

necessarily accompany a war carried on even upon a small scale.

An evidence of the horrors of war is before us in the hostilities recently ended between Spain and the United States. Though the war lasted only three months, that time was sufficient to entail upon both victors and vanquished an immense amount of suffering, and the sufferings of the soldiers on both sides, and the numbers of those who died of diseases contracted upon the scene of conflict and in camp, since the war was ended, exceed all that was endured while hostilities were being actually engaged in.

This being the case, it was surely a happy thought of the Czar to propose that henceforward all difficulties between the powers should be settled by some peaceable means to be arranged through a conference of powers which will be called at a not distant date; provided, of course, that he is honest in his proposal.

There may be a doubt, however, of the Czar's sincerity, nevertheless, the proposition is in its nature a good one which commends itself to the sentiments which all Christians should entertain, and we may reasonably hope that if there should be a meeting of the representatives of the various powers, when their views are interchanged, something at least may be done toward diminishing the frequency of war, if not of completely abolishing it, and thus, beside the other horrors, the intolerable burden of taxation may be removed to the same extent from the shoulders of the people. It is at least but fair that an opportunity be given to the Czar in the proposed Conference, to show whether he is really sincere, and it will be time enough to accuse him absolutely of insincerity.

In regard to Pope Leo XIII. the case is very different. While there may be good reason to doubt the Czar's sincerity, from the fact that Russian policy has been tortuous in the past, such tortuousness has never been characteristic of the Popes, and certainly not of the illustrious Pontiff who now sits on St. Peter's chair. It is, therefore, unfair and dishonest to assume that in reference to Pope Leo XIII's adherence to the peace proposal of the Czar, the Holy Pontiff has an evil design irreconcilable with a true desire for peace, yet this is what the Witness assumes in the editorial to which we have made reference.

The Witness says: "It comes out, and is proved by the numerous expressions of the Papal press that the Papacy is in no favor of disarmament. This fact is no more startling than the reason given for it, namely, that the Pope still hopes to be able to make some combination of Roman Catholic powers again Italy for the reinstatement of the Papacy in the States of the Church."

We say, on the other hand, that there is no doubt that the Holy Father is sincerely anxious for general peace and disarmament. He was the first who congratulated the Czar on his peace proposals, assuming the sincerity of his motives. We are not justified in assuming *a priori* that an honorable and laudable proposition is put forward from unworthy motives, and on such an hypothesis to scout it as absurd and impracticable. The Pope was, therefore, justified in accepting the proposal as an honest one, and on this supposition gave it all the encouragement of his approval.

It must be borne in mind also that if some English politicians have regarded the proposition with distrust, other statesmen equally discreet and able have considered that it was sincere, or at least, that it should be regarded as sincerely made, until evidence is offered to prove insincerity. Lord Fred. Roberts of Kandahar said: "It will be most satisfactory if such a proposal can be carried out," and other eminent men have expressed the hope that Great Britain will send a representative to the proposed conference, in the expectation that something practical will be arrived at when the question will be seriously discussed.

The most practical suggestion which has been offered in regard to bringing the proposed conference to a successful issue, has come from the Pope, who has expressed his opinion that the best way to assure peace would be by the establishment of a tribunal of international arbitration, and the Russian Minister at the Vatican is said to have received this suggestion very favorably, though, of course, nothing definite can be reached on this point till the Conference itself will take into consideration the various suggestions which may be offered.

At all events, humanity already owes much to Pope Leo XIII. for the interest he has always taken in the welfare of society at large, and especi-

ally of the working classes. Should the coming Conference be fruitful in results, the encouragement given to it by the Pope will have to be considered as an important factor toward giving the public confidence in the good intentions of the Czar, and contributing to its success, and there will be a new reason for the gratitude of the world to the present Pope. It is but a poor return to represent Leo XIII. as a cunning and dishonest plotter to embroil the world by setting the Catholic against the Protestant powers. This is the return the Witness makes.

But here we have the plea on which the Witness bases its misrepresentations. It is that the Pope desires once more to become the temporal sovereign over the States of the Church of which he was dispossessed violently in 1870, and that he is willing to embroil Europe to attain his end.

We do not at all deny that the Holy Father still asserts his right to the States in question, but the spoliation by which he was deprived of them was the most barefaced and flagitious robbery recorded in history. Are we to accuse the Holy Father of insincerity because he maintains his right? If so, what nation can be sincere in professing a desire for peace at any time? Do not all nations guard their territorial rights most jealously? And which among the nations are more jealous of those rights than the two which of late years have put themselves forward as the special preservers of the peace of the world, and the champions of humanity, namely, the United States and England? It is only when the Pope and the patrimony of the Church are concerned that we are told robbery and spoliation should be submissively and meekly endured.

The patrimony of St. Peter belongs to the Church by a providential title of prescription which has longer endured than that of any other dynasty, and on this ground alone it ought to be respected. But an independent sovereignty is necessary for the administration of the affairs of the universal Church, so that the nations should take an interest in the restoration of the Pope's independence; and even Protestant nations which have their millions of Catholic subjects, should be anxious that the head of the Catholic Church should be beyond the interference and influence of a monarch whose interests may often clash with theirs. But it is not necessary that there should be war between Italy and other powers in order to bring about a satisfactory arrangement between the Church and the Italian State, if the powers consider the matter equitably and seriously. It might be effected by amicable arrangement, as is frequently the case in diplomatic negotiations. At all events, should it come about that an international tribunal of arbitration be established as the result of the coming conference of the powers, the Pope would have less reason to fear the judgment of such a tribunal, than would the king of Italy, as far as regards the right of the Pope to be re-established as the sovereign of Rome and the adjacent territory, even to the full extent of what was once the States of the Church.

#### ANOTHER ANTI-CATHOLIC LIE NAILED.

It is gratifying to remark that there appear once in a while Protestant clergymen who will not keep silence when their brother ministers make false statements regarding the Catholic Church or its clergy.

We have several such clergymen in Canada and we notice, by a recent issue of the Boston Pilot, that there is also such a one at Andover, Mass., whose name is Rev. Charles C. Starbuck.

The occasion which called forth the evidence of Rev. Mr. Starbuck's fairness was a statement made in a book by the Rev. I. J. Lansing, a Congregationalist minister who was at one time pastor of a Boston church. The book is entitled "Romanism and the Republic," and in it a statement is given on the authority of Chiniquy, the notorious apostate priest who now figures as a Presbyterian minister under the jurisdiction of the Canada Presbyterian Church, though his ministerial charge is in the United States. This arrangement was made because the United States Presbyterians found Chiniquy to be so crooked that they could not conscientiously have anything more to do with him.

The statement of Chiniquy was that Father Hyacinthe said concerning the character of the Catholic priests that "99 per cent. of them live in sin with their female penitents."

It will be remarked that Chiniquy did not dare to make this statement on

his own responsibility, so he fathers it on Pere Hyacinthe (Loyson). The Rev. Lansing does not dare to make it on his own knowledge either, so he quotes it from Chiniquy.

The Rev. Mr. Starbuck of Andover was not satisfied with this second-hand statement, so he wrote to Pere Hyacinthe, at Neuilly, Paris, enquiring whether he had made the assertion attributed to him.

The following was Father Hyacinthe's reply, which was published by Rev. Charles Starbuck in the Springfield Republican:

25 Boulevard Inkerman.  
Neuilly, Paris, April 29, 1898.

Dear Sir:—You inform me that you have read a work entitled "Romanism and the Republic," by Rev. Isaac J. Lansing, a Congregationalist clergyman, published by the Arnold Publishing Association, Boston, Mass. on pages 423, the following statement: "Father Hyacinthe, that famous priest of whom I told you on last Sunday night, quoted by Chiniquy in 'Priest, Women and Confession,' says concerning the character of the confessors, that 99 per cent. of them live in sin with their female penitents!" And you ask if I have ever said this.

I reply, Never! for the statement is grossly untrue. That I am profoundly convinced of the injustice and harm of enforced celibacy I have given witness in writing, preaching and act. But that there are many very many, good and virtuous priests especially among the French and Irish—it would be a wicked calumny to deny. And I hope the day is not far distant when the Roman Church in the West will also follow the example of the Roman Church and of all the other churches in the East, and its priesthood will be taught that the sacrament of holy marriage is perfectly compatible with holy orders, for this is a primordial law of God in the Church of Christ!

I remain, dear sir, yours very truly in the love and defence of truth.

(Signed) Hyacinthe Loyson.

Commenting on this letter the Boston Pilot says:

What Pere Hyacinthe thinks about priestly celibacy is of comparatively little consequence. The point is, that a Protestant clergyman, Mr. Starbuck, calls down a scurrilous parson and a renegade Catholic priest for misrepresenting another ex-priest on a matter of gravest moment, and that a Protestant paper cheerfully gives room to the correction. It has happened more than once, though, we are glad to say, not often, that the Pilot has had occasion to rebuke injustice to our separated brethren. Whenever need be it will do so again; for truth is the one thing worth living, fighting and dying for.

As we have often said, and cannot too often, no Catholic priest or layman makes a living by insulting Protestants. No Protestant minister converted to Catholicity ever devotes himself to abusing his former co-religionists. He would find it hard to get an audience if he did. The convert to Catholicity, as a rule, is glad to know that he has found the truth, and is only anxious to impart it to others. He has never "escaped" from a Protestant dungeon. He has no hatred for the communion from which he has severed himself. He has no blood-curdling recollections to be disclosed as so much a head "to men" or "to women only." He is, in short, an honest man, honestly convinced that he has discovered the truth, and proving his honesty by abstaining from vilification of his late associates. The signs of the sincere convert are apparent to all intelligent observers. The ex-priest who says that the priestly power is abused, simply confesses that he is one who would have abused it if the opportunity offered.

#### DEVOTION TO THE HOLY ROSARY.

No month could be so well chosen for this intention as the month of October, which for the last fourteen years owing to the exhortations of our Holy Father, has been set apart for practicing devotion to our Lady by the recital of the Rosary.

Prayer is always needed when there is question of leading even one soul to perform one good action. It is needed more especially when the good action is to be repeated, and when we are striving to acquire a virtue by such constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instance, come freely from God, so, too, must devotion be His free gift; this is why we are to seek it so earnestly by prayer.

It is not easy to forget the popular simile between the keys of a piano and the Hall Marys of the Rosary, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and

monotony. The keys have each their distinct notes, which when combined produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the Hall Marys: every one that is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevating that it must be a dull mind indeed that would complain of their monotony. There can be no monotony in saying the same thing over and over again day after day to those we love, nor any dread of fatiguing others by repeating what we know they are glad to hear.

But why use the beads? Why not say a number of Hall Marys without attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his death, in certain places, the Rosary was said without the use of beads, and on the other hand, beads were long in use as instruments of prayer before the Rosary, as we know it nowadays, came to be a common practice among Catholics. The saintly Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his Aves on his fingers, and old engravings, as well as ancient documents, make it clear that beads differing in number and form, were used to count Pater Nosters as well as Aves. In fact, beads originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of reckoning the number of prayers the term bead or prayer was gradually applied to the grain or stone. In other words, the instrument of prayer, which we call Rosary or beads, came to express, or stand for, the prayer itself for which it was used.—Sacred Heart Review.

#### MONTH OF THE ROSARY.

[Translated from Annals of the O'Leary Expiatory, October number, read at Mount Carmel chapel, Sunday, October 9, 1898.]

We are again in the month during which our Holy Father Leo XIII. invites and engages not only the numerous members of the Confraternity of the Holy Rosary, "this army of the living God," but Christianity entire, to demand by the command and attentive recitation of the Rosary of Mary the treasures of all graces, the succor and consolation necessary in these days full of danger. In all the countries of the world the word of the Sovereign Pontiff is heard with respect and followed with joy; in all the parochial churches, in the venerable and beautiful sanctuaries of Our Lady resounds every day this prayer which since the days of St. Dominic, the founder of the Order of the Friars Preachers, is become so dear and so salutary to the Christian people.

In one of his magnificent encyclicals upon the Rosary of Mary, Leo XIII. has publicly rendered thanks to the divine Mercy because the honoring of the glorious Mother of God flourishes in the greatest part of the Catholic world. "The holy Rosary," says he, "has been from all time an efficacious remedy to preserve in its purity the faith, this precious virtue which is the foundation and the root of all Christian justice."

This admirable prayer! What does it recall to our mind if not the life, the passion and the eternal glory of Jesus Christ and of His august mother? The only Son of God is the light of the world, the author and the finisher of our faith. The Virgin Mother of God was highly and solemnly praised by St. Elizabeth, or rather by the Holy Spirit, for the example which she had given of this divine virtue. "And blessed art thou that hast believed, because those things shall be accomplished which were spoken to thee by the Lord."

We have compassion on any one who loses the light of his eyes, this precious gift of Heaven; more miserable is the situation of him who loses the light of his intellect in the night of delirium. And yet these are not sins; if we support these misfortunes with resignation, conformably to the holy will of God, they may become a source of immense merits. But wretched is the man who extinguishes the light, infinitely more precious, of faith by voluntary doubts or by the negation of a single article of belief.

Experience teaches us that in every community where the holy rosary is flourishing there also hearts, families, the people are protected from the pest of error. The rosary is also very useful in enabling us to live and die in the true service of God. Listen to some remarkable words of Leo XIII.: "The Christian is so easily distracted by the cares of life that if he is not often warned he forgets by degrees the things the most important and necessary. But the rosary, if we reflect and meditate as we should, fills the soul of those who recite it devoutly with a sweetness of piety always new, and gives them the same impression as if they heard the voice of their benign Mother, explaining to them these mysteries and addressing to them salutary exhortations."

"My salvation depends on the rosary," said, in his old age, St. Alphonsus. In fact, even to his last illness, this holy Bishop recited his rosary every day and often several times a day. When death approached his bed he pressed still in his hands this pledge of his confidence in the Mother of Mercy, and he continued to recite it.

I would terminate here this article if the approach of the month of November did not engage me not to forget the poor soul. For the Holy Virgin revealed to St. Dominic that the deliverance of the souls in purgatory is one of the principal effects of the rosary.

That is the reason why this great saint prayed for the dead during the greater part of his nights. St. Alphonsus teaches that after the august sacrifice of the altar it is the rosary which consoles and delivers most the poor souls. Also the doctor of the Church, St. Francis of Sales, had a great confidence in the efficacy of this prayer. When his great friend, the Blessed Juvenal Ancina, Bishop of Saluzzo, died, after a short but fruitful ministry of eighteen months, St. Francis wrote to his disciple, St. Francis de Chantal: "The Bishop of Saluzzo, my intimate friend and one of the most zealous servants of God, has just died, to the unspeakable grief of his people. We were consecrated Bishops the same day. I ask of you three rosaries for the repose of his soul. If he had survived me he would have asked everywhere a like service of charity for me."

And how could it be otherwise, since the rosary is holy by its origin, by its nature and by its end, and since it has been blessed a hundred times by the heads of the Church of Christ? What pious thoughts, what sentiments of faith and charity do not rise from its recitation towards the throne of God! Who could, finally, count the indulgences which the Popes have granted to this heavenly prayer, especially to the celebrated Confraternity of the Rosary spread throughout the universe and so dear to the Christian people? May the confidence of the Holy Father, who in the tempests of the present times places his hopes in the rosary, be realized without delay!

#### DR. DE COSTA HOLDS THE FIELD.

Dr. De Costa's remarkable declaration on the religious condition of the United States, noticed in our columns last week, has elicited severe utterances from some of his brethren in the Protestant clergy of other sects. They all differ from the Doctor, but they have only opinions and a little to give—no facts to displace those presented by him. Dr. De Costa's facts and figures still hold the ground, and he has been repeating and adding to them. Last Sunday he talked about the "Reformation" and its work in this style: "Martin Luther was a great man, but he did not reform the Church, and Protestants claim that he did not; reform himself, as he held to the worship of the Virgin until the day of his death. The English reformers did not satisfy the people, and their successors who took up the task found so many errors that it took two hundred reformations by two hundred sects to eliminate the superstitions."

"The most of these sects have been reproduced in our land, with additions, forming an exhibition altogether lewd and melancholy; still another new party has risen up to reform, not only Church doctrine, but the Bible. They are the 'higher critics,' seeking to rid the Old and New Testament of 'myths' telling us that the Pentateuch is a fraudulent composition, and that when our Lord said, 'I am the way and the truth' He was ignorant of the fact that the stories of Abraham, Jonah and Daniel were simply pious falsehoods. He was the blind leading the blind."

Here is a weighty Protestant indictment of American Protestantism. Has the latter no defense to offer? Vague generalities and "mind your own business" in newspaper interviews won't do. It is not to the purpose to tell Dr. De Costa that "attend to his own parish." As a good Christian he is bound to take an interest in the general religious state of his country and of the whole world. Christianity is not a mere parish or local concern.—N. Y. Freeman's Journal.

#### NORWOOD.

I am pleased to learn that Mr. M. P. Doherty, formerly clerk of the House of Commons, and lately proprietor of the Brennan House, Norwood, has been appointed to a clerkship in the Ontario Crown Lands Department.

The Hon. Mr. Gibson has made a wise selection as I am sure Mr. Doherty will fill the position in a manner that will give general satisfaction.

Oct. 17, 1898.

#### BROTHERHOOD OF RAILWAY TRAINMEN.

Mr. J. Considine, of St. Thomas, wishes to thank the Brotherhood of Railway Trainmen for the very practical and kindly interest in his welfare during his long and tedious illness. He is now, we are glad to state, on a fair recovery, and we sincerely trust he will ere long fully recover his wonted vigor and strength. We had the pleasure of a visit from him last week, and he expressed himself as more than grateful for the sympathy and encouragement he received from the members of the above Brotherhood.

#### RENEWAL OF MISSION AT SOUTH GLOUCESTER.

(Special to the CATHOLIC RECORD.) It is scarcely a year since the parish of Gloucester was rewarded by the graces of a mission conducted by Rev. Father McPhail, of the Redemptorist Order, Montreal.

During the past week the parishioners have had the happiness and pleasure of having a renewal of the mission by Rev. Father McPhail, assisted this time by Rev. Father Scallan, also of the Redemptorist Order.

The renewal lasted the entire week, beginning on Sept. 26, and ending on Sunday, Oct. 2. Two sermons were preached by the Rev. Fathers each day: one in the morning, after the last Mass, the other in the evening, after the Benediction of the Blessed Sacrament. It is needless to say that all of the sermons preached by the missionaries were eloquent and impressive, a fact made evident not only by the large congregations in attendance at all of them, but, also, by the faithful fulfillment of the renewal by the whole parish.

On Sunday, the concluding day of the renewal, a procession of fully a thousand people, marched from the Church to the Separate School. In the procession was carried the Mission Cross, which was left by the missionaries, as a souvenir of the Mission, and which was erected in the Church, after the return of the missionaries. After the veneration of the Cross by the whole congregation, a short (yet well) sermon was preached, on behalf of himself and parishioners, by Rev. Father Dunne, P. P. On the following Monday Father McPhail and Father Scallan, both left for Metcalfe, to preach a Mission in that parish, and no matter where they go in the performance of their duties as missionaries, the good wishes and prayers of the people of Gloucester shall go with the two self-sacrificing Fathers who labor so unceasingly, not for the riches of this world, but solely for the good of their fellow men.

#### WEDDING BELLS.

McCLORY-WALSH.

A quiet but exceedingly pretty wedding took place at the Catholic Church, Port Perry, on Wednesday morning, Sept. 28, when Rev. Father O'Malley united in marriage Miss Annie Walsh of this place, and Mr. Frank McClory of Lindsay. The bride looked charmingly indeed, in a handsome gown of white silk, with chiffon trimmings, and wore a veil fastened with orange blossoms. Miss McClory, sister of the groom, attended the bride, and wore a pretty costume of cream Henrietta, with silk and chiffon, and had a matching veil; the groom was supported by Mr. E. Walsh, brother of the bride. After the wedding ceremony, the party drove to the Walsh home, where an elaborate *dejeuner* was partaken of. The bride was the recipient of a number of handsome gifts.

The happy young couple left on the evening train for points West, and on their return will take up their residence in Lindsay. The bride, being a most amiable young lady, is exceedingly popular among her friends, and the groom is well and favorably known—and a host of friends will join in wishing the young couple every happiness.

#### MOTHER DIGBY.

Cincinnati Telegraph, Oct. 13.

The beautiful convent of the Sacred Heart in Clifton is in holiday dress for the coming of Rev. Mother Digby, the Superior General of the Order of the Sacred Heart, a fine classic structure, revered by so many of our Catholic ladies as their Alma Mater, at all times striking in its beauty, massed with its tall, ornate yet simple, a gem in the crown of the Queen City's no less suburban is now garlanded with sunlit and roses, with the Venetian lights swinging over the terraced lawns and flower-bedded arches span the pathway a veil breathing the heavy welcome of the religious of the Sacred Heart to their beloved Mother.

On her arrival in Cincinnati this evening Mother Digby will be met by a deputation of the Children of Mary, Alumnae of the academy, and escorted to the convent. The grounds will be illuminated and an electric fountain near the entrance will send forth spray of myriad colors. On Friday morning the study hall of the school will tender her a reception, with addresses and songs; and on Friday afternoon will occur the formal reception of the Children of Mary.

Chicago News World, Oct. 15. Chicago graduates from the academies of the Sacred Heart gave a formal reception to Mother General Digby on the afternoon of Friday of last week at the academy in West Taylor street.

The children entertained the Mother from 2 until 3 o'clock, when the exercises of the Alumnae association and the Sodality of the Children of Mary began. The three hundred guests were gathered in the day school hall, which was prettily decorated in green and white. Miss Anna Mary Murphy welcomed the Mother in behalf of the Sodality. Mrs. Edward O'Connell, president of the Alumnae, gave a formal address of welcome.

An episcopal chair and mitre of carved American oak, the gifts of the Sodality and the Alumnae to Mother Digby, were presented by Miss Annie Rebecca Ward, of the Sacred Heart academy, who acted as mistress of ceremonies. The maids of honor who carried the chair were: Misses Ethel A. Carroll, Mildred Mary Hamilton, Marie Pynch, Catherine Anna Byrne, Julia A. G. Komadka.

A cluster of twenty-three American beauty roses was presented to the Mother in remembrance of the pupils of the west side house who have entered the Society of the Sacred Heart. At the close of the exercises services were held in the chapel and the children of the school sang the Magnificat. The Mother passed into the chapel each guest presented her a Lily for the sanctuary. At the close of the services an informal reception was held.

Rev. Mother Digby, with her secretary, Mme. Gordon, and Rev. Mother Stuart, the Vicar of England and Ireland, arrived at the Sacred Heart academy Thursday evening from the north side house, where she has been staying since her arrival in Chicago. Mother Digby, the children of the school, dressed in white, welcomed her at the gate and led her into the chapel, where they sang the Magnificat. The Mother and her party remained in Chicago until Thursday, when they went to Clifton, in the suburbs of Cincinnati. The Mother expressed herself as delighted with America and its people. She is much impressed with the progressive spirit of this nation, and its wonderful undertakings and its splendid achievements.

Although she had been well informed in regard to the country and the various houses of her order here, she was surprised to find things in such finished and advanced condition. Among the guests at the reception were: Mesdames William Ambrose, Alexander Sullivan, Martin J. Russell, John P. Sullivan, John Cuddey, Walter Lockwood, Countess Benish D'Arzy, Farris, Elinor Cuddey, Smith, Charles Harrigan, Misses R. Ganger, Stella Ganger, Annie Ward, Susie Prindle, Al Bassett, Cincinnati; Elizabeth Sadler, Al Bassett, Harris, Flora Desjardins, Katharine Ayer, Agnes Murphy, Nellie Prindle, Julia Garry, Ella Brennan, Agnes Hamilton, O'Leary, Prindle, Susie Nellie Kietz, Anna Conroy, Milwaukee; Julia Cuddey, Brenner, Lucy Brennan, Genevieve Ambrose. The Society of the Sacred Heart of Jesus, of which Rev. Mother Digby is the Superior, has 7,000 members in Europe, Africa and North and South America.

Her headquarters are at the Mother House in Paris, and she has held the present position for three years. The Mother General is sixty-three years old and is now on a tour of visitation in America and Mexico, where she is visiting the most important houses of the order. She left Europe August 11th, and had a most successful trip through the West, Rev. Mother Stuart.

The convent on West Taylor street is the eighty-fifth house of the order she has visited, and the ninth in North America. She and Mother Stuart remained at the convent until Thursday, when they left for the West, leaving the large estate between here and the coast, whence they will go to Mexico and may after that visit the three houses of the order in Cuba and Porto Rico.

They expect to be in France again by next May.

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