De Profundis.

FATHER RYAN.

Ah ! days so dark with death's eclipse ! Ah! days so dark with death's eclipse!
Woe are we! woe are we!
And the nights are ages long!
From breaking hearts, thro' pallid lips
Oh! my God! woe are we!
Trembleth the mourners' song:
A blight is falling on the fair,
And hope is dying in despair,
And terror walketh everywhere.

All the hours are full of tears—
Oh! my God! woe are we!
Grief keeps watch in brightest eyesEvery heart is strung with fears,
Woe are we! wee are we! Woe are we! woe are we!
All the light hath left the skies,
And the living awe struck crowds
See above them only clouds,
And around them only shrouds.

Ah! the terrible farewells! Ah! the territor ratewests:
We are they! we are they!
When last words sink into moans,
While life's trembling vesper bells—
Oh, my God! wos are we!
Ring the awfol undertones!
Not a sun in any day!
In the night time not a ray,
And the dying ross away! And the dying pass away!

Dark! so dark! above-below-Oh! my God! woo are we!
Cowereth every human life.
Wild the wailing; to and fro!
Woe are all! woe are we!
Death is victor in the strife:
In the hot and in the hall
He is writing on the wall
Dooms for many—fears for all,

Thro' the cities burns a breath, Woe are they! woe are we!
Hot with dread and deadly wrath;
Life and love lock arms in death,
Woe are they! woe are all!
Victims strew the spectre's path;
Shy eyed children softly creep
Where their mothers wail and weepIn the grave their fathers sleep.

Mothers waft their prayers on high,
Oh! my God! woe are we;
With their dead child on their breast.
And the altars ask the sky—
Oh! my Christ! woe are we!
"Give the doad, oh! Father, rest!
Spare thy people! meroy! spare!"
Answer will not come to prayer—
Horror moveth everywhere.

And the temples miss the priest— Oh! my God! woe are we! We are you! we are you!

Think how those poor dead eyes smiled;

They will never smile again—
Every tie is cut in twain,
All the strength of love is vain.

Weep? but tears are weak as foam—
Woe are ye! woe are we!
They but break upon the shore
Winding between here and home—
Woe are ye! woe are we!
Wailing never! nevermore!
Ah! the dead! they are so lone,
Just a grave, and just a stone,
And the memory of a moan.

Pray! yes, pray! for God is sweet— Oh! my God! woe are we! Tears will trickle into prayers When we kneel down at His feet— Woe are we! wce are we! With our crosses and our cares.
He will calm the tortured breast,
He will give the troubled rest—
And the dead He watcheth best.

A MYSTERY OF MERCY.

The Doctrine of Purgatory-Discourse by Rev. J. V. O'Connor.

At St. Teresa's Church last Sunday evening Rev. Joseph V. O'Connor preached on the Catholic doctrine of case is a clear revelation of this prince that the guilt of school commissioners of each town and district; but in time these schools case is a clear revelation of this prince.

another city-the city of the dead. The opinion that God is a being of simple catacombs, the hiding place of the persecuted Church in the Apostolic age, purgatory is an invention of the dark ages of superstition, a device for ex torting money from an ignorant and priest-ridden people! But you will see on the walls of the catacombs petitions traced by the hands of martyrs-petitions to pray for the repose of the souls of the faithful departed. Both the doctrine of the intercession of saints and that of prayer for the dead are clearly history, shows that the ancient Church legible in the inscriptions of the first

age of the Christian Church. SOLUTION OF DIFFICULTIES. heaven and hell plead for a term of pro- prayer for the departed. bation for certain classes of men after Church and all the sects that separated The ineffable purity and sanc- from the early Church retain the primtity of God suffer nothing defiled to itive belief.
enter into His presence. Yet, surely,
there is a difference in sins! The idle "Purgator enter into His presence. Yet, surely, there is a difference in sins! The idle word is not of the same species as red-handed murder. What is to become of the Church is that its pains over, Protestant children have a perof the heathen of either Pekin or surpass all expression or imagination, London to whom Christ has not been yet it is not without its consolations. preached, and who is ignor - Chief among these is our ability to help ant of positive religion? Not the suffering souls by our prayers and even the ecstasy of religious fanaticism dares claim immediate entrance into heaven for all. The Catholic faith teaches a dectrine which man. The fatal error of the Reforma Our prayers and Indulgences are action lay in its view of faith as the sole instrument of justification. The fall of man, according to the Reformed efficacy with the oblation of the Diof man, according to the testimed doctrines, deprived him not only of vine Victim.

"Every one has an opportunity, supernatural grace, but of all natural

Church holds that original sin left the natural powers of man weakened indeed, but not destroyed. When God justifies the sinner He blots out sin and infuses a new life of grace which is abiding and real. This life of sanctifying grace is so strong that all the venial or lesser sins cannot extinguish it; so that many a man who to earthly eyes seems a great sinner, ill-tempered rough spoken, leading apparently a worldly life, nevertheless lives and dies in the friendship of God and is saved, for his sins and imperfections have not been mortal, that is, grave offences, proceeding from malice and from cool, deliberate and perfect knowledge. He has not sinned unto death.

"The apostle bids us not to sorrow for our dead with a hopeless sorrow. Yet it is difficult to see how this injunction is compatible with a belief in the absolute and irrevocable judgment and disposition of the soul at death. The natural feelings and the dictates f reason shrink from so peremptory a judgment. It is at the root of the erroneous views prevalent on the subect of eternal punishment. The doctrine of purgatory reveals the shining f the divine mercy through the clouds of death.

"An act of perfect contrition or the worthy reception of the sacrament of penance justifies the sinner and retores him to God's friendship. If he he is preserved from hell. What a comfort to our sorrow for the dead! That sorrow flows tranquilly in the hannel of prayer for our departed loved ones. Death does not stop the gracious ministrations of affection for our relatives and friends. Our love of he Heavenly Father is deepened by the thought that His mercy follows His prodigal children, even in stripes and prisons. As with Joseph in Egypt,

justice with His mercy, a proceeding Scripture. No truth is plainer than that the world is under a moral government. This implies that it is contion, that is, without a punishment an nexed to its violation. Infidelity cannot explain the miseries of our race on preached on the Catholic doctrine of purgatory. Rev. Hugh Lane was present in the chancel and Rev. D. J. Murphy was celebrant of Vespers. Father O'Connor spoke from Apoc. iii.. 19: "Such as I love I rebuke and chastise," and he said in part:
"Beneath the city of Rome lies another city—the city of the dead. The composition of this principle. The history of Israel, with its mercies and chastisements, is one of the country. The Catholics, "continued His Grace, "were the only body which held out for thus denominational school—that is to say, for the right to teach their chillenges. The composition of this principle. The history of Israel, with its mercies and chastisements, is one of the country. "The Catholics, "continued His Grace, "were the only body which held out for the denominational school—that is to say, for the right to teach their chillenges. The point of the denomination of the country.

The religious consciousness of the human race connects misfortune with sin, and all religions have rites of expensed. The point of the denomination of the country.

The cased to wear that character, and merged into the national school system of the country.

The religious consciousness of the human race connects misfortune with sin, and all religions have rites of expensed. The denomination of the country. afflictions as a sign of that pardon.

The reverend speaker then quoted book of Maccabees, taken simply as of God prayed for the dead, a practice continued by the Jews to this day. Our Lord did not reprove this custom, "The dispute which nearly rent but, according to St. Augustine, He asunder the Presbyterian Church in alludes to it on several occasions, parthe Andover controversy is settled by ticularly in the reference to sins which the doctrine of Purgatory. Earnest shall not be forgiven in the world to men who find no sanction in either come. Our adversaries admit the unrevelation or reason for the harsh Callanimous teaching of the Christian vinistic division of the other world into Fathers on the subject of purgatory and

THE MYSTERY OF MERCY. satisfies the reason and the heart of from its very nature and institution.

goodness, leaving him totally de-praved in nature and capable only of an external or forensic justice. The Christ declares, the last judgment is holy or just, but he is reputed so for Christ's sake. Hence, without faith, his salvation is an impossibility. determined. Our prayer will visit right. We never had in Nova Scotia. To introduce our system into Manitoba hunger and thirst after righteousness, would be to ignore a legal claim of the minority." sinner never becomes intrinsically determined. Our prayer will visit right.

Especially is he devoted to ancient stamped upon his countenance the un-mistakable impression of the scholar.

It was meet that His Grace should have been chosen to fill the high position of president of the Royal Society, whose annual meetings are looked for ward to with much interest by an in creasing number, who have been benefitted by the coming together of those who are qualified by their intellectual a higher tone to the thought and sentiment of the country.

And it is in connection with the

some reluctance to speak upon the subdies in the state of grace he is saved, ject lest his remarks might be mis-

"I may say, however, that the suggestion to give the minority in Mani toba a system similar to that which we have in Nova Scotia is quite beside the point, and does not meet the case at all. You cannot institute a paralle between the two cases. In the case of Manitoba there was the clear right to Separate schools by the constitution God goes down with them into the pit, and in their chains He abandons them not.

This right did not exist for the outer of the outer as general expect a settlement. It is possible that right by law. My own idea of education is denominational. Previous settlement satisfactory to itself, but the present of the outer of the outer in the present of the This right did not exist for the Catho-NO SIN WITHOUT PUNISHMENT.

"In purgatory God reconciles His Scotia, each denomination had its own ter? schools, and taught its own particular which is in full harmony with the divine attributes, as revealed to us in made all schools national schools, made all schools national schools, which were to be free, and which were to be governed by a board of education, which was simply the government of the day, with the addition of a superducted on the principle of reward and the day, with the addition of a superpunishment. Neither divine nor intendent, whom the Government aphuman law can exist without a sanc pointed, and whom it directed to act in pointed, and whom it directed to act in conjunction with itself in the govern-ing of the schools. For some time after the new law was passed, the any theory which excludes moral evil, Church of England and other bodies which is a fact. The Bible ex- continued their denominational schools, pressly teaches that temporal punish subject to the arrangement with the

benevolence, too merciful to punish School Commissioners rented the school sin. Rather should we rejoice in our buildings, which had been in use by are also the memorial of its faith. Our tribulations, as a sign that God has the Catholics, and which were owned adversaries assert that the doctrine of pardoned the external punishment due by the Archbishop - paying a proper to mortal sin, and that He sends us rent for the same, and an arrangement was made by which the teachers set over such new schools should be selected by the Archbishop. This arrangement worked well; it works well today; but I am far from regarding it as an ideal.

"For instance, though the Archbishop has the selection of the teacher for these schools the Board of Education has the selection of the books to be employed. Now you can easily see that the exercise of this power in the hands of a particular superintendent - for the power is virtually in his hands - might be the cause of much distress and inconvenience to the Catholics. As a matter of fact, our superintendents have been most considerate; nor has there been anything to complain of on this score. But different conditions under the system might be easily conceived. All depends upon the point of view of the superintendwhich are taught by Catholic teachers. It is their right, but they do not exercise it. And, practically, the Catholic

So that, in practice, you have denominational schools?" "Not by Act of Parliament at all. We have a system under which we work, and we have no cause of complaint; but this is an arrangement, not statute. You can see, therefore, that to talk of applying this system to Manitoba quite begs the point. The minority had Separate schools as of right. We never had in Nova Scotia.

Montreal Witness 14th.

Archbishop O'Brien, of Halifax, is one of the most lovable, kindly, refined ecclesiastical personalities in the Lower must remember, that in Manitoba we receive the fragile pillar of reputation! One must remember, that in Manitoba we word carelessly uttered is enough. An Provinces. His disposition is gentle; are dealing with half breeds chiefly, he loves the quiet and repose of his study; his books are his delight. who are an intellectual stage as those who

> secular education for the youth of the "I have ever been in favor of the

young, and I would get rid of inferior build. They don't mean to do harm, teachers, where these were shown to and sometimes they don't realize how exist. At the same time I would remuch damage they are doing until spect what the law guarantees. We their destructive work is beyond rein Nova Scotia are not immediately concerned in this question, but all will not be held guiltless because they attainments and their research to give men are interested in seeing justice fail to consider the consequences of their rone to the thought and senting done. Moreover, it is not impossible to their vandal act.—Catholic Universe. imagine that what would be done in one province might be attempted in Royal Society that His Grace is now in another. Take the North-West Territhe city.

Asked if he would say a word about there being made to abolish Separate by from among educated and culti-Asked if he would say a word about the school system of Nova Scotia with reference to the present aspect of this educational question in Manitoba and the North-West, His Grace said he had the North-West, His Grace said he had way to do it, so far as the people were concerned, for by his method there ould be no uncertainty as to his meaning, and the effect upon the mind of

now appear to be the hope of an amicable settlement being effected by the

new government."
"Except Greenway swallows his words I do not see exactly how we can expect a settlement. It is possible what about the third party in the matsatisfied by an arrangement which will meet the views of Greenway on the one hand and the Government on the

other? "Still," added His Grace, in conclusion, "we need the spirit of concilia-tion. It will not do, in any relation, to take a man by the throat for the purpose of enforcing what you are well persuaded are your rights. One must be content sometimes to take less than what he believes is his right by law. We have to act by compromise, and it is sometimes the highest wisdom to do so. This will be found to apply generally in most of the matters with which we have to do, and which cause perturbation and unrest."

CATHOLIC PRESS.

The father of a family once, speaking of the members of his household, said: "We're all apt to get 'cantankerous' at times, but I've noticed over and over again that after we all go to Communion together, everything goe nan said of his home is true of all thers-peace follows the visit of the Prince of Peace, especially when He comes at the same time to all of the adults in the house. If there is a Catholic family that is made wretched with quarrels, the main cause is a lack omewhere of the grace of God, and he remedy is the frequent reception by all the members of that unhappy home of the Blessed Eucharist. sacrament obliterates enmity, wipes out bitterness, does away with anger, promotes gentleness, develops fair love, and fosters contentment. It is-God with us !-Catholic Columbian.

We have been frequently provoked into a state of temporary doubt regarding the temporal triumph of truth, not withstanding the poet Bryant's poet ical assurance. Truly, truth has a desperate struggle for existence in our own times, while the vitality of lies is astounding. Every falsehood utter regarding Catholics and their religi seems to be endued with I

ous power of the fabled Hydr off its head in one place and at one time, and another springs up to take its place. Catholics must accept it as part of their destiny to be obliged to maintain an incessant warfare against an apparently indestructible enemy. They must not flinch from the flight. the other schools without distinction as It is their duty to trample on falsehood which places the Church of God in an odious light before men and prevents the spread of His saving truth. - Philadelphia Catholic Standard and Times.

"The Missionary," organ of the would be to ignore a legal claim of the edge of our holy, Faith and more failed to speak the unwelcome truth,

insinuation, sinister and mysterious, may wreck the work of a lifetime. their disposition to be easily scared by may wreck the work of a lifetime. ward an intellectual stage as those who have had superior advantages. Some to restore the pristing glory of untarn-And once smirched, how difficult it is Catholic aggression that exists only in to restore the pristine glory of untarnlearning, and the thought and study he has given to musty tomes which?

Nave nad superior advantage.

allowance should be made for this."

Your Grace is in favor of the best ter themselves that they are monute the superior and allowance should be made for this." ments of Christian perfection, will thoughtlessly or maliciously speak evil "I have ever been in favor of the best results in secular teaching. I believe in the highest education for the lieve in th

> Sometimes, hereditary Catholics note with pardonable pride that the convated people; from what is called socially "the upper" or "the better socially "the upper" or "the better class." The Church has not sought these accessions, though she has gladly welcomed them. They have gravi-tated to her; and their movement has opportunities for study, travel, and prayerful reflection. We would be glad to hear oftener of conversions rom among the toilers. But to thes he Church must be brought-else for ack of suggestion and opportunity, they will live and die without the true faith. Hence we rejoice at the inclusiveness of the Paulists' missions to non-Catholics, and all other missionary attempts in the same spirit.—Boston Pilot.

"The "Sanctified Band," a new sect which has recently removed its headquarters from Chincoteague Island, Va., where it originated, to the Chowan River, N. C., is a painful instance of the religious eccentricities which are the most characteristic outgrowths of genuine Protestantism. But still more instructive is the persecution which these harmless and simpleminded folk have suffered at the hands of the exclusively Protestant communities out of which they have been gathered. Why is it that Protestants will not allow to each other the privilege of the private interpretation of the Bible which is the shibboleth of all their tribe? There are two, and only two, reasonable alternatives — either to recognize the authority of Jesus Christ, ruling, teaching and ministering in and through and by His Holy Church, or else to admit that every man's opinion on doctrinal and moral

It has been remarked in severa uarters that one certain result of the Holy Father's ruling on Anglican or ders will be a great influx of converts into the Catholic Church. This outcome seems to have been in the mind of the Pope himself; for he has written letter to the Cardinal Archbishop of Westminster, urging His Eminence to make temporal provision for such earn est souls making a great worldly sacri fice in embracing the truth. This letter we reproduce in our presen issue, and the genuine spirit of Christian charity that pervades it must at once strike every reader. That the provision therein suggested is opportune may be inferred from the fo ng note which we copy from the London Tablet:

"We are able to announce with certainty that the rector of a parish in the Diocese of Lincoln has sent in his resignation to the Bishop of Lincoln and s about to be received into the Church. We withhold the name for the presen because the formalities of the resigna on are not yet completed."

Undoubtedly many such cases will occur in a very short time, and a very large proportion of them will not be so reported.—Philadelphia Catholic Standard and Times.

Even after the Pope had received rom the judges of the Supreme Council the unanimous opinion that the question of Anglican orders had already been adjudicated upon with full knowledge by the Holy See, and as anti-Christ. It even defends the that the last examination had only served to bring out the thoroughness and closes with a prayer in which we of the preceding study and the sound-ness of the former decisions, he de-may all heartily join: "God in His mercy, grant that the result may be a layed his declaration, to consider whether or not it would be opportune love and of truth !"—Ave Maria. suggestive chronicles of missions to non Catholics and conversions to the Faith, as well as in articles which must stimulate Catholic zeal, not only for missionary effort, but for its indispensable accompaniment, greater knowledge of our holy, Faith and more exemplary lives. Says the Mission-

What, then, asked Professor Briggs, is to become of the heathen who has natural virtue but no faith? Must he be necessarily damned? Has God made no provision for souls after death?

What, then, asked Professor Briggs, is natural virtue but no faith? Must he be necessarily damned? Has God made no provision for souls after soul now suffers in the place of death?

What, then, asked Professor Briggs, is to become of the heathen who has natural virtue but no faith? Must he be necessarily damned? Has God made no provision for souls after soul now suffers in the place of death?

What, then, asked Professor Briggs, is to be contention all along prompts us and justice obliges us, if that the schools under the old regime in Manitoba were miserably inefficient, and that the new law simply sought to introduce a system under which some soul now suffers in the place of would be taught a sound, modern cducation."

What, then, asked Professor Briggs, is that the right sort of men and women are undertaking it. The satetified soul makes the best missionary. Good men and women are the would be taught a sound, modern cducation."

So he professor Briggs, is that the right sort of men and women are undertaking it. So he professor better a power of food unto salvation. The Bible is the Word of God and it enlight who seek the possession of an Apostolic ens me: but a zealous Christian is hierarchy and of true orders, espec-THE ARCHBISHOP OF HALIFAX

"Suppose there were a backward school here and there," replied His Grace, "would that justify the abolition of a whole system guaranteed by Act of Parliament? You might, I have Ittle doubt, find an inferior school here and there in Ontario. That would not and the result of the property of t Christ, will surely not be made in vain. - Catholic Review.

The ignorance of American Protestants in regard to Catholic affairs, and was well illustrated in the New York Tribune the other day. Commenting on the arrival of Mgr. Martinelli as the successor to Cardinal Satolli, our contemporary remarked:

"The latter was greatly hampered at the outset by popular misconception as to the character of his mission. * * *
It speaks volumes for the sagacity of Satolli that, in spite of the extremely discouraging obstacles, he should have succeeded in dispelling many of those apprehensions that received expression at the moment when the Pope first retheir vandal act. - Catholic Universe. solved upon the appointment of a resident representative in this country. All fears as to the likelihood of the Papal mission becoming a factor in American politics have been set at

But the fact that such prejudice against him and the Church of he is so illustrious an official existed also, speaks volumes for the ignorance of the non Catholic portion of our population. — Philadelphia Catholic Standard and Times.

"Back to Christ" was the cry of Dr. Strong in his address at the recent convocation exercises of the University of Chicago. This is splendid advice to Protestants, and we should like to see t heeded. In their various and conflicting creeds they have wandered a long way from Christ. Darkness has come upon them and they know not whither to turn. There is a confusion of voices and a warring of opinions as what is the proper course to pursue. They have gone on in their wanderings until now they stand trembling and afraid on the brink of the great gulf of infidelity, and conscious at last that they have lost their bearings, one of their number rises up and with a stout voice exclaims, "Back to Christ." They want a new start, hopeful that in the second effort to find out the path which leads to God, they will avoid the mistakes and errors of the first. The proposition is a good one. mend it heartily to all the Protestant sects. We would suggest to them, however, that when they have gone back to Christ, and entered upon their journey anew, they take with them the compass which Christ left to His disciples as a means of guiding them safely along the narrow way of truth. That compass is the infallible teaching authority which He vested in St. Peter and his successors, the Bishops of Rome. Without that compass they questions is as likely to be good and true as one's own.—Church Progress. -New World.

It is commonly said that the great

obstacle in the way of the conversion

of Anglicans is the Pope, but this state-

nent now needs some qualification

The very High Church people freely accord to the Bishop of Rome a prim acy of honor, but not a primacy of jurisdiction; and the Catholic Champion, the organ of a large and influen tial element in the Anglican Church, declares that, if proper proofs were forthcoming, it would welcome the Papacy as a deliverance from certain present misfortunes; as, for instance, the present system of Bishops, so apt to result in the choice of an unobnoxious mediocrity. But an Anglican patriarchate with headquarters at Westminster, such as the late Archbishop Benson yearned for, is out of the question. "We want out of the question. "We want no ruler over our American Bishops," says the Champion, "but the Lord Jesus Christ; unless it be the successor of the 'Apostolic fisherman. For us there is and can be out one earthly ecclesiastical superior, and that is the Bishop of old Rome, who has the primacy of all the churches-a primacy confirmed to him by the action of the whole world in the undisputed general councils." This journal, though it has not always been free from "Romaphobia," declares that the recent negotiations with the Holy Father have given rise to kindlier feelings, and that the Anglican Church will no longer look on the Pope

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NOVEMBER 14,

is highly respected all through that section. He has lived in Clinton Co. 75 years, and has been president of the Sabina Bank 20 years. He gladly testifies to the merit of Hood's Sarsa. parilla, and what he says is worthy attention. All brain workers find Hood's Sarsaparilla peculiarly adapted to their needs. It makes pure, rich, red blood, and from this comes nerve, mental, bodily and digestive strength.

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Neuralgia

pecially at night when I had been having a hard day of physical and mental labor. I took many remedies, but found help only in Hood's Sarsaparilla which cured me of Theumatism, neuralgia and headache. Hood's Sarsaparilla has proved itself a true friend. I also take Hood's Pills to keep may bowels regular, and like the pills very much." ISAAC LEWIS, Sabina, Ohio.

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MARCELLA GRACE.

By Rosa Mulholland.

CHAPTER XXVI. THE CONVICT'S WIFE.

When Marcella's fit of prostration gave way and the vitality of youth lifted her up and set her on her feet again, she looked round in vain for the delusive hope that had carried her s) far on her travel of pain. As one short dark winter's day after another dawned and set, and life went on monotonously in the silent house, the hours going and coming with as little variety as the waves that rose and fell with dreary thunder under the garden wall, and leaving as little trace behind them, she realized gradually that this separation was for life. There were no forces in nature, strong and rich in resources though nature might be, great enough to overturn the barriers set up by man against man; no subtleties of the brain of a loving woman sufficiently ingenious to reverse the decrees of a law making universe intent on securing itself against the

encroachments of crime.

Bryan, snatched from the very step of a scaffold, was yet condemned to a kind of death. Shut in his tomb, bound kind of death. by the cerecloths of a living grave, swathed in the oblivion his friends had consigned him to, an oblivion that blotted his name from the roll of men who could be suffered to live, there was no gentle Saviour to take away the stone from his sepulchre and bid this buried Lazarus arise and come forth. There he must remain, a living soul immured in a vault till the years should shrivel his face, and extinguish the light of his eyes, and dry up the sap in his veins. At each short visit paid him at long intervals she must expect to find him more worn, more weary, his mind more exhausted with the rebellion of the imprisoned body or, if less impatient of his restraints, then also less strong to resist the slow blight gradually eating up his man

When she began to resume the duties of her household, as much for the sake of others as to occupy herself, the effor was at first utterly vain, the tasks would drop out of her hands, the entire uselessness and futility of everything stared her out of countenance, and her eyes would suddenly grow blind again to her actual surroundings, and fix themselves with a fascinated gaze on one point in a universe of wrecks and follies, the single dim ray from heaven penetrating a dungeon and lighting up solitary figure built round with in tolerable stone.

Even long walks on the moors and rocks afforded her no relief, such weak yielding to an impulse to escape with her sorrow from all eyes bringing its own punishment. The result was too much time and space for that kind of thinking which attains to no solution of anything, but acts like the welling away of life-blood, leaving a drained heart and a benumbed and bewildered intelligence.

There was too much time and space everywhere for such a small weak creature as herself, and all visible things seemed at pains to force this idea upon her, and fix it permanantly in her mind.

The wide rolling Atlantic waves that came and went as if out of and into eternity, widening and lengthening with each fresh approach and retreat, the free wandering moors that stretched themselves out immeasurably under the rays of the wintry sun and made paths for their own travelling through the clouds to infinity, alike oppressed her with the invitingness and suggest iveness of their triumphant scope While she walked swiftly she asked herself why she, and the land, and the water, and the clouds, and the fleet birds. and above all the wild breeze, had such limitless powers of going and coming, while the active feet of one who was always in her mind were cruelly tethered within a few square yards of masonry, restrained from even as much movement as the feeble and the aged and the maimed among living crea-

tures may enjoy. At last the sickening hatred of the liberty of motion which he could not share grew to a sort of madness in her, and she forsook the moors and all out-door life, and shut herself up with Mrs. Kilmartin in the room where the invalid chiefly lived, an apartment overlooking the sea to which the afflicted mother had taken a fancy.

As yet, that poor lady had shown no sign of recovery from her mental dis order, but neither had madness as sumed any unhappy form. It was still her mania that Bryan had escaped away from Ireland at a fortunate moment, and was enjoying to the utmost his travel round the world.' Some times she fretted a little because he did not write word that he was coming home, but soon forgot this only cause for dis-satisfaction. Formerly, Marcella had fled scared from before her smiling face, and the task of inventing pleasant answers to her ceaseless remarks and questions, but now that the girl's own heart-sickness had taken a new turn and she found a re lief in chaining her young limbs within limits as narrow as those that con strained the prisoner whose life in bonds she was trying to follow, she made frosh efforts to amuse the poor woman and to humor her happy

imaginations.

Letting her mind go with the stream of her companion's delirium, she would pretend for a moment that the mother's delusions were reality, and reality only a nightmare, and would talk about Bryan's travels and Bryan's enjoyment, would even read fragments from Bryan's letters to which she added

passages of her own invention, such as he might have written during an absence under happier circumstances.

She would divert herself and her listener with descriptions supplied by imagination, and with sketches of imaginary people he had met. When the mother talked of his home-coming, which she said was to be expected soon, Marcella humored the fancy, and, with what she felt to be a half-crazy glee, spoke of the preparations that must be made for him at give him a moment's delight. Inisheen, the pleasure he would find in seeing certain improvements which he had wished to be made, and of the jubilee that would be held among the people to welcome him.

But when the pathetic play was played out, and the invalid, soothed and charmed, had relapsed into her cushions to sleep a little, Marcella had then to pay too dearly for the riot of her fancy by the reaction from imagin-

ary happiness to intolerable woe.
With her face buried in the foot of the mother's couch she would kneel with covered face, taking blow after blow as it fell on her heart, afflicting her whole body with physical pain, and then, having borne the shock, she would pass a silent motionless hour, seeing with her closed eyes into the prison cell, watching Bryan as he paced about his few yards of pavement, trying to look over his shoulder on the page he was reading, scanning the pallor and the lines on his face striving to speak to him without words, to make her presence known without touch or sound.

In the evening she would recover a little, would sing Mrs. Kilmartin her favorite songs, and help her with her needlework, and read, and talk, and feel a certain satisfaction in the thought that she had passed her day within limits almost as narrow as Kil This unnatural way of living could

not go on very long without leaving a trace upon her appearance, and when Father Daly came in one day he was startled at the look in her face.
"I am tired of walking out alone,
Father Daly," she said. "I am trying

to realize what it is to live within four close walls."
"I see," he answered. "You are

anxious to take away Bryan's last comfort: when the time for your next visit comes round you will not be able to go to him." Oh, Father Daly, I am not ill

You don't think I am looking ill?"

"Put on your bonnet and come with me for a walk She went obediently, her heart throb bing with a new fear. What if she were to be physically incapacitated by mental or bodily illness from paying nim those rare visits which even the rigors of the prison law allowed?

owned her mistake to her friend, bu pleaded her terror of that melancholy which the widths and lengths of air water, and earth everywhere enforced upon her. "Well, now, I have something to propose to you," said the priest. "My little school mistress over in Ballydown

for change of air would be a blessing I have thought that if you to her. would take her place for a few weeks two people might be benefitted."

Marcella hesitated. Grief has its everish active phases and its indolent

valley is not very well, and a holiday

phases. Kilmartin's wife felt herself at that moment inert and helpless "Of course, if you cannot think of it. I must try and incur the expense of a paid substitute for her, or, failing that, let the poor child take her chance

of falling into confirmed bad health. No, no," said Marcella. "I knew you would," said Father Daly, triumphantly. "You will find it irksome at first, but what you want

is to be forced into something that will give you a little trouble quite outside of your own affairs. To be obliged to drive three or four miles in the winter mornings will be annoying but invig orating, and the effort to keep about fifty young ones in order for some hours will rouse you a bit, I can tell you. And besides, my dear, it will be a step towards closer intercourse beween you and your people-and hiswhom you have been rather neglecting, haven't you?"

"Yes. They have all got away from me into the distance. And when they do come near they seem like ghosts. Only one person is real to me in the world.

'And that one person you must for get for a while. I'll engage you won't get time to think of him during school After I have seen how this works I shall have another little plan to propose to you; but one thing at a

At first her new task was distasteful to her. The very fact that she could not get leave to think of him for so many hours was a grievance. noisy children were like a hive of bees let loose, that swarmed round her head and shut out her view of the sun. by-and-by she had gained a sort of charmed sway over her tormentors which surprised and pleased her, and she began to individualize the thin, expressions, to notice that Mary's lips were redder than Nannie's, and Nora's the rest that hung from the benches, and that plain featured Bridget always gave her a loving glance which more The welcome of the scholars grew to

be a distinctly good thing in her day, when on going into the school house she found half a dozen young heads with wind tossed locks bending to-

after her drive. And when in the twilight of a wintry afternoon she was met coming out of the school house door by a crude, shy deputation of fathers arrived to thank her for her devotion to their children, she felt an Oh, she would have tried not to be jeal-unaccustomed glow in her veins, and ous of those girls, whose fresh faces thought with pleasure that here was something worth telling to Bryan. something that would interest him and

In this writing to Bryan about it all she began to find her reward. The little world of the school bouse, with its various characters and incidents, supplied her with many long a paragraph in her letters to the prison. humorous scenes that occurred, the comical things that were said, found their way into the pages which occupied her evening after evening, and when Bryan's replies convinced her of the pleasure her pictures and anecdotes had given him, she looked about with eagerness for fresh varie ties of everyday life with which to float a breath of fresh air into his solitude.

As each new attempt to put the life of her world—the little world he knew and loved so well—vividly before him, proved a success, she felt a latent power awake in her, and with an exeitement that was almost joy went to work to exercise it for his amusement.

Now she had something to walk out for, a motive in making daily visits to the school even after the young school mistress had returned with improved health to her post, a distinct reason for seeking out the people in their homes, hearing the tales they had to tell, and witnessing the homely scenes of their lives, scenes in which they gratefully made her a sharer. It was something to rise for in the morning, this search after life-like figures and scenery for her evening sketching in the journal which she now kept regularly for her husband.

Bryan, also, at her request, kept kind of record for her of the details of his prison life, all that could interest without too much afflicting her. Various characters of those with whom he had to associate were drawn for her with a power and skill which called forth her admiration. Sometimes in reading his letters her sorrow was almost forgotten in her delight in the vigor and noble temper of his mind. the manliness with which he accepted his misfortune and made the best of his circumstances. There were no com plaints, scarcely even a reference to inconvenience and privation. When he failed of subject matter out of his present life he went back into his past. and gave her, bit by bit, a sort of his tory of his own thoughts, and experiences, and aspirations, from earnest boyhood upward. sorbed in this intercourse, Marcella wore through the winter months with tolerable calmness. Winter eemed suited to such a life, and lent itself easily to its requirements. The morning letter received, the short dark day spent abroad in the cold air, in the rough wind, among the poor and patient, then the evening fire and lamp, the howling storm and sea out side, and the scrape, scrape, of the pen that was carrying her messeage. expressing the extravagant loving nesses of her heart, shaping out the humorous or pathetic anecdote which was to make him laugh or thrill the next day, forgetful for a moment of his

But when the spring burst upon her and the first lark began to sing, then again her life fell in ruins around her. How shape summer with all its glories into any kind of harmony with the tragedy of their two lives?

It was just when winter had breathed its last sigh and that the lark had found a patch of blue from which to hurl down his delirious rhapsody about iberty and joy upon Marcella's heart, that a passage in a letter of Bryan's smote her with a new and sharp an-

guish 'I have learned," he wrote, "that as I am looked upon as a well-conducted prisoner, I may hope to be liberated at the end of twenty years-always provided my good conduct continues. Here is something to look forward to, my dearest love. If we both outlive the term we may yet be together-"

This, with the first primrose at her

foot and new rose-tints on the sea, was too much for the woman who in one winter seemed to herself to have exhausted all the patience and endurance in her nature. Strange that the fixed term of twenty years seemed to her more intolerable than the vagueness of a lifetime. The idea of the lifetime had been hard to grasp, and all sorts of shapeless possibilities were felt to float through its measureless hours like unseen stars through space. But twenty years made a comprehensive period, sickeningly long, calculably ruinous in its workings, with a sharp, set limit that in its very assertion seemed to annihilate any shorter limitations which an extravagent imagination might conjure up.

She asked herself what kind of creature she should have grown to large eyed faces with their various during the slow, sad passing of those expressions, to notice that Mary's lips twenty years? Would not the wife to whom he must come forth in that dis bare feet were smaller and finer than tant day be a woman with faded checks, eyes whose lustre was sour, woman with youth long w eyes whose lustre was gone, a worn wept away and no remnant than any other went warm to her heart, the graces which ought to belong to the bride of such a man as Bryan Kilmartin. Oh, why had she in that mad moment of their tragedy stretched out her hand to take from him the liberty of even that far future, bound gether over the fire of turf, while one him to herself for time and eternity, fanned the flame with her scant petti- shut him off from the possibility of coat and another pulled the logs this choice in that new day which was still way and that way with her brown to dawn for him so far ahead, and

fingers to make them burn briskly which might, only for her, have possi-that "Herself" might be warmed bly brought him new joys, a fresh beginning of life, happy hours unclouded by such memories and associations as must always hang around her? Ought not his wife to be found among the young glad girls of that future day? would, in that far-off hour, put to shame her own grief worn, tear furrowed countenance. She would have withdrawn herself, turned her face to the wall, and left him to find his happiness in forgetting her.

Then it occurred to her with

strange thrill of mingled relief and anguish, that the Bryan of that day would not be one whom glad girls would be likely to smile upon. would appear not as a man freed from unjust imprisonment with a stainless name; he would he a convict, the brand of murderer would lie upon him, the long expiation of his supposed crimwould arouse no pity, no sympathy among his fellow-creatures; the young, the gay, the glad would shrink from him in herror. Even if disease had not fastened upon him, and he did not come forth stricken, crippled and prematurely aged, yet there would be no one to welcome him back into the sunshine besides herself, no one but the faded wife to give him her faithful hand and lead him away to some happy solitude of nature where the mountains and trees would not gossip over hi misfortunes, and the winds would not execrate his name.

There was comfort even in this melancholy thought, and the certainty that the very misfortune which turned and must always turn the world away from him made him more entirely her own, filled her with an eager joy

Having got over this point in her outlook to the future, she began to realize a little more hopefully that there would after all be a future, how-

ever far away it might now seem. And then she began to gather up a few crumbs of comfort and confidence in herself. Perhaps even if she should have grown old and unlovely, he would still see her the same because of the undying love in her heart. But in the meantime she must not weep all the light out of her eyes; time would be busy enough trying to quench it. From this point of view, even if from no other, despair was her deadliest enemy. By a constant habit of patience and the encouragement of sweet thoughts she would baffle the attacks of this foe alike of her present and her future She would parry its thrusts and escape its disfiguring scars.

With rare visits to the prison and ong weeks spent as close to it as possi ble, during which she had the sorry comfort of feeling that she was at least near him; and with a trip to a little frequented part of Switzerland made for the purpose of getting some variety to put into her letters to him, she got through the dreaded summer. Winter brought her back to her old ways at Crane's Castle, and she added some daily hours of study to her former pur suits. And then with the opening up of a new spring came changes.

TO BE CONTINUED.

Where Drink's Worst Results Are Seen.

The notion has sometimes prevailed that all the evils of intemperance are the result of the debasing influence of he soloon, says Rev. J. M. Cleary, pres dent of the National Union C. T. A. The saloon, no doubt, is much to blame for the widespread extent of the evil of excessive drinking, but the saloon is not wholly to blame. The saloor exerts marvelous ingenuity in no catering to an ap y well developed, but already well in cultivating new and able appetites for intoxicants The profits of the saloon from minis tering to anything like a reasonable or legitimate demand for intoxicants would, indeed, be discouragingly Its greedy coffers must be small. filled by the contributions of those who demand drink to still the cravings of an appetite diseased and destructive that has silenced conscience and trampled upon reason.

Habitual drinking in the home, with the usual bad example, is a sad and prolific cause of the sin of drunken-Many an uncontrollable appetite for strong drink has been created in the home into which intoxicants freely and frequently enter. heart-broken mothers have only them selves to blame for the dissipation of their wayward sons, because they did not protect them in time by sufficient safeguards against the insidious dan-ger of drink. Some women, alas! are not wholly free from the frightful curse of this most destructive appetite. It is in the home, or in the social circle, that this fatal most fondness found its first encouragement. The saloon will not entertain any scruples at enriching itself from the reckless contributions of unfortunate and degraded women. But the saloon does not make women drunkards With all its foul sins to account for, , at least, cannot be laid to its door.

The vilest result of drink's terrible work must be traced to the homes in vaded by the evil. How important is is, therefore, that the homes of the people should be freed from this pois onous danger. Our good, noblehearted women must be the refining influence to cleanse the home and soci ety from the foulness of habitual drink-Woman's power for good or evil is greater than we are able to estimate.

Build Up.

When the system is run down a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

COLORED NUNS.

A sight which invariably attracts the attention of strangers in Orleans is the colored Sisters. One so seldom hears of negroes professing the Roman Catholic faith that when he meets a colored nun for the first time he can but gaze after her in open-mouthed wonder. Accustomed as we are, moreover, to associate the black robes of the nun with white, pale faces, the effect is a little startling when a nearer view of a Sister of Charity discloses a meek, brown face of a mulatto. This little band in New Orleans is known as the Holy Family of Sisters. It was founded as far back as 1842 by four free color ed women, who, educated and wealthy, resolved to devote their time and money to those of their race so much less fortunate. The eldest of the four became Mother Juliette, who continued at the head of the sister hood till her death, eight years ago.

The convent is what was once the famous Orleans street ballroom, and many are the tales which are told of the dancing and revelry which for years held sway within its walls. The ouilding is an immense brown struct ure, fronting directly on the narrow French street. The great windows have shutters, always closed, and there was such an air of quietude when I visited the place that I quite started when the bell gave a loud clang, clang, as I pulled it. I felt that I had aroused unwilling echoes -perhaps awakened the ghosts of long ago-and was almost tempted to run away when I heard footsteps within coming toward the door. But, instead of meeting a frown of disap proval, as I half expected. I was ad mitted by a dark faced nun, who appeared to consider it no unusual oc curance that a stranger desired per

mission to enter. The hall was dim and wide, with a gray stone floor, and white pillars at the farther end. While I was inwardly commenting upon its severity and scrupulous neatness, Sister Francis come to show me about. She was rathes a small mullato, with a slender, interesting face, black eyes demurely lowered, and long brown hands meekly folded. Her uniform was of black serge with a wide, white linen guimpe, a white linen bonnet, the customary black veil, and the inevitable black beads and cross. We ascended the wide, easy staircase, and on the first landing I was confronted with the words: "I have chosen rather to be an abject in the house of my God than to dwell in the tabernacle of sinners.

In this convent of the Holy Family there are at present thirty-six Sisters, twenty six novices and six candidates The candidates remain for six months, and if at the end of that period they still wish to continue, they become novices. The novitiate lasts two years, after which the novice takes he black veil. Even then, however, the vows only become permanent when they have been renewed ten years in succession. One must thoroughly understand the character of the colored race to fully appreciate the sacrifice entailed by these vows of renunciation. The colored people as a class are always so light-hearted and laughter loving, so fond of gayety amusement, that such rigid self-denial must necessarily require even greater strenth of purpose than that displayed by the white Sisters who devote their lives to religion and charity. yet in all these years there has been only one who has left the sisterhood after taking the final vows!-[Boston Transcript.

Practising Religion Under Difficulty.

How some Catholics growl if they have to walk a half a mile to church They don't appreciate their privileges. Other Catholics have no daily or week ly Mass, no resident priest, no religious school, etc., and still try to practice their religion and keep aglow their faith. One of these, Mrs. L. C. Shepard, writes to The Missionary from St Andrew's Bay, Florida:

"We are a small and widely-scattered band here. Our friend and pastor, the Rev. J. B. Bassen, of Pensacola, comes on a missionary visit once a year after Easter time. His visit has just ended. When we came here, eight years ago, there was no church, and there had never been a priest on the bay. Then there were about forty souls who had not been to their duty for twenty-eight years. Father Bassen said he would come if we could collect the Catholics. We went in our boat up the different arms of the bay and carried the news. Our house was the only place for two years in which to hold Mass. They all came-some in row boats, some in ox carts, and some on foot. One old couple had been in the hapit of walking fifty seven miles to Aaplachicola to their yearly duty. Now we have a little chapel in the pines which my husband built him-

Some Catholics living within sound of the church bells, have to be coaxed and urged and scolded to their Easter That aged Florida couple walk ed 114 milesevery year to make theirs! They will have their reward.

Not what we say, but what Hood's Sarsparilla does, that tells the story of its merit and success. Remember Hood's cures. and success. Remember Hood's cures.

Can Recommend It. Mr. Enos Bornberry,
Tuscarora, writes: "I am pleased to say that
DR. THOMAS' ECLECTRIC OIL is all that you
claim it to be, as we have been using it for
years, both internally and externally, and
have always received benefit from its use. It
is our family medicine, and I take great
pleasure in recommending it."

Are your corns harder to remove than

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

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MARRIAGE.

Father Rosswinkel's Lecture.

A very large and representative audience greeted Rev. J. R. Rosswinkel Heart: at SS. Peter and Paul's Jesuit church, last Sunday evening, says the Detroit Catholic Witness, to listen to his introductory lecture on "Christian Marriage," which he has chosen as his After Commission of the Witness of a convent in Albany, North America, in which she relates an extraordinary occurrence which befell a certain good priest, from whose line she heard the whole Marriage," which he has chosen as his subject for the autumn course. After a brief introduction the lecturer began by explaining the motives which had influenced him in the selection of his theme, prominent among which was the general desceration of marriage outside of the Caurch and the danger to which Catholics were exposed, 10 forcest the sageral nature of this expectations of this sageral nature of this expectations. The road was bad, a fearful storm was blowing, the horse after going some food for meditation in the following.

She relates an extraordinary occurrence which befell acertain good priest, from whose lips she heard the whole story. Being summoned one night to story. Being summoned one night to attent a dying person, who lived at a great distance from the town, he placed the Biessed Eucharist in a pyx on his breast and rode forth into the darkness. The road was bad, a fearful storm was blowing, the horse after going some food for meditation in the following.

The most loathed of all names in modern Irish history, aside from those of the notorious informers, is that of John Toler, or as he is better known, Lord Norbury, the judge who condemned Robert Emmet, as he had done scores of others, to the gallows. He was a descendant of one of the Cromwellian planters, and was born in food for meditation in the following.

tion of marriage. "Not unfrequently he had, in the most unaccountable are funerals attended with greater way, forgotten to take the Blessed solemnities than nuptials and yet the flowers would lock more gay, and smell more sweet and be more appropriate on a day of joy and gladness than on an occasion of mourning. Though whatever of religious decorum is still observed in the celebration of marriage outside of the Church is enmarriage outside of the Church is en-tirely owing to the influence of her ing from his horse at the door he met teaching, yet were Catholics always the short, of whom he anxiously ento wed with the full impressive cere-monies of Holy Church, they would greatly help to increase the respect and reverence due this holy sacrament

among our non Catholic brethren.

"May God grant that one of the effects of these fectures may be a revival of Catholic marriages, celebrated in the Church, where all the sacraments, save those of the dying, are administered, and that with all the pomp and religious festivities, so much encouraged by the Church."

The lecturer then gave a verbal household. definition of matrimony, deriving it from two Latin words, matris and munus, meaning the office of a moth. er, because the woman is married in order to become a mother and bring up children. The transition of woman from the honorable state of virginity to that of motherhood, also honorable, is effected by means of the marriage contract, which we may de-"A contract between one man and one woman, by which they naturally bind themselves indissolubly to live in common for the purpose of bringing forth and educating children and for mutual assistance. While it has all the essential requisites of contracts of different sorts and various ends, it is over and above different from other human conventions and is undoubtedly the highest and most complete example of a contract.

"Its Divine institution in theGarden of Eden as a monogamous, indissoluble sacred union, for the threefold end of, first, the procreation of children; second, mutual love, society and friendship; third, a remedy for concupis-cence, was then proved from the testimonies of Holy Writ. He briefly referred to its subsequent decay even in the old dispensation, and then proceeded to explain at length its restoration to primitive sanctity and its elevation to the dignity of a sacrament by our Lord and Saviour Jesus Christ.

He who came not to destroy the law but to perfect it, and to make of a carnal people a holy race, did not change note that many erroneous notions are its nature and substantial elements as at this moment being circulated with instituted in Paradise, but by making regard to the Church's views on Free-it an image of His union with the masonry. Some newspapers are lay-Church, attached to its supernatural ing it down as certain that the Pope's graces, so that now among all Christing opposition to the sect arises from the ians, i. e., all validly baptized persons, there exist no other than sacramental marriages. For the unbaptized, marriage remained what it was before the coming of Christ: natural and divine contracts, monogamous and indissoluble, true marriages, indeed, but without sacramental grace. Testimonies of Holy Scriptures, of unbroken tradition of the various Councils of the Church, and the belief of ancient sects who separated from her communion in the early centuries, were adduced in proof of the truth that marriage was always regarded as one of the seven sacraments instituted by

After a brief resume, Father Ross winkel concluded : "The reformers of the sixteenth century dragged matrimony, by example and precept, to such a low level, as to make of it at best but an ignoble contract. As of old, so now, the Church, the guardian of all things sacred, the defender of society, the protector of home, has hurled her anathemas against these impious doctrines, and the more pronounced and bold have become the attacks of the enemies, the clearer and more distinct is heard in calrion tones the teaching voice of Holy Church: "This is a great sacrament, in Christ and in the Church," to which she adds the warning words of the Apostle : " Because it is a great sacrament, because it is something holy and sacred, therefore, brethren, I be-seech you, let us treat holy things in a holy manner."

There is only one stimulant that never fails, and yet never intoxicates -Duty. Duty puts a blue sky over every man - up in his heart, maybe, which the skylark, happiness,

Under the above heading the following appears in the October issue of the Australian Messenger of the Sacred existence.

Heart:
Dear Rev. Father:—We received a letter from the Superioress of a convent all varieties.—Boston Pilot.

The Pilot has already warned its readers against Catholic "escapes" of letter from the Superioress of a convent all varieties.—Boston Pilot.

The Judge Who Condemned Robert all varieties.—Boston Pilot. way, forgotten to take the Blessed Sacrament from the drawer before leaving his bed-room. Inexpressible was his dismay when he remembered that he had left the Holy of Holies unguarded, at the mercy of an unbelieving household. He retraced his steps towards the hotel, full of anxiety as to quired whether the room in which he had slept the previous night still re mained unoccupied. "Indeed, sir," excitedly replied the hotel keeper,

lowed by the curious and expectant Without the slightest resistance the door opened at his touch, and he threw himself on his knees before the chest of drawers, which served as a temporary Tabernacle for the Lord of Hosts. Then the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and eloquence such as he had never pos sessed before, explained the doctrine and mystery of the Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein the Lord of heaven and earth had deigned to take up His abode and show forth His power and goodness in so wonderful a way. The humble cham-ber had indeed become suddenly changed into a chapel, and the crowd of bystanders into an attentive and awe-stricken audience.

"I don't know what you have done to that room. We cannot get the door

In consequence of this extraordinary event every member of that un-believing household became a child of the one true Church.

A Religious. N. S. W., September.

No Place for Catholic "Escapes."

The Roman correspondent of the Catholic Times of Liverpool, Eng., who is an influential ecclesiastic in high favor with the Pope, has this to say in a recent letter : " Apropos of the recent Anti-Masonic

lleged Satan worship of certain of its members, and that his judgment is based on the assertions of such writers as Leo Taxil and the so called Diana Vaughan. This is not the case. the contrary, it is to be observed that in none of the many Pontifical documents on Freemasonry is there the least allusion to these assertions, and the absence of such allusion clearly allows the inference that they were not believed in, or at least, not considered reliable. As to "Miss Diana Vaughan," it will be observed that Monsignor Fava, Bishop of Grenoble, who was given as the authority for the reality of her existence, now denies that he ever saw her. It is probable even that nobody else ever saw her: and possibly M. Leo Taxil and others who have made fame and fortune by Freemason revelations know her for a mere figment of their own brain This, however, does not mean that Freemasonry is cleared from all tarnish, and that no positive evil can be alleged to its charge. Far from it: the evil is all too real and the Sovereign Pontiff is as firmly resolved as ever to take due steps for the unmasking of the working of the society in so far as it is baneful to religion and morals. A commission is at present sitting in Rome to inquire into the subject. Its result may be awaited with full confidence in the judgment and discretion of those whom the Pope chooses as his advisers. In the meantime it is to be remembered that undue credulity should not be indulged in with regard to the conversions and re

ations of alleged Freemasons." English and American Freemasonry is something quite different from Free-masonry on the continent, but by affiliation with the latter and the common principle of oath-bound secrecy, it

send its members pell mell into the mingling with her locks whispering, Church; for Satan plays his own game Star of Bethlehem. best by destroying men's faith in his

outside of the Caurch and the danger to which Catholics were exposed, 10 forget the sacred nature of this sacrament and not to be sufficiently impressed with the duties and responsibilities attached to the married state.

He contrasted the fervor, reverence and devotion exhibited in the reception of the other sacraments, with the worldliness and lack of religious decorum too often visible in the celebration of marriage. "Not unfrequently are funerals attended with greater was forced to put up at a wayside hore! After depositing his bedside, the Father betook himself to rest. Early next morning he resumed to often visible in the celebration of marriage. "Not unfrequently are funerals attended with greater was forced to put up at a wayside hore! After depositing his bedside, the Father betook himself to rest. Early next morning he resumed the way in which we treat this beast of arrogance; in some it is a beast of arrog in some it is a beast of arregance; in some it is a beast of arger; in some it is a beast of revenge. But it is a beast of revenge. But brethren, we each know the possibilities of our natures. Each one of us, if we have looked into curselves, if we have reviewed only five or ten years of our life, must see that even during that period the beast has tried to rise and that if we have not been on our guard he has broken his prison bars and brought about the most terrible carnage and slaughter. How are we to keep pure, to keep calm, and government prosecutor during the are we to keep pure, to keep calm, and keep peaceful, to keep humble, to keep in submission to God's adorable will? How are we to go through life (Lord Kilwarden) had been Attorneyovercoming our temptations, and General. When that just lawyer living for God in God, through God, shrank from overstraining the constiopen, try as we will, and we can see through the key hole that the room is doing and hearing His will in spite tutton and law against the United full of a very bright light!" With a of these terrible temptations that Irishmen, he was promoted to the fervent ejaculation of thanks to Heaven assault us from within as from withfervent ejaculation of thanks to Heaven for this wonderful interposition, the out? We must take natural means, came thenceforward the fitting prose first of all, to keep good. We must cutor of the Castlereagh Government. priest hastened towards the room, foltake care not to read anything and everything that comes to hand. How careful a man ought to be, how careful the mother ought to be, as to Pleas) the extended ferocity of his what her daughter reads? If you nature, with all that he had acquired fling yourself into the cess pool of this prurient literature that is about to day, how can you expect anything but moral disease, anything but horother with the moral disease with the moral disease. but moral disease, anything but hor-rible consequences? Natural means black cap contained for him no monifirst; then we must make use of su- tion of awe. He wore it almost daily pernatural means. Nothing gives and indulged in ribald jests while he strength like prayer. The habit bade men prepare for eternity." It is of prayer can only be got by constantly praying, until the habit is hurry to join some boon companions one prays, as naturally feeding his buffoon, he cut the trial short and prosoul as he nourishes his body. Oh! nounced sentence of death upon the how beautiful is virtue, how sweet, how calming, how soothing it is? Oh! the evidence against them put on rec they that pursue it dwell in an abundance of peace in the midst of a city of confusion—the strong man in command of his citadels, the strong man upon your souls," one of the unfortunthe strong man feeling his strength only because he looks to God! Oh! the prayer." Norbury, with whom it brethren what strength, what power was a common thing to mix a vulgar brethren what strength, what power there is in prayer and the sacraments! joke with a sentence of death, asked Catholics be true to your own! Catholics be true to your own! Catholics be true to your own! cs be firm and hold your principles ! lics be firm and hold your principles! Hold Catholic devotion. Hold Catholic principles. Hold Catholic principles. Hold Catholic prayer. Hold Catholic views. Be true to the Church, because you believe it is the institution of Jesus Christ. If you want reunion of Christendom first of want reunion of Christendom first of the control of all make sure of your own union with
Jesus Christ. You will never draw
in the course of his speech before sentany one nearer to Him than you are
ence. After Norbury became unany one nearer to Him than you are ence. After Norbury became un-yourself. And if you want yourself fitted by age for the due performance Congress at Trent, it may be well to yourself. And if you want yourself, mearer and nearer to Him, mind and of the duties of his office, several inget nearer to the Sacred Heart, and effectual attempts were made to induce the only way to do it is to crush out a him to resign. He was the scourge of little more of self, to keep a little Ireland for more than thirty years, lower the passions, to rise a little and was at length removed from the higher to Christ, to the life, the beauty bench on the petition of Daniel O'Con. of our Divine Master.'

Love and Eaith.

Many years ago there was a homely ugly orphan, with none to care for her but a cross old woman. One day she had been unjustly punished, and fly ing into a rage, she went out of the house and down by the riverbank, nor stopped till she was quite out of breath. Then throwing herself upon the grass, she burst into a passion of tears, till she fell asleep from utter weariness; her head pressing the grass, and her

feet dipping in the running water. While she slept, there came to her a bright, shining augel, so dazzingly white that the child could not look upon her, but cried out from fright, Then the angel came near and asked sweetly, "Why weepest thou, little one?" The child answered, "Because there is no one to love me." "Then," said the angel, "will you let me love you?" "Oh!" cried the child sobbing violently, "you cannot, for I am ugly, while you are most lovley. "Ah," answered the angel, "I have tried this long while to fold you to my heart, and breathe upon you my great love, but you drive me away by your evil temper. I cannot dwell where there is strife, but if you will be gentle, I will shelter you in my love always.'

The child said, "I dare not promise ponding habit of not minding it. you, for I cannot rule my passions." their father speak once and they jump Then a star shone clear in the sky, and the angel said, "Whenever the them a dozen times, but they get into if you follow this shining path, you will enter at last a glorious, peaceful | before they move at her command. mansion.

Then the child awoke, and lo! night

A REMARKABLE OCCURRENCE. Christian lodge that ever existed, and heart. She died, when the silver was

LORD NORBURY.

The most loathed of all names in

ngrained and custom comes, so that with whom he was accustomed to play nounced sentence of death upon the accused men without waiting to have praying for his soul. "Because I

The Scolding Mother.

Irish World.

nell to Parliament, who charged hi

in the judgment seat, where he from

with incapacity and brutal manners

f a trial in which he was to giv

fell asleep during the progres

He died July 26, 1831.

The mother who has acquired the habit of scolding her children thereby shows that she is not competent to train them in obedience. For scolding is a sign of weakness. It indicates that the person who has it, has not mastered herself and that she knows not how to rule others.

The scolding parent is usually an unreasonable being, irritable, impuls-ive, quick tempered, hot headed. She udges first and calls for the evidence afterwards. She acts as if her little sons and daughters should, even before she instructs them, distinguish right from wrong, and should, before they have seen anything of life, have the knowledge that can come only from experience.

When the mother has become a chronic scold children pay little attention to her outbreaks of vituperation. Guilty or not guilty they expect it. They let it in one ear and out the other. They acquire the correstumult swells in your breast, look upon the way of thinking that she is not in that star, and you will be quieted; and earnest until she begins to upbraid them, and they wait for this signal

Her first care in the correction of this habit is to control herself. Let her comes under the same prohibition for Catholics.

Then the child aword, and in high give no order that she does not intend bling star shone in the heavens. And to enforce, let her tell her children to bling star shone in the heavens. And the child knew that the angel she had do a thing only once, and let her re-Real merit is the characteristic of Hood's

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Catholics.

But whatever Continental Freethe child knew that the angel she had seen was Love, and the star, Faith, seen was Love, and the star, Faith, seen was Love, and the star, Faith, seen was Love, and the star begood or bad, docide or disobedient. Hood's

Do not delay in getting relief for the little
Do not delay in getting relief for the little
Solution

Do not delay in getting relief for the little
Solution

Do not delay in getting relief for the little
Solution

God, whose name is Love.

When she has conquered herself she
will find to her surprise, that she will
Solution

When she has conquered herself she
will find to her surprise, that she will
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Arrears must be paid in full before the paper can be stopped.

London, Saturday, Nov. 14, 1896. THE PRESIDENTIAL ELEC-TION.

The United States elections which have resulted in the election of Major McKinley of Ohio to the Presidency and Mr. Hobart to the Vice Presidency, by an overwhelming majority which all others. has been described as a landslide.

The Major was the candidate of the Republican party, but the election was not merely a party victory. It was the result of a determination on the part of a majority of the people not to permit the currency of the country to be depreciated, and the campaign was fought out on this issue solely, all other issues and party principles being set aside in order that a verdict might be rendered on the one issue which was deemed the most important which could be raised in connection with the material prosperity of the people, and the honor of the nation.

At the St. Louis convention Major McKinley was selected as the Republican candidate, on the usual party platform and principles, and though the currency was a matter which had elicited much discussion throughout the country it was still believed at that time that the battle for the Presidency and for representation in Congress would be fought out on the usual party lines, the question of Protection versus Free Trade having been the usual issue between the Republicans and Democrats. But even at that convention, the question of a silver monetary standard was pushed into a certain prominence, and when the convention refused to put into its platform a plank promising that the free coinage of silver at a fixed ratio should be made one of the principles of the party, there was a secession of delegates from the south and west, who were commissioned by their constituents to take this stand. It was not, however, until the Democratic convention was held at Chicago that the strong hold which the new principle had taken on the public mind became apparent.

Even before the Democratic convention was held it was evident that the silver party would be very powerful in it, and that party strained every nerve, not merely to secure a majority of the convention, but a two-thirds majority, which, under the Democratic rules, was necessary for the selection of party candidates for the Presidency and Vice-Presidency.

Notwithstanding the influence of President Cleveland and of those who had been hitherto regarded as the lead ers of the Democratic party, especially in the Northern and Eastern States, was exerted in favor of retaining the gold monetary standard, it soon became evident that the advocates of the silver policy would predominate in the convention, and the only question was whether they would secure the requisite two thirds majority for the selec tion of the candidates for the first and second offices of trust in the country The majority, however, being very decidedly on one side, it was easy to secure the required two thirds major ity, and this was done by the appoint ment of a committee of organization which would not hesitate to select the silverite delegations from those States from which two sets of delegates had been sent, owing to disputes regarding the regularity of the elections at the preliminary State conventions. This was the case with Michigan and some other States, and thus the result of the General Convention, and the capture of the Democrats as a party to the principles of the Silverites was assured.

The Goldite Democrats were by no means satisfied with this decision, and when the new platform of the party was adopted they withdrew from taking further part in the proceedings, as they held the new platform to be equivalent to repudiation of honestly incurred indebtedness, and therefore irreconcilable with national honor and honesty, beside being a fallacious expedient to bring back business prosperity to the country. The majority

of the convention then proceeded to the business for which it was assembled, and after adopting its party platform selected Messrs. Wm. J. Bryan and A. Sewall as its candidates for the Presidency and Vice Presidency respectively.

This split of the Democrats completely demoralized them as a party, but the election campaign was con ducted altogether apart from old party distinctions, and many old-time Republicans, who were tinged with the new ideas, supported Messrs. Bryan and Sewall, while the Gold Democrats openly supported the Republican nominees, Messrs. McKinley and Hobart, and prominent Democrats even took leading part in the campaign by advocating on many a platform the election of Messrs. McKinley and Hobart in order to save the country from the adoption of an unsound were held on Tuesday, the 3rd inst., monetary policy. Thus it may be said that the recent election was conducted on entirely new party issues, the monetary issue overshadowing

> which has been witnessed in the United Since since the election of Abraham Lincoln before the civil war between the Northern and Southern States, and some fear was expressed that it would be marked with blood. shed, so intense was the excitement, but it has passed off quietly, and the people have accepted the verdict as a matter of course, and though the defeated party leaders still assert that their principles are not dead, but that the agitation for free coinage of silver will be continued until it become the policy of the United States, the great majority of the people seem to be of the opinion that the new movement will never recover from the blow received in its recent overwhelming defeat. However this may be, all have settled down for the present, accommodating themselves to the situation, and there seems to be a universal disposi tion to let the burning question rest

for four years at least.

The contest was the most exciting

Republican in the past have all remained so during the recent contest, and besides, several States which have generally been accounted; doubtful have joined in the triumphant Republican procession, and even the hitherto 'solid South "has been broken into, several of the Southern States, including Delaware, Maryland, Kentucky and West Virginia, having gone for Bryan, and in the West, which was also claimed to be solid for free silver, several States have also joined in the ery for "honest money and prosper-California, Illinois, Indiana, Iowa, Michigan, North and South Dakota and Wisconsin, have all held aloft the gold standard, and joined the McKinley column. Messrs. McKinley and Hobart will certainly have 277 votes in the electoral college, and may possibly reach 299 when full returns are in. The total number of votes in the college is 447; 224 being neces

The States which have usually been

sary to a choice. The Democratic seceders from the Chicago convention put a ticket in the field, but this was done without any ex pectation that it would be elected in the disorganized condition of the party. It was even avowed that the sole object in doing this was to assert the standing principles of the party, so that it might not be regarded as extinct, even under the existing deplorable conditions. The party leaders even positively recommended that their followers should support the Republican ticket, to ensure the defea of the Silverite policy and party, as they held that good principles and honest government are of more im

portance than party considerations. The Atlantic cable despatches inform us that in all the countries of Europe, England, Germany, Austria, France, Italy, Russia, Spain, etc., the press which favors good order in society, is almost unanimous in congratulating the United States on the result, not from any special confidence in or affection for Major McKinley as President, or for his Protectionist policy, but because his election is the triumph of sound money, and ensures honest dealing in future commercial relations be-

tween the Old and New Worlds. The new Congress will also be decidedly Republican in both houses, so there will be no such deadlock in Government as we have many times seen, owing to the difference of the three legislative branches in their political

There is nothing so ennobling and so exhilirating as labor; it braces a man like cold water; it invigorates him like iron and quinine. poor creature he is who has no work to

A. P. A. REVERSES.

It is indicative of a great change for the better in the sentiments of the people of Michigan, that while the Republicans have swept the state at the recent elections, there has been an exception to the general rule in the case

of those known to be offensive Apaists. Michigan has been a hotbed of Apaism since the birth of this form of intolerance, and Detroit has been especially conspicuous in this regard, but both the state and its chief city have redeemed themselves from the incubus by rejecting only those Republican candidates for office who were tainted with A. P. A. associations. Mr. Linton, the A. P. A. Congressman for Saginaw, who was even spoken of as the probable A. P. A. candidate for the Presidency, has been ignominously defeated as Congressfor his district, Mr. man Brucker having been elected in his stead by a substantial majority.

In Wayne county, also though the Republican candidate for the Presidency received a majority of over 10,000, and Republicans were elected for the municipal offices generally by equally large majorities, there was an excep tion in the case of the candidate for sheriff, Mr. Archer, who had A. P. A. affiliations, and who had the support of that proscriptive Association, having been defeated by 5000 votes, though he expected to share in the success achieved by the Republican party, who had placed him on their ticket.

Mr. Shipman, who has been elected Sheriff of Wayne county, which includes Detroit, is described as a gentleman who has already demonstrated his probity and capacity in the public service and the Detroit Free Press congratulates the county on having selected him. The same journal says that Mr. Chipman's election over Mr. Archer is a crushing rebuke of a dictatorial clique of manipulators who had corrupted a convention in order to domin ate county politics and patronage. It is also regarded as a death-blow to Apaism in the city and county.

PROPOSED RETURN OF THE JESUITS TO GERMANY.

The Centrist or Catholic party in the German Reichstag have by no means given up hope that the penal laws, whereby the Jesuits are still kept from entering Germany, will soon be

repealed. Herr Lieber, the successor of Herr Windthorst as leader of the Catholic party, continues the agitation for the repeal of the penal laws, and the prospects for the success of his agitation are daily growing brighter, as even the Government and the Emperor himself are now in favor of moderating the rigor of the law, if not of repeal ing it entirely, and recently one of the official newspaper organs of the Government in Berlin suggested that if the Jesuits were permitted to return to the disaffected districts in Poland where the agitation is strongest for Polish independence, the discontent of the people of that region might be allayed, as the influence of the Jesuits would be exerted in favor of a peaceful acceptance of the unity of the Empire. The Government is known to be of similar conviction, and so the probability of its advocating or allowing the return of the Jesuits is

greatly increased. The principal opposition to the return of the Jesuits is offered by Graf Hoensbroech, an apostate Jesuit who has taken a leading position among those ultra Protestants who are bitterly opposed to all Catholic religious orders. but especially to the Jesuits. The Liberals and the supporters of the Government, however, are aware that Hoensbroech's hostility arises out of that personal feeling of animosity which always characterizes renegades. and his venomous attacks upon Jesuitism have very little weight towards in fluencing thoughtful public opinion. It may soon be expected that the Government itself will introduce a measure into the Reichstag permitting their return.

MR. WM. JOHNSTON, Orangeman, Ballykilbeg P. O., Ireland, says he would deeply regret if "by any word or voice of his England should be hurried single-handed into a conflict against the powers of Europe, which would involve her in a life and death struggle for her own existence against continental complications and Jesuitical conspiracy." Mr. Wm. Johnston need not remain awake at nights thinking that his voice would bring about a European war. His voice will bring about no war except a war of Orangemen a rainst Catholics on the public highway, on twelfth July, when the former number ten to one of the latter.

SOME CALUMNIES AGAINST THE MEXICANS.

It has been several times asserted by certain papers that the Bishop of Tamaulipas, Mexico, Mgr. Edward Sanchezy Camache, was forced to resign his See in consequence of having expressed a disbelief in the miraculous apparition of Our Lady of Guadaloupe, in whose honor a great festival was celebrated twelve months ago, which brought together not only the Bishops, clergy and laity of Mexico, but of other countries, to manifest their respect for the Mother of God under the title of Our Lady of Guadaloupe. It was said also that a fierce discussion is raging among the Mexicans regarding the honor which has been shown to the Blessed Virgin, many being strongly opposed to it.

It has been shown by positive testimony that the statement concerning the Bishop of Tamaulipas is a false hood. One of the visitors who was in Guadaloupe on the occasion of the festivities wrote a letter which appeared a few days ago in the New York Sun, to the effect that he has the "Album of the Coronation of the Most Holy Virgin of Guadaloupe," published last year in the city of Mexico, for the pilgrims who visited the celebrated shrine in October, 1895. In that Album there are the declarations of every Bishop in Mexico, twenty-eight in number, attesting, in various forms of words, their belief in the miraculous manifestations which have rendered the shrine so famous.

As the declarations were elicited on the occasion of the festivities in honor of the great picture which represents the apparition of Our Lady, and which is, therefore, closely connected with the miraculous apparition, any testimony to the excellence of the devotion to Our Lady of Guadaloupe is a testimony to the authenticity and truth of the manifestations with which it is connected, and as one of these twentyeight declarations is from the Bishop of Tamaulipas, it sufficiently indicates his belief that the manifestations have really occurred.

The Bishop's declaration, signed by him, says:

"Deborah and Judith were the types of the Most Holy Virgin of Guada loupe, our tender mother, queen and

The Mexicans of all clasres are in tensely devoted to the Blessed Virgin, and the fierce discussion exists only in the imagination of the newspaper reporters.

It is the custom with many Protestants who visit Mexico to misrepresent the people of that country, especially in regard to their devotions, and the correspondents only follow the example which has thus been set to them. Thus recently, a professor of the Chicago University stated that the Mexicans "are not Christians, but pagans, worshipping the sun and

In judging of the state of civilization of the Mexicans it is not fair to measure them by the standard of the nations of Europe who have been civilized for centuries, and have brought their civilization to this coun-The Mexicans have an admixtry. ture of Spanish blood, but it is only an admixture. They are more properly the aboriginal races whom the early Spanish settlers civilized and the Spanish missionaries converted to Christianity. We are, therefore, to compare them with the Indians who have been civilized under the benign influences at work in Canada and the United States, if we wish to ascertain what Catholic and Protestant civilizations have done respectively for the native races, and if we take this standard we shall certainly find that the Mexicans have far outstripped the Kicka poos and Pawnees, and even the native tribes of our own North-West.

The influence of the Catholic Church has raised the Mexicans from barbarism to a high state of culture, even if they have not reached the culture of Europeans and the white men of America, and due credit should be given them for the progress they have made.

The Mexicans are enthusiastic, and their devotions may be tinged with their natural enthusiasm, but they are truly Christians, and the women are both pure and devout. It is not true to say that they adore idols. They which remind them of the saints who are the prototypes of those representations, but it is false to assert that they give to creatures the honor which belongs to God alone.

We can understand very well what Professor Starr, of Chicago, means when he says they adore idols. This is a lt takes that which is necessary to

which most Protestants of the present day are heartily ashamed and which they all repudiate now, if we except the Apaists and their ilk, who still keep up this deception in their newspapers.

The other statement of the professorthat the Mexicans adore the sun - appears to be his own invention, and we can give him due credit for the liveliness of his imagination, if not for love of truth. But we would remind the professor, and all who indulge in telling similar marvellous stories, that truthfulness is a quality more to be admired in a Christian than a love for the bearing of false witness against one's neighbors.

OVERTAXED ITALY.

When Italy was divided into many distinct Governments, comprising Sardinia, Naples, Tuscany, the States of the Church, and some other States of minor importance, it was maintained by those who favored the efforts of the ruler of the North-Western Kingdom of Sardinia, that a united Italy would be progressive and prosperous, and that thus the whole people would attain a condition of happiness and contented ness which could never be theirs while the country was divided among so many rulers.

It was on this ground that Garibaldi was encouraged and even covertly aided by some Governments in revolutionizing the various States of which Italy was composed, but though the plea was the attainment of the great desideratum of a united Italy, the real purpose of that demagogue was to abolish religion and establish throughout Italy a godless Government built upon the ruins of long-establishedGovernments which, though of restricted extent, had a glorious history.

There were many influences at work in aid of the Revolutionists, among which the principal were those exercised by the Carbonari and Freemasons, whose aim was the destruction of monarchy as well as of religion, and these socities having numerous lodges in France, Switzerland, Germany and England, as well as in Italy itself, were able to keep the country in constant turmoil.

The purpose of Garibaldi and his Republican followers was not attained when one after another of the Italian States was annexed to the territory of the King of Sardinia, nevertheless it was gained so far at least that the whole Italian nationality was united under one rule. There is no doubt that from the

point of view of the desirability of maintaining a great army, and influencing the affairs of the rest of the world, and extending its sway over a vast colonial empire, Italy occupied the position of a weak nation under divided rule. especially in comparison with neighboring nations. In the present condition of Europe, with nations so jealous of each other and at the same time so rapacious, a nation to be recognized in the general council of nations must concentrate its supreme authority. It was by such concentration of authority which took place at Versailles, when the King of Prussia became the Emperor of Germany, that Germany took the front rank among nations, a position it could never have assumed had it continued to be divided into many petty sovereignties such as electorates, Grand Duchies, Free Cities,

Germany is now a rival to Russia even though the latter power has a territory almost unbounded in each of two great divisions of the earth. This position of power could never have been attained without unification, and thus unification has undoubtedly its advantages, but unification is not the sole object of Government, and it should not be sought for at the sacrifice of honesty and honor, for the first end of Government is the prosperity, morality and peace of the nation governed, and the responsibilies which fall upon a first-class power are purchased at too great a price if their only result is the oppression of the people with intolerable taxes.

The unification of Italy was accomplished by fraud and violence, and though that country has succeeded in securing a voice in the council of European powers, this has been attained only through the maintenance of a huge army which is far in excess reverence sacred pictures and images, of the needs of the nation and of its ability to support it.

The Popular Science Monthly for September says:

"When the share of the annual product falling to the workmen of any country is barely sufficient to support life, free of taxation, then the burden rehashing of the calumny that all existence and the maintenance of Catholics are idolators—a calumny of energy. This is now occurring in during the Czar's visit to the Western

Italy. The taxation of Italy probably absorbs more than one third part of the product of the country. The army is served first, the workmen second, while the women become diseased, and the children die by lack of adequate nourishment."

There is no doubt of the truthfulness of this gloomy statement of the case. Italy under its Masonic and irreligious regime has undertaken to play a part which it cannot sustain, and is in a volcanic condition, with the population ready to burst out into revolution at any moment. This state of affairs was made manifest on the occasion of the defeat sustained by the Italians at the hands of Menelek, the ruler of Abyssinia; but it exhibited itself also in numerous uprisings to resist taxation in every part of the country, from Sicily to Turin and Milan. It is generally admitted that Italy is now in a convulsed state, and that at any moment a revolutionary movement may be begun, the end of which cannot be foreseen.

A RELIGIOUS CRY REGARDING MONTREAL HOSPITAL.

A section of the Protestant medical practitioners of Montreal have made complaint that the patients who are in the Civic Hospital are under control of a Catholic administration, and have declared against the city having the appointment of the medical superintendent, which they wish to be in the hands of the Board of Health, which has a predominance of Protestant members.

A reporter of the Witness interviewed Dr. Laberge, the present superintendent, on the matter, and was told by the doctor that he is indeed a Catholic, but he believes it to be unfair on the part of the Protestant practitioners to make complaint on that score, or to raise a religious issue on such a subject. The doctor is, besides, the only Catholic on the management, the four nurses in the institution being all Protestants who speak English only. These nurses have all been carefully and thoroughly trained, and the institution is conducted to the satisfaction of the public. There are not separate sections for Catholic and Protestant patients, but in this respect the hospital is like every other civic hospital on the continent.

It is generally conceded that Dr. Laberge is an able manager, and the complaint of the medical men, or rather of a certain percentage of the city members of the profession, appears to be merely the outpouring of a clique of chronic grumblers who hope for success by raising a religious cry which has no foundation in fact, but which may have the effect of exciting dissen-

That many Protestants take this view of the matter is evident from letters which have appeared in Montreal papers on the subject. Among these we may specify one which appeared in the Witness of November the 4th, in which the writer strongly upholds the present management of the hospital, stating that he had a child there last fall with diphtheria, and that "the excellent care and attention she received did wonders in dissipating my inborn horror of infectious hospitals, and I determined that if any of the other children in the family should ever be attacked, I would send them there without the slighest hesitation or fear."

The writer further protests against change in the management of the hospital, and suggests that a petition against such a change should be circulated among the Protestant churches, and adds:

"The number of signers would open the eyes of some of our aldermen who are advocating the unpopular trans-

RELIEF FOR ARMENIA.

We have at last an official assurance from France that the Sultan of Turkey is to be compelled to adopt a changed course toward the Christians of his Empire under pain of armed intervention in Turkish affairs by the Christian powers of Europe.

This announcement is all the more forcible and satisfactory, as it has been the unwillingness of Russia and France together to allow effectual interference, which has been the chief obstacle to it down to the present moment.

M. Honataux, the French Minister of Foreign Affairs, said in the Chamber of Deputies on the 3rd inst. that "the powers of Europe have done their duty, and accord has been established between them, though hitherto they recognized that isolated action must be avoided, and that common action will not affect the integrity of Turkey.'

capitals that an excl occured on this matter by this exchange of v powers are really in steps to prevent fu though the diversity of ests did not permit an action singly. M. H. now "United Europe show the sultan that subjects security and Theindifference wi tian powers of the wo

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> Theindifference with which the Chris tian powers of the world seemed to regard the outrages of the Turks and Kurds since the general massacre in September 1894, inasmuch as they were allowed to pass without punishment, has led us to be somewhat dubious in regard to the serious intentions of the powers now to put an end to them. There was a moment when it seemed that all the European nations together would unite in inflicting deserved punishment on the sultan for his continuous assassinations, deliberately planned, and executed with unrestrained ferocity, but the moment passed without any action whatsoever being taken, further than menacing remonstrances, at which the despot seemed only to laugh in his sleeve, as if he were conscious that the jealousies of those who were threatening him would leave him to pursue his own course with impunity.

But now it seems that the powers are more in earnest than ever, and that the sultan's promises to grant reforms which he has no intention to concede will no longer be accepted.

The Russian ambassador has informed the "enthroned assassin" that he must fulfill the promises he has been so lavish in making, or England, France and Russia will at once take steps to bring about a change. On his side, also, the sultan appears to have come to the conclusion that the powers are at last in earnest, and he promises once more that he will inaugurate effective reforms in the government of Armenia, and will send Christian Governors to put them into effect. It is even probable that he will now carry out these promises for a while so as to appease the powers and prevent them from actually intervening in Turkish affairs, but at best nothing is to be expected from him but a temporary cessation from the wholesale murders of the Christian population which have been going on uninterruptedly for more

than two years. We have not the least doubt that as soon as the Christian powers are by the harsh names with which Mr. quieted the massacres will begin again, or that at least a policy of extermination of the Christians by degrees will be pursued until other opportunities be found to commit new atrocities as fearful as those of the past which have stirred the whole Christian world regard to Government assistance exinto indignation. The only effectual the complete deliverance of the Chrisnow that the powers are in apparent accord on a general policy this could be effected, though we have but little hope to see them agree to carry out intervention to this extent.

M. Hanotaux in announcing the present concerted action of Europe also

said: "United Europe will make the sultan understand that not only Armenians, but the Catholics and the Massulmans, are suffering from the same evils and need the some ameliorations, and will show him that the source of those evils is a bad internal administration. It will indicate the means to establish order everywhere, without which the country cannot continue to exist. It will demand the execution of his promises and the enforcement and extension of the reforms already granted, will put an end to violent repressions, will open the the prisons and will also bring home to him that the powers hold him responsible for the

safety of Europeans." As French public men are not in the habit of making such positive announcements as this, when they are not in earnest, we may presume that what is here declared will be carried out, and there is therefore hope for immediate relief for Armenia to the extent of giving it a respite from the evils under which it has been suffering most acutely. Even this much is something to be thankful for, though it falls far short of what is to be desired. We are only sorry for the modified manner in which the announcement is made, with the proviso that "common action will not affect the integrity of Turkey.'

Remember That

Matrimonial happiness depends, not on wealth, nor on appearance, but on good health, good manners, good principles and personal character. Marrying a man without principle, conscience or religion, is like putting to sea without compass or chart or

concession which will restore those rights it is difficult to believe that the gentlemen who manage our Federal affairs would consent to a flagrant violation of the solemn compact by which they were assured both before and since the North-West became part of the Dominion.

We are still told by Mr. Laurier and his organs that a settlement has been arrived at which needs only the arrangement of certain details to render it perfectly satisfactory, and Mr. Tarte, who is now in Manitoba, presumedly for the purpose of settling these details, asserts that none but bigots will be dissatisfied with the arrangements made.

We would rejoice if we were certain that these forecasts may be relied on, but so far the Government has been very reticent as regards even the main features of the agreement, and we are unable to pronounce definitely on its character. We are told, however, informally that the Public school system is to be preserved, but that there will be a Catholic teacher appointed in any school where there are at least thirty Catholic children, and that the children in this case will receive religious instruction from the Catholic teacher. In regard to the boundary lines of school sections, Catholics will be completely under control of the officials of a Government which has been for six years

hostile to them. It is not for the shadow of the name that Catholics have been contending all along, but for the reality of religious instruction; and it is evident to al that the provisions of this proposed settlement if it be correct, will be totally inadequate to enable Catholics to enjoy the privileges they had before the Manitoba legislation of 1890. Such a settlement will certainly not be accepted by the Catholic minority of Manitoba, or the Catholics of the Dominion. We hold that there is no bigotry in insisting that Catholics should have the substantial rights guaranteed by the Constitution. We shall not be deterred Tarte threatens us, from continuing to maintain that if the school question is to be settled, it must be by restoring to Catholics the right of having really Catholic schools with the same standing as the Public schools, in tended to education. This is what the remedy for Turkish misrule would be Constitution guarantees, and Catholics cannot be satisfied with anything falltians from Turkish sovereignty, such ing short of this. We have been led as has been accomplished in Bulgaria and the other Balkan provinces, and Tarte that their conciliatory methods with the Manitoba Government would bring this solution. We may still hope that these promises will be fulfilled, but we shall not be satisfied with merely delusive concessions, such as appear to be all we may expect from Mr. Greenway's good will.

EDITORIAL NOTES.

"Its (the CATHOLIC RECORD'S) logic appropriate runs thuswise: Mr. (now Chief Its the CATHOLIC KECORD S) logic apparantly runs thuswise: Mr. (now Chies Justice) Meredith and his followers in Ontario politics were bigots, therefore Sir John Thompson, Sir Mackenzie Bowell and Sir Charles Tupper were knaves."—Casket.

Therefore nothing of the kind. Our contemporary might just as well make us say : "The great powers will now enter into the work of chastising the sultan, therefore we may expect a snowstorm about Christmas."

WE can assure our contemporary that our admiration for the late Sir John Thompson is just as great as its

ble lot," and is very angry with the fess to be much vexed that he should CATHOLIC RECORD because it would not have been brought into the matter at

With certain defeat staring them in the face is it any wonder that a Fabian policy was resorted to by the Government?

-Casket. And so our Antigonish friend has at case will be tried in Windsor, and the

last admitted that his hero was antirial is likely to bring to light the fact other Fabius Maximus, who, we are of membership of several who have told, feiled Hannibal by carefully hitherto denied it in public. avoiding decisive contests! Are we to conclude, therefore, that Sir Charles Tupper's purpose was to foil Hon. Wilfred Laurier by postponing from time to time the introduction of the Remedial Bill. And what are we to think of a Catholic paper "non-partisan in politics" which strenuously advocated the return to power of a Government which, it admits, adopted a Fabian policy - a policy of postponement - on the Manitoba school question? We shall now see what the Liberal Government will do. If they will not restore Catholic educational rights, in their fullness and entirety, in Manitoba, they will forfeit the confidence of the Catholic electorate of the Dominion.

DR. TEMPLE, who has hitherto been things? the Anglican Bishop of London, is said having been selected to succeed the late Dr. Benson as Archbishop of Canterbury and Primate of the whole Church of England. He had, in fact, composed a special prayer asking the divine guidance in the selection of a new Primate, and it was read in the churches of London diocese since Archbishop Benson's death; but it would ago. scarcely have been so definite regarding the qualities necessary for a Primate, if the new Archbishop had had a suspicion that he would be himself the appointee. Dr. Temple has what are considered as liberal views in regard to the co-ordinate control of the laity in Church matters, and under his a new impetus which may lead to their adoption. Dr. Temple was the writer of one of the "Essays and Reviews" which were issued by prominent Anglican clergymen over thirty years ago, sustaining the Latitudinarian theology which has made such progress in the Protestant churches during the latter half of the present century. The appointment is solely in the hands of the Government, and wonder is expressed that Lord Salisbury should have chosen as Primate one whose orthodoxy is suspected, owing to his

essays. A PRESS despatch from Ottawa dated November 4 tells us that there was quite a sensation in the presbytery of that city when one of its clergymen, Rev. R. E. Knowles, declared that the money spent in the "evangelization" of the French was as good as wasted. The report further adds that he told the astonished Presbyterians that most of the Catholics were well enough off as they were, and that to stint Protestant missions in futile attempts to proselytize Catholics was nonsense. Will not there be a pretty kettle of fish when Chiniquy returns from the old country? And what a scene there will be if ever he meets Mr. Knowles But, seriously, has it not taken a very long time for our Presbyterian friends to realize that in sending out " missionaries" to the French-Canadians they have been humbugged by out ofelbow colporteurs who engage in the

own. He was one of the brightest and own. He was one of the brightest and oblest men that ever breathed the air of Canada, and the Castel is acting a for Canada, and the Castel is acting a consensual to the Cattillote Riscons would, even in the remotest degree, cast a slur upon his one moory. The lateMinistry were guilty of sins of onission and commission, but the Cattillote Riscons would consist and an another than the Cattillote Riscons would consistent and the Real Cattillote Riscons would consistent and the Real Cattillote Riscons would consistent and the Real Cattillote Riscons would consistent and the memory. The lateMinistry were guilty of sins of onission and commission, but the Cattillote Riscons would consistent and the Real Cattillote Riscons would be desposed to the conservative entry word of \$500 km and the Rev. F. R. Ghent, of the search of the considered for the Grand Lodge of that association. Thompson responsible.

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capitals that an exchange of views occured on this matter. It was found by this exchange of views that all the powers are really in favor of taking steps to prevent further atrocities, though the diversity of existing interests did not permit any of them to take action singly. M. Honataux said that now "United Europe will be able to show the sultan that he must give his believe in a more of the sultan that he must give his believe in more of boycott against Catholics throughout the provent further atrocities, and though the diversity of existing interests did not permit any of them to take action singly. M. Honataux said that now "United Europe will be able to show the sultan that he must give his believe in a more of the sultan that he must give his believe in more params had no dease now, as it is unable to pay the management of a Sunday school can be suited that against Catholics throughout the provious case now, as it is unable to pay the dease now, as it is unable to pay the bills the countracted. Mr. Little also bills the countracted. Mr. Little also believed in a sunday school can be sunday for th

to have been greatly surprised at his SUNDAY SCHOOLS AND CATH.

Dr. Pickles here expresses the common belief that Sunday Schools are a distinctly Protestant institution. This, however, is an error. The first Sunday schools were instituted in Milan fully three hundred years ago,

by St. Charles Borromeo. It must be admitted, however, that Protestants were prompt to take up the idea, and have made more of it than rule, possibly, these views may receive Catholics have done. We, of course, cannot admit that the Sunday school, covering at best but an hour and a half per week, atones for the deficiency of systematic religious instruction in the average home and its exclusion from the secular day school; and many earnest Protestants are of the same mind. The clergyman above-mentioned warned his hearers against believing in the all-sufficiency of the Sunday school; and touching on general education, declared his agreement with the Catholic contention that moral and religious instruction should go together.

The Catholic Church would have the

day school permeated with the spirit of contribution to the heterodox collection religion, that the child's heart and soul may be trained equally with his intellect. But, even with our best endeavors, it will be years yet be fore the blessing of distinctly Catholic day schools can be brought within the reach of all the children of the Church. Meantime, therefore, it would be a sad mistake to underrate the value of the Sunday School, or to neglect anything that can be done to

increase its efficiency.

The Rev. M. J. Lavelle, rector of St. Patrick's Cathedral, New York, gave before one of the Sunday school ferences, at the Catholic Summer School of America, last session, the best ad-dress on "The Scope and Organizatson of Sunday Schools "ever presented to a Catholic audience. We rejoice to see it given in full in the October number

of the American Ecclesiastical Review Premising that the scope of the Sunday school is the teaching of the essen tials of religion, he passes to the or-ganization of the ideal Sunday school, considering under this head, grading; the selection of the right kind of teach ers; the best methods of teaching; and the wise and tactful placing of re-

sponsibility.
Father Lavelle would have the

members, are responsible for payment of the salary. The case is very much mixed, and Mayor Mason's friends profess to be much vexed that he should have been brought into the matter at all, as he has declared his intention on to remain in public life, and for some time past he has declared his intention on the remain in public life, and for some time past he has declared his intention of one object, nanely, the erection of the form to remain in public life, and for some time past he has declared his intention of one object, nanely, the erection of the form to remain in public life, and for some past he has declared his intention of one object, nanely, the erection of the form to remain in public life, and for some past he has declared his intention of one object, nanely, the erection of the form to remain in the past he has denied having any connection with the P. P. A. which is now practically defunct. The case will be tried in Window, and the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring to light the fact of membership of several who have the trial is likely to bring the light the fact of the light the fact of the light the fact of the light the light the fact of the light the ligh

the notions outsiders entertain concerning us, and what little reason they had for harboring them.

In the evening, there were Pontifical Vespers and Benediction, at which Rev. Father Ryan again preached. He chose for his text a verse from one of the psaims of David, "However, and the properties of the psaims of David," However, and the theoretical services of Hosts!" The inspired singer saw with properties which the faithful in the future access of the properties which the faithful in the future access of the properties which the faithful in the future access of God. He saw them in all the majest of God. He saw them in all the representations of God. He saw them in all the representations of the beheld them, knowing they foot he hult as a result of the love and doration of countiess peoples for the almighty God. his soul burst forth in that song praise." How beautiful are Thy tabernal preacher went on to say that Catholies we be oldered to God. His first home is with His Fathen he heaven where He ravishes the elect in all the majesty and glory of the home of God. His first home is with His Fathen heaven where He ravishes the elect in all the majesty and glory of the home of the heaven where He ravishes the elect in all the majesty and glory of the home of God. His sirst home is with His Fathen heaven where He ravishes the elect in all the majesty and glory of the satisfic vision. His second home was in the bosom of His immaculate Mother. This home was always pure and spotless, and had been prepared by the omitpotent God from termity for His dwelling, place. Not the slightest stain of sin was ever allowed to touch this tabernacle. The mishty Archangel humbled himself before her; even God Himself asked her consent to become His Mother, and she was free to refuse. This was a beautiful, a glorious home. At the Lest Supper our Divine Lord in the plentitude of His Mother, and she was free to refuse. This was a beautiful and the substantial of the majesty and glory of the development of the bosom of the bosom of the

God. It is thus purified from all evil inflationes, which cling even to inanimate nature as a result of original sin. He dwelt on the necessity of great reverence and proper decorum while in the house of God, and closed by appealing to his hearers to visit frequently this dwelling place of our Lord Lesus Christ, who is ever ready to grant them all the graces and assistance they stand in all the graces and assistance they stand in all the graces and assistance they stand in the graces and assistance they stand in all the graces and assistance they stand in the graces and standard the graces and they are graces as a series of the graces and the graces and they are graces as graces to be poor. There are many who work that such be grace to be poor. There are many who work that such be graces and they are graces to be poor. There are many who work that such as a first and they are grace to be poor. The poor you have always with you." Our Divine Saviour dignified over the graces and they are graces to be poor. The poor you have always with you." Our Divine Saviour dignified over the graces and they are graces to be poor. There are many who work that such so." The poor you have always with you." Our

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French Minister in the Chamber inst. that "the done their duty established be itherto they reaction must be mon action will ty of Turkey." ated that it was

to the Western

In the reign of Louis XIV - Le grand Monarque-of France, conver-sation was studied as an art. Perhaps it might now be regarded as one of the Conversation is like the lost arts. writing of poetry—the true basis of both being something to say. Of course there are weeping willow poets and spring poets and cupid feather poets who do not require thought for their poems, but these do not nest with the

There came lately to my desk a olume bearing the title "Maple volume bearing the title "Maple Leaves." Its author is J. M. Le Moine, the well-known Canadian litterateur of Quebec. Mr. Le Moine is one of the doyens of Canadian literature. He is at once essayist, historian and natural ist-and the friend of every Canadian writer. At "Spencer Grange," his beautiful home in Quebec, Mr. Le Moine has entertained such distinguished guests as Francis Parkman, Goldwin Smith, Dean Stanley, Charles Kingsley, Gilbert Parker, Sandford Fleming and L. H. Frechette.

"Maple Leaves" consists of a series of exceedingly scholarly papers on Canadian history, literature and ornithology. Mr. Le Moine is the John Burroughs of Quebec, possessing in rare combination the instincts of poet and naturalist. Rev. John Watson, "Ian MacLaren,"

the author of "Beside the Bonny Brier Bush," has come and gone. As Artemus Ward would say, as a lecturer he was a "successist." His work is human hearted, but he will do well to His work is cease the Drumtochty note-excellent as it is-and plough in some new field. Then, again, I see that "Ian" has a "guid conceit o' himsel'." Stevenson, Barrie, Crockett and Watson have done excellent work in fiction, but they have not established in all their fame the only school of fiction. The trouble with many novelists when they have met with success financially is that they become too dogmatic and self-sufficient. In their eyes their school is the only school.

Miss Kate Madeleine Barry, of Ottawa, author of "Honor Edgeworth ' and "The Doctor's Daughter," has recently brought out, through a Dablin publisher, a very interesting little volof Mother Catharine McAuley, the founder of the Sisters of Mercy. The preface to the book is written by the well known Jesuit Father T. A. Find-Miss Barry's pen is capable of doing good work, for she possesses a cultivated mind wedded to good judgment and taste.

Very soon will be issued the Catholic Almanac for Ontario for 1897. It is being edited by Mrs. Emma O'Sulliwhose literary scholarship and good taste are a guarantee that the work will be well done. Mrs. O'Sulli van and Miss Rose Ferguson are two Toronto Catholic women who have both promise and performance in their literary work.

Speaking of literary work reminds me that a little more literary develop-ment might be reasonably expected from the graduates of our conventsafter they have left school. Could they not continue to scatter along the dusty ways of life some of the flowery valedictories on commencement days Maturity of years should surely bring maturity of thought, and the fragrance of flowers has within it all the flavor and potency of sweetest fruit. Home is truly the sphere of woman, but not all her activities should be confined to the sphere of domesticity—the brain of woman should course, not a segment, but the whole or bit of thought

I have been favored by the publishers, Benziger Brothers, with a copy of Walter Lecky's novel, "Mr. Billy Buttons. This is one of the best works of fiction that have been issued from the Catholic press for years. The characterization in the novel is most admirable. If I am not mistaken the publication of this book is the beginning of real fame for its gifted author Walter Lecky is the well-known book reviewer for the Catholic News of New York and the author of two volumes of essays, "Down at Caxton's" and "Green Graves in Ireland." Lecky is best known as a novelist or story-writer—and this is his strength—but he has also a charming poetic touch whenever he lends an ear to the wooing of the muses-a touch which re-

minds one of a Herrick or a Crashaw.

The author lays the plot of Mr. Billy
Buttons in the Adirondack Mountains, the chief character in the novel being of course Billy Buttons himself. is drawn to the very life. The artistic powers of the author are seen in his descriptive touches, his subtle sympathy with every mood of nature, his ready response to each chord of joy and sorrow that plays throughout the development of the plot.

Then again the humor in this novel is of superior quality and brand. It consists, as much of the best humor does, frequently in the situation. Take as instances of this the engagement of the Rev. Hiram Jones and the first introduction to the people of Squidville of Corkey Slethers. Pere Mounier is a beautiful character drawn with a loving and kindly hand-indeed I am not sure but this is one of the most admir-ably drawn characters I have yet met in fiction. At a future day I hope to True Blood Purifier and nerve builder.

give readers of the RECORD something of the personality of the author of Mr. Billy Buttons.

It is sufficient to say that Walter Lecky has done in this book for the Adirondack county what Richard Mal-colm Johnson has done for Georgia, Cable for Louisiana, and Miss Murfree for Tennessee. I can heartily recommend Mr. Billy Buttons to Catholic readers, as a wholesome and entertain-ing novel. The book is well bound, and sells for \$1 25.

There is but one institution in Oatario which is looked upon by many as an ark of the covenant—and that is our school system. This is now so perfect that it is waiting for the resurrection trumpet to pass into glory. Foreign countries admire it, and flatter its authors, and its fame and name have become a perfume in the nostrils of many lands. Our country youth of last year who toiled over the Latin declensions in the High Schools-just to give uniformity to the system - are this year toiling behind the plough and utilizing the declensions and their exceptions in giving the furrows, as it were, a classical turn. Thus is intelligence spread abroad, and the citizen lifted to a high plane of life and living.

The secular press is just now very

much exercised over the change in the rectorship of the Catholic University of Washington. Why all this per-fervid excitement and alarm? The university is still there; the professors are still there, and the new Rector will, I fancy, be soon there, too Suppose there are some differences among the American Episcopate as the government of this great Catholic institution. Harvard or Yale, Cornell or Johns Hopkins may change Presidents at will, and the press dissemin ates abroad no imputations as to the motive and purpose of the change. Is do not possess a curriculum of truth that they are thus exempted?

There have just reached me from D. H. McBride and Co., publishers, Chicago, three handsome little volumes containing the lectures delivered at the Catholic Summer and Winter Schools of last year. Mr. McBride is the most enterprising Catholic publisher in the West. He is at present doing a great deal for Catholic literature and Catholic readers in giving to the public those admirable lectures in book form. It is a wellknown fact that all lecturers at the Catholic Summer and Winter Schools are specialists, and these papers-the result of years of investigation-will prove invaluable to Catholic students. subjects treated in these volumes are : Pre-historic Americans, Buddhism and Christianity, Christian Science and Faith Cure, Historical Criticism, the Spanish Inquisition, Savonarola, Joan of Arc, Magna Charta, Catholic Literary Societies and Missionary Explorers of the North-West.

The same firm has issued recently

"Essays Educational," by the late Brother Azarias. This is a work of exceeding great value in the hands of every Catholic. Brother Azarias was a scholar among thousands. This humble follower of the saintly La Salle uniting in his person true humility and learning, did for Catholic Education in America a work whose real worth and magnitude we are but now beginning to realize. No Catholic scholar worthy of the name should fail to read the works of Brownson, Bishop Spalding and Brother Azarias. They are a trinity of great minds and a trinity of great Catholics. "Essays Intellectual," which contains a preface from the pen of Cardinal Gibbons, deals with the following subjects: Cloistral schools, The Palatine Schools, Mediaval University Life, University Colleges-their Origin and Methods-The Primary school in the Middle Ages, The Simultaneous method in teaching Beginnings of the Normal school, M Gabriel Compayre as an Historian of Pedagogy.

Apropos of my recent article on Canadian women writers one Catholic paper thought the writer should have dealt more largely with the character and personality of the different authors discussed. This, however, is not my aim in assessing literature. I remember well that in securing data for my paper one young lady informed me that she was a brunette and was five feet eight inches in height. In my appraisement my purpose was to measure poetry, not persons, so I had to leave out these interesting features of personality in my article. The ex-cellence of a Sonnet or Story depends very little upon the color of an author's At least science has not yet adduced any demonstration to the con-Thomas O'Hagan. trary.

The Jewish Idea of Purgatory.

In a deliverance upon "The Future Life," the Jewish Chronicle declares that hell has no place in the religion of Judaism, but that the idea of a purgatory is not un Jewish. There are Jewish prayers for the dead, both in the ritual of orthodoxy and in that of reform. In the synagogue divine mercy is asked for the soul of the departed one; and the mourners' "Kaddish" must originally have had a like significance. It is impossible, however, in the opinion of the Jewish Chonicle, to defend the old formula, under which a monetary offering is made for the repose of a soul in another world.

There is a Jewish tradition that the judgment of the wicked in Gehenna lasts for a period of twelve months but the Kaddish is recited for only eleven months in order to indicate that the deceased is not to be classed among the wicked.

PURGATORY.

Words to a Protestant Friend-Views of Protestants-Testimony of Saints.

Philip O'Neill in Catholic Mirror.

VIEWS OF ANGLICAN DIVINES. In the first liturgy in the Church of England, which was drawn by Cranmer and Ridley, and declared by Act of Parliament to have been "framed by inspiration of the Holy Ghost," there is an express prayer for the departed, that "God may grant them mercy and everlasting peace." (See the form in Collier's Ecclesiastical History, Vol. xi, p. 257). We learn from Collier's History, also, that Bishops Andrews, Usher, Montague, Taylor, Forbas, Sheldon, Barrow, of St. Asaph's and Biandford believed that the dead ought to be prayed for. Dr. Priestly, being on his death bed, called for Simpson's work on "The Duration of Future Punishment," which he recommended. Hi words were quoted in the Edinburgh Review, of October 1809, viz.: 'It contains my sentiments: We shall all meet finally. We only require different degrees of discipline, suited to our dif ferent tempers, to prepare us for final happiness." Dr. Paley quotes Dr. Hartley as saying that "all men wil be ultimately happy when punishment has done its work in reforming princi ples and conduct." Dr. Paley says in his lectures (vol. 4. p. 112): "The mind of man seeks for recourse; it finds one only, in conceiving that some tem perary punishment after death may purify the soul from its moral pollu tions and make it, at last, acceptable even to a Deity infinitely pure." Dr. Johnson admits in his "Meditations" that he prayed for the soul of his wife. Tetty. He composed a prayer, beseech ing God "to grant her whatever is best in her present state and finally to receive her into eternal happiness. Bishop Forbes says: "Let not th ancient practice of praying and makng oblations for the dead, received throughout the Universal Church of Christ almost from the very time of the Apostles, be any more rejected by Protestants as unlawful or vain. them reverence the judgment of the primitive Church, and admit a pracice strengthened by the uninterrupted profession of so many years." (Discourse on Purg.) Dr. Taylor says in his "Liberty of Prophesying:" "Nay, we find by the history of the Macha bees the Jews did pray and make offer-ing for the dead. This practice was a This practice was at first universal, it being plain in Tertulian, Cyprian, and others.

In the English liturgy of Edward VI. prepared by Cranmer, Ridley and other divines, we find this prayer: "We commend unto thy mercy, O Lord all other Thy servants, which are de parted thence from us with the sign of faith, and now do rest in the sleep of Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the gen eral resurrection we and all they which be of the mystical body of Thy Son may altogether be set on his right hand.' (Soame's, iii., 378) See Collier also. 'In the burial service the deceased person's soul is commended to God's

(Soame, iii:, 380 They prayed that his sins may be pardoned, that he might be delivered from hell and carried into heaven, and that his body might be raised on the last day."

ast day." (Burnet, ii., p. 124.) In the law past by Parliament, appointing the new Book of Common Prayer, the preamble stated that the king "had appointed certain prelates and learned men to compose one, con venient and meet order of common and open prayer, which, at this time, by the aid of the Holy Ghost with one uni orm agreement is of these and set forth." This Holy Ghost favored the Real Presence and prayers for the dead.

GERMAN AND HELVETIC OPINION. Notwithstanding Luther's prin-iples, heretofore mentioned, yet he admitted that "purgatory is a doctrine founded on Scripture." (Article 37, in his dispute at Leipsic.) Melancthon, in his epilogue to the confession of Augsburg says: 'The ancients prayed for the dead, and the Lutherans do not find fault with it." Calvin intimates, notwithstanding his peculiar views, "that the souls of all the just are detained in Abraham's bosom till the day of judgment.

The Holy Ghost, being the Spirit of Truth, can only inspire truth-one and unchangeable. Thus a seriously in-clined person will note that any sect that has changed its doctrine since the sixteenth century is not of the Holy Ghost. On the contrary, everything that is man-made must change sooner or later. Thus faith cannot rest or human opinions or human institutions; only God can bind the conscience Faith requires certitude, only found in supernatural revelation

A CHANGE OF BELIEF. In this article, and others before, it has been shown that the reformers un der Cranmer and Luther parted with their reform with prayers for the dead in their church manuals and confessions of faith, while, in their downward course, to the present day, these doctrines have all been abandoned in pro ession and practice!

If it is to be admitted to a young and ruileless Protestant seeking a religion that the Church was wrong for fifteen centuries, and that reform sanctified and made it right, by introducing truth, what excuse can be offered fo reformers so suddenly changing their

professions on prayers for the dead? Is reform merely a continuous sliding scale on which truth is ever to be sought but never found?

If the Church was wrong and reform made it right, then what need for fur ther change, being in the right?

INDULGENCED PRAYERS. The system of Indulgenced prayers

have in all ages stimulated prayer. When men cease to pray they soon forget God. The Councils of Avignon and Bezieres granted an Indulgence for ten days to those who devotedly bow the head on pronouncing the name of Jesus. Pope Sixtus V. granted twenty days for the same devotion. A confra-ternity was established by Pius IV., and confirmed by St. Pius V. and Ur ban VIII., with a grant of an Indul-gence of one hundred days each time for hindering a rash oath, or blas-phemy in another. Sixtus V. granted an indulgence of forty days every time a person salutes another with these words: "Praised be Jesus Christ," and the same to him who answers: Amen, or "forever," or swers: Amen, or "forever," or "through all ages." The prayers that have Indulgences attached are many, and we may be safe in saying that fift millions of these prayers are said daily for the benefit of the souls in purga tory, who are suffering for tempora punishment, for which satisfaction was not made during life. It is a devotion that leads to the habit of prayer, for many will pray for the soul of a dear friend whom they have promised, who would not pray for themselves. It is a consolation to the dying also, to know that their friends are not only willing, but also have the means, to help them through the merits of the Indulgenced prayers. An Indulgence must also have the glory of God and the good of souls for its object. SAINTS ON PURGATORY

The Venerable Bede relates that it was revealed to Drithelm, a great servent of God, that the souls of those who spend their whole lives in the state of mortal sin, and are converted only on their death-bed, are doomed to suffer he pains of purgatory to the day of the

last judgment.

In the life and revelations of St. Gertrude, we read that those who have committed many grevious sins, and who die without having done due penance, are not assisted by the ordinary suffrages of the Church until they are partly purified by divine justice in

purgatory.
After St. Vincent Ferrer had learned of the death of his sister Frances he at once began to offer up many fervent prayers and works of penance for the repose of her soul. He also said thirty Masses for her, at the last of which i was revealed to him, that, had it not been for his prayers and good works, the soul of his sister would have suffered in purgatory to the end of the world.

St. Severinus, Archbishop of Col ogne, was a prelate of great sanctity, so much so that God wrought through him many great miracles. One day, after his death, he was seen by a canon of the cathedral to suffer the most excruciating pains. Upon being asked why he suffered so much—he who on account of his holiness ought to be reign ing gloriously in heaven, replied: suffer this torment merely for having recited the canonical hours hurriedly and with wilful distraction."

It is related in the life of St. Mary

Magdalene de Pazzi that one day sh saw how the soul of one of her deceased sisters was kneeling in adoration be fore the Blessed Sacrament in the church, all wrapped up in a mantle of fire, and suffering great pain, in ex piation of her neglecting to go to Holy Communion on one day that she had her confessor's permission to communi

The venerable Sister Catherine Paluzzi offered up, for a long time and with the utmost fervor, prayers and pious works for the soul deceased father. At last she had good reason to believe that her father was already enjoying the bliss of Paradise. But how great was her consternation and grief when our Lord, in company with St. Catharine, her patroness, led her one day, in spirit, to purgatory! There she beheld her father in an abyss of torments imploring her assistance. At the sight of the pitiful state the soul of her father was in she melted into tears; she cast herself down at the feet of her heavenly Spouse and begged Him through His precious blocd to free her father from his excru-ciating sufferings. She also begged St. Catherine to intercede for him, and then, turning to our Lord, she said : "Charge me, O Lord, with my father" indebtedness to Thy justice. In expiation of it I am ready to take upon my self all the afflictions Thou art pleased to impose upon me." Our Lord graiously accepted this act of heroic char ity and released at once her father's sou from purgatory. But how heavy the crosses were which she, from that time, had to suffer, may be more easily imagined than described !

At a place called Wizard Clip, in Virginia, a soul was permitted to teach a whole family doctrine, because there was no priest near there. The soul was suffering during the time, and it spoke with the living voice. It was known to others in the village.

In the lives of the saints we find instances of communications from purgatory asking for prayers. In the lives of Sts. Catharine, Teresa, Elizabeth and many others we find mention of communications from purgatory and also visible apparitions of deceased persons from that place of purification. Many of the monasteries and convents of Europe have traditions of such visitations by some of their members seeking relief from purgatory. The incident of this kind at Wizard Clip meutioned above caused the conversion of thirteen persons. There is a history of the case published.

COMPLAINTS OF THE POOR SOULS. Blessed Mary Villani, a Dominican nun, at the thought of the great forgetfulness of the dead, continually occupied herself in aiding the souls in purgatory. As a reward of her charity God allowed one of these sonls to

appear to her clad in a garment of fames. The holy nun asked if it re-ceived any help from the prayers of its relations and friends. "Alas!" was the reply, "since my sojourn in purgatory no one has come to my aid; my relations, my friends, and even my own children, all have forgotten me! No one prays for me, thus does God oblige me to explate my worldliness and love of luxury." Sister Mary Villani, touched to the heart by this recital, redoubled her prayers and good works in favor of this soul, until she

had obtained its deliverance. Blessed Henry Suzo made a ious compact with one of his pious compact trethren in religion that who-ever should die first should have a certain number of Masses said for him by the survivor. Blessed Suzo's friend was the first to die. Some time afterwards the departed soul appeared to his friend bitterly reproaching him for having broken his Blessed Suzo assured him promise. that he daily offered up prayers and petitions for the repose of his soul. "That is not enough," answered the departed monk, "the Blood of Jesus in the Holy Mass is necessary to extinguish these flames which torture me."
The saint fulfilled his compact, and when the Masses had been celebrated Blessed Suzo had the consolation of eeing his friend ascend in glory into heaven.

THE LORD'S SOLICITUDE.

One day as St. Margaret of Cortona was praying for the souls in purga tory Our Lord appeared to her and said: "Dearly beloved daughter, go to the Brothers of St. Francis, and ask them in their spiritual exercises to be ever mindful of the souls of the faithful departed, and never to forget them, as is often done by their relations and

Power of Catholic Worship.

There is something in Catholicism so poetic and attractive-I was about to say so material-that it will ever exercise a charm over the minds and earts of men. The soul finds a de licious repose in the silent chapels, before the lighted candles, in the suave atmosphere where sweet smell ing incense and harmonious music mingle. It nestles close to the bosom of a celestial mother, where it feels itself immersed in sentiments of humility, is filled with filial love and made capable of lifting its thoughts to the Redeemer Himself The Catholic Church, with her open doors, her luminous altars, her thousands of preaching and singing tongues, her hymns, her Mass, her feasts and anniversaries, is ever admonishing us with tender, pathetic solicitude that her maternal arms ar open, ready to welcome all those who find their earthly burden too heavy to bear alone. She is ever offering the sweet banquet of love, and her hospitable doors are ever open day and night to the wanderer seeking rest and peace. When l look upon the incessant activity of the priest exposing daily the Blessed Sacrament, and restoring it again to its place; when I behold the ever varying colors of their vestments. like perpetual spring; the Catholic Church appears to me a broad, over flowing fountain in the heart of some populous city, whose tired denizens t refreshes, comforts and cleanses.-Count Laeblatter.

God's Clock.

I see a clock in motion and notice a force inherent to it, causing the various wheels to perform their respective re volutions, the one counting the seconds another the minutes, another the hours another the days, another the weeks Whence is that force? From the wind-Had the clock never been wound up no force would work it. Well, my Christian friends, the world is a huge clock in which the planets perform their various revolutions, each one defining an assigned portion of time. The earth revolving on its axis marks the days, and by its revolutions around the sun the years Mars measures two of our years by one revolution around the sun, Jupiter nearly twelve years, Saturn twenty-nine years and Neptune, the farthest planet yet discovered, nearly one hundred and sixty-five years. On the other hand, the moon revolves around the earth in a little less than one month of the earth's time. And so on with the other planets and their satellites. Whence is that force that puts the various planets in revolution as it they were as many wheels of a colossal clock? From the winding up. Therefore, it was wound up. wound it up when he made it. - Father Poquin at Triadelphia, W. Va.

An Important Office.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.



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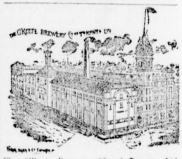
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pated and Ignorant, Rich and Foor, should have it within reach, and refer to taccontents away and the property of the contents and refer to taccontents. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned dispets from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the sairter vocabulary of about 100,000 words, including the correct spelling, derivation and isfinition of same, and is the regular staniard size, centaining about 300,000 square inches of printed surface, and is bound in sloth.

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On November 8, de Church celebrates the tronage of the Biessed stop a moment and c meant by this title, a most immaculate and You remember that feast on the third Suud in honor of her glor Joseph; and that he given the title of Patro al Church. Is it, the that we are to unders age of the Blessed Vi she is the patroness a the Church in general conflict with the power Yes, we may certain in this way. She w in this way. She whas crushed the serp great enemy and ter particular, and the g heresies which have Church, and especial in our own day, have instinctively felt this rected their assaults other against her, an ition she holds in th

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NOVEMBER 14, 1

FIVE-MINUTE'S

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FEAST OF THE PATR

You know that we to choose certain sai bear, or to whom devotion, as patron the blessings and h poral as well as sp can be no doubt the lect certain patrons for us the office wh though they may no us those things win they will reward us blessings than we ful to them. But it is quite pl

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recourse to the B And let us rethat above all is t advocate of sinner ourselves to esca some temptations are threatening forget to go to he herself has more a mother for us; ful help of her i also ask her to may be, are mor

selves. And it seems t reason that this month of Novem member that the ing for sin in Pu dear to our Bles she wishes us to present our pra their patron too at least some Ha the beads?) ever she may bring many souls, who her intercession

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FEAST OF THE PATRONAGE OF THE BLESSED VIRGIN.

On November 8, dear brethren, the Church celebrates the Feast of the Patronage of the Biessed Virgin. Let us stop a moment and consider what is meant by this title, as given to our most immaculate and blessed Mother. You remember that there is a similar feast on the third Suuday after Easter,

in honor of her glorious spouse, St. Joseph; and that he has lately been given the title of Patron of the Universal Church. Is it, then, in this sense that we are to understand the Patronage of the Blessed Virgin; is it that she is the patroness and protectress of the Church in general, in its continual conflict with the powers of darkness? Yes, we may certainly understand it in this way. She who with her foot has crushed the serpent's head is the great enemy and terror of heresy in particular, and the greater part of the heresies which have afflicted the Church, and especially those existing in our own day, have, it would seem instinctively felt this. They have di rected their assaults in one way or an other against her, and against the pos-ition she holds in the work of our redemption. She may also be rightly considered as our bulwark against the attacks of the infidel, and has at vari ous times come signally to the assis ance of the Christian world when ex posed to danger, particularly from the followers of the false prophet Moham

But there is another sense in which to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a whole; and this other is practically more important for us to realize. It is that she is the special patron and protector of each one of usindividually, in our own special needs and trials, and in the war which we have to wage on our own account with the enemies

of our salvation. You know that we are all encouraged to choose certain saints whose name we bear, or to whom we have a special devotion, as patrons, to obtain for us the blessings and helps we need, temporal as well as spiritual. And there can be no doubt that if we do thus se lect certain patrons they will perform for us the office which we desire; and though they may not always obtain for us those things which our imperfect judgment fixes on as most desirable they will reward us with even greater blessings than we ask if we are faith-

But it is quite plain that we should

not omit, and certainly it is not the custom of Catholics to omit, the name of the Blessed Virgin from the list of patron saints, whatever others may be osen with her. The Church, in es tablishing this festival, seems herself to officially constitute our Blessed Lady as the patron of each one of us, to whom we are to have recourse in all our difficulties, of whatever kind they may be, that we may find a safe way through them. We have the assurance of constant experience that if we follow the mind of the Church in this way we shall not be disappointed. "Remember," says St. Bernard, in the beautiful prayer "Memorare," which it is to be hoped we say often-Remember, O most pious Virgin Mary, it is a thing unheard of that thou ever forsakest those who have recourse to thee." Let us, then, also remember this; and whatever special devotions, or helps to salvation, we may select never forget this, the most universal and indignousable of all of universal and indispensable of all, of world and ensnared its every reader. recourse to the Blessed Mother of God

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then, we wish ourselves to escape from the power of some temptations or evil habits which are threatening our ruin, let us not forget to go to her. She who is sinless herself has more than the compassion o a mother for us; let us beg the power ful help of her intercession, and let u also ask her to rescue others who, i may be, are more tempted than our-

reason that this feast is placed in the month of November, that we may remember that the holy souls now suffer ing for sin in Purgatory are especially dear to our Blessed Mother, and that she wishes us to pray for them, and to present our prayers herself, as she is their patron too. Let us, then, say at least some Hail Marys (and why not the beads?) every day this month, that she may bring to heaven during it many souls, who will not forget to ask her intercession for us when we shall be in the same need.

cholera or summer complaint.

OUR BOYS AND GIRLS.

An Interrupted Lecture.

Oar readers have heard of Father Joha Morris, the distinguished Jesuit Father, who died in England some few years ago. Father Morris was a very earned man, particularly in history, and his opinions were highly respected by Protestant as well as Catholic scholars. He has a brother who teaches history and languages in the University of Melbourne.

Professor Morris is not a Catholicin fact, he is very much prejudiced, and never misses an opportunity to speak against the Church. As is so often the case in non Catholic schools, many Catholic students are obliged to sit patiently in the class-room and hear insults flung at the Faith which they ought to love more than anything else

One day Professor Morris, in dealing with a certain point of history, spoke in so prejudiced a tone of the Church that a Catholic student, unable to restrain himself any longer, arcse in his seat and said aloud before the whole of

"Sir, allow me to state that what you have just said is utterly contrary o the truth."

The professor became pale and almost peechless with anger, but managed o blart out :

"Sir, on whose authority do you dare to contradict my assertion?"

The student took a book from his

pocket, opened it at a certain page, and said calmly : "On the authority of your brother,

the Jesuit." The class listened with astonishment to this dialogue, and then Professor Morris had the manhood and honesty to say :

"A very good authority he is, too. A student who was present at this scene says that the proudest and most admired boy in the University that day was he who so bravely defended the truth.

How "The Raven" was Written. One day when I was a child of twelve or thirteen I stood tiptoing in my unle's office : my eyes were caught by an engraving hung high over a lamp-bracket at one side of the chimneyplace, writes Frances Aymar Mathews in the Bachelor of Arts. It was the portrait of a man's face, dark, sad, proud, irresistible almost in the attrac ion of its deep eyes and the suggestive curve of the weak though haughty mouth. Underneath the picture was written in a beautiful, firm, small, even hand: "To my friend, Cornelius Mathews, from his devoted friend, Edgar Allan Poe."

"Is that the man who wrote 'The Raven'?" I asked, breathless in my gaze at the weird, spiritual face, it seemed to me, flickering with suppressed life at that very moment, in the flare of the smoky little lamp below it. My uncle nodded, laid down his pen

and wheeled his chair nearer to the "Do you want to know low 'The

Raven 'was written?" he asked me, as I drew a bit nearer to him and the Of course I did. Hungry for the

eerie and the strange, I fairly shivered with delightful anticipation, then, over its first hearing as I have many a time since when I have begged for its repetition at my uncle's lips. because I have heard it so often that I am able to put down so accurately the "Let me read you a stanza or two picturesque lit le history of at least "It was in the winter of 44

gan my uncle, "a drizzling night full chill and murk, and shifty with freaks of an east wind that shivered against lamp-posts and rattled the swinging signs all along Broadway. Broadway was not then what it is now, and on such a night years ago the warm flare of the gas at the entrance to the Park Theatre-the old Park Tnea tre down yonder on Park Row-seem ery attractive to a young man still in his twenties, and with a play of his own in his desk, into which he had put And it seems to be also not without his best. I crossel over and went in. I found Edgar Poe in the seat beside nine. We shook hands, we had known each other for some years by letter,

and for some months face to face. "He was one of the most courteous and attentive listeners I ever encount ered, and, with a delicacy and interest unbounded, he inquired as to the play If was then so intent upon. It was 'Witchcraft,' and as briefly as I could I outlined the plot to him. As I came I outlined the plot to him. to the close of the fourth act, depicting the auguish and horror of my hero Gideon, on being convinced that his mother is in truth a witch, beholding as he does the signs in Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and entiches the blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla. by taking Hood's Sarstparilla.

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A Dinner Pill.—Many persons suffer excruciating of a hearty dinner. The food partaken of is like a bait of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable received by the presence or Dyspersia.

Nearly all infants are more or less subject to diarrhee and such complaints while the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case ocholera or summer complaint. glowing space before him, his voice so

"'Candidly,' I answered, 'from a long correspondence with Dickens,

take him to be a man so little inclined to the introspective, that his presenta tion of Barnaby's raven is likely to have been more for its effect than the result of a deep cause.' 'I see,' Poe responded; 'that is precisely it. Some men sway trifles, foibles, or events to their own shaping; others he shifted his gaze back to the space no doubt peopled by his fancies—'are swayed and swung hither and fro by whispers heard only by themselves.

"We talked much more, and on many themes about many people, issues, schemes, books, and friends, until the audience, rising in a mass, we knew that the last curtain had fallen for that night. I put out my hand to touch my companion's arm, and bid him, under the shelter of my umbrella (I observed that he had none and but a thin overcoat), come across the street and join me for a hot oyster But my hand met nothing, supper. my friendly eyes and invitation were be useless-Poe, like a spirit, had issolved seemingly in the murk of the night and left me standing alone. I tarted out and searched everywhere about for him, well understanding his rare delicacy of feeling, which, half auticipating my hospitality, thus sought to clude it. I could not find him, so I went over and took my supper by myself.

. Half an hour later I came out, jumped into the omnibus, and away it went rattling over the wet cobble-stones—ch, yes nothing smoother in those old days!—up through the mirth of Broadway. We had reached Bleecker street, when there, in the circle of a sickly yellow light, under the lamp post, I beheld Edgar Poe standing, writing on the margin of a paper, apparently oblivious of everything around him. I pulled the strap and dashed out, and yet, even then something made me pause as I saw him-a something that shone, like a glitter of stars in a hot summer sky, in the depths of his gray eyes-a something that exuded from his white brow, where the dark curls, gemmed with the frozen raindrops, sparkled in the meager light of the almost deserted thoroughfare; but for an instant, when common sense came to my aid combined with common feeling for a man standing inviting disease in such

weather as this—
... Poe!' I cried, touching him lightly on the shoulder, as I held the imbrella over his head.

With a curious urbanity, a gentle ness which yet spoke to me another language and told me of his chagrin at being interrupted, he greeted me and thanked me, and said, answering my earnest queries as to why he had given me the slip and deprived me of the pleasure of his company at supper : "I thank you very much; I could not have eaten, or drunk, or slept, or

gone a step farther than this, or waited a moment longer than now. then lived in Amity street, only a few blocks distant.) 'It is "The Raven," he went on, pushing his dark hair back from his forehead, and with his feet almost frozen in a puddle; with my umbrella beating now this way, now that, by the fierceness of the wind; with the rumble of a solitary cart emphasizing the solitude ; with the creak ing of a board sign at the corner-Poe said in a hushed, strained voice, a sorrow seemed slipping from his con-

here, now will you?'
"'Go on,' I answered quickly, as eager as he in my attitude. Truth to tell, the fantasy of his mood was com-municated to me in force, and that freezing quarter of an hour in December, '44, I shall never forget.

"He began in a low monotone the well-known lines. A blast keener and nore cutting than any that had come before nearly turned the umbrella in side out, and made his slight figure sway against the post, while the paper luttered in his fingers. As rapt ne. was I. The melody incomparable and the magic rhythm of 'The Raven and seized upon my soul as tensely as t held his, and, reckless of the storm of the December night, I repeated,

'Go on, go on,'
"He read on from the scrap of paper that he held as far as the words

'Perched, and sat, and nothing more,' when lack of mere physical strength believe, made him stop and I came to a realizing sense of our surround

ings and position.
"'It is cold,' he said with a slight tremor, while he looked half inquiringly at me.

The poem is superb, Mr. Poe,' cried, 'but it is madness for us to stop out here in the street in the storm We walked along together, and all the while his lips were framing snatches of the poem destined to win him im-mortality. More often the fatal refrain coming to my ears of 'Quote the Raven Nevermore.'

"We reached the steps of his resi-dence, and then he turned and thanked me with the peculiar grace and charm of manner which in my

Best for Wash Day For quick and easy work

For cleanest, sweetest and whitest clothes Surprise is best

CHATS WITH YOUNG MEN.

It is a man's duty to be happy

Ged must have made him to be happy.

Best for For every use about the house Surprise works best and cheapest.

NOW READY!

The Catholic Almanac for 1897

Yet there is a nobler end in life than to be happy. It is to be good and true. Indeed, the highest happiness ensuesato him who is not trying to be happy; but, forgetting all about him-self, is trying to make others happy. He is in the loftiest place who is most concerned about the proper discharge of the obligations that devolve upon him. You cannot sit down and say, "Now I will begin to laugh." Such a Illustrated laugh is the actor's stage laugh, an heartlessness at once. We laugh when something compels a laugh. We are happy by the state of our hearts, and the surroundings of our life.

An Advantage, Not a Disadvantage " 'Is not a young man placed at a disadvantage when he refuses wine at public dinners?

"'I am under the impression that a young man who refuses wine is always at a distinct advantage,' says a writer in the Ladies' Home Journal. strong adherence to any good principles is always a recommendation of a young man's character in the eyes of

" Can you, as one young fellow to another, honestly say to me that a total abstinence from liquors is not a barrier to a social success

"'I can, and with all my heart. Changing the negative to the affirma tive, I can honestly say that a young man's best and highest social success is assured just in proportion as he abstains from wines. An indulgence in intoxicants of any sort has never helped a man to any social position orth the having ; on the contrary, it has kept many from attaining a posion to which by birth and good breedng and all other qualifications they were entitled. No young man will ver find that the principle of abstin-nce from liquor is a barrier to any success, social, commercial or other-wise. On the other hand, it is the one principle in his life which will in the ong run, help him more than any

Work for Young Men.

If boys will be boys, so also young men will be young men. Everywhere they are the same—inconstant, chafing t restraint, anxious to enjoy life, care ess of cultivating their nobler nature. East or West, they are made of the

success are such as to fill with dismay approval of all men.

our societies to say that their essentia work-that of cultivating and improv ing the tastes and the minds of the youth-only remotely interests thos or whom they have been established. Exhortations, pleadings and induce-ments of various kinds fail to retain them long. They come in numbers at the beginning, but little by little they dwindle away, till at length only the few remain who need but to be told to

me and stay till they are told to go. Possibly the divergent interests and the widely different sympathies which may be noted in any group of young men belonging to the one parish large ly accounts for the speedy decline in interest which almost invariably at tends upon the first success of a young men's society. Most of these societies men's society. Most of these societies are organized for the purpose of give ing young men something to think about and something to do during those hours of freedom which are se often the hours of license. They are designed, therefore, to offer harmless amusements, and to set in the way o the young men wholesome and sound reading. For those who have no intel lectual aspirations they propose inno cent games and the exercises of a gymnasium. For those, on the other hand, who wish to profit by their leisure. books and pamphlets and things of the mind are made accessible.

But whatever the reason, those who have had experience in these matters are the first to admit that almost from the beginning it is only with the utmost care the total disruption of the society is avoided, and that care and anxiety only multiply when one strive to keep the young men together after a certain time

On the other hand, Protestants have been very successful in their work with young men. The Young Men's Christian Association, although it disclaims the name, is practically a Protestant society. It stands for efficient and good work. It is said to have interested young men, and to need simply to

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and the means at its disposal.

Our works of various kinds are or ganized on parish lines, and our various societies are units, having no conand in works of this kind money tells, for money will secure the variety which must necessarily be missing from our

But the work, however difficult, is a fered to remain undone.

Character the Chief Thing. No matter how well or how wisely a

oung man plans his life, or how laboriously, perseveringly and consistently he carries out his design, or what ap-parent success he may achieve, he will never exert a proper influence on those about him, or give meaning and com-pleteness to his life, if he be destitute of dignity and force of character. Character has been the prime factor in all the great revolutions of the world, whether social, political or religious,

because it is the only true and adequate expression, whether in word or deed The Providence Visitor has this to say of young men's societies, as it knows them in New England. The problem of what should be done bis aspirations rise to what is honorable with our Catholic young men is full of and noble, then will his life possess a said in a hushed, strained voice, a difficulties. It seems easy till it is latent force and a gracious charm sorrow seemed slipping from his can question reveal themselves, and the within the range of its influence and bewildering obstacles in the way of

ruth to was com and that hour in forget.

notine the scener and th A man of sterling integrity of charoverty of his heart and the vulgar ide of his nature for those who should be nearest and dearest to him on earth never afraid to avow his religious rinciples, when the occasion require , openly and before all men; deem loyalty to truth and obedience to od the highest services and the nobl est and most ennobling privilege of

> We hear it sometimes said that it will not do for a Catholic to openly avow his convictions; that his religion will close against him the avenues of honorable ambition. It cannot be lenied that there exists a prejudic against Catholics; that it is active without being apparent; that it per vades our literature, our laws and social and political life; that it hangs like a noxious exhaltation in the atmosphere and poisons the air we breathe; but we may be doubted if it is as potent for evil in this instance as is irrequently asserted. The world admires the man who has the courage of his convictions, and to their ultimate conclusions.

make itself known to make its rooms bows in deference to a pure and noble and its work attractive to young men life. If a young Catholic gentleman of very different classes. But it is be self-respecting; if his haunts be not different from our Catholic societies those of fashionable and expensive both in the wideness of the field from dissipation; if his associates be of the which it draws its members and also honorable, the virtuous and wise; if in the character of its organization and the means at its disposal.

he live not like a pagan, while proclaiming himself a Catholic; if his conduct be an exemplification of his professions; if his life be such that he can stand before the world with pure ction but the slightest, one with heart and clean hands and challenge another. They do not, therefore, lend its malignity—then I say that in these themselves so readily to a unified system. Moreover, they have not the be no bar to his advancement in any money behind them which this wide | business or profession that is worthy reaching Christian association has, of engaging the thoughts or the energy of man. The religion of Mr. Taney did not prevent him from reaching the distinguished position of chief justice of the United States, and neither did that of Mr. Charles O'Conor prevent good and uplifting work, and we should be poorly off, indeed, if even the little that can now be done were suflawyer of the land.

There is nothing so commanding, nothing so enduring, nothing that shines with so steady a lustre as nobilty of character. It clothes men with serene majesty and an austere simplicity, the value of which the world recognizes as being incomparably greater than the bare possession of towering talents. That Francis Bacon was one of the greatest geniuses the world has ever seen there can be no nanner of doubt; and there can be just as little doubt that he was one of the most despicable of characters. While Bacon is remembered partly for his splendid endowments and partly for the dishonorable use he made of them, Sir Thomas More, who was almost, if not quite, his equal in talents and ability, and whose elequence and earning were known and admired in every country of Europe, has come down to us, not as the representative and embodiment of the culture of his age, but as a great and beautiful moral character, or, as Macaulay calls him, "one of the choice specimens of human wisdom and virtue," who, rather than assist at the coronation of Anne Boleyn and thus compromise by one tithe the onvictions of his faith, laid his head apon the block with the courage of a martyr and the dignity of a saint .-

Masonic Abominations.

Masonic maps, ornaments and sympols constituted a very curious and interesting exhibition, open at Trent during the sitting of the Congress. Among the exhibits was a crucifix, adapted as a sheath for a poniard which was shown at one of tee general meetings. The nadir of infamy was reached in the so-called "Palladist Formulary," with a series of emblematcal designs stamped on thick yellow Some of these do not admit of description, and all are horribly blas-phemous. The cross reversed is op-posed to the triangle as symbols respectively of darkness and light, as declared by the motto, "Post tenebras luce." A host transfixed by a dagger, beside a chalice overturned and spilling its sacred contents, are among the other designs, which testify to the spirit which inspires the doings of the sect,

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any ready to wear suits they may purchase.

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C. M. B. A.

Splendid Concert in Thorold. From the St. Catharines Standard of Nov. 7 we learn that the concert given in the Odd Fellows Hall, Thorold, on Friday evening was a very decided success, and the funds of the Choral Society of the church of the Holy Rosary will be augmented by a snug little sum in consequence.

Mr. John Coulon presided and presented a fine programme.

Holy Rosary will be augmented by a snug little sum in consequence.

Mr. John Conlon presided and presented a fine programme.

Miss Annie Coady was in good voice and sang with charming effect, "A Farewell to Ireland," the new song from the pen of Mr. David Battle. Everyone was pleased with the rendition and delighted with the song itself. It runs in beautiful metre and the thoughts are very prettily expressed. It is musically bright and sure to be a favorite. Miss Coady's rendition was warmly encored. The musical selections of the Burley Bros., William, George and Thomas, were exceptionally good. The Lancashire dialect sketch by Mr. Thatcher kept the audience convulsed with laughter.

It was a treat to all to again hear Miss Nellie Doyle, of Buffalo. She has a rich sweet voice, and her solo, "Melody Divine," was rapturously received. Miss Doyle is a decided favorite in Thorold.

Mr. J. Walter Low sang "Believe Me, if all Those Endearing Yeung Charms," in good voice, as also did Mr. Richardson in his very pretty selection "Answers." Mr. Suckling's bass solo, "The Fisherman and His Child" was faultlessly rendered.

The Excelsior Quartette were accorded a great reception. All their numbers were vociferously encored, especially "Dame Durden" and the "Tinkers' Chorus "from the opera of "Robin Hood." The quartette were in splenid voice and sang with much satisfaction to the audience.

In the voting contest for the most popular member of the town council, Mr. Joseph Battle received the largest number of votes and was presented with a costly umbrella. The voting was quite spirited, the leaders, Messrs. Battle, Cloy and Henderson, being well bunched. Mr. Battle made a very fitting reply to his friends' tribute to his popularity and hoped to find himself just as popular on election day.

The concert closed by the singing of "God Save the Queen" by the company.

K. OF ST. JOHN.

RESOLUTION OF CONDOLENCE.

At a regular meeting of St. Paul's Commandery, No. 122, Knights of St. John, Toronto, Ont., held Sunday, Nov. 1, the following resolutions were adopted:
Whereas it has pleased Almighty God to remove from our midst Mrs. Haffey, mother of Sir Knight Thos. K. Haffey, therefore be

Resolved, that we, the members of St. Paul's

Resolved, that we the mem hers of st. Fauly
Commandery, tender our sincere sympathy
to Bro. Haffey and family in their sad affliction. Be it, further,
Resolved that a copy of these resolutions
be sent to Sir Knight Haffey, and that they
be published in the Catholic Register and
the CATHOLIC RECORD.
Chas, W. Dawzy, Rec. Sec.

Toronto, Nov. 2.

ARCHDICCESE OF TORONTO.

On Sunday, the 12th ultimo, Most Rev. John Walsh, of Toronto, administered the sacrament of confirmation to one hundred and four children of the congregation of the Church of the Angels Guardian, here. His Grace had been engaged in a similar duty in Penetanguishene, and reached Orillia on the 16th ult. On arrival here, Rev. Father Duffy, the pastor, and Rev. Father McPhillips, parish priest of Uptergrove, in company with Thomas Mulcahy, Esq., of this town, received His Grace on behalf of the congregation, and accompanied him to the presbytery.

On the morning of the 17th ult. at 9:30 o'clock, forty-five boys, and forty-nine

the presbytery.

On the morning of the 17th ult. at 9:30 o'clock, forty-five boys, and forty-nine girls, ranging from ten to fourteen years of age, why had been in preparation for sometime past, were assembled in the church for examination by His Grace, and after being thoroughly examined were permitted to approach the altar-railing on the following day, to receive the sacrament of confirmation at the hands of His Grace.

On Sunday morning, notwithstanding the inclemency of the weather, the church was crowded to its utmost capacity. The children occupied the first four pews in the front of the church, and presented a very gleasing sight which will long be remembered by those whose good fortune it was to be present. Very Rev. Dean Egan, of Barrie, celebrated High Mass coram pontifiee; and Rev. Dr. Teefy, of St. Michael's college, attended His Grace; while Rev. Father Duffy acide as master of ceremonies. Rev. Father McPhillips was also present. After Mass had been concluded His Grace addressed the children and the congregation, impressing them with and the congregation, impressing them with the solemnity of the occasion, and the high import of the sociasion, and tas ingrainmort of the sacrament he was about to administer to the children. When the vener able Archishop bad completed the administration of the hely sacrament he pledged the boys just confirmed, to abstain from all in toxicating liquors until they reached the age toxicating liquors until they reached the age of twenty one years, and at the same time strengly advised the girls to avoid habits of extravagance in dress and otherwise, and practice the devotions of the Church, and not to forget their duties as Cathchies. At the close of the instructions, a number of gentlemen of the congregation drew towards the altar, and A. R. McDonnell, E-q. M. D., on behalf of the people of the parish, read the following beautifully worded address:

To the Most Rev. Dr. Walsh, Archbishop of

C. M. B. A.:

May it Please Your Grace—Taking advantage

May it Please Your Grace—Taking advantage of this occasion, we the members of Branch 57, C. M. B. A., desire also to join in the hearty welcome extended to Your Grace by the congregation of the church of the Angels Goardian. Our pleasing duty is to salue Your Grace as the Spiritual Adviser of our noble organiza-

ciation for the unstinted add so generously bestowed by you from its inception in this Dominion to the present time.

In the beginning, the branches were few and scattered, and the membership small, but after eighteen years of earnest work, it is a great satisfaction to know that wherever the Catholic faith flourishes there is also to be found a branch of this association, and we can now boast of two hundred and seventy branches, with a membership of over eleven thousand, which is rapidly annually increasing. To your efficacious spiritual guidance and abla temporal counsels, much if not all, this marked progress, is due and we beg to assure Your Grace that we but feebly express the esteem, respect and devotion in which you are so universally held by this association. The chill hand of Death has not left our branch untouched. It is with feelings of deep regret that we mention the irreparable loss sustained by our branch, when our first Spiritual Adviser, Rev. Archdeacon Campbell, was called to receive the reward he strived so hard to earn, and as our Catholic faith teaches, all will receive who emulate his pious example.

It is gratifying to state that our respected pastor, Rev Father Duffy, has, since his advent amongst us, been enrolled a member of our branch, and worthly fills the office of Spiritual Adviser therein.

We humbly but sincerely petition our Heavenly Father to preserve Your Grace in your present good health, that you may long continue to administer the duties pertaining to the holy office held by you.

We modestly request Your Grace to bless our work, the members of our branch, and their families.

In reply to the address from the parish. His Grave archein each as follows:

On behalf of Branch 17,

A. Bichard, Rec. Sec.
R. D. Gunn, Pres.

In reply to the address from the parish, His Grace spoke in part as follows, "I am very glad to be here and with you to day, and it was only at the very urgent request of the doctor that I was forced to disappoint you two weeks ago, and I am acting contrary, to his advice in being present to-day, but you never met an Irishman who is not more or less rebellious. I am always glad to come to Orillia and to meet the people of Orillia, whom I first visited in 1854. You have always had good priests here. Your first resident pastor was Rev. John Synnot, a very good, hard working priest, who lived up among the tombs in Peter Kenny's cabin. Many of you will remember him to day. He has passed to his reward, and was followed by another hard-working and zealous priest, in the person of the Venerable Archdeacon Campbell, who now sleeps beneath the shadow of this beautiful temple he built for the worship of God. He has left monuments of his zeal behind him, which will always call up from the hearts of the people of this mission acts of gratitude and kindly remembrances at the altar. I would be pleased if some of the gentlemen of the parish would meet to consider the propriety of erecting a modest though suitable monument to his memory. After some further remarks as to the marked progress of the mission, the condition of the church property, and very creditable appearance of the children, His Grace referred in complimentary terms to the advance and good work accomplished by the C. M. B. A. He said that he had always taken a great interest in the association from its insception in Canada to the present time, and was pleased to see it making such repid strides. He gave a short resume of the introduction and organization of the Institution from the establishment of the first branch at Windsor down to the present time, closing His remarks by expressing the wish that the society would increase in numbers and continue to carry out the objects for which it was formed.

was formed. He then invoked the biessing of God on all present, and the ceremony was brought to a conclusion.

At Vespers Dr. Teefy preached an eloquent and highly impressive sermon on the Wisdom of God, to a crowded church.

On Monday morning the school was visited by His Grace, accompanied by Father Duffy, where they were received by the teachers and trustees. The children, besides greeting His Grace with a song of well come most pleasingly rendered, presented the following address, which was read in a very creditable manner by Master Roy McDonell:

To the Most Rey, Dr. Walsh, Archbishop of

To the Most Rev. Dr. Walsh, Archbishop of

To the Most Rev. Dr. Walsh, Archbishop of Toronto:

It is with feelings of joy and gladness that we, the children of the Ortlila Separate school, welcome Your Grace to-day. We were de lighted when informed by our beloved pastor, that you would probably visit our school on the occasion of your pastoral visit to this parish, and now that you are with us, we desire to approach Your Grace with that respect and devotien due you as our chief pastor.

We are proud of our school and teachers, who, under the watchful guidance and care of our beloved pastor, Father Duffy, bave taken such great pains and trouble to prepare us for the worthy reception of the blessed sacraments of the Holy Eucharist and confirmation. In conclusion, we sincerely trust Your Grace will find that we merit these great blessings at your hands: that Your Grace may be spared many years of beaith and strength for the performance of your high office in the Church, and now we ask Your Grace to honor and protect with your blessing, our beloved pastor, our worthy teachers and ourselves.

Dated at Orillia this 19th day of October, A. D. 1896.

Signed on behalf of the pupils.

His Grace expressed himself highly pleased His Grace expressed himself highly pleased with what he had seen and heard, and it was a pleasure for him to state that the children of the Separate schools were holding their own with the Public school pupils throughout the province. He congratulated the trustees and teachers in possessing such fine school property, and granted a holiday to the children, which was centurred in by the trustees and teachers. "The Maple Lear" was then rendered by the shildren evidencing the and teachers. "The Maple Leat" was then rendered by the children, evidencing the careful training they had received. His Grace closed the proceedings by conferring his blessing on those present.

LETTER FROM REV. FATHER MOU-

Priest's Bay, Lake Temiscamingue, Oct. 28, 1896.

To the Most Rev. Dr. Walsh, Archbishop of Toronto:

May It Please Your Grace,—On behalf of the people of the parish of the Angels Guardian, we tender you a most hearty welcome on this your pastoral visit.

We are pleased to note that despite your years, and the onus of the manifold duties of your high station, Your Grace is still hale and hearty, combining the wisdom of maturity with the visor and fire of youth, thereby buoying us with hope that you shall be spared for many years to continue the good work begun in the Archdicese by your illustrious predeces ors, that we your children may long erlys the blessings of your ever-waterful and paternal care, and that you, the good shepherd, may long be left to us for the edification of society and the material and spiritual welfare of your flock. It is indeed with pleasure we bear testimony to the zeal and vigitance in our behalf, as well as to the urbanity and loving kindness of the Rev. Father Duffy, to whose care you have committed us since the filness and demice of our late pastor—the late Venerable Archdeacon—Camphell of happy memory that the presbytery, the church, and the graced these monuments to the piety and progress of the late archdeacon—are carefully guarded and looked after by Rev. Father Duffy.

In conclusion, Most Rev. Sir, we pledge our unswerving leyalty and devotion to Your Grace, to the Holy Catholic and Apostolic Church, and to Ills Holmess Leo XIII. its chief pastor, and in return humbly ask Your Grace to bestow upon us your episcopal beneficiton.

On behalf of the parish,

After the above address had been read, a committee of the local branch of the Raling, where Mr. Lynch read to His Grace, who is Grand Spiritual Adviser of the rasiling, where Mr. Lynch read to His Grace, who is Grand Spiritual Adviser of Toronto, Grand Spiritual Adviser of the association in Canada. The following expressive, fraternal salutation:

Mast Rev. John Walsh, D. D., Archlishop of Toronto, Grand Spiritual Adviser of the association in Canada. The following expressive, fraternal salutation:

Mast Rev. John Walsh, D. D., Archlishop of Toronto, Grand Spiritual Adviser of the association in Canada. The following expressive, fraternal salutation:

Mast Rev. John Walsh, D. D., Archlishop of Toronto, Grand Spiritual Adviser of the association in Canada. The following expressive, fraternal salutation:

May the Second letter rouse your Catholics on the pring. We counted about thirty Catholics on township dash thirty Catholics on township counted about thirty Catholics on township Cassey. There are as beautiful crops here as a farmer can desire—hay, occurs heavy on the counted about thirty Catholics on township Cassey. There are as beautiful crops here as a farmer can desire—hay, occurs heavy on the counted about thirty Catholics on two which is families of the pring.

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We counted about thirty Catholics on two substitutes of

to come and take their share of that beantiful inheritance the Creator made for them! I was reading in a paper lately that now is the time to colonize the head of the great Temiscamingue lake. This remark is true and full of opportunity. This is the reason why I make an appeal to good Catholic Irish families to come and take their share

A Statement Denied.

before it is too late. Bones alone are for the last — no meat. Let them come in numbers and without fear. They will be welcomed by their countrymen already residing there. They will surely like to know the first pioneers along White river by the order of their coming. These are their names: Patrick Judge (sr.), William Judge (jr.), Michael Lynch, John Gibbons, James Gibbons, Joseph Gibbons, Michael Cannon, Joseph Sheady, Hugh Keyes, Patrick Bolgear, John Bolgear, Martin Bolgear Lepine Plante, Joseph Lepine, — Bolgear (sr.), Frank Lamare, — Malone from Inglewood, Ontario (merchant), and Patrick Wallis. These last two came on the White river with the intention of having a store there, after having read my first letter.

This is the best time for Catholics to think about establishing themselves, with their families, on those beautiful townships as green as the Mother Isle.

To complete this letter I must add that the White river settlement is close to a good market for the produce of the farm. The head of Lake Temiscamingue is a region for lumbering business. Hay, oats, potatocs, and other produce, will be easily sold by the farmer for a good price. The river is full of fish, and the bush is a veritable paradise for the hunter, being full of moose, deer, partridges, etc. Besides, the White river is the right road to Montreal river, beaktiful and yet unknown except to a few Indian families. This settlement will be a grand domain for the farmer of the future. The Grand Trunk will probably build a railroad through it after some time, unto James Bay; and if we live yet twenty years more we will surely see the Irish farmer reach the sea with the shamrock if he does not suffer too much.

With this hope I close my letter, which I have written rather hastily, having many other letters to write.

Believe me, my dear sir, Yours very truly, M. C. Mourier, O. M. I. Lake Temiscamingue, P. Q.

CATHOLIC TRUTH SOCIETY.

ST. MARY'S BRANCH, TORONTO.

A largely-attended meeting of this branch was held in their hall, Bathurst street, on Mon-day evening, when gratifying reports were presented from the different committees.

The report dealing with the circulation of Catholic literature was especially satisfac-

The report dealing with the circulation of Catholic literature was especially satisfactory. It is very encouraging to note that this part of the work is growing. Requests for cheap literature are coming in from all quarters. If Catholics generally had any idea of the large number of cheap publications ranging from 40c, per hundred copies, and of the infinite variety of subjects that are so ably treated by the best of Catholic writers on controversial, devotional and historical subjects, there is no doubt but that they would be more generally purchased. One

subjects, there is no doubt but that they would be more generally purchased. One dollar will procure a goodly assertment, and orders will be thankfully received by the corresponding secretary, W. E. Blake, 6 Mark ham place, Toronto.

The Rev. Father O'Malley, of Uxbridge, Ont., who was present at the meeting, gave a most interesting address in his well known elequent manner, dealing with the mission to non-Catholics given in his parish by the zealous Paulist, Rev. Walter Elliot, who has just concluded a missionary tour in Ontario. just concluded a missionary tour in Ontaric The lecture was replete with references t the usual questions which came through: th medium of the question box, some of which to Catholic ears, were, of course, somewha

amusing.

Father O'Malley, who is quite an enthusiast in the spread of Catholic truth, has promised upon some future occasion to again tayor the members with an address, and it will be unnecessary to say the event will be looked forward to with pleasure by his many friends in this parish. tooked forward to with pleasure by his many friends in this parish. Rev. Father McCann, who, with Rev. Father Minehan, was also present, delivered a spirited address. The evening's entertainment was brought

to a close by vocal selections from Misser Murtch and Memory, Mr. R. A. Baker and Master F. Fulton.

To Saint John Berchmans.

FRANCIS J. M'NIFF, S. J.

In the days when the youth of the world was strong.

And their limbs were fair and lithe.

Love tripped like the errant leaves along,

With a carol clear and blithe;

And he bound their hearts with a golden

thong, And he taught them a never-dying song; O love thy God, pure heart and free, Because thy God hath first loved thee!"

Like the stag that barkeneth in the glade When the hunters' cry hath rung,
The young world started and stood afraid
At the lav all Nature sung.
Then up from the hearts of the youth i

sprung,
And smiting the heavens the chorus rung:

O God of love, my beart to Thee, Because, Lord, first thou lovest me!' But alack! for the days when the youth wa

fair And their souls were pure and strong; And alack! that their hearts no longer wear As erst, Love's golden thong. Hushed is the voice of the lithe limbed

throng.

And rare on our earth is Love's true song;

For the world is old, and the light Love Is dimmed, and the strong youth ar

Rare is Love's chant! Ay, and melody
Far sweeter, my brother, is thine.
For that it breaks through the revelry
And the orgies of Eros and wine.
Hail to the chaunt of the youth benign
Mid the wrack of the world and its yo

"Fair God of love! All love to Thee Sweet Lord, who first hath so loved me

WEDDING BELLS.

FOLEY-COYNE.

FOLEY-COYNE.

One of the prettiest events of the season occurred at St. James Church, Eganville, on Tuesday morning of last week, whem Mr. Martin Foley, manager of the planing mill here, and Miss Sarah Coyne, daughter of Mr. John Coyne, Brudenell, were joined in holy wedlock. The bride looked charming in a fawn dress trimmed with brown velvet and gimp. Being a member of the Sodality of the Children of Mary, the bride also wore a wreath and veil. She was assisted by her sister, Miss Hannah Coyne, who was tastefully attired in a navy blue serge suit, with hat to match. The groom—looking as he has even proved himself to be—every inch a gentleman, was ably supported by Mr. Thos. Brougham. The interesting ceremony was performed by the Rev. Father Dowdall after which nuptial High Mass was celebrated. The choir, under the leadership of Miss V. Taillon, rendered some appropriate hymns for the occasion. Adjournment was then made to the presbytery, where a sumptuous repast was spread, to which ample justice was done by a large number of invited guests. The bride was made the recipient of numerous valuable and useful presents—one being a magnificent parlor stove, the gift of some intimate friends. A drive to the C. P. R. station followed, where the happy couple boarded the train amid showers of rice and good wishes, for an extended trip to Ottawa and other eastern cites. That their path through ife may be ever smooth and their fature prolific of happiness is the wish of your correspondent.

The statement having been made that Cardinal Vaughan intended to send out into the highways of London a body of lay preachers, his Eminence make this denial: "The rumor that I intended, as head of the Catholic Church in England, to organize a series of public services to be conducted in Hyde and other parks, principally by distinguished laymen, is devoid of foundation. The report arose, I presume, from the fact that a small body of young Catholics, not more than seven or eight, of whom many are professional men, have been desirous of spreading the Catholic faith by means of public addresses, and that my brother, Monsignor Vaughan, has extended his advice and counsel to them. What this may eventually lead to it is impossible just now to say, but at the present moment, I, as head of the English Catholic Church, have no intention of organizing such a movement as has been referred to in the papers." While the Cardinal is, therefore, apparently not enthusiastic over lay help in preaching the Gospel, he is not opposed to outdoor meetings. And, indeed, how could he be? For if the lost sheep will not flock to the shepherd, is it

A GENERAL'S STORY.

not the part of a good shepherd to go in search of them?

He Relates the Narrow Escape of his Daughter-Weakened and run down by the Oppressive Climate of India she Returned to England - When her Father Followed he Found her in a Serious Condition.

Hampshire Independent. There is nothing more interesting than the talk of our brave defenders. who have served their queen and country in far distant lands. country in far distant lands. To talk with an Indian officer, hearing his reminiscences and adventures, is what those who have enjoyed it always appreciate. Consequently (writes a special reporter of the Hampshire Independent) I was delighted to receive instructions to interview Lieutenant-General Shaw, who has won his spurs in India, and is now living, with his amily, in honorable retirement, at St. Paul's Vicarage, Shanklin, Isle of Wight. I had grasped the bell-pull and given it one tug when the door opened, and the general stood before me. new he was a soldier at once. manly, upright bearing, his smile, his pleasant voice - all told you that you



Lieutenant-General Shaw.

gentlemen : but, alas ! he held a time table, and I felt that the interview must needs be short. However, he ushered me in and at once put me at my ease by his affable conversation.
"I am afraid," he said, "that you

have come a long distance; but let me know the precise object of your visit." I explained to the general that I was most anxious, with his consent, to obtain some personal explanation as to the narrow escape I had heard one o his daughters had recently experi enced.

At that he brightened visibly. "You must know," he said, "I'm just a bit of an enthusiast on this point; but the tale is very short. My daughter came home from India, and when I joined her in London I found her ill in bed. She had rheumatic and neuralgic pains; she was perfectly bloodless. listless, and in a generally weak and prostrate condition. A doctor was seen, but she remained absolutely colorless, was in great wretchednes and suffering from anæmia or blood lessness. She had a kind of fever nervous headache, and other pains Well, I heard of Dr. Williams' Pink Pills for Pale People. My daughter took some, and the first box had a mar vellous effect. She regained her color. ost her pains, and became altogether different. She had quite a glow upor her. She went on taking the pills, and I am glad to tell you that she re covered completely. I have recom-mended Dr. Williams' Pink Pills to all with whom I came in contact, and all who take them derive great benefit

therefrom. "I have a sister at Jersey, and she has taken them for a very long time, and has always recommended them to other people, and found them to do a great deal of good to all to whom she nas recommended them; and I, myself, when I have heard of people being ill, have taken them or sent them some

of these pills." Dr. Williams' Pink Pills directly enrich and purify the blood, and thus it is that they are so famous for the cure rheumatism, scrofula, of anæmia, chronic erysipelas, and restore pale and sallow complexions to the glow of health. They are also a splendid nerve and spinal tonic, and have cured many cases of paralysis, locomotor ataxia, neuralgia, St. Vitus' dance, Mr. J. J. Guittard, late of the Rankin House, Chatham, has purchased the business of the Duke of York Hotel, London East. Mr. Guittard is an experienced hotel keeper, all the troubles of the female, and in

men cure all cases arising from worry

MARKET REPORTS.

LONDON.

Barley, 19: 15 to 33 - 35 cper bushel. Peas, 35 to 42c per bush. Barley, 19: 15 to 33 - 35 cper bush. Buckwheat, 25 - 2-5 to 28 - 45c per bush. Rye, 39: 1-5 to 44 - 45c per bush. Corn, 33 - 55 to 35 - 25c. per bush. The meat market had a large supply, and beef was down to 8,35 to 58 per cwt. Lambs, 64c. per pound by the carcass. Dressed hogs 5-,25 to 5-59 per cwt. for nice light hogs of 100 to 125 pounds aplece. Turkeys, 7c. a lb. Geese, 59 to 60c aplece. Ducks, 55 to 70c. a pair. Fowls, 35 to 60c. a pair. Butter took a drop, and best roll could be bought for 15c. a lb., and crocks, at 13c. Eggs, 16 to 20c. a doz. Potatoes 30 to 35c a bag. Apples — Sples, Baldwins, Fall Pippins, Greenings and Kings-sold at 50 to 65c a barrel. Pears, 75c per bush. Hay, 27,50 to 88 a.ton.

Toronto, Nov. 12.—Wheat, white, 88c.; wheat, 784c; oats, 24 to 244c; peas, 44 to 48c.; buckwheat, 384c, ducks, spring, per pair, 40 to 60c.; chickens, per pair, 30 to 40c.; geese, per lb., 5 to 7c.; butter, in lb. rolls, 16 to 18c.; apples. per bbl., 40 to 75c.; hay, timothy, 151 to 181.47s; straw, sheaf, 810 to 81; lamb. carcass, per lb., 5 to 7c.; veal, carcass, 5 to 7c.; inmuton, per lb., 4 to 5c.; dressed hogs, 84.75 to 85 25.

Montreal, Nov. 12.—No new features were exhibited by the local grain market to-day. The only sale noted was a choice lots of malting barley, which sold at 47c. Further business in Manitoba flour for export to Australia was transacted to-day; about 200 tons were put through, equal to 2,000 barrels for December shipment, and 500 tons more are under negotia tion for January shipment. Local demand is fair. Business in oatmeal was quiet. Feed and hay were quiet. Provisions were motionless. Cheese was quiet, with a little noting in under grades at 9 to 10c. and butter at 19 to 20c. Eggs ranged from 18 to 20c. for new laid, and 14 to 144c. for choice candled. Potatoes were steady at 35 to 40c.

and 14 to 14 to. for choice candled. Potatoes were steady at 35 to 4c.

Port Huron, Mich., Nov. 12.—Grain—Wheat, per bush., 72 to 75c; oats, per bush., 15 to 18c for new; 22c, torold; corn, per bush., 20c; rye, per bush., 25 to 32c; peas, 35 to 4cc ber bush.; buckwheat, 25 to 32c; peas, 35 to 4cc ber bush.; buckwheat, 25 to 25c per bush.; barley, 30 to 55c per 100 1bs.

Produce.—Butter, 11 to 15c per lb.; eggs, 14 to 16c per dozen; lard, 5 to 6 cents per pound; honey, 8 to 1cc per pound; cheese, 45 to 10; per pound; hay, \$7.00 to \$8.00 per ton; baled, \$8.00 to \$8.50 per ton in car lots; straw, 25 00 per ton; beans, unpicked, 40 to 50c a bushel; picked, 6 c to 75c a bush.

Vecetables and Fruits.—Potatoes, 15 to 29c. ber bush.; arpics, green, 10 to 16c per bush.; dried, 4 to 5c per pound.

Dressed Meats. — Beef, Michigan, \$4.50 to \$5.50 per cwt.; Use weight, \$2.50 to \$3.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.; pork, light, \$4.25 to \$4.50; heavy, \$8.350 to \$4.25, but in light demand; live weight, \$8.00 to \$8.25 per cwt.; nutton, \$5 to \$8.50 per cwt.; spring lamb, dressed, \$6.50 to \$7 per cwt.; live weight, \$2.50 to \$8.00 per cwt.; Hides—Beef hides, No. 1, 44 to 5c per ly; No. 2.

wit. Hildes—Beef hides, No. 1, 4½ to 5c per lb; No. 2 ½ to 4c. per lb. for green; calf skins, No. 1, 6 per lb.; No. 2, 4 to 5c., per lb.; shearflings, lb ue each; lamb skins, 25 to 40c.; tallow, 2 t ½c. per lb.

DETROIT.

Detroit, Mich., Nov. 12 — Wheat—Cash No., white, 82% nominal, No. 3 red. 6 cars at 8 %, No. 3 red. 7 % minnel. Mixed winter, 81 sked. Sample, 1 car at 64c, 1 car at 65c, 2 car at 66c. at 66c.

Corn-Cash No. 2, 25c nominal, No. 3, 25 nominal, No. 2 yellow, 26kc nominal, No. 2 yellow, 26kc nominal, No. 3 yellow, 1 car at 26c, closing at 25c nominal, No. white, 2 cars at 19c, closing at 18kc nominal Rejected white, 1 car at 16kc. Light mixed

Rejected white, I can as 2-4-5 Bye-cash No. 2, 2 cars at 87jc, closing at Rye-Cash No. 2, 2 cars at 87jc, closing at Cloverseed-Prime spot, \$5.10 nominal.

Latest Live Stock Markets.

TORONTO.

Toronto, Nov. 12.—There was scarcely any export trade doing; a few loads were purchased at from 31 to 35c, per pound, with a little more for a few selections. For a few choice butchers' cattle 3 and 35c, was paid, but the average was from 25 to 25c, per pound, with many sales at 2 and 25c, and common stuff selling down to 15c, per pound. Sheep and lambs were in ample supply, and unchanged in values; lambs are worth from 3 to 35c, per pound, and shipping sheep sold at \$2.75 to \$2.90 per 100 pounds Calves sell at from \$5.50 to \$5.50 each for choice Stockers sell at from \$5.50 to \$5.50 each for choice Stockers sell at from \$5.50 to \$2.90 with the selling down to 15c, and with 15c, and with 15c, and with 15c, and 15

ers."

EAST BUFFALO.

East Buffalo, N, Y., Nov. 12.—Cattle — Receipts, two cars; market steady. Hogs—Receipts, 26 cars; market fairly active; York ers, good to choice, 83.85 to 83.90; roughs, common to good, 83.10 to 83.20; pigs, common to fair, 33.60 to 83.75. Sheep and lambs—Receipts, 35 cars; market fairly active; lambs, good to choice, 84.40 to 84.50; culls and common, 83.50 to 83.75. Canada lambs, fair to good, 43.75 to 83.80. Sheep—Mixed sheep, choice to prime, \$3.25 to \$3.35; culls fair to good, \$2 to \$2.25.

WANTED A MAN for every unrepresented district in Canada, to sell our High-Grade Canadian Trees,

Berry Bushes, Roses, Ornamental Trees. Hedges. Seed Potatoes, Et NEW SEASON JUST OPENING.

Stone & Wellington, TORONTO Over 700 acres under cultivation.
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Acknowledged by all to be the best, and in use upon the altars of the Catholic churches throughout the United States.

Samples and prices will be cheerfully se The Will & Baumer Co.

STRACUSE, N. Y. "FAIR CANADA," 25e — "A FAREWELL to Ireland," 40e; two new and pretty songs. Send for same to WHALEY, ROYCE & O., 158 Yonge street, Toronto. 989 tf.

BANDMASTER WANTED.

A BANDMASTER, PLAYING CORNET; single man preferred, mechanic, carpenter or shoemaker. For lurther particulars apply to Rev. Principal, St. Joseph's Industrial School, Dunbow P. O., Alta. 939-tf.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc. 118 DUNDAS STREET, North Side.

LONDON, Ont. C. M. B. A .- Sranch No. 4, London, steets on the 2nd and 4th Thursday of every conth, at 8 o'clock, at their hall, Albien Block Richmond Street. G. Barry, President; T.J.O'Meara ist Vice-President; P. F. BOYLE, Recording Secretary.

overwork, or indiscretion of living.

Like a Ship in rough sea.

A Valuable Book on Nervous Discases and a sample bottle to any address. Poor patients also get the medicines received has been prepared by the Rev. Father foceing, of Fort Wayne, Ind., since 1816, and is now under his direction by the

KOENIG MED. CO., Chicago, III.

Sold by Druggists at \$1 per Bottle. Gfor \$5 J. B. McLeod, Kingston, Ont.

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We have now on hand a supply of this popular Annual, and are pleased to be able to announce that the contributions are from the best Catholic writers and its contents are almost entirely original.

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derful treatment.)
A. R. BENNETT-GLADSTONE—

MARION J. BENNOWE—
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Work.

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"A Popular Account of the X-Rays. "To the Christ Child" (poetry); "Mary's Power" (poetry); "Our Lady of Guadalupe"; "The School of Sorrow"; "The Fool of the Words;" St. Anthony's Bread;" "Sabine;" "The Pilgrimage of St. Patrick's Purgatory."

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Also to be had from our travelling agents.) TEACHERS WANTED.

WANFED FOR S. S. NO. I. RUTHERFORD, Algoma a teacher holding a 2nd or 3rd class certificate. Duties to begin 25th Novem-ber. Applications, stating salary, to be ad-dressed to T. H. Jackman, Killarney P. O., Algoma District, Ont.

Two, FEMALE, ASSISTANT TEACHERS wanted for Pembroke Separate school. Salary \$249 to \$200. Professional second preferred. Applicants furnish inspectors' testimonials. Apply to A. J. Fortier, Sec. 943 tf

TEACHER WANTED FOR 1897. HOLDING 2nd class certificate. For the Hesson Separate school. Send applications, enclosing testimonials, and stating salary, experience, etc. to John Foerster, Sec., Hesson, Ont. TEACHER WANTED FOR SCHOOL section No. 7, Mara, for 1897. Holding 2nd l section No.7, Mara, for 1897. Holding 2nd or 3rd class certificate. Applicants please state experience and salary required. Also en-close testimonials. Address John Fox, Jr., Millington, Out.

TEACHER WANTED FOR PUBLIC school. Apply, giving references, grade of certificate; state age, experience, salary wanted, and enclose photos also, to F. C. Peck, Jeannette's Creek P. O., Ont.

TEACHER WANTED, FOR SCHOOL SECtion No. 4, Adjala, for 1897, holding 2nd or 3rd class certificate. Apply, stating salary, with testimonials, to Thos. McCabe, Sec. Treas., Loretto P. O.

TEACHER WANTED FOR R. C. S. S. No. 12, Peel, for 1897, Male, holding 2nd class brovincial certificate. Applications received to Dec. 1st. State salary, Patrick Farrell, Secretary, Arthur, Ont.

TEACHER WANTED FOR SCHOOL SEC-tion No. 3, Biddulph. Holding 2nd or 3rd class certificate. Duties to commence Jan. 4, 1897. Apply, stating salary and experience, to Wm. Twobey, Sec., Lucan, Ont. 912 3

TEACHER WANTED, FOR 1897, SECOND or third class certificate, male or female for Separate school section No. 7. township of Gleneig. Applications stating salary required, and euclosing copies of testimonials may be sent to J. S. Black, Sec. Treas., Pomona, Ont.

WANTED, THREE TEACHERS FOR Almonte Separate School for year 1897. One male and two female teachers. Male teacher to hold 2nd class certificate; female teachers, 2nd or 3rd class certificate. Applicancations received by the undersigned until 30th day of November. Applicants to state qualifications and salary. W. H. Stafford, Almonte. WANTED A TEACHER HOLDING A 2nd class certificate, for the Catholic Separate school of the town of Parkill. Duties to commence January 1, 1897. Applicants plesse state age, experience, and salary, and enckse testimonials. Apply to James Phelan, Stc. Separate School Board, Parkhill. 940 3.

The same of the same of the

VOLUME XVII

ARCHDIOCESE OF I Circular Letter of Hi

To the Rev. Clergy and of the City and Dioce

fore God and men, with all earnestness for it, that they may v its duties and feel going the labors and days.

Rev. James Vincent C Archbishop of Kingst

In my Circular Lette you last August, respect of Regiopolis College, I two fold necessity of proior liberal education after they have passe course of elementary stu for the Separate schools place I mentioned 'laid upon us by religion the diocese of Kingston Canadian clergy. It is the Catholic Church to ministry of the altar a government of the laity of the soil, begotten among whom they to serve all the days known to their nearly childhood, and i habits and feelings an those around them. youth for the sacred p not only the cultivation and the imparting of knowledge in literat and the classic langu and Rome, concurrent of modern languages tory and mathematica so, and much more, their minds and hear tions and their tastes exact harmony with holy functions and re the priestly state, to w by God's grace, to d irrevocably for the willives. Thus trained, the exalted office of the most honorable of

separable from their For this reason the Church desires that shall, if possible, pro that is, a nursery of ing, wherein boys first signs of a divine service of God in the be placed at an early teachers of religious for this work because nized priestly qualiti tude to mould the min youth into the sacerd gent study and re of discipline the you grow in wisdom and vance from boyhood and steadily pass to of sacred science the It is because we have diocese for the last t the advantage of a boys generally, whe arate schools, have ations in the directio and forthwith turn secular pursuits for ing a livelihood. T we have so few c pringthood the firs natural vocation the vouchsafed to some favor, not having developed in them This is the insufficiency of prie diocese for the wasions, and the sions, and the

sity of applying and Irish parents in our necessities young men to fulfi ministry, for whice are unable to pro for the abundant b friends in Ireland, in those many dist cently been forme resident priests, w they heretofore v spiritual destitutio doned in the mi dangers and temp present possibility or of dying in the sacraments of gra sweet providence, tions with the Iris Superiors of colleg Ireland enabled diocese a large subjects, who to half of the pries and beneficially ary duty from end is not to be forever dep for the fulfilment half of our peop fraught with dans been hitherto pos

Bishops and the in Ireland, my s probably will advantage, and help to work diocese may, and tended with little It is our manifes lift ourselves out ence, and withou

a sufficiency of

good will and old