HALF HOURS WITH THE SAINTS.

6

Saint Catherine of Slenna.

Saint Catherine of Sienna. CONFLICTS AND VICTORIES.—God, who had great designs in favour of St. Cather-ine of Sienna, upheld her with His graces, and she knew how to correspond there-with ; but how many sacrifices and con-quests were needful in her case ! First of all, with respect to her parents, whom she tenderly loved and who wished to com-pel her to marry, although she had made a vow of belonging to God; and next, over herself, for she was exposed to great trials. Her health was impaired by the effects of herausterities ; the poor whom she assisted, and the sick whom she tended, persecuted her with their calumnies ; her soul, in her with their calumnies; her soul, in itself pure, was for a long time assailed with impure fancies. By means of humil-ity, resignation, prayer, and perseverance, she triumphed over all obstacles. God bonoured her with the gift of miracles, and favoured her with sublime costasies and favoured her with sublime ecstasies and revelations. Despite the lowliness of her condition, she was advanced to the confidence of the great ones of the world and the princes of the Church. The poor daughter of St. Dominic contributed to the re-establishing of peace in Italy, which had been torn by factions, and she induced Gregory XI. to return to R me. Born in 1347, she died at the age of 33, after hav-ing been the wonder of her century and the honour of Italy. MORAL REFLECTION --- "Whenere in

MORAL REFLECTION .- "Whoever is strong in faith overcometh the world."-(1. John v. 4.)

Saint James.

JUSTICE.—The apostle St. James, sur-named "the Less," to distinguish him from the brother of St. John the Evangelist, was chosen by his colleagues to be the first bishop of Jerusalem. He filled this difficult position with all the greater aptitude from the fact of his having succeeded in not the lact of his having succeeded in winning esteem even from those who were not converted to the faith, and he was honoured generally with the title of "the Just." According to ecclesiastical writers, he was so constantly at prayer that the skin covering his knees had grown as horny as a camel's. During the first perhe was precipitated from the top of the temple and stunned by a fuller who the temple and stunned by a fuller who levelled blows at him with a massive club. But every one took blame to himself for this enormity and regarded the destruction of Jerusalem by the Romans, which occurred nine years after, as a consequent visi-tation of God. According to St. Clement of Alexandria, our Lord appeared to him before His ascension, as well as to SS. Peter and John.

MORAL REFLECTION .- "In abundant justice there is the greatest strength," says the Wise Man. "And unless our justice abound," says the Saviour, "we shall not enter the kingdom of Heaven."-(Prov. xv. 5 ; Matt. v. 20.)

consecrate to the

Saint Athanasius.

GENTLENESS COMBINED WITH FIRMNESS.-St. Athanasius, patriarch of Alexandria and doctor of the Church, by his mode and doctor of the Church, by its mode of acting, exemplified the enigma formerly proposed by Samson to the Philistines; the sweetness of the honeycomb dwelling in him that had strength for his inheritance. To the surging waves of Arianism he opposed a wall of brass; though driven forth from his diocese five times by the power and cabals of the heretics, he re-turned as often, inflexible in doctrine, each turned as often, bether the transformer of the tra time of return proving a fresh triumph for time of return proving a fresh triumph for the faith. St. Gregory of Nazianzen has traced this sketch of him :--"Being gentle and affable towards all, every one had access to him ; his reproofs were unming-led with bitterness; his praises were like so many lessons, for he reprimanded with the kindliness of a father and praised with the authority of a master. He was forbearing without weakness and farm forbearing without weakness and firm without severity; in short, his conduct was in accordance with his teachings. The enemies of the faith found in him a soul hour its allotted work as regularly as the unbending, and his persecutors a victim insensible to their shafts. No human con-sideration was capable of making him turn sside in favour of injustice." St. Athanasius died in 375

THE CATHOLIC RECORD.

I mean it was the result of their influence upon the ministers of State that caused the Jesuits to be expelled from France." "Is this, then, the reason of the Catholic opposition to Freemasons?"

"No; we denounce the Freemasons because theirs is a secret society." "But is not the Society of Jesuits a scret acciety."

(From the Boston Herald.) "This is not such a terrible place, after all, as I shall show yon." The speaker was Rev. Father O'Connor, the superior of that branch of the Society of Jesus located on Harrison avenue, and having in its immediate charge the Church of the Immaculate Conception and Boston Cel secret society." "No, indeed ! There is nothing secret about it in the least. The Freemasons are bound to implicit obedience to the com-mands of the head of their order." "So are the Jesuits to the head of theirs ?

WHAT IS A JESUIT !

RECENT INVESTIGATION OF A BOSTON JOUR-

(From the Boston Herald.)

VISIT TO BOSTON COLLEGE.

NALIST, AND WHAT HE DISCOVERED-

Ins immediate charge the Church of the Immaculate Conception and Boston Col-lege. The genial priest was seated in a large room facing on the street, which was declared by an inscription over the door to be the office of the "Reverend Father Rector." The Reverend Father Rector addressed to remark which "Yes, in all matters except sin; the code of the Freemasons does not make this exception; he ntust obey in all code things.

"Do you really believe the Freemasons Rector addressed the remark which opens this article to a representative of the Herto be such a very wicked order ?" "Yes, and I have my proofs, if I have

ald, whose curiosity would not down even at Jesuits, and whose professional instincts had impelled him to explore the true inoccasion to use them." "But were not the French Jesuits ex-pelled because of the political influence they exerted or endeavored to exert?"

wardness of the organization of the dis-ciples of St. Ignatius who are settled in our midst, or, at all events, to get at such of the inwardness as the Reverend Father Rector would be willing to reveal. The they exerted or endeavored to exert ?" "No. Our order is expressly forbidden to have anything to do with politics. Should a Jesuit ever endeavor to inflame a political matter, he would be expelled from the Society. Politics we adjure, as we adjure all earthly things. The Ameri-can Jesuits pious gentleman said he was willing to reveal everything, or, rather, that there was

veal everything, or, rather, that there was nothing to reveal, since everything about the Society of the Jesuits was open and aboveboard, and no cloak of hypocrisy covered a fell purpose in their hearts. This was reassuring, or would have been if the journalist had been afflicted with that holy horror of all things Jesuitical which animates the Puritanical communcan Jesuits DO NOT EVEN VOTE, though the right to vote may be theirs by virtue of their American birth. By this sacrifice of their rights as American citizens, they avoid any accusations that they favor one political party more than another. Our life is a religious one in every respect." that holy horror of all things Jesuitical which animates the Puritanical commun-ity in which he was born and bred; but, as he had no feeling of trepidation concern-ing the members of the order founded

"What is the daily routine of the life of your brotherhood here at Boston College ?" "The bell summons us to rise at "

more than 300 years ago by the devoted Spaniard, and did not fear that some horoffice of the Reverend Father Rector and precipitate his heretical bones into a boto'clock. From 5.30 to 6.30 the brothers are occupied in meditation upon holy things and in mental prayer. At 6.30 Mass is said in the chapel, and after that tomless pit, or that he would be seized and carried off by brawny Jesuits in masks Mass 18 said in the chapel, and after that comes breakfast. Then, until 9 o'clock, the time is devoted to study or such other duties as may arise, and from 9 to 12.30 the college classes engage our attention. Then we spend half an hour at dinner, and carried on by brawly sesues in masses to a noisome dungeon, far away from the light of the sun, or that he would be assassinated in a dark passage, or have his ears clipped in some ghostly chapel, he was not at all surprised by the priest's remarks, but took them quite as a matter of course. Adda to this the fact the and from 1 o'clock until 2 the college again demands our time. Then there is walk and study and duties of the Church, of course. Added to this, the fact that he had erstwhile broken bread and eaten which occupy us until supper, at 6.30; then, until 7.45, the brothers devote half salt with Jesuits in holy orders, had known them in various lands and had had known them in various lands and had had them for travelling companions for 3,000 miles at a time, and had always found them courteous, highly educated and agreeable gentlemen, who were never averse to a good cigar or an hour at chess, and who never tried to convert him— probably because they never the web him or three quarters of an hour to recreation; then come further studies; then, at 9, night prayers, and then preparation for the meditations of the next morning; then, at 9.30, there is an examination of conscience, and fifteen minutes after all retire for the night, with the exception of myself. I frequently burn the midnight oil here in my office as in the hour or the probably because they never thought him worth their while, since he was but a member of "the fourth estate," had neither lands nor gold which he would concent to the oil here in my office, as in the hour or two after the rest have gone to bed I can read and study with perfect freedom from in-terruption. Of course, beside the routine I have named, there are many other duties, such as the visitation of the poor and the sick and the clerical functions of SERVICE OF THE SOVEREIGN PONTIFF.

and had no intention of taking upon himself "vows of perpetual poverty, chastity and obedience," and would always perour adjoining church. Will you take a look through our buildings?" versely insist on conversing upon all sub-The rector then led the way into the

jests but those of dogmas and creeds—be was quite prepared for the declaration which he presently heard, that the Society great hall of the building used as the resi-dence of the Jesuit Fathers. Pointing to of Jesus is not a secret order, that the Society of Jesus is not a secret order, that it has no altinity with matters temporal, but that it is a body of simple-hearted men, who devote their lives, their property, to the service of their Master, Christ, who dence of the sestif rathers. Forhing to a huge clock standing in a corner, and which was loudly striking off a quarterly division of the hour upon a chime of bells, he ssid: "That is the handiwork of one of our lay brethren, a man who can have suffered persecution since their order first saw the light of day, who bear meekly neither read nor write. He was a mechanic by trade, but he gave up all he the yoke of oppression, and whose exist-ence is a martyrdom and a pæan of devohad to become a member of the brother-hood. The lay brothers, of course,

tion and praise. The office of the Reverend Father DO NOT TAKE HOLY ORDERS. but they devote what talents they may Rector is a business room in all respects. The only attempts in the way of its adornpossess to the work of the Society. Thus our cook, our doorkeeper, our engineer (all these great buildings are heated by steam) are lay brothers. In this way you see the ment are a few paintings of a non-relig-ious character upon the walls; and half ious character upon the walls; and half a dozen photographs of clerical dignitaries upon the mantle. The desk of the rector denotes the working place of a busy man and a busy man he must be who rises at 5:30 o'clock of a morning and goes to bed on the stroke of midnight, giving to every hour its allotted work as requilarly as the work of our establishment is mostly done by members of the Society of Jesus, and we are thus brought into contact with those who know and sympathize with us, and we are free from the interruptions of strangers.

of strangers." Ascending a flight of stairs, the rector lifted his cap as he passed a figure of St. Ignatius standing in a niche, and then opened a door which admitted himself and receive an order from the provincial of minute hand makes its accustomed round. Boston College and Superior of the Order of Jesuits, is a man of medium height and rather rotund build, suggesting, perhaps, one of the comfortable abbes of the en-graving which shows forth two portly clerics in a very pleasant mood. Father O'Connor, while treating his visitor as pleasantly and with as much deference as heart could wish, had about him that suppressed air—as one might say—so characteristic of men of his order, men whose lives are spent in crushing out Boston College and Superior of the Order visitor to the library. This apartment, which is long and light and well arranged, which is long and light and wen arranged, contains apparently about 20,000 or 30,000 volumes, which treat not only of sacred subjects but profane as well. Before a bookcase, in a large chair, with the warm sunshine streaming over him from a win-dow behind, sat an old man poring slowly over some productors Latin tome. He whose lives are spent in crushing out their own wills, in submitting to a discip-

way to the upper regions, into the spaci-ous hall and upon the stage. "I would like you to see this stage," said the Reverend Father Rector. "It is quite complete in its way, and I feel quite at home upon it, because I have stage-managed so many of the boys' perform-ances. The last play we produced was "Henry IV.," and that was the 41st which I had stage-managed. You see I am quite a veteran at the business. Now, sir, this way." Then he went on to the boys' gymnasium and billiard room, and then into the Church of the Immaculate Con-ception, where he stopped with his jour. ception, where he stopped with his jour-nalistic guest to listen to a rehearsal on the magnificent organ; then he high way into little rooms behind the high altar and explained to his listener's prothe magnificent organ; then he led the and dying. The religious services of con-vents and homes all around us are in our altar and explained to his listener's pro-fane ears certain ceremonials of the Church, and, unlocking wardrobes, dis-played the gorgeous vestments of the deacons and the clergy, explained their meanings and the things of which they were symbolical, handling reverentially the while the magnificent fabrics of velvet, satin and lace. "These beautiful things were presented to us," he said. "We never could have purchased them." Down stairs then he went to the vestry, where services are held on week days, and he showed to the writer a reclining waren image under the altar, containing the charge. Our pilgrimages are constant, the physical strain incessant, but we never complain. It is a chosen life, a life which follows as nearly as man can follow in the footsteps of the Master. That is the life of the Jesuit; that is the life of the crafty fellow, the diplomat, the plotter, the schemer, the man who wants to make the schemer, the man who wants to make the Pope king of America and torture all Pro-testants with the rack and thumbscrew. What nonsense? How can sensible men believe such wild rumors about us? Now, sir, I have spent all this time in taking you about and talking to you, not on account of your paper—we don't think much of newspapers, they are always slandering us—but on your own account personally, because you seem interested in the matter. Beneath what I have told you of the Jesuis, there is nothing else image under the altar, containing the bones of a martyr, and, beside the image, a chalice which contains the martyr's blood. Then there was the little chapel of Our Lady of Lourdes, where Mass is said at 6 o'clock every morning over the very plain altar. you of the Jesuits, there is nothing else, as I would swear upon all the Bibles that ever were printed. There is nothing con-cealed, there is no secret of any kind." very plain altar. "This is a wooden altar," said the Rev-

erend Father Rector, "but it is not al-lowed that Mass be said over an altar entirely of wood. Each wooden altar must have a stone in it. and that stone

MUST BE A SEPULCHRE. Here under these cloths is the stone of this

Man must have occupation or be miser-able. Toil is the price of sleep and appe-tite-of health and enjoyment. The very altar; it is not large; it is square and cov-ered with canvas, and it contains the relics of a martyr." of a martyr." Then, retracing his steps to the lecture hall of the college, where he invited his visitor to be seated once again, Father O'Connor said: "Now, sir, you have seen all I have to show; as for talking, I have very little to say. What the Society of Jesus is, and why it was formed, any life of St. Ignatius sets forth. No history of the Boston order has yet been written necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a briar or thorn which Nature could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with of the Boston order has yet been written and I am, perhaps, not as familiar with its work here in the past as some, being a more recent comer to this city. Beside we priests there are a number of scholas-tics, as we call them, members of the

Society who are preparing for the priest-hood, and who are engaged here in teach-ing in the college. Remember, that no Jesuit ever gets a cent of money for any service he may render. Our Institution here and our Church of the Immaculate Concention is supported entirely by con-Poverty is a bitter draught, but may, and sometimes with advantage, be gulped down. Though the drinker makes wry faces, there may, after all, be wholesome goodness in the cup. But debt, however courteously it be offered, is the cup of a siren, and the wine, spiced and delicious though it be an entime resident. though it be, an eating poison. The man out of debt, though with a flaw in his jacket, a crack in his shoe, and a hole in his hat, is still the son of liberty, free as the singing lark above him: but the proved for generations upon generations. It is the result of the studious work of the most learned Jesuits of the last three debtor, though cloth d in the utmost bravery, what is he but a serf upon a holiday—a slave, to be reclaimed at an in stant by his owner, the creditor.

New BLOOMFIELD, MISS., Jan. 2, 1880. I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters and have tried it. I have Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medi-cines that they could use on or with me.

I am old and poor but feel to bless you for such a relief by your medicine and from torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; WE OBEY AT ONCE.

clean and smooth as ever. HENRY KNOCHE. An elastic step, buoyant spirits, and clear complexion, are among the many desirable results of pure blood. The possessor of healthy blood has his faculties possessor of nearthy blood has his faculties at command, and enjoysa clear and quick perception, which is impossible when the blood is heavy and sluggish with impuri-ties. Ayer's Sarsaparilla is the best blood purifier and vitalizer known. Mr. Henry Harding, of Toronto, writes: My little daughter, 7 years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eclectric Oil, which we done, and the benefit was at once appar-ent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It in two weeks she was as well as ever. It has not returned.

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Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating. No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hun-dreds have been saved by so doing. \$500 will be paid for a case they will not cure or help.

help. Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters, Remember, Hop bitters is no vile, drugged, drunken nostrum, but the Purest and Pest Medicine ever made; the 'Invalid's Friend and Hope," and no person or family should b without them. Try the Bitter to-day.

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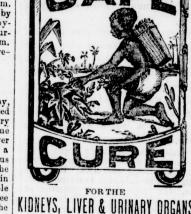
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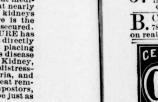
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Conception is supported entirely by con-tributions and pew rents. The money goes into a common fund, which defrays all expenses for our works and charities. Our instructors are all men of the highest education. They are all Jesuits, and all devote their lives to their work. Our system of education is not a system of experiments: it has been tried and ap-

centuries ; it is certain ; it is thorough ; it makes a man the master of his knowledge. Makes a man the master of his knowledge. A Jesuit priest goes through a preparatory course of 17 years, and that is after he leaves his public school of his college. We have brothers who have been through Harvard and Yale, but who have had to

subject themselves to that 17-year course of study and preparation laid down by the Society of Jesus. Our discipline is more Society of Jesus. Our discipline is more rigid than the discipline of an army. The vows we make of perpetual poverty, chastity and obedience bind us to a life in which we never question, never murmur. We never hesitate at obeying the order of a superior any more than the private soldier hesitates before the command of his general.

offices, because he must learn obedienc

and submission-I have seen bishops of the Church scrubbing floors-he must go

into retreat for days of meditation and prayer; he must do the hardest of menial

tasks, must study with an iron industry,

must learn the art of unflagging applica-tion to his taak. His years are years of study. He has constant term of teaching

to do meanwhile, but

another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, receive an order from the provincial of our society to start for China at once, I should start at once, though I had not a penny in my pocket, and though I should be forced to beg or work my way. When I was appointed superior of this college I -so looked up vacantly and bowed to the superior as he passed "That," said the ut latter, "is one of our old gentlemen, p- Father Dompieri. He comes from Trent, d where the council was held, you know. He is on the sick list, suffering from a paralytic stroke," Leaving the library for another sorridor, the rector led the "The ecclesiastical name form." Was no estentiation, no red tape. Father Fulton left, but he had first to come to me and ask for money to pay his fare to Maryland; for, like all Jesuita, he had not a cent in the world to call his own, and could not obtain or spend a cent that was not sanctioned by his superior, and for purposes of the Society. So he that was not sanctioned by his superior, and for purposes of the Society. So he and for purposes of the senit got his fare, no more. "Whosoever will join the Jesuit Brotherhood must first undergo a two providence of the senit be the Pope

spontaneous plenty and unbounded pro-fusion. The body and the mind are im-proved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can pur-chase them, no indolence can taste them. They flow only from exertions which repay the laborer.

Industry.

The Slavery of Debt.

MORAL REFLECTION.—Thus does Holy Scripture depict Wisdom to us: "She reacheth from end to end mightily, and ordereth all things sweetly."—(Wisd. viii,

Catholic Progress in England.

The Diocese of Plymouth, one of the largest in England, is almost the poorest in the number of its Catholic population and its resources. But it has a Bishop who is a creator and an organizer of quite unusual skill, as they know who have watched the development of the religious organization of the diocese during the last five and twenty years. We are led to these reflections by the last "surprise"—the establishment close to Plymouth of the College of St. Mary Immaculate. Who would have expected to see Plymouth adding one more to the long list of great colleges with which the Church in England is largely provided? And yet so it is. The is largely provided? And yet so it is. The Bishop continues quietly and prudently his work of organization. He has now his work of organization. It has been brought over a community of the Congre-brought over a community of the Congregation of St. Basil from France. The Basilian fathers have for the last eighty years been engaged in the management of lay colleges and of lesser seminaries, years been engaged in the minimum of lay colleges and of lesser seminaries, educating the French youths for ecclesias-tical, military, civil and commercial pro-fessions. The Fathers have now left France for the fractions have now left france for the first time to come to Ply-month. They have two great colleges in Canada, and thus it may be supposed that they have experience and sympathies which embrace the new as well as the old world. But we doubt not but that the Basilian Fathers have thus secured an important position for their own work, and that the indefatigable Bishop is organizing with a view, not only to the advantage of his own becauseflock, but also to the good of Plymouth itself, and that we shall live to see that the cause it finest educational institution in that city is called after Mary Immaculate.

are very

A CRAFTY FHLLOW.

Rev. J. McLaurin, Canadian Baptist Missionary to India, writes : During our stay in Canada, we have used Dr. Thomas'

line which has not its like for severity and line which has not its like for severity and exactness. "No," says Father O'Connor, "this is not such a terrible place, after all. You Protestants are forever mistrusting us, and you newspaper men are forever maligning us. We are a much persecuted set of men, but we expect persecution. St. Ignatius prayed for it, and asked that the society might never be free from it. Way to the sleeping rooms of the priests. "The ecclesiastical name for such an apart-ment as this," he remarked, "is a 'cell.' Here is my 'cell.' Nothing very prison-like about, is there? Nothing very luxu-rious, either." It was a light, good sized chamber, decidely bare in appearance, not over tidy, and containing only the most the society might never be free from it. I will take you all over the establishment. You shall see that the wily Jesuit has no chamber, decidely bare in appearance, not over tidy, and containing only the most absolute necessities. "Only one of these 'cells' is carpeted, and that is for the use of a clerical guest, whenever one comes, such as a blahop, or the provincial of our order, and that is far from luxurious, as you see," remarked Father O'Connor, throwing open the door. It was certainly no more luxurious than the others, saye darksome vaults—except the coal cellars —no dungeons, no instruments of torture. These aspersions which are cast against us are very hard to bear. Our patience is often sorely tried. Even the dictionary of the English language slanders us; its first definition of Jesuit is

no more luxurious than the others, save Jesuit means Jesusite-follower of Jesus. Our lives are modelled upon that of the that it was carpeted, but the carpet was not an Axminster by any means. Adja-Saviour ; we sell all that we have, take up Adja-Saviour; we soli all that we have, take up the cross and follow Him; we spend our days in preaching and ministering to the wants of the poor. Our labor is as cease-less as it is great. And still we are persocent was the recreation room, where the Fathers meet for conversation or innocent games of chess and dominos. Perhaps the rector detected his visitor sniffing the atmosphere in an inquiring manner; at all events, he added to a remark he had just cuted and maltreated, and driven from country to country. Not long since our order was expelled from France, and all on made, "They are permitted to smoke here on special occasione; not always. But they can account of doing good." "But, Father, I thought it was expelled

SMOKE IN THEIR OWN BOOMS."

"Yes, you thought it was expelled be-use it plotted and schemed and did all he continued, noticing an inquiring look on the scribe's face. The college building cause it plotted and schemed and did all sorts of things, no doubt;" interrupted the rector with a laugh. "No sir, it was on account of the good it did." "Well, Father O'Connor, who would exile the Jesuits on account of the good works they accomplished ?' on account of the good it did." "Second State Stat

A Remarkable Result. Brotherhood must first undergo a two years' novitiate, even if it be the Pope himself. That novitiate is to try him. If he regrets his decision he may rescind it at his pleasure, but after that two years he becomes a professed member and cannot then retract. He must go through course of training which here it's W. A. Edgars, of Frankville, errible sufferer from Chronic Kidney and Liver Complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters. cannot then retract. He must go through a course of training which humiliates him, which humbles him to the last degree. He must perform all sorts of menial

Blood Bitters. Consumption is a disease contracted by a neglected cold—how necessary then that we should at once get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs,—one of the most popular medicines for these com-plaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Drug-gist Dunnville, writes: "It gives general satisfaction and sells splendully." A Great Source of Feil

A Great Source of Evil.

TEACHING IS THE BEST OF STUDY. His life is a life of self-denial, self-forget-fulness. He suppresses his individualism and becomes part of a great whole, that whole the society which Ignatius of Loy-ola founded, the society whose very name indicates its mission the Society whose rety name Every farmer will admit that one of the most destructive evils to good cropsis that of worms or parasites that prey upon vegetable life; other species of worms in-fest the human system and are productive of much suffering and ill health. Freeman's Worm Powders will effectually rid the system of this trouble, are pleasant to take and contain their own cathartic.

indicates its mission, the Society whose very name indicates its mission, the Society of Jesus. Here in our humble way we do our best. Our great work of Christian education is being carried on. We do not believe in the Brotestart entry which is a Rev. J. McLaurin, Canadian Baptist Missionary to India, writes : During our stay in Canada, we have used Dr. Thomas' Eclectric Oil with very great safisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the diseased heathen. Rev. J. McLaurin, Canadian Baptist exile the Jesuits on account of the good the frames. It was not clear to divert to the mass of the French not suggested, and so he piloted the court of the seven without having God

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