

panions and borne off the stage; directly after, the leader of the band came on, and asked if there was a surgeon in the house, as Mr. Higgins was badly hurt by his fall. Doctor Laurens was but too happy to have an opportunity of rendering any professional assistance to so distinguished an artist as Higgins; so he stepped promptly forward and offered his services. The artist had struck his head, but was only stunned. The doctor, however, did as all doctors do on such occasions, whipped out his lancet and bled the patient, while one of his companions, with a bowl of water and a sponge, wiped the burnt cork from the face of the unconscious minstrel.

Higgins presently opened his eyes, and stared wildly about him, while the doctor shrieked out:

"Good gracious, it is Elegant Tom Dillar!"

Tom was bewildered by the sudden change of scene, and faint and sick from the loss of the blood which Doctor Laurens had been letting out of his veins; but, bewildered and weak as he was, the sound of the doctor's voice, and the sight of his astonished countenance, brought Tom to his senses. He knew at once that his secret was discovered, and comprehended in a moment the consequences that must follow its revelation to society.

"Doctor," said he faintly, "it is no use to disseminate further. You know my secret; let me request you to keep it to yourself."

"O! my dear fellow," said the doctor, "you are perfectly safe in my hands; don't be uneasy. For the credit of my own family, at least, I shall not be likely to proclaim to society that a gentleman who has visited at my house is a member of a troupe of Ethiopian minstrels. I wish you a good evening, sir."

It very oddly happened that, before midnight, all the members of the Manhattan Club to which the doctor belonged, knew that Elegant Tom Dillar had retrieved his fortunes by joining the Ethiopian minstrels, and the news was spread all through society before the next day at noon.

Tom received a package early in the morning from Julia, inclosing all the billets-doux and trinkets he had sent her, and requesting a return of all she had ever sent him. The note was as devoid of feeling or sentiment as a lawyer's dunning letter; and Tom wrote one in reply which was quite as cold and business-like.

"Well," said Tom, on meeting him, a few days after his accident, which would very likely have proved fatal to him but for his woolly wig; "do you intend to give up society or the minstrel life?"

"Society!" exclaimed Elegant Tom Dillar, with a sarcastic curve of his finely chiselled lip; "society be—"

I will not repeat the very coarse expression he used; for, since his new associations, he had grown rather rude and low in his language.

"What should an honest man care for society?" said he. "When I was an idler, living on the property which my father's industry had procured me, society petted me and cherished me; when I lost my property, society turned a cold shoulder to me, but petted the villain who had robbed me of it. When, by an honest exercise of the only accomplishments I had been taught, I was enabled to appear like a gentleman, society again received me with open arms, although it imagined I was a gambler or a pickpocket; but, when it was found that my money was honestly obtained—that I wronged no one, nor owed any one—society rejects me again, and the girl who was willing to marry me as a swindler, turns her back upon me as an honest man."

I am afraid that Tom was misanthropic; for, as he soon after became possessed of a considerable fortune by the death of a relative, he quitted the minstrel life and went to Paris, where, I have heard, he still lives in great splendor, and is famous for his dinners, to which none of his countrymen are ever invited.

Hazlitt says that "the only vice that cannot be forgiven is hypocrisy. The repentance of a hypocrite is in itself hypocrisy." This follows inevitably from the very nature of the vice. It is the essence of deceit. Once exposed, no faith can be put in professed repentance of a hypocrite, or in his promises of reform. The exposed hypocrite becomes an outcast unworthy of belief, and if he has been accustomed to have his word accepted, he naturally becomes very bitter when he finds that even when he tells the truth he is discredited and doubted. In considering hypocrisy, the one important thought to keep in mind is that it is not usually inborn, but in its worst phases is usually developed very gradually from the attempt to hide wrong-doings that it would be much better to confess at the outset. Those, therefore, who would avoid becoming that most despised of all creatures—a hypocrite—must guard themselves against entrance upon a double life in the attempt to conceal their first offences.—*Baltimore Sun.*

The Lady Godiva must have had exceptionally long hair since it completely concealed her lovely person. Since Ayer's Hair Vigor came into use such examples are not so rare as formerly. It not only promotes the growth of the hair, but gives it a rich, silken texture.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered from Dyspepsia, Constipation, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefits derived from it was beyond our expectation."

THE SULPICIAN'S AMERICAN CENTENARY.

Imposing Celebration at Cathedral and Seminary, Baltimore, Md.

The hundredth anniversary of the foundation of St. Mary's Seminary of the Sulpicians, Baltimore, Md., was celebrated on Oct. 28 and 29.

BISHOP KAIN'S SERMON.

The sermon was by the Right Rev. J. J. Kain, D.D., Bishop of Wheeling, W. Va. His text was John, xv. 16. He said at the outset: "From the noble part which the Sulpician Fathers of St. Mary's Seminary have taken in moulding the sacred priesthood of the flourishing Church of America we may justly conclude that they are of the number addressed by the Divine Founder of the Church in those memorable words of my text: 'You have not chosen Me; but I have chosen you, that you should bear fruit, and should bring forth fruit, and your fruit should remain.'"

Then he passed to the dignity of the Christian priesthood, and dwelt on the supreme importance of the right training of priests. Hence the Church's solicitude for distinct ecclesiastical training schools. Hence the Sulpicians, whose vocation is the forming of the secular priesthood. The Bishop briefly sketched the life and work of St. Ignace, the founder of the Sulpicians. Thence he passed to the days of the French Revolution, when the illustrious Father Emery was the Superior-General of the Society of St. Sulpice. He it was who made the American foundation whose centenary is just commemorated. The Bishop spoke of the successive Superiors of St. Mary's—the Very Rev. Francis C. Nagot, Father Tessier, Father Delmot, Father L'Homme, Father Dubreuil, and the present incumbent, the Very Rev. A. Magnien, D.D., dwelling on the distinctive traits and work of each, and tracing the gradual progress of St. Mary's Seminary, with a word of advertisement to St. Mary's College, Emmitsburg, Md., and St. Charles College, Ellicott City, Md., both of which were founded by the Sulpicians.

We quote the conclusion of Bishop Kain's magnificent discourse, only regretting that we cannot give it entire. Said Bishop Kain:—"Of the present incumbent, the Very Rev. Dr. Magnien, whose term of office began in 1878, propriety restrains the expression of many words of commendation. In the judgment of all, he has, in these past thirteen years, proved himself a worthy successor of the great and good men who have preceded him in that important office. In both the interior and exterior administration of the affairs of the seminary he has in fact displayed in an astonishing degree those rare qualifications so necessary in that position. Besides possessing the many gifts of mind and heart so essential to the successful management of such an institution, he has thoroughly imbued the spirit of our country and identified himself with its progressive aspirations. He has thus won the implicit confidence of the hierarchy, the esteem of the reverend clergy and the respectful affection of the students. No wonder that under a Superior so admirably qualified, supported, too, by so able a corps of devoted professors, St. Mary's Seminary should have acquired so high a rank among the ecclesiastical institutions of our country. May it continue in its career of prosperity so happily inaugurated during the first century of its existence! As the centuries roll by, may it be found ever faithful to its glorious mission—furnishing learned, pious, apostolic laborers to the Church of America! Already the American Church owes an immense debt to this pioneer school for the training of its clergy during the past one hundred years; nor can we, on this memorable occasion, pass unnoticed the glorious part which St. Mary's Seminary has taken in the planting and extension of the Church throughout all our vast country. Other and many other such schools have, thank God, been founded in various sections of our country, which will continue to share with it the glory of furnishing faithful ministers of religion; but to St. Mary's, as to the mother school, belongs the unique glory of preparing and sending forth so many of the pioneer missionaries on whom developed the duty, amidst untold difficulties and dangers, of breaking the ground in this new portion of the Lord's vineyard. Besides Fathers Gallitzin and Badin, those illustrious apostles already mentioned, and the Very Rev. Thomas Heyden, of Bedford, Pa., and Father Matthews, of Washington, how many other names might be added to the list of early missionaries who were prepared at St. Mary's for the sacred duties of the priesthood? Was not the success of their labors the result of the excellent training they received at the hands of those competent and holy teachers—the Fathers of the Society of St. Sulpice? As the years go by, this body of well-trained clergy increases in number until we find them scattered throughout our whole country. It would be an endless task to record the names and heroic labors and edifying lives of the priests who are proud to own St. Mary's Seminary as their Alma Mater. How many are gathered here within this holy sanctuary to-day to testify, by their presence, their loving attachment to the dear old seminary, and their heartfelt gratitude for the priceless blessings thus received. In later times especially, the hierarchy of our country has been largely recruited from the alumni of St. Mary's. Within the last quarter of a century the Archdiocese of Baltimore alone has rejected to see seven of its priests, all students of this seminary, raised to the episcopal dignity. The last one of this chosen number is with us to-day,

CATHOLIC MISCELLANY.

Mass in Black.

Those who are not conversant with the rubrics of the Church are often perplexed when they see that the Mass which they have asked for their deceased friends is not said in black vestment; and they are still more puzzled when the Mass immediately after is said in black. They may be assured that the priest says such a Mass in black if he can, nay, he is obliged to do so. They should bear in mind that no matter what saint is commemorated, what mystery or religious event is celebrated, or what color is used, neither the character of the feast, nor the color of the vestments have any effect on the value or efficacy of the Holy Sacrifice which is offered up in every Mass and is the same in all.

By a special privilege granted to some dioceses a High Mass may be said in black when a low Mass cannot. Again, an anniversary Mass, a Mass said on the third, seventh and thirteenth day after death, on account of a privilege they enjoy, are allowed in black, when an ordinary daily High Mass is not. Finally, a funeral High Mass can be said in black when all others are prohibited. In this latter case it may happen that the Mass of the day in its own color must be said, though the corpse must be present.

For children the Mass of the angels is said in white always.

A Catholic for President.

The New York *Sun* has been publishing of late numerous letters from Catholics and Protestants aient the possibility, probability or advisability of electing a Catholic President of the United States. As might have been expected, the discussion of the power of the Pope as a spiritual head of the Church, and the main question has been entirely lost to sight. In reality, the great mass of the public have but little concern in the discussion of an abstract possibility. Every attempt so far to form a Catholic political party in this country—generally the result of the diseased brain of some disappointed local aspirant for office—has met with the disapproval and hearty condemnation of Catholics. The question of nominating a Catholic for the highest office in the gift of the nation, simply and solely because he is a Catholic, is not in accordance with the spirit of the Catholic Church of America. The *Sun's* symposium is interesting only in so much that it conclusively demonstrates this fact.

Zeal and Earnestness.

Many are out of work because they have not gone in with all their might to prepare themselves in the best way for what they had undertaken. They did not go in to win. If one who has a task to do puts all his soul into it, and resolves that he will do it as well as it can be done no matter how simple it is, that person will not be long out of employment. The world has its soul vexed out of it because of slovenly work. Life is a burden to those who hire employees because of things half done. All depends on the spirit with which one starts in life. The winner selects his future occupation carefully. He is bound down to no particular rule of success. He only knows that whatever task he has selected he is going to accomplish it as well as it is possible to do it, and that in the long run he is going to win. He may be out of employment. He may be forced to change his occupation. But he still knows that in him is good, faithful work; that there is a field for it somewhere, and it is his place to find that field. The winner is he who never does slovenly work and never lets himself run down.

The Treasure of an old Mission.

Up in the mountains about thirty miles from Chihuahua, Mexico, is an old Catholic mission. The church is said to be one of the oldest on the continent, having been built just after the subjugation of the Aztecs. This church is away from the usual haunts of white men, and all the members are Indians. The priest, Father La Lumere, an old, white-haired Frenchman, has had charge of the parish for more than half a century. In the church is a statue of the Blessed Virgin, a foot high, of pure gold, worth fully \$50,000. The church is closely guarded by the Indians, but an enterprising American artist recently forced his way in and saw the treasure. It was made from the ornaments and idols of the old Aztecs.

The Eastly Scandalized.

The really intelligent Catholic remains in the Church, does his work quietly and patiently and by the graces he asks for and receives; even should scandals shadow his path he will simply pray the harder. One "vice and intelligent Catholic," who gives the Church the "go by," makes no noise than ninety-nine really intelligent Catholics who know and do their duty. And not only do the intelligent Catholics leave the Church, but the really thinking non-Catholics are daily, quietly submitting to Christ's "sweet yoke"—the Catholic Church.

Burial of Suicides.

In answering the question recently submitted to them for decision, should suicides be given Christian burial? the Sacred Congregation of Rites has first called attention to the general law in such cases:

"It is not permitted to give Christian burial to those who will themselves through despair or anger, *(ob desperation vel iracundia)*, *(ob desponditione vel iracundia)*, not desist from their suicidal act, *(non desistunt a suicidio)*, if they have not given signs of repentance before death."

Rheumatism.

BEING due to the presence of uric acid in the blood, is most effectively cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 101 West 125th St., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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St. Boniface, June 25th 1890. SISTER A. BOIRE.

Dr. G. Desrosiers writes Nov. 12th 1890.
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