a crosier, whose ancient form mystical writers interpret as in dicating the duties of the pastoral With the sharp prod of reoffice.

flock, and with the crook of patience and charity draw back into the fold the

sheep lost and wandering.

The Bishop, as ruler of God's people, wears a crown, differing in form and significance from the crowns of earthly rulers. The double point symbolizes his two fold office, legislator and guide, for like Moses of old he is both a lawgiver and a guide to his people represents, likewise, the wisdom of the two Testaments, the New and the Old, whence he selects his spiritual weapons with which to vanquish the enemies of

The cross, the sign of His Master's triumph, he wears on his breast, a reminder ever before him that his Divine Model went to His glorious victory by way of the Cross, and that victory awaits him only at the end of a similar journey.

From these few reflections, my brethrer, we may form some idea of the dignity and grandeur of the episcopal office, and From of the singular elevation to which it lifts a poor weak mortal. For "every Pontiff is taken from amongst men and ordained to those things which pertain to God." It carries with it, likewise corresponding responsibilities - responsibilities to Gcd, whose embassador he is; duties toward his flock, whose shepherd he is. He is wedded to his diocese. His Church is in him.

It requires a strong man, a courageous man to be a Bishop. Meditatng on those responsibilities, so great, is it any wonder, then, that men-holy men-in all ages have fled at the very thought of being called to bear them !

The Bishop must first be that in himself what he would afterwards be to "The life of the whole flock, others. says St. Ambrose, "must first be found in the Bishop. For he is elected from all men, to preside over all men, and heing exaited into the calm estate of peaceful judgment, he is the healer of all men.

St. Paul uses even stronger language: "Take heed to yourselves and to the whole flock wherein the Holy Ghost has placed you, Bishops, to rule the Church of God, which he chased with His blood." (Acts xx. 28

His diocese, the portion of the flock entrusted to him, becomes his whole care and solicitude. The thought that a strict accounting of that precious heritage, purchased with the Christ, will be expected of him, will ever be present to him.

"Find the flock which is among you," says St. Peter, in the first of those glorious Encyclicals with which the Vicars of Christ have illumined the Church; "exercising the episcowillingly according to God; not for filthy lucre, but cheerfully; not as lording it over the clergy, but becoming a pattern of the flock from the

The Bishop, then, becomes the pat-

tern of the whole flock "Sicut rex sic ut crux." He is the example both for priests and people. To his priests, the elder brother upon whom the inheritance has fallen ; the eye, the ear, the heart of his clergy. To him they will go for a patient hearing; from him they expect to receive fraternal cor-rection; with him they will gladly share an affectionate fellowship in the glorious vet arduous work of the ministry, "not as lording it over them," says St. Peter. For to whom will they go if not to him in whom they nize the shepherd appointed by the knows by experience the life of a priest, its trials, and its dangers, set with enemies from within and with out. The priest is a man born to human frailty, and by reason of his sacred office, the special object of the malevolent hatred of the prince of darkness, whose cry is, "percutiam pastoreum, et dispergentur oves-"a pattern of the whole flock," but particularly that of his clergy.

If the shepherd has his duties towards his flock, so have the flock towards their Bishop. St. Paul thus admonishes them: Obey your prelates and be subject to them; for they watch as having to give an account of your souls, that they may do this with joy and not with grieving. profitable to you." The Bishop, then, has a right to expect a return for his labors from the whole flock -loyalty, fidelityand respectful submission on the part of his priests : affection, gratitude, support and filial obedience on the part of the laity. It is thus that with joy he can give an account of the souls of his sheep; with joy and not with grieving. Thus we see the Bishop in himself and his own immediate flock. But the

word Catholic has even a significance; it embraces all the rela-tions which the Church bears to the world, and the Church is in the Bishop. What, then, is the Bishop, who re-presents the Church, in these closing lays of the nineteenth century?

The Bishop, ever a high priest, in character and spiritual power, is always the same. His relations towards the world, however, assume varied fea-tures with the ever varying moods and conduct of the world towards the Church. In the first ages the Bishop presented his Master to the world as priest and victim, by being the first o suffer and die for the faith and lead his flock to follow his example. Farther on, they were not only

the teachers and spiritual shepherds, but the succor and defence of their flock from the rapacity and tyranny of secular princes. In these our days martyrdom is the exception. The princes and rulers of the world put on at least a pretense of justice and humanity in dealing with their subjects. there, then, peace for the Church of God, and rest for her ministers? Alas no

doubled vigilance on the part of the watchmen who man the outposts of Israel. Greater evils and dangerous, because less easily appre-hended by ordinary people, and because they conceal their true character under the pharisaical garb of these stock phrases, "modern thought," "en-larged liberty," "intellectual emancipa-" Under thic guise so catching the prince of evil is luring poor deluded humanity to its fail. With these weapons does he seek the destruction of the kingdom of God. The minds of men are becoming

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He would make human effort and material results the metre of his measurement in everything-science, edu-cation, progress, civilization. "Dust cation, progress, civilization. thou art, and to dust returneth was not spoken of the soul," has no longer any meaning for him. Religion and its sacred obligations he would leave to women and to monks, as having no claims on the mind and heart of a man

of the world and its affairs.

The Church of Christ, "the pillar and the ground of truth," whose pastors were sent into the world to be its light, to lead it in the way of truth and oliness, and to be its salt, whose savor would preserve it from moral corruption and decay, is bidden stand aside, as if emphasizing in a most striking manner the judgment of Christ upon the prince of this world, "With me

you have not anything."

Nations professing to be Christian would banish God and God's representative from participation in human affairs, and take to themselves the regimen of the souls and consciences of men-usurping the power and the office which belong only to the anointed of God and the commissioned of the Holy Ghost. Witness the proof in the spectacle lately presented to us: the representatives of the civilized nations of the earth, gathered in convention to deliberate on measures for the preservation of peace amongst men, while the Vicar of Christ, the ambassador of the Prince of peace, is excluded from any part in those deliberations. With these dangers threatening it, are the sentinels of the army of Christ silent or asleep? Are there no champions of God's divine right? Are there no witnesses of His power, His justice, His creatorship, His provi-

Has the voice of God, sounding through the depths, "I am the Lord thy God, thou shalt have no other Gods been smothered by the foul measure of error, irreligion and unbe-Has it found no responsive echo? God forbid. The eternal word of the Almighty, spoken through the mouth of his prophet Isaias, comes thundering down the ages, warning feeble and foolish man of the vanity of his efforts to resist it. "I bave placed watchmen on thy watchtowers

of Israel, and all the day, and all the night they shall not hold their peace. To this age of unbelief, to this age of godless teaching, to this age of troubled minds and distressed consciences, the Bishop," says a prelate,
"is the mouthpiece of God and repre sents the prophetic character of Christ.

Strong in the consciousness of his divine mission, and realizing his responsibilities, he preaches the gospel of Christ everywhere. He speaks as "one having authority," in season and out of season, fearless of the clamor and criticisms of men, disregarding, like the great Apostle, " the

judgment of man's day."

He is the ruler placed by the Holy Ghost, to govern the souls and consciences of men according to the prin ciples of the moral law, "telling them to observe whatsoever I have commanded you."

He will secure to God his portion out

of the world, and consecrate it to His holy and divine service-His altars and His tabernacles, the sources of grace and good-will to men. When and where in the history of

Christianity, is a Bishop better circumstanced for the fulfilment of his prophetic and apostolic office than in these last days of the nineteenth century, and our country? Freed from the fetters which, mingling with secular affairs, had unconsciously forged around him, bound by no entangling alliances, he moves with all the dignity and freedom of a prince of God's kingdom : he shines in the true his rightful place beside his divine Master, to be the shepherd and the servant of the people.

Now can truly be applied to him the

words of an eminent orator of the French Assembly at the close of the last century; "Drive the Bishops from their palaces and they will find refuge in the poor man's cottage; snatch from their hands the jeweled crozier and they will grasp a staff of wood." Yes, stripped of his allegiance to princes, he is the more closely allied to, and in sympathy with the people. He is im-measurably strong because he is free Difficulties he has to contend against -yes, and almost to discouragement, were he not supported in the knowl edge, "that he can do all things in Him who strengthens him.'

But what are difficulties to a Christian Bishop? They seem only to develop his sacerdotal character, bring out his latent strength, plume his cour age, and exercise every element of that so mental energy which was is at his consecration.

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RIGHT REV. F. P. MCEVAY, BISHOP OF LONDON

ren, has he, who this day has been consecrated your Bishop, fallen heir. Upon his consecrated head he wears the crown of highest honor, the princeship in God's sanctuary, the ruler of God's people, the dignity of the high priesthood Within it he wears his crown of thorns, for upon his shoulders has been placed the heavy burden Dan of Windsor, read the following of most sacred duty. Will be prove worthy of those honors, of that dignity? Willhe perform that sacred duty? God grant that he may so prove himself, that he may so labor.

A quarter of a century of unbroken and affectionate friendship gives me title to speak for him, though his wellknown humility bids me silence. For I say it and I believe it, that, clothed as he is, with all the splendor and glory of the Episcopal office, he sits be fore you a humbler man now than when, a short hour ago he entered this stately temple a simple priest.

The honors and the dignity which are now his have come to him unsought, but not despised. He knows what honors mean. To quote himself in his reply to my note of congratula-To quote himself lation to him on his elevation : "Honors are dangerous things, and they but too often seem to turn men's heads. He knows that the vain and the frivolous seek them as the child does its toys, to satisfy an ever changing fancy; but sees in the man of sense and judgment them only increasing responsibilities and weightier burdens. Will he prove "Goodness of soul" merited worthy? for the holy Israelite of old the honor to stand between God and His rebeilious people, Israel. Goodness is akin to Love, in Christ, for one's fellowman, and a life-service spent for His weal, are the summa of goodness. Such has been the whole priestly life of your new Bishop. If the high priest of old merited God's favor because of his goodness of soul, will not he find favor also the one excelling trait of whose sacerdotal life has been the disdivine mission, and realizing his re-sponsibilities, he preaches the gospel of favor be with him what care he, then, who is against him. Oh! Yes I know

he will prove worthy.

Will he perform his sacred duty Ask his former Bishop, whose right arm he has been for so many years ask his fellow-priests, who have associated with him in the work of the ministry; ask the different flocks over whom he has been placed: they will answer-I need not. In every p tion which he has filled, whether high or low, whether in the humblest pastor ate of a scattered congregation, or in office of honor and trust, he ha guided always by a high sense of duty.

"My God My Duty," has ever been his motto. May we not, then, reason. ally judge the future by the past? He comes to you to day as your Bishop, to assume the chief pastorate of great diocese of London, to take up and continue the work so ably con ducted by his illustrious prede He comes to you, non neophytus, not a neophite, but a man of ripe experience, thoroughly schooled in the duties of the ministry and perfectly acquainted with the wants of his flock. He comes to you sent by the Holy Ghost to be a prince in God's sanctuary, a prince of God's people; "a high priest taken from amongst men and ordained to those things which pertain to God: to offer sacrifice for sin."
He comes to be the "pastor and shep-

herd of your souls." I congratulate the people and priests of this great diocese, and I know you will bless the day on which the Vicar of Jesus Christ, moved by the Spirit of God, sent Fergus Patrick McEvay to be your Bishop. God bless his noble sires, who left him no avenue of escape from his Celtic origin! What is this strong because he is free. It is the person of one of its most worthy almost to discouragement, supported in the knowl-he can do all things in Him hens him."

They seem only to sacerdotal character, bring it strength, plume his couragement of nental energy which was is lathis consecration.

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I day the loss of the diocese of Hamilton, in the person of one of its most worthy his more elequent than that of graceful words or flowing periods. While congratulating you upon the well-deserved recognition with which your merits and attainments have met at the hands of the Holy Father, we feel that we also are to be people. You will receive him, then, my brethren, as the Galatians received St. Paul, "as an angel from heaven, yea even as Jesus Christ," whose ambands of the diocese of Hamilton, in the person of one of its most worthy will be congratulating you upon the well-deserved recognition with which your merits and attainments have met at the hands of the Holy Father, we feel that we also are to be my worthy a successor to the illustrious Arch. Bishop of Toronto, Most Rev. Denis O'Connor, who for almost a decade administered the affairs of this See with marked ability and success, and who by his munificient parting gift so materially lightened the burden you are about to assume.

We dewell with special pleasure upon the fact that once again the virtues and achieve ments of a native Canadian have commended day the loss of the diocese of Hamilton. mental energy which was God attend his ministration among

To such an inheritance, my breth- triend is, 'Oh God! give him Wisdom which sitted at Thy throne, that she may be with him and may labor with him, that he may know what is acceptable to Thee.'

The priests of the diocese of London next advanced to the Bishop's throne, and, in their name, the Very Rev. William Flannery, D. D., P. P. address, which was artistically en grossed by the Sisters of the Holy Names of Jesus and Mary, Windsor.

THE PRIESTS' ADDRESS.

To the Right Reverend F. P. McEvay

Bishop of London:
May it please Your Lordship:—On this solemn occasion of your consecration to the high and responsible office of Bishop of the Docese, the priests over whom you are called to preside desire to give expression to their joy and gratification. Though many are absent, owing to the sacred obligations which detain them in their respective parishes, yet all are here in spirit united with us in wishing Your Lordship a thrice hearty welcome.

From the life of the priest of the sacred of the sacred obligations which detain them in their respective parishes, yet all are here in spirit united with us in wishing Your Lordship a thrice hearty welcome.

ishes, yet all are here in spirit united with us in wishing Your Lordship a thrice hearty welcome.

From the altars at which they minister they are offering a sacrifice of thanksgiving to the Father of lights, from whom descend all good and perfect blessings, while we who are privileged to witness this solemn rite of consecration, join with them in gratitude for this crowning gift of God to our Diocese—a kind hearted, just and exemplary Bishop.

Your Lordship's antecedents are well and favorably known. The tervor and charity that marked your career in Peterborough, winning to you all hearts as Rector of St. Mary's and Vicar General of Hamilton, leave us no room to doubt that your labors in the Diocese of London will be crowned with equal, if not more brilliant success. The scope and extent of the new field in which you are appointed to bring forth fruits that shall remain, are vastly increased, but are in no way disproportionate to the holy zeal and well directed energy of which you have given ample proofs in the past. The gratifying recognition of your marked abilities has come to you in titles and digoities from the Holy See, preliminaries of the eminence to which in virtue of Apostolic letters you have this day been exalted.

Your saintly and illustrious predecessors have wrough marvels of industry and left to us imperishable monuments of their pious zeal, but a more numerous clergy and an ever growing population will inpose new burdens, and probably demand from Your Lordship greater and more continued sacrifices. Willingly, then, and jyfully do we promise prompt obedience, with active coperation in every work it may please your Lordship to undertake for the glory of God

operation in every work it may please your Lordship to undertake for the glory of God and the salvation of the souls committed to your Episcopal charge and paternal solici-

tude.
Allow us to express also our thanks to the
Allow Reverend Joseph Bayard, in whom we
Very Reverend Joseph Bayard, in whom we painstaking Administrator. Our public testimony is due for his unvarying kindness

and his satisfactory guidance.

In conclusion, we beg to repeat our assurance of deep respect for your high office, and to tender once more our unfeigned loyalty to yourself personally, while asking your prayers and the favor of your Episcopal Benediction.

Senediction.
The Priests of the Diocese of London.
London, Ont., August 6, 1899.

The priests having retired to their respective places, Mr. James Egan advanced within the sanctuary, and read the following address on behalf of the Catholic laity of the city. He was accompanied by Mr. D. Regan, President of the Agricultural Savings Bank, who was appointed chairman of the lay committee, and about fifty repre-sentative Catholic gentlemen of Lon-

THE LAITY'S ADDRESS. To Right. Rev. Fergus P. McEvay, D. D.

May it please Your Lordship.— Being aware long before your arrival among us, of your laudable aversion to any public demonstration, however well intended, we deem it a special privilege deserving of our heartfelt gratitude that you should have relaxed this rule in favor of the laity of your diocese, permitting them to voice the satisfaction which greeted the news of your appointment, and to bid you a hearty welcome to your new home.

Deep emotions are for the most part silent Deep emotions are for the most part silent, and our hearts, stirred to their utmost depths by the solemn and beautiful ceremonies we gathered together to witness, find but feeble expression in words, which comparatively speaking, are halting and cold, yet, My Lord, we trust that in the loyalty and good will we hereby pledge you, you will find a language more, eloquent than that of graceful words or flowing periods.

While congratulating you upon the well-deserved recognition with which your parties

themselves to the favorable notice of the Holy See, and though obedience and loyalty to the Sovereign Pontifi are of themselves sufficient claims to our devotion, the knowledge that you are a true son of this Dominion, keenly alive to its needs and advantages, and in hearty sympathy with its people and institutions, would be your future title to a generous and whole souled welcome.

We also rejuice that the harmony and good feeling existing among the different creeds and classes of our Forest City—a harmony founded on mutual respect and largely due to the prudence of two previous administrations—will be further fostered by one whose kindly heart and broad toleration have gained for him universal esteem in his former field of labor.

In conclusion, My Lord, we have but to beg your blessing on ourselves and on our homes. That on our part there may be nothing lacking in the holy relation thus solemnly inaugurated, we have but to reiterate our promise of earnest co operation in such measures as you may deem necessary for the advancement of the inter-

eration in such measures as you may deem
necessary for the advancement of the interests of God and of His Church, and to wish
you health and length of years in the diocese
of London.
On behalf of the Catholic laity of London,
Daniel Regan, Chairman.
THE BISHOP'S REPLY.

THE BISHOP'S REPLY.

His Lordship replied reclingly to both addresses as follows. First ad-

dressing the priests he said: Reverend and dear Fathers-It is a great pleasure for me to-day, on the solemn occasion of my consecration, to meet so many of my good priests, and learn from you that the clergy who have been detained by parochial duties have remembered me. Your warm words of welcome are most gratifying to me as your Bishop, and your expressions of loyalty and obedience are worthy of true priests of God's Church, who are loyal to their Bishop, not so much on account of any personal merits he may possess, but cause we are taught by our holy faith that Bishops are the successors of the Apostles, and that they are placed by the Holy Gnost to rule the Church As the exemplary priests of God. As the exemplary priests of the London diocese have always been loyal and true to the wise, able and zealous prelates who have preceded me, your present Bishop, worthy as he is of the high office, exects, and is assured by you, beautiful address, that he will receive the same good will, obedience and hearty co-operation. Continuing, he referred with gratitude to Pope Leo XIII., at whose consecration jubilee ne had been happy to assist. The titles of distinction he had received from him came chiefly, he said, upon

the recommendation of Bishop Dowling. "I am glad to hear of the good feel ing existing between Catholics," his Lordship said, "and those of other faiths in this country. As Catholics, we will always profess our faith openly. but we will also recognize the rights of others. I hope these charitable relations may long continue for the

happiness of all. His Lordship then responded to the address of the laity. What he had said to the priests applied also to them. He was glad that priests and people were one together. Although abilities were limited, he hoped, with the help of God, to use them for His glory and for the good of the people whom the blessed Lord had entrusted to his care. He realized the responsibilities of his office, and accepted them with the hope that God would biess his work. He would strive to walk faith fully in the footsteps of the Bishops before him, to carry on the work which they so courageously began and continued. The result of their work was to be seen in the multiplication of schools and churches, and religious and charitable institutions. These were the best monuments a good Bishop could leave behind him. They told, too, of the generosity of the good people who gave of their means to tion of the laity was very necessary in all good works. They had every reason, His Lordship said, to show They had every heir gratitude to God, they who lived infthis beautiful section of the country where people of different races were all dwelling together in unity.

The replies were concluded with a blessing. Each member of the clergy and of the lay committee knelt in suc-Each member of the clergy cession and kissed His Lordship's hand in token of obedience and lovalty to his

spiritual rule.
His Lordship then announced the appointment of the Very Ray. Joseph Bayard, Pastor of St. Thomas, to be licar-General of the Diocese.

In the afternoon His Lordship was made the recipient of an address from his former College classmates, of which the following is a copy :

CLASSMATES' ADDRESS.

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To the Right Reverend Fergus P. McEvay, D. D., Bishop of London:
May it please Your Lordship,—The announcement of your elevation to the dignity which has just been conferred upon you has given more than ordinary pleasure to us, your former college classmates. It is a distinguished privilege, undeed, for us to be permitted to assist at your consecration as Bishop of the Diocese of London, and to be able to personally offer you our congratulations. Your selection to fill so exalted a position in the Church has in no way been a matter of surprise to us, who, but twenty years ago, with you, bade adieu to St. Michael's College—our Alma Mater. We who for years were your classmates, your companions and your friends, and who had excellent opportunities of learning your true worth, recognized in you those qualities, which, even in your boyhood, and early manhood, marked you as one eminently fitted to fill the position of honor, responsibility and distinction to which you have been called. We feel no small degree of pride and satisfaction, not so much that you should be raised to the sublime office of a dignitary of the Church, but rather that your merits and virtues should, at the hands of Christ's Vicar on earth, receive the recognition which they undoubtedly deserve. on earth, receive the recognition which they undoubtedly deserve.

on earth, receive the recognition which they undoubtedly deserve.

We are fully aware that your entrance upon the administration of a large and important Diocese brings with it a heavy burden of responsibility, but, knowing you as we do, we teel confident that the wisdom, prudence and zeal which you displayed in your college days, and which have been brought to maturity by years of sarnest work in the holy priesthood, will render that burden easy for you to bear.

Permit us, therefore, to extend to you our most hearty congratulations and to assure you that the feelings of friendship, respect and love, which we have entertained for you and love, which we have entertained for you

in the past, will always continue, and coupled with these feelings will ever be found that of reverence due to you as a Bishop of the Catholic Church. In conclusion we fervently pray for your welfare and success in the fulfillment of the duties of your new office, and we hope that it may long be the privilege of the Diocese of London to acknowledge you age its head.

as its nead.

Signed on behalf of the classmates of 1879.

M. J. Brady, Windsor; H. T. Kelly, Bar Dated August 6th, 1899.

The Bishop was very happy in his reply, and feelingly referred to the ties of old comradeship that time could never dissever.

PRESENTATION FROM THE SISTERS On behalf of the Sisters of St. Mary's Academy, Rev. Dr. Flannery presented his Lordship with a beautiful episcopal sash, accompanied by a gracefully worded address signed by Rev. Mother Superior Alexander. In reply the Bishop said he would take the greatest pleasure in wearing the sash on the occasion of his first visit to the parish of Windsor and St. Mary's Academy.

In the evening at 7 o'clock, Vespers and Benediction of the Most Ble Sacrament were sung by the Right Rev. Bishop McEvav, assisted by Rev. Jos. Bayard, V. G., Very Rev. D. Cushing, and Rev. P. Brennan. Arch. bishop O'Connor, and Bishops Dowling and R O'Connor were present in the sanctuary. Again the singing of the choir was exceedingly fine.

The Rav. Gregory O'Bryan, S. J., of Montreal, delivered an interesting and eloquent sermon on the marks of the Church of Christ. The following is a synopsis of his remarks:

FATHER O'BRYAN'S SERMON Dearly Beloved Brethren-The ceremony we assisted at this morning was the conferring upon the Bishop elect of London the fulness of that sacrament which was instituted by our Lord for the perpetuation of His priesthoot on earth, and the perpetuation of His priesthood suggests the continuation of His mission to man.

Christ came to give us faith, to awaken hope in our hearts, and to bind us to the Eternal Father by charity. His credentials were the sublime doctrine He taught, and the marvellous works He performed; and he appeals to them to compel belief in His teaching and mission.

He opened out before man new possibilities and put at his disposal means to actuate them. He gave him the ele ments of happiness here and the assurance of supernal happiness here after. His whole life was a lesson of charity, the highest and most love compelling the world has ever seen : and by His unselfishness and devotedness to the cause of man He gained the al-

legiance of his life. Such the mission of Christ, and such the mission of His Church. She in the world like her Divine Founder works through charity. Christ ever through faith, through hope and supreme law-giver, founded a religion and made belief in it and practice of it a binding law. "He that believeth not shall be condemned." He established His Church to be the exponent of His religion. This Courch is one, as He and the

Father are one visible, to continue His own visible mission—Holy, as His life was holy; Catholic, as His doctrine was for all mankind and He deigned to call to the work of its propagation Apostles whomHe endowed with powers divine. The Church is in our midst to day

and she gives us through the ceremony of this morning one who will carry or the work in this diocese which is being accomplished the world over. find in the Church Catholic, which we obey, all the marks which from the earliest time have been recognized as the characteristics of the true Church. She is One in doctrine, One in dogma. The catechisms, the form ularies of faith, the living word of the preacher, all prove this oneness of Cath olic doctrine. The centre of unity, the successor of St. Peter, grants authority and jurisdiction to every Bishop, and so we have given to this diocese to-day one who is the link between us and the Holy See, and who, following the footsteps of the illustri ous and saintly prelates who have pre-ceded him here, will lead us to the heavenly life for which we are destined.

The Church is Holy in her doctrine the doctrine of Christ, in the Sacra mental means which she uses for the sanctification of her children who in every age and amidst all circum stances have given heroic examples of Christian perfection.

She is Catholic, too, in her extent, as by the will of Christ she should be: "Teach all nations." Catholic in her doctrine: "Teach all things whatsodoctrine: "Teach an think and ever I have commanded you." Cathohold I am with you all days even to the consummation of the world. Comparing her teaching of to day

with that of the Apostles, as set forth in the Acts and Epistles of those who wrote, and in the traditions and monuments of antiquity, we see she is Apostolic as to doctrine. From Leo XIII. we can ascend step by step through every age to Peter, the rock upon whom Christ built His Church, and in this unbroken chain we recog nize the protection and assistance divine, and the Apostolic succession So even as our Master, she compels our

Gol. We have duties towards her-to drawn, we end there if we do not rath-

only in profession but in practice, to defend her, and advance her interests, not by word alone, but by the fullest realization in our lives, of the virtues and affections she teaches.

TELEGRAM FROM HIS GRACE ARCH-BISHOP BEGIN

Sunday evening His Lordship received the following congratulatory telegram from His Grace Archbishop Begin, of Quebec. Quebec, it will be generally known, is the oldest and eading diocese of the Dominion of Canada, and more than ordinary interest accordingly attaches to the tele-

gram. It is as follows:
Quebec, August, 5.—The Mother See of Quebec shares in the joy of the Church of London in the auspicious occasion of the consecration of her worthy pastor, and supplicates the Holy Spirit to grant him a long and fruitful career.

(Sgd.) Archbishop of Quebec.

Oa Monday, the 7th inst., those of the clergy of the diocese who could not be present at the consecration came to the city to pay their respects to the Bishop, and the whole body of the clergy dined with his Lordship and the visiting Bishops at the convent of the Sacred Heart.

In addition to those who were present at the consecration, the following came in on Monday:

Rav. J. O'Neil, Kinkora; Rev. H. G. Traher, Mount Carmel; Rev. J. Corcoran, Teeswater; Rev. D. A. McRae, Parkhill; Rev. J. T. Avlward, Port Lambton : Rev. D P. McMenamin, Ridgetown; Rev. N. J. Dixon, Ashfield; Rev. P. Andrieux, Paincourt ; Rev. P. McCabe, Seaforth ; Rev. P. Quinlan, West Lorne; Rev. S. A. Rocneleau, Bothwell; Rev. J. Cook, Stratford; Rev. D. Forster, Simcoe, Rev. C. McGee, Maidstone; Geo. Cleary, Dandas; Rev. P. J. Mc-Keon, St. Augustine; Rev. J. A. Kealy, Raleigh; Rev. W. Fogarty, Irishtown; Rev. T. J. Valentin, Zarich ; Rev. J. Hogan, Sarnia.

HIS LORDSHIP CELEBRATES MASS FOR THE CHILDREN.

At 8 o'clock on Monday, the 7th, as previously announced, His Lordship celebrated Mass for the children under his charge, on which occasion the cathedral was crowded by the little nes, their parents and friends. At the termination of Mass the Bishop requested the prayers of the childrenwhich request was and will be earnestly responded to not alone by the little ones of the flock but by his entire spiritual children.

IN THE EDDY'S WHIRL.

Christian Science is the vogue in circles of the fash-" religious " ionable quarters of many of our Eastern cities. Beston was its first stronghold - if the word strength can be used in any form of so palpable a weakness. Providence, or the upper-tendom of Providence, they say, has been caught in the eddy-pace the prophetess Christian Science-of Boston's spiritual Some apostles of beef steak morality and of virtue, that can be measured by the kilogram—men of name, "advanced" thinkers in New York—have given their adhesion to the new Science

It is treated with ridicule ; it is disproven; it is confuted. An effort is made to limit its activity by an appeal to the laws. It is vigorously de-nounced; it is generally exposed. Nevertheless, it grows; and there are those who are impressed by its rapid growth as if they had never learnt the lesson of the mush-room.

The most astonishing thing about it is that those who discredit it should treat it so seriously. It is a fad and a fashion, and it will follow the course of fads and fashions. Did anyone ever die for the cut of his coat or the shape of his hat? Did ever a fashion-no matter what its rage-outlive a single healthy man who adopted it? That this has "taken" so generally is doubtless due to its coincidence with some of the results of "psychical re-search." When we are all "in the search." When we are all "in the dark," shapes and sounds assume strange and welrd forms and that which, in daylight, we should pass without notice, in the darkness, fills us with terror.

They think they have heard the whiskings of the garments of an immortal soul in a laboratory, they have felt the puff of its breath on their startled cheeks and this Mrs. Eddy with cabalistic words and a sheet over her head, has deepened their terror, alias "intellectual curiosity" and has knocked their heads and their knees together, and who shall say what she does with their pockets?

Presently it will be over and Mrs. Eddy will take her place with the famous Jemima Wilkinson of Rhode Island who a century or more ago, white horse and her till she died.

But "the spectacle to men and angels." which this fad has afforded is instructive, not so much because it is new as because it is recent. What high and mighty minds we have today! How vastly progressive! How impatient of dogma! How indignant at superstition! How badly they suppress their choler that any Church, especially the Catholic Church, should still exert an influence or receive obedience from the enfranchised souls of men. And yet these enfranchised minds, perched on the very cap of the liberty pole, are taken in by tricks that the dullest imp might have played on Eve the first night after the Fall!

How true it is that life is like a circle, as the wise man says, and that in the end we come back to the place where we begin. We begin in ignorance and God's aid and light within folly, -Providence Visitor.

BY A PROTESTANT MINISTER.

The learned sciolism of Doctor Richard F. Littledale is peculiarly scandalous. He brings against the Jesuits—not in the Encyclopedia Britannica, but subsequently—the charge that their Constitutions authorize the superiors to command the brethren to sin. As the Rule receives its whole authority from the lope, he thereby affirms that the Pope, in the face of the le world, declares the brethren, by the authority of Jesus Christ, empowered to contemn the authority of Jesus Christ. Here we have the same monstrous medley of moral and intel-lectual insanity ascribed to the Holy See that Dean Hodges ascribes to it in the case of Henry the Eighth.

It is plain that Doctor Littledale can not have read through Jesuit constitu-Disingenuous as he is, and as tions. Disingenuous as he is, and as Father Ryder has shown him to be, he would not have been capable of sup-pressing all mention of the repeated declaration: "I will obey my superior as I would obey Christ Himself, in everything in which it can not be de-fined that any manner of sin is infined that any manner of sin is in-volved." This profession, borrowed from Loyola's famous letter on obedi-ence, is by the Founder directed immediately to enforcing the respect due to the commands of a civil so even a heathen. It is copied into the Constitutions, and, as Loyola doubtless meant, is applied to obedience univers-The doctrine of the Society is perfectly plain. Every superior, Pope, mastic general, or king, Christian or Pagan, exercises within the range of his legitimate authority, a jurisdic-tion which is not his own, but Christ's eying him, therefore, we do not obey him but Christ. A refusal to obey legitimate commands is rebellion against Christ. Now as Christ cannot command sin, or authorize a command to sin, any superior, Christian or Pagan, civil or ecclesiastical, so far as he directs what is sinful, lapses from his authority, and his commands are null. ''Whoever," says the great Jesuit cardinal, ''shall teach that any command of any superior is to be obeyed, so far as it enjoins evil or restrains from good, is a heretic, and should be given over to the secular arm to be dealt with accordingly.

It seems that Doctor Littledale can never have read this reiterated declaration of the Constitutions, or he could not, in his correspondence with the Drummond, have appeared absolutely oblivious of it. I say oblivious, yet how can we be oblivious of that which we have never known? I own that the Constitutions are heavy reading. The genius of classical luminousness and grace has certainly not presided over their drawing up. Yet if a man is going to deal controversially with them, it certainly seems plain that he ought first to read I do not see how he can be excused from this necessity, unless he takes seriously what Sydney Smith propounded in fun, and declares that e refrains from reading them lest it should prejudice his mind. This does indeed appear to be the foundation on which most of our controversialists

It is plain that Doctor Littledale is equally ignorant of the still more significent declaration of the Constitu tions, which limits authority still more severely by declaring that obedience is due to the Pope and other superiors "so far as consists with charity." This seems to go considerably beyond the former profession. The first ap-pears only to excuse from obedience would involve something which is intrinsically sinful. This second declaration appears to excuse whenever, in the godly judgment of the subordinate (not contunaciously cherished, but invincibly imposing itself), obedience would contradict the general good in the present circum-These words of the Jesuit Rule are precisely the same as those in which Savonarola had excused himself from obedience to certain commands of Alexander VI. He allowed that nothing had been required of him which was sinful in itself, but pleaded that in view of the well known hostility of the Pope, obedience as things then were "did not consist with charity." Whether he was right in fact, as I incline to believe, or wrong and somewhat contumacious, as a learned Methodist friend insists, is a matter about which theological judgment has differed to this day. That he is right in principle, however, is a matter about which there is no doubt whatever. He and the Jesuits use precisely the same formula, which, moreover, has been solemnly ratified by the Holy Sec. This is no doubt derived from some common thelogical source, which I presume is Saint Thomas Aquinas.

Now Doctor Littledale fixes his at-

tention exclusively on a single chapter of the Constitutions, which he thinks, taken by itself, he can inter-pret into the meaning that he wishes, which is, of course, a scandalous mean-For him these authoritative and unambiguous limitations of obedience might as well never have been written. Yet thus far it is not sciolism that we see. It is pure, blank ignor-ance. The sciolism consists in this (continually lapsing, it is true, into absolute ignorance) that Littledale has read widely (very widely, says Father Drummond), in Roman Catholic literature, and doubtless in monastic literaand yet seems not to have caught a glimpse of the necessity of interpreting later monastic rules by have conceived the necessity of interpreting a theological or monastic formula, which, occurring in a single other than Thyself. Be Thou praised,

document, might be unintelligible or matter of scandal, by its application in other documents that have never been held open to scandal.

For instance, in this argument he handles the Jesuit Rule as if there were no Dominican or Franciscan Yet these are three hundred Rule. years older. Moreover, it is pain that the Jesuits have studied them carefully in drawing up their own Con-stitutions, and in the chapter in question have imitated and adapted their very forms of speech. Now these two great Rules have never been accused of authorizing sin. Dominic, on very insufficient evidence, has been accused of cruelty, and Saint Francis anybody that will may call a visionary, all though his rejutation in the Protestant world is rising every day, and I notice that the English Congregationalists have lately, in their schools, given three successive Sundays to his life. These two great Founders are confessedly men of strenuous moral purpose great Rules have never been accused edly men of strenuous moral purpos and pure intent. Indeed, Dominican sternness has always been peculiarly

hostile to moral relaxation. Now if Doctor Littledale, instead of a sciolistic, that is a careless and unreflecting, had been a man of a scientific, that is, of a patient and candid spirit — cf which take the present Bishop of London for an illustration he would have proceeded very differently. Finding, in this Section, these words: "Our will is not that these precepts should have the power of binding up unto sin, mortal or venial, unless the superiors shall enjoin them in the name of our Lord Jesus Christ, or by virtue of obedience," he might well have been considerably startled at first. To a Protestant ear the first impress would be this: "These precepts shall not bind the brethren to commit sin unless a superior shall require it. A moment's reflection, however, would show him the pure impossibility that a Superior could be authorized to say

"I require you, my brother, in the name of our Lord Jesus Christ, to dishonor the name of our Lord Jesus Christ by disobeying Him in obeying me." Still more flagrant would be the monstrosity if the formula implied in this interpre tation were set forth at full. It would run thus: "My brother, by authority of the Blessed Trinity, "My brother, by the veyed to the Holy Father by the Incarnate Redeemer, and by the Holy Father communicated to us, I require you to dishonor the name and contradict the will of the Most Holy Trinity to the greater glory of God in the name of our Lord Jesus Christ." There is no possibility of making anything else out of this interpretation.

As such hideousness of meaning is plainly inconceivable, and would have led the Holy See, which, as we know, had for a long time misgivings about the new Institute, to scatter it to the four winds, and to give over its leaders to the Roman Inquisition, to be deal with, as their future associate Bellarmine says that such teachers, could they be imagined, would have to be dealt with, "by the secular arm," of course a scientific mind would at once give up any such explanation of the phrase "obligare ad peccatum." Moreover, he would call to mind that from 1540 to 1792 no one, Catholic or Protestant, so far as known, ever dreamed of giving such an explana tion of the phrase.

What would be the next step in

scientific examination Charles C. Starbuck. Andover, Mass.

THE AUGUST LADY DAY.

When the bleak March winds are blowing, and the fields are covered with snow-drifts, and the green, sweet things of nature are ice clad and dead, the Church keeps one of her most beautiful feasts, the Annunciation or spring Lady day, and it is a feast of

the Holy Ghost.

We all know this. Again and again we have heard the story of the little room at Nazareth and of the immaculate humble maiden, and how to her the Holy Spirit came. Throughout the Christian ages the Church embodies it in the Creed or symbol of the faithful and everywhere it is rehearsed, by the Pope and all the clergy, and by the little children who learn it at their mother's knee: "I believe in Jesus

mother's knee: "I believe in Jesus Christ, Who was conceived by the Holy Ghost, born of the Virgin Mary." But, when August comes with bloom and fragrance, and the hot sun beats upon us, and the harvests fill the fields, the Church keeps another Lady-day which we do not so clearly see to be a feast of the Holy Ghost as in the spring. When, however, we come to know that of our Blessed Lady's sweet and peaceful death we may truly say that it was caused by love, and when we remember that the Holy Ghost is Love, then we see indeed that, like the Annunciation and like Pentecost, it is

one of His own great feasts.

The love which the Blessed Virgin felt for her Divine and only Son has, of course, never been adequately ex-pressed by mortal pen. Perhaps the Spiritual Exercises of St. Gertrude come as near to doing this as can be looked for, this side of heaven. At least, they place upon our dull, cold lips some glowing aspirations whereby, if we earnestly make use of them on our own part, we may hope to become a little less unlike our Mother,

who is the Mother of Our Lord. "Hear Thou my cry, O Thou best Beloved of my heart! Let all the long ing desires of my heart praise and bless Thee, O my loving God! and all the gratitude I render Thee for the graces Thou hast bestowed upon me. Let the sighings and groanings of my

O my God! in the hope and trust I have that Thou wilt one day raise me up from the dust, and unite me forever to Thyself.

"All praise to Thee, O my God, and my soul's eternal home! from the yearning aspiration of my heart towards Thee, from the thirst which onsumes me till I come unto Thee. Let the divine love which has prevent ed and anticipated my heart, and bound me to Thee to love Thee with an unchanging love, itself praise The an unchanging love. Residual and the forme; for Thou, O my God, beloved Object of my heart! Thou art God, alone, and blessed forevermore."

For a soul that longs to love God perfectly, as the Blessed Virgin loved Him, whether about her daily avocations, or worshipping within the tem-ple's hallowed walls, these Spiritual Exercises of St. Gertrude offer a series of devotional practices that are an intellectual as well as a spiritual delight We are impelled onward to those high and holy things of which our noble though fallen nature is by God's grace rendered capable. With St. Augusrendered capacitation with the well-earn to 'desire great things greatly;" and the infinite power, wisdom, beauty, and love of God beauty, and love of come our daily and supreme delight. We are taught to pray that our soul may be one spirit with the Lord, till it pecome eternally united with Him; that it obey no other impulse, have no other will, know no other affection, than His alone; that it glorify Him constantly and perfectly in all its houghts and words and works, yea, in its every movement, and that our ody be consecrated to His love with all its powers in all their energy.

So St. Gertrude teaches us to pray, that dear saint whom St. Teresa chose for her mistress and guide, though two enturies separated them, and of St. Francis de Sales, that great doctor of divine love, always speaks with holy admiration. But, as we study her glowing pages, and still more truly as we pray her prayers, although feeling keenly our deep unworthiness to use such holy words, we perceive that a frequent, especial reference to the Third Person of the Most Holy Trinity is a marked feature of the book. The famous commentator, Cornelius à La pide, calls St. Gertrude a consummate mistress of the meaning of the Holy Spirit. Ah! but how she prayed t Him, and honored and loved Him!

Again and again come her passionate allusions to that Holy Spirit Who is Love-the "ineffable Kiss which is the mighty unity of the Father and the Son; the cause, also, of our salvation, which the eternal Son hath given to our weak nature." He fills her heart and her pages with Hisliving fire, and our own hearts catch the holy glow and heat; our own minds comprehend that this is what the nations blindly long for, and the strong tie that can make us one with each other and one with God. We need the Holy Ghost. Now we begin to see, even if dimly, why the feast of the Assumption, the August Lady-day, is His feast. It was because she was entirely swayed and governed and possessed by the Holy Ghost that the Blessed Virgin

knew how to live in such wonderful daily companionship with the Child Jesus Who was her God and her Creator, and how to stand beside His cross and endure to behold His death. It e fire of the Holy Ghost that enabled her to live when her Divine Son ascended to heaven. Then, when that Love impelled her, it was the flame of Ghost that wafted her pure soul to her Son's eternal throne. If we do His will, we shall know of the doc-trine. - Sacred Heart Review.

SEVERE?

Some one enquires why I am so severe upon a certain kind of Catholics. The reason, it seems to me, should be self evident. There are Catholics who in their own minds have protestantized their Faith; they hold it pretty much as Protestants do their religious beliefs, as a secondary and altogether subsidiary affair. They would not give it up, but it is not of enough im-They would not portance to be a prime consideration. Now the Catholic Church is the one institution in all the world that is really worth thinking or talking about. It is the only permanent, indefectible, infallible organization amidst everything else fluctuating, decaying and uncertain. Everything else perishes; it alone remains unchanged. It is clorious and divine, and when I see Catholics, who are in possession of that magnificent inheritance, the only thing of real value in human existence, blind to its divine majesty, beauty and glory, I feel that the lash should be laid to their callous shoulders until they waken to the realization of where they are and who they are. Moreover the kind of Catholics I have applied the prick to are of the Liberalistic breed, who are perpetually cringing and apologizing to the world for the little faith that is in them. These are not the sort of people whor soft words will affect. They are like dogs who only appreciate the situation when they are kicked. No, I am not severe on this class, I am only medicinally corrective. - Church Progress.

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A YOUNG LADY IN TRENTON RELEASED FROM SUFFERING.

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From the Courier, Trenton, Ont Some years ago we reported the case of Wm. Pickering, Trenton, being cured of locumotor ataxia. He was not able to move and was confined to his bed for weeks. Upon advice he tried Dr. Williams' Pink Pills and immediately obtained relief. Was attituded to the control of the co mediately obtained relief. He is still ree from the terrible, excruciating affection, and enjoys active, robus health. We have just learned of an other positive cure through using Dr. Williams' Pink Pills. It is the case of Miss Cassie Way, who has been an acute sufferer from that common foe of humanity and the foundation for many other ills, dyspepsia. For nearly eight years Miss Way suffered untold agonies with sick headache and pains in the stomach. She tried several doctors without any material benefit. A year ago she came to live with a friend in Trenton, Mrs. W. L. Derbyshire, and was so reduced that she could not sit up an hour. feared her trouble would drive her crazy. She was advised to try Dr. Williams' Pink Pills. She replied that she had used a box before and they had done her no good. It was urged that she could not hope for relief from one box and she commen them again. She continued using the Pills throughout the year with the result that she has completely recovered her health. Her appetite is good, she has gained flesh rapidly, and is able to attend to all her household duties. She voluntarily offers this testimony as a tribute of gratitude for the bene fit she has derived with the hope that others suffering as she has, may be induced to try this health-restoring rem edy. Mrs. Derbyshire adds her testimony to the correctness of the statements of Miss Way.

Allow me to add that for four or five

years the editor of this paper has suff-ered from an itching rash that attacked all his joints and all the ointments within reach failed to banish it. He took Dr. Williams' Pink Pills last year and is nearly well.

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FIVE - MINUTES' SERMON. Thirteenth Sunday after Pentecost.

ON PREQUENTING THE SACRAMENTS.

"Go show yourself to the priests." (Luke 17, 4.) If leprosy of the body is a sad picture of the still more deplorable leprosy of the soil, namely of sin, then the admonition of our Lord to the cured lepers "Go show yourselves to the priests" is also addressed to us, and signifies nothing less than: Go, con-fess your sins; go, show yourselves to the priest in the tribunal of penance; wash your soul and cleanse it from al Yes, my dear Christians, go to confession, not only once a year but frequently, and if you always make a worthy confession, I promise you that you will lead a holy life, die a happy death, and after death, enjoy eternal happiness in heaven.

A'l those who try to lead a good and holy life, daily experience what the

noisy life, usiny experience what the pious Job expressed so well in these few words: "The life of man upon earth is a warfare." (Job 7, 1.) Yes, life is truly a continued warfare against three great powers, the flesh, the world and the devil. We are in the midst of the battle, and alas, only too easily do we succumb to our frailty and weakness. Many are fatally wounded by the mortal sins which they commit and even the most valiant soldiers feel their weakness when by the commission of venial sin the beautiful garment of grace is tar What, then, my dear brethren, can be more beneficial than the frequent cleansing of the soul from these stains, what more necessary than the speedy application of the remedies to the wounds, what wiser than the frequent reception of the spiritual strength of the soul, if we do not wish to incur the danger of suffering defeat in this spiritual warfare and thus losing our eternal salvation. Our Divine Leader, under whose banner we are fighting, knew so well our infirmities and our needs that He insti tuted His Holy Church, an asylum wherein the soul can be purified strengthened and healed. The sou finds there a laver wherein to cleanse itself from the stains with which it ha ecome defiled, and a banquet a which it finds the means of strength when it has become weak. You al know this laver, it is the sacrament of penance, you all know this banquet it is Holy Communion. During ou earthly pilgrimage, these sacrament are always within our reach, an hence we should make frequent use of them, that our soul may remain pur and strong to battle for, and to obtain

To confine the reception of thesacraments to the performance of the Easter duty would be to do only who would be absolutely necessary to remain within the pale of the Church but this would scarcely suffice to obtain heaven. For temptations, i general, are so great, the occurrence so frequent, that one will be easi overcome unless frequently assiste encouraged and strengthened. A occasion presents itself, a viole temptation comes, the Christian fall -falls again, grows weaker in gra and strength of resistance, his fa occur more frequently, and thus a s becomes a habit, which becomes mo powerful the longer one remains aw from the sacrament of penanc When a sin has once become habitus the only remedy is frequent, good co fession. Conscience must be fr quently roused, the fear of God i peatedly instilled, the will often for fied and new courage infused into t drooping spirit. The hammer mu drooping spirit. be wielded often to break the chair often applied to cool the fiery passion Where can this be more effectua done than in the sacrament of p ance, where our Lord, like the tr physician of the soul, knowing all o ailments and the wounds of our so heals them with the balm of sacram

tal grace. My dear brethren, if you earnes resolve to approach the tribunal penance regularly and frequently you make it an infallible rule to go confession at the first opportunity a having been so unfortunate as to into mortal sin, how different will be the condition of your soul! evil habits will soon be overcome your bad inclinations will gradu disappear. You will soon become in gractice of virtue, in fine your practice of virtue, in fine, you become, as it were, a different per

a faithful, valiant disciple of our L We must also remember, my brethren, that the sacrament of ance has been instituted not on cleanse the soul, but to preserve from sin. By the reception of sacramental grace, the light of shines brighter, the fire of divine is more enkinded, the will inclean the same of the sam again to good, new courage infinite the soul, enabling it to perse in the path of virtue. Consider the inestimable benefits you received Holy Communion, where you po the Source of all divine graces, you will understand how beneficia frequent reception of these sacrar is for your spiritual welfare. grace will follow another in a tinued chain, and the last link w the grace of a happy death which bring you to your eternal h

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FIVE . MINUTES' SERMON.

Thirteenth Sunday after Pentecost. ON FREQUENTING THE SACRAMENTS

"Go show yourself to the priests." (Luke 17, 4.) If leprosy of the body is a sad picture of the still more deplorable leprosy of the soul, namely of sin, then the ad-monition of our Lord to the cured lepers "Go show yourselves to the priests" is also addressed to us, and signifies nothing less than: Go, confess your sins; go, show yourselves to the priest in the tribunal of penance; wash your soul and cleanse it from all Yes, my dear Christians, go to confession, not only once a year, but frequently, and if you always make a worthy confession, I promise you that you will lead a holy life, die a happy death, and after death, enjoy eternal happiness in heaven.

All those who try to lead a good and holy life, daily experience what the holy life, daily experience what the plous Job expressed so well in these few words: "The life of man upon earth is a warfare." (Job 7, 1.) Yes, life is truly a continued warfare against three great powers, the flesh, the world and the devil. We are in the midst of the battle, and alas, only the early do we succumb to our frailty. too easily do we succumb to our frailty and weakness. Many are fatally wounded by the mortal sins which they commit and even the most valiant soldiers feel their weakness when by the commission of venial sin the beautiful garment of grace is tarnished. What, then, my dear breth-ren, can be more beneficial than the frequent cleansing of the soul from these stains, what more necessary than the speedy application of the remedies to the wounds, what wiser than the frequent reception of the spiritual strength of the soul, if we do not wish to incur the danger of suffering defeat in this spiritual warfare and thus losing our eternal salvation. Our Divine Leader, under whose banner we are fighting, knew so well our infirmities and our needs that He insti tuted His Holy Church, an asylum wherein the soul can be purified, strengthened and healed. The soul finds there a laver wherein to cleanse itself from the stains with which it has become defiled, and a banquet at which it finds the means of strength when it has become weak. You all know this laver, it is the sacrament of penance, you all know this banquet, it is Holy Communion. During our earthly pilgrimage, these sacraments are always within our reach, and hence we should make frequent use of them, that our soul may remain pure and strong to battle for, and to obtain

To confine the reception of these sacraments to the performance of the Easter duty would be to do only what would be absolutely necessary to remain within the pale of the Church, but this would scarcely suffice to ob tain heaven. For temptations, in general, are so great, the occurrence so frequent, that one will be easily overcome unless frequently assisted, encouraged and strengthened. An occasion presents itself, a violent temptation comes, the Christian falls, -falls again, grows weaker in grace and strength of resistance, his falls occur more frequently, and thus a sin becomes a habit, which becomes more powerful the longer one remains away from the sacrament of penance When a sin has once become habitual the only remedy is frequent, good con Conscience must be fre-roused, the fear of God repeatedly instilled, the will often fortified and new courage infused into the drooping spirit. The hammer must be wielded often to break the chains, the healin often applied to cool the fiery passions Where can this be more effectually done than in the sacrament of pen ance, where our Lord, like the physician of the soul, knowing all our ailments and the wounds of our soul, heals them with the balm of sacramen

tal grace. My dear brethren, if you earnestly resolve to approach the tribunal of penance regularly and frequently, if you make it an infallible rule confession at the first opportunity after having been so unfortunate as to fall into mortal sin, how different will not be the condition of your soul! The evil habits will soon be overcome and your bad inclinations will gradually disappear. You will soon become disappear. You will soon become strong in good, take pleasure in the practice of virtue, in fine, you will come, as it were, a different person a faithful, valiant disciple of our Lord. We must also remember, my dea brethren, that the sacrament of pen-

ance has been instituted not only to cleanse the soul, but to preserve it from sin. By the reception of sacramental grace, the light of faith shines brighter, the fire of divine love is more enkindled, the will inclined again to good, new courage infused into the soul, enabling it to persevere in the path of virtue. Consider also the inestimable benefits you receive in Holy Communion, where you possess the Source of all divine graces, and you will understand how beneficial the frequent reception of these sacraments is for your spiritual welfare. One grace will follow another in a continued chain, and the last link will be the grace of a happy death which will bring you to your eternal home.

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OUR BOYS AND GIRLS.

A LEGEND.

BY FATHER CHEERHEART.

Ave Maria. In forest deep, on mountain lone,
A hermit saint once dwelt;
The wild beasts' roar he heeded not,
In silent prayer he knelt.

Full manyla time the queen of night Illumed his lonely cell, Full many a time the sunbaams too In silver radiance tell.

From Matin hour till shades of eve, Of prayers but one he breathed,— To Mary, Virgin ever pure, A garland bright he wreathed.

Ave Maria!" sighed his heart, And this was all he said: Yet, mounting high, by angels borne, At Mary's throne 'twas laid.

Unseen by all save one, he passed His peaceful, happy life, Till, full of merit, Heaven decreed Should end earth's mortal strife.

And now to human view was given
A sight most wondrous rare.
For from his humble grave there rose A lily pure and fair.

In golden letters, finely carved On leaves of snowy white.

lve Maria!"—loved salute!—
Shone forth most wondrous bright.

Thus had the Queen of Heaven proved By this most precious flower That Gabriel's words she loves to hear,— Those words so full of power.

A Little Blind Lamb People who always live in cities miss many sweet joys and pleasant sights What could be more interesting, for instance, than to see fields dotted over with flicks of sheep, the heavily-flecked mothers with innocent-faced lambs gambolling by their side?

A writer in an English magazine called Nature Notes tells of a sheep with twin lambs he once saw. One of the little creatures seemed quite differ ent from the other, wandering about aimlessly, and not as others of the kind, though even more shy and gen The cause was soon discovered the poor little thing was blind. mother and brother were quite alive to the fact, and watched the little one with tender and unwearied care; one or other, as they saw it getting into danger, rushing forward to the rescue, and with a kindly "butt" turning the little blind one out of danger and into a safer path.

There is a good lesson to be learned from this story of the blind lamb, - Uncle Austin

The Man in the Moon

All our young folks are familiar with the dark spots and lines which form what we call the Man in the Moon. These peculiar marks are suppose i to be the shadows of mountains. There are no less than 100,000 of these great hills brought into view with a telesc of medium power, many of which are supposed to be extinct volcanos-relica of the period when the moon was changing from a molten mass into the dead world that it is at present. The largest and perhaps the most beautiful of these craters is the one called Copernicus, which is a circular wall estimat ed to be 54 miles in diameter and 13, 000 feet in height.

One of the most common fancies connected with the Man in the Moon is the legend that he carries a huge bundle of brushwood perpetually-be ing exiled to the moon for gathering sticks in the forest on Sunday.

The Miracle of the Birds.

St. Bonaventure, in his life of St. Francis, thus recounts this famous mir-acle: "Drawing nigh to Bevaguo, Francis came to a certain place where a vast multitude of birds of different kinds were gathered together; whom seeing, the man of God ran hastily to the spot ; and, saluting them as if they had been his fellows in reason, while they all turned round and bent their heads in attentive expectation, he admonished them saying: 'Brother birds, greatly are ye bound to praise your Creator, who clotheth you with feathers, and giveth you wings to fly with, and pure air to breathe in, and who careth for you who have so little care for yourselves.' While he thus spake the little birds, marvellously agitated, began to spread their wings, stretch forth their necks, and open their beaks, attentively gazing upon him. And he glowing in the spirit, passed through the midst of them, and even touched them with his robe; yet not one stirred from its place until the man of God gave them leave; when, with his blessing and at the Sign of the Cross, they all flew away. These things saw his companions who waited for him on the roadside; to whom returning, simple and pure-minded man be-gan to blame himself greatly for having never hitherto preached to the

A beautiful picture by Giotto in the church of Assisi represents this miracle which was an act of literal obedience to the command: "Go preach the Gospel to every creature.

Brave on all Occasions.

After the Seven Years' War, General Ziethen became one of the most frequent guests of Frederick the Great He even occupied the place of honor, unless there were princes at the table. One day when he had received an invitation to dine, he prayed Frederick to excuse him.

"Tell his Majesty that this is a day on which I am accustomed to receive Communion, and I do not wish to put myself in the way of any distraction Some days after the King said to his favorite general:

Well Ziethen, how did your Communion go off the other day?" at through a course of training is enorm-which all the courtiers laughed. But ously hampered in his progress of Ziethen rose, approached Frederick and said gravely :

"Your Mrjesty ought to know that I have dreaded no danger, and that I have fought courageously for you and the country. What I have done I am ing his training, and therefore they ready to do again, when Your Majesty commands me. But there is One above us mightier than you, than I-than all I will never allow any man mankind. to insult Him in my presence, even in jest ; for in Him is my faith, my hope,

y consolation."
The King, much moved, held out his hand to the noble old general and said:
"Happy Zethen! I respect your Preserve it carefully, and religion. Preserve it carefully rest assured that what has now place shall never again be repeated in my presence.

"Be Steadfast, Brother!" During the terrible days of the In-dian mutiny a young English ensign, while bearing his colors at the front, fell a victim of the Sepoys. He was but sixteen years old, had been tenderly reared by loving parents in a quiet country home in England, and now lay dying alone, without one friendly face to look upon, or one kind voice to say farewell. He could not raise a hand to drive away the swarms of insects; and high in air birds of prey were circling, waiting for their prize. He knew that death could not be far off, and said the prayers his mother had taught him, and waited calmly for the end. As he was lap into the forgetfulness which sing often precedes death he heard terrific shouts, and soon there came trooping along a fierce band of Sepoys, dragging with them a young native con

vert, whom the ensign recognized.
"Give up your Christiau God,"
they shouted, "or we will deal with you worse than we do with the Eng-

The wounded ensign saw, with sor row, that the dark faced catechist showed some signs of yielding; so, raising himself upon his elbow, and making one supreme effort, he called: "Brother, brother, be steadfast! Do not lose your place in heaven for a

little place here."

Then he died, but his noble words had done their work. The convert regained his courage, and said, firm-

"I will not renounce the Christian

At that moment a troop of white horsemen came clattering up, scatter-ing the Hindoos, and rescued the catechist, who never afterward ceased to testify how the dying words of the poor lad kept him in the true faith.

There is not one of us, however humble, who can not say by voice or example, "Be steadfast!" to some fainting brother who is tormented by enemies more cruel even than the Sepoys. - Auut Anna.

CHATS WITH YOUNG MEN.

Surer of Success

A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.-William Matthews, LL. D

True Loftiness of Aim.

It was a noble saying which is re corded of a modern sovereign, who, on the day of his accession, suddenly encountered a conspiracy which threatened his life and his throne: am an emperor for only half an hour, in that half hour I will be every inch an emperor." What he said of the loftiest of all earthly spheres may be said no less of all below it.

A Wrong Conception of Success Mayor S. M. Jones, of Toledo, who is mentioned as a candidate for the Demcratic nomination as Governor of makes these observations :

'The trouble with a great many young men is that they have a wrong conception of success. Large numbers imagine it lies in mere money-making. Yet the average millionaire is not happy or even a contented man. He een so engrossed from his youth in piling up dollars, that he has had no time for the cultivation of the higher qualities of his mind and heart, in the exercise of which the only true happi ness is to be found. You may remem ber that Emerson said: 'Happines lies only in the triumph of principle "Of course, a certain amount of money is a necessity, and more of it

enables one to enjoy things which would be an impossibility without it. I am not advising any young man not to do all he can in a legitimate way to make money; but, if he is successful, he must be careful to keep money his servant, and not let it become master.

"Many rich men are the slaves of their own wealth, and their sons, growing up, without a purpose in life, never know what real living is. I knew what poverty was when I was a young man, and few have suffered from it more than I. Yet now I am thankful for it because it made me work. To live, we must work, and one must work to live. It is not birth, nor money, nor a college education, that makes a man : it is work. It has brought me commercial success. I am actical man, yet I can never express too earnestly my thankfulness that I learned from my good mother to set up usefulness as my standard of ,-usefulness to others as well as to myself.

Pointed Items. Chauncey Depew says: "In my observation, extending over the work of sixty thousand men employed by our company, I find the young man who entered business without going

ously hampered in his progress of

think a few lessons will be its equiva lent. A young man recently said "Don't you think I will get as much from a two-years' correspondence course in electricity as I would at a technical school in four years?" is ridiculously absurd, and reveals the total educational depravity of many

well meaning young men. Schools and teachers advertising short and easy courses of instruction can be found all over the country The Aurora (Ill.) Daily News says: "The man who has been teaching bookkeeping and penmanship in ten easy lessons has departed for greener fields, but not without leaving some people wiser than he found them. Experience comes high but we must have

Modern Education, Ill., says: pamphlet was recently received offer-ing to teach shorthand to any person in two weeks for \$10, and of course guaranteeing success. The circular did not state whether this price in-cluded board and room, but we suppose cluded board and room, but we suppos

A young man entering college asked the president if it would not be fully as well for him to take the one year's course as the full four year's course. The president replied depends upon what you desire to make of yourself. If God wants to make an oak He takes many years, but if He only wants to make a squash He takes six months.'

A Hard Battle

At a gay party, the other night, claret punch was served. One young man declined it. Several of his neighbors rallied him on his abstemious ress. Still he refused to drink. the daughter of the house, in honor of whose birthday the entertainment was given, exclaimed: "I'll make him

So she filled a glass and presented it to him herself, saying: "Drink it for me!

"No, thank you!" he replied.
"Now do!" she urged him, "as favor to me on my birthday."

favor to me on my birthday."

favor to me said,

"Please don't press me, "as I have made a promise not to drink.

"Oh, do," came from some one on eright. "A little wine won't hurt u." said some one on the left. "This the right. you," said some one on the left. "This doesn't count," chimed in some one

Still he refused, embarrassed but politely and quietly firm.

The daughter of the house turned

away from him in displeasure and some of the others present murmured at his obstinacy, when the head of the ouse, who had become aware of the incident, joined the group and said: "I admire your grit, Fred; you are made of the right metal."

After the party the head of the house said to the daughter:

"Why did you persist in asking Fred to take the punch? Don't you know that his father fills a drunkard's grave and that over the corpse the lad was made by his mother to vow never to taste a drop of intoxicating drink? He is the most agreeable young man that I know, and he must have had a hard battle to keep his word to night. Thank God that he remained the victor. I would not have had you to be the means to make him break his promise for all the world!"

There were tears in the eyes of the girl as she answered : "If I had only known, I would not have asked him. O, I'm so sorry!"

To Live Their Lives Over Again.

trast in the expressions of two both of whom coveted youth and strength that they might live life over One man, old and blase at forty, who had burned out nature in revolting excesses, said to a temperate man in manhood's prime and strength: I would give thousands of dollars for your physique, that I might take an other ten years' round at life's pleas ures." A disgusting brute! The other man, wearing lightly threescore and ten years of intense and honorable Christian service for his fellow men, working with remarkable force and keenness, wrote to a young man with superior promise, ability and op-portunity: "I envy you your youth with so much of it ahead of you." The promised land of the twentieth century with its opportunities and glories of conquest, breadth of knowledge, wealth of invention and development, and the extension of the power of the Church, lies before the young men now coming What more inspiring to manhood. What more inspiring words than Longfellow's salute to

youth:

And ye who fill the places we once filled,
And follow in the furrows that we tilled,
Young men whose generous hearts are beating high.
We who are old, and are about to die,
Salute you; hail you; take your hands in
ours
And crown you with our welcome as with
flowers!
How beautiful is youth! how bright it
gleams.
Book of beginnings, story without end,
Each maid a heroine, and each man a friend!
All addin's lamp and Fortunatus' purse.
That holds the treasures of the universe!
All possibilities are in its hands,
No danger daunts it, and no foe withstands
In its sublime audacity of faith.

How to Win.

How to Win.

To get a start in life has perplexed young men of every age. What shall I do? How can I obtain a foothold? Where shall I go? These have been problems not easily answered. Relief and an answer to these questions come first, in a knowledge that these questions have been and are being contin-ually solved. Second, in the desire There are many young men looking which must exist in the young men

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themselves to help solve these prob-lems. Third, in the determination or tie will power to do, followed by the action itself. These three working together, knowledge or intellect, desire or sensibility and feeling, determination or will power and action, result in the solution of all important problems.

There are young men in every section of the country whose ambition has been checked by circumstances in which the opportunities for acquiring an education have seemed to be closed This has resulted in changing the whole course of the life of these young men. Fortunate indeed are the young men who make use of opportunities within reach and thus change the course of their lives for the better, improve their condition and assure their

future success. To the young men of to day must be committed the great and varied business interests of the future, and those who thoroughly qualify themselves can expect to take a prominent part in its industries. Thousands who have never been taught the first elements of self reliance, the duty and pleasure of earning their own livelihood, or of assuming responsibilities of life, will be seeking opportunity which will lead

to success. The best preparation for those who propose to take part in the world's activities is found in a practical educa-Talented, practical men are tion. sought in country and city and are wanted everywhere. Opportunities through commerce, agriculture, trade, finance, are opening wider than ever, and men of practical skill and business training are being called for in increasing numbers. Where are increasing numbers. Where are these thousands of leaders in business coming from? They must come from the ranks of the boys and young men of to-day; and now is the time for the training of these young men for these great opportunities and responsibili-Unfortunately, thousands, as of old, will continue to float along without a thought of being fitted and equipped for service, other thousands e in demand and will be required as leaders, as educators, and as living illustrations of what a whole man can

Educational facilities, therefore, characteristic of the times, open both day and evening, and especially in the evening, thoroughly manned with experienced, skillful and practical men and devoted especially to helping young men to help themselves by means of short, common sense course of training, of direct and practical use to our young men engaged or looking forward to being engaged in the lead ing occupations of life, are national necessities. Facilities that stimulate the ambition

of young men, sharpen their perceptive faculties; opportunities that inculcate the underlying principles of business, give definite, practical knowledge of method, that teach young men to think for themselves and aid them in preparing a footbold in the fields of legitimate business, are the demands of the day. At no time in the history of our country have the necessities for these things been so great as at pres-

Aim at some one thing in life. Keep everlastingly after it. Study to know your work thor oughly.

Avoid intemperance and immorality.
5. Do the duty of to day and trust

to God for final success.

If your children are troubled with worms give them Mother Graves' Worm Extermin-ator; safe, sure and effectual. Try it and mark the improvement in your child.

mark the improvement in your child.

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100. Legacies by testament (payable to the Archbishop of St. Boniface).
3. Clothing, new or second-hand, material for clothing, for use in the Indian schools.
1. The miss to clothe a child, either by furnishing material, or by paying Si a month in case of a girl, \$1.50 in case of a boy.
1. Devoting one's self to the education of lay-schools on Indian Reserves—a small salary attached.

lay schools on Indian Reserves—a sman can be attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g., (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec, etc.

Donationseither in money or clothing should be addressed to His Grace Archishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

C. Cahill, O. M. I., Tandar Missionary.

BOYS' AND GIRLS' ANNUAL

FOR 1899.

THIS BEAUTIFUL AND VERY ENTERI taining little Annual for 1899 contains
something to interest all boys and girls, and as
it costs only the small sum of FIVE CENTSIT
is within the reach of all. The frontispiece is a
very nice illustration of St. Anthony proving
by a public miracle the Real Fresence of Jesus
in the Blessed Sacasment:—The King of the
Precipice (illustrated); How Jack Hildreth
Freed Winneton from the Comanches, by Marion Ames Targart, author of The Bliesylvania
Post Cffice; Three Girls and Especially One,
By Branscome River, etc., etc.; Fast Asleep
(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); You'ra
Out (illustration); Playing with Kity (illustration); Stolen Fruit (illustration); An Army of
Two; A True Story; Our Blessed Mother and
the Divine Infant (illustration). This little
Annual has also an abundance of games, tricks
and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted
Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh
as well as splendid recipes for Home-made
candy. Altogether it is one of the nicest little
books that we know of, for the price—five cents,
Orders mailed at once on receipt of price. Address:

Thos. Coffey, Catholic Record Office, Lon
don, Ont.

CLARKE & SMITH.

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THE CORONATION OATH.

THE COMEDY OF SPIRITUALISM.

Agnes Repplier writes thus incisively of the humbug of spiritualism in the

independent: It is a curious and humiliating truth that the world, which has always on hand an unlimited supply of fresh follies, should nevertheless turn back every now and then to dally fondly with the old ones. We have countless new ways of making ourselves ridicu-lous, yet the ways of our ancesters are still dear to our hearts. Two hundred years have passed since that luckless clergyman, Robert Kirk, of Aberfoyle, gave the public the benefit of his rearches into the spirit land, for which indiscretion he was-if report speak indiscretion he was—if report speak true—carried away bodily by the in-dignant spooks, less wedded to public-ity then than now. One hundred and fifty years have passed since the Wes-leys of Epworth—a truly remarkable family—were so thoroughly at home with disembodied souls that, like a modern medium, they knew their visitors Christian names, and were on terms of friendly and confidential intercourse. Fifteen years have passed since an epidemic of spiritualism in its most virulent form ravaged the country, until checked by the drastic meas ures of the Seybert Commission. To-

day, in this year of grace 1899, the same venerable farce is being played with the same venerable accompaniments, and with all the zest and unc-tion which distinguished earlier per-

It is to be feared that the college professors who are now preparing, Mrs. Piper's aid, to overthrow barriers as old as creation, will never entertain us as pleasantly as did the gentlemen who formed the Seybert Commission, and whose published report is one of the most supremely readable books ever given to a grateful world. The spirits who discourse to Mr. Hyslop, or to Dr. Hodgson, on "the higher laws which secure individual happiness," are sad prosers when compared to the vivacious Marie St. Clair, who fifteen years ago coquetted so coyly with Dr. Horace Howard Furness, or when placed by the side of the ghostly poet who penned his wonderful verses for the inspiration of verses for the inspiration of Dr. Calvin Knerr. We have no particular need of a spirit school of ethics, still less of a spirit school of theology, and the tendency of Mrs. Piper's spooks to wax controversial and dogmatic is the least pleasing trait in their development. If, as we are assured, doctors dead and gone, propose practising medicine through Mrs. Piper's agency, their living brothers can be upon to frustrate this base design. If defunct lawyers are still determined to counsel confiding clients, the bar will see to it that such counsels bear no fruit. But when a spirit wants to preach, there seems to be no possibility of preventing him.

The most melancholy thing about
the spectral world, as revealed to us by Mr. Hyslop and Dr. Hodgson, is that none of its shadowy inhabitants appear to have any useful or agreeable occupations of their own-occupations commensurate with their high estate. The glory of the universe is theirs, theirs is the music of the spheres; vet they swarm into a medium's squalid holding "amiable disquisiparlor, holding "amiable disquisi-tions," and talking the sadest of sad

ARCHBISHOP IRELAND ON CATH-OLIC JOURNALISM.

twaddle at her behest. Gone is the majesty and sullied is the holiness of

On the eve of his leaving Ireland Archbishop Ireland gave an interview entative of the Weekly Register, in the course of which he said: "There is a great power for good in the hands of the laity if they will only exercise it, and in particular this power can be used to excellent advantage by the Catholic Press. has been most instrumental in pressing upon the Government of the day the needs of Catholics, and it should be the same in yours. Don't hesitate to make your journals representative of all shades of Catholic opinion. Let in plenty of fresh air, and let each organ be distinctive. I am a strong advocate of viewing things outside faith and doctrine in a broad, healthy and progressive spirit, and of treating all natters not bound by the decision of Holy Church in a broad and critical

Asked if he considered it a drawback to Catholic journalism that it should be in the hands of the laity, the Archbishop replied: "Certainly not. So long as they are prepared and willing to submit to the recognized censors in theological matters Catholic lay jourought to be allowed hand."—American Herald.

DEATH OF FATHER GINGRAS.

He Passed Peacefully Away at Seven

He Passed Peacefully Away at Seven O'Clock on Wednesday Evening Last.

Sturgeon Falls Colonization July 28.
Although not unexpected, the news from Montreal of the death at the Home for invalid and aged priests of Rev. Father Joseph Eugene Gingras, parish priest of the Sacred Heart, Sturgeon Falls, was received through out the parish with feelings of the deepest and most profound sorrow, and flags were immediately placed at half-mast at the presbytery and upon many of our business houses.

Three years ago last April it was our happy task to welcome a new pastor to Sturgeon Falls. This week it is our painful duty to chronicle the death of that same pastor—the zealous and devoted Father Gingras. Father Girgras was, first of all, a model priest, fingle manners and kindly ways, ever reay to uischarge not only his due share of parochial work, but to respond every summors no matter from whence it emanated. It was enough for him to knew that it was a call to duty, and he immediately responded with that cheerful smile which reached so many hearts, and won for him a place in the affections of the people of this town which he retained to his dying hour. For the past two years the health of the beloved priest has been the subject of much concern to his more intimate friends, who were aware of the delicate nature of his constitution; and that he

was subject to dangerous hemorrhages, although he never complained or shrank from duty when it was at all possible for him to fulfil the functions of the sacred priesthood. In the death of Father Gingras a young and good priest has gone to his rest, the Congresation of the Sacred Heart loses an able pastor of fine administrative abilities and the community a citizen of string qualities and worth, while the Church Militant sends to the Church Triumphant a soldier who has "With fearless resistance" Fought the good fight' on the field of existence."

"Fought the good fight' on the field of existence."

The Coionization desires to convey to the members of the estimable family to which Father Gingras belonged the heartfelt expression of a sincere sympathy, and to join the Church in the solemn and consoling prayer that she offers for the repose of the souls of the faithful departed. His remains will rest neath the sod of his native County of Levis. P. Q., his name shall survive in the memories of the thousands who knew him and appreciated his worth, and the Recording Aosel will have few more golden pages than the one upon which the life and deeds of Reverend Josep's Eugena Gingras are inscribed. We will close with the familiar lines of the poet:

"Green be the turf above thee—Friend of my better days:
None knew thee but to love thee, None named thee but to praise."

None named thee but to praise."

Reverend Joseph Eugene Gingras was born at St. Nicholas, County of L-vis, Que., his father, Benjamin Gingras, a well to do farmer, having reared a family of twelve children. He pursued his studies in the Seminary of Quebec, and was ordained by the late Cardinal Taschereau in the Basilica of Quebec on the 29th December, 1829. He was subsequently appointed assistant priest at Fraserville, County of Temiscouta, and remained there until the autumn of 1822, when he was appointed Professor of English in the Quebec Seminary, which position he held until the fall of 1855. Receiving leave of absence from the present Archbishop of Quebec, he spent aversal months in the diocese of Providence, R. L., for the benefit of his health, and on the 2nd of April 1836, was appointed parish priest of Sturgeon Falls.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

The newly frescoed chapel of the Precious Blood Monastery, if one may judge from a mere glimpse had of it, promises to be a beautiful work of art combined with a true religious feeling. For about two months agone the reverend lady-artists of the Order, assembled from their different houses in Canada and the United States have been unreal thing for the continuation of the different houses in Canada and the United States have been unreal thing for the continuation of the different houses in Canada and the United States have been unreal thing to fessional. The chapes are supported by the reverend States have been unreally of the sample of the two new altars and of the frescoe paintings. There will be sermons in French and English. In the afternoon at 4 o'clock, Benediction of the Blessed Sacrament, preceded by sermons in English and French. On Sunday, 13th inst., the Canonical erection of the Hessed Sacrament, Deceded by the Order of the Constant of the Blessed Sacrament, On Friday of last week the reverend Sisters of la Congregation who were attending the educational lectures visited the Monastery and were shown through the establishment by special permission of the educational erection of the Congressistical authorities.

The Reverend Father Superior of the Congres-

special permission of the ecclesiastical authorities.

The Reverend Father Superior of the Congregation of Jesus in Manitoba was in the city last week, en route for France to attend a meeting of the chapter. There is also a house of the Order at Nomingue in Labelle Co., Que. A meeting of the parishioners of St. Philippe, Co. Argenteuil, was heid last week to consider about the erection of a new presbytery. Very Rev. Mgr. Routhier, V. G., presided.

"Rev. Father S. Laing, O. M. I.," in last week's notes should read "Schaing,"
Rev. Father Beland and Dusabion, of the dioceses of Three Rivers, and Pare, of St. Isidore, visited the Capital last week.

Rev. Father McHugh, of St. Paul, Minneapolis, was here last week.

Rev. Father McHugh, of St. Paul, Minneapolis, was here last week.

The Christian Brothers are preparing to open their Academy in the La Salle building on the 15th September.

His Grace the Archbishop left here on Friday for London. to attend the Consecration of Mgr. McEvay. He was accompanied by Very Rev. Dr. Constantineau. Rector of the University. At a meeting of la Congregation des hommes last week, thirteen new members were admitted.

has week, thriteen new members were admitted.

Rev. Father St. Germain of the diocese of Nicolet, was in the city last week on a visit to two of his sisters, who are Gray nuns. In accordance with the traditional brotherhood existing between the spiritual sons of St. Dominick and St. Francis of Assisi, on Friday of last week, the 4th inst. Mass was celebrated in the Dominican Church of St. Jean Bartiste by a Capuchin Friar, attended by Brothers of the same order. On the feast of St. Francis of Mass will be celebrated by a Dominican Friar in the Church of St. Francis, Hintonburg.

ARCHDIOCESE OF TORONTO.

His Grace Archbishop O'Connor Visits , St. Patrick's Church, Niagara Falls.

Niagara Falls Advertiser, August 2. Niagara Falls Advertiser, August 2.
The services at St. Patrick 'schurch last Sunay were unusually interesting and instructive, owing to the presence of His Grace the flost Rev. D. O'Connor, Archbishop of Tornto, and a worthy successor to the late Archishop Walse.
His Grace spent the previous week at the Jarmelite Hospice at Falls View, where about

To will not be contented and the Catalons of Canada have not asked for relief from this grievance. Numerous Catalolic organizations in Prince Edward Island, Nova Scotla, Norther discount of the Catalolic organization and petition of the Catalolic Catalogue of the Catalolic Escotlation and petition of the Catalolic Escotlation of the Catalolic Register, of Toronto, the Catalolic Register, of American Freeman, of Kingston, the True Witness, of Montreal, and the Casket, of Amigonish, respectfully and repeatedly urged that some steps should be taken to prevent the declaration against Catalolic doctrines from ever again being made by a British sovereign. bishop Walsh.

His Grace spent the previous week at the Carmelite Hospice at Falls View, where about isky pricests were having their annual retreat.

On Sunday morning he celebrated Mass in St. Patrick's church, and was also present at high Mass, when he preached a most impressive sermon on the parable of the Pharise and the Publican who went up to the temple to pray. The sermon was a lucid and most practical illustration of what prayer is. He demonstrated how the Pharisee's prayer was raulty because it lacked humility, which is the foundation of all virtues. His prayer was a manifestation of his good works—how he fasted i wice in the week, gave tithes of all he possessed, was not an extortioner or adulterer as was the publican. The publican would not even lift his eyes to heaven, but struck his breast, saying: 'O, God, be merci-ful to me a sinner.' He acknowledged his faults, begged mercy and pardon for them, and on account of his sorrow was justified. The Christian should in his prayer first of all humiliate himself, confess his sins should he find himself guilty of any, then raise his heart and soul to his God and praise and serve Him, which is the noblest act man can perform, and at the end ask Him for His blessing. The prayer which is endowed with these qualities will undoubtedly be heard, for God has said: 'A sak and ye shall receive,' and should God refuse what we demand it is because it is not beneficial to us, and He will in due time give us something better.

After the sermon a committee presented the accompaning address on behalf of the congregation, which was read by Mr. Quillinan:

To His Grace the Most Rev. D. O'Connor, Archbishop of Tornoto, etc.; declaration against Catholic doctrines from ever again being made by a British sovereign. Fortified by this support from so many quarters, a committee of the St. Joseph's Catholic Truth Society of Ottawa, interviewed the Hon. Charles Flizpatrick, who is supposed to officially represent in the House of Commons, the English speaking Catholics of Canada, and requested hint to introduce into Parliament a resolution embodying the views of his constituents. But the nonorable gentleman could not see his way clear to touch the question at all. The Right Hon. Sir Wilfred Laurier, the present champion of full freedom in Boetland, to whom the Catholic grievance was also referred, decided that any action in the matter would be inopportune.

But now, at the bidding of some mysterious emissary from South Africa, the Canadian Cabinet, which had refused to consider the petition of a considerable body of Canadian citizens, fathers a stilted resolution of sympathy with British citizens in the Transwal, who, whatever may be their sufferings, can only come indirectly within the notice of our Government.

It is difficult to suppress rather frank com-

o His Grace the Most Rev. D. O'Connor, Arch bishop of Toronto, etc. :

May it please Your Grace:—On behalf of the catholics of Niagara Falls, we desire to avaatholics of Niagara Falls, we desire to avai-urselves of the occasion of your first pastoral sist, to bid you a hearty welcome and to assure our Grace of that unfailing respect and obedi-nce which we are admouished to pay to our istors who are charged with the care of our emortal souls.

nmortal souls.

We are pleased to recognize in the zeal and istinguished abilities so characteristic of Your

We are pleased to recognize in the zeal and distringuished abilities as characteristic of Your Grace, a fitting successor to our late and illustring the history of the control of the con

the increase of our numbers and prosperity.

Permit us in conclusion to repeat our fervent hope that Divine Providence may prolong your years and grant you health and strength to discharge your exalted duties, and to respectfully ask that your Grace may be pleased to impart your blessing to the members of this congregation and parish.

Signed on behalf of the parishioners.

James Bampfield, S. Berriman, Thos. McCarney, F. Matthews, John O'Rourke, Jas. Quillinan, John J. Bampfield and Wm. Burke.

His Grace made a brief but most felicitous

ity.

The day is coming—though we all sincerely pray it may be long deferred—when another British monarch will be by law obliged to insult his Roman Catholic subjects.

Will our Cabinet, which displays so watchful a solitude regarding the laws of a land where Her Majesty is only suzerain have no regard for the objectionable statutes of a realm where Her Majesty is the ruling soverrign?

M. E. Fallon, O. M. L.

M. E. Fallon, O. M. L.

M. F. Fallon, O. M. I. Dunnville, Ont., August 5, 1899.

DIOCESE OF HAMILTON.

reply to the address, thanking the congregation for the kind words in reference to his labors in the Diocese of London, and saying that the credit was due not to himself but to God, whose humble servant he was, and asked the congregation to co-operate with him in the discharge of his duties by praying to God to grant him grace and strength to perform them in an acceptable manner. He said the buildings erected by the congregation were very creditable to them, especially considering the condition of the congregation. He was very much pleased with the neatness and excellent condition of the buildings and premises, about which he said he was very exacting, and said that Father Feehan deserved much praise for his work in this as well as In all other respects. He said he understood the debt was still heavy, but counselled the people not to be discouraged, as the life of the true Christian was in most respects one of sacrifice, and they would, with God's grace, be able to meet their obligations and rejoice in having the debt removed from their valuable property. He closed his reply to the address by imparting his benediction to the congregation.

Rev. Father Keidt presided at the organ in his usual masterly manner. Rev. Father Me-Donald celebrated the Mass and Rev. Father Feehan and other clergymen were present in the sanctuary.

His Grace left by the 2:25 p. m. train for Toronto to preside at the anniversay services for the late Archbishop Walsh, which took place on Monday. of St. Patrick's church. Hamilton, one of the best churches in the discress. While glad the Rev. Father Coy's abilities have been re-cognized, and that his future home and pro-spects for preferment will be very much better a Hamilton, we are IN MEMORY OF THE LATE ARCH.

BISHOP WALSH.

At St. Michael's Catodral on Monday solemn pon-ideal High Mass of R-quiem was celebrated for the repose of the soul of the late Archbishop Walsh. His Grace Archbishop O'Connor celebrated the Mass. Very Rev. Father McCann, V. G.. was as-istant priest; Father Ryan. deacon; Father Rohleder, subdeacon, and Rev. Dr. Treacy, master of ceremonies. Among the priests present were:—Revs. Jam's Walsh, Father Hund, Father Cruise, Father McEnice, Father Hind, Father Cruise, Father McEnice, Father Finnigan. Father Renardson, father Dollard, Father Grogen.

After Mass the "Libera" was chanted, and the Archoishop pronounced the absolution.

MEMORIAL WINDOW I's ST. MARY'S. On Sunday last a magnificent stained glass window was unveiled in St. Mary's Church, in which parish the lamented Archbishop labored as a priest for some years. At the last Mass Vicar-General McCann called the attention of the countryation to the window, and in doing so referred to the long services of Archbishop Walsh in connection with the parish and the loving memory in which he was held by memors of its still living.

The window is the gift of Vicar-General McCann to the church and as a mark of esteem for the dead prelate. The inscription reads:—"In memory of the Most Rev. John Walsh, Archbishop of Toronto. Died July 31, 1883."

The representation is that of the Transfiguration. The artist has beautifully and feelingly portrayed that scene of the Gospel. The transfigured Saviour is seen standing on the rocky summit of the holy mount, dazzing rays of the celestial glory emanating from His countenance. To the right stands the probabet Ellas, the splendor of the Master reflected from his features. At the left the law in his hands, the splendor of the Master reflected from his features. At the left the law in his hands, the splendor of the Master reflected from his features. At the left the law in his hands, the splendor of the Master reflected from his features. At the left the law in his hands are the chosen disciples, Peter, James and John. The hands of th To the Editor:

Sir-It will be universally admitted that the enthusiastic unanimity with which the Commons and Senate of Canada passed, or last Monday, their resolutions of supply with the British subjects in the Triparty with the British subjects in the subjects are regarded to the solution of supply with the British subjects in the continuous presented a succeeded to the solution of the subjects and the subjects are regards the Outlanders as a giot is behave a regards the Outlanders as a giot of proper at mins and irreproachable more solves or considers them as a selfish gang of uprively defortune-seckers and hungry landward bers, bent on using the franchise to subject the independence of the Boer Republic, it cannot be denied that the generous loyalty, the spirited indignation and the fervid eloquence of our Canadian Parliamer: in their behalf, will give to distant nations, unacquainted with our recent history, an exalted onthino of our love of liberty and our devotion to the doctrine of equal rights.

Not so, however for those who know us well. I pass over, as not pertinent to my present subject, the bitter and cruel comedy of an Administration which only yesterday perpetrated a monstrous injustice on the helpless Catholic minority in Manitoba, appealing today to "the conscience and judgment of mankind at large," declaiming about the "noble, moral and just cause "of the South African Outlanders, and condemning in terms of indignant anger what it is pleased to call "intolerable oppression."

feature of beauty.

A Requiem High Mass was celebrated by the pastor on Monday morning at 7 o'cicck for the late Archishop Walsh, Sunday having been the anniversary of his death.—Register, Aug. 6.

OBITUARY.

mankind at large," declaiming about the "noble, moral and just cause" of the South African Outlanders, and condemning in terms of indignant anger what it is pleased to call "intole-roble oppression."

But, sir. I submit that if the Canadian Cabinet is honestly in search of Outlanders to befriend there is no sort of necessity to travel for them to South Africa. They may be found nearer home.

Some months ago public attention was drawn to a grievance under which the Roman Catholic subjects of the Empire have labored since the year 1702. Since that date every sovereism who has ascended the British throne has publicly, solemnly and wantonly insulted every Roman Catholic in the Empire in the following gross and outrageous terms:

"I. A. B., by the grace of God, Kins for Queen of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God, profess, testify, and decire, that I to believe that in the Sacrefice of the Consecration that the Aransubszantiation of the clements of Christ, at or after the Consecration thereof yay syerson whatsoever; and that they way other saint, and the Sacrifice of the Hone, are superstitious and iolicity of the Rome, are superstitious and iolicity of Rome, are superstitious and iolicity of the Sacrifice, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation after authority or person whatsoever, or without any spenson to reserve the purpose of the Pope, or any other authority or person whatsoever, or without any spenson to reserve the superstitious and iolicity or person whatsoever, or without any spenson or authority whatsoever, or without any pope of any such dispensation from any part thereof, although the Pope, or any other eartherity or person whatsoever, or without any spenson or authority whatsoever, or without any hope of any such dispensation from any other person or prersons, or power Anna Martel, Joliette.

We extend our sincere sympathy to RevFather Martel, P. P. of Bonñeid, upon the oc
casion of the death of his amiable sister Anna,
which occurred in Montreal recently,
while the young lady was visiting friends in
the metropolis. The deceased, whose parents
reside at Joliette, Que., was called to her
heavenly home while but budding into the
flower and beauty of innocent maidenhood,
being but fifteen years of age, and her early
death has left a blank in the family circle, the
sadness of which can only be softened by time
and the consolation of knowing that the Omnipotent Judge visits us with trials, not to inflict willingly, but the better to orepare us for
our final journey to our home of eternal bliss.

—Sturgeon Falis Colonization, July 31,

Mr. Henry M. Thornyon, Originals,

We regret to announce the death of Mr. H.

Theretter, Ornells Hersel, Onlike, within ANNA MARTEL, JOLIETTE.

MR. HENRY M. THORNTON, ORILLIA.

We regret to announce the death of Mr. H.

M. Thornton, Queen's Hotel, Orillia, which occurred at his residence on Thursday, the 27th lit. A few days before his death Mr. Thornton, in moving some boxes sustained a bruise on one of his hands which at the time was not considered serious. Later, symptoms of blood poisoning became evident, and not withstanding the best efforts of medical attendants Mr. Thornton ranidly grew worse.

The deceased was born in the Township of Medonie, county Simcoe, and was engaged in farming until about seven years ago, when he moved to Atherly, and went into the hotel business. A few years ago he left Atherly and went into purtnership with his brother, Thos. F., in the Queen's Hotel Orillia.

He leaves a wife and four children to mourn his sad death.

other orbites, Mrs. D. Hewis and Mrs. C. Delaire, of Midland.

The funeral took place on Saturday, the 29th ult. Mass was celebrated at the church of the Angels' Guardian, by Rev. Father Sweeney, of Barrie, in the absence of the pastor, Rev. M. Moyna.

From the church the funeral proceeded to the Catholic cemetery, followed by a large concourse of friends and neighbors.

The pall-bearers were: Messrs. R. D. Gunn, F. Hinds, J. Regan, Cevener and James Joyce, Heartfelt condolence is extended to the family in their sad bereavement. Requiescat in pace! Aug. 4, 1899.

C. O. F.

Toronto, Aug. 5, 1890.
Notwithstanding the warm weather, the the control of the warm weather, the action of the control of the

favored with a number of visiting Brothers. At the last meeting, seated beside the Chief Ranger, were W. T. J. Lee, Past Prov. C. R.; D. O'Connor, C. R., of Angel Guardian Court, Orillia; J. Caderal, D. H. C. R.; M. Cannon, C. R., and W. Mitchell, Fin. Sec. of St. Joseph's Court. 370: M. Healey and J. O'Reilly, of Sacred Heart Court, 201.

The meeting was opened in due form. After the Recording Secretary read the minutes of the previous meeting, he reported that he had received another batch of accepted certificates from the H. M. E., and as the men were all present, they were initiated, the following being the list: John Parry, D. Doucett, C. J. Herbert, T. J. Hynes, E. Gloster, M. F. Toy and E. Owens.

bert, T. J. Hynes, E. Gloster, M. F. Toy and E. Owens.
A short intermission was then given, and Bro. Lee addressed the meeting, giving a full report of the proceedings of the last international convention, pointing out the good work that was done, and the many amendments that were adopted; also giving a history of the progress of the order.

Bros. Cannon, Caderal and Mitchell then addressed the meeting on some of the many questions that are at the present time interesting the members of the order, and which will be discussed at the coming provincial convention.

who, whatever my, only come indirectly within the notice of our conjugate one indirectly within the notice of our government. It is difficult to suppress rather frank comment on the potent insincerity and pienic patriotism of the whole proceeding. The chivalry of the Canadian Government would not be more quixotic, and would certainly be less illogical if it gave some attention to the well-founded complaints of its own citizens, and refrained from rushing off almost millions of miles to find objects for its legislative characteristics. be discussed at the coming provincian convention.

Bro. O'Connor gave some interesting information of the progress of the order in the northern part of the province, and, as he intended to stop in the city for some time, he promised to visit the court again.

The regular business of the court was then taken up. A number of important questions were discussed and decided to the best interest of the order. The financial secretary reported the receipts of the meeting to be \$74.97, and all members in good standing.

J. J. Nigntingale.

MARRIAGE.

M. F. Fallon, O. M. I.
Dunnville, Ont., August 5, 1892.

A SOUVENIR CATHOLIC
ALMANAC.

The editor of the Catholic Almanac of Ontario shows praiseworthy enterprise in undertaking to make the Catholic Almanac for 1990 a souver the convenient form, besides the undertaking in secondary and the convenient form, besides the undertaking and quiet event took place in the Sacrod Heart church, Parknill, on West endest daughter of Mrs. R. McIntyre, and Mr. Allan Morrison of West Wilkiams, were united in the noily bonds of matrimony. The ceremony was performed by Rev. D. A. McRao.

The bride, attired in a handsome cream cost ume with bridai veil and orange blossoms, presented a very graceful and youthful appearance. Miss McCormick, of Detroit, acted at full-page representation of Our Saviour.

The work will be of more than ordinary historical value, as a carefully prepared article on Catholicity in Ontario. Situations are as for the Church, the educational and charistated with half tones of the Church and her in stitutions are making in Ontario.

BUSINESS COLLEGE.

The Business and Sporthand Department of Regropolis College, Kingston, Ont., reopens Sept. 1. For rates, etc., Address the Dean, MORRISON-MCINTYRE.

TEACHERS' INSTITUTE ST. JOSEPH'S CONVENT, TORONTO.

JOSEPH'S CONVENT,
TORONTO.

The Sisters of St. Joseph of the Archdiocese of Toronto heid their annual Teachers' Institute at their convent. St. Alban's street, during the course of the past week. The session was op-ned on Wednesdy morning by a very plassing and impressive address by the Very Rev. J. J. McCann, Cnsirman of the Separate School Board, who complimented the Teachers on the very satisfactory results of the past year's work, and dwelton the necessity of their keeping abreast, and even ahead, of the times in order to accomplish the great work they had undertaken. He referred to the high ideal they should have as religious teachers. Their duty re quires that, while keeping their classes up to the standard in all branches of secular knowledge, they insist into the child's mind the 'nought that the real end of all study is to bring him into closer relation with the Author of his being; that while unfolding to him all the wonders of nature, they must direct his love to the Creator, and that they themselves must see beneath the surface and behold in their pupil an heir to God's kingdom, whom they must direct in the right path to reach his high destiny. This end it is which gives to the profession of teaching its high position, and to the office of teacher its noblest claim.

Mr. Prendergast, Separate School Inspector, by whom the convention was ably conducted, gave a series of interesting lectures on "Theories in Mathematics." In all was shown the necessity of separating the mer rule or formula from the reasonable process of work and of keeping the one away from the child until the other is thoroughly mastered. "Psychology as applied to Elementary Work" was scientificially treated by Mr. F. Wood, Principal of the Model School, Port Hope. The lecturer showed the great need that exists of developing the powers of observation in the child from his first day at school. The practical application of all theories was shown by lessons in reading, grammar, literature and geography, the last of which was especially i

SONGS OF THE SETTLEMENT."

George Murray, M. A. Fellow, of the Royal Society of Canada and literary critic of the Montreal Star, pays the following just tribute to Dr. O. Hagan's new volume of poems in a recent issue of the Star:

"The artful author of this poetic volume has prejudiced readers in his favor by facing the title page; with his portrait and autograph. The signature is bold and characteristic, while the portrait is marked with keen intelligence and humor. The poems are introduced by a stanza from Longfellow's song, "The Day is Done;"

Come read to me some poem.
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

That shall soothe this restless feeling, And banish the thoughts of day.

This is the third volume of verse that we have received from the pen of Mr. O'Hagan, who, we believe, was born near Toronto, and is a most patriotic Canadian. His first volume, entitled "A Gate of Flowers," was published in 1857: 'In Dreamland and Other Poems," in 1893, and as the three volumes do not contain very many pages, he has not shown undue haste in his literary ventures. As a writer of what is called occasional verse," he has been favorably known for many years, and his graduation poem, "Profecturi Salutamus!" recited at the Ottawa University commencement exercises in 1882, won the approval of the veteran poet, J. G. Whittler, and is a model of that kind of verse. We may add that Mr. O'Hagan, like many of his countrymen, is a clever and fluent lecturer, and has contributed frequently to a large number of the best Canadian newspacers and magazines.

Thougs of constituent, while which we are at provide the contents of the book: "The Diad of the last writer form a companion volume to Mr. O'Hagan's newly published Songs, Here are a few titles, which will serve to show the varied contents of the book: "The Old Log Cottage School," "The Dance at McDougail's." "A Dirge of the Settlement," A Song of Canadian Rivers," "Our Deathless Dead." "Tears of the Maple," and "My Native Land" Phese, and many other pieces—grave and gay, pathete, humorous and patriotic—provide a poetical treat for which the song-loving portion of the public ought to feel duly grateful. The limits of our space alone prevents us from making such quotatiors as we would wish to do. The Dirge on the death of Sir John Thompson in 1894, and a poementitled "Heroes," read at the Canadian Club banquet, Hamiiton, in the same year are well worthy of attention; but we can find room only for some simple lines which bear the title of 'Two Workers." The man who plants a seed of corn, And watches o'e't night and morn, And prays the heaven for kindly cheer To nurse its heart with dewy

And watches o'er it night and morn, And prays the heaven for kindly chee To nurse its heart with dewy tear, is doing work of goodly part
Which gladdens heart and home and mart.
And gives his name an honored place
Within the compass of his race,

But he who builds for future time Strong walls of faith and love sublime. Who domes with prayer his gift of toil, Whom neither fate nor foe can foil. Is doing work of godly part Within the kingdom of the heart, And wirs him honor brighter far Than ray of light from heavenly star!

For sale at the office of the CATHOLIC RE-

I. C B. U. CONVENTION Encouraging Reports Presented, and

Officers Elected.

The annual convention of the Irish Catholic Benevolent Union opened in the City of Hamilton on Saturday, July 28th. Delegates were present from all over Ontavio. Grand President Angus McDonaid of To onto occupied the chair, and vore choosynging reports were present showing that Sections, Bro. J. June 1988, and the chair, and vore choosynging reports were present again, showing that Sections, Bro. J. June 1988, and the chair, and vore choosynging reports were the again showing that Sections, Bro. J. Jureased rapidly, both financially and in membership, since last convention, also the amount received by assestments per capita tax and supplies.

The following officers were then elected for the ensuing year:

Rev. Father Ryan, Toronto, Grand Chaplain; Wm. O'Neil, Toronto, Grand Pressident; Jas. E. Cummings, Hamilton, First Vice-President; Mrs. Shea, Second Vice-President; J. H. Barber, Grand Treasurer; J. J. Fianagan, Grand Secretary; John Hunt, Assistant Grand Secretary; J. Hallett. Grand Organizer; Mrs. Tobin and Miss Murphy, Auditors; C. J. McCabe, Solicitor, The Grand Officers were also elected Trustees for the ensuing year and the next convention will be held in Toronto.

LONDON COLLEGIATE INSTI-TUTE ENTRANCE.

Names of the Successful Separate School Pupils. (550 marks required to pass.)

(550 marks required to pass.)

All the Separate School pupils (in charge of the Sisters of St. Joseph) who wrote for the recent High School entrance examinations were successful. The following are their names (and marks), given in theorder of merit:

ST. PETER'S SCHOOL.

Gordon Wilson, who obtained the highest number of marks, thereby meriting the gold medal awarded by Mr. T. J. Murphy for that purpose, \$22; Edmund McGarvey, being the second successful competitor, with 756 marks, presented with a silver medal, also donated was by Mr. T. J. Murphy; Francis White, 724; Hichard Brown, 76; Albert Gerard, 685; Edward Tierney, 676; Leo Costello, 649; Herbert Coughlin, 622; George Walsh, 619.

Nora Healy, 731; Annie Brock, 712; Ida Rockwood, 672; Mabel Rowan, 671; Joseph Loughlin, 630; Ethel Durkin, 611; Stanislaus Flynn, 600.

WONDERFUL MOVING PICTURES.

Large crowds are visiting Tecumseh Park Large crowds are visiting Tecumseh Park every night this week to witness the wonderful moving pictures of His Holiness Pope Leo XIII. as reproduced by the Biograph. The exhibition is a most wonderful one, and should be witnessed by every citizen between this and Saturday evening. The seenes from daily life were graciously permitted to be taken by His Holiness, the Pope who gave every facinity to the photographic scientists. Mr. W. K. Laurie Dickson, who, Ta the course of two months, secured no less than 17,090 separate negatives in the gardens of the Vatican.

separate negatives in the gardens of the Vatican.

These pictures were obtained by the desire and authority of Cardinal Gibbons and Monsignor Martinelli. the Abostolic delegate to America. Their first presentation in England was given at Windsor Castie before Her Majesty Queen Victoria. They have received the sanction and approval in America of Cardinal Gibbons, Archbishop Martinelli, Archishop Corrigan, Archbishop Bruchest, or Montreal, and many other distinguished prelates, who pronounce them most wonderful and life-like. The programme also includes many spiendid English military and naval scenes and battle pictures, as well as several comic Views, which very much amuse the children. Preformance begins at 8:15 each evening, and popular prices prevail.

MARKET REPORTS.

Loxdon, Aug. 10.—Grain, per cental—Wheas new, \$1,10 to \$1.15; do. old, \$1.13 to \$1.15; do ats, \$8 to 18; peas, 90 to \$1.00; barley, 90 to \$1.05 corn. 75 to \$0c.; buckwheat, 90 to \$1.00. Dairy Produce—Eggs, fresh laid, per dozen, 12 to 14c; eggs, basket lots, 12 to 13c; butter, best rolls, 18 to 20c; butter, best rolls, 18 to 20c; butter, best crock, 17 to 19c; butter, creamery, 20 to 22c; cheese, pound, wholesale, 7½ to 9c.
Farm Produce—Hay, per ton, new, \$7.00; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$c. to 10.
Poultry—Ducks, dressed, per pair, 60 to 90c.; fowls, per pair (dressed), 60 to 75c.; chickens (spring), 65 to 80c.

per pair (dressed), 60 to 70c.; Chickens (spring), 65 to 80c.

Meat—Pork, per cwt., \$6.00 to \$6.15; bed, cow. \$4.50 to \$5.50; bed, heifers and steers, \$5.50 to \$6.50; veal, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$5.00; lamb, spring, by the 1b., 10 to 12c; lamb by the oparter, \$1.00 to \$1.25; lambs, each, \$3.00 to \$4.00.

34.00.

\$4.00.

Live Stock—Live hogs, \$4.50 to \$4.65; stags, per lb., 2 to 2½c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

Toronto, Aug. 10.—Wheat firm on light; offerings and an improvement in demand; cars of red and white west, 55c to 6%c, and goose wheat is quoted at 5%c west; Manitoba grades are steady; No. hard west, 7%c. Flour

TECUMSEH PARK EVERY NIGHT THIS WEEK. THE WONDERFUL

MOVING PICTURES His Holiness Pope Leo XIII.

Also Splendid English Military and Naval Scenes and Battle Pictures REPRODUCED BY THE BIOGRAPH

Everybody should see this wonderful Ex-hibition before closing Saturday night.

THE RETREAT FOR THE CHILDREN OF Mary, at the Sacred Heart Convent, will begin on Wednesday, Aug. 16, at 4 p. m., and will end on Sunday, Aug. 20. Any one desirous of following the exercises may do so by applying for a card, at the Sacred Heart Convent. The following is the order of the exercises: Mass at 8:39, followed by instructions; instructions at 3 and 7:39, the latter followed by Benediction.

BOARDING SCHOOL AND ACADEMY.

CONCREGATION DE NOTRE DAME. Corner Bagot and Johnston Streets, KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examination. Special Classes in Music, Drawing, Paint-ine, Shorthand and Typewriting. For terms, etc., apply to

MOTHER SUPERIOR. 1085-4

COLLEGE OF REGIOPOLIS KINGSTON, ONT.

WINGSTON, ONT.

Under the direction of the Most Rev. C. H.
Gauthier, D. P., Archbishop of Kingston.
An efficient staff of legally qualified and experienced high school teachers.
Collegiate Department, (D'Classical Course, (2) Matriculation Course, (3) Teachers' Certificate Course.
Approximate cost per annum—Tuition 87:
Rent of books, not more than \$3; Board and room (\$2.50 per week) \$100; Total \$10.00.
Business and Shorthand Department—(1) Complete Business Course, (2) Shorthand and Typewriting Course.

This Department is, in effect, a Business College under the management of an experienced Business College teacher.
Diplomass granted. Special rates for this department.
Address, Rev. Chas. J. Mea. Dean.
College re-opens Sept. 1st.

CATHOLIC HIGH SCHOOL, MONTREAL.

Notice to Certified Teachers.

The undersigned will receive applications for two vacancies as Male Teachers in the English and Commerc al Departments of the Catholic High School, Montreal. None but those holding certificates as having passed the qualitying examinations, and as to moral character, need apply. Applications, stat-ing age, length of experience, and salary expected, etc., may be addressed until the 15th August next to

REV. J. QUINLIVAN, P.P., St. Patrick's, Montreal. Montreal, 21st July, 1899. 1084-2

TEACHERS WANTED.

TEACHER WANTED FOR SEPARATE school, No. 7, Rochester, Stating salary and experience, date by James Byrne, Sec., Byrne false, Oat.

TEACHER WANTED FOR R. C. S. S., No. 4, Raleigh and Tilbury East. Holding of 3rd class certificate. For balance of the year 1899. Duties to commence 1st September. State Salary expected. Address Michael Giec-son, Fletcher.

CANADIAN TEACHERS WANTED.

More vacancies than teachers. Positions guaranteed. Placed two hundred and sixty-three Canadian teachers in United States last term. Union Teachers' Agencies of America, Washington, D. C. 1086 13.

C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary:

VOLUME XXI.

The Catholic Recon

London, Saturday, August 19, 1 NOTES BY THE WAY.

We wonder what Carlyle would h said had he assisted at the session the Convention at the Hague. Stead, who will doubtless give us impressions very soon, was there; from rugged Carlyle to the vers editor of the Review of Reviews t is a large step. The Convention conducted with the utmost affab by the learned diplomats who sembled to pave the way for Brotherhood of mankind. They liberated and talked and wrote do series of resolutions and then home to sit themselves down to su banquets provided for them by

admiring countrymen. Meanwhile Uncle Sam is sho dum-dum bullets into the denize the Philippines and John Bull is ting ready to preach Peace to I dent Kruger.

The Presbyterian Review has a chant for devoted Roman Cath A Mr. Richard Bagot is the latest and the worthy editor introduce with a sort of tempered hilari readers of his journals. Mr. I says that no great advance has made by the Church since the de Manning. Will Mr. Bagot give little time. Even if the harve converts does not come up to you acting standard, still we must pardon for denying that no advance has been made since the of Manning. Every day, men we with dissension and division an strident clamor of warring creed coming under the protection Church that alone has the rig teach: and many believe, with Hartman, that " if there should be a Church which leads to salv no matter how, then at all events search for an immovable sove Church and will rather cling Rock of Peter than to any of the

berless sectarian churches." Our contemporary is perhaps that converts to Protestantism. the exception of some " ex-pries nuns," are like that invisible which was of course a well of do pure and undefiled, but unseen a known until John Knox, from Wesley prayed God to deliver placed it on exhibition. John V however, said: "What wonder is we have so many converts to and so few to Protestantism wh former are sure to want nothing the latter almost to starve."

"Rarely," says our esteemed porary, " are to be found the ne men or women noted for science among the converts." Does our wish to insinuate that the poignorant have no souls to save know that "the poor are alway us," to be sheltered and succour not ticketed and thrust into a b constructed by the State for the paupers, and we are as wil help them into the fold even as t and women noted for science.

The editor of the Presbyter view knew perfectly well w penned those lines that he wa writing or endorsing a falsehoo is not among the ignorant and says a Protestant, " but among tellectual and imaginative ; no peals to the senses in worship consistency and subtlety of that in our day converts will to the ancient Church."

Perhaps Mr. Bagot is respon the mendacity of the Review so he knows as much of wh writing as the Chicago repor declared that when Cardina officiated he"wore a tonsure or shoulder and carried a thurife

head." Now, Brother, bring out 'devoted Catholic' or Jesuit," with a well-laid to massacre all the terians in Canada. But you think it is rather violent this sultry weather to be ban ecclesiastical drum ?

Report comes from Norwa law prohibiting girls who do how to sew, wash, knit and co marrying will be enforced by islature of that country. Som women are past masters in t