Autums.

-Bayard Taylor.

INTERESTING MISCELLANY

"Looking Backward" is beginning to bear fruit. Twelve young ladies of Indianapolis, employed in stores and effices, have rented a suite of twelve rooms, and are living on the Bellamy plan. Each pays into the treasury \$3 per week, and a cook is employed to prepare meals. In addition each is assessed twenty five cents for a contingent fund, which is held to meet unusual expenses. The young ladies room in couples, and each week two of them are appointed purveyors. The only time they are all together is at supper, but they are contented and enjoy their way of living. ON THE CO-OPERATIVE PLAN.

HOW TO LIVE.

If each man says let there be a world of progress in me, let me live to make my life more intelligent, more fair, more beautiful, more religious, more reverential; let me live so that around me there shall be diffused an air of light and fra-grance and gladness and joy so that others may become also modeled by these ideals which has been upheld by me and have lured me on—this ought to be the aim of each and every one of us. It is the aim given to us by our religion, by the providential constitution of our national life. It is an aim we can follow everywhere, and which we must with more eagerness continue to follow until in this country there shall be no rich man who is not a hearfactor. not a benefactor, no wise man who does not help to make other men less unwise, not strong man who does not help the weak, no brave men who does not resist the cruel and unjust —Bishop Spalding.

HEROISM OF A SISTER OF CHARITY. HEROISM OF A SISTER OF CHARITY.

A touching episode of the Argentine Revolution is told by the Buenos Ayres correspondent of an Italian paper, the Caffaro. A cavalry-man was passing before a hospital in Buenos Ayres when a ball knocked him, mortally wounded, from the saddle. No member of the Red Oross Society was in the neighborhood at the time but from one of the doors of the the time, but from one of the doors of the hospital a Sister of Charity rushed like an angel of mercy to the succor of the wounded man, heeding not the bullets that were flying around like hall. She bent over him, but only to fall into h sarms a corpse. She was shot dead in a fusilade. "When the emoke cleared away," says the correspondent, "I went towards her. She was young—perhaps not over twenty yeare—and her face was singularly beautiful. I learned that she was called Sister Estella, and that she had come from near Naples. Amidst the dreadful commotion, that is all I could learn about this heroine." hospital a Sister of Charity rushed like an

RICH WITHOUT MONEY.

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, good sound constitution, a good stomach, a good heart, and good limbs and a pretty good headpiece, is rich. Good bones are better than gold; tough muscles than silver; and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate the heart than in the sign of a father and the state.

The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a desponding and complaining fellow, a timid and care burman-these are all born deformed on the inside. They do not limp, but their thoughts sometimes do. — Clay Manufacturer's Engineer.

MEN AND WOMEN WHO ARE IMMOR

When the painter Wilkle was in Spain and visiting the Escurial, an old monk of the Order of St. Jerome came up to him, pointed to the figure of Titian's "Last Supper," and said, "When I think of all the changes that have passed over this house and of the heather and the said of the house, and of its brethren dispersed and died, it often seems to me as if those were the real men and we the shadows," if we reflect on our own thoughts and feelings in reading Shakespeare, we may find a like impression made upon us in the contemplation of his undying men and women. They remain, generation after generation, while we pass away.

Our fathers and our fathers' fathers for hundred years have known Hamlet and Othello, and Jacques, and Falstiff; Mirands, and Ophelia, and Beatrice, and Portis, and Desdemona, as well as we know them etill, and with as much recegnition of their flesh and blood reality what we call their truth to nature. And how real, how living, these creations of Shakespeare are to us! how dim and unsubstantial have become all the men and who lived in our houses and walked through our streets in the generations before which we have seen with our own eyes !- The Quarterly Review.

STICK TO YOUR REAL FRIENDS.

do not throw your weight on it. your real happiness be found in the fo or five true friends of a life time that ! /ou

your laughter, yet he often brings your face into sobilety by some wise check on you. Your friend says "Do right, and I will support you till I die. Do wrong, and I'll be the first to tell you so. Though I will try to keep you out, yet you must know that we cannot continue friends if you persist in doing the wrong thing."

man or woman does not need many A man or woman coes not need many such frierds. Human nature is not large enough to endure the expense. For you must give as well as take. You must love and suffer, open your secret heart, spend your time and money. The very secrecy of a true friendsbip requires that the state by little by little by the county tall. the circle be limited. You cannot tell your heart to a thousand In a storm two work best together. In a storm two can be sheltered where ten could not. In a storm the winds cuff everyone who is abroad. You do not want too many is abroad. You do not want too many to be cuffed on your account. For God's sake and the honor of humanity, stick to a friend who stuck to you through a storm. Do not resort to another man's friend when clouds gather. Go to the man whom you stood by. If he is true, he will respond. The other man's friend would only betray you.

THE LANGUAGE OF CHRIST. A question that is often discussed in Protestant journals, but seldom touched

Protestant journals, but seldom touched upon by Catholies, regards the language which our Lord used habitually. The Jews, carried away to Babylon, lost their own language, which became dead to them, and even abandoned their own alphabet, the letters generally called Hebrew being really those of their masters, the ancient Hebrew letters being seen on coins and in the Samaritan Pantaranch coins and in the Samaritan Pentateuch.
On their return from captivity their ordinary language became Syro Chaldaic, but after the conquests of Alexander, Greek became the prevailing language, although the Syriac continued to be spoken. In the time of our Lord Greek seemed to predominate. The Scriptures were cur rentin Greek in the Septuagint version rentin Greek in the Septuagint version, the apostles all, except perhaps Matthew, wrote in Greek and cited the Greek translation of the Scriptures. When our Lord in the synagogue took the roll of the law written in ancient Hebrew, and read it the people wondered that He should be so learned. When on the cross He pronounced a passage, of the Psalms in Hebrew, the Jaws did not even recognize the word "Eli" (God) but mistook it for "Elijah." Hebrew was then unknown except to the learned: Greek was known except to the learned; Greek was the state and official language; the Syriac lingered among the people as Irish and Gaelic and Welsh do in the British Isles. Our Lord spoke, as we may infer, both Syriac and Greek, and used either according to the prevailing custom of the district in which He happened to be. He would thus naturally speak in Greek at Jerusalem, the capital, where it was generally known, and where there were generally known, and where there were many synagogues, especially for the Hellenes or Greek speaking Jews, while in the provinces, as at Capharnaum, where He was so often, He probably spoke Syriac; and we may regard it as most probable that in addressing His Mother and the Apostles he spoke the same language. same language,

The Rangoon Gazette reports the burial recently of the Meebya Queen, one of the wives of King Mindone Min, whose body had been jving some time in state at the residence of her daughter near Rangoon. At 9 o'clock the procession, which was nearly a mile long, started; white umbrellas, the special symbal of Burmese royalty, were numerous, and the priests mustered in strong force. The shrines and other organizated structures were ableze with gold leaf, the bands of music herds and horses. Education may do much to check evil tendencies or to develop good ones; but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

The Princes, like her attendants, was dressed in pare with almost every conceivable article of food and wearing apparely. I will touch first on the sorrows of the body. God has healed the sorrows of this stricken children by taking mourner, walked in front of the offin, for the coffin, faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful.

The Princess, like her attendants, was dressed in pare with almost every conceivable article of food and wearing apparely. I will touch first on the sorrows of the body. God has healed the sorrows of the coffin, and who has a good disposition, who is naturally kind, patient, cheerful, hopeful.

The Princess, like her attendants, was dressed in pare with almost every conceivable article of food and wearing apparely. I will touch first on the sorrows of the body. God has healed the sorrows of the body. The body of the body. God has healed the sorrows of the body. The body of the body were numerous and the cartloads of pre-sents for the priests would have sufficed dressed in pure white, and wore no jewels whatever. She and her maids of nonor bore in their hands the white rope attached to the ceffin. The latter was slung from a pole and carried by bearers. Over it was thrown a splendidly decorated pall, plied high with bright flowers. The scene of the cremation was on the slope of the Shoay Dagon Pagedo, near Bahan, where an enclosure had been erected round the funeral pile, upon which the gilt ceffin was laid to the sound of weird music. By desire of the Princess, the coffin was opened to enable her to take a last look at her mother. The pile was then set fire to, and after the body had been entirely consumed the ashes were taken away to be cast on the broad bosom of the Irra-

FUNERAL OF A BURMESE QUEEN.

THE UNDERTOW.

The octopus, who lurks in the coral reefs or under the ledges, has only to show himself to make a brave man chill. The fiendish perseverance with which the shark follows a ship day after day melts one's herve away. There is death in the fouch of the stingare—destruction in the fall of a whale's flukes eternity in the rush of breakers on a rocky shore. But the grimness of all these is overstadowed by the soft purr-ing and gentle lapping of the tiger of the beach—the unseen beast who gathers a dozen victims where another claims

We stand here on the sandy shore with the sur tonly knee high. The sky is clear, the sun shines brightly, and there are one hund red people about us. If one should precatc danger he would be ridiculed. W'aat's that? The sand suddenly cuts o at from under our feet, feeling as if some one had pulled at a rope we stood There is much to enjoy in friendship, on. Was it a cave? Did some one pull hollow and unreal as it is. Enjoy it, but a stick away? No. It was the soft, low growling of the tiger of the beach—a note of warning. It was the undertow. It startled you for a moment, but you soon have proved through the years.
Your real friend visits you in eld mess, your security in a day of financial festigations and journey to relieve you in short in each policy of the excitement you forget the cruel fangs and sharp claws waiting for you. The need be. Your real friend tells you your faults, rebukes your folly, refv ses to indulge your evil moments, is firm and just which you. Your real friend laughs with

too far away. Even were they right here they could not save him. He has been looking death in the face for the last two minutes, and he was unnerved before he cried out. He cried out because men al. ways do in their last moments if they die like this. Terror has blinded him. He does not see the people running up and down the beach. Terror has made him deaf. He does not hear the shouts sent out to him to make a last effort. Even as they shout he throws up his hands, utters a long-drawn cry of agony, and the spot where we last saw his head is now covered with foam. The tiger has pulled

RESTORATION TO LIFE OF THE BODY AND THE SOUL.

London Universe, September 13.

Preaching on Sunday at the Church of St. Antony and St. George, at Birton, Sussex, the Rev. Dr. Sullivan said: The exclamation which closes to day's Gospel, my dear brethren in Jesus Christ, was, we can essily understand, a very natural one to the crowd which pressed round Jesus of Nazareth as He stood at the gates of the city of Naim and restored gates of the city of Naim and restored the window's son to life. They witnessed a portent of the first magnitude. They saw a young man and a dead man, and then they witnessed a miracle of a most striking character. The young man sat up, smiled, and accompanied his lately sorrowing mother home. They were Jews, my brethren, who composed this crowd; they knew their history; they knew that Elias had cast himself prone on the body of the window's son of on the body of the window's son of Sarepta, and life was restored to him; they knew of the man who was cast by accident into the grave of Eliseus, and to whom life was restored; they had to whom life was restored; they had heard, they had read of these things, but never had they witnessed any one standing in the presence of death and calmly, authoritatively, and majestically bidding it begone. He stood up before the people and merely said: "Young man, I say to the arise." But great as is the marvel of restoring life to a dead body, if we consider attentively we will find there is a marvel more important still there is a marvel more important stillthe resurrection of the soul of each one of us to life. And this thought ought to fill us with a wholesome awe. always in the everlasting arms of that very Jesus. He has His hands stretched over each one of you this moment, and were He to draw away those arms life would inevitably fail. We will deal with

suggests to us. THE POOR BROKEN-HEARTED WIDOW and her dead son represent the world as Jesus found it when He came. He found so bereaved, or so contradicted as His no lot so austere, hard and lonely. And it has come to this, that men and women who have hearts at all, who have not utterly spoiled themselves, who are still capable of appreciating all that is noble and good and pure, have become enam-oured of the life of Jesus Christ, because He took upon Himself, and bore uncomplainingly, the sorrows of all. And they say, if He, whose life was so surpassingly beautiful, clothed Himself with all earth's sorrow, why should not we bear some-thing, if only to be like Him. So after His advent men become not only resigned, but they absolutely courted sufin order to bear on their own bodies the print of agony and suffering which He had first borns. Men and women for nearly nineteen hundred years, the best, the truest, and the nobl-

another consideration which this Gospel

DEVOTED THEIR LIVES TO THE ALLEVIA. You never heard, my brethren, of a hos ital before the time of our Lord. nan was poor he starved, if a child came into the world maimed or orippled it was destroyed, but now they are as dearest; they are received just as God sends them and pain Himself our Lord created en-thusiasm, and men now look upon it as their greatest joy to be conformed to the suffering life and image as recorded in those four books of beauty which tell us of His life. And now about the sufferings of the soul. It would be little, indeed, if God could only show us how to bear the trials of the body. He came to teach us the stupendous truth that not only can bodily life be given back to the corp that spiritual life can be restored to the soul. The soul dies like the body. You, as Catholics, know the first effect of a

Do Not Forget It.

What is a Day's Labor ? One day's work for a healthy liver is to secrete three and a half pounds of bile. If the bile secretion be deficient, constipation,

MILBURN'S AROMATIC QUININE WINE fortifies the system against attacks of ague, chills, bilious fever, dumb ague and like troubles.

push back and jump the roller thundering in, and now there is no send for your feet to touch. The undertow has been pulling, pushing and coaxing you on, and now—! You can swim. You are startled, but you see the shore is nigh. You strike out bravely, but your legs feel as if weighted down. The vexed waters beat you and keep you short of breath. You exert more strength. You make a great effort. You are simply startled at the mysterious something which has has dragged you out.

A-h h! See his face blench! See his wild strokes! Look into his eyes and read the horror they express! The under tow is call—cold as well as merciles. It has pulled him out and down the coast foot by foot, until he suddenly realized that he is drowning. If a man notice that he is far out no one speaks of it. If they see him beating the water they pass it by as sport. The tiger of the beach has crept down among a hundred people in open day to snatch a victim, and he has accomplished it:

"Help! Help!"

It comes too late. The life guards are too far away. Even were they right here they could not save him. He has been FAR AND AWAY A GREATER ACT IS PER-

FORMED in that confessional when the words of absolution are pronounced over a repent-ant sinner. The dead man is entirely in God's power. He can restore the corpse to life if He wills, but when you sin God can do nothing without your co operation. You tie His hands. Jesus can always give life to the dead, but He can always give life to the dead, but He can be considered to the can be considered. not slways give life to the soul. God is omnipotent, but He is not omnipotent with sinners; the sinner must freely co-operate with God. And I bid you receive you. No matter what the past, the future is still yours. There are no more touching words in the English lan uage, no words more beautiful or more full of true theology than the concluding lines of the "Legend of Province," in which a Catholic poetess sings:

And evil in its nature is decay, And any hour can blot it all away; No star is ever lost we once have seen, We always may be what we might have

Yes, Jesus Christ came into the world to yes, Jesus Christ came into the work to teach that there can be a full and perfect reconciliation between God and the sinner, to teach the restoration of his soul to spiritual life. There is a lesson WE MAY LEARN FROM THE HISTORY OF

THIS POOR WIDOW, and it is that God never sellicts one of His creatures without offering some compensation. She may have been rich or poor, we have no means of knowing, but all the city realized that losing her son she lost her all; and yet God took him. But joy is always greater after sorrow, and we may be sure that the joy of his restoration transcended the calm, equable, enduring joy which she had known before his death. God deals in the same way with each one of us; though He may take away something, and it is at first as the bitterness of death, yet be sure He will give com-pensation. A miracle may not be worked n your behalf, but from what He has done in alleviating sorrows, in restoring done in alleviating sorrows, in restoring health and strength, by making men strong and resolute and resigned to bear their burdens, you may be perfectly certain that either here or in the world to come you will receive a recompense. Take and make this one thought your own, that whenever God sfiicts He offers compensation by giving an equivalent for what you have lost, or something else which is often better. There is no cross too heavy, then, no There is no cross too heavy, then, no trial too great: it is far better to leave all in the hands of the merciful and pitiful Saviour. He will shape your career as even you could not do it for yourself. Cast the burdens on the Lord, and though your lives are dim and overcast, however dark all seems, remember there is light on the everlasting hills; and the beauti-words of another poetess come to me

now:
Though darkness on the valley lie
There is light upon the hill. And a little further on she prays:

Then hide Thyself, dear Saviour, Hide Thee if Thou will, Hide Thy light from the lower world, But shine upon the hill.

So look, look always upon the hill; there is no adequate sympathy in this lower world. There is only one hand that can comfort and restore, and that is the hand that touched the sou of the widow and gave him back to his sorrowing mother.

O'CONNELL'S TRIBUTE TO HIS MOTHER.

O'Connell in one of his letters ascribes O'Conneil in one of nis letters ascribes his becoming the great man he was entirely to the influence of his mother. "I am," he says, "the son a saintly mother, who watched over my childhood with the who watched care. She had a lofty intel-ligence, and the little I possess she be-queathed it to me. I therefore truly think that it is to her I owe the position in which my fellow-citizens have placed me. which my fellow-citizens have placed me. She breathed her last, calling down the blessing of God upon my head, and I have since been able to appreciate her benediction. In the perils and dangers to which I have been exposed during my life, I consider that blessing as an angelic shield, and as it has protected me in this life, I consider that it may aid me in obtaining the following a head of the property of the state in the future a happiness greater than all the happiness of the world."

It is a fact that Nerviline cannot be surpassed by any combination for the relief of pain. The reason is a good one. Ner-viline contains the best, most powerful, and the latest discovered remedies. It is Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humory of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers, a magic pain cure Rheumatism, stiff neck, cramps, neuralgia, colic, in fact all pain, internal, external, and local, are subdued in a few minutes. Go at once to any drug store and get a trial bottle. It will only cost you 10 cents, and you can at a small cost test the great pain cure, Polson's Nerviline. Large bottles only 25 cents.

ensues; if profuse, biliousness and jaundice arise, Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles.

CASTLE & SON

40 Bloury Street, MONTRBAL, and NEW YORK,

-ARTISTS IN-STAINED - GLASS

Figure Subjects and Memorial Windows,

Ornamental and Emblamatical Designs in Colored Glass.

Our reputation for successful results in stained glass, thether a simple colored window or an elaborate subject vindow, is such that it affords a guarantee to those insuding to bestow commission.

A FEW EXAMPLES.

St. Johnsbury Church of Notre Dame, Vermont, U.S. Church of the Rev. Leonard Batry, V.G., Milwaukee, (Also endorsed by His Lordship the Rt. Rev. Bishop Otto Jarditte, Bt. Cloud. Mino.)
Chapei of the Sacred Heart Convent, Montreal.
St. Bridget's Church, Ottawa, Ont.

TESTIMONIAL. ST. THERESE.

Messrs: Castle & Son have put in stained glass in all windows of our church. These windows present a magnificent sight, and add greatly to the heatty for tremple. It would be very difficult to be better served than we have been by Messrs. Castle & Son. The figures placed in the six windows in the Transcept are perfection. The best workmen in Europe could not give a better or more perfect fullsh. Messrs. Castle & Son deserve the patronage of all who intend having this kind of work done in their churches.

L. A. CHARELEBOIS, PRIEST,

Curate of Ste. Therese.

Testimonials and designs submitted. Our work is guaranteed. We understand requirements, having made church glass a special study.

Agents for Harrington's Tubular Chime Bells.

to write to BELLEVILLE BUSINESS COLLEGE

Which has had the most successful history of any Business College in America. This leading institution affords superior advantages to those who want a Good Business Education, or a practical knowledge of Shorthand and Typengriting. Our Book Keeping is the most extensively-used book-keeping in America. Our graduates are very successful in getting positions. This is the best-equipped Business College in Canada. No stairs to climb; rooms and offices on ground floor. Buildings owned—not rented. Beautiful grounds; large gymnasium. Large circular sent free to any address. Direct as above.

PETERBOROUGH Send for Circulars and Specimens of Penns

BUSINESS COLLEGE Book-keeping. Shorthand & Typewriting. Ornamental Penmanship. Telegraphy.

X FIMILIA

WILL POSITIVELY CURE

CRAMPS, PAINS IN THE STOMACH

Bowel Complaints, Diarrhoea

-AND ALL-

SUMMERCOMPLAINTS

KEEP A BOTTLE IN THE HOUSE.

SOLD BY ALL DEALERS.

BENNET FURNISHING COMPANY,

STAINED GHASS

BRILLIANT CUT. BEVELED.

MCAVSUAND TOPONIO

THE KEY TO HEALTH.

BULDOCK BLOOD?

Unlocks all the clogged avenues of the

For Sale by all Dealers.

T. MILBURN & CO.. Proprietors. Toronto-

ROYAL CANADIAN INS. CO.

FIRE AND MARINE. Taylor's Bank Richmond St.

Manufacturers of

AND HALL

CHURCH.

SCHOOL

FURNITURE.

Write for Illustrated Catalogue and prices.

BENNET FURNISHING CO'Y,

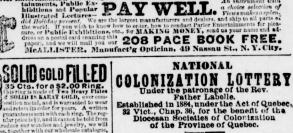
London, Ont , Can.

LONDON, ONTARIO.

G. S. BEAN, ALEX. BLANCHARD,

Principals.

MAGICIANTERNS afford the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, flustrating art, schools, but assortment of Views, flustrating art assortment of Views, flustrating are schools, but as the view of Views, flustrating are schools, but as the view of Views, flustrating are schools, but as the view of Views, flustrating are schools, and view of Views, flustrating are vi talaments, Public Exhibitions and Popular PAY WELL.



CLASS D. WEDNESDAY, OCT. 15, 1890, At 2 o'olock p. m. 85,000.

LIST OF PRIZES.

1 Real Estate worth......\$5,000.00

A. A. AUDET. Secretary. Offices: 19 St. James Street, Montreal, Can BENZIGER BROS'.

NEW PUBLICATIONS ONE AND THIRTY DAYS with Blessed REVELATIONS OF THE SACRED HEART to Blessed Margaret Mary, and the History of Her Life From the French of Mgr. Bougaud, Bishop of Laval. 8vo, cloth, net. \$1.50

THE SACRED HEART Studied in the Sacred Scriptures. From the French of Rev. H. Saintrain, C.SS. R. Svo. cloth, net \$2.00 cioth, . . . net \$2.00 COMPENDIUM JURIS CANONICI ad usum Cleri et Beminarierum hojas re-gionis accomodatum. Auctore Rev. B. B. Smith, S.T.D. Crown Svo, cloth, net, \$2.00 DE PHILOSOPHIA MORALI PRÆLEC-TIONES, in Collegio Georgepolitano habite anno 1890, a P. N. Russo, S J. 8vo, half leather, net, \$2.00 half leather,

THE NEW SECOND READER, Catholic

National Series. By Right Rev. Richard
Gilmour, D D. 168 pages, cloth, taked
sides,

40 cents.

THE CATHOLIC NATIONAL CHARTS. Illustrated. 20 numbers on 10 boards, \$6.00 PRINCIPLE: OF ANTHROPOLOGY AND BIOLOGY By Rev. Thomas Hughes, S.J. Second cuttion. 16mo, cloth, net, 75c. GOLDEN SAND3. (Fifth Series.) Cloth, THE CROWN OF THORNS; or, The Little Breviary of the Holy Face. A complete Manual of Devotion and Reperation to the Holy Face of Our Lord Carlotte Survey of the Holy Face of Our Lord Carlotte Survey of the Holy Face of Our Lord Carlotte Surveys by the Sisters of the Divine Compassion. With an introductory Notice by Right Rev. Mons. Preston, Vicar General. 32mo, cloth. THE RIGHTS OF OUR LITTLE ONES, or, First Principles on Education in Cate-chetical Form. By Rev. James Conway, S.J.

32mo, paper, 15 cents; per 100, \$ 9 00. Cloth inked, 25 CATHOLIC YOUNG MAN OF THE PRESENT DAY. Letters to a Young Man by Right Rev. Augustine Egger, D.D., Bishop of St. Gall. 82mo, paper, 15 cents; per 100, \$ 9.00. Cioth inked, 25 Sold by all Catholic Booksellers

BENZIGER BROTHERS MANUFACTURERS AND IMPORTERS OF VESTMENTS AND CHURCH ORNAMENTS.

THE DOMINION Savings and Investment Society

TO Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rake, according to the security offered, principal payable at the ead of term, with privilege te borrower to pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS, Manager.

Opprox — Opposite City Hall, Richmond Street, London, Ontario.

The pluners. They learned their art, these weavers, long In those sweet days when Pan went to and

In those sweet days when Pan went to and for Making all other music strangely mute Before the sweetness of his reeded flute; Or when in flaming forge great Vulcan wrought Achilles armor, and Athene caught From off the dists fi her fair wroughten weft. Now when the reeds and thickets are bereft Of these God wanderers—lo! their old-time ways

Are still revealed in these later days, When in the long forsaken haunts young leaves

Hide the brown bird, that with shy cunning weaves
Quaint-shapen nest; or when the spiders chain Their silken hammeeks to the wind-bent grain; er, sweeter token, when wee spinning things Await in frail cocoons their coming wings,

FIVE-MINUTE SERMONS FOR EARLY MASSES.

-Lucy E Tilley.

BY THE PAULIST FATHERS.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. New York Catholic Review.

EIGHTEENTH SUNDAY AFTER PENTECOST.

"Brethren, we give thanks to God always for you, for the grace of God that is given you in Christ Jesus."—From the epistle of the day. I. Cor., 1.4.
St. Paul was the most outspoken of all

the Apostles. He never hesitated to speak the Apostles. Hs never hesitated to speak out his sentiments on any occasion, and he was always ready to approve or condemn, to give thanks or to find fault. Now his example in this, as in everything else, may well be followed by us. We, as your spiritual guides, find much in this congregation for which we have right good reason to thank the Almighty God. You are steadfast in the faith; you are constant in your attendence at Holy Mass and the other public services of the church; you love St. Paul's parish and you take an interest in everything that relates to it, so that our ministry amongst the faith of the conditions of the church; you have the church in your attendence at Holy Mass and the other public services of the church; you love St. Paul's parish and any you take an interest in everything that relates to it, so that our ministry amongst relates to it, so that our ministry amongst | the is you is full of encouragement and consolation. There is one point, however, in which, as a congregation, you are somewhat remise and you will permit us to call your earnest attention to it this mornity.

It is universally recognized throughout the Church that one of the most effec-tive means of keeping up a true spirit of Catholic faith and fervor, and of root ing out sin and the occasions of sin in a doub parish, is the formation of religious than societies. Religious societies are the arms by which pastors reach out towards every class and condition of life in their parish and supply the special aids that are needed to promote piety and secure perseverance.

And now we feel constrained to say

that the people of this parish do not second, as they ought, cur efforts in this direction. We have, as you well know, direction. We have, as you well know, a number of excellent societies, but the membership, in every case, is only a fraction of what it should be. If quality could supply for quantity, all would be well, but here it cannot. A society with the some offerer of the sound of the so counts for little in a large parish if its membership is very limited. Numbers fortly

as well as zeal are necessary for success.

The St. Vincent de Paul Society, the Guild, the Literary Union, appeal to men of every age and disposition, but how few comparatively shake off their indifference and take an active part with them. The Resary Society, the Young Ladies' Sodality, the Ludies Ald Society, address themselves to every well disposed woman in the parish, but there are thousands who hold aloof, for the hundreds that are asso noid atout, for the nundreds that are asso-ciated with them. And as a consequence of this apathy, the pulse of Catholic char-ity and zeal beats low in many a breast, and temptation conquers, and ruin comes

to many a soul in our midst that might In a large city parish, such as ours, the personal influence of the priest cannot make itself very generally felt, and the societies afford the only real field for its exercise. Persons are constantly coming to us for letters of recommendation : they often say they have lived in the parish for years, and they are surprised that we do not know all about them, but they have never been members of any one of our societies, they have never fully identified themselves with our work, and of course we cannot be expected to know them particularly. If you wish to be known and appreciated (and who does not?) take hold with us in some of the

Are you disposed to works of charity—and remember that "charity covers a multitude of sirs"—join the Conference of St. Vincent de Paul. Are you opposed to the drink-evil, which is our scandal ?join the League of the Cross, and give practical effect to your principle. Are you a young man anxious for your own curity and improvement?-join the security and improvement?—join the Spalding Literary Union. Do you want to have part in the Apostleship of prayer that moves the world?—join the Rosary Society. Do you aspire to be a chosen child of Jesus and Mary?—join the Young Ladies' Sodality. Do you love the suffering members of Christ?—join the Ladies' Ald Society. Do you wish to be of real service to the holy cause of Christian truth?—join the Corps of the control of the corps of the control of the corps of the control of the corps of th wish to be of real service to the any values of Christian truth?—join the Corps of Sunday School Teachers, or the Christian Doctrine Society. And of a certainty the society founded to relieve the burden of debt on the church should have the support of every true parishioners.

There is room for all and to spare.

We live in an age whem the active co-operation of the laity in church affairs is imperatively demanded, and no matter how much interest you may have you are only a silent partner in the parish as long as you take no active part in the work of its societies.

The Proprietors of Parmelee's Pills are The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont, writes:

"I never used any medicine that can equal Parmelee' Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful. As a safe family medicine Parmelse's Vegetable Pills can be given in all cases requiring a Cathartic. requiring a Cathartic.

Mining News.

Mining experts note that cholera never attracks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhœa, etc. It is a sure cure.

A wing N

am u culti light You God.

Li in or Th

loppe ity be

eavin

inevit when

will s will b hear secre that I

> shrinl encun and destre

HOW

unche young ers an tion a will k

be rea