VEMBER 13. 1897.

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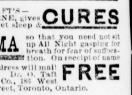
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hich is served a least of lient Stories by y Dobree Sophie Maud 1.G11. bert Hinkson Baroness Pauline von el Kerr Hugel owles Frances M. Mai'land Olland Mrs. Bartle Teeling rtraits, Biographical Sketches and Bibliography.

#### NOVEMBEF 18, 1897;

cost.

Sensuality is the bane of man's ex-

istence. The dominion of the passions

over reason is the source of his great

est misery. "Every passion," says St. Ambrose, "is a slavery," because

it subjects man to an unjust and tyran.

The present, or at least the ultimate.

happiness of the creature is wrecked

unless he resists the attacks of sensua-

lity and frees himself from the control

and the devil cannot exist together in

the soul. Whoever seeks to serve at

once God and mammon is of those

whose end is destruction, whose God

is their belly, and whose glory is their

the passions. The Spirit of God d the spirit of the world, the flesh,

nous bondage.

and the

denial.

misery.

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other exercises.

#### FIVE-MINUTE'S SERMON. OUR BOYS AND GIRLS. Twenty-Third Sunday After Pente-

Prayer to the Queen of Purgatory. HOW TO BE MASTERS. OF OURSELVES.

O turn to Jesus, Mother, turn And call Him by his tenderest names, Pray for the holy souls that burn This hour amid the cleansing flames, "... Many walk, of whom I have told you often (and now tell you weeping), that they are the enemies of the Cross of Christ ; whose end is destruction ; whose God is their belly ; and whose glory is their shame : who mind earthly things." (Phil, ili, 18.)

Ah ! they have fought a gallant fight In death's cold arms they persevered, And after life's uncheery night The harbor of their rest is neared.

In pains beyond all earthly pains, Favorites of Jesus ! there they lie, Letting the fires wear out their stains And worshipping God's purity. Sponses of Christ they are, for He Was wedded to them by His Blood

And angels o'er their destiny In wondering adoration brood. They are the children of Thy tears ; Then hasten Mother, to their aid, In pity thick each hour appears An age while glory is delayed.

O Mary, let thy Son no more His lingering spouses thus expect; God's children to their God restore, And to the Spirit His elect.

-Father Faber.

## Gratitude of the Suffering Souls.

shame," who are "the enemies of the Cross of Christ," because they strive to A Scotchman, whose brother was stricken with sudden death, was greatdestroy a fundamental principle of the ly afflicted by the sad loss. Though Christian religion, name'y, self denial. he was a Protestant, he knew that into We must live in this world," says heaven "there shall not enter any thing defiled." (Apoc xxi. 27). As the St. Francis of Sales, "as if our spirits were in heaven and our bodies in the religious denomination to which be tomb." We must live a dying life, and die a lwing and a life giving belonged did not recognize a middle state, he was greatly concerned about his brother's condition in the next death in the life of our King and most sweet Saviour ! This we do by selfvorld, so much so, that he abandoned

bimself entirely to melancholy. God, who rewards the least solicitude for the eternal wel-fare of the deceased, led this Yet the very word-self denial-fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily loving brother to the true faith. By misery. These are they "who mind earthly things." They cannot apprethe advice of his physician he traveled on the continent, where he met Abbe ciate the necessity of self-denial be-cause they are insensible to spiritual Paume. This saintly man took great interest in him, and explained to him the doctrine of the Church concerning things. Their world is the region of the senses. They love their bodies and serve them with fidelity, they deprayer for the dead. On All Souls day the good man visited the priest vote their time to the study of how and said to him, "I am resolved to they can get the most pleasure out of ask admission into the Church for the life, and they wander along through love of my brother. I shall find great relief in being able to pray for him, their probation wondering why they find so little comfort for their pains. and your Church not only permits but Self-denial does not consist in mere directs me to do so, teaching that there-by I shall greatly benefit him. Your bodily mortifications. Fasting and corporal austerities are but faith thus deprives death of its terrors ; means by which the animal man is your love does not cease with life, but brought into subjection. The real end of self denial is that the soul may extends beyond the grave. You know the frailties of human nature-frailties be the master of the man. St. John of the Cross tells us "that there is great that are not greviously sinful, but yet they are obstacles to perfect pur reason to lament the ignorance of some who burden themselves with in God has revealed that there is a ity. niddle state of purification between discreet penances and with many heaven and hell. Perhaps my brother is sentenced to it, and to release him I wish to become a Cathoother disorderly exercises of their own self will, putting all their confidence in such acts and believing that they lic. This faith, which teaches me to pray for the dead, will console me and become saints by means of them. they would but use half the same dilirelieve my anxiety." And he was regence in mortifying their unruly apeived into the Church. petites and passions they would make

St. Margaret Eoner, of the Order of more advancement in a single month St. Dominic, was a great friend of the than in many whole years with all Suffering Souls, and released numbers of them by her prayers and austerities. "Be assured," says St. Francis of And they were most grateful to their Sales, "that the mortification of the senses in seeing, hearing, and speakbenefactress. As she had no greater desire than to serve God in is far more profitable than wearing even sharp chains or hair shirts. It the most perfect manner, and to arrive at the greatest perfectought to be our principal aim to conion, she recommended herself to the quer ourselves, and from day to day to Holy Souls for this particular intengo on increasing in spiritual strength tion. And they assisted her most ef and perfection. But above all it is necessary to overcome our little tempfectually, so that she often remarked, " Oh, that all persons, striving after tations to anger, suspicion, jealousy, perfection would have recourse to the envy, duplicity, vanity, foolish attach-ments and so on, for by so doing we Suffering Souls, and would make them their intercessors and helpers ! They shall gain strength to resist more viowould soon make great progress in lent temptations." A man's chief care, then, ought to virtue and would hasten their attain-

be turned within himself, for a man ment of perfection. who governs his passions is master of

# THE CATHOLIC RECORD

## CHATS WITH YOUNG MEN

It is the money that one saves rather than the amount one makes that forms the basis of a future competence, says the Catholic Universe. Young men especially should bear this fact in mind. Young men to matter how small the salary, the prudent person will put something by against a rainy day, as the saying goes. He will do this regularly and resolutely, too, in spite of all temptation to extravagance, as a matter of principle. It is the only practicable method of accumulating ready capital. No spendthrift has ever permanently prospered. The habit of his life is totally opposed to such a thing. Reck-less expenditure of money will dig the grave of the greatest fortune and the individual who disposes of his revenues as fast as they come into his possession is morally certain to eventually feel the pang of want. This applies just as well to the one who works for a wage as to him who inherits money or acquires it by any sudden turn of for tune or evolution of chance. It is obvious indeed that the young man with a limited income, regardless as to whence it is derived, will never get ahead materially unless he exercises a careful economy in providing for his real and fancied needs. And he can never hope to rise above his present position without cultivating and practicing thrift in the disposition of his earnings. No greater mistake can be made than to go on spending all one makes in the vague and uncertain hope hat some day one's earning power will be increased to such an extent as to obviate the necessity of small savings. The surest guarantee of future improvement in our material and financial resources comes from the fact that we have gradually laid the foundation for this by way of adding sys-tematically to the small accumulations prompted by a desire and determination to get on in this respect.

## How to Become Successful.

Thousands of young men who elo quently bid farewell to Alma Mater and step gaily upon "the threshold of real life," will not be long in realizing that the education which they have just finished in the class-rooms, is but the merest preparation for the practical work of that greater school of experience in the world. They will find that the real schooldays of maturity have just begun, and that the tasks allotted to them are imperative and arduous. The element of youthful buoyancy which lightened the duties of the past will be wanting in the severe grind of the work a day world. The sense of responsibility will assert itself, and this is what freights with care and anxiety the business which burdens the minds and shoulders of mannood. If the time spent in school has been used intelligently and with a full consciousness of its relation to the future work of brain and body, the way will have been made much cas-

After all, our school days are an important period of our career, more important than many a youthful mind conceives, because then must be laid the ground plans upon which the actual structure of our useful, performances will be reared. It is clear there fore, that the youth who has builded broadly and deeply at this time stands the best chance of accomplishing great er things from the very fact of working from such a foundation of breadth

and solidity. It is on this account that so much store is set by the Church on sound religious and moral training in conjunc-

same. For the class of young men for whom the selection was made-those from 16 to 20 - who have had a common school education, and are ambitious by reading and study to further educate themselves-the list could hardly be improved. But there are other classes of readers to whom it is not applic able 1 s, for instance, that very nut ous class who read merely for amuse ment ; and, as they devour a vast amount of literature, and that of a character generally anything but harmless, a choice of books is more necessary than for the class mentioned aboye, whose earnestness of purpose, while it may not aid them to discern

the best, will at least point out the useless and injurious. To such readers we would recommend the books which have been treated in this department, all of which will be found deeply entertaining, perfectly safe, and purely classic. Besides the pleasand purely classic. Besides the pleas-ure derived from their perusal, the mind of the reader cannot but be bene fitted by the familiar contact with the mind of the author, and perhaps, from some high ideal presented, receive an impetus which will replace the desire for amusement with which the reader set out, by a desire for self-improve ment, and thus eventually land him with the class of readers first men-

Others, besides a desire for amuse ment, have, some a natural love of reading, some an ambition to become ac quainted with the best works of Eng lish literature. That such may grati fy their desire without drinking in the poison which frequently disfigures or lies hidden in works of genius, we would recommend them to secure a guide, such as Jenkins' Handbook, in which the best productions of our literature are treated according to the highest critical standards, but especially with a view to teach Catholic readers what must not be read, and what must be guarded against in what is read.

And of course the older are always preferable to the newer books ; for, while the popularity of the latter de-pends on the fashion of the hour, that of the former is determined by the critical judgment of several genera tions. Of the merits and demerits of the new publication we have only a conjectural knowledge ; of the classic which has passed through several stages of criticism, and been carefully examined by the leading critical lights of different schools and periods, we have an exact estimate. On this subject we will close with a few choice words from Bulwer-Lytton, entitled ' Reading of Old Books.

"In science, read, by preference, the newest works, in literature, the oldest. The classic literature is always modern. New books revive and redecorate old ideas old books suggest and invig-orate new ideas. It is a great preservative to a high standard in taste and achievement to take every year some

when world ?"

#### Popularity.

lace. It is often superficial and evan- height any declamatory or constrained Popularity is the whim of the popu-Blessed Frances of the Five wounds was notable for her intimate inter-course with the holy angels and the est work of maturity with a character dia the port day. To depend it may 'mat' yellow of very old ivory, and well developed in the right direction is to lean upon the staff of a broken To do things just simply to who lack this essential requirement of gain the favor and to win the plaudits of the multitude is to miss the way of success and happiness. Not that love and friendship should be despised. Not that a man should be indifferent to public opinion. But popularity as a governing motive is a fatal mistake. One should abide by principle and follow his conscience. If he misses pop-ularity he will secure a modicum of the countenance are evidently determined by the nose and mouth. The true fame, which is far better.

## AT THE POPE'S MASS.

This account of the celebration of a Mass by the Pope in the Sistine Chapel, striking shape. by M. Eugene Lantier, a non-Catholic, wolch appeared originally in Temps, one of the leading papers of lips toward the corners, but by a sort Paris, will be read with interest. of pout which makes the already rather Paris, will be read with interest. "Eight o'clock!had just struck ! In

the very small gallery, which runs half way up and all along the walls of the chapel, I see a serving man gliding slowly along and closing every opening which admitted the outside air. Even had I not known the hour of the Papal Mass, this precaution would cause you see it. have informed me that the hour had "The Pope has begun to say his

"The Pope's doctor orders that this old man of eighty-seven years, to whom life seems to cling, should be most carefully protected from all draughts.

"Leo XIII. pays no tribute to any stomach, heart and lungs are sound and healthy, and it seems as if he could die only as a lamp goes out— his bowed figure betrays his great age being slowly extinguished constitutional malady. With him stomach, heart and lungs are sound being slowly extinguished.

"Beside his extreme age there are only accidents to fear, and among all seats himself on a sort of a throne be accidents taking cold is the easiest to fore a sofa filled with cushions, on happen and it is also the easiest to pre-

one that is seldom occupied the greatest care is taken to have it heated beforehand and to close all the windows. It sometimes happens that on the evening before little bands of paper are pasted over the sills of the doors and windows so as to secure the most doors and windows.

"Everything is now well closed and the attentive assistants are turning their eyes toward the great red curtain which covers the door. The curtain suddenly opens and the Pontifical cortege advances. Here are the knights of cape and sword, with their black mantles fastened under their straw-berry colored collars; here are the Noble Guard, 'here the 'Swiss Guard, a mingling of floating plumes and of norses' manes, of helmets and of asques, recalling the Roman style and the casques of a German form. Already the heavy tread of the 'grooms is heard approaching, and clothed in rimson stuffs they come, bearing the Papal chair,' and suddenly within the frame-work of the door, behold ! the Pontiff ! A thrill runs through the whole assembly and many an involun-tary ' Behold ! Behold,' is softly murmured by the crowd.

"The bearers move very slowly while Leo XIII. passes and blesses. Have you ever seen the reapers in a field of wheat? As they advance two paces in front of them the clustered ranks of grain waves, bend low and fall; so, you might say, the benedic tion of the Pope, moving with the same equal strength, the same rhythm, lays low in the dust the crop of pride

and falseness. "Every one bends or falls down before the gesture of that arm, weak and strong, reaping for the field of souls. "There was not the slightest shadow of pomposity, not the slightest theatri cal note in that gesture which spread around the benediction.

" Majesty flowed out as from a spring from that simple attitude and from the quiet feeling of authority.

"On the heights of admiration and of veneration where Leo XIII. is placed, irrespective of any religious pelief which isolates him in the midst of a crowd of pretenders, in that attitude would seem a ridiculous discord. "The face of the Pope is yellow, the

without that sharp point which is noticeable in the prepared portraits, and the mouth is of an admirable and

7

"The habitual smile of his mouth is not made by the drawing away of the prominent underlip protrude still further, and this it is which gives the keynote of the physiognomy, where you recognize the signs of a superior atellect, perhaps because of what you knew before, but where you notice before all and above all, goodness-be

Mass. You hear his voice, wonderfully strong for his age, of a sonorous quality and much less nasal than the

legend says. "When he passes from one side of the altar to the other, you see that Leo XIII. leans lightly with one hand on

mains to listen to another Mass. He which he leans for a long while, hold ing his head in his hands, praying "This is the season that every time and meditating. "This is the season that every time and meditating." When he rises you notice that his "When he rises you notice that his

cheeks are slightly colored by fatigue. "When all is finished, it has been

more than an hour and three quarters that the Pope has been in the Sistine Chapel ! How could he help being fatigued ! We are very much fatigued ourselves, we who have only looked on complete closing of those condemned and who are not eighty seven years old

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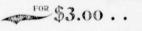
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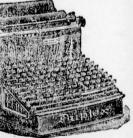
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Balloon Parsons Denounced.

me of the most remarkable of which is If there is a clergyman in Syracuse Death bereaved her of a friend, a lady who is willing to perform seven mar-riage services in a balloon at the Onto whom she was indebted for various benefits. For a long time afterwards ondaga County Fair this week some Frances offered all her prayers, suffercongregation in that city should begin ings and good works for the soul of her to look for a new pastor A marriage deceased friend. One day her friend appeared to her while she was engaged should be a sacred ceremony, conducted soberly, reverently and de-cently. To make it part of a spectacle in prayer and revealed to her many hings regarding the future life. For and surround it with sensational trapinstance, Frances asked her whether her suffrages had benefited her. The pings to set agape the mouths of curiosity seekers and feed the vanity of soul replied that their application was in the hands of the Blessed Virgin, and shallow-brained couples is an office unbecoming to all concerned. A clergythat by means of them she had received man who sanctions such vulgarity great consolation and a reduction of shows himself lacking in essential eledays and months of suffering. Frances ments of a refined and reverent charthen expressed a doubt concerning a certain offering she had made of a acter. -- New York Tribune.

The Catholic Press.

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order.

particular pain, and asked if it had been of benefit to her. "Oh, yes," the soul gratefully replied. "The very Any movement for rendering the moment that you began to feel the pain an angel transferred me to a Catholic press more efficient and up-todate cannot fail to do service to the Catholic cause, to place a weapon in the hands of those who profess the true religion which will tell with effect upon place so agreeable and pleasant that I seemed to be in paradise. While I asked the angel if it were really so, he replied in the negative and said it was the sowers of discord in the religious life of the nations, and help to preserve only an interruption of my sufferings. After your pain ceased I was returned and sustain amongst mankind a healthto my torments." A short time after wards this soul was released and reier tone of thought and action, raise the standard of literature and promote appeared to her benefactress, thanking her for her charity.—The Sodalist. the temporal and spiritual well being of the human life. -- Father Columban, C. P., at the Catholic Scientific Con

A Lost Illusion.

Many people, when a little consti-ated, make the mistake of using Two venerable clergymen who were Two venerable clergymen who were travelling in an elevated train in this city the other day noticed a beautiful little boy, with the typical angelic face, seated opposite them, with his mother. "Ah me!" exclaimed one of them, "will we ever be as pure and increased in the next world as that doar saline or other drastic purgatives. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest. They keep the system in perfect

innocent in the next world as that dear

Ask your grocer for For Table and Dairy, Purest and Best Tribune.

Suffering Souls. In reference to the latter the history of her life recounts has an immense advantage over others | reed. many well-authenticated occurrences,

> success And it must be kept always in mind that success in the best meaning of the word embraces more than mere material prosperity. Riches are desir-able, but alone, they are impotent to produce happiness. Happiness in the higher sense is the true goal of Christian aspiration, and happiness is im-possible without the concomitant of a healthy conscience and a firmness of character and loyalty to conviction and principle that can only be attained by a symmetrical development of the moral with the intellectual. It is not hard to acquire a store of this world's goods if one is unscrupulous and pliant to the dictates of a wrong conscience, but such requisition does not mean happiness and cannot insure it. Wealth itself is apt to prove a burden and a curse unless it is regarded and used in the light of a religious and upright spirit. It may be a blessing, and a great one, if it represents the reward of genius and industry conscientiously directed. Therefore while material achievement properly forms a feature of the programme of a life of worldly en deavor, it is not the highest measure of success and cannot be wisely considered the test of either ability or worth. This fact is impressed constantly on the mind of Catholic youth in the

course of Christian education and for this reason we assert without fear of contradiction, that the young man who eaves Alma Mater fully convinced that the crown of a successful career is

true merit not riches, has learned the greatest of all lessons in this age materialistic heresy .-- Catholic Universe.

#### What to Read.

little boy opposite?" His companion was just going to make a suitable reply In a recent issue of the Catholic was just going to make a suitable reply in a recent issue of the Catholic w en the dear little boy broke out as follows, in a voice that could be heard all through the car: "Mamma, if I had a pistol I'd shoot those two old he considered the best twenty-five erows across the aisle."--New York books for a young man's library, with Tribune.

Enjoy the littles of every day. The great favors of fortune came to but very few, and those who have them tell us that the quiet homely joys which are within the reach of us all are infinitely the best. Then let us not cast them away, but treasure every sunbeam and get all the light and warmth from it that the blessing holds.

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> > SEPTEMBER, 1897.

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