# THE CATHOLIC RECORD.

## 'Twill All Come Bight.

## MARGARET BYTINGE

6

Oh, many is the sorrow we are called upon any is the bitter that is mingled with the sweet, And many is the shadow stealing close be-hind the light, Bat do your daty, lad and lass; 'twill all come right.

Oh, many is the kindness by ingratitude re And many is the trusting heart that finds its trust betrayed, And many is the bad of hope whose promise yields to blight, But do your daty, iad and isss; 'twill all come right.

For all our griefs and troubles are but bless-And figst in disguise, and troubles are but bless-And deroest storms leave sweetest air, and An denoest, bluest balles, And brigntest stars are skways born of very darsest blght, So do your duty, lad and lass; 'twill all come right.

# INTERESTING MISCELLANY.

THE HYPOORITE UNVEILED. Father Burke was riding one day in Dublin on the top of an omnibus, and reading his breviary. A theological op-ponent got on and thought to read Father Tom a lecture. "The Lord tells us, sir," he said, "that when we pray we should not be as bypocrites, who love to pray in public, and at the corners of streets, that they might be seen by men. Now, when I pray I enter into my closet, and when I have shut the door, I pray in scoret." "Yee," replied Father Tom, without taking his eyes off the book, "and then you come out on the top of an omnibus and tell every one all about it." THE HYPOCRITE UNVEILED.

WISE WORDS.

One little thought aids in forming our character. If each thought be pure and right, the soul will be lovely and happy, but if impure or wrong, deformity and

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A dis appointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience

It is to be noticed that the less power a man has over himself the greater is his desire of power over others. Hence the

trouble caused in society by the wicked. We should sak ourselves at the very outset of our lives this : What will God expect of us on Judgment Day ? What account must we render ? so that we may have for our rule of conduct His judgment and not our fancy.—St. Ignatius Loyola,

### THE BEST ADVICE.

Judge Strong practised in Jefferson country, Mo, and a prisoner being arraigned for theft, who had no counsel the court appointed young Strong to that service, directing him to confer with the prisoner, and give him the best advice he could under the circumstances. He retired with his client to an acjacent room for consultation and when an room for consultation and when an officer was sent to inform them that the officer was sent to inform them that the court was waiting, Strong was found alone, and returned with the officer into the court room. "Where is your client?" demanded the judge. "He has left the place?" replied the laywer. "Left the place !" cried the judge. "What do you mean, Mr. Strong?" "Why, your honor directed me to give him the best advice I could under the circumstances. He told me he was guilty, and so I opened the window and advised him to jump and rup. He took my advice, as jump and run. He took my advice, as in duty bound, and by this time he is more than two miles off."

SARCASPIC WOMEN.

To ridicule the oddities of our neighbors is wit of the cheapest and easiest kind; and we can all be satirical if we give the reins to our ill nature. The jest,

stalls, and the shepherds go to rest, under the watchful care of Him who never ers or sleeps.

"SPARE MY PAPA."

"SPARE MY PAPA." The following story was related by Dr. Marmaduke, of Baltimore, at a meeting held in New York for the purpose of hearing the experience of twenty re-formed dronkards : "A drunkard who had run through all his property returned one night to his unfurnished home. Entering his deserted hall, with anguish gnawing at his heartstrings, language was inade quate to express the agony he experi-enced as he proceeded to his wife's spartment, and there beheld the viotims of his appetite—his loving wife and darling child. Morose and sullen he sested himself without a word; he could not speak; he could not look upon those who were dear to him. The mother said to the little one at her side : Come, my dear, it is time to go to bed,' and

said to the little one at her side : 'Come, my dear, it is time to go to bed,' and that little child as she was wont, knelt by her mother's side, and, gasing wist-fully into her face, slowly repeated her nightly orison. When she finished, the child (but four years old) said to her mother : 'Dear mother, may I not offer up one more prayer ?' 'Yes, my darling, pray.' Then she lifted up her tiny hands, closed her eyes, and prayed—'Oh God, spare, oh spare, my dear papa !' That prayer was lifted with electric rapidity to the Throne of God. It was heard on nigh—it was heard on earth. rapidity to the Throne of God. It was heard on high—it was heard on earth. A responsive 'Amen !' burst from the father's lips, and his heart ot stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said : 'My child, you have saved your father from a drunkard's grave.' " grave.

LAWYER BEATEN BY A CATECHISM. A LAWYER BEATEN BY A CATECHISM. A Chicago paper tells the story of an amusing scene in a court room in that city. A little boy about eight years old was put on the stand as a witness, when the opposing counsel objected on the ground that the child did not understand the nature of an oath. "Do you know what an oath is, Charley " asked the judge. "Yes, sir," answered Charley, "it is to ask God to help you to tell the truth." "Where did you learn all this?" frowned the opposing counsel.

"In the catechism," said Charley, not to be frowned down by the biggest

lawyer in the business. "In the catechism? What cate-chism?"

"In the ten cent catechism, sir." "Who told you to look in the cate chism for the definition of an oath ?" "My sister, she told me last night, and I got it and studied it."

"Have you got your catechism with

you ?" "Yes, sir, here it is," taking the well thumbed little book from his trousers pocket.

"You see the boy has his documents interrupted the judge, with a smile; and a quiet titter went round the court room as it became evident that the lawyer was being beaten by the child, "H'm ! Let me see the book. I won

"H'm! Let me see the book. I won-der i' you know anything more that is in it. Who made you?" "Why, God, of course," was the reply, as if the lad pooh poohed the idea of being asked such a simple question and wanted "something hard." Several questions were asked and Several questions were asked and elicited ready replies. The lawyer saw that he was in for it, and accepted the

defeat as gracefully as possible. Turn ing to the judge, he said : "Your honor, I guess we will accept this witness" this witness,"

HOW A FATHER WAS CURED OF DRINKING.

One day in a familiar instruction a priest said : "Do you wish to convert a family ? Bring in its midst a soul who knows how to suffer.

give the reins to our ill nature. The jest, so amusing to curselves, may however, inflict a deep wound upon some sensitive nature, while it seldom fails to bring a heavy retribution upon the author. These munion. How could she comprehend them? God knows the secret of it. The poor little child had often seen her mother weep and blush with shame, when, almost every evening her father came home stupified with wine. Oa the day when the efficacy of suffer ing was revealed to her, she said to her mother embracing her with an effusive tenderness which thrilled the poor wife : "Mother be happy, father will soon cease to make you And the next day at the noon mealthe only one which brought the family together-she took some porridge with a pie 3 of bread, and refused anything -N. Sun.

or that fact was capable of some other

A FUNNY AND VERY "FIGHY" STORY. Perhaps the softest, flabblest and most stekening kind of literature poor human mature was ever forced to wade through, is the stories which sectarians tell of "converted" Ohinamen, goody.goody sailors, psalm singing "aloggers," and other "brands saved from the burning," --and all through the fact that each of these "regenerated" religion-mongers had possessed himself of a Protestant bible !

bible 1 Here is a story of one of the "John" family (whose pecularities we California are so well acquainted with) which will make many readers of the Monitor laugh for a month of Sundays, when they come to realize the manner in which theafo re-said "John" blamboczled the unsuspect

for a month of Sundays, when they come to realize the manner in which thesfore-said "John" blamboczled the unsuspect ing young lady who saw a tear in the Chinaman's eye! The story is headed "Keeping the Sabbath," in the sectarian paper from which we clip it, and the editor says that "a Chicago lady recently ascribed her conversion to the following incident : She was travelling through New Mexico, three years ago, and was side-tracked at Santa Fe one Sunday. She and a lady friend had some handker-chiefs abe wanted washed, and spying a Chinese camp a short way off, went to it, and asked the Chinaman if he would wash the handkerchiefs. He replied : "No me no washee to day." The lady friend thinking, of course, that John was lasy, recommended her to display her cash and renew her request. So she held out a dollar bill, together with her handkerchiefs, and asked him again to wash them At this John grew solemn, and reaching up to a shelf took down a book, which the lady was surprised to in his eye, and he said : "Me Chinaman and you 'Melican lady; and I loree that book. You no good lady." There were no bandkerchiefs washed that day. A profound impression was made on the ladies and their party, ending in the con-version of the speaker." The above story is credited to the Sailor's Magazine and it is just such a "isby" yarn as "Jack" would tell to a "isby" yarn se "Jack" would tell to a "isby" yarn se yack" would tell t

young land lubber between "watches" in order to keep him awake till "four bells." The lady who could become convertee through such a story as this, could be made to believe that Jonah swallowed the whale-the bible to the contrary nothwithstanding !-San Francisco Monitor.

# A TRIBUTE TO CATHOLICS.

A TRIBUTE TO CATHOLICS. What spectacle of unselfish heroism can surpass that of the Roman Catholic priests and sisters who have gone to live and die among the lepers of Hawaii? A while ago the Sun printed the story of Father Damien, who took his life in his hands to minister to the poor outcast on Molekai Island. He himself has been stricten with the draad dianase whose stricken with the dread disease whose victims had so deeply stirred his heart with compassion. Though bearing on his face, neck, and hands the tokens of his inevitable doom, he moves like a minis-toring tering angel among his people, always busy with their needs, attending to the dying, and enlarging with his own hands the little chapel in which they worship. "I believe there is no possibility of remaining here uncontaminated," writes Father Conrady, who recently left this country. And yet he has cheerfully joined Father Damien, and, though bejoined Father Damien, and, though be-lieving he will become a leper himself, he is willing to devote his life to assung-ing the afflictions of the unhappy settle ment at Molakai. It is to the Sisters of St. Francis from Syracuse in this State that the Hawaiian Government has intrusted the area of the Assuring head line. the care of the hospital near Honolulu, where the poor patients are kept before they are isolated for life on the lepers island. It was a grand recognition of the self abnegation and pure love for suffer-ing humanity that shimates these hum ble disciples of the Church of Rome, when a committee of the Hawaiian Gor

"Faith reaches

Interpretation ? "Faith reaches the soul by such vari-ous channels that no one can foresee the good that a very trivial thing may do. The simple words of a Catholic prayer, a whispered 'Hail Mary,' the refrain of some old Catholic hymn heard in child-hood, may linger in the memory, and, flashing across the brain wearied by vain disputes, may be a channel of grace where volumes of controversy have proved useless. There was a time, we believe, when rhetorical denunciations of the parody on the Gospel, which the of the parody on the Gospel, which the Protestant bodies have offered us for belief, were of some service; but that time has long passed. Plain statements of truth are what is now wanted. The more unadorned and simple they are the better for our present needs."\_Ave

# DILUCED RELIGION.

Maria.

An English exchange wants to know if there is a tendency amongst well to do Catholics in favor of religion watered down. In respect to a certain large class of Catholics in this country of the kind described as well to do, there is only too much reason to admit a tendency—a strong one—toward diluted religion; a tendency to soften what they are pleased to consider harah in the eyes of non-Catholics; to put away from them the outward marks of their faith; in short, to manifest a "liberal" spirit to the world. These are the poople we find always apologetic and alway ready to explain away, if possible, the unpalatable truths that have to be spoken in the way of saivation. These are the ones who imply, if they do not openly express, a belief that one religion is as good as another, and who make use of other and similar means to prove that they are not unand who make use of other and similar means to prove that they are not un-duly prejudiced in favor of the religion they protess. It too frequently happens that persons of this class, with firm convictions of their own super-iority, satisfied with a mere super-ficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of meeting and reply. utterly incapable of meeting and reply-ing to the objections brought by Protestants against practices in vogue among Catholics. They know their religion in a vague, uncertain way, and comply with the requirements of the Church in a burger purely perfunctory manner. They are Catholics because they cannot be any thing else. And that is the reason they

would have their religion watered down, so there would be nothing uncomfortable or inconvenient to themselves in the or inconvenient to themselves in the practice of it. They do not want the trouble of looking deeply into the sub ject of religious teachings, even if they are willing to recognize the vital import-ance of it. It is unpleasant for them to be forced to comply with the require ments of the Church. They would much prefer that the practices of these were left to their own option, to do or not, as their feelings prompted. They discard, as far as possible, all exterior signs of their faith at least. Religious exercises, such as form a part of the domestic life and habits of the true Catholic home, are unknown to this would be "liberal" unknown to this would be "liberal" Catholic. He would discountenance, as far as possible, the carrying of religion into private and social circles. It is well enough to say a few night and morning prayers in private, but as for having such prayers in private, but as for having such a thing as family prayers, or the institution of special devotions in the family circle, or the presence of devotional articles, such as re-ligious pictures, etc, among the decora-tions, he is decidedly opposed to it all. He will hear Mass as he is commanded to do and conform effert a cartain to do, and conform, after a certain fashion, to the other exactions laid upon hfm by the Church, whose authority he is perfectly willing to acknowledge, but cannot get up any interest or enthus. issm on the subject. And he cannot de so for the sole reason that he doesn't want to. He sees his Protestant friends want to. He sees his Protestant friends getting on without any religion, or as intile as it is possible to have and be recognized as Caristians, and he refuses to see the necessity of "lugging religion into everything" Leave it in the church where it belongs, and for Sunday, which is set spart for the business of salvation. That is his motto, and it is characteristic of the class of Christians who live on the verge of agnostician. Sx days of the week to work and play for the benefit and pleasure Children's Mourning Carriage. First-class Hearses for hire. 202 King street London. Private residence, 254 King street, London, Ontario. NOVEMBER 17, 1888,

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LIST OF PRIZES.

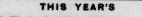
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Sealed tenders, addressed to the undersigned and en-dorsed "Tenders for the New Upper Canada College," will be received at this Depari-ment until tweive o'clock noou, on Thursday, the Fif-teenth day of November next, for the several works and materials, labor, etc., re-quired for and in the erection and construction of the proand construction of the pro-posed New Upper Canada Col-lege Building.

t JOHN WALSH, Bp. of London

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Startes

BROME'S COLLEGE.

#### SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono. hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIV.

MATRIMONY.

NATEIMONY. DEAB PROPIE: I sim going to say a few words to you to day on the publication is something like this: N. N. (of such a place) and N. N. (of such a place), intend to be united in boly Matrimony. If any of you know of the existence of any im pediment between these parties you are hereby admonished that you are bound to make the same known to us as soon as possible. This is the first (second or third) time of publication. According to the Council of Trent the publication of the banns must be made on three successive Sundays or holydays of obli-parises the banns should be published in both parishes. The Bishop has power to dispense from the publication of modified the three publication of the soone cases in which a Bishop ought provide the banns though the three publication of the bane from the three publication in both parishes. The Bishop has power to dispense from the bane should be published in both parishes. The Bishop has power to dispense from the three publication from dispensing from the three publication from dispensing from the three publication is estimated to the parties of the some bane, but from dispense from bane; for instance, if there is reason to fear that somebody or if a serious loss, or ecandel, or dispense there is reason to fear that somebody may maliciously prevent the marriage, or if a serious loss or scandal, or disgrace would occur by delay. There are other cases in which a Bishop may dispense; for instance, if the parties are very old, or if a notable difference in the age or condition of the parties would attract unusual attention or comment. In extremely rare cases there might

In extremely thre cases there might be such a concurrence of conditions that the rector might be excused from put-

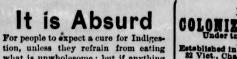
ting in force the law of publication. You will notice that in the form of publishing the banns it is said : If any one know of the existence of an impedi-ment there is an obligation to make it known as soon as possible. This obliga-tion extends to all the faithful, whether then believe to the market of the solution. tion extends to all the faithful, whether they belong to the parish or diocese or not, whether they are relations or friends of the parties or not. The law is enacted by the Church, to which all the faithful are subject, and is founded on a natural precept of religion and charity which concerns all. As stated in the form of publication, the impediments must be made known as scop as possible because made known as soon as possible because a dispensation from the remaining pub-lications might be obtained, and the marrisge might thus be celebrated before the denunciation took place in case it should be delayed. This law of making known the existence of an impediment has certain limitations, too numerous and complicated to go over in the course of a popular instruction. We would advise those who know of such impediments through the exercise of their profession, or those who would incur serious dam-age by making known a impediment, in fact all who doubt concerning their obli-gation of denunication, to consult their

con essor or spiritual adviser. There are certain modern customs in There are certain modern customs in regard to seeking dispensations which ought to be changed without delay. It not unfrequently happens that parties about to be married go to the Bishop or chancery office, obtain a dispensation, and then call at the rectory or the church to be married without giving the vector ray presidue notice.

rector any previous notice. If you reflect a moment you will see how wrong this custom is. The priest in charge of a parish is responsible for all marriages at which he assists. There is no branch of any science more difficult or more complicated than the portion of moral theology that treats of Matrimony. A letter, merely granting a dispensation from banns, is banded to the rector. The parties are in a burry; perhaps they expect to leave the city by the next train. The rector is bound to inquire whether or not there is any impediment whether or not there is any impediment to the intended marriage. How can be make that inquiry in these circum-stances? In nine cases out of ten, preple who come in this way have not prepared themselves by going to con-flession. How can they be disposed to make a good confession in so short a time and while under the excitement inciden-tal to the occasion? The recite is bound

5 010.00 2,010.00 1.000 00 2,100.00 8 000 00 6,010.00 10,000.00 5,000 00 \$50,000.00 Offices : 19 St. James Street, Montreal, Can

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what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sar-saparilla. Thousands all over the land testify to the merits of this medicine

Mrs. Sarah Burroughs, of 248 Eighth street, South Boston, writes : "My hus-band has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

# A Confirmed Dyspeptic.

and, by its use, was entirely cured. Mrs. Joseph Aubin, of High street,

avy retribution upon the author. These gibes and jeers we are so proud of al ways result in strife and antagonism. From lips seemed formed to drop only gentle words, it is startling and painful catch the accents of bitterness; however sweet a woman's repartee, we feel instinctly that she strikes some discordant note. These notes are often struck in a mood of carelessness. The error is rather from indifference than from any malicious intention. But she forgets what Coleridge says: "The happiness of life is made up of minute fractions, the little soon-forgotten chari-ties of a kiss or a smile, and the count less infinitesimals of pleasurable thought and genial feeling." Not less is the in-fluence of jests and jeers, and these, indeed, are too long remembered. The scratch of a pin may cause more irrita tion than a bayonet would.

#### FROM FREDERICA BREMER.

•

"The finest toned bell is always placed

on the neck of the handsomest of and a story is told that one day a cow, having lost her ornament, became low-spirited and rejected and refused her food, and wner feared she would die. Day after day passed in this manner, until it was observed there was one particular part of the meadow that she never quitted ; the farmer went there, and, in a rut, discovered the treasure. No sooner did he fasten it round her neck than her whole manner changed, her eye was no longer dull, she mingled with the herd, ate freely, and soon recovered her former beauty. On the side of the mountains are the chalets of the peasants, who take uy their summer abodes there, for the protection of their flocks. Around the fronts of these chalets is generally a rim of Scripture sentences, and on the roof immense stones are thickly laid to prevent the boards being blown off by the frequent hurricanes. "In some of the pastoral districts, the Alpine horn supplies the place of the vesper bell. At the setting sun, the cowherd, posted on the highest pesk, pours forth the first four or five notes of the Psalm, 'Praise ye the Lord;' they are re-echoed by the oistant Alps, and all within hearing un cover their heads, bend their knees, and reverently repeat their evening prayer; the cattle are then penned up in the

"Are you sick ?" asked the mother with astonishment.

"No, mother." "Eat, then," said the father.

"Not to day, father." They believed it a whim, and thought to punish the child by leaving her pout ing unnoticed. In the evening the father returned as

usual intoxicated. The child who had gone to bed, but had not slept, heard him swear and began to cry. It was the first time oaths had made her weep. The next day, like the preceding, at dinner she refused everything but bread and water

"I wish that you would eat," he said. conclusi

angrily. "No," replied the child firmly, "not as conclusions are enlightened by the supernatural gift of faith that they be long as you will become intoxicated, swear, and make my mother cry. I have promised the good God, and I wish to suffer that God may not punish you,' The father hung his head. That even ual life are as useless for guidance in the way of salvation as the faculty for ing he returned home quietly, and the little one was charmingly bright and winning, and no longer refused to eat, nscriptions on coins,

The habit again overcame the father. The child's fast recommenced. This time the father could say nothing; This time the father could say nothing; a large tear rolled down his check, and he ceased to eat. The mother also wept. The child alone remained calm. Rising from the table he clasped his little daughter in his arms, saying: "Poor Martyr! Will you always do thus?" thus ?"

"Yes, father; till I die, or you are of God; that they think they have mis-

One of the Sisters in a Roman Catholic hospital of this city remarked when she heard that several members of her order had been massacred in China; "They are to be envied for having met martyrdom in so good and great a cause as theirs." Such is the spirit that sustains agnosticism. Six days of the week to work and play for the benefit and pleasure of the material nature, and one day devo-ted to the spiritual needs. The undue proportion existing between the attention given to paltry in-terests of the flesh and the vital ones of the spirit is patent, but it seems to satisfy the constructions to which we all use. inspires many thousands of these ble workers. The world sees and humble workers. The world sees and hears little of them as they go quietly bout on their missions of mercy. have, however, the recompense of an

approving conscience and the gratitude ere and hereafter of the myriads who are aided and cheered by their presence in the dark hours of suffering and death

THE GIFT OF FAITH. From one of our foreign exchanges ve take some reflections on the subject

of Divine Faith, which convey a timely and practical lesson, and deserve the most serious consideration both of Catho. lics and non Catholics : "Faith is the gift of God. No one o

olic to the fashionable unbelief of the our separated friends can be gathered into the fold of the Church by the exer times, but it will not suffice to give him a place among the faithful followers of the Crucified One. There is no more important truth than this to be im cise of the reasoning faculty only. Reason is the greatest of the human faculties ; by its exercise civilization has pressed upon the mind, and he who neglects or refuses to conform his life to been built up, and the arts, the beauty, and the comforts of life rendered what they are; but it is not until intellectual Mirror. by the

If people, troubled with colds, will take come of value to the soul. Until that gift has been received, the most pro-Ayer's Caerry Pectoral before going to church, they will avoid coughing. The Pectoral southes and heals the irritated ound theological knowledge and the most far-reaching insight into the spirit.

reading foreign languages or interpreting "Protestants are commonly unaware of this-they would not indeed remain Protestante if they realized it. To them

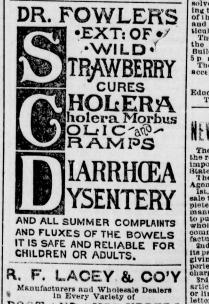
nother, renounce heresy for the Church

converted." "My child, my child ! I will never more give your mother cause to weep." | patient they would have found that this

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BOOT AND SHOE UPPERS

Indications of Dyspepsia, such as Sour Stomach, Heartburn, Sick Headache, Rising and Souring of Food, Wind on the Stomach, or a Choking or Gnawing sensa tion at the pit of the Stomach are fully met by Bardock Biood Bitters which has cured the worst cases on record. Very many persons die annually from cholera and kindred summer complaints, who might have been used. If attacked do not delay in getting a bottle of Dr. J. D. Kel-logg's Dysentery Cordial, the medicine the never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

iege Building. Tenders must be on the printed forms to be obtained at this Department, and must be signed with the schual signature of every person tendering (including each member of the firm), followed by their post-office address, and with sail blanks in the forms properly filed in. Each tender must be sccompanied by an accepted bank cneque, payable to the order of the whils.er of bducation for the sum of Five Thousand dollars, which will be for-five Thousand dollars, which will be for-five the schuber to do so. Where the enter into a contract based upon such the when called upon to do so. Where the but is thener is not accepted the cheque will be threed.

the part, 'stencer is not accepted the cheque will be returned. For the due rulfilment of the contract, sat-isfactory security will be required on real estate. or money, or satisfaciory approved securities to the amount of the per ceut. on the bulk sum, to become payable under the contract (the amount of the above men-tioned cheque may be taken as part of said security.)

tioned cheque may be taken as part of said security.) To each tender must be attached the actual signatures of at least two responsible and solven persons, residents of Outario, will-ing to become surcises for the carrying out of these conditions, and the due fulliment and performance of the contractin all par-ticulars. The plans and specifications can be seen in the Reception Room of the Paritament Buildings, on Front street, from 9 a m. to 5 p m. each week day. The Department will not be bound to accept the lowest or any tender. GEOR: W. ROSS. Munister of Kducation. Education Department, intario, } Toronto, 23rd Oct., 1888.

-OBJECTS OF THE-

NEW YORK CATHOLIC AGENC

It. W (Utin Unification and the second states in the regular dealers' prices, any kind of goods tates. The advantages and conveniences of this Agency is the second states. The advantages and conveniences of the Agency are many a few of which are: The strateges and conveniences of the second states of the second states of the second states are the second states and the second states are the second states and the second states are the second states and second states are the second states and second states and the second states are the second states and the second states and second states are and the second states and second states and second states and second states are and second states and the second states are and second states and second states and second states are and second states and second states are and second second states are and second second states are and second second states are are are as a second s

onarged. Brd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight onarge.

tal to the occasion ? The rector is bound to tal to the occasion 7 The rector is bound to instruct them in the duties and obliga-tions of the married state. Are they likely to profit much by the few words he says to them while they are in dread of losing the train 7 The priests of the church may at that particular time be engaged in some other work. They may be attending the sick, or hearing con-fessions, or performing some function in the church. the church As there has been no previous arrange

ment, the marriage ceremony should no take precedence over any other work appointed for that time. The church may be locked and secured for the night, may be locked and secured for the light, and the sacristan may have retired. A few candles are lighted on the altar. The church is shrouded in gloom, and the beautiful, joyous ceremony is made to beautiful, joyous ceremony is made to resemble some hideous mystery. No custom, no matter of how long a stand ing, can justify so unseemly, so indecent reception of the holy sacrament of Matri-mony. Some men give as a reason for com ing so late at night, that they did not want ing so late at high; that they old not wait to lose a day's wages. What an exalted idea those men must have of the sanctity of Christian marriage. Those men have reached a lower plain in social ethics than the inhabitants of China or Siam. Children born of such marriages will pullulate in vice, ignorance and irrelig-ion. Christian marriage, intended to people earth with good citizens, and beaven with saints, fills hell. Why does the Church tolerate such marriages The Church tolerates many things sh The Church folerates many things she deplores. The Church is a tenden mother. By the encyclicals of our Holy Father, by the teaching of her national provincial, and diocesan synods, by the eaching of her ministers, the sanctity of Christian marriage is inculcated. In her charity she wait patiently for the light of her teaching to penetrate a substratum of society which is difficult to reach.

to reach. When making arrangements to be married, the first thing to do is to call on the rector of the congregation to which you belong and follow his instruc-tions. If there are sufficient reasons to justify a request for a dispensation from banns, a petition to have the law set aside in that particular case will be

tissues, and controls all disposition to

cough. Will be Fully Met. Indications of Dyspepsia, such as Sour

the class of Catholics to which we allude. This is unfortunate—unfortunate for the

Catholics themselves who think they can

minimize acts of faith and charity to

meet the spirit of irreligion and indiffer-ence that prevails outside of the Church. Religion, true religion, is a thing that

cannot be profitably watered. Faith ciluted ceases to be the sort of faith that Christ and the Apostles declared indis-

pensable to salvation. It may answer very well to reconcile the "liberal" Cath-

makes a fatal mistake .-- Baltimore

Stomach, Heartburn, Sick Headache, Rising and Souring of Food, Wind on the