that the letter bore the story far and wide, or the loathsome sore of the foathsome sore
p from the tainted tide
v. And 'twas Ayer's name
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if 50 years ago.

Sarsaparilla al sarsaparilla. It

y any blood puri-und. It is the only World's Fair of ers imitate the y can't imitate the

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very CO. of Terente, Ltd. CIALTIES: andiBavarian Hopped Ales)

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ECTS OF THE-Catholic Agency

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, 42 Barclay St. New York, NEW YORK. NTARIO'S SUMMER RE-FRASER,"

TANLEY, ONTARIO. 1870, and is now open for the People who have heretofore nse and inconvenience of long trips to the seaside, and other resorts, are gradually awaken they have near their own hat they have near their own prettiest spots on the Contin-can obtain all the advantages ting—lovely climate, bathing, ing—without the discomforts of The Fraser House is situated upon a lofty hill overlooking a height of 150 feet, and cominificent view of the beautiful ding it on every side, idining-room of "The Fraser" pacity for 200 guests The prorerected an addition to the till increase the accommodation The bar-room has been removed and a barber shop and other been provided.

The bar-room has been removed and a barber shop and other been provided. rie and Detroit River Railway Port daily, connecting at Lon-bomas, running east, west and bortant points. WM. FRASER, Propietor.

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The Twelfth Sunday After Pentecost.

LOVE FOR OTHERS.

The Gospel of to-day, my dear breth ren tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough vently. that true charity is universal, considers every one as its neighbor, and is ready to do good to all, even though it ready to do good to ail, even though it cost a good deal of personal sacrifice. This is a lesson which we learn with difficulty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and controlled and cut off as he is by his troubles, and cut off as he is by his profession from the natural ties of

nily, he has to consider all as his brethren and to try to treat them as such. But you who have your own whom you are obliged to support are very naturally taken up with them and the cares which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow you to neglect.

But here something happens which

is a little strange. If an appeal is made for the orphaus, or for some foreign missions, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasoncomplain that they do not get a reasonable alms, especially when we consider that plenty of people outside the parish are helping to the same end. Yes, these get along well enough, but the ones who suffer are the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away: the neighbors more. few blocks away ; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little

strange.

For this is really the principal, the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well attended the parish work; that To help in the parish work; that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly

Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly an absurd one, and which would be even ridiculous were not the subject one of such gravity and importance. Rather, perhaps, I may say two ideas, though they often run together in one con-fused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is asking for money all the time, he wants it to spend on himself; the other that there is some work, but that it belongs to the priest

himself to do it. My dear brethren in Christ, when will you wake up to the truth that there are few priests indeed that are millionaires, or even thousandaires, or that want to be, except for their work's sake? But even if the priest were a millionaire, he would not be obliged to put all his money into the Church work unless it had come from the people. He gives his time and his life to the service of the Church, but he is not obliged by his ordination to put all the money he has received by that is not worth talking about. The real state of the case is just this: there is an immense deal of work to be done for the Church and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to she would make a "career" on the spend on his back or his table, God knows. And as God holds him to account for his time and his labor, so-yes, exactly so-will He hold you to account if you have prevented him from doing it by not giving him the

means to work with. We beg of you, then, for God's sake and for your own sake, to put your shoulders to the wheel. For your own scul's sake, don't go before the judgment seat of God with a beggarly account of pennies spent for Him and dollars by the ten and hundred on yoursalves.

On the 10th of last month a monu ment was dedicated in Liverpool, England, to the noble Irish priests who gave their lives in ministering to the famine fevered Irish emigrants in that city in 1847. When the famine fever broke out among the Irish emigrants in Liverpool there were in the town twenty-four priests set apart for devo-tion to their spiritual needs. In six months the lives of ten of them had been sacrificed, and within two months more three others followed them to the grave. One of those who recovered grave. One of those who recovered from the ordeal through which they had all to pass was the Rev. Doctor O'Reilly, late Bishop of Liverpool.

Not one complaint has ever been made by those using Ayer's Sarsapar-illa according to directions. Furthermore, we have yet to learn of a case in which it has failed to afford benefit. So say hundreds of druggists all over the country. Has cured others, will

cure you. Fagged Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

OUR BOYS AND GIRLS.

Pray to the Blessed Virgin.

All who are in need of spiritual assistance, pray to the Virgin Mary. She will not refuse any request (if it be for your good) if you pray to her fer-The Blessed Virgin has always been my patron, and many are the favors she has obtained for me, her

sinful child. God never refuses His Holy Mother what she asks. I cannot express my thoughts in such language I would desire to, but again I implore you to pray to our Blessed Mother. A Child of Mary

An Indian's Advice.

A paper edited and printed by Indian lads for Indian young people and called the Indian Helper, has this bit of advice to offer to our native American savages which is good also for people calling themselves civilized.

Until a young person learns to deny himself of some of the things he can as well do without; until he learns to save most of his pennies, he is always going to be a sort of a beggar and dependent. He can do without the finest of shoes, the most costly of wheels, an over-supply of neckties, shiny watch chains which are mostly brass; do without watches and kid gloves, clothing that we want for show but do not need, bright ribbon and imitation gold pins and rings; do without these things and take good care of what we have : then as we grow older we will acquire a habit of thrift and economy, not stinginess, that will be a blessing to ourselves and to all our friends.

Speaking the Truth. Never tell a lie, or a half or quarter of a lie, or any part of a lie. Many boys who know well what a mean thing it is to lie, will yet twist the truth, or deceive a little. This is about as bad -and a good deal more cowardlythan a plump falsehood. If a boy does something wrong, either through ignorance, carelessness, or accident and then tells one half lie about it-he might almost as well have told the full untruth. Now see how the spirited, manly, true hearted, clear tongued boy will do, after an error—he reso-lutely determines to acknowledge it, without being afraid of anybody's anger—to tell it just as it was. I never knew any one to be injured by telling the truth in this way; but I telling the truth in this way; but I have seen many a boy, and man too, who was looked upon with contempt, and thought poorly of because he would tell sneaking lies, or half lies, or quarter lies. The wort sorts of untruths—those which are deliberately made up —stories told about people—or little stories magnified into big ones—prove the teller of them to be a worthless, impure and mean person. The liar is indeed despicable both to God and man. On the other hand, nothing is more beautiful than a strictly truth telling young person—one who never wavers from the truth; who is open, candid and above deceit.

Young Girls and the Stage.

The stage has a wondrous fascination for many young girls, says "Busy body," writing in the Catholic Standard and Times. Seen from the front, the life of the popular actress is all a-glitter with pleasure. To the echoes of applause she paces in silk attire a jewel lit path to glory. She travels; the best hotel and railway service are hers, her admirers, her maids and her Calve speak. She is a success, surely; a very queen of stageland. The great singer was asked recently what advice she would give to a young woman who has a good voice and who believes that

mend her stockings, to do anything but go on the stage," replied madame, firmly. "There is no happiness in a unjust things said of you and motives ascribed to you of which you are en-tirely innocent. There are very few born artists. History proves that there are only about three great artists in a generation. For one great reason the stage is unhappiness for the average woman. It is no place for the woman who is not absolutely wedded to her art. The artist should not think of marrying. While she is on the stage she is not fit to be the wife of any man. There is always the divided heart, and no man wants that. The husband should be the head. He does not wish his name to be upon the billboards nor his wife's picture in every window. That is right; that is as it should be. No, no ; the stage, alluring, fascinating as it is, is not the place for the wife, but the woman who lives only That is why I say to th for the art That is why I say to the stage struck girl: stay at home, sew,

read, teach, marry — do anything rather than go upon the stage."

Mme. Calve, the queen without illusions, is a Catholic. Another Cath olic, Mary Anderson, a great artist and a noble woman, voluntarily left the stage in the prime of her youth and the noon of her success—left it as one the noon of her success—left it as one leaves something utterly distasteful, and marrying a man without wealth or fame, settled down to a happy woman's life before it was too late for happiness. What becomes of the old actresses? What becomes of the young girls of secondars to shill the secondary the secondary the secondary the secondary the secondary the secondary that shill the secondary the seco

CHATS WITH YOUNG MEN.

We judge of the value of things by what is paid for them. Who is there that can measure the value of all our fathers gave up in the days of persecution in order that they might convey to their children the sacred heritage of faith they had received? This faith has been given into our custody, and it is our duty to see that it is pre-served. How is it that many who have kept the faith through the days of persecution seem likely to lose it the moment the sun of prosperity strikes them? You know that there are many who have freed themselves from all restraint of faith. Prosperity, history teaches us, is a real and true danger.—Rev. Father P. C. Yorke.

Frank McLaughlin's Start.

The value to young people of cheer-fulness and zeal in the service of their employer had a striking illustration in the early career of the late Frank McLaughlin, publisher of the Times of Philadelphia, who died after achiev of Philadesphar, with a sing great riches and wide influence, says a writer in the Catholic Columbian. It is a story from real life that should be read by every ambitious boy for it tells how a great printer got his start in life. Nearly fifty years ago Frank McLaughlin was compositor in a job printing office, of which his elder brother was assistant foreman. One day at noon hour when the foremen were all away and the compositors were all eating their dinners, Abraham Barker, a broker, father of Wharton Barker, entered the office and asked to have fifty slips of the stock market printed at once. Young McLaughin stepped forward and cheerfully volunteered, in the absence of the foremen, to have the work done. Cutting the copy into two takes, he asked a fellow-workman to set one take, but the latter grumbled about the loss of his dinner-hour, and to save trouble McLaughlin took both takes, and in a very short time had the job completed by his own unaided work. Mr. Barker had remained in the office reading a paper and noting what occurred. The next day he sent for Mr. McLaughlin and offered to pay him \$500 a month if he would print daily a stock list for his use. The pay was extravagant, but Mr. Barker said that the list would be worth that to him if set quickly and accurately, and he wanted Mr. McLaughlin to do it be cause of the cheerful zeal he had exhibited in doing the first job. The arrangement was for one month only, but it was extended to a year, and with the capital thus acquired Mr. McLaughlin founded a great printing house, in which his brother became a partner. They prospered exceeding. ly, and more than twenty years ago founded the Philadelphia Times. Mr. McLaughlin possessed many qualities that helped to make him a successful business man, but he might have had few opportunities to use them if he had not at an opportune time exhibited

History does not record what became of the grumbler who would not permit his dinner hour to be invaded by any emergency, but he is probably still

cheerful zeal in the service of his em

setting type. It does not, of course, follow that all young people who follow Mr. McLaughin's example in being courteous, cheerful and zealous will meet with his success. Many good and faithful workers fail to obtain unusual rewards, but it is only those who deserve to sucless in order to give you an example. But really the rich priest is a rarity that is not worth talking about. The to those who work cheerfully and zealously, always doing the best they can to serve their employer's interests.

Tho Sin of Idleness.

There seems to be a tendency nowahere for; but he must have money to do it—money for this work, not to stage.

stage.

There seems to be a tendency nowadays to forget that sloth is one of the seven deadly sins. Young men grow up in a selfish, indolent way, and young women are often allowed to purfirmly. "There is no happiness in stage life. What is it? It is a life of continual worriment. It is not to continual worriment. It is not to sleep, not to eat, to be always in a sleep, not to eat that they do read are of a trashy, sen sational kind well calculated to destroy what little shreds of character that remain in lives without aims or objects Idleness leads to vice. It can always be avoided, and, even if work does no prove remunerative, it is better to be employed than to leave one's self open to evil temptations through a mind that is unoccupied by the performance periods of idleness.

The man or woman who is lazy from choice will usually drink to excess, and this practice we know leads to the commission of countless other crimes including the blackest in the calendar. Many a person who might have been an ornament to society has taken the first step in vice through being indolent. The young people who pass nearly all their waking hours upon the street, through a dread of shaking off the inertia which they have allowed to become a habit, can not fail to fall into temptations to which they will readily yield. They thus bring disgrace upon themselves and upon those who have, perhaps, worked hard to bring them up respectably, if they have failed to give them the religious training they needed to prevent them from falling into the sins born and matured in laziness.

At least three young men who have been accused of terrible crimes within a few months owe their downfall to the indolent habits they had acquired. They were too much averse to labor to

earn an honest living, and the money they needed to administer to their vices they gained by placing the brand of Cain upon their brows. It was not surprising. The youth who loaf around the corners indulging in vile conversation, and longing to make beasts of themselves, can not hope to escape the snares of the devil. He is never idle, though they may be. He is always watchful to obtain souls, and he is never able to protect his followers from the legal penalty of the acts committed at his instigation. They, poor wretches, learn too late that the habitually idle man can not be honest, pure

for the sanctity of human life.

The idler has no real happiness. even when he is indulging in his pet vices in a comparatively mild way The monotony of his existence makes him long to lose himself in a beastly state of insensibility in which he will not be fully conscious of his acts. law will take no note of his partial unconsciousness of crime, and he will suffer the punishment he deserves for his guilty actions. The sin of sloth is to be avoided at all times and in all seasons. If you have no work to do, follow the advice of the poet and teach the orphan boy to read or the orphan girl to sew. Do anything virtuous rather than be continuously idle.
—Sacred Heart Review.

or temperate, or have any great regard

Pious Prigs.

The Catholic Church is God's democracy. The money-changers are driven from her portals. Pride has no place in her pews. All men are equal

The rich may give larger sums to her necessities than do the poor; give as liberally as they may, yet they do no more or less than their simple duty. The priest, even more strictly than the judge upon the bench, must know no distinction between the rich and the poor. Everything and all things in or about the church, which might suggest any such distinction, should be tabooed. In this democratic country the most exact and studious care should be taken to keep fashion and wealth from obtruding themselves in the pews. The most religious earnestness should be felt in guarding against any circumstance that might slight upon the poor or make an honest man feel the humbler because he has come to church to worship his

Unfortunately there is such a thing in the world as ill-breeding, and it can not be prevented from cropping out now and then in the church. There are good enough Christians who are no gentlemen, and, although it may seem paradoxical, there is a kind of piety that is extremely vulgar and obtrusive.

Pope says :

Who builds a church to God and not to fame Will never mark the marble with his name. It is equally true that whoever goes to church to worship God will never play the Pharisee to his poorer neigh-A man who will not support the church unless his pride is appealed to is one of the money changers who has skulked back into the temple. It is just as moral to appeal to any other one of the seven deadly sins as to play upon a man's pride. If a Christian will not support the church through a sense of duty it will certainly do him no good to be liberal through motives of vanity. - Catholic Citizen.

Profanity.

One of the most disgusting and prevalent vices which is growing to alarming proportions, is that cf profanitymeaningless, vulgar profanity. Its use is confined to no age, sex or posi-tion. It pollutes alike the conversation of youthful strength and decrepit ige. In the highways and by ways, the counting room and the workshop, and too often in the social and family circle the ear is dinned by conversation interlarded with profanity which neither dignifies, emphasizes nor embellishes. The stripling vies with the man of business in the interjection of oaths, and long before he reaches man's estate has acquired a detestable habit which becomes second nature, and has secured his proficiency as a professional swearer for a term of his natural life; so that go where he may his foul mouth carries the contagion, and becomes a veritable cesspool of slime-a standing menace to the wel-

fare of society.

Leaving moral or religious consideration entirely out of the question, is it not time that this abominable, unof either mental or physical labor. Of course there must be periods of rest after all toil, but what we object to is sion than make its influence felt in aid after all toil, but what we object to is solution in the suppression? The vernacular of its suppression? The vernacular of the blackguard, under all circumstance reprehensible, is especially out of place in the family circle, business or social conversation or friendly greeting; and yet the practice re-ferred to prevails to a greater or less extent in all of them. It is high time to call a halt, to put the penalty of so-cial ostracism on the individual who indulges in it. Peculiarly apropos in this connection are the lines of Cow

Maintain your rank, vulgarity despise; To swear is neither brave, polite nor wise -Catholic Advocate

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A Church that Cannot Err.

A convert in California, the Rev. C. A. Ramm, lately gave a lecture in San Francisco, under the auspices of the Young Men's Institute, on "Why Am I a Catholic?" He said that he sought for a Church that could teach consist

ently, unerringly, and infallibly.

Jews of old, bereft of God's living voice and unerring teaching. No; when our Blessed Lord ascended on high to His Father He sent down to His Church the Holy Ghost, the Third Person of the Most Blessed Trinity, to preserve the Revelation which He had made to men, and to perpetuate the mission which He had inaugurated. I will ask the Father and He will give you another Paraclete, that He may abide with you forever, the spirit of the second work done in the city by the Dyke Cure for Intemperance, and the consulting the remedy will do all that is claimed for it. He remedy will do all that is claimed for it. I will ask the Father and He will give you another Paraclete, that He may abide with you forever, the spirit of the can be a second with the consulting that we become the custodians of each fee paid, until the entity of the treatment, when, in the event of its failure to cure, we are authorized to return the custodians of each fee paid, until the entity of the treatment, when, in the event of its failure to cure, we are authorized to return the custodians of each fee paid, until the entity of the treatment, when, in the event of its failure to cure, we are authorized to return the custodians of each fee paid, until the entity of the treatment, when, in the event of its failure to cure, we are authorized to return the custodians of each fee paid, until the entity of the treatment, when, in the event of its failure to cure, we are authorized to return the custodians of each fee paid, until the entity of the treatment, when, in the economic the remedy will do all that is claimed for it.

Many cases in this city have been cured since the particle of the custodians of each fee paid, until the enti voice and unerring teaching. No; when our Blessed Lord ascended on Person of the Most Blessed Trinity, to preserve the Revelation which He had abide with you forever, the spirit of truth which the world cannot receive because it seeth Him not or knoweth Its Him : but you shall know Him be cause He shall abide with you and shall be in you.' (John xiv. 16, 17.) 'The Paraclete the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall

have said to you. (v. 26.)"
Relying, therefore on the word of Christ that He would abide with His Church always to the end of time and that the Holy Ghost should teach it all truth, Mr. Ramm found that the only Church that taught with authority and that came down from Christ and the apostles, was the Catholic Church. To it he submitted Himself. What it teaches He accepts. It was established by God to teach him. Christ said:
"Hear the Church." Having found that Church, no further search was needed. Chri t abides with it and the Holy Ghost teaches it all truth. - Catholic Columbian.

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"an\_you see my line of reasoning verified. In the Old Dispensation, God
the Father spoke by the prophet, who,
speaking in His name, were therefore
infallible. Then God the Son spoke in
His own person to the apostles again
infallibly. Are we who are in a fuller,
more perfect dispensation than were
Jews of old, bereft of God's living
yoice and unerring teaching. No;

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