

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, OCTOBER 17, 1896.

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VOLUME XVIII.

Autumn.

For The Catholic Record,
Sadly sigh the winds of Autumn,
Through the leafless forest tree
Like to Memory's voices singing
Of the days that used to be.
Now the nests are all deserted,
Not a wild-bird's song we hear,
Silent are the woods and lonely,
In the Autumn of the year.

Now the Autumn with its semblance
Of the drenched conqueror, Death!
Streaks the life from tree and flower,
With a baleful, blighting breath;
With a baleful, blighting breath;
Now the leaves are red and yellow,
And the Summer's grass is sere,
And the days are gray and misty
In the Autumn of the year!

In the forest aisles reigns twilight,
Where the trees weird spectres seem
Looming through the misty curtain,
Like to phantoms of a dream.
Gray is on the mountains summit,
Gray on valley, lake and mere,
Gone from Nature's face the brightness,
In the Autumn of the year!

Yet the season has its glories
Has its days of cloudless sun,
Golden red and rich-hued flowers
Fruit and grain, though summer's done;
Now the sunsets gold and purple,
Rose and saffron still appear
In the Western sky at evening,
In the Autumn of the year.

Time for freight and for music
When without the storm winds reign
Or belated the rain is beating,
Gaily against our window-pane,
For the days are growing shorter
And the nights are long and drear
'Tis the time of Nature's mourning,
In the Autumn of the year.

J. A. S.
Montreal, Sept. 23, 1896.

THE MOST HOLY ROSARY.

The rose is the queen of flowers.
As the rose among flowers, so is
the rosary among prayers. What gives
its excellence to this special form of
prayer is the fact that it combines in
best harmony mental prayer, vocal
prayer, mental faculties—the mem-
ory, the intellect and the will—on the
mysteries of our religion, is the short-
est and surest way to Christian perfec-
tion. It teaches us to know God and
to know ourselves; to hope in God,
and to distrust ourselves; to love God,
and to hate ourselves.

Now, the rosary initiates us in the
simplest, easiest and most efficacious
kind of mental prayer—the contempla-
tion of the mysteries of the birth, life,
passion, death and glory of our divine
Lord. These mysteries have the power
of fascinating the imagination, arous-
ing the affections, swaying the will,
and inspiring us with an enthusiastic
love of our Blessed Lord. This con-
templation purifies the imagination,
elevates and chastens the affections,
and strengthens the will. It weans
the heart from earthly and sensual
desires, and raises it to things heav-
enly, to God Himself. In this consists
the essence of prayer—the elevation of
the soul to God. The nearer we approach
to God, the farther we recede from self
and from the things of earth. This is,
as it were, the natural result of prayer
in the recitation of our Lady's beads
sentiments of faith, hope, love, contempt
of self and detachment from earthly
things.

All these sentiments find the most
fitting expression in the vocal prayers
which we recite in saying the beads.
In the Creed we profess our faith, in
the Our Father we express our hope,
while the Hail Mary and the Glory be
to the Father are the most eloquent ex-
pressions of our love.

We begin with the Creed professing
our faith in the chief mysteries of our
religion—the existence and the attri-
butes of God, the mysteries of the Most
Holy Trinity, the incarnation, death
and resurrection and glorious ascen-
sion of the Son of God, the Second Per-
son of the Blessed Trinity, and the
supernatural and everlasting goods
which Christ has merited for us by His
Passion and death. Thus we renew,
increase and strengthen our faith.

Our hope is likewise augmented and
confirmed by that prayer of prayers
which our Lord Himself has taught us:
"When you pray, say: 'Our Father
who art in Heaven.' In this one
word 'Father' we have the motive
of all our hope. If God is our Father
He will surely give us our bread, the
natural food of our bodies—He will
forgive us our sins, if we approach
Him in the spirit of penance; and in
His good providence, or 'will make with
temptation issue, that we may over-
come.' As a loving and provident
Father He will deliver us from all evil
of body as well as of soul, if He foresees
that it is for our spiritual good.

We can hardly recall the mysteries
of our faith and repeat those tender
words of the Lord's Prayer, which
Christ Himself has taught us, with that
recollection and reverence due to
them, without at the same time being
inflamed with the love of the Hail
Mary are particularly adapted to en-
kindle the fire of divine charity in our
hearts. Certainly no words ever gave
expression to a sincerer love of God
than those words addressed by St.
Elizabeth to the Mother of God:
"Blessed art thou among women, and
blessed is the fruit of thy womb." She
had the tremendous mystery of God's
love towards us before her, when she
spoke those words; and she spoke
them filled with the Holy Ghost, the
Spirit of love. For us the words have
the same significance, and should give

expression to the same sentiments of
love.
This love is summarized and em-
phasized in the dogmology with which
each decade of the rosary is closed
—in the Glory be to the Father.
This is the highest expression of
love, that we give glory to God. For
love does not consist in words and
sentiments, but in the communica-
tion of goods. All that we can give
to God is glory. We cannot give Him
His happiness. We cannot give Him
anything that he does not possess
in infinite abundance. We can only
give Him the external glory of our
praise and service; and this we offer
to Him—to the Father, who created us;
to the Son, who redeemed us; to the
Spirit, who sanctified us—when we
say, "Glory be to the Father, and to
the Son, and to the Holy Ghost."

Hence we may conclude the power
and efficacy of this prayer, as it com-
prises the most perfect exercise of the
divine virtues themselves, in which
consists chiefly the spiritual or super-
natural life. It is not an incidental or
passing awakening of those holy vir-
tues; it is rather a deliberate and sys-
tematic exercise of the theological vir-
tues, by recalling the most powerful
motives. And these religious acts are
elicited not only once, but repeatedly,
from motives ever varying and in-
creasing in intensity with each mys-
tery, until they culminate in the con-
templation of the glory of heaven,
which is the most powerful motive to
arouse our hope and kindle our love.
No one can, therefore, say the beads
even once with moderate fervor, with-
out great spiritual profit. If he is in
sin, he will be moved to repentance
and disposed to obtain reconciliation
with God. If he is in the state of
sanctifying grace, that grace will be
increased, and with it the divine vir-
tues of faith, hope and love.

Moreover, this powerful prayer we
offer through the hands of Mary, the
Queen of the Most Holy Rosary, the
Dispenser of the favors of her divine
son. This gives a special efficacy to
the prayer of the Holy Rosary. The
Rosary is a powerful weapon—powerful
against the foes of God and His
Church, and against the private ene-
mies of our souls. With this weapon
our Lady is truly "terrible as an army
set in array." This tiny weapon in
the hands of St. Dominic vanquished
the Albigenses, whom fire and sword
could not subdue. It struck the armor
of our Blessed Lord. This con-
templation routed the forces of the
Church more than once. Its power has
not been diminished in our day.

In this tiny weapon the great leader
of the Catholic world, the successor of
St. Peter, our gloriously reigning
Pontiff, Leo XIII., trusts, and, there-
fore, for the last thirteen
years, he has not omitted a single
occasion to exhort the faithful by
a special encyclical letter to re-
newed fervor in the devotion of the
Holy Rosary during the month of
October, in which the feast of the Ros-
ary is celebrated. Before these lines
have reached our readers the God-
guided voice of the supreme Pastor of
our souls may again be directed to the
Catholic world in behalf of this time-
honored devotion. By this as it may,
the prayer of the Holy Rosary is sure
to ascend in unison from millions of
hearts in all parts of the world to the
glorious Queen of the Most Holy Ros-
ary and to her divine Son at every
hour during this beautiful month
which is specially dedicated to her
honor.—Little Messenger of The
Sacred Heart.

THE RIGHT REV. BISHOP KEANE

Resigns the Rectorship of the Catholic University of America.

On Sunday, October 4, the Right
Rev. John J. Keane, D. D., an-
nounced his resignation from the rec-
torship of the Catholic University of
America, at Washington, D. C., as fol-
lows:

Since my withdrawal from the rec-
torship of the Catholic University of
America will probably be regarded by
a considerable portion of some interest to
them, and since unauthorized state-
ments are apt to be misleading, I deem
it my duty to state briefly and clearly
the facts of the case.

On September 25, I received through
His Eminence Cardinal Gibbons a
letter from our Holy Father Leo XIII.,
of which the following is a transla-
tion:

"To Our Venerable Brother, John
Joseph Keane, Bishop of Ajaccio:
"Venerable Brother, Health and
Apostolic Benediction—It is customary
that they who are appointed to preside
over Catholic universities should not
hold the office in perpetuity. This
custom has grown up through wise
reasons, and the Roman Pontiffs have
ever been careful that it should be
adhered to. Since, therefore, Vener-
able Brother, you have now pre-
sided for several years over the
University at Washington, in the
first establishment and subsequent
development of which you have
shown laudable zeal and diligence, it
has seemed best that the above men-
tioned custom should not be departed

from, and that another, whose name
is to be proposed to us by the Bishops,
should be appointed to succeed you in
this honorable position. In order, how-
ever, that in your resigning this office,
due regard may be had to your person
and your dignity, we have determined
to elevate you to the rank of Arch-
bishop.

"Being solicitous for your future
welfare, we leave it to your own free
choice either to remain in your own
country, or, if you prefer it, to come to
Rome. If you choose the former, we
will destine for you some Archbishop-
episcopal See, by vote of the Bishops of the
United States. If you prefer the latter,
we will most willingly bestow upon you
the Apostolic Benediction, as a pledge
of our paternal affection."

"Given at Rome, from St. Peter's, the
15th day of September, 1896, in the
nineteenth year of Our Pontificate."
"Leo XIII. Pope."

The next day I mailed to the Holy
Father a reply, of which the following
is a translation:

"Most Holy Father—His Eminence
Cardinal Gibbons yesterday handed
me the letter in which Your Holiness
has made known to me that my ad-
ministration of this University now
comes to an end, and that another
rector is to be appointed.
"Without a moment of hesitation I
accept the will of Your Holiness in this
matter as a manifestation of the provid-
ence of God, and from this instant
I resign into the hands of His Emi-
nence, the Chancellor, the office of
rector, with all the rights thereto
attaching.

"Thanking Your Holiness for the
freedom of choice granted me, I choose
to remain in my own country, and,
moreover, without any official position
whatsoever, in tranquillity and peace.
Your Holiness, most humble son in
Christ,
John J. Keane."
"Bishop of Ajaccio."

I welcome my release from the office
of rector of the University with pro-
found gratitude both to Divine Provi-
dence and to the Pope. While I
always regarded my duties as a labor of
love, they had grown far beyond my
strength and abilities, and the deliv-
erance from the burden is a response to
many prayers.

I was too loyal a soldier to be re-
lieved from my post, no matter what
its difficulties; but feeling that my
nine years of strain and solitude in
the work had brought me close to the
end of my brain and nerve powers, I
was fully ready to welcome what has
been done. I shall now enjoy some
months of greatly needed rest on the
Pacific Coast, leaving all plans for the
future to a later date.

Of course, no one needs to be assured
that the action of the Holy Father is
prompted not only by personal kind-
ness toward myself, but also by earnest
solicitude for the best interests of
the University. He believes in "rotat-
ion in office," as all sensible men
must. He knows the evils of allowing
any official, and especially the head
of a university, to fossilize at his
post, and in this all must acknowl-
edge his wisdom. His enlightened
prudence, and that of the trustees who
have to present the nominations, will
be sure to select a rector in every way
fitted to guide the work to fuller and
fuller success. From the peaceful
retirement which I trust I have
somewhat earned, I shall ever watch
his progress with unabated interest
and appeal to all whom my efforts in
behalf of the university have ever
reached, to redouble their interests,
their zeal, their generosity, in this new
chapter of the University's existence,
and to make it what it by right must
be, the crowning glory of Christian
education in America.

John J. Keane,
D. D., vice rector, by the powers of his
office, contained in the constitution of
the University, as well as by request
of Cardinal Gibbons, the Chancellor,
will assume the direction of all execu-
tive affairs until a successor to Bishop
Keane is appointed and takes the office
of rector.

Pearls from Deep Waters.

The future—does it try to alarm
me? I smile at those foolish dreams
of my imagination: is not my future
in God's hands? What! all that will
happen me to-morrow, in ten, in
twenty years, is arranged and pre-
pared with a mother's care by the
good God, and can I fear that it will
not be for my good? O my God! re-
main, remain the master of my future
and make it what thou wilt.

Oh! let us not wait to be just, or pitiful,
or demonstrative, towards those we love until
they are struck down by illness or threatened
with death! Life is short, and we have never
too much time for gladdening the hearts of
those who are travelling the dark journey
with us. Be swift to love; make haste to be
kind!

LORD RUSSELL AT THE CATHOLIC CLUB.

By a *vice voce* expression the Catho-
lic Club of New York and its friends
elected Lord Chief Justice Russell to
honorary membership last Friday
night. The occasion was the farewell
reception tendered to Lord and Lady
Russell in the club house, on the eve
of their departure for Europe. The
distinguished British jurist is the first
person who has ever been honored in
this way by the Catholic Club.

Hundreds of invitations were sent
out by the club men for the reception,
as a result of which the club house was
crowded to its utmost capacity. Lord
Russell entered on the arm of Judge
Daly, followed by Archbishop Corrigan
and John D. Crippin. Then came
Archbishop Ryan, Mgr. Deane, Bishops
Burke and McPaul, Mayor Strong,
Lady Russell, and Mrs. Daly.

Judge Daly led the way to a small
raised platform, and while he spoke
Archbishop Corrigan and Lord Russell
stood on either side of him. Judge
Daly made a very interesting address
of welcome in which he paid a glowing
tribute to the character and achieve-
ment of the Chief Justice.

It was some time before Lord Russell
got a chance to begin his response so
enthusiastic was the applause. It
broke out frequently during his re-
marks, which were of a frankness in
matters political rather unusual in an
English official of high political rank
when speaking to foreigners. The
Lord Chief Justice's delivery is delib-
erate and dignified, with no effort at
oratorical effect, and almost without
gestures, this latter being perhaps in
large part due to the fact that he held
his crush hat under his arm while
speaking.

"Ladies and Gentlemen," he said,
"it is impossible not to feel moved and
embarrassed by the eloquent and too
flattering eulogy of your president;
but I accept the spirit which I know
dictated his observations the more
readily as I find that it had an echo in
your applause. I accept the greatest
pleasure the honor tendered me (ap-
plause). I shall regard myself
henceforth as a member of your club."
(Great applause.) I am only sorry that
the learned Judge suggested a flaw in
the proceedings, in that they lack a
precedent.

"In all seriousness, I find myself
with great satisfaction, face to face
with so distinguished a body, represent-
ing at once the profession of the
ancient faith for which our people have
suffered martyrdom for centuries, and
at the same time an important consti-
tuent part in the wonderful industrial
activity that characterizes the modern
community. You prove that men are
not the worse citizens for being good
Catholics. (Applause.)

"I am particularly glad to know
that I am able to face with men of our
race (applause), either Irish by birth,
parentage, or descent, and to know
that you sprung from the old land in
the face of prejudices of race and religion,
are yet, bit by bit, slowly but surely
asserting the genius of the race, a
genius which needs only fair play for
high and great development. (Ap-
plause.) The story of the early emi-
gration from Ireland is a sad—I had
almost said a cruel and shameful story.
Rather do I prefer to dwell upon the
brightest of the present and of the
future. The Irish in this New World
are but asserting their just position."

"I need not suggest to you that the
first duty of every Irishman in this
land owes is to the country of his adop-
tion (great applause), but while that
is the primary duty I hope he will still
keep a warm corner in his heart for the
destiny and interests of the old island."
(Applause.) It is given to few to have
opportunities of making great sacrifices
for patriotism, but it is given to
all to help raise the name and charac-
ter of our race by honest discharge of
duties, public and private; by taking
interest in the development of the great
people of whom he is a unit, and so to
do much toward removing the preju-
dices against the Irish that still abide
in some minds.

"Ladies and gentlemen, Judge Daly
made some allusions to my public life.
I have ceased to be a fighting politician
(laughter), but I have not given up
my opinions. The opinions I have
always had I still hold, and when the
legitimate time comes for the asserting
of those principles I shall again assert
them in legitimate fashion. I do not
cease to be an Irishman because—
(loud applause which drowned out the
rest of the sentence.)

"In regard to home rule, I desire to
say that I have maintained the right
of our people to self government, with
a view, not to say separation, but to
the development of our country; be-
cause I believe it for Ireland's good
and for the best interests of the em-
pire. (Applause.) Surely Irishmen
have some right to a word in the gov-
ernment of the empire. They have
given governors to its dependencies,
statesmen to its parties, generals to its
armies, and more important still, ar-
misties to its Generals. (Laughter and
applause.)

The flattering speech of your hon-
ored president might pro. pt me to
greater lengths did I not realize that
this is no place for protracted speech-
making. I will conclude in the name
of my wife and myself.

Here Lord Russell had to stop, for at
the mention of Lady Russell the men
began to cheer and the women to
applaud so enthusiastically that there
was no use in the speaker's trying to
make himself heard. For a full minute
he stood there smiling, and then
continued when the noise abated:

"By saying that during our visit
of six weeks, each day of which has
been marked by some, to us, almost
unexampled act of courtesy and kind-
ness, nothing has been more grateful
than this honor you have done us.
(Applause.) We take our departure
with a very delightful memory of these
friends who have welcomed us to-
night to treasure." (Long continued
applause.)

After the speech Lord and Lady
Russell were led to the large reception
room, where they received for half an
hour.

CATHOLIC PRESS.

It is a pious custom to have a
Requiem Mass offered on the anniversary
of the death of a member of the
family. This is a proof of affection
that triumphs over the victory of the
grave, reaches and rejoices the souls of
the blessed dead, and binds together
the hearts that loved one another in
life.—Catholic Review.

Those who find the Rosary monoton-
ous are like those who find the ringing
of beautiful chimes of bells monotonous.
The Rosary is a chime of bells; fifteen
bells of joyous, mournful and glorious
melodies, sounding harmoniously upon
the deep diapason of our apostolic faith
and our Lord's prayer—to the glory of
the Father and of the Son and of the
Holy Ghost.—Carmelite Review.

That Catholics in this country have
neither a literary nor social influence
proportionate to their numbers is
evident from the impunity with which
their faith is attacked or ridiculed in
books and newspapers. Politicians
are delightfully respectful of our
religion, because—amazing as it must
seem to outsiders—Catholics quickly
resent in a politician what they easily
forgive in a writer. It is to be hoped
that this spirit will disappear with the
present generation. It is fast dying
out in England. There no one can
insult the Catholic religion with
impunity. He is sure to be taken
vigorously to task, and is thus always
on guard.—Ave Maria.

From the eloquent and thoughtful
discourse delivered by the Very Rev.
Dr. O'Brien at the laying of the cor-
ner stone of a new church at Ange-
brack, Ireland, we extract this notable
passage: "No one can be nearer to
Jesus than His Mother, but Jesus is
God and Mary is His Mother; there-
fore nearer to God than Mary is no one
is. Therefore she is highest and she is
holiest; for if there were another
created or to be created holier than
the Mother of God, but she is the
Mother of God because she is holiest.
She was the full of Grace before the
Angel addressed her by that title, once
only uttered in the scripture; that
predicate never applied to any one but
herself. Belisarius was made com-
mander, for he was the ablest; but he
was ablest before he was commander,
and ablest when the war was over and
his command dissolved. Belisarius
begging his obolus is Belisarius still."
—Ave Maria.

A recent number (Sept. 1) of the
Courrier de l'Ouest contained a fare-
well article on "The Modern Slave,"
by Henri Degrenne, which concludes
with these words: "After nineteen
centuries of Christianity we still live
under a pagan system. They may
talk of liberty, equality and fraternity,
but every where in place of the sweet
face of Jesus Christ there arises the
spectre of Cain. We have returned to
the worst times of paganism, and the
modern Spartacus feel it so well that
in putting forth their social theories
they hurl a defiance at the truths of
religion. And yet this state of things
can be remedied only by religion.
While restoring to the Church the
rights of his priesthood; for the latter
teach the basis and the reason of the
former. The workman when he be-
comes Christian again will be once
more a man, and his master will ask
pardon of God for having drunk the
sweat of a fellow Christian."—Boston
Pilot.

A discussion concerning the poverty
of the persons in the Church of Eng-
land, is running through the *London
Times*, and the *Church Review* makes
this bewildering contribution to it:
"The only remedy that we can see for
clerical poverty is clerical celibacy.
These persons who have no private
means or expectations, and yet desire
the honor of the priesthood, should vow
celibacy. If this were encouraged by
the Bishops the relief would be felt in
less than a dozen years. If something
of the honor attaching to celibacy
which obtains in the Orthodox Church
were recognized in the Church of Eng-
land, clerical celibacy would be
adopted with happy results. There
are many priests amongst us whose
dual Maunng.

value would be manifoldly increased if
they were not weighed down with the
cares of married life." What! The
Church of Henry VIII. of uxorious
memory to have a celibate clergy!
What would then become of the stock
insinuations against the Catholic priest-
hood? Alas, they would have to be
abandoned just as the intemperate
against convents have vanished in
presence of the deaconess movement
among Episcopalians, Methodists, and
Lutherans. Well, well, well! Saint
John the Baptist, St. Paul, St. John the
Evangelist, and other Christian celibates
may now begin to lift up their
heads.—Catholic Review.

The Catholic Club of New York gave
a reception to the Lord Chief Justice
of England on the eve of his departure
from New York; and the distinguished
guest made an address of significance
to Catholics everywhere. Its out-
spokenness for Catholicity and for
Irish Home Rule, is the subject of an
amazed comment among cautious
people. How strange that a man
holding the highest judicial office in a
distinctly Protestant country, which
has thus far set its face against Ire-
land's demand for legislative independ-
ence, should go out of his way to show
the courage of his convictions! We
believe that Lord Russell's courage is
largely the secret of his success. His
example gives the value to his advice.
Many a Catholic falls in secular life in
America because he fears to be him-
self. He thinks he may not have the
courage of his convictions until he has
attained a certain measure of financial
or political or professional success; and
"letting I dare not wait upon I
would," he goes through life and out
of life a nonentity. The Catholic of
brains, education, self respect and
courtesy, with tact to discern his op-
portunities and courage to seize them,
can be as visibly firm as he will in his
adherence to even the unpopular
things of his Faith, and still scale the
high places whether in America or
England.—Boston Pilot.

WHO ARE TOLERANT?

Where Freedom of Worship is Ac-
corded.

Not long ago a Protestant correspond-
ent, writing to the *London Chronicle*
of Catholic processions through the
streets of London had much to say in
praise of Protestant toleration, and de-
nounced Catholics for intolerance. His
letter has brought a reply from a per-
son who demonstrates that the
Chronicle's correspondent did not state
the truth.

"I may be permitted," writes the
defender of Catholics, "to refer your
correspondent to the Salvation Army
for information born of experience as
to the relative proportions of Catholic
and Protestant intolerance. I would
suggest that the Army authorities be
asked in what country freedom of
worship has been more ungrudgingly
accorded to them in Catholic Belgium
or Protestant Switzerland, particularly
Calvinistic Geneva? Many have read
of the imprisonment and flogging of
the Swiss Salvationists have been the
victims, but few appear to be aware
of the freedom enjoyed by the Belgian
contingent. With regard to Spain the
methods employed by the Protestant
missionaries probably account for a
great deal of the 'intolerance' of which
they complain. Mr. Labouche was
at some pains last year to expose in
his paper the attempt of one of these
'missions' to enlist English sympathy
by the circulation of a slander against
the Catholics of Barcelona, which had
been absolutely disproved years before.

"Mr. Malleck, in the following ex-
tract from 'Is Life Worth Living?'
no doubt voices the conclusion to
which many Englishmen have arrived,
and which accounts for the remarkable
sympathy lately accorded to Catholic
street processions: 'There is prob-
ably no point about which the general
world is so misinformed and ignorant
of what it calls the unorthodox
Church. It is the simple statement of
a fact. Never was there a religious
body, except the Roman, that laid the
incense stress she does on all her dog-
matic teachings, and yet had the justice
that comes of sympathy for those
that cannot receive them. She con-
demns no goodness, she condemns even
the holiest worship, though it be out-
side her pale. The holy and humble
men of heart, who do not know her,
or who in good faith reject her, she com-
mits with confidence to God's uncon-
victed mercies, and these she knows are
infinite.' Every man who has studied
the condition of affairs in different
countries knows that Catholic toleran-
tion is something more than a name.

Deal very gently with those who are on
the down hill of life. Your own time is
coming to be where they are now. You, too, are
stepping years into the future. The radica-
ness of age by amusement, by consideration,
by non interference, and by allowing plenty
of occupation to fall into the hands of the
young. But let it be of their own choosing,
and cease to order their ways for them as
though they were children.
Our besetting sin is the one of our com-
mitted, and with the greatest facility, and
the one we forget with the greatest speed—
the one from which we turn away our eyes,
and for which we try to make excuses before
God, and give ourselves absolution.—Car-
dinal Maunng.

10, 1896.
MUCH MISERY
is the result of
the Constitution
of the body.
Post.
able to bow
But what
may be do-
erred. What
essentially fatal
through ten years
are not now
—thanks to
skill. Life is
r control the
ster us. Hy-
It renders
less and un-
tinal shadow
and cheerful
stitution and
ask, "Is life
y Watson,
nson, living
ip of Some-
one of these
made miser-
At the age
met with an
sly affected
at during the
was subjected
with uncon-
our hours at a
d increased
which she was
r the space of
se so affected
s Watson was
Many remedies
avail, and both
friends feared
to be obtained.
s Pink Pills
commended by
e young lady
trial. A half
t, and by the
was an
dition, and be-
her own
use her own
stem was rein-
tent that she
with the use of
ing every-
Miss Wat-
end of Dr. Wil-
says: "I have
v. D. Millar, a
vouches for the
Pills create new
ves, and the
system. In
y have cured
s have failed,
claim that they
be triumphs of
e. The genu-
ine in boxes,
mark. "Dr.
r Pale People."
imposition by
does not bear
mark around the
KEANE'S
TONIC
Grippe. 11
r. Can., Oct. 1896.
my mother had the
system. In
complained of sleep-
to a state of mental
at the time I didn't
peace of mind at
the organ. I was
best physicians, but
ster-in-law recom-
me the Tonic. After us-
ing it was apparent and
others, returned.
I feel the Tonic.
M. D. DALY.
r. Can., Sept. 1896.
was cured by three
cures.
A. L. ARRIVECO.
on nervous dis-
e. I had been using
the medicine for
since 1895, and it
Chicago, Ill.
Street.
er Bottle, 60c
les for 50c.
nders & Co.
N & CO.,
es of—
Bedding.
at a reduced
to new. Insti-
Terms. Ordered
others, returned.
TORONTO, Can.
ANTED.
BE RECEIVED
teacher for Separate
ollens, holding a
icate. Apply with
ence and salary per
ec. Treas. A. Yon
938 2
SECOND OR THIRD
at a reduced
to new. Insti-
Terms. Ordered
others, returned.
TORONTO, Can.
ANTED.
BE RECEIVED
teacher for Separate
ollens, holding a
icate. Apply with
ence and salary per
ec. Treas. A. Yon
938 2
LONDON.
Thursday of every
r hall, Aldison Block,
Bury. President,
President, F. F. BOWLS.