Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 4.

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NO. 203

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To-Day.

Why do we tune our hearts to sorrow When all around is bright and gay, And let the gloom of some to-morrow Eclipse the gladness of to-day?

When summer's sun is on us shining, And flooding all the land with light, Why do we waste our time repining, That near and nearer creeps the night?

We teach ourselves with scornful sadness That it is vain to seek for bitss There is no time for glee and gladness In such a weary world as this. The snare of doubting thoughts has caught

us, And we to grim forebodings yield, And fail to learn the lesson taught us By all the "lilies of the field." They take no thought for each to-morrow, They never dream of doubt or sin, They fear no dim forthcoming sorrow, "They toil not, neither do they spin."

Yet still they tell the same old story To us who crave in vain for ease, That "Solomon in all his glory Was not arrayed like one of these."

CATHOLIC PRESS.

If the charges made by its enemies against the Catholic Church were weighed in the scale of justice and taken for what they are worth, many of the silly stories they are worth, many of the silly stories
—the charges of gross outrages that find a
ready entrance into non-Catholic works
of all kinds—would rapidly sink into
oblivion. Hear what an honest Episcopal
clergyman, the Rev. J. Nightingale, says
in his book, "The Religion of all Nations": "The religion of the Roman
Catholics ought always, in strictness, to be
considered apart from its professors. canonics ought always, in strictness, to be considered apart from its professors, whether kings, popes, or inferior bishops: and its tenets, and its forms, should be treated of separately. To the acknowl-edged creeds, catechism, and other formu-laries of the Catholic Church, we should resort for a description of what Roman Catholics do really hold as doctrines essential to salvation, and as such held by the faithful in all times, places, and coun-tries. Though the Catholic forms in some points may vary in number and splendor, Catholic doctrine cannot;—though opinions may differ, and change with circumstances, articles of faith remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination that so many absurd, and often wicked tenets, have been palmed upon our brethren of the Catholic Church: that which they deny, we have insisted they religiously hold; that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind as the guide of their faith and the rule of their actions. This is not fair;

THE first European to behold the falls of Niagara was a Franciscan missionary, the Rev. Father Hennepin. An account of this discovery is thus given by Father Pamfilo da Magliano in his excellent Life of St. Francis: "Father Hennepin was sent as a missionary to Canada in 1676. The first place at which he began to labor was the source of the St. Lawrence: his genius was more adapted to explora-tions and discoveries than a stationary life. Leaving Frontenac on the 5th of December, 1678, he sailed up Lake Ontario to the mouth of the Niagara River. Here further progress was ob-structed by the great Falls of Niagara. He and his companions were the first Europeans to see this prodigy of nature. On the 11th of the same month Father Hennepin offered the Holy Sacrifice of the Mass in sight of the great Falls."

Catholic Citizen.

Catholic Citizen.

Beginning with the publication some years ago of that fantastic brochure, "The Dance of Death," we have every little while fresh testimony against the moralily of the dance. The latest witness is Prof. Welch, himself a master of the art, and a close observer of long and varied experience. Of course there are matters conense. Of course there are matters con-nected with the truthful discussion of this subject, that to touch upon would be to publish scandal. We cannot be expected to allude to its anatomical and pathological aspects. The young feather heads who have learned to dance, generally know little or nothing about the causes of the evil passions excited by the em-braces of the waltz, though they quickly learn how to produce the desired effects.
The attitude of the dancers is shameful.
Poetry has certain immunities from the rules that appertain to sober prose. These privileges constitute poetic license. But poetry cannot transgress the fundamental laws of grammar. Dancing, the poetry of motion, may be an excuse for some exer-sises that would be improped in every day hat would be improper in every day The absurd evolutions of the quadrille and the violent contortion of the old rille and the violent contortion of the old fashioned jig may be permitted as a otherwise is a curious jumble of "religion" and horse talk, if not horse sense. enough to know better. But the sinuous embraces, the slow glidings, the hugging church, according to the rules, for six

and squeezing, the manipulating and palpitating of the round dance violate fundamental laws of morality and decency that no man's conscience is licensed to dis-regard. This perambulating free loveism regard. This perambulating free loveism ought to be condemned by every good influence in society until it may be banished to the low resorts and vicious associations to which it properly belongs. So far as Catholics are concerned there ought to be no necessity of arguing against the propriety of round dancing. The confessional has uncovered its evils to the priest. The wisdom of our spiritual guides is thoroughly against it. The Hierarchy of the Church has expressly condemned it. That is enough! The "Catholic" who still needs to be argued with, will need to be persuaded against "Catholic" who still needs to be argued with, will need to be persuaded against eating meat on Friday when the temptation offers. "Is not meat as good on Friday as on any other day?" That is not the point. Are you or are you not a Catholic? Meanwhile the testimony of non-Catholics, the experience of medical men, the admissions of dancing masters themselves and the testimony of all keen and competent observers go to show the and competent observers go to show the wisdom of the Church's prohibition, and forcibly tell the Catholic that in this, as in other instances, it is best to follow the advice of his pastors.

Boston Pilot.

THAT was a very "daring reconnais-ance" of two English officers who went ance" of two English officers who went out at night to spy Arabi's movement. They travelled seventeen miles, got to Arabi's camp, were seen by the pickets, who flashed electric lights on them from every point, and made them run like rats into a lake, where they lay down in the water for hours, and then ran back to the English fleet without having seen anything but the sentries and the lights and the lake. A few more such desperate feats, and Arabi will lay down his arms.

and Arabi will lay down his arms.

THE Court presided over by Judge Lawson on the trial of Hynes was a special court under the "Crime Bill." The jury was selected strictly by the Government, and was composed of their own most infamous tools. Catholic jurers were excluded from the panel. Cases were sent from various counties for trial in this Court, to ensure conviction. Among these cases was one of the murder of John cases was one of the murder of John Deloughty, at Knockaname, in County Deloughty, at Knockaname, in County Clare, for which a respectible young mannamed Francis Hynes, son of Mr. James Hynes, an attorney of Enis, was arraigned and found guilty. The "Orimes Bill" gives power to change the venue from one county to another, when the Clifford Lloyds knew no honest jury familiar with the facts would convict the persons charged by the Government informers. by the Government informers.

THE loyal citizens of St. John, N. B., want to erect a memorial in honor of the loyalists who emigrated to that province loyalists who emigrated to that province a hundred years ago, rather than remain citizens of the newly-born United States. They held an enthusiastic meeting in favor of the motion, the other day, and generously proposed putting up a hundred thousand dollar hall. Everybody favored it, but only one pocket-book spoke, and that said eloquently "Fifty Dollars!" One of the orators claimed that Boston is ashamed of Bunker Hill Monument because it commemorates the unnatural secause it commemorates the unnatural secession. He ought to step over to Boston some fine seventeenth of June and see the rule of their actions. This is not fair; it is not doing to others as we would have others do unto us." An admirable principle this of the Rev. Mr. Nightingale's, and we commend it to the consideration of those who take for granted whatever is said the Catholic Church, no matter of the conversed with many descendants of the pressure of the penal laws had, to that time, formed a kind of compress force which bound the Catholic of the sincer but mistake on the part of the sincer but refugees, men with historic New England names, Endicotts, Sargents, Mathers, Warrens, etc., and never yet met one who did not frankly admit that it would have been better for his father and himself if the refugees had never sought refuge in Canada's inhospitable clime. The fifty dol-lar contribution to the one hundred thousand dollar monument/speaks volumes for St. John's admiration of the exiles.

Catholic Review.

A SHORT time ago Protestants applauded the rulers in France for banishing the religious orders and doing away with many other excellent Catholic institutions. Now we see by an item in the Baptist Weekly, that they are not so well pleased with re-cent parallel events. In the "lay oath," which had been adopted there, the name of God is not invoked, "Upon my honor and conscience I swear" being the formula.

and conscience I swear" being the formula. This disgust, although somewhat inconsistent in the recent allies of the monastery violators, would not be at all surprising in Catholies, who knew the deplorable result which would follow the wicked course of the wretches in power. Our contempor-ary truly says that as men who demand such an accommodation to their principles are without a God, so they are generally without honor and conscience. But let the Baptist Weekly be consoled, these God despisers are also, and this naturally, the foes of the Catholic Church and Christian civilization. It can therefore lovingly

take them to its heart. WHAT is the remedy for crime? A western theologue has answered that question in a two column sermon in the Chition in a two column sermon in the Chi-cago Tribune, assigning as the first remedy the universal panacea, education, and then a second—"the next great remedy for crime is the Gospel of the Lord Jesus Christ." This gentleman has an orderly and logical mind! On the same page we find another Chicago minister preaching the panegyric of a friend who had been shot by a woman of ill fame, whose fearshot by a woman of ill fame, whose fearful earnings he gambled away. It is an illustration of the value of education, and

months. He remained in this condition, months. He remained in this condition, and was very enthusiastic in revival meetings. He had a fine team and sleigh, and took me with him to small towns in the neighborhood of Dixon. He labored heartily, and was thoroughly enthusiastic in this work. At the end of two months he came to Chicago. I told him and warned him of the dangers of this city, knowing his education and his facility for acquiring certain classes of knowledge." The western "Gospel" and western educa-The western "Gospel" and western educa-tion must "brace up" if they are to cure

Canon Wilderforce, brother of the new Protestant Bishop of Newcastle, has addressed to the Archbishop of Canterbury a rather embarrassing letter in the cause of temperance. The canon tells the primate that the English State Church is the largest owner in the kingdom of public houses and that the Bishop of London, as he drives in his carriage from his town house at Fulham to his town house in St. James's Square, passes 100 taverns which are the property of his church. He adds that one of the public houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment, and it is obvious that the revenues of the church are augmented in proportion as the valueand rent of the "publics" in revenues. CANON WILBERFORCE, brother of the new tion as the value and rent of the "publics" increase. The Primate of England is an ecclesiastical commissioner, and he has promised to draw the attention of the other ecclesiastical commissioners to the reclesiastical commissioners are the reclesiastical commissioners and the reclesiastical commissioners are the reclesiastical commissioners and the reclesiastical commissioners are the reclesiastical commissioners are the reclesiastical commissioners are the reclesiastical commissioners and the reclesiastical commissioners are the reclesiastical commissioners and the reclesiastical commissioners are the promised to draw the attention of the other ecclesiastical commissioners to the matter. The communication, coming from such a man as Canon Wilberforce, is an awkward one for the primate and for the Bishop of London, and for the English Church in general. Christian feeling amongst all sections is now actively engaged on the side of temperance, and this new illustration of the connection between "beer and the Bible" is, to say the least, not at all edifying. the least, not at all edifying.

A very curious coincidence, to say the least of it, is pointed out by "S. Y.," a correspondent of the Weekly Register, in this note on Knock: "As I turned the pages of Burke's Peerage and Baronetage the other day, 'The arms of the See of Tuam' caught my eye, and I was struck by the resemblance between the figures seen in the apparition at Knock and those with which the arms of that ancient archiepiscopal see are charged. These arms with which the arms of that ancient archiepiscopal see are charged. These arms
are: 'Az., three persons erect under as
many canopies or stalls of Gothic work or,
their faces, hands and legs ppr.; the first
represents an archbishop in his pontificals; the second the Holy Virgin Mary
a circle of glory over her head, holdingin her left arm the infant Jesus; the third
an angel having his right arm elevated an angel having his right arm elevated, and under the left arm a lamb all of the second. The witnesses of the Knock second. The witnesses of the Knock 'vision' saw standing against the Church gable, figures which they took to represent the Blessed Virgin, St. Joseph and St. John. In the centre stood the Blessed Virgin, erect, wearing a crown; on the right, 'St. John,' mitred, with right hand raised; near him an altar, and resting on its lamb. Knock is in the Architication. it a lamb. Knock is in the Archbishopric of Tuam. I know not if others have re-marked this coincidence; but perhaps a record of it may be worth a corner of

together in a common interest. It was temporal adjunct to the spiritual bond, but since that was relaxed there has been none so constant. There have been, it is true, a few efforts at common action since then; they hardly rose to the condition of union. They appear to have been spasmodic, momentary, as on the threat of Protestant inspection of our convents, on the hostility aroused at the restoration of the Hierarchy, and on the first call from Rome for a tribute to the plundered Pontiff. The fervor of these soon passed rontill. The fervor of these soon passed away, and the process of disintergration still went on. Petty jealousies, petty interests, and even petty nationalities, become the solvents of Catholic union, and impediments to Catholic action.

Western Watchman.

It is said that by reason of the uncompromising attitude of Bishop Ireland on the temperance question nearly all the Irishmen in Minnesota have gone out of the liquor business, whether as manufacturers, retailers or consumers.

OSCAR WILDE says, after leaving America he will go to Japan, the most highly civilized country on the globe. He says versally prevail among all classes. The culture and attainments of these people are little understood in this country. "Next to Japan is France, where, in spite of frequent revolutions, good manners have reached a strange degree of perfec-tion. If you visit France do not waste your time in Paris, among the ruined monuments of the empire, but go into the villages and the remote country hamlets, and note the instinctive politeness of the peasant, who will convince you that you have honored him and honored his country by coming into it. The Englishman abroad is in the main a man of good manners and an agreeable companion. I am a Celt, but I can tell the truth about him. At home the average Englishman is arrogant, ill-tempered, and tied down udices which nothing will induce

him to lay aside.

life the sinner appears to enjoy a pro-longed immunity: he lives for years, glory-ing and even prospering in his sin. But when he dies, and we look back at the shortness of his feverish life and the swift-ness of his fleeting years, we are aston-ished at the summariness of divine justice and the precipitates of His wrath. As and the precipitancy of His wrath. As it is with individuals so is it with nations. and the precipitancy of His wrath. As it is with individuals so is it with nations. If we look back for a moment and view the ruins of the once powerful empires of the world; when in the debris of ages we trace the history of the peoples which have lived and ruled, we shall discover that, however much their fate may have appeared the result of natural causes or the work of their own hands, it will be discovered that God has guided their fate and fixed their doom. One thing is made quite plain in the history of nations, they are all comparatively short lived, but those are longest-lived whose aims are purest. Nations that have cultivated the faculties of the mind and have tried to realize their superiority over the brute creation, have furnished the examples of the longest lives. The nations that have worshipped the objects of passion and have defiled their flesh have had the shortest and most inglorious careers. There is a striking illustration of this truth in the history of the Mohammedans. It is comparatively a short time since they were the terror of the world. In point of military strength and political cohesion they were as superior to all nations of Europe combined as Europe is to-day superior to Islam. The sick Turk of to-day is not half as infirm as was the sick Christian nine hundred years ago. The followers of Mahomet worshipped flesh in this world and in the next. They exercised a grim censorship over their lusts on earth, but it was to snipped flesh in this world and in the next. They exercised a grim censorship over their lusts on earth, but it was to husband their powers and increase the aggregate of animal pleasure; in the next, the highest notion of bliss was illimitable power of indulgence and an inexhaustible supply of beauty. God has permitted that horrid impiety to corrupt its way to perdition. God could have inter-posed His might centuries ago and re-moved the scandal of the Crant moved the scandal of the Crescent:
that would have been a merciful dispensation. He chose the most terrible type of
his awful vengeance, and He permitted the
proud flesh of humanity to rot and fall to
the earth all along the dark and dismal
track of Turkish domination. The track of Turkish domination. The enemies of Christianity are very apt to point to the rise of the Mohammedan power as an offset to the miracle of the Church's extension. Mahomet was so strong in the might of Allah that Jehovah actually seemed weak; but look at the anti-climay presented or Anan that behovan actuary seemed weak; but look at the anti-climax presented to-day. The affrighted children who cow-ered and crouched before the advance of ered and crouened before the advance of Islam are now throwing shot and shell into all the camps of their degenerate followers. It is a fact that needs no demonstration that the Islam of to-day lives by the suff-

to its progress are either dead or dying.

without challenge or contention ; the foes

ing the opportunities for the same and who neglected them.

By all means let the body of Garibaldi be burned, according to his desire. The cockle that chokes the wheat is to be cast into the fire and burnt, lest its seed propagates.

THE Catholic faith is so rich a depository that it can be drawn from without exhausting its treasure. The more we contemplate it the more beauties do we find in it, and the more do we wonder why there are so many who fail to realize its consolations. A CORRESPONDENT asks, "Why has

not the eloquent voice of Father Burke been heard at this crisis in the affairs of Ireland?" The correspondent is behind the times. No longer ago than on the last Sunday in June Father Burke, though still an invalid. went to Glasgow and there preached sermon in the church of the Sacred Heart, in old Dalmarnock Road, on the text of a Biblical prophecy concerning the Jews, "whose destiny it was to go forth into many lands and to be the bondsmen of the stranger.' This text he applied with wonderful force to the Irish, of whom he said, "that in their history for a thousand years past Christianity had reproduced the privileges and glories on one side, and the calamities and mis fortunes on the other which befell the people of God in the olden time. The last fifty-two years, since the passing of the emancipation act, had witnessed their poverty, their misery, their native Parliament taken from them, their metropolis fall by the withdrawal of the nobility of the land. Their native industry was destroyed by the ruthless laws of

more during the last fifty-two years than the people of Ireland; and yet the day that saw them allowed the free exercise of their religion saw them forgetful of their misery, and they had built more churches than all the rest of the nations throughout the wide world. The virtues of the Virgin Mother had been the ideal of the type of a woman; and the Irish woman for ages had been the solitary light and brightest glory of an allowed the ground. When and where did you get the Bible? This answers the whole tract. These efforts of the sectarians are perfectly fruit to the tract peddlers. The perversion of even one Catholic by such means is we between something yet unrecorded. The truth is that Protestant theological controversy against the Church has long ceased to be a danger. There is such an evident weakness in the misinterpreted texts on which Protestantism claims to build, that we can scarcely imagine an intellect afflicted race, combining in herself a mother's love and a maid's purity. Nowhere in the world would they find a woman so grand, so pure, so strong, as the womanhood of Ireland. What wonder, with a womanhood so strong, that, notwithstanding that they had been hewers of wood and drawers of water, one of their attributes was strength, physical and intellectual and moral, asserting itself in a thousand ways, and all derived from that maiden purity and motherly love that they met in the Irish

Catholic Columbian.

What is the use in having spirit-ual directors if their admonitions are unheeded? We have seen Catholic young men who would undertake to discuss a question of morals with their pastor, and yet they say that they believe in the Catholic Church, and that she alone is their infallible teacher.

ADVICE to young men does not seem near so cheap as that to young women, and we think most of it too is undeserved. Our Catholic young men are very often in need of salu-tary advice, but Catholic papers do not attract their attention, and, consequently, the words of caution that should be given them are withheld, and the girls are made the recipients of them. Allowing for the fact that there are more girls and young women than boys and young men, still it is a deplorable truth that there is a very great disparity between the number that go to the Sac-

THERE are many people in the world who, like the Pharisees of old, believe that sin is committed only among the poor Publicans. In the gilded palaces, where luxury and ease reign supreme, it is thought rance of Christian Europe, and this disappearance from the face of the earth will be a fitting conclusion for a career of bloodshed and extermination. The Cross of the Crusader can now go where it lists, heaven is found; and amongst the lowly shanties and dilapidated tenements, sin predominates and crimes remain unpunished. The lascivious embrace of the waltz is nothing out of the way amongst the class that live behind stone fronts and French plate glass, because set to enchant-ing music; but if such were indulged Catholic Columbian.

It is an impossibility for an individual sion, and have become more and more so, gradually, during the last fifty years. The pressure of the penal laws had, up to that time formed a kind of compressing.

Catholic Columbian.

It is an impossibility for an individual to be a faithful, dutiful Catholic and a reader of trashy newspapers. It is a sign of the same hour of the same hour of the night, how often would they be brought before the magistrate for having disorderly houses? There is sometiment to their coquetries?

Catholic Columbian.

It is an impossibility for an individual to be a faithful, dutiful Catholic and a reader of trashy newspapers. It is a sign of the same hour of the same hour of the skull and took up another, to which he exclaimed, "Were you not the head of one of those light-minded damsels whose every disorderly houses? There is sometiment in the sum of the same hour of the same hour of the skull and took up another, to which he can disorderly houses? There is sometiment in the same hour of the skull and took up another, to which he can disorderly houses? There is sometiment in the same hour of the same ho What a consolation it will be to the Catholic upon his death-bed, to reflect that he attended the daily Mass often during life! What a reproach to one having the opportunities for the same and who neglected them.

Catholic Universe.

Our attention has been called to a couple of tracts sent to a Catholic priest. We suppose that many Catholics have received similar leaves of controversy. One of these tracts is addressed "To Sincere Roman Cath-'the other is entitled "Is it in the Bible?" The former is in verse, and begins as follows:

and begins as ionovas.

Kneel down! thou hast a lonely hour,
And thou to seek thy God art free;
The name of Jesus still has power;
Ask and the Lord shall answer thee.
Job 14: 15.

Canst thou not say, "If I am right, Lord, keep me in Rome's strictest way; If I am wrong, 0 give me light To show me where I go astray." Ps. 25: 4 5

Thus the tract continues, placing at the end of each verse a reference to some text of Scripture as if there to some text of Scripture as if there were to be found in the text indicated a proof of the anti-Catholic sentiment expressed. Both of these tracts are issued by the "American Tract Society." They can do very little harm to Catholics. Cloudy, farfetched interpretations of Scriptural passages are the stock in trade of these sectarians, and any Catholic of ordinary mental capacity can generally show without reference to context, by a mere logical examination text, by a mere logical examination of the text presented, the utter incorclusiveness of the objection. The character of the second tract may be judged from its title. Catholics and the corresponding to the correspondin

that we can scarcely imagine an intellec-tual Protestant advocating with sincerity the peculiar meaning that has been gener-ally attached by non-Catholics to such passages as "Search the Scriptures" and the like. And in fact we do not find the the like. And in fact we do not find the preachers touching upon these fundamentals of Protestantism. They seem to shun them deliberately, and rather to devote all their energies to subjects of the "common Christianity" character. The combat of the Church now is with those who are building up a State not Protestant but utterly irreligious and enforcing irreligiousness, or else that peculiar religiousness which is represented by freemasonry. Besides this there is of course the great struggle against the infidels learned in the physical sciences. If Protestants perceived the true danger to Christianity they would issue tracts covering these two points. On these rocks Protestantism is fast being broken to pieces, and the Church lives and grows.

T. F. MAHAR. D. D.

MEDIEVAL PREACHING.

Friar Cuthbert was one of the class of jocular preachers so popular in mediæval times. They preached what was called Risus Pachales-comic homilies for Easter. Their works have been printed, and the student of early manners may consult them with advantage, though he may be repelled by their coarseness. They were bold satirists, dwelling perhaps too exclusively on the baser aspects of human life. In their denunciation of prevailing vices they did not spare the most exalted personages. Maillard, the cordelier, so irritated Louis XII. by his strictures that he threatened to have him thrown into the Seine. "The King may do as he pleases," replied the undaunted preacher, "but tell him that I shall sooner get to Paradise by water than he will arrive by all his post horses." But we shall best give the reader an idea of the style adopted by these jocular clergy by quoting a few sentences from a sermon preached by Father Onorato, the Capuchin, which we have come across in a curious old Italian work. In the course of the sermon he brought into bold satirists, dwelling perhaps too excluacross in a curious old Italian work. In the course of the sermon he brought into the pulpit a skull, which he addressed as follows. "Speak," he said, "speak and tell me whether you were not once the head of a magistrate! You don't answer? Silence shows consent." He then placed your the head a indees as we say his interupon the head a judge's cap, exclaiming at the same time, "have you not often sold justice for gold? Have you not often been in league with the advocate in order to deprive the widow and fatherless Then taking a cull from his sleeve, he placed it upon the hideous relic of hu-manity, crying: "Miserable head, where are now the soft, languid glances that used to captivate the unwary? Where is that beautiful mouth which formed such fascinating smiles? Where are now the pearly teeth, where the rouge, where the cosmetics with which the face was so often painted?" And so on in this strain the Capuchin conof life, and altering the position of the skull, which he held in his hand, according to the subject with which be had to deal. On one occasion Louis XIV, asked Bourdalone, the famous orator of Notre Dame, his opinion of Onorato. "Sire," was the reply, "that preacher tickles indeed the ear, but also pricks the heart. People return at his sermons the purses they steal at mine."—Catholic Review.

A Catholic Musician.

Mozart was noted for his devotion to religion. In that interesting work, "Music and Morals." by the Rev. R. H. Haweis, the author remarks: "Mozart, born in 1756 are aske 1:

1. Can you show me a passage in which God commands, or allows us to pray to dead saints?

says: "Contrasted with these lighter moods, it is striking to observe a deep undertone of seriousness, as when he assures his father of his regularity at Confession, and exclaims: "I always have Cold by the confession, and exclaims: "I always have Cold by the confession, and exclaims: "I always have Cold by the confession of the confession lead saints?

2. Or a passage in which we are authoreyes. Friends that have no religion can Although the vengeance of God be delayed a thousand or even ten thousand years, when it comes it is terrible. St. Augustin, in his City of God, declares that a long life has no advantage over the land, control when both are over. Between two things that have ceased to be neither has any advantage over the other. In this

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