

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century.

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De Profundis.

FATHER RYAN.

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

All the hours are full of tears—
Oh! my God! we are we!
Grief keeps watch in brightest eyes—
Every heart is strung with fears,
We are we! we 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!
We are they! we are they!
When last words sink into moans,
White life's trembling vesper bells—
Oh, my God! we are we!
Ring the awful tolls in the hall
Not a sun in any day!
In the night time not a ray,
And the dying pass away!

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

Thro' the cities burns a breath,
We are they! we are we!
Hot with dread and deadly wrath;
Lie and love lack arms in death,
We are they! we are we!
Victims strew the specter's path;
Shy-eyed children softly creep
Where their mothers wail and weep—
In the grave their fathers sleep.

Mothers wait their prayers on high,
Oh! my God! we are we!
With their dead child on their breast,
And the angels ask the sky—
Oh! my God! we are we!
"Give the dead, oh! Father, rest!
Spare thy people! mercy! spare!"
Answer will not come to prayer,
Horror smother everywhere.

And the temples ring the priest—
Oh! my God! we are we!
And the cradle moans the child,
Husband at your bridal feast—
We are ye! we are we!
Think how these poor dead eyes smiled;
They will never smile again—
Every life is cut in twain,
All the strength of love is vain.

Weep! but tears are weak as foam—
We are ye! we are we!
They but break upon the shore
Winding between here and home—
We are ye! we are we!
Waiting 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! we are we!
Tears will trickle into prayers,
When we kneel down at His feet—
We are we! we are we!
With our crosses and our crosses,
He will calm the troubled breast,
He will give the troubled rest—
And the dead He watcheth best.

A MYSTERY OF MERCY.

The Doctrine of Purgatory—Discussed 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 purgatory. Rev. Hugh Lane was present in the chancel and Rev. D. J. Murphy was celebrant of Vespers. Father O'Connor spoke of Arch. 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 catacombs, the hiding-places of the persecuted Church in the Apostolic age, are also the memorial of its faith. Our adversaries assert that the doctrine of purgatory is an invention of the dark ages of superstition, a device for extorting money from an ignorant and terrified people. But you will see on the walls of the catacombs petitions traced by the hands of martyrs—prayers 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 legible in the inscriptions of the first age of the Christian Church.

SOLUTION OF DIFFICULTIES. "The dispute which nearly rent asunder the Presbyterian Church in the Andover controversy is settled by the doctrine of Purgatory. Earnest men who find no sanction in either revelation or reason for the harsh Calvinistic division of the other world into heaven and hell plead for a term of probation for certain classes of men after death. The ineffable purity and sanctity of God suffer nothing defiled to 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 heathen of either Pekin or London to whom Christ has not been preached, and who is ignorant of the ecstasy of religious fanaticism dares claim immediate entrance into heaven for all? The Catholic faith teaches a doctrine which satisfies the reason and the heart of man. The fatal error of the Reformation lay in its view of faith as the sole instrument of justification. The fall of man, according to the Reformed doctrine, deprived him not only of supernatural grace, but of all natural goodness, leaving him totally depraved in nature and capable only of an external or forensic justice. The sinner never becomes intrinsically holy or just, but he is reputed so for Christ's sake. Hence, without faith, his salvation is an impossibility.

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?

"On the other hand the Catholic Church holds that original sin left the natural powers of man weakened, 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 offenses, proceeding from malice and from cool, deliberate and perfect knowledge. He has not sinned unto death.

NOT WITHOUT HOPE.

"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 of reason shrink from so peremptory a judgment. It is at the root of the erroneous views prevalent on the subject of eternal punishment. The doctrine of purgatory reveals the shining of 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 restores him to God's friendship. If he dies in the state of grace he is saved, he is preserved from hell. What a comfort to our sorrow for the dead! That sorrow flows tranquilly in the channel of prayer for our departed loved ones. Death does not stop the gracious ministrations of affection for our relatives and friends. Our love of the Heavenly Father is deepened by the thought that His mercy follows His prodigal children, even in stripes and in prison. As with Joseph in Egypt, God goes down with them into the pit, and in their chains He abandons them not.

NO SIN WITHOUT PUNISHMENT.

"In purgatory God reconciles His justice with His mercy, a proceeding which is in full harmony with the divine attributes, as revealed to us in Scripture. No truth is plainer than that the world is under a moral government. This implies that it is conducted on the principle of reward and punishment. Neither divine nor human law can exist without a sanction, that is, without a punishment annexed to its violation. Infidelity cannot explain the miseries of our race on any theory which excludes moral evil, which is a fact. The Bible expressly teaches that temporal punishment remains after the guilt of sin has been remitted. David's case is a clear revelation of this principle. The history of Israel, with its mercies and chastisements, is one broad comment on the same truth. The religious consciousness of the human race connects misfortune with sin, and all religions have rites of expiation. There is no warrant for the opinion that God is a being of simple benevolence, too merciful to punish sin. Rather should we rejoice in our tribulations, as a sign that God has pardoned the external punishment due to mortal sin, and that He sends us afflictions as a sign of that pardon. Not without grounds is the old prayer to suffer our purgatory in the present life."

The reverend speaker then quoted and explained the texts which are adduced in favor of the doctrine. The book of Maccabees, taken simply as history, shows that the ancient Church of God prayed for the dead, a practice continued by the Jews to this day. Our Lord did not revoke this custom. He alludes to it on several occasions, particularly in the reference to sins which shall not be forgiven in the world to come. Our adversaries admit the unanimous teaching of the Christian Fathers on the subject of purgatory and prayer for the departed. The Greek Church and all the sects that separated from the early Church retain the primitive belief.

THE MYSTERY OF MERCY.

"Purgatory is essentially a miracle of the Divine mercy. Although the sense of the Church is that its pains surpass all expression or imagination, yet it is not without its consolations. Chief among these is our ability to help the suffering souls by our prayers and good works. Trent defined that the souls are aided principally by the Mass. The sacrifice is propitiatory, and it infallibly produces its effects from its very nature and institution. Our prayers and Indulgences are accepted as works of mercy by the Most High, but nothing can be compared in efficacy with the oblation of the Divine Victim.

"Every one has an opportunity, from the doctrine of purgatory, of fulfilling the law of love, by which, as Christ declares, the last judgment is determined. Our prayer will visit the souls in prison, relieve their hunger and thirst after righteousness, and heal their sickness. We all can

give these spiritual alms. Charity prompts us, and justice obliges us, if we are conscious, as we well may be, that our own sins or bad example have occasioned the punishment which some sorrow now suffers in the place of expiation."

THE ARCHBISHOP OF HALIFAX

His Views on School Problems.

Montreal Witness 11th.

Archbishop O'Brien, of Halifax, is one of the most lovable, kindly, refined ecclesiastical personalities in the Lower Provinces. His disposition is gentle; he loves the quiet and repose of his study; his books are his delight. Especially is he devoted to ancient learning, and the thought and study he has given to musty tomes which a flippant day will have none of have stamped upon his countenance the unmistakable impression of the scholar.

It was met that His Grace should have been chosen to fill the high position of president of the Royal Society, whose annual meetings are looked forward to with much interest by an increasing number, who have been benefited by the coming together of those who are qualified by their intellectual attainments and their research to give a higher tone to the thought and sentiment of the country.

And it is in connection with the Royal Society that His Grace is now in the city.

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 some reluctance to speak upon the subject, but his remarks might be misunderstood.

"I may say, however, that the suggestion to give the minority in Manitoba 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 parallel between the two cases. In the case of Manitoba there was the clear right to separate schools by the constitution. This right did not exist for the Catholics in Nova Scotia. We never had that right by law. My own idea of education is denominational. Previous to the passing of the school law in Nova Scotia, each denomination had its own schools, and taught its own particular tenets to its children. The school law 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 superintendent, whom the Government appointed, and whom it directed to act in conjunction with itself in the governing of the schools. For some time after the new law was passed, the Church of England and other bodies continued their denominational schools, subject to the arrangement with the school commissioners of each town and district; but in time these schools ceased to wear that character, and merged into the national school system 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 children in the school the doctrines of the Church. This was conceded. The School Commissioners rented the school buildings, which had been used by the Catholics, and which were owned by the Archbishop—paying a proper 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 in the schools. For some time after the new law was passed, the Church of England and other bodies continued their denominational schools, subject to the arrangement with the school commissioners of each town and district; but in time these schools ceased to wear that character, and merged into the national school system of the country.

"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 goes along happily.' What that gentleman said of his home is true of all others—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 somewhere of the grace of God, and the remedy is the frequent reception by all the members of that unhappy home of the Blessed Eucharist. That 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, notwithstanding the poet Bryant's poetical assurance. Truly, truth has a desperate struggle for existence in our astounding. Every falsehood uttered regarding Catholics and their religion seems to be endowed with the mysterious power of the fabled Hydra. Lopped 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 fight. It is their duty to trample on falsehood light before men and prevent the spread of His saving truth.—Philadelphia Catholic Standard and Times.

"The Missionary," organ of the Paulists' Missionary Union, abounds in 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 Missionary:

It has been the contention all along 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 all would be taught a sound, modern education."

"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 little doubt, find an inferior school here and there in Ontario. That would not condemn the whole of the educational system, would it? And besides, you must remember, that in Manitoba we are dealing with half-breeds chiefly, who cannot be expected to be in as farward an intellectual stage as those who have had superior advantages. Some allowance should be made for this."

"Your Grace is in favor of the best secular education for the youth of the country?"

"I have ever been in favor of the best results in secular teaching. I believe in the highest education for the young, and I would get rid of inferior teachers, where these were shown to exist. At the same time I would respect what the law guarantees. We in Nova Scotia are not immediately concerned in this question, but all men are interested in seeing justice done. Moreover, it is not impossible to imagine that what would be done in one province might be attempted in another. Take the North-West Territories, for instance. The attempt is there being made to abolish Separate schools, but in a more gradual and easy way than Greenway adopted. Greenway did the business brutally; and I am not sure but that was the best way to do it, so far as the people were concerned, for by his method there could be no uncertainty as to his meaning, and the effect upon the mind of the people was instantaneous and unmistakable.

"Well, in any case, there would 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 Greenway may do this; it is possible the present Government may effect a settlement satisfactory to itself, but what about the third party in the matter? Does it follow that it will be satisfied 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 conciliation. 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 goes along happily.' What that gentleman said of his home is true of all others—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 somewhere of the grace of God, and the remedy is the frequent reception by all the members of that unhappy home of the Blessed Eucharist. That 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.

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"The first element of hope in any enterprise is that the right sort of men and women are undertaking it. The sanctified soul makes the best missionary. Good men and women are the power of God upon salvation. The Bible is the Word of God and it enlightens men; but a zealous Christian is another Christ to men. The union of men with truth is not union with books or even ideas, but with God and with each other, and that immediately.

How easy it is to blast and blacken the fragile pillar of reputation! One word carelessly uttered is enough. An insinuation, sinister and mysterious, may wreck the work of a lifetime. And once smirched, how difficult it is to restore the pristine glory of untarnished character. Yet people who flatter themselves that they are monuments of Christian perfection, will thoughtlessly or maliciously speak evil of a neighbor, thereby pulling down ruthlessly a noble structure which they are incompetent and powerless to rebuild. They don't mean to do harm, and sometimes they don't realize how much damage they are doing until their destructive work is beyond repair; but they ought to know and they will not be held guiltless because they fail to consider the consequences of their vandal act.—Catholic Universe.

Sometimes, hereditary Catholics note with pardonable pride that the conversions to the faith are so numerous among educated and cultivated people from what is called socially "the upper" or "the better class." The Church has not sought these accessions, though she has gladly welcomed them. They have gravitated to her; and their movement has been due in great part to their larger opportunities for study, travel, and prayerful reflection. We would be glad to hear of conversions from among the toilers. But to these 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 Chicoutague 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 simple-minded 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 questions is as likely to be good and true as one's own.—Church Progress.

It has been remarked in several quarters that one certain result of the Holy Father's ruling on Anglican orders will be a great influx of converts into the Catholic Church. This, too, comes some to have been in the mind of the Pope himself; for he has written a letter to the Cardinal Archbishop of Westminster, urging His Eminence to make temporal provision for such earnest souls making a great worldly sacrifice in embracing the truth. This letter we reproduce in our present 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 following 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 is about to be received into the Church. We withhold the name for the present because the formalities of the resignation 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 from 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 that the last examination had only served to bring out the thoroughness of the preceding study and the soundness of the former decisions, he delayed his declaration, to consider whether or not it would be opportune and to pray for a fuller measure of Divine guidance. After that delay and that prayer he was moved to utter his pronouncement by the thought that a pernicious error would be fostered in the minds of many if he failed to speak the unwelcome truth, for then they would fancy that their

preachers had the sacrament and powers of holy orders and that Rome's silence gave Rome's consent to the belief in their validity. So he pronounced the judgment. He tells them this frankly and then he entreats them who seek the possession of an Apostolic hierarchy and of true orders, especially the ministers of religion, to come back to the Church and the faith of their forefathers. That appeal, sent out in the name and in the love of Christ, will surely not be made in vain.—Catholic Review.

The ignorance of American Protestants in regard to Catholic affairs, and their disposition to be easily scared by a bugaboo in the form of a threatened Catholic aggression that exists only in the minds of fanatics and schemers, 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 resolved 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 rest."

But the fact that such prejudice against him and the Church of which 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 it 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. We commend 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 will surely go astray again, and their last state will be worse than the first.—New World.

It is commonly said that the great obstacle in the way of the conversion of Anglicans is the Pope, but the state of mind now needs some qualification. The very High Church people freely accord to the Bishop of Rome a primacy of honor, but not a primacy of jurisdiction; and the Catholic Champion, the organ of a large and influential 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 electing 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 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 but 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 kinder feelings, and that the Anglican Church will no longer look on the Pope as anti-Christ. It even defends the temporal power in a most loyal way, and closes with a prayer in which we may all heartily join: 'God in His mercy, grant that the result may be a drawing of us together in the bonds of love and of truth!'—Avo Maria.

Oh, it pays to be true; it pays to be faithful; it pays to respect the heirs and the hopes of our fellow creatures of every sort and condition! Only he with one fixed and high standard of honor can make and keep that friendship and good will of his fellows, which no one can give him, and which is precious in any given instance to abuse.—Katherine E. Conway.

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Neuralgia

In one eye and about my temples, especially 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 rheumatism, neuralgia and headache. Hood's Sarsaparilla has proved itself a true friend. I also take Hood's Pills to keep my 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 so 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 by the cerements 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 manhood.

When she began to resume the duties of her household, as much for the sake of others as to occupy herself, the effort 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 a solitary figure built round with intolerable 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 permanently 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 suggestiveness 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 creatures 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 disorder, but neither had madness as assumed 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 dissatisfaction. 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 relief in chaining her young limbs within in limits as narrow as those that constrained the prisoner whose life in bonds she was trying to follow, she made fresh 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 her own 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 forgot the fancy, and, with what she felt to be a half-crazy glee, spoke of the preparations that must be made for him at 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 imaginary 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 Kilmartin's own.

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 throbbing with a new fear. What if she were to be physically incapacitated by mental or bodily illness when paying him these rare visits which even the rigors of the prison law allowed? She owned her mistake to her friend, but 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 schoolmistress over in Ballydown-valley is not very well, and a holiday for change of air would be a blessing to her. I have thought that if you would take her place for a few weeks two people might be benefited."

Marcella hesitated. Grief has its feverish active phases and its indolent 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 will do it."

"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 invigorating, 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 between you and your people—and his—whom 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 forget for a while. I'll engage you won't get time to think of him during school hours. After I have seen how this works I shall have another little plan to propose to you; but one thing at a time."

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. The noisy children were like a hive of bees led loose, that swarmed round her head and shut out her view of the sun. But 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, large-eyed faces with their various expressions, to notice that Mary's lips were redder than Nannie's, and Nora's bare feet were smaller and finer than the rest that hung from the benches, and that plain-looking Bridget always gave her a loving glance which more than any other went warm to her heart.

The welcome of the scholars grew to be a distinctly good thing in her day, when on going into the school house with wind-tossed locks bending together over the fire of turf, while one fanned the flame with her scant petticoat and another pulled the logs this way and that way with her brown

fingers to make them burn briskly that "Herself" might be warmed 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 unaccustomed glow in her veins, and thought with pleasure that there was something worth telling to Bryan, something that would interest him and give him a moment's delight.

In this writing to Bryan about it all she began to find her reward. The little world of the school house, with its various characters and incidents, supplied her with many long a paragraph in her letters to the prison. The 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 varieties 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 excitement 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 schoolmistress 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 a 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 complaints, 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 own thoughts, and experiences, and aspirations, from his earnest boyhood upward. Absorbed in this intercourse, Marcella wore through the winter months with a tolerable calmness. Winter seemed suited to such a life, and lent itself easily to its requirements. The morning light 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, and the howling storm and sea outside, and the scrape, scrape, of the pen that was carrying her message, expressing the extravagant lovingness 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 bonds.

But when the spring broke 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 delicious rhapsody about liberty and joy upon Marcella's heart, that a passage in a letter of Bryan's smote her with a new and sharp anguish.

"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 promise at her feet 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 extravagant imagination might conjure up.

She asked herself what kind of creature she should have grown to be during the slow, sad passing of those twenty years? Would not the wife to whom he must come forth in that distant day be a woman with faded cheeks, eyes whose lustre was gone, a worn woman with youth long wept away and no remnant left of 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 far future, bound him to herself for time and eternity, shut him off from the possibility of choice in that new day which was still to dawn for him so far ahead, and

which might, only for her, have possibly 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? Oh, she would have tried not to be jealous of those girls, whose fresh faces 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 a 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. He would appear not as a man freed from unjust imprisonment with a stainless name; he would be a convict, the brand of murderer would lie upon him, the long expiation of his supposed crime would arouse no pity, no sympathy among his fellow-creatures; the young, the gay, the glad would shrink from him in horror. 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 his misfortunes, and the winds would not exorcise 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, however 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 long weeks spent as close to it as possible, 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 dreary summer. Winter brought her back to her old ways at Crane's Castle, and she added some daily hours of study to her former pursuits. And then with the opening up of a new spring came changes.

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 the saloon, says Rev. J. M. Cleary, president 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 exerts marvelous ingenuity in not only catering to an appetite already well developed, but also in cultivating new and insatiable appetites for intoxicants. The profits of the saloon from ministering to anything like a reasonable or legitimate demand for intoxicants would, indeed, be discouragingly small. Its greedy coffers must be 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 drunkenness. Many an uncontrollable appetite for strong drink has been created in the home into which intoxicants freely and frequently enter. Many heart-broken mothers have only themselves to blame for the dissipation of their wayward sons, because they did not protect them in time by sufficient safeguards against the insidious danger 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 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, this, at least, cannot be laid to its door.

The vilest result of drink's terrible work must be traced to the homes invaded by the evil. How important it is, therefore, that the homes of the people should be freed from this poisonous danger. Our good, noble-hearted women must be the refining influence to cleanse the home and society from the foulness of habitual drinking. 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 New 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 1812 by four free colored 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 sisterhood 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 building is an immense brown structure, 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 disapproval, as I half expected, I was admitted by a dark faced nun, who appeared to consider it no unusual occurrence that a stranger desired permission 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 came to show me about. She was rather a small mulatto, 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 gump, 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 the 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 and amusement, that such rigid self-denial must necessarily require even greater strength of purpose than that displayed by the white Sisters who devote their lives to religion and charity. And 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 grow if they have to walk a half a mile to church! They don't appreciate their privileges. Other Catholics have no daily or weekly Mass, no resident priest, no religious school, etc., and still try to practice their religion and keep glowing faith. One of these, Mrs. C. W. 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 habit of walking fifty-seven miles to Appalachicola to their yearly duty. Now we have a little chapel in the pines which my husband built himself."

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

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

Can Recommend It. Mr. Eos Bornberry, Tuscarora, writes: "I am pleased to say that Dr. THOMAS' ELECTRIC 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 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.

MARRIAGE

A very large and audience greeted Rev. at St. Peter and Paul last Sunday evening, Catholic Witness, introductory lecture Marriage," which he subject for the autumn a brief introduction by explaining the in theme, prominent and the general desecration outside of the Church to which Catholics were forget the sacred nature and not to be pressed with the duties bilities attached to the He contrasted the and devotion exhibition of the other sacred worldliness and lack cornea too often visible tion of marriage. are funerals attend solemnities than nup flowers would lock small more sweet ar than on a day of is still observed in marriage outside of tively owing to the teaching, yet were to wed with the full monies of Holy Ch greatly help to inc and reverence due to among our non Cath "May God grant t facts of these retur vival of Catholic mar in the Church, whe ments, save those d administered, and t pomp and religio much encouraged by The lecturer the definition of matrim from two Latin w manus, meaning the er, because the w in order to becom bring up children. of woman from the of virginity to that honorable, is effect marriage contract, v fine as: "A cont man and one woman naturally bind them to live in common fr bringing forth and ad and for mutual ass has all the (es-sential tracts of different s ends, it is over an from other human undoubtedly the co- plete example of a c "Is Divine instit of Eden as a monog sacred union, for the first, the procrea second, mutual love, ship; third, a reu- cence, was then pro monies of Holy W ferred to its subse the old dispensatio coeded to explain at tion to primitive a our Lord and Saviu He who came not but to perfect it, and nal people a holy r its nature and subst instituted in Paradi it an image of Hi Church, attached to graces, so that nov ians, i. e., all val sons, there exist mental marriages. tized, marriage ren before the coming and divine contract indissoluble, true but without sacram- timonies of Holy broken tradition of cils of the Church, ancient sects who communion in the were adduced in pr marriage was alwa of the seven sacra Christ.

After a brief reser winkled concluded: the sixteenth centu mony, by example a low level, as to m an ignoble contra- now, the Church, t things sacred, the protector of ho anathemas against trines, and the mo bold have become the enemies, t more distinct is rion tones the of Holy Church: "T ment, in Christ and which she adds the Apostle: "Be sacrament, because and sacred, theref seech you, let us t holy manner."

There is only never falls, and y -Duty. Duty pu every man - up into which the always goes singin

Real merit is the c Hood's Sarsaparilla. It c illustrations fall. C

Do not deny in ge folks. Mother Grav is a pleasant and sure child why do you let is so near at hand?

MARRIAGE.

Father Roswinkler's Lecture.

A very large and representative audience greeted Rev. J. R. Roswinkler at St. 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 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 desecration of marriage outside of the Church and the danger to which Catholics were exposed, to 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 solemnities than nuptials and yet the flowers would not look more gay, and the small 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 entirely owing to the influence of her teaching, yet were Catholics always to wed with the full impressive ceremonies 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 lectures 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 definition of matrimony, deriving it from two Latin words, *matris* and *munus*, meaning the office of a mother, 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 define as: "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 the Garden 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 concupiscence, 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 its nature and substantial elements as instituted in Paradise, but by making it an image of His union with the Church, attached to its supernatural graces, so that now among all Christians, 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 Christ.

After a brief resume, Father Roswinkler 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 callion 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 beseech 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, into which the skylark, happiness, always goes singing.—Lamarine.

A REMARKABLE OCCURRENCE.

Under the above heading the following appears in the October issue of the Australian Messenger of the Sacred Heart:

Dear Rev. Father:—We received a letter from the Superior of a convent in Albany, North America, in which she relates an extraordinary occurrence which befell a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person, who lived at a great distance from the town, he placed the Blessed 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 miles was quite exhausted, and the traveller was forced to put up at a wayside hotel. After depositing his pyx in a drawer, near his bed, he retired to rest. Early next morning he resumed his journey, and had already gone about three miles on the way, when it suddenly flashed across his mind that he had, in the most unaccountable way, forgotten to take the Blessed Sacrament from the drawer before leaving his bedroom. 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 what might have happened. Springing from his horse at the door he met the host, of whom he anxiously enquired whether the room in which he had slept the previous night still remained unoccupied. "Indeed, sir," excitedly replied the hotel keeper, "I don't know what you have done to that room. We cannot get the door open, try as we will, and we can see through the key hole that the room is full of a very bright light!" With a fervent ejaculation of thanks to Heaven for this wonderful interposition, the priest hastened towards the room, followed by the curious and expectant household.

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 possessed 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 chamber had indeed become suddenly changed into a chapel, and the crowd of bystanders into an attentive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbelieving 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 Congress at Trent, it may be well to note that many erroneous notions are at this moment being circulated with regard to the Church's views on Freemasonry. Some newspapers are laying it down as certain that the Pope's opposition to the sect arises from the alleged 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. On 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 taint, 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 relations of alleged Freemasons."

English and American Freemasonry is something quite different from Freemasonry on the continent, but by affiliation with the latter and the common principle of oath-bound secrecy, it comes under the same prohibition for Catholics. But whatever Continental Freemasonry may be, in the bitterness of its opposition to Catholicity, there is no ground for these old wives' fables of visible demons, etc. One small but genuine devil, appearing in proper person, would break up the most anti-

Christian lodge that ever existed, and send its members pell-mell into the Church; for Satan plays his own game best by destroying men's faith in his existence.

GOOD READING.

An English contemporary gives a summary of an earnest and practical address recently delivered in Manchester, England, by the Rev. Bernard Vaughan, S. J. Those who will not read long sermons may find some food for meditation in the following extract which applies not to one class or to a select few but to every body who has a soul to save. How true it is what Plato says, that within each one of us there is a wild and unclean beast—in you and in me—and our success in life depends upon the way in which we treat this beast. In some it is a beast of uncleanness; in some it is a beast of arrogance; in some it is a beast of anger; in some 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 ourselves, if we have reviewed only five or six 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 keep peaceful, to keep humble, to keep in submission to God's adorable will? How are we to go through life overcoming our temptations, and living for God in His, through God, doing and hearing His will in spite of these terrible temptations that assault us from within as from without? We must take natural means, first of all, to keep good. We must take 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 what her daughter reads? If you 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 horrible consequences? Natural means first; then we must make use of supernatural means. Nothing gives strength like prayer. The habit of prayer can only be got by constantly praying, until the habit is ingrained and custom comes, so that one prays, as naturally feeding his soul as he nourishes his body. Oh! how beautiful is virtue, how sweet, how calming, how soothing it is! Oh! 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 keeping the mob of his passions at bay, the strong man feeling his strength only when he looks to God! Oh! brethren what strength, what power there is in prayer and the sacraments! Catholics be true to your own! Catholics be firm and hold your principles! Hold Catholic devotion. 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 all make sure of your own union with Jesus Christ. You will never draw any one nearer to Him than you are yourself. And if you want yourself nearer and nearer to Him, mind and get nearer to the Sacred Heart, the only way to do it is to crush out a little more of self, to keep a little lower the passions, to rise a little higher to Christ, to the life, the beauty of our Divine Master."

Lord Norbury. The Judge Who Condemned Robert Emmet. 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 1750. He studied at Trinity college, took his degrees in 1761, and was elected to the Irish Bar in 1770, and entered Parliament as member for Tralee in 1776. In 1781 he obtained a silk gown. In 1789, became Solicitor-General. For a vote in favor of the infamous Act of Union he was made Chief Justice of the Common Pleas, and raised to the peerage as Baron Norbury. Norbury at this period was a fitting instrument to carry out the policy of the English Government towards Ireland, and the assizes at which he was present were invariably followed by wholesale executions. In July, 1803, when Robert Emmet was arrested, he was placed on trial for his life before a special commission of three, one of whom was Lord Norbury. Mooney in his History of Ireland thus says of him in this connection: "He rose to distinction at the Bar as government prosecutor during the dreadful reign of Lord Castlereagh. He was Solicitor-General, while Wolfe (Lord Kilwarden) had been Attorney-General. When that just lawyer shrank from oversteering the constitution and law against the United Irishmen, he was promoted to the Bench to make way for Toler, who became thenceforward the fittest prosecutor of the Castlereagh Government. This transition took place on the eve of the State trials of 1798. Toler carried with him to the bench (Common Pleas) the extended ferocity of his nature, with all that he had acquired from long and familiar contact with Major Sirr, Armstrong, Reynolds, Clare and Castlereagh. He had swung off the United men by scores. The black cap contained for him no mention of awe. He wore it almost daily, and indulged in ribald jests while he had men prepared for execution." It is related that in one trial, being in a hurry to join some boon companions with whom he was accustomed to play buffoon, he cut the trial short and pronounced sentence of death upon the accused men without waiting to have the evidence against them put on record. When he pronounced sentence, which wound up as usual with the words, "and may God have mercy upon your souls," one of the unfortunate victims interrupted the sentence by suggesting, "you needn't mind the prayer." Norbury, with whom it was a common thing to mix a vulgar joke with a sentence of death, asked the prisoner why he objected to his praying for his soul. "Because I never knew any one to thrive after it," was the ready answer. Norbury slapped his hand on his knee, saying, "That's a good one," and at once commuted the sentence to imprisonment. During the trial of Emmet, Norbury more than once interrupted the former in the course of his speech before sentence. After Norbury became unfitted by age for the duties of his office, several ineffectual attempts were made to induce him to resign. He was the scourge of Ireland for more than thirty years, and was at length removed from the bench on the petition of Daniel O'Connell to Parliament, who charged him with ineptitude and brutal manners in the judgment seat, where he frequently fell asleep during the progress of a trial in which he was to give judgment. He died July 26, 1831.—Irish World.

Love and Faith.

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 flying 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 fell asleep from utter weariness; her head pressing against the grass, and her feet dipping in the running water. While she slept, there came to her a bright, shining angel, so dazzlingly white that the child could not look up at her, but cried out from fright. Then the angel came near and asked sweetly, "Why weepst 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 lovely." "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. 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 you, for I cannot rule my passions." Then a star shone clear in the sky, and the angel said, "Whenever the tumult swells in your breast, look upon that star, and you will be quieted; and if you follow this shining path, you will enter at last a glorious, peaceful mansion."

Then the child awoke, and lo! night had covered the earth, and one trembling star shone in the heavens. And the child knew that the angel she had seen was Love, and the star, Faith, which is as a shining star to lead us to God, whose name is Love.

Ever after, when she was sorely tempted she sought Faith, and the angel of Love folded her close to her heart. She died, when the silver was mingling with her locks whispering, Star of Bethlehem.

LORD NORBURY.

The Judge Who Condemned Robert Emmet.

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 1750. He studied at Trinity college, took his degrees in 1761, and was elected to the Irish Bar in 1770, and entered Parliament as member for Tralee in 1776. In 1781 he obtained a silk gown. In 1789, became Solicitor-General. For a vote in favor of the infamous Act of Union he was made Chief Justice of the Common Pleas, and raised to the peerage as Baron Norbury. Norbury at this period was a fitting instrument to carry out the policy of the English Government towards Ireland, and the assizes at which he was present were invariably followed by wholesale executions. In July, 1803, when Robert Emmet was arrested, he was placed on trial for his life before a special commission of three, one of whom was Lord Norbury. Mooney in his History of Ireland thus says of him in this connection: "He rose to distinction at the Bar as government prosecutor during the dreadful reign of Lord Castlereagh. He was Solicitor-General, while Wolfe (Lord Kilwarden) had been Attorney-General. When that just lawyer shrank from oversteering the constitution and law against the United Irishmen, he was promoted to the Bench to make way for Toler, who became thenceforward the fittest prosecutor of the Castlereagh Government. This transition took place on the eve of the State trials of 1798. Toler carried with him to the bench (Common Pleas) the extended ferocity of his nature, with all that he had acquired from long and familiar contact with Major Sirr, Armstrong, Reynolds, Clare and Castlereagh. He had swung off the United men by scores. The black cap contained for him no mention of awe. He wore it almost daily, and indulged in ribald jests while he had men prepared for execution." It is related that in one trial, being in a hurry to join some boon companions with whom he was accustomed to play buffoon, he cut the trial short and pronounced sentence of death upon the accused men without waiting to have the evidence against them put on record. When he pronounced sentence, which wound up as usual with the words, "and may God have mercy upon your souls," one of the unfortunate victims interrupted the sentence by suggesting, "you needn't mind the prayer." Norbury, with whom it was a common thing to mix a vulgar joke with a sentence of death, asked the prisoner why he objected to his praying for his soul. "Because I never knew any one to thrive after it," was the ready answer. Norbury slapped his hand on his knee, saying, "That's a good one," and at once commuted the sentence to imprisonment. During the trial of Emmet, Norbury more than once interrupted the former in the course of his speech before sentence. After Norbury became unfitted by age for the duties of his office, several ineffectual attempts were made to induce him to resign. He was the scourge of Ireland for more than thirty years, and was at length removed from the bench on the petition of Daniel O'Connell to Parliament, who charged him with ineptitude and brutal manners in the judgment seat, where he frequently fell asleep during the progress of a trial in which he was to give judgment. He died July 26, 1831.—Irish World.

THE SCOLDING MOTHER.

The mother who has acquired the habit of scolding her children thereby shows that she is not content 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, impulsive, quick-tempered, hot-headed. She judges 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 their ears and out to the other. They acquire the corresponding habit of not minding it. Let their father speak once and they jump to obey him. Their mother may order them a dozen times, but they get into the way of thinking that she is not in earnest until she begins to upbraid them, and they wait for this signal before they move at her command.

Her first care in the correction of this habit is to control herself. Let her give no order that she does not intend to enforce, let her tell her children to do a thing only once, and let her resolve not to scold them, whether they be good or bad, docile or disobedient. When she has conquered herself she will find it no surprise, that she will have little difficulty in conquering her children.—Catholic Columbian.

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Articles must be paid in full before the paper can be stopped.

London, Saturday, Nov. 14, 1896.

THE PRESIDENTIAL ELECTION.

The United States elections which were held on Tuesday, the 3rd inst., 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 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 leaders 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 selection 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 majority, and this was done by the appointment 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 conducted 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 a 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 monetary policy. Thus it may be said that the recent election was conducted on entirely new party issues, the monetary issue overshadowing all others.

The contest was the most exciting which has been witnessed in the United States 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 bloodshed, 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 disposition to let the burning question rest for four years at least.

The States which have usually been 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 cry for "honest money and prosperity." 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 necessary to a choice.

The Democratic seceders from the Chicago convention put a ticket in the field, but this was done without any expectation 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 defeat of the Silverite policy and party, as they held that good principles and honest government are of more importance 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 between 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 leanings.

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

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

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 Apalists.

Michigan has been a hotbed of Apalism 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 ignominiously defeated as Congressman for his district, Mr. 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 exception in the case of the candidate for sheriff, Mr. Archer, who had A. P. A. affiliations, and who had the support of that proscriptionist 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 dominate county politics and patronage. It is also regarded as a death-blow to Apalism 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 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 influencing 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 against Catholics on the public highway, on twelfth July, when the former number ten to one of the latter.

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SOME CALUMNIES AGAINST THE MEXICANS.

It has been several times asserted by certain papers that the Bishop of Tamaulipas, Mexico, Mgr. Edward Sanchez Camache, was forced to resign his See in consequence of having expressed a disbelief in the miraculous apparition of Our Lady of Guadalupe, 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 Guadalupe. 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 falsehood. One of the visitors who was in Guadalupe 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 Guadalupe," 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 Guadalupe is a testimony to the authenticity and truth of the manifestations with which it is connected, and as one of these twenty-eight 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 Guadalupe, our tender mother, queen and lady." The Mexicans of all classes are intensely 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 idols."

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 country. The Mexicans have an admixture 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 Kickapoos 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 reverence sacred pictures and images, 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 rehashing of the calumny that all Catholics are idolaters—a calumny of

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

The other statement of the professor—that 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 contentedness 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-established Governments 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 societies 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, etc.

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 responsibilities 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 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 of taxes begins to promote pauperism. It takes that which is necessary to existence and the maintenance of energy. This is now occurring in

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 dissension.

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 slightest hesitation or fear."

The writer further protests against a 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 transfer."

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." M. Honataux also stated that it was during the Czar's visit to the Western

capitals that an excellent occurred on this matter by this exchange of views powers are really in steps to prevent fu though the diversity of ests did not permit an action singly. M. Hon now "United Europe show the sultan that subjects security and

The indifference with tian powers of the wo gard the outrages of Kurds since the gen September 1894, in were allowed to pass ment, has led us du bious in regard to tions of the power end to them. The when it seemed that nations together wo flicting deserved pu sultan for his con ations, deliberately cuted with unrestra the moment passed v whatsoever being t menacing remonstra despot seemed only sleeve, as if he were jealousies of those le ing him would leave own course with im

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M. Hanotaux, present concerted said: "United Euro tian understand U ans, but the Cat mans, are suffe evils and need th and will show hi those evils is a tration. It will establish orde which the count exist. It will d of his promises and extension o granted, will p repressions, will and will also br the powers hold safety of Europ

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CHATS BY THE FIRESIDE.

Gentle reader, draw your chair within the radius of our Fireside Circle and join in the literary and social gossip of the day.

In the reign of Louis XIV—Le grand Monarque—of France, conversation was studied as an art.

There came lately to my desk a volume bearing the title "Maple Leaves."

"Maple Leaves" consists of a series of exceedingly scholarly papers on Canadian history, literature and ornithology.

Rev. John Watson, "Jan MacLaren," the author of "Beside the Bonny Brier Bush," has come and gone.

Miss Kate Madeleine Barry, of Ottawa, author of "Honor Edgeworth" and "The Doctor's Daughter," has recently brought out, through a Dublin publisher, a very interesting little volume dealing with the life and labors of Mother Catharine McAuley, the founder of the Sisters of Mercy.

Very soon will be issued the Catholic Almanac for Ontario for 1897. It is being edited by Mrs. Emma O'Sullivan, whose literary scholarship and good taste are a guarantee that the work will be well done.

Speaking of literary work reminds me that a little more literary development might be reasonably expected from the graduates of our convents—after they have left school.

I have been favored by the publishers, Benziger Brothers, with a copy of Walter Lecky's novel, "Mr. Billy Buttons."

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.

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.

Neuralgia is the prayer of the nerves for good blood. Hood's Sarsaparilla is the One 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 Malcolm Johnson has done for Georgia, Cable for Louisiana, and Miss Murfree for Tennessee.

There is but one institution in Ontario which is looked upon by many as an ark of the covenant—and that is our school system.

The secular press is just now very much exercised over the change in the rectory of the Catholic University of Washington.

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.

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.

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.

The Holy Ghost, being the Spirit of Truth, can only inspire truth—one and unchangeable.

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 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.

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PURGATORY.

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

Philip O'Neill in Catholic Mirror.

VIEW 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."

The venerable Bede relates that it was revealed to Drithelm, a great servant 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 the pains of purgatory to the day of the last judgment.

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.

St. Severinus, Archbishop of Cologne, was a prelate of great sanctity, so much so that God wrought through him many great miracles.

It is related in the life of St. Mary Magdalene de Pazzi that one day she saw how the soul of one of her deceased sisters was kneeling in adoration before the Blessed Sacrament in the church, all wrapped up in a mantle of fire, and suffering great pain.

The venerable Sister Catherine Paluzzi offered up, for a long time and with the utmost fervor, prayers and pious works for the soul of her deceased father.

The Holy Ghost, being the Spirit of Truth, can only inspire truth—one and unchangeable.

In this article, and others before it, has been shown that the reformers under 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 profession and practice.

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.

have in all ages stimulated prayer. When men cease to pray they soon forget God.

appear to her clad in a garment of flames. The holy nun asked if it received any help from the prayers of its relations and friends.

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 hearts of men.

God's Clock. I see a clock in motion and notice a force inherent in it, causing the various wheels to perform their respective revolutions.

An Important Office. To properly fill its office and functions, it is important that the blood be pure.

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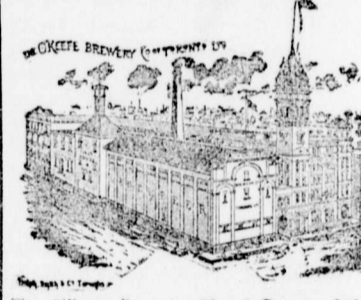
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FIVE-MINUTE'S

FEAST OF THE PATRI BLESSED VIRGIN

On November 8, the Church celebrates the feast of the Blessed Virgin Mary, the most immaculate and most beautiful of creatures.

But there is another to understand her part in our own protection of the whole; and this is most important for it is that she is the protector of each one in our own special and in the war which we are waging for our own salvation.

You know that we choose certain saints, bear, or to whom devotion, as patrons of the blessings and help of the Blessed Virgin Mary, who is the protector of each one in our own special and in the war which we are waging for our own salvation.

And let us not forget that above all is the advocate of sinners ourselves to escape some temptations are threatening to forget to go to her herself has more to offer to us; a mother for us; a help for her in our need; a mother for us; a help for her in our need; a mother for us; a help for her in our need.

And it seems to reason that this month of November, when we are so dear to our Blessed Mother, she wishes us to present our prayers to her patron, the Virgin Mary, who is the protector of each one in our own special and in the war which we are waging for our own salvation.

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