THE CATHOLIC RECORD

WEATS AND ENDS.

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The Roman correspondent of the Presbyterian New York Observer, labors under an egregious error when he says the Catholic Church teaches that "the end justifies the means." This false maxim has been so often stributed to the Church by ignorant

attributed to the Church by ignorant or malicious anti Catholic writers that most Protestants take it as a matter be-

yond dispute. It is the teaching of Catholic theology that every human act should not only be good in itself, but that the intention, end or pupose of the act should also be good. In fact, it is the end in view, the purpose for which an act is done, that constitutes it a human act. An act done by man without though', purpose or intention, is an act of mar, but not a human act. Let us illustrate this. A man in his sleep walks out of a third-story window and is killed by the fall. The act of walking out is an act of man because a man did it. Is that man guilty of suicide? He is not, scause the act was not a human act, not as act done with a free, conscious intention. Free agency, which is an essential condition of guilt or merit,

<text> was destroyed by sleep. Now, free agency and intention are as necessary in selecting the means to an end as they are in selecting the end itself. The selecting and doing the means to an end must be in each case a human act in order to be attrib utable to man as meritorious or sinful. He must therefore have a good intention in selecting or doing the means as well as a good intention in the ulti-mate end intended. Means and ends are relative terms ; the means in one that object which is an end now may remote end. The means and the end remote end. The means and the end are as ultimately associated with each other as is the doing of the act with the act done. In selecting the means one must determine in each case whether they are good or bad, just as one must determine whether the ultiin adopting or rejecting the means as one must use in adopting or rejecting the ultimate purpose. Take a case to illustrate how the

ABCHDIOCESE OF OTTAWA.

ARCENDICCESE OF OTTAWA.

As second Sunday after the Fiphany the Reverend Father Wheelan, rector of St. Patrick's, drass on the Feast of the day, the Most divered a short sermon at the 7:30 of lock Mass on the Feast of the day, the Most diver day of the subject enlarging more particularly on the irreverse of the day of the Most diverse the day of the day of the subject enlarging more particularly on the irreverse diverse the day of the d

looseness which a tyro in the art of teaching would avoid. I shall give a few examples: BUTLEN. Q. Was Jesus Christ always man? A. Only from the time of His conception or logarities.

incarnation. I have scores of times asked, "Was Jesus Christ always God " frequently getting the answer "Only from the time of His conception or incarnation.

answer " Only from the time of His conception or incarnation.
 BALTINORE CATECHISM.
 Was Jesus Christ always Man ?
 A. Jesus Christ always man, but became man at the time of His Incarnation.
 BUTLER.
 An indulgence is not then a pardon for eins to come, nor a license to commit sins ?
 No; nor can it remit past sin-for sin must be teintited by penance as to the guilt of it, and the eternal punishment due to mortal sin. before an indulgence can be gained.
 Though both question and answer are faulty in many respects from a pedacogical point of view. I give them here mere; y as a sample of looseness and incompleteness.

in many respects from a pedacogrean point of yiew. I give them here merely as a sample of looseness and incompleteness. BALTHORE CATECHISM. Q. Is an indulgence a pardon for sin or a license to commit sin i A. An indulgence is not a pardon for sin nor a license to commit sin, and one in the state of mortal sin cannot guin an indulgence. When this answer is memorized the child has a complete and, which his question suggests but which has no meaning if the ques-tion be not memorized also. The rest of the answer must set little brains a puzzing if they have not had enough of Butler's crachism is til all desire to understand it. Whether or not the Baltimore Catechism is all that can be desired. Heave to others to decide, but at least it is simpler than Butler's and free from the tendities of form that disfigure every page of the latter. You truly say, Mr. Editor, that "the big

crudities of form that disfigure every page of the latter. You truly say, Mr. Editor, that "the big words and complex sentences make the study of catechism a drudgery;" and you ask. "what idea will a child have of "explicitly believed?" How explain to a child without pointing out that "explicitly "is an ill-chosen word?" Ex-blicitly "I know and "believed?" How much so ever we may admire His Grace's theology, we must admit his English is scarcely classical. What idea will a child have of "homage of our unders'anding?" You forget, Mr. Editor Butler explains:

What idea will a child have of hings Citter understanding? You forget, Mr. Editor Butler explains: Q. How do we pay the homage of our under-standing to God? A. By firmly believing on God's unerring word whatsoever He has revealed, be it ever so incomprehensible to us. The chapter on the Apostles' Creed is no better or no wore than many others. Q. What does the Apostles' Creed contain? A. The principal mysterices of religion and other necessary articles. 'And other necessary articles' -mothing further is said of these articles. BUTLER. Q. What do you mean by mysteries of relig

Revealed truths we do not comprehend, ere the Baltimore catechism fails to make Here the Baltimore catechism fails to make clear the distinction between mysteries of re-licion and other mysteries; but the answer has the merit of being less "incomprehensible" to children.

children. BALTIMORE CATECHISM. Q. What is a mystery? A. A mystery is a truth we cannot fully

Not to take up too much space I shall cite but one more example of Butler's unhappy choice of words.

Not to take up too much space I shall cite but on more example of Butler's unhappy choice of words. Q. Wards is despair ? A. A diffdence in God's mercy. Besides making no distinction between the sm of despair and despair in its general mean-ing. Dr Butler sins against the first law general mathematical and the sins, more-orer, against propriety. Despair is simply a loss of home: the sin of despair is loss of hope in God's mercy. Diffidence is not aloss of hope or rather fragment of a sentence (like all his answors), it would be difficult to find in any text-book except Butler's catechism. With your/kind permission Ishall next week, bease of hour cite is not aloss of hope in a dos of faith either's catechism. With your/kind permission Ishall next week, bease God, point out other glaring sins of ized text-book of Christian doctrine. J. T. Foley, P. P. Farrelton, Que., Jan. 16, 1899.

A SIM PLER CATECHISM.

One of the rev. clergy writes as follows co

One of the rev, clergy writes as follows con-cerning our remarks relative to a simpler catechism for children: My dear Sir-The CATHOLE RECORD made some very good remarks about an easier cate-chism. As for myself I find it very tedious for the priest to change catechisms so often. In the West Indies 'I found the small, handy catechism used all over England, and liked it well. In Canada I found first Butler's, then one was made in Quebec and Baltimore. I was told the Canadian English translation is de-fective, and the Baltimore catechism for the Catholic Parochial Schools, by Rev. W. Fauber, St. Louis. Although the shape is not handy, it seems one of the clearest of all. Every child can understand it and learn it Word do they aways make catechisms that

Why do they always make catechisms that why do they always make catechisms that children tear them to pieces in no time, and in a way that you can scarcely open the book? Fauber would be handier in 32mo, but let a catechism have a strong cover, let it cost 5

d my whole heart when a garland fair light, ind her brow Spring wore a garland fair ind results forms and sweet hepaticas;

beads. Sweet Spring had golden shppers on her feet, The yellow lady's slipper she did wear. Fair Season! ne'er can I declare her joys, Her joys which were too bright by far to last For soon her violet eves ran o'er with tears, And her swift steed did earry her away.

arrived at the Church of Our Lady, Guelph, at 4:30, where the funeral services were conduct-ed by the Rev. J. O'Loane, S. J., thence the solemn procession moved on its way to the cemetery where the remains were hid to rest. The pail-bearers were: Messr. M. McCann, J. Innis, F. O'Donnell, J. West, E. McDermott J. Murite, M. P. P. Rev. H. Kavanakh, S. J., officiated at the grave. R. 1, P. Yet so soft it hushes me to sleep, and mingle with my dreams. It is like a strain of music with its jars and discords gone. While the grandest part, the harmony, is speaking out alone. And I know I have an inner power that rises

And 1 kilow 1 after an imy discords, that shall sometimo set mo free From the little evi impulses, and coward thoughts that cling. And the puny, mean annoyances, that daily bits and shing. SISTER M. GERALDINE, PETERBOROUGH. Slowly, slowly, very slowly, shall the better nature rise Over all the flaws and weaknesses and faults that I despise ;

that I despise; Many things shall cease to trouble me that vexed me oft before. And the frets and iars shall lessen, I shall hear the music more. Like the music of the raindrops shall that music swell and grow. And it will not stop or falter, in its progress calm and slow. And this short life shall be ended, while the discords still decrease. But sometime they all will die away and 1 shall be at peace.

There is something very restful and refresh-ing in Miss Knight's descriptions, and, wander-ing with her through the Summer woods, we come to see the trees and birds and flowers almost with her eyes and to love them as she does. almost with her eyes and to love them as she does. This little volume of poems is very welcome indeed, both for its own sake and as an earnest of better things to come. If we might offer a word of advice, we would bid the young poetess guard carefully the cift that has been given into her keeping. The world is "troubled about many things" and it is only too easy to blunt that finer sense and perception of beauty which in so few survives, in its perfection, the years of childhood. In ronclusion, we would say to her with Mrs. Browning :- keep back nothing!

officiated at the grave. R. 1, P. SISTER M. GERALDINE, PETERBOROUGH. On Jan. 11 the Angel of Death took from the Community of St. Joseph, Peterborough, their beloved Sister M. Geraldine. This god relig-ious had been an invalid for some years, espec-ially for the last year. Her name in the world was Jolee Chidwick. She was the only daughter of Mrs. J. Chidwick. She was the only daughter of Mrs. J. Chidwick. She was the only daughter of St. Joseph. Toronto, sixteen years ago. The deceased religious was of a most beautiful dis-position, having been blessed by God with ex-cellent gifts of nature and grace. Among all her virtues her pationt, cheerful endurance of her sufferings was most remarkable. Though suffering for years, never once was murmur on her lips, nor frown to be seen, rather a sweet smile. In disposition she was indeed like her noble brother, "The Chaplain of the Maine." So heautiful a life had a most consoling death. Her last words were thanksgiving for her re-ligious vocation, and with aspirations of praise and thanks to our Divine Lord. She breached her pure soul to God an hour after receiving from Washington to attend the funeral, having previous. Her brother William also came from New York City to attend the funeral, having by Ven. Archdeacon Casey, Rev. T. Scanlan dea-teon, and Rev. J. O'Sulivan sub-dacon. His Lordship Bishop O'Connor pronounced the final hasponiton. A most appropriate sermon was preached by Ven. Archdeacon Casey. Many of the clergy from the neighboring towns and missions were present at the ses. Father Chid wick toriher of the deceased) per-formed the last sad ceremony at the grave.

B. I. P. The day following, the Rev. Father Chid-wick left for Washington, where he is stationed for three years as U. S. N. Chaplain.

WEDDING BELLS.

CASEY MCNALLY.

CASEY MCNALLY. Miss Sarah McNally, daughter of James Mc-Nally, of Norwich, and Mr. James Casey, of La Salette, were maried in St. Peter's church, Newark, on Jan. Ir, 1898. The parents of the contracting parties and a large congregation of friends were present at the geremony. which was performed by Rev. Father McCormack, After the celebration of the Nuptial Mass, at which the bride and groom received holy Communion, the wedding party drove to the presidence of Mr. McNally for the nuptial breakfast. The presents were numerous and costly, showing the esteem in which the young couple are heli. Mr. and Mrs. Casey left on the afternoon train for an extensive wedding trip. That every happiness may attend them is the sincere wish of their numerous friends. JAS. A. MCPHERSON, CHARLOTTENBURG. We regret to announce the sudden death of Mr. James A. McPherson, son of Mr. James A. McPherson. Charlottenburg Tp. Glengary county, which took place at his tather's residence, on the 4th of Dec. last, from blood poisoning, caused by a splinter in his hand. Deceased was a very promising young man of twenty-five years of age, unmarried and was highly respected by all who knew him. The funeral took place on 7th Dec. High Mass was celebrated at St. Marv's church. Williamstown, by Very Rev. Dean Twomey. I beg to offer condolence to his bereaved family in their affliction. 21 Jan. 1899.

NEVILLE- DOWNEY.

NEVILLE DOWNER. Nevroy pretty welding took place on Tuess day morning at St. Columban church, when Miss Margie, daughter of Mr. Stephen Downie, was united in marriage to Mr. James Neville, of seaforth. The ceremony are performed by Rev. Faher Downie, borner file bride, assisted by Very Rev. Data Murphy and Rev. Faher Fownie, borner file bride, assisted by Very Rev. Of Toronto, and Mirss Angela Ryan, of Mitchell, cousin and nices of the bride, acted as for Mr. J. P. Henderson, of seaforth. The born for the ceremony was set for 920 a. m. and when the bride Jarry arrived, the Jarge church was anterimony. The bride entered the sacred edifice leaning on the arm of her father, by comingly attired in a dress of bown ladies. The bride mark grown is boom for the promotion of seaforth. The bride entered the sacred edifice leaning on the arm of her father, by comingly attired in a dress of bown ladies. The bridesmail were a suit of dress from anter. The bridesmail were a suit of dress from the product sweet of the bride and every be-comingly attired in a dress of bown ladies. The bridesmail were a suit of dress from the sacred were heat. The little flower brite streamed with certain one error bar fathers. The bridesmail were a suit of dress from solved is were the sacred of the brides were benefit onessed the bride bride were a suit of dress from bolked sweet of the bride same dainties were benefit, the while the edible same dainties were benefit the write the house of the brides were benefit the write the bride same dainties were benefit the write the duble same dainties were benefit the write the duble same dainties were benefit the write the bride were have brides were benefit the write the duble same dainties were benefit the write the duble best whites of their many for a number of years. Mr. and Mrs. Neville arcompanied by the best whites of their many for an unber of years. Mr. and shares of the intermany the sthere the bride were alle has best of their many for an unber MRS. O'KEEFE, STRATHROY. We sincerely regret to record the death of Mrs. P. O'Keefe, of Strathroy, who passed ouiety away, at the tamily residence, on Jan. 12, 1850. Deceased, who was one of the oldest and most respected residents of that vicinity, was in her maiden name being Ellen Hanley. Treland, her maiden name being Ellen Hanley, bout the year 1850 her family moved from Ektrid to Adelaide township, and in 1865 Miss Hanley married Mr. Patrick O'Keefe, who to-gether with a family of one son and two daugh-a-half years ago, while visiting her brother Mr. John Hanley, of Hyman street, this city, Mrs. O'Keefe suffered a stroke of paralysis, from witch she neverfully recovered, and as the year davanced it became more and inore evident talt her recovery was impossible, tor she grad-ually grew weaker until the end came, as above ared.

MARKET REPORTS.

JANUA RY 28, 1999.

<text><text><text><text><text><text><text><text><text><text> prices remain firm ; prices are \$3.69 to \$3.76 as to quality, for oatmeal in wood, and \$1.75 in bags. Cornmeal is now quoted at \$1.05 to \$1.10 for round lots, and jobbing lots at 15c. more, Ontario winter wheat bran, \$15 at on ; shorts \$16 to \$17, according to quality in bulk; Mani-toba bran, \$14.50; shorts, \$15.30; middling, \$16.50; provender, \$17 to \$18; cornmeal, \$10 a ton; ail quotations in bulk. Hay is dull; quo-tations are, No.1, \$6; No. \$24,75; clover mix-tations are, No.1, \$6; No. \$24,75; clover mix-ture, \$4.50; clover, \$4. Canadian park, \$14.50 to \$15.50; pure Canadian lard, in paiks, 7:0 for \$16.50; pure Canadian lard, in paiks, 7:0 to 11c; bacon, 10} to 11c; hoos light weight, \$565; hogs, heavy weight, \$5.40. Cheese-The market is extremely duil and devoid of news; the public cable remains at 49s. for both white and colored, and the prices nominally quoted on spot are 10 to 19ic, as to grade. But-ter-Exporters want goods at 19c, but holders claim they are able to procute 19ke, from the local trade for finest creamery. Exgs are dram new laid, about 39c; straight candled, fic. No. 2, stock, 14c; Montreal Imed, 16c; Western limed, 14 to 15c; Western coid storage, 13 to 14c. Toronto, Jan, 26. -Wheat-Red, white and

inned, 11 to 15c; Western cold storage, 13 to 14c. TORONTO. Toronto, Jan. 25.–Wheat–Red, white and greese, west, 70c; Manitoba wheat is firmer, at 82c, for No, 1 hard, grinding in traasit. Flour null; but steady ; cars of Ontario patentis are quoted at 83 45, and straight roller, at \$3.25 in bbis. Toronto freights. Millfeed is scarce and firm, at \$12.59 to \$15, for shorts, \$12 \$12 50 for bran west. Barley dul, at 46 to 46c, for No. 1 west. Buckwheat steady, at 49c, to 50c, west. Rye firm, and sold at 54c, west. Corn firmer, at 37c, for Canada yellow west, Aje, for old No. 2 yellow American, and 42c, for new American. Toronto. Oats easier: 28/c, bid and 25c, asked for white west. Peas steady, at 65/e to 66c, west. Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, Jan. 25. – The trade in export cathe was fairly good, extra choice stuft bringing \$1.70 per 100 pounds. Butchers cattle ranged on an average 250 below yesterday's market. A number of export bulls were offered and the market cleared of them early, prices rang-ing from 31 to 4e, with an extra 124c per 100 pounds for picked. Stockers ranged from 3 to 3jc, with an extra 10e for choice. Feeders sold at high as \$3.80 per 100 105. Milkers were unchanged. A mong the transactions were the following sales :--

Among the transactions were the following sales :-One load butchers' averaging 1,100 lbs., at \$3.89. One load extra fine shipping cattle, averag-ing 1,200 bs., at \$4.70. One loat shipping cattle, averaging 1,150 lbs., One load butchers' averaging 1,040 lbs., at One

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.From these illustrations will be seen the effect the end or purpose the agent has on the means he takes to ac complish it, and how his intention in using them determines their character as used by him.

Thus far we have spoken of means good in themselves or indifferent, and the effect of intention on them. But what of means that are bad in them selves? Is one justified in using them to attain an end that is good in itself i No; a means that is evil in itself can not be justified by any intention or end, howsoever good. To select or enact a means that is evil in itself is a sinful

act, and nothing can justify sin. Those who, knowing the truth, accuse the Catholic Church of teaching that the end justifies the means, do a wrong to their neighbors, commit a sin and their intention to injure a Church which they believe to be in error does not justify their evil act .- N. Y. Free man's Journal.

MASON TURNS CATHOLIC.

The Liverpool Catholic Times of a recent date has this highly interesting intelligence: "The Masonic Journal, the leading paper of the Masonic body, says: 'We are informed that Mr. T. Stanley Ball has resigned from the Liscard Lodge in consequence of having joined the Roman Catholic Church. Mr. Ball's services have been invaluable to the lodge during the period of its formation when the work was very General regret is felt that he heavy. has thought it necessary to sever his connection with the crait, for in his retirement local Masonry has lost an able and loyal member.' Mr. Ball is a solicitor and manager to a local firm of olicitors (Messrs. rskrigge & Robyn). He received instruction from the late Father Gallagher, of St. Oswald's, Old Swan, whose lamented death we recently recorded."

The sensualist will find censuality in Titian ; the thinker find thought the saint, sanctity ; the colorist, color ; the anatomist, form.-Ruskin.

The loss by the burning of the Catholic church at Rockland, Ont., on Thursday of last week isstated at \$7,500. The church was valued at \$15,000. However it is satisfactory to know that the Blessed Sacrament and the vestments, statues, etc., were saved. The Rev. Father Hudon, the pastor, was in the city on Satur-day. He says he has arranged to celebrate Mass in a large hall erected in the village a few years ago, and that the reconstruction of the church on a large scale will be commenced in the spring.

the spring. The St. Dominick Association, a newly-organized body in St. Jean Baptist parish, which is in charge of the Dominican Friars, gave their first literary and musical sofree on Thursday evening. His Grace the Archbishop presided, and the inaugural address was de-livered by Rev. Father Cavuet, O. P., the Spir-lutal Director. The Young Ladies' Sodality of Rideau street

The Young Ladies' Soliality of related screec Convent gave a hterary and musical solves in aid of St. Patrick's Home, on the 24th inst. A movement towards the erection of a Cath-olic church at Ottawa East has been set on foot, for the convenience of the residents who are now obliged to come into the city churches.

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BUTLER'S CATECHISM.

Editor CATHOLIC RECORD: I have long re-garded the RECORD as a wholesome education-influence on Catholic home life in Canada, and have often recommended it as such. By the recent outspoken arraigment of Buller's matechism it has earned the gratitude of every-ne interested in Catholic education. Too then the management of unduestionably sound atholic papers is characterized by a timidity with to that which is reported to have been must rebuild by our Holy Father Leo XIII. Yhen about to throw open the treasures of the vatican to the scholars of the world, some one megested the danger of seandal. "If the New lestament were to be published now for the imid souls would wish to leave out the be-rayal of Judas, and the denial of Peter for fear " And often thought of calling attention, pub-And drawn by the young Last wind, Spring was fair; Her form was slim, and delicate, and small, Her skin was like white violets; and her eyes Were like the blue ones; while her flowing locks Were dirk and softer than the softest slik; Her lips and checks were rosy with the red Of wild azleas, and her sliver voice Filled my whole heart with wonder and de-light.

light. Around her brow Spring wore a gariand fair Of dainty ferns and sweet hepaticas; While, blossoming upon her snowy breast. Spring beauties waved their pinky fairy belis, And all her robes were made of tender leaves. Reddish or green, and well embroidered o'er With columbines, culled in the forest shade. And raindrops shone around her neck like beads.

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May her soul rest in peaced: May her soul rest in her soul rest in peaced: May her soul rest in her soul rest in peaced: May her soul rest in h NEW BOOKS. Among the recent publications of the Wm. Drysdale Co. of Montreal is conspicuous a dainty volume entitled: "Vision of the Sea-sons and Other Poems," by Dorothv W. Knight, of Lancaster, Ont. This little book is a veritable storehouse of Nature's lore. One of a favored few, the young authoress has found her way straight to Nature's heart, and al-tready—she is barely eighteen—hasgleaned from the great Mother more of the secret of life's ness than most of us ever learn. Hers is the blessing everywhere. Her poetry breathes through every line a healthy, happy spirit and a keen appreciation of the natural beauties which the Creator so prodigally lavishes on the world in which we live. With a naive grace, and a facility of expression which is wonderful in one so young, she clothes the our cateless eyes had never discovered in them befor. As an evidence of her ability as a word-painter of nature, we will quote a few lines from "The Vision of the Seasons: I paused and waited, and a breath of air, Bresh and deligothul chosen the fair.

OBITUARY.

JAS. A. MCPHERSON, CHARLOTTENBURG.

d. O'Keefe was blessed with a generous

Mrs. O Robele was dessed with a generous and kindly nature and made very many warm personal friends, all of whom deeply sympath-ize with the bereaved husband and family. May her soul rest in peace!

MR. WM. DIBB, LONDON.

death. The funeral took place from his son's resi-dence, Horton street, to the cathedral, where High Mass of Requiem was celebrated for the repose of his soul by Rev. Geo Cleary, thence to St. Peter's cemetery where the interment took place in the family plot. May his soul rest in peace!

MRS, MICHAEL O'CONNOR, ROCKWOOD.

lines from "The Vision of the Scasons; I paused and waited, and a breath of air, Fresh and delightful, chased away the chill That winter left. And then I looked, and lo? I saw sweet Spring as lovely as the dawn. Her chariot was formed of willow twigs, With greenest cushions of the velvet grass, And drawn by the young East Wind, Spring was fair: arts, and that b Coswon, Hockwood, Woods, The lamented death of Mrs, Michael O'Con-nor of Rockwood, which occurred on the after-noon of Saturday, 7th inst., casts a shadow of gloom around the parental dwelling; deep re-gret is felt in that vicinity, and the sad tidings reflect a mournful shade on many a distant door. or. The loss of a beloved wife and tender mother

THE CATHOLIC ALMANAC OF

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 25 cents, each. Per dozen, \$2 00. This year's edi-tion is by far the most complete, interesting and instructive that has yet been issued. It should command a large sate, as it is a book that will be found most useful in every Catho lic home in Ontario.

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