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Catholic Record.

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 20, 1897.

VOLUME XIX. Autumn.

BY FATHER FABER.

Autumn once more begins to teach; Sere leaves their annual sermon preach, And with the southward slipping sun Another stage of life is done. The day is of a paler hue, The night is of a darker blue, Just at it was a year ago, For time runs fast, but grace is slow!

Life glides away in many a bend, In chapters which begin and end; Each has its trials, each its grace, Each in life's whole its proper place, Life has its joinings and its breaks, But each transition swiftly takes Us nearer to, or farther from, The threshold of our heavenly home.

Thou comest, Autumn, to unlade Thy wealthy freight of summer shade, Still sorrowful, as in past years, Yet mild and sunny in thy tears, Ripening and hardening all thy growth Of solid wood, yet nothing loath To waste upon the frolic breeze Thy leaves, like flight of golden bees.

Have I laid by from summer hours Ripe truits, as well as leaves and flower Hath my past year a growth to harden As well as fawer sins to pardon? Is God, in all things, more and more A king within me than before? I know not, yet one change hath come,— The world feels less and less a home.

My soul appears, as I get old,
More prompt in act, in prayer less cold;
Crosses, from use, more highly press,
Mirth is more purely weariness;
With less to quarrel with in life,
I grow less patient with its strife;
I wish more stirply, Lord! to be,
Ailing or well, always with Thee!

THOSE PRELIMINARIES.

N. Y. Freeman's Journal

Last week we demonstrated the imfrom St. Augustine, and said that when the doctor did the same thing again the presumption must be against him, must be that he has blundered again. He has done it again, and in doing so for the purpose of teaching, as essential as the union between Dr. McAllister's levery home should be like it. There body and his head for the purpose of speaking. When Dr. He has done it again, and in doing so for the purpose of speaking. When Dr. McAllister's head speaks Dr. McAllister's he

appear to speak of the Church in gen lift we could attribute infallibility eral, whereas he was speaking of a to his head it would be to atparticular Church, namely, the Church of Rome. In the sentence immediate ly preceding "Cui nolle primas dare, etc," the saint had been speaking of that church which had obtained the same way, to attribute it to his whole personality. It is through his head that his mind manifests its volitions and judgments to the external world. In the same way, to attribute in fallibility to summit or supremacy of authority from the head of the Church is to attribute it the Apostolic See through the successions of Bishops. By "Apostolic See," as we have seen in last week's article, St. Augustine invariably referred to the Roman See. Consequently that Hence when the head, as head, has spoken, it is considered to the Church manifests her volitions and judgments to the external world.

Church high chiched suprame author, spoken, the Church has spoken. If the Roman See. Consequently that Church which obtained supreme authority from the Apostolic See was, in the mind of Augustine, the Roman Church. Having indicated this Church beyond reasonable possibility of mistake, the saint goes on to say: "Cui,"—to which (church), "notle primas dare"—to refuse to grant preeminent authority is assuredly either the helph to fimplety or of headlong arrogance. Or, to put it in another form, to refuse to grant preeminent authority to that Church which obtained preeminence of authority from the Apostolic See was, in the head, as head, has spoken. If the head of Dr. McAilister's Convenanter Church—if it had a head—anter Church beyond reasonable possibility that His Church was infallible, and were infallible, and were infallible, and were infalliblity, would hold the primacy in the Church, in her dignity every Christian mother recognizes her own.

The super-eminent sanctity expressed in the Angelic Salutation, "Hail, full of Grace" does not form her highest distinction. It was a condition absolutely necessary that the Church, and his Church, by reason of his in the Church, and his Church, by reason of its head's infallibility, would hold the primacy among all the Churches in communion with it; and all others not ing to thy word" did the most stupendous matical, or heretical, or both. Thus it fuse to recognize the primacy of the to affirm it.

Dr. McAllister to the relative pronoun drae viguit principatus "-" To the cui"! How could he have made so Roman Church in which the primacy egregious a blunder with the whole text before him? And how did it hap has always flourished." pen that the blunder chimed with his purpose of making the saint speak of lows: the Church in general, and not of the Church of Rome? Was he determined to make the saint say what he wanted him to say any to be a say and to him to say, even if in doing so he made him talk nonsense, as his transoch, of Ephesus and of Jerusalem, and identifies the Apostolic it was to these, and others, that the the See of the Bishop of the saint had reference when he insisted Church of Rome. And this is the way

So much for Dr. McAllister's improper rendering of the text. That the reader may better understand our or primacy of the Apostolic See and contention and see the lapse in the the authority or primacy of the Roman encyclical, so far as it concerns the tradicts point blank the Covenanter

Of this we give the careful English

rendering of Berrington and Kirk, in "Faith of Catholics," vol. I., page 349. It is somewhat awkward, but elegance of style was sacrificed to fidelity:

of style was sacrificed to fidelity:

"When, therefore, we see such aid from God, so great progress and fruit, shall we hesitate to fling ourselves into the bosom of that Church, which, even by the confession of mankind, has, from the Apostolic See, through successions of Bishops, obtained the loftiest pinnacle of authority, the heretics barking around in vaio, and condemned partly by the judgment of the very people, partly by the weight of Council, partly also by the majesty of miracles? To which Church to refuse to grant pre eminent authority is assuredly either the height of impiety or of headlong arrogance."

Here two things are to be noted. First, that by Apostolic See Augustine referred to the Roman See, to the chair of Peter; and by the Church which obof Rome. And, second, that he con-demns those who refuse to recognize her pre eminence of authority as im-

other way. To claim, as the Catholic does, the infallibility of the Pope is to does, the infallibility of the Pope is to affirm the primacy of that Church of which he is the head. The Church of which the Pope is the head is the Church of Rome, the Church St. Aug. Church of Rome, the Church St. Aug. The carpenter's son." And why was this? Great truths lie hidden under the actions of his life. According to the actions of his life. which Church to refuse to grant the primacy is the height of impiety and Dr. McAllister does not seem to have

the doctor did the same thing again, the presumption must be against him, must be that he has blundered again. He has done it again, and in doing so has shown himself equally as unfortunate as in the first instance. Here it is head speaks the Church's head speaks the Church speaks. The head speaks the Church speaks. The McAllister — Another part of this first quantum from Augustine in this Encyclical is as follows in the Latin: "Cui nolle primas dare vel summae profecto im pictatis est, vel proccipitis arrogantiae"—"to be unwilling to give the first place to her (the Church) is certainly most impious and recklessly arrogant." (Opera Augustini. Bened. Ed.: Tom. viii., p. 69.)

Freeman—The doctor's translation is misleading. It makes St. Augustine head we attribute rationality to his presonality.

St. Augustine, as quoted in the How different is this from the gen Encyclical, says: "Romanae eccleseral and indefinite meaning given by lae in qua semper Apostolicae Cathe-

On this the doctor comments as fol-

Freeman-It means that the Apos tolic See is the See or Chair of the lation does? How could St. Augus- Bishop of the Roman Church, and that tine speak of the primacy or first place this See, because it was the See of of a Church unless in reference to other Peter, the prince of the Apostles, held Churches? A Church can be one, always the primacy. St. Augustine but it cannot be first unless in reference to a second, a third, and so on.
To insist on the primacy to a Church
the Bishop of Rome, Pope Innocent is to deny that primacy to all other L, the saint writes, in the year 416: Churches. And to deny it to other "As Our Lord by a gift of His special the Churches of Alexandria, of Anti- to Innocent I., Bishop of Rome,

on the Roman See having the primary in which the Apostolic See is identical or first place of authority. To none of with that of the Roman Church. This these other Churches did he attribute identity, claimed by St. Augustine and the "primas" or "Culmen auctori- other writers of his age, is the same other writers of his age, is the same other writers of his age. identity that is claimed by Catholics of

doctor of the nineteenth century.

THE CHRISTIAN MOTHER.

Sermon by Rev. Father Rosswinkel,

ancient history, last Sunday evening, gave us a glimpse of the pitiful condition of woman in the pagan family. We saw her dethronoment from her high estate : her chastity, the brightest gem in her diadem, torn ruthlessly from her brow; her home turned into a gruesome prison, in which her husband was her gaoler, and her cruel despot: herself a petty toy; petted or put aside at the will of her tyrant, and with no means of redress. The beautiful allegory of the Sacred Scriptures which tells of woman as the sun of joy tained pre-eminent authority from the Apostolic See he referred to the Church of Rome. And, second, that he console foundation of family life, was meaningless, and the model home of God appears not to Mary, but rather to Eden was turned into a dreary, cheer pious and arrogant.

McAllister — To claim that the Pontiff's desirous to sanctify the family the desirous are of themselves and not from the consent of the Church, the final and authoritive rule of faith, is certainly to refuse to the Church the primacy.

He made all things new. He came to redeem us not only individually but collectively. Hence He reconstructed the family. He willed to be born of a Virgin, but of a Virgin espoused to St. Joseph again gives orders. Learn, the family. He willed to be born of a Virgin, but of a Virgin espoused to a man. He wished to grow up with children, to grow up in a family as an additional children, to grow up in a family as an additional children, to grow up in a family as an additional children, to grow up in a family as an additional children, to grow up in a family as an additional children with the children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and to be known as a family as an additional children and the St. Thomas it was because in Mary we honor he Virgin and the Mother. Virginity and motherhood are the only two honorable states open to woman. prudence of Dr. McAllister in disputing the Pope's interpretation of a quotation that the Pope's interpretation the Pope's interpretation the Pope's interpretation the Pope's interpretation

cruel despot; the personification of sensualism; the model Christian hus band is Joseph, a "just man," feared and obeyed in reason. The pagan and obeyed in reason. The pagan wife was the tool of sensualism; the model Christian spouse is "full of grace," the mother of love. The pagan child was the victim of the father's brutality; to the Christian child bis rights and privileges are restored; no longer the property of the State but God's in his fether's ear. State but God's, in his father's care.

The ruin of the family was caused by the degradation of woman, its restoration by her elevation. Its preservation will depend on the faithful imitation of the Mother of mothers. Hence in the dawn of the new creation rises the woman of the Apocalypse "clothed with the sun, and the moon beneath her feet and on her head a crown of twelve stars," worshipped as queen of the angels, Mary the sweet mother of Christ. In her dignity every Christian mother recognizes her

eminence of authority from the Apos matical, or heretical, or both. Thus it possible, and Mary became the mother tolic See is the height of implety and of will be seen that to claim infallibility of God and of all Christian mothers. If reckless arrogance. Here St. Augustine clearly condemns all those who retails to the Church. On the contrary, it is To all He has said, " My friends:" to others more "You are My ministers," and to some "You are My apostles;" but to Mary alone has He said, "You are My mother." To all He is a Redeemer and He has en nobled us ; but to Mary He is only Son, and has no divided affection. None can conceive a more intimate union, or higher dignity. It is so unique that no other can ever follow, as

none has ever preceeded it. Mary's divine maternity was the source of all her prerogatives. She was immaculate because she was to be the mother of our Lord, and for that reason only. The plentitude of grace was to fit her to be a worthy habitation for Him. We and the women of the Old Dispensation, notably the mother of the Maccabees, recognized in Mary their own maternal dignity. The first Creative fiat "let us make man still operates through the ages. The Churches is to recognize the existence of those other Churches. There were Chair." This letter of St. Augustine crate in the production of man. What respect should there not be in the presence of His majesty, what revence for the work of His hands, what holy awe before the sanctuary is which the great God labors and completes His work.

This should suffice to make the Christian mother walk circumspectly and with modesty. St. Paul writes to the Corinthians, "Know ye not that ye are the temple of God, and that the text of St. Augustine given in the Catholic saint of the fifth century conhow do we know this? In the begin-"Cum igitur tantum auxilium Dai, tanum fractumque videamus, dubitabimus nos ejus Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica sede per successiones episcoporum, frustra haereticis circumlatrantibus, et partim pleiam miraculorum majestate dammani et is, culmen auctoritatis obtinuit? Cai nolle primas dare, vel summae profecto impietatis est, vel praecipititis arrogantiae."

doctor of the nineteenth century.

We come now to another case of bad to the dottor, franslation on the part of the doctor, franslation on the part of the doctor.

We come now to another case of bad to find a long of the Saviour. You Christian maidens are the temple of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, endowed with the seven gifts of the Holy Ghost, regenerated by baptism, and strengthen are the temple of the Holy Ghost, regenerated by baptism, and the Holy Ghost, regenerated by bapti octor of the nineteenth century.

We come now to another case of bad upon her and she becomes the mother lesson. Your crown of dignity is sacurately on the part of the doctor, of the Saviour. You Christian maidens rifice. Suffering and sacrifice are sentence he makes St. Augustine generated by baptism, endowed with she must be ready and willing to share

ship, the Holy Ghost will overshadow received him. Only heroines are fit sermon by Rey. Father Rosswinkel.
S. J. in the Jesuit's Church, Detroit.

Detroit Witness.

A cursory glance over the pages of precient bistory lest Sonday evening. tian mother, derived from union with

God with whom she is confederate. But a word to Christian husbands. Treat holy things in a holy manner. B ware lest by word or deed you in-terfere with God's work. The Holy Scriptures have pronounced God's curse on those who dare to tamper with His work.

But every dignity is a burden in

proportion to its height. And a heavy load of responsibility rests upon the Christian mother. Sincere pity should Joseph, the head of the house and source of authority. Notice is given man is the stronger sex; not because free of charge.
he is born to command, but if you wish "Circumstances made it necessary to be truly Christian women, in imitation of Mary. And there is no degration in this, but rather true nobility hope of substantial reward, freely dation in this, but rather true not of risked their lives. The good Sisters of Mary likewise volunteered their servility, but of honor, as is the relation between Christ and the Church. But let husbands not forget that St. Joseph is their model and never exact any-thing that is not honorable and just.

Since the first full motherhood with out pain or sorrow has not been possible. From generation to generation the divine decree obtains "I will multiply in sorrow thy conception." We may not deny original sin and we can not abrogate its consequences. Never was there a mother free from pain and sorrow. Look at Mary, conceived without sin, therefore exempt from the law of suffering. She was the "mother of sorrows." She gave birth to Him in a stable and laid Him shiver ing in the straw. With Him she took the weary journey when bidden to flee to save His life, and spent seven long years in a strange land, His public career had not commenced. St. Joseph goes to his eternal reward and she alone is left to share the sorrow. her on the road to Calvary; see her at the foot of the cross; His lifeless remains are laid in her arms to teach that a Christian mother must not only make the sacrfice of obedience but also that of suffering.

It is right to obey God rather than

Thank God there are many mother willing and ready to make such sacrifice, truly great noble women, who hate and shun all that interferes with nature's law. But also, there are exceptions, women who should have lived in pagan times, and on the great day of reckoning it will be better for the poor, miserable pagan than for such

The sorrows, pains and sacrifices of a Christian mother do not cease with the birth of the child. See this in the life of Mary. Her proper place is in the family, near the child. The child yours and you are the children's. Esewhere dignity suffers and duty is neglected. A tender, strong love will endure any sacrifice. And yet how nany mothers strive against the natural impulse!

Mothers should give their closest at ention to their children during in fancy. How often are children given in charge of careless, ignorant, vicious nurses, or placed in kinder gartens away from the care of their mothers? How many of them are allowed to run the streets and play in the gutters? Hence the "curfew many of our cities. Children brought up in this way will never love their parents. Christian mothers, if you thus lose the respect of your children, blame no one but vourselves. Gradu ally, but surely, they will come to the conclusion that anything is better than that dreary, dismal place called

This it is that accounts for so much eartlessness and cruelty to parents. Children are sacred pledges given by He will require an account at your hands and you cannot shift the responsibility. Dire results will follow if you attempt it.

is present at every trial yet she is not Your crown of dignity is sacnecessary in Christian motherhood : the seven gifts of the Holy Ghost at confirmation, and strengthened by sanctifying grace in the Holy Eucharist. After an unsullied childhood, a sinless maidenhood, a spotless court-

for mothers.

Christian mother, prepare for this high and exalted dignity by innocence of life. Appreciate the dignity of the mother of Christ, the mother of sorrows. Heaven.

A SHINING INCIDENT.

Noble Conduct of the Sisters in Mem-phis During the Fever Epidemic. The Memphis Commerciai - Appeal says, editorially: "An example of unpretentious

bravery and altruism has been fur-nished in this city during the existence of the yellow fever here which is worth more than a passing mention. When the fever first appeared the Dominican fice herself in obedience and constant suffering. Imitate the holy Mother of God. See! An angel messenger of field, Ky., and having made the neces sary arrangements there to continue their studies, the Sisters returned to Memphis and announced that they were ready to nurse any persons who might be striken with the yellow fever. St. Joseph's Hospital was closed tem-porarily and the Franciscan Sisters of Charity of that institution went whereever summoned to nurse the sick. It should be understood that the Sisters of both these institutions placed their services at the call of the stricken ones

> to close the hospital for a few days, but St. Mary likewise volunteered their

services and stood ready to respond to any call of duty. While they would be the very last persons, perhaps, to desire any public commendation of their course, it seems only fair that at-tention should be called to this incident. In this age of money getting and place hunting such deeds as these re-confirm our faith in the beauty of self-sacrifice and humanity. It too often happens that as we hurry along the pathway of life we forget those who perish by the wayside, our ears are deaf to cries of suffering, and our eyes see nothing but the goal of selfish ness in the far distance. It has been said that as the little candle sheds its beams afar, so shines a good deed in a wicked world. The action of these humble but earnest Sisters is the shining incident in this season of misfor

A DRAMATIC SCENE.

Powerful Denunciation of the Sin of Biasphemy by a Dominican Preach.

mission which closed last week at St. Mary's Star of the Sea Church, is one of the finest preachers of the Dominican Order—an order that has always devoted itself especially to preaching, says the Catholic Mirror.

On Sunday night there was a vast growd in the beautiful Gothic church, with its exquisite white altar and the spire over the tabernacle, springing up so strong and almost massive. The crowd began to gather as on every night during the mission before 7 o'clock, assembling in front of the cross should be an emblem of reproach to any person professing to be a Christian. Christ's death on the cross is the warrant of redemption and salvaso slender and light and graceful and yet church under the ruddy and mysterious beacon light which beams so tranquilly and encouragingly above, visble far away, even to the mariners

upon the distant waters.

The Dominicans, of whom there were two in addition to Father McKenna, wear a white habit and hood; they are, in fact, the "White Friars" so often alluded to in the ac counts of old London and especially in the plays of Shakespeare.

There is the little scene of the

funeral of King Henry, when Catesby speaks to Gloster, while the procession halts in the street :

"Toward Chertsey, my lord?" "No: to White Friars, and there attend my coming."
Father McKenna wears a purple

hood. He is a man of strong build, adapted to enormous labors, with a face like that of an actor-a broad expanse for the play of expression, changing every moment as he speaks ; with rugged eyebrows and penetrating eyes. His hair is snowy white and he has graceful arms, which weep and curve as he speaks, and lexible fingers.

He begins in a tranquil subdued

tone, the first words scarcely audible, and with some short, pregnant sentence that arrests attention at once. This idea he slowly unfolds and de-Look at your model once more. She present at every trial yet she is not lating as to what is really to be the seen at Tabor, the one bright spot in theme or the discourse. On Sunday the life of the Man of sorrows. She is On Sunday spirit of God dwelleth in you?" This overlooked and her Son appears first to especially applies to mothers. And the penitent Magdalan No. 10. the penitent Magdalen. Nor is she greatest phenomenon in the world is heard of during the great Forty Days. the Catholic Church." Then he rested that we are glad to get the true picfor an instant, and then went on to ture. It shows him to have been far who cannot be a mother by the law of awful tragedy of Good Friday and the show how she had begun and connature, but lo! the Holy Ghost comes deposition in the tomb. It is an awful tinued, had grown and spread amid tinued, had grown and spread amid thought, and to have been, besides, a every kind of peril and persecution: man of the finest honor. One of his had witnessed kingdoms and empires, Princes and potentates, rise and fall. With a few masterly strokes he traced would pluck my hand from a man,

NO. 996.

There were three especially-the drunkard, the libertine and the blasphemer-and he showed how each did her incalculable injury. He was particularly eloquent in regard to the blasphemer, and he pointed out the and may your sorrows be turned into the joy of the glorious Virgin Queen of drunkard by his sin buys a short forgetfulness, the libertine a few minutes of beastly pleasure, but the blasphemer gains nothing.

He is the greatest of fools. What

would you think, said the preacher, of a man who had a case about to come off before an earthly tribunal, a cul-prit whose liberty and welfare depended upon a judge in this world, what would you think of such a man if before the beginning of his case he should curse, revile and hurl maledic-tions at the judge? He would be a madman. And yet this is what the madman does, only in a more terrible into the face of the Judge who is to try him for all eternity.
"Now, men," cried the preacher.

stretching forth his arm and sweeping the whole auditorium with his fiery gaze, 'stop this infamous vice ! Stand up, every one of you, and make a solemn vow here in my presence that you will never insult the majesty of God again. Stand up, I say - stand

There followed a truly dramatic scene; every man in the vast congregation sprang to his feet and repeated after the preacher the vow.

CATHOLIC PRESS.

We Catholics are all called to be saints. When will we all begin to live up to that high vocation? When we do, we shall go to Mass more than once a week, we shall receive Holy Communion more than once a month, we shall practice more austerities than we do now, we shall do more good to our ardently than at present, and we shall aim more strenuously at sanctification than at riches. When will we all begin this life of Christian perfection? -Catholic Review.

The Rev. Luke Rivington, D. D., contributes to the American Ecclesistical Review for November an interesting summary of the recent Lambeth Conference. Dr. Rivington is himself a convert from Anglicanism, having once been the head of the Ox ford Mission in India, and is peculiar ly fitted to grasp the various phases of Anglican thought, and to estimate the value of those things which are apparently making for the return of Eng-iand to the true Faith. The result of Philadelphia Catholic Standard and Times.

Father McKenna, who conducted the least of these things; for devout and earnest people outside the Church are grievously disappointed at the painfully evident variations in religious eaching, and at the impossibility of eliciting from the assembled Bishops a downright authoritative utterance even on so simple a question as the in dissolubility of the marriage tie. - Boston Pilot.

> It seems rather strange that the sign tion for Christian believers. Yet it is a fact that a crucifix or the making of the sign of the cross will cause shivers to chase each other up and down the spine of the average Protestant. We get a fresh proof of the existence of this foolish and absurd prejudice in a an incident reported from Sunderland, Eng-land. Recently in St. George's Presbyterian church in that place a harvest festival was held. The church was decorated profusely. Among the decorations was a banneret upon which was displayed a cross. On the following Sunday evening the pastor discovered that the banneret had been removed by order of an elder, who said that its presence was a serious offence, as it gested "Romish" practice. - Boston Republic.

Anecdotes of Tennyson will be rife,

now that his biography is out. One of the best of them so far was told by the poet himself, and refers to his short visit to the island of Skye. After he had left the inn there, the landlord was asked impressively: "Do you know who was staying in your house It was the poet Tennyson." To which the landlord replied: "Lord, mon, to think o' that ! And sure I thocht he was a gentleman. Jist a pooblic writer, an' I gied him ma best bedroom. An agnostic once asked Tennyson why he showed so much deference to Cardi nal Manning, whom he used to meet at the Metaphysical Society. cause," said the poet, "he is the distinguished head of a great Church. The character of Tennyson was so much misunderstood during his life more religious than most people have tests of manhood was a chivairous regard for woman. He once said :



the fence when it comes to the question of good health or ill health. Either he marches under the flag of health or the banner of death. It is the simplest thing in the world to gain and keep health, if men and women only will. For that reason it is almost incredible that men and women will continue to neglect their health even after they must realize that they are marching under the

realize that they are marching under the banner of death.

r of death.
great majority of diseases have their
tion in indigestion, biliousness and
the blood. Among these diseases are
y consumption, nerve-racking, braindeadly consumption, nerve-racking, brain-wrecking nervous prostration and exhaus-tion, body-torturing rheumatism, insanity-breeding neuralgia, emaciating malaria and all manner of disfiguring blood and skin diseases. Dr. Pierce's Golden Medical Dis-covery is a cure for all these diseases, if taken in anything like reasonable time. It is not a cure-all, but cures the diseases men-tioned for the reason that they are caused and aggravated by the same disorders. It makes the appetite keen, the digestion per-fect, the liver active, the blood pure and builds firm flesh and healthy nerve fiber. Don't be wheedled by a penny-grabbing dealer into taking something else.

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NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XLII.

Narka lay motionless, crouching in a heap on the ground, for some minutes after Basil and Marguerite had left the room. At last the silence assured her that they had gone. She rose to her knees and dragged herself up, and opened the door cautiously; there were the two chairs that Marguerite and Basil had been sitting in; they seemed to hold opened the door cauthously; there were the two chairs that Marguerite and Basil had been sitting in; they seemed to hold them still; the atmosphere of the place was suffocating. Narka felt she must get out of it to breathe; she made her way up to her own room, and sat down and tried to think what had happened since she had left it, only an hour ago. The whole world was changed to her, and yet in reality those words of Basil's which had flung her down as if stricken with paralysis had told her nothing new; she was conscious of having known all along that in those early days at Yrakow he had been in love with Marguerite, and on the night of the murder Marguerite had betrayed the secret of her love for him. But then had come the warrant and the ransom, and his declaration to herself; and what waves of passionate love and and what waves of pass onate love and trust had swept over their lives since then, obliterating the very trace of those early jealousies and uncertainties!

Narka was not so simple as to suppose ast a man's love was not to be trusted that a man's love was not to be trusted because the virgin vintage of his heart had been thrown into the wine-press for another woman's feet to tread. She would not have felt a pang of jealousy or resentment if Basil had himself confessed to her that he had loved Marguerite first but that he should never have said a word to her, and should now confess it to Marguerite—this stung her to the quick, and struck at the root of all belief in his

"If he loved me," she repeated to her self, "he would have been compelled by the very force of his love to tell me; he could not have kept it a secret." And she was right. For though we

And she was right. For though we may sometimes wholly trust where we do not love, we can never wholly love where we do not trust. Basil, then, did not love her : not as she understood love, not as : man should love the woman he is going to marry. And if he did not love her to marry. And if he did not love her should she keep him to his engagement? Could she let him sacrifice himself to her from a sense of honor, of pity, of grati-

Schenk was right: Basil had never

loved her.

Narka interlaced her fingers, straightened up her arms above her head in a gesture of intolerable anguish. "I will give him up!—I will give him up!" she cried aloud, almost in a shout, and then she flung herseif upon the sofa, and sobbed till it shock under her. When the paroxysm had subsided she stood up, and began to walk up and down the room.
"If he were to confess the truth to me even now, I would believe him," she said, again speaking aloud to herself, and like a drowning man catching at a straw in her despair; "if he were to come to me now and say: 'I loved Marguerite in the old days before I learned to love you,' I could believe— But she suddenly checked herself. Had he not told Mar-guerite that his love for her was a unique thing in his life? And then he had said thing in his life? And then he had said that Narka should miss nothing, that he would be a loyal and loving husband to her, that he would pay back his debt as a man of honor. Oh God! was this the return she was to get for her passionate love! Could she take such pitiful payment of cold gratitude and duty in exchange for the love that had been burning like a fire in her heart all these years? No; it was intolerable. "I will give him up!" she repeated, already with a stern No; it was intolerable. "I will give him up!" she repeated, already with a stern quietness that bespoke a firmer will than her first violent outburst.

She sat down and tried to face the real-

She sat down and tried to face the reality. She would give him up; this much was certain; she was resolved to give him up. And having made this tremendous decision, it seemed as if the necessity for it grew suddenly clearer. She saw distinctly, like something new that she had never glanced at before, what the consequences would be to Basil and to herself if he married her; he was and to herself if he married her : he was going to make as complete a sacrifice as a man could make for a woman; he was going to quarrel with his father; to give him up : to give up his whole fortune and position; to give up Sibyl too, for though she might feign to forgive the marriage, in her heart she would never really forin her heart she would never really forgive it; she would hate the woman who
had come between her and the brother of
whom she was so proud. And what had
Narka to give him in return for all this?
If he had loved her—ah, if he had loved
her! Narka knew with what supreme
abundance love can satisfy the lover, and
walks all satisfies as reching conversed. make all sacrifices as nothing compared o the plenary bliss it can bestow. But he did not love her. "I will not marry him; I will not see

him again, she said; and her will took firmer hold of this determination, and it seemed to harden her heart and brace it for the sacrifice. Then, instinctively, her thoughts flew to Marguerite. There would be sympathy there and understanding. "I will tell her the truth; I

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will tell her everything," was Narka's reflection. But when she had told Marguerite, what was she to do? Where was she to go? She must take up life again with its difficulties and its inexorable necessities; she must go back to loneliness, without any sustaining hope to make it endurable. Suddenly she recombered Zennes, and the thought was to make it endurable. Suddenly she remembered Zampa, and the thought was like a flash of lightning showing her a way out of the darkness. She would go to Zampa; she would throw herself into the art she loved, and enter at once on her career as a singer, and study with all her might and herome a great prist. A her might, and become a great artist. A thrill of relief, almost of exultation, came with this resolution, and with the con-sciousness that she had within her the power to fashion her own destiny and conquer independence. She need not be an object of pity to any one; there was something in this. Narka stood up again, and as she did so there was a knock at the door. One of the maids, of course. She said, "Come in." The door opened, and it was Basil who entered.

her in his arms.
"My Narka!" he cried, straining her

He went quickly up to her and took

She suffered his embrace without responding to it; but Basil was too excited to notice this, and he felt that she was translating.

"I was here before," he said, "but you were resting. How are you, dearest? Let me look at you? You are tired and pale. No wonder." He kissed her forehead. "Sit down beside me;" and he would have drawn her to the couch, but Naska did not move.

would have drawn no.

Narka did not move.

"Tell me about Ivan," she said.
"Use you seen him? Is he dead?" "Helf me about 'Hary 'Have you seen him? Is he dead?"
"No; he is still alive; but they don't think he will pass the day."
Basil now became conscious of some

thing strange about her. It was natural that the horror of this tragedy should have solemnized all things to them both that it should be uppermost in he thoughts, and have checked the overflow her joy a little; but there was soing beyond this in her manner. tried again to draw her to the couch, bu

thed again to draw her to the couch, but her figure stiffened itself against his arm, and she laid her hand upon his shoulder, as if gently putting him from her. "What is the matter, Narka? Are you not glad to see me?" he asked. "I have something to say to you," she said and her great area looked steadily said, and her great eyes looked steadily into his, and her voice did not falter "There is an end of our engagement

"There is an end of our engagementYou must leave me, and forget that you
ever thought of marrying me."
Basil drew away his arm, and looked
at her in amazement. "You are gone
mad, he said. Then, in a softer tone: "No
wonder if you'did, after all you have been
going through, my poor Narka. But
what has put this folly into your head?"
"It is no folly. The folly was when
we thought that our marriage could bring
either of us anything but suffering and

we thought that our marriage could bring either of us anything but suffering and regret. Yes. Let me speak out, Basil. Listen to me. If you married me, you would lose everything; you would be an exile all your life; your father would never forgive you, nor Sibyl; and Sibyl would hate me; and I could not live under that; it would kill me. I see it all your. We must work you will marry now. We must part. You will marr some one who will suit you and mak you happy; some one in your own rank Marie Krinsky loves you; marry her and give up playing at patriotism; you are not made for it. No, dear Basil, you are made to be what you are, and nothing else. If you broke with your kindred and your caste and married me, we should both regret it. You would try to hide it from me, but I should see it, and it would make me a miserable woman."

She said all this rapidly, as if she were in a hurry to get it all our before break.

in a hurry to get it all out before break-ing down; but her voice did not break although it was nervous and vibrating and she was so white that Basil tears she was going to faint; but her eyes stil met his without qualing. What did i all mean? What had she heard to drive her to this extraordinary resolution? His conscience smote him; he remembered his words to Marguerite in the boudoir; but they could not have come

back to Narka.

"Sibyl has been talking to you," he said; "she has persuaded you to this." "No, she has not; I have not had a moment's conversation with Sibyl since I have been in the house. She has had nothing whatever to do with my deter-

Then what in Heaven's name has

"Then what in Heaven's name has come to you, Narka? Have you ceased to care for me? It was only yesterday you swore to me you loved me as your life, and now you coolly turn me away, and throw me off without a word of explanation. I insist upon knowing what it means."

"I have told you," she replied. "We have been living ln a fools' paradise. I was blind, and you were mad. But there is an end of it. We must separate. Don't be sorry for me, or afraid. I have courage; I will go my way safely."

"Good God! what are you talking about? What way will you go if you do not come with me?"

"I will go to !! be seen and heave."

not come with me "I will go to Florence, and become singer. My voice is better than ever it was. I am able to face the future with-

out any fear."

She was still as white as marble. There was something marble-like about her altogether in the calm stone coldness of her manner to him. It was unnatural, in so passionate a incomprehensible, in so passionate a

reature as Narka. "You are talking mere nonsense, child," said Basil; "and besides, you forgot that I have a claim on you that is not to be set aside by any fanciful arguments or caprice of feeling: I am your debtor for fifty thousand roubles."

debtor for fifty thousand roubles."

"Not quite. You sent me some of it by poor Ivan; but Sibvl has paid me the whole amount. It is there," said Narka, pointing to the drawer of the writingtable. "I found it when I came here from the court yesterday."

"Sibyl had no right to meddle in it;" he said raddoning with arter. He would be said to be said to

he said, reddening with anger. He would rather have remained Narka's debtor than become Sibyl's, and it seemed to weaken his hold on Narka now that the she persisted in breaking their engagement, it was better he should be free.
Would she persist? Basil said to himself that she would not; but there was something about Narka that said to him, "She will." If anything had happened a month ago to break off his engagement honorably to himself, it is doubtful whether he would have felt the blow a very severe one; but coming from Narka's very severe one; but coming from Narka's several that him in this cool, sudden Sibylought to have been satisfied. And Sibylought to have been satisfied. And She was way, it wounded him to the quick, and fired his feeling toward her to a flame of passion. He would not give her up! He

knew how she loved him, and how she had knew how she loved him, and how she had suffered for him. This act of hers was the result of some heroic fancy, or else she had been stung to it by wounded pride. In spite of her denial, he suspected Sibyl was at the bottom of it; he would conquer her in spite of her own stubborn pride, and Sibyl, and the whole world; but there was no use in struggling any more with Narka now; opposition would only nerve her to more determined resistance.

"Narka, you are very cruel to play with

"Narka, you are very cruel to play with me in this way," he said, "and I shall punish you for it some day. But you are tired and nervous, and you want rest after all this terrible strain on you. I arter all this terrible strain on you. I wish you could go to the country for a week. Perhaps if you went down to Beaucrillon for a few days, it would do you good and bring you to your right mind."

"Perhaps," she said, looking at him with a smile that wentto his heart's core: there was an expression in her eyes that was indefinable.

Basil drew her to him, and held her to Basil drew her to him, and held her to his breast, kissing her with a passionate, hungry tenderness. "You sha'n't fly from me," he murmured between the kisses; "I would follow you to the end of the world if you did. My love! my wife! my beautiful one!"

Narka let herself sink into the loved

embrace. Now for the first time she was tasting the caresses of a true lover. Basil felt her clinging to him, and triumphed in his power over her, and silently re-joiced.

joiced.

A knock at the door made him start and release her.

"Monsieur de Beaucrillon desires to know if mademoiselle will come down-

stairs or receive him here?" said the serv ant.
"I will come down presently," Narka plied. But when the man was gone, she said to Basil: "I must be alone for while. I cannot see any one. Don't le

him come up."
"I will protect you," Basil said; and he kissed her again, and went away.
Narka waited till the sound of his foot-falls on the stairs had quite ceased, and then she flung herself on her knees, and her tortured heart found relief in a flood of passionate tears, while her soul wen o in a piercing prayer for pity and help at it was not in her nature to indulge ong in the luxury of grief, and to kee action waiting on motion. She rose and dried her eyes, and co sidered what she had to do. The vital crisis had come and gone. She was glad to have seen Basil. That last caress had satisfied an intoler-able craving of her heart, and given her courage for what remained to be done. Her last fears were now cast out; she felt armed against every attack from within and from without. She would have risen and gone away that moment, but for the fear of meeting Basilor M. de Beaucrillon. Besides, she must write a farewell note to Sibyl, explaining her flight. This done, she put on her cloak and bonnet, and waited. After a while the bell clanged, the gates were opened, and Sibyl's open carriage came wheeling into the court. Soon Narka heard a light step on the stairs, and there was a knock at the door, then a pause, and she heard the step descending. At the end of about half an hour there was a sound of wheels moving away. Narka, from a safe distance, looked through the lace curtains, and saw Sibyl and M. de Beaucrillon and Basıl all driving off together. Basil had kept his promise of protecting her. She was free now to go. But instead of hurrying away, now to go. But instead of hurrying away she sat down. It was not that her purpose faltered; she felt very strong and re-solute, but extraordinarily exaltee. A strange sensation came over her, some-thing like what she had experienced in the prison; it was as if she had been lifted out of the world, beyond time, and was looking back on all she had left behind,

on the broken destiny she was running away from, as one looks back from a turn in the road at the house one has just left; but the mystery of life seemed suddenly illuminated with an altogether differen illuminated with an altogether different meaning and purpose from what she had seen, or fancied, in that other vision; the dark and cruel things were now bright with hidden possibilities of blessing and redemption; she saw Marguerite's ideal emerge in all its beauty amidst the storm and confusion of the world around it; and side by side with this she saw her own ideal overtired this she saw her own ideal overturned and dishonored; the things that she had worshipped had betrayed her; the love whose incantation had transfigured her whole life had melted away like a shadow, and with it all her illusions had van-ished; the insane theories, the wild enthusiasms, which had inspired and mis-led her, had suddenly evaporated with the great passion that had fed her belief in them. Only a little while ago the defeat of those hopes and dreams would have seemed the bitterest of life's revenges;

but now she was content to let them go. And was everything gone? Was there nothing saved from the wreck? Yes: there was God and her where relatively there was God and her fellow-creatures; there was all humanity to care for. She would open her heart to this larger love, and put her hand to whatsoeverservice of help came to it. In this supreme moment of her service Narka was beginning to taste something of the inchrigation that comes to these who drink inebriation that comes to those who drink

of the bitter cup with courage.

But it was time to be going. She rose quickly, and went down-stairs. It seemed only yesterday that she had walked up those crimson steps to be greeted by Sibyl in the boudoir where a few hours ago she had heard the sentence that banished her There was a servant in the hall; she passed him by, and went out into the garden to a gate that opened into the street. Narka knew the trick of the street. Narka knew the trick of the latch; she litted it, let herself out, and then drew the gate that locked itself behind her.

CHAPTER XLIII.

It is now winter again at Yrakow Sibyl and her husband and Basil are once more assembled in that tapestried room where we first saw them. Father Chriswhere we first saw them. Father Christopher is there too, aged and broken, his figure, formerly so erect, is now bent, and he walks like a man who is still carrying debt should have been paid; though, if a load on his shoulders and dragging a she persisted in breaking their engagement, it was better he should be free.

Sibylought to have been satisfied. And yet the old castle was empty of something that she missed at every turn. She was audacity. A sudden cut, that would have

grateful to Narka for having gone of her own free-will and set Basil free; but her absence made a void that nothing could fill. By tacit consent, the brother and sister never spoke of Narka; but each knew that she was dearer than ever to the

there was deared thance to the since they had lost her.

This evening M. de Beaucrillon was reading aloud the newspaper, when he came to a paragraph headed, "Milan.—Extraordinary Scene at La Scala," and having read so far, stopped suddenly.

Sibul locked up from her subroidery Sibyl looked up from her embroidery frame. "What is it?" she said. He hesitated a moment, and then, with

a movement that seemed to say, ' a movement that seemed to say, "Why not?" read on: "Lastnight Mademoiselle Narka Larik made her debut in Norma, and no one who witnessed the perform-ance will ever forget the scene. Her extraordinary beauty would alone have in-sured her a success, but this, joined to her incomparable voice and transcendant talent, won for her such a triumph as no taient, won for her such a triumph as no one present ever saw on any stage. The audience simply went mad with enthusiasm. The King of X——, who was present with the Queen, rushed on the stage and conducted the beautiful artist, who was almost overcome with emotion, to the royal box, where the Queen embraced her, and drawing a costly diamond ring from her own finger, placed it on Mademoiselle Narka's. Cries of "Evviva la Regina!" "Evviva la Narka!" showed how the spectators rejoiced in this meeting of the two royalties of genius and rank. The prima donna is invited to a dinner given in her honor by their Majesties on the 20th instant."

A moment of intense silence followed the reading of this passage. Then M. de Beaucrillon laid down the newspaper and said: "She is a noble woman. I hope some Crown Prince will fall in love with her and marry her!

THE END.

LORD EDWARD FITZGERALD

An Historical Romance

BY M. M'D. BODKIN, Q. C.

CHAPTER I.

'A VERY VALIANT REBEL OF THE Henry IV. Part I.

Swords out and tilting one at other's breasts In opposition bloody."—Othello. Through the long aisles of the great wood he came, riding slowly and cau-iously. His chestnut thorough-bred, reined tightly in, and stepping short and high, danced lightly along the smooth sward. The trees stood well apart, and but the great pillars of the wood stretched so high that their closing branches made a green sky overhead, through which the

wearied eye strove in vain to pierce.
The young horseman rode warily. He had caught up the scabbard close to his side lest its clatter should betray him. But concealment was impossible. A gay parrot might as well try to hide itself behind the wires of its cage. Every bird that fluttered through that high roof of translucent green, every beast that fled the state of through the long arches, or slipped round the great pillars of the wood, saw him as he passed.

The sunbeams that here and there

broke through the high roof lay in wai for him and caught him and brightened his scarlet uniform into a blaze, and struck flashes of light from his steel ac

contrements.

Let us have a good look at him while we may, for he is worth looking at. He we may, for he is worth looking at. He has scarcely crossed the line that parts the boy from the man. The figure, though slight, is agile, and graceful as a leopard's. The brown hair and long silken lashes are like a girl's. But the quick, glancing grey eyes and resolute the great the alert courage of a man. lips speak the alert courage of a man. It is a face to turn and gaze at. He seems rather a knight of the old days in quest of adventure, than the modern officer whose trade it is to kill or be A circle of sunshine at the end of the

an opening in the wood. As a river widens into a lake, the green tunnel through which he rode opened into a clear oval space walled round with high trees Just as the bright scarlet uniform flashed into the open sunshine two scouts, who plainly had watched his movements rode sharply out from the edge of the wood and barred his path in front and rear. They were a strange contrast to the brilliant young officer. They were clad in coarse grey uniform, and armed to the teeth; men meant for use, not show They drew their swords as they halted.

The man behind spoke.

"Surrender!" he shouted.

"Resistance We are two to one, fully armed, and our comrades are close at hand."

The young officer cast one scornful glance behind him. He saw a man a little older than himself, but taller and broader, with an honest, kindly face, fair flashed out of its scabbard, he put spurs to the chestnut, and rode straight at the horseman in front. He made a quick, flerce cut at his head as he swept past. But the man ducked as the diver ducks at the gun flash, and the sword swept into empty space, pearly drawing the striker empty space, nearly drawing the striker from the saddle by the force of his own

blow.

So he escaped the sharp, downright stroke dealt in return. It fell short a couple of inches of his head, and the heavy steel bit deep into the leather and wood of the saddle.

wood of the saddle.

With a wrench of the reins the chestnut was wheeled right round on its hind
legs as on a pivot, and the fight renewed.
His second blow was parried, the third
evaded. The return stroke almost broke
through his guard. The foe was plainly
not to be despised — a gaunt, grey man,
with a hard face and a keen eye, and
muscles as pliant as whalebone. es as pliant as whalebone.

Skilfully and boldly the deadly game was played, of which life was the stake. The blows came thick and fast, and the quiet wood rang with the angry clash of steel. The young soldier was a brilliant swordsman—his blade played like sheet-lightning around the head of his oppo-nent. He assailed him now on the right nent. He assailed him now on the right, now on the left; but the other still turned resolutely to meet him. His quick eye seemed to anticipate each movement, and ever the young soldier's sword cut into empty, space or elaborations. empty space or clashed upon opposing

shorn his head in two, was parried so closely that the sword's edge sliced his forage cap into the air.

He reined the chestnut back in time to

escape a second stroke, threw aside the long hair that fell across his eyes half blinding him; then, with uplifted sword, he dashed again at his foe. Just as they met, however, he dropped the point, and with a quick, straight thrust ran his enemy through the unguarded sword arm.

The older man made no sign or sound
The older man made no sign or sound

of pain. His close, set lips never so much as quivered. His great sword dropped from his disabled right hand, but with his left he drew a huge horse pistol from the broad belt he wore, and levelled it steadily at the young officer, who, carried ten paces past him by the impetus of his last baces past that by the impeters of his last charge, was now completely at his mercy. But just as his finger pressed the trigger, a sword blade struck the barrel down, and the bullet ploughed up the green sod at the horse's feet.
"For shame, Christy!" cried the voice

of his comrade close beside; "for shame! It was a fair match, sword against sword.

It was a fair match, sword against sword, and he beat you. The lad must get fair play. Stand aside. It is my turn now.

Without a word, Christy gave place.
The young officer, flushed with his first victory, was nothing loth to engage a second foe. But this time he met his match, and more than his match, with the sword. Strike where he would, high or low, to right or left, his quick blows seemed to fall on a wall of steel, so true and steady was the defence. The newcomer made scarce an effort to return the blows that were showered so hereely on blows that were showered so fiercely his ready sword. Once, indeed, he pierced the right sleeve of the scarlet uni-form, and just raised the skin by a lunge so quick it was impossible to parry.
Twice he almost strained his foe's wrist
with a dexterous effort to disarm him.

But his patience gave way at last, or, it may be, his quick ear caught some s in the wood that counselled haste, now suddenly changed his tactics, the first time he slung up his h sword high over his shoulder, to giv impetus to the downward stroke. guard was quick and true. But the sword flashed down, sheer on the o

sword flashed down, sheer on the opposing steel, shivering it like an icicle.

Never did blacksmith's sledge strike starker blow on anvil. The young soldier's right arm was jarred to the elbow by the shock. The broken sword hilt dropped from his numbed fingers on the grass. He was at the mercy of his enemy. The "rebels," he had been told, showed no mercy. He bowed his head and murmured a prayer as he waited for the second stroke that was to end him: but econd stroke that was to end him:

no stroke fell.
"Yield!" cried the conqueror, in a kindly voice, in which there was a touch of frank admiration. "Yield to Maurice Blake, Captain in the Army of the United States. You have made a good fight—it is no shame to yield to such odds. Be sure you will be honorably treated." The young soldier in his first skirmish

would have thought it deadly disgrace to have been beaten by a regiment. Anger made him dumb. He could only bow his head in shame-faced submission. The sudden tramp of horses' feet made him look up, and the blood went surging back to his heart, leaving his face quite pale.

"A rescue! a rescue!" he cried, gleefully. "Just in the nick of time."

From the wood's edge all round there

broke a troop of horsemen in the scarlet uniform of England. Rapidly forming, uniform of England. Rapidly forming they caught the conqueror and conquered

in a narrow circle.

The disarmed officer seemed half ashamed of the shout of joy into which he was betrayed at the first sight of his comrades. It looked so like an ungenerous triumph over a gallant foe. There was a tone almost of apology in his voice as, turning to the American captain, he

said—
"It is your turn to yield now. It is
"It is your turn to yield now, I fortune of war—a hard fortune for you, I must confess, to lose the stake when you had won the game. Your sword, and I will pledge my life for your honorable treatment.'

Not a word the other answered, while the troops closed in slowly to make sure of their prisoners. Not a motion he made, either of surrender or resistance.

The nearest soldier was not twenty

yards off.
"Now!" cried the American captain suddenly to his attendant, who watched him closely, "follow me;" and he rode straight at the circle where the line was thinnest. Before a pistol could be plucked from a holster he was upon them. Two sweeping sword strokes to right and left sent two dragoons sprawling down under the horses' feet. Straight through the gap in their line he galloped, followed by Christy, like his shadow, into the thick cover of the woods, where pursuit was useless, and might prove dangerous to

strangers. The troopers were so taken by surprise that he was gone before the quickest-witted amongst them thought of firing. Then there was a harmless splutter of pistol bullets in the direction in which the enemy vanished. But this silly per-

the enemy vanished. But this say por-formance was promptly cheeked by the elderly officer in command.
"Cease firing!" he cried, angrily.
"Do you want to signal our position to the whole rebel army?" he added, as he rode past a young ensign, who sat like a status of exemishment, with a smoking statue of astonishment, with a smoking pistol in his hand. "There is no sense left in the service."

He was still angry; yet there was a touch of admiration mingled with his anger as he turned to our first acquaintance, who sat quite still where the American captain had left him, ruefully contemplating the fragments of his broken sword on the grass.

TO BE CONTINUED

An Age of Substitution.

An Age of Substitution.

Keenness of competition is the characteristic of the age. Not in old channels of routine is trade permitted to flow, but in channels newly hewn out of the solid rock of opposition by brains and energy. Good in its way is this. If, however, it give rise to dishonest methods, then an evil does it certainly become. An eminent physician had occasion recently to prescribe that well-known nutrient and trnic, Maltine with Coca Wine. His patient an active public man, had gone all to pieces; nerves unstrung, sleepless, appetite and digestion sadly impaired—almost a total wreck. By unfailing experience the doctor knew it to be the right thing. Well, the patient made no progress, and investigation established the fact that the druggist had substituted another preparation—" just as good," of course—to secure slightly increased profit. The doctor soon saw that his patient secured the ganuine Maltine with Coca Wine, with the expected result, for his patient improved from the start.

Morai:—Get Maltine with Coca Wine when you ask for it and do not be imposed upon.

BROTHE BY EEI

NOVEMBI

Andy M'Gon That sounds occurence, but Every one in as particular as Avenue as on l was at it agair

littletoddlersth to "Blind Joe floor back, wa Mary. It was had boasted th decent; but, a and man's una "at it again." care or want o the wreck he streak of day sewed incessa the bulk of the in these tenem have a roof ov nearly every mended coat o to Mass ; but l

purpose. A preizel, a

"calico-tea every mernin was "so filling one little luxu lowed herself. mittent toil an ment of refo loved so tende shrunken fra hands, and Those poor fir By constant a the week she thirty-nine ce three pairs a her income to seven dollars was always seldom got and than the "Os out of which ly ejected at There wa nationality. it proclaimed

teeming per warmed by th faith and lov T ever, of the w ness about personal clea was drawn, seven years ly parted, dr walnut at the But for all ly attractive solute, so q prayer.

dark, confid

dog's, full of

the poor, w

the little, ol

friendly tho

As she sto

her patient But she did : ising, but sh loosening h settling his once the li black tea, to wakin '," for the ners no trouble spared. Week aft

better, and She had go and had e poor frail A it was her priest's inte week went sad old sof him up as momentari more, and Those in

cause of t are a tho every year Hasany Does any have been Has any or children w How many sorrow and Liveslik

lilies that surface. made a c through ye him a m society ar Communic Sunday of to her plea but abuse. cious bru finger test out of he was urgi

"Sure, hand," w brose whe at the tho wickednes plaint and

caesinat back in time to stroke, threw aside the ell across his eyes half nen, with uplifted sword, at his foe. Just as they dropped the point, and straight thrust ran his the unguarded. the unguarded sword

made no sign or sound se, set lips never so much lis great sword dropped age horse pistol from the ore, and levelled it stead-officer, who, carried ten by the impetus of his last completely at his mercy, inger pressed the trigger, ruck the barrel down, and hed up the green sod at

Christy!" cried the voice close beside; "for shame! tch, sword against sword, The lad must get fair de. It is my turn now rd, Christy gave place It is my turn now.

icer, flushed with his first othing loth to engage a at this time he met his re than his match, with tke where he would, high or left, his quick blows in a wall of steel, so true the defence. The newarce an effort to return the showered so fiercely or ord. Once, indeed, he t sleeve of the scarlet uni-raised the skin by a lunge as impossible to parr it strained his foe's wri as effort to disarm him. nce gave way at last, or, it ick ear caught some sound at counselled haste. He changed his tactics. For he slung up his heavy r his shoulder, to give full downward streke. The

k and true. But the great lown, sheer on the opposring it like an icicle.

blacksmith's sledge strike
n anvil. The young soln was jarred to the elbow
The broken sword hilt
his numbed fingers on the
as at the mercy of his as at the mercy of his rebels," he had been told, ey. He bowed his head and rayer as he waited for the hat was to end him: but

ried the conqueror, in a n which there was a touch ation. "Yield to Maurice in the Army of the United have made a good fight—it yield to such odds. be honorably treated." oldier in his first skirmish

ought it deadly disgrace to ten by a regiment. Anger nb. He could only bow his refaced submission. The of horses' feet made him ne blood went surging back aving his face quite pale.
a rescue!" he cried, gleea rescue!" he crie

in the nick of time."
ood's edge all round there
of horsemen in the scarlet
gland. Rapidly forming,
e conqueror and conquered
rele.
ied officer seemed half
e shout of joy into which
ad at the first sight of his
looked so like an ungener.

looked so like an ungener-over a gallant foe. There nost of apology in his voice the American captain, he turn to yield now. It is —a hard fortune for you, I to lose the stake when you came. Your sword, and I y life for your honorable

the other answered, while ed in slowly to make sure ers. Not a motion he made, nder or resistance. soldier was not twenty

ied the American captain is attendant, who watched follow me;" and he rode circle where the line was fore a pistol could be plucked he was upon them. Two d strokes to right and left ones good willing down under oons sprawling down under bet. Straight through the ne he galloped, followed by his shadow, into the thick

woods, where pursuit was might prove dangerous to s were so taken by surprise gone before the quickest-st them thought of firing-variant as a harmless splutter of in the direction in which nished. But this silly perpromptly checked by the in command.

ig!' he cried, angrily.

Int to signal our position to el army?' he added, as he bung ensign, who sat like a mishment, with a smoking and. "There is no sense vice."

Il angry; yet there was a uration mingled with his irned to our first acquaint-quite still where the Amerhad left him, ruefully conterfragments of his broken grass.

BE CONTINUED.

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aggists.

BY EELEN M SWEENEY.

BROTHER TO A SAINT.

Andy M'Gonigal was drunk again That sounds as though it were a rare occurence, but it wasn't.

Every one in Saratoga-for they are as particular as to names on Eleventh Avenue as on Fifth-knew that Andy was at it again, and every one, from the little toddlers that hung around the stoop to "Blind Joe" who lived on the top floor back, was sorry for his sister Mary. It was only last week that she had boasted that she had made him cent; but, alas! for woman's faith and man's unappeasable thirst, he was "at it again." It was not for want of care or want of prayer that Andy was the wreck he was. From the streak of day until midnight Mary sewed incessantly on "pants"-for the bulk of the sweater's work is done in these tenements-that Andy might have a roof over his head, a hot dinner nearly every day, and a good, wellmended coat on his back in which to go to Mass : but he never used it for that

purpose. A preizel, a pickle, and a cup of "callco-tea " was Mary's meagre meal every morning after 5 o'clock Mass. The pretzel "kept so well," the pickle so fillin '," and the tea was the one little luxury that the poor soul allowed herself. Her hard life of unie mittent toil and continual disappointment of reforming the brother she loved so tenderly left its mark on her shrunken frame, her hard knotted hands, and large jointed fingers. Those poor fingers were kept so busy By constant application for six days in the week she could earn at "finishing" thirty-nine cents a pair, and could do three pairs a day, thus bringing up her income to the munificent sum of seven dollars a week. As for Andy, he was always "looking for a job," seldom got any farther in his search than the "Owl's Retreat" next door, out of which he would be systematically ejected at the timid questioning of his sister, "Is Andy within?"

There was no mistaking Mary's ationality. Slight as her accent was nationality. it proclaimed her birth amidst Gotham's teeming population. Her heart was warmed by the intense glow of perfect faith and loyalty to the Church of her fathers. There was nothing, how-ever, of the wholesome Milesian comeliness about Mary except a perfect personal cleanliness. Her small face was drawn, and too old for her thirty seven years ; her thin hair was smooth ly parted, drawn tightly back from a too high forehead, and twisted into a walnut at the nape of her neck.

But for all that her face was strangely attractive ; it was so peaceful, so re solute, so quietly strong. Her eyes were Tennyson's "homes of silent prayer." They were her one redeem. ing feature, and were large and softly dark, confiding as a dog's, and like a dog's, full of a dumb wistfulness.

As she steed now, looking down at the poor, weak creature sprawled on ittle, old rickety lounge, where friendly though scarcely steady hands had laid bim a few moments before, her patient eyes were filled with tears But she did not waste time sentimental ising, but she set to work at once, loosening his clothes, covering him with the blanket from her own bed. settling his head comfortably on the straw pillow, and putting to draw at once the little brown pot of strong black tea, to steady him "agin his wakin'." She considered it "tryin' for the nerves" to indulge in the stimbut for him no trouble nor expense must be

Week after week he promised to do better, and week after week he failed. She had gone to see Father Ambrose and had enlisted his sympathy for poor frail Andy, all unconscious that it was her own courage and devotion to the scamp that had attracted the good priest's interest in the case. As each week went by and it was the same sad old sotry, even the priest gave him up as a hopeless case; but his sister never became discouraged, save momentarily. With a heroic stead fastness she worked still harder, hoped more, and prayed incessantly.

Those indefatigable workers in the cause of temperance say that there are a thousand "drunks" arrested

every year.

Has anyone taken a census of hearts? Does any one know how many lives have been darkened by the black sin Has any one the statistics of the little children with their fear-stamped faces? How many saints have earned their canonization in this fertile field of sorrow and suffering?

Only God knows ! Lives like Mary's are the white pond. lilies that flourish above the noisome lightened and sweetened by her holy, surface. Her whole, hard day she made a ceaseless prayer. Her love work, raising her thin old, cracked work, raising her thin old, cracked work in quayering melody. "Erin, for her scapegrace brother endured through years of toil and disappoint ment. Her one ambition was to see him a member of the Holy Name Society and have him receive Holy smile. Sunday of the month. But in answer to her pleadings he gave her nothing but abuse, and sometimes even blows for Andy "in his cups" was a fero-cious brute, as Mary's limp middle finger testified. He had struck the cup out of her hand one night when she was urging him to take "just one

more swallow of the tea.' brose when he, roused to indignation at the thousandth repetition of Andy's wickedness, urged her to make complaint and have Andy'committed to the

roof over her head, Andy would share bread, Andy had the larger part of it.

Father Ambrose and his active sympathy, her daily Mass and weekly Communion-for she received every Saturday morning-were the bright spots in her otherwise dark life. She had all the passionate devotion and loyalty to her pastor that characterises her warm blooded race.

But sometimes for weeks he did not see her; for a parish of twelve thousand souls needs a rector's constant supervision.

One day in the middle of the winter word was brought to him that Mary was sick and had sent for him. burried down there, expecting to find her laid up again from the effects of one of Andy's sprees; but he found her very ill indeed with pneumonia.

The flush of fever on her worn, sunken cheek made her almost beauti ful. Her eyes shone like stars as she grasped her friend's hand in her burning ones. As usual, his very presence soothed and calmed her. He begged to know if there was anything he could get for her, anything at all he could do to lessen her trouble

"O Father! I'd have never a bit to trouble me if Andy would only keep straight. But then," she went on, her labored breath coming in great gasps God must send me some trouble would be worse if I had nothing at all to suffer for His sake." Then, after a little pause," "It's Andy's soul I'm

thinking of continually.' "Think of yourself now, Mary, for once. Andy will have to work out his

own salvation. "Ab, Father dear! if I may make so bold, Andy has no one but me. And in your sermon last Sunday night you said that prayer was a bridge from earth to heaven. Sure, I'd make my body a bridge for him, if he could but walk on it into that Land o' Promise What's my pains, and my work, and my days and nights of trouble, if they won't buy heaven for my brother?'

And Father Ambrose, used as he was to the heroism of poverty, familiar with the pathetic courage of the poor, felt his eyes fill with tears in the ence of such a noble example of vicar-

ous suffering.
What could he do but pray with and for her, this lovely soul that walked or a plane but little lower than the

ange's "l'il offer up my Mass for you to-morrow, Mary," he said as he rose to go, "for the—"
"O Father! say it for him. No one

will think of prayin' for his soul when I'm gone.' "Where is he now?"

"I don't know, Father. But every night the lamp is put in the window be up to see to him."

But you may not be here to-mor row, Mary. For an instant she was silent; a hadow crossed her face, and she twisted and untwisted the worn fringe on

the clean but shabby counterpane then a light shone in her lovely eyes, and she said, looking up in his

"I don't think God is ready for me yet, for Andy needs me. This spell of sickness he has sent me was just for a rest; but, 't any rate, His will be

She was right : God did not want her yet, and the poor soul that could rest was raised from that bed of sick is often the case with that terrible but still Andy did not return. scourge, the frail little bodies offering The constant disappointment. the least resistance are able to with stand the ravages of the disease better than a robust frame that would be felled in a week. Mary lived to work, to pray, to love and hope for her brother again. Andy, trightened by the nearness of death, was quiet for a month. During those four months Mary went about with such a deep, intense look of happiness on her poor, pinched little face that it seemed to glow as with an inward light. To crown her happiness, Andy, at the solicitation of Father Ambrose, joined the Holy Name Society. The first Sunday of March was the red letter day of Mary's life. All during the Mass her tears fell stlently, and as she saw those nine hundred men approach the rail she could with difficulty re-strain her sobs. That her brother was among them she did not ascribe to her own prayers, but to Father Ambrose's. When she saw the King of Kings enter her brother's heart she felt like the Simeon of old, and could like him exclaim: "Now, Lord, let Thy servant depart in peace.

For days afterwards she stitched away with her accustomed industry, lightened and sweetened by her holy voice in quavering melody. "Erin, the tear and the smile in thine eye," she piped, till in her own lovely eyes her tears made twin rainbows of her

For a week he had been working in the big dressed beef house down at the corner, and Mary was looking forward to the calm, happy future when with one blow her hopes were dashed to the

Poor thing! she took as an earnest for the future the few haleyon days of March, and when she heard of Andy's latest escapade she felt worse than if it

roof over her head, Andy would share it; while she could earn a crust of opportunity he let his irritability get. There was

man have the full benefit of his pent.

up feelings. That night he was laid on a still, white, peaceful face. Never off, and to drown his discomfort had would those eyes look love into his eyes resort to the "Owl's Retreat" again. again; never again would the thin, He aired his grievances and was worn fingers let the brown bead slip loudly applauded for his 'grit." Enthrough them for him; never again couraged by the praise of the bar room | would the stilled heart throb in fear as heroes, he announced his intention to his unsteady step stumbled up the "lay for" his enemy at the first ep stair.

held out.

enough until it was remembered that champions do not "train on mixed ale." whatever they may do after they have proved their staying powers in the ring. Andy's flabby muscles offered no menace to the foreman; and vet when the latter entered the place. and after a few hot words on either side, Andy let fly from his shoulder a well-directed blow between the eyes, the foreman dropped like a log.

In a moment the excited crowd announced "he's dead."

It was fully a minute before Andy could take in the fact, and when it did enter his dulled brain he dashed out of the place turning toward Eleventh Avenue, and just caught hold of the rear platform rail of a freight train pulling out, and was carried off faster and faster toward the West and liberty.

How Mary got through that night she never knew. All night long she spent on her knees, imploring the acred Heart to forgive Andy, only to forgive him, and then it did not matter what the law did to him. Not for an instant did she contrast her present state of horror and fear with the calm ness and peace of yesterday. She simply thanked God that he had been brought to a state of grace once at least, and she trusted blindly to the saving grace of that Communion to

reach his sin stained heart even yet. She offered no resistance to the officers of the law as they entered her two little rooms in search of her brother, and to their repeated questionings as to his whereabouts, had but one answer, "Only God knows!"

Two days afterwards she would have given her very life to know herself for by a strange circumstance of fate the post-mortem examination brought out the fact, too strange not to be true, that the foreman had not met his death at Andy's hands at all. He was found really to have perished of heart disease, or, as the medical expert termed it, "he died of syncope antefor him; I'm afraid that he'll want to cedent by a few seconds to the so-come in some night and think I'll not called murder." Witnesses bore evi dence to the fact that the deceased had peen out of health some time. His heart was found to be entirely empty, thus exonerating from the very serious charge the fleeing fugitive.

IV.

From the moment of this announce ment Mary spent her time in looking for her brother. Day after day she haunted his usual resorts, but found no trace of him; night after night she spent praying for his return. To help her, though he had but little hope of its success, Father Ambrose had in serted in one of the big dailies a care look upon a fit of illness as a chance to fully worded advertisement ; and even went farther, and interested a young ness to take up again the burden that newspaper man in the story and had for five weeks she had laid down. As him make a stirring article out of it; newspaper man in the story and had

The constant disappointment, hard work, and sleepless nights began to tell on Mary's enfeebled frame. When she found that she could not finish her three pairs of "pants" a day, and realised that her health, already undermined by the attack of pneumonia she had had, was ruined by her latest trouble, she bowed her head to the inevitable, and with her accustomed for titude made hers the will of God.

As long as she could crawl about at all she managed to trim and light the big lamp and put it in the window for the absent eyes to see; and when she was forced to surrender and accept aid cupied Rome and declared it the cap from the St. Vincent de Paul Society. oil was all she asked for. Father Ambrose himself saw to that, and, like the

the hundreds of lighted windows of the tenements on the avenue began to glow like dull red eyes in the dusk, Father Ambrose went down to her, and with him was another Guest, the shadow of whose dark wing lay over the low, mean bed on which a saint was lying. From behind every door on his upward way through the house came the sounds of talk and laughter, the clatter of dishes at the evening meal, and the incessant click of the sewing machine : for the very poor have not time to eat. But in Mary's room there brooded a peaceful quiet, filled as it was with the "peace that passeth understanding," and for the first time the lamp was unlit.

She smiled up in the priest's face. "I knew you would come. Light Andy's lamp, Father, and pray for the

soul of him. Late that night Andy came. Far caught the friendly glow of the light that was leading him to more than a home. He was perfectly sober, for travelling in a freight car, hidden safely in the heap of ill-smelling hides had come in the regular line of his from the far West, was not conducive former deliquencies. It seems that to conviviality. Now, heavy-eyed and he had a quarrel with one of the fore-

With a dreadful cry he flung his "Where's your gun, Andy," said his host, who was smilingly agreeable as long as the coin in Andy's pockets sheld out. shocked into perfect possession of his senses, Andy made vows over Mary's Andy, laying bare his large, sinewy forcarm, that looked formidable died to hear. Like many another, craved for ; but who shall say that Mary did not hear his words of penitence, his promises of amendment?

Hers was a glorious death, for by it she purchased eternal life for a most repentant brother.

To day in an obscure corner of Cal vary is a long, low, grass covered grave with a simple cross as its head, which reads--

MARY M'GONIGAL,

ANDY, HER BROTHER.

Below there is no provisional "May they rest in peace," but, with firmer faith, Father Ambrose has written THEY SLEEP IN CHRIST.

LEO XIII AND THE TEMPORAL POWER OF THE POPE.

A letter of Leo XIII. to Cardinal Origlia di San Stefano, Dean of the Sacred College, in answer to an address from the Bishops assembled at the Canonizations of 1897, ing their attachment to the Holy See, has been published. The Pope exhort ed the Bishops to inculcate and foster this loyal sentiment throughout the Catholic world and concluded :

"Every day the necessity appears greater for replacing the Holy See in the position Providence assigned to it. As long as the difficulties which oppress us endure, we will continue to com plain of the violence done the Papacy and to demand the rights safeguarding our liberty."

These words are full of significance for Catholics. They bring back most vividly the nature and deplorable consequences of the act of theft, by which the Holy Father was deprived of his temporal ossessions, and rendered a prisoner in his own palace.

To the world at large, "The Pris oner of the Vatican" is but an empty word, and regrettable and incomprehensible as it is there are Catholics (? who lightly profess to think, and even weakly assert, that the Vicar of Christ is better without those earthly posses sions with which a faithful Christendom endowed the Holy See. These same Catholics are they who would in the name of liberty and progress, de prive both Bishops and priests of their just prerogatives and of the exercise of their proper and legitimate authority in things not purely spiritual. They forget that Christ's grand maxim, "Render unto Caesar the things that are Caesar's and unto God he things that are God's," at once esablished a limit to secular power and safeguards the interests and indepen-

ence of the Church. The question of the temporal power of the Pope is not dead: nor can it of \$60,000, the expense to be borne by ever die, so long as the Pope himself Mrs. Josephine Hecker, widow of thus protests by word and life long action against the iniquitous act that wrestled from him his temporalities The express desire of Leo XIII. for the full restoration of his rights and liberty takes us back to the time-some thirty years ago-when Catholic volunteers from every land rallied around Pius IX., ready to shed their blood in de-

ence of the Papal States. It was in 1870, soon after the adjournment of the great Vatican Council, which proclaimed the infallibility of the Pope, that the Italian army oc ital of the new kingdom of Italy,thus ostentatiously placing a tombstone over the empty vault their sacrilegious faithful virgins, Mary's lamp was always ready.

One sultry evening in May, when solemnly renewing his oft repeated protest, refused even to listen to the ompromising proposals of an unprincipled, hypocritical and apostate sov From that date commenced reign. the captivity of the illustrious "Prisoner of the Vatican." In 1878 Pius IX., died, and Leo XIII. took up the weary, silent, but stern and signi-

ficant protest.

But the first real and deliberately planned act in the sacrilegious drams of spoliation took place in 1856, when lavour, the prince of base schemers at the Congress of Paris, by barefaced lying, malicious misrepresentation and unparalleled intriguing, based his plan for a United Italy upon his alleged misrule of Austria and the Papacy. As far as the latter was concerned, it is the undeniable truth that Pius IX led all the Italian states in his efforts to improve the condition of his subjects. Now, when the heat and down the deserted avenue he had passion of conflict have subsided, an eminent and impartial non-Carholic

authority states: "The accession of Pius IX, in 1846 seemed the inauguration of a new era for Italy. A general amnesty was followed by wise liberal measures, But there were people there! Three administration of his States, notwith Hood's Pills pills, aid digestion. 256.

Island. But no, while there was a ing of the petty tyrant who made the or four women sat around and dozed in standing the embarrassed condition of opportunity he let his irritability get the better of his little stock of pru dence, and with hot words let the foreman have the full benefit of his part.

But no one is so blind as he who, dazzled by his own selfish ambition, will not see; and such was Victor Emmanuel, the tool and figurehead of the arch plotter, Cavour, and of the irreligious, red vested revolutionist, Garibaldi.

The plain fact then is, that the Papal States were the best governed portion of Italy, an example to all the other Italian states. Consequently, another plea for robbery had to be found. It was found. A United Italy became the cry, and the appropriation of the Papal States was preclaimed to the world a national necessity; and upon this plea and that of "Might is Right " is the acquisition defended.

And so the States of the Church granted by Pepin and Charlemagne, extended by Matilda of Tuscany, pro ected through the ages by the swo of Catholic Christendom, and ruled over by the Sovereign Pontiffs fo more than a thousand years, were more unjustly and iniquitously ab sorbed into the kingdom of Italy

Morally speaking, the weakest claim to another's property is the so-called right of conquest, which appropin quates to rank robbery where the elli is small or entirely wanting There was no casusbelli as between Piu IX. and the King of Sardinia. Repellion there was none; for the Pope was an independent sovereign, owning allegiance to no superior on earth, and whose sway had outlasted many dynas ties in many lands. Annexation it was not; for annexation supposes kind of consent on the part of the annexed, a condition which was entirely lacking here on the part of rules and subjects. Sale or enchange there was none, because the insulting offers of an unscrupulous Government were spurned and rejected. For this atro-cious act of deprivation there is but one name-robbery; and the King of Italy, the robber.

Is the tenacity with which Leo XIII lings to his claim to the just heritage f the successors of St. Peter to be wondered at? Can history furnish a learer and more incontestible claim than this of Popes to their temporal dominions?

"It was a national necessity," cries the would be thought nationalist. "It is a fait accompli," says the

careless observer. "The temporal power of the Papacy is dead and buried forever," declare the enemies of the Catholic Church. And thus the non-Catholic world

pronounces on this the most stupen dous piece of spoliation of modern times But the millions of Catholics, whose hearts turn in sympathy to the Holy Father in the Vatican prison know better. The question of the restoration of the Church's ancient patrimony is not dead, but a living issue between the Catholic world and the despoiler: and the words of Leo XIII., quoted a the beginning of this article, prove how near and dear to his heart it is. The question is not dead, nor will the mit ions of Catholics the world over look upon it as dead, so long as the third crown rests in its time honored place on the Papal tiara .- "S." in Ottawa (S. Patrick's) Calendar.

Memorial to Father Hecker.

St. Paul the Apostle's Church, at Columbus avenue and Sixtieth street, New York, is being decorated at a cost Mrs. Josephine Hecker, widow of George V. Hecker, the flour merchant Mrs. Hecker, with her daughter, Mrs. Locke, contributes the money nemorial to the late Father Hecker, founder of the community of priest known as the Paulist Fathers The task of decorating the sanctuary has been entrusted to John Lafarge. The decorations will be a setting for the high altar, designed by Stanford high altar, designed by White. This altar is made of Mexican onyx.

Gained Very Much. "My wife was afflicted with sciatic rheumatism for three years. Seeing an advertisement of Hood's Sarsaparilla we concluded to give it a fair trial. After she had taken a few bottles she gained very much, and she continued its use until she was cured." Charles B Abbay.

ontinued its use until she was cured. Charles B. Abbott, Coldwater, Michigan. HOOD'S PILLS are the best family cathar-ic and liver tonic. Gentle, reliable, sure



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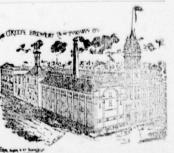
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NOVEMB

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London, Saturday, November 20, 1897 REV. DR. LANGTRY AND RE LIGIOUS EDUCATION.

At St. Luke's church, Toronto, on Sunday, Nov. 7, the Rev. Dr. Langtry delivered a very impressive sermon on the school question, which was chiefly remarkable for the plainness with which he arraigned the godless system of education, and advocated the necessity of religious instruction in the schools.

The reverend doctor selected for his text (Rom. vi, 17,) "Ye have obeyed from the heart that form of dectrine which was delivered unto you." From a careful study of the Greek original text, he explained this to mean that we were delivered to a certain form or mould of the truth; that the truths which proclaim Christ, the doctrines which make Him known to us, are the moulds compacted by the Divine hand around that perfect pattern after which He would have our lives fashioned; that men's characters are fashioned by the truths they accept, the principles they adopt, and above all by the sentiments they entertain, and that men are unconsciously moulded by the dogmatic truths or untruths they have accepted, and, further, that doctrine occupies in the Christian system a fundamental place, making it absolutely necessary that we should accept fully what God has revealed.

From these premises, and from other irrefragable reasons founded on our natural obligations to God, he drew the inference that any system of education which excludes God is unv orthy of a Christian community, and deserving only of condemnation.

In fact the doctor took | his stand plainly, perhaps now for the first time, on the very principles which Catholics have constantly maintained ever since the school question became an issue in Canadian politics.

The reverend doctor showed that men's characters are fashioned by the truths they accept or believe. This is a truth so certain that it was known to the Pagan philosophers long before Christ came on earth. This fact throws a light upon what St. Paul meant, namely, that the character of the Christian should be formed after our Pattern, Christ, who is acknowledged even by unbelievers to be the most perfect of models. This is to be attined only by keeping our Model constantly before us, and by founding our education upon it. Education, therefore, does not consist merely in filling the mind with facts and figures, but above all in forming the character after our Model, and to effect this the Christian doctrine must be taught the child, not by substituting for it a truncated system of ethics made up of human fancies, but by teaching it in

its entirety as inculcated by Christ. In this outline we have not followed exactly the words of Rev. Dr. Langtry, but we have expressed accurately the line of thought suggested by him, which, it will be seen, is practically identical with what Catholics have maintained.

Dr. Langtry mentioned that the Ontario Government had ordered that the schools of the Province be opened and closed with prayer and Scripture readings, and that trustees may direct that the teachers give the children certain texts of Scripture to be learned by heart. There must be no note or comment, no explanation, nothing which would impress the children with the meaning or the importance of what they have read. or the solemnity of what they have said. He asks:

"What should we think of the grammar, or arithmetic, or geography" in such a way, " by merely reading over the definitions or the lesson, with the pupils, with no explanation, no teaching, and then try to persuade the parents that this was all the training they needed?"

The dector then asked: " And are the truths of the Christian religion, which deal with the Infinite and the religious instruction.

Eternal, easier to understand, to fathom, and to apply, than the intricacies of grammer, or arithmetic, or science? He maintained that the State has not the right to set a new pattern or model of character to take the place of the Divine Model appointed for the Christian, nor has the State any right to exclude religious teaching entirely from its school system. To do this is to usurp the prerogatives of God Himself, and Christian men should not be satisfied with any system of education from which God is ex-

Dr. Langtry's argument is a sound one which cannot be refuted. It is one to which we have ourselves appealed several times in somewhat different form. We admit that in this country, where there are so many shades of belief, it is very difficult to establish a system which will be acceptable to all, or which will properly respect the religious convictions of all, if the State undertake to establish a school system, but it is not impossible. It is the business and duty of statesmen to find the solution : and in the case of Ontario, so far as Catholics are concerned, the solution has been found in the Separate school system.

The Separate school system of Ontario works fairly well, notwithstanding some disadvantages under which Catholics still labor. We main tain that it will not be perfect until the supporters of Separate schools are placed in every respect in as advantageous a position as the supporters of Public schools. This is not yet the case. However, by making certain sacrifices. Catholics are able to establish Separate schools and to keep them in a condition of efficiency in those localities where they are most needed, and where their own taxes, together with their share of Government grant, due on account of average attendance, are sufficient or nearly sufficient to maintain the school.

Dr. Langtry does not ask absolutely that a system of Church of England Separate schools be recognized by law, but he asks that either this be granted or that permission be given to the clergy or to teachers of the different denominations to teach religion at some particular hour. We cannot conceive that the latter alternative can be made to work successfully. The varieties of belief among Protestants are so numerous that it would seem that a Babel would be brought into the schools if an attempt were made to put this plan into practice. It seems to us, therefore, that a Separate school system such as that which Catholics have would be the only practicable one, if Dr. Langtry's arguments are to pervail. But even here a serious difficulty presents itself. Nothwith standing that the Toronto Synod has pronounced in favor of the introduction of religious teaching, the Church of England is far from being unanimous in regard to it, and it is not at al certain that even a majority of the members of that Church would desire it. The whole matter is one which it is not for us to decide. Protestants generally have hitherto found it possible to agree upon the merely secular system of education, and it may be that they will continue to prefer this to any system which will include a plan of religious instruction. We refer to the matter here, chiefly because it shows how just was the Catholic demand for Separate schools in the first place, and how unjust the efforts which have been made from time to time to deprive us of their advantages, and how unjust the tyrannical legislation which imposed a double tax upon the Catholics of Manitoba who still maintain their Saparate schools in spite of hostile legislation.

In reference to the arguments of the opponents of religious teaching in the schools, that religious instruction should be limited to the home and to the Sunday school, Dr. Langtry said : "There is not one parent in five who has the definite knowledge that is needed for effective instruction; not one in ten that has the inclination and capacity to teach." And as regards the Sunday school, "not more than forty minutes once a week can be sanity of men who undertook to teach given to recitation and teaching," and it is besides impossible to gather more than one-third of the boys, and perhaps two-thirds of the girls at Sunday schools, and still more impossible to induce them to add a Sunday lesson to the multifarious lessons they are obliged to learn for the Public schools. He therefore considers Sunday schools

COLLAPSE OF THE FINAL A. P. A.

The rooms of the Supreme Council of the A. P. A. at Washington, D. C., which were the headquarters of the Association for the United States, were closed under a deed of trust or mortgage on Oct. 28. The amount of indebtedness was \$250, which the Association was unable to pay, and its property was seized for the liquidation of the debt, and thus the ignoble society has finally collapsed, though, like some reptiles, some of its members, or local branches, may continue for a while to exhibit an appearance of moribund vitality.

These headquarters were opened when the Presidential campaign was just beginning. In the summer of 1896 a national convention of the organization was held, and it was then decided that it was necessary to open rooms at Washington that national matters should be directed therefrom in the interest of the A. P. A. Negotiations were attempted with Major McKinley in the first place to obtain some promise that he would give a fixed proportion of offices to Apaists in case of his election to the Presidency, but he paid no attention to the demand President McKinley is too thoroughly an American to give countenance to an association so opposed to the spirit and principles of the constitution of the country. On this account the Executive Council of the A. P. A. denounced him, and ordered all Apaists to oppose him, and it was announced that an A. P. A. candidate for the Presidency would be brought forward, Linton of Michigan, and Bradley of Kentucky, being among those named as best suited to be the standard bearers of the new party.

This order created such intense excitement in the organization that the national convention cancelled it, and John W. Echolls, the Supreme President, issued a new decree, that all the members should support Major McKinley, and gave public intimation that political aspirants wishing for counsel and A. P. A. assistance should com municate with him at his Washington headquarters.

It does not appear that the invita tion was heeded from any quarter, and the A. P. A. was entirely ignored during the campaign, nevertheless, as soon as the election was decided in favor of President McKinley, Echolls put in his claim for patronage, to which the newly elected President paid no attention. The influence of Senators and Congressmen was also sought in favor of the A. P. A., but everywhere the cold shoulder was turned to Echolls, and the local branches or councils, finding that there were no Government offices at their President's disposal, refused at length to support their Supreme Executive at all, and the present collapse for want of a paltry sum is the result.

A CURIOUS COMPROMISE.

It is stated that in Stuartfield. town of Scotland, one of the several Presbyterian churches became vacant, namely, the United Presbyterian, whereupon an agreement was made between the congregation of the vacant church and that of the Free church to be attended by the same minister, instead of the usual course being followed, that the vacant church should be supplied by a minister of its own creed. Many Presbyterian papers regard this event as a happy omen of future union between the two sects. It may be so, but to an outsider it suggests this dilemma of logic : Either these two sects separated from each other and from the Established Kirk in the first place, for valid and sufficient cause, and on account of vital differences of creed, or the cause of their separation was trivial and insufficient to justify separation.

In the first case, how can the union of the two congregations take place now while the denominations them selves still remain distinct, without both the congregations themselves and the minister doing violence to

their consciences? The minister will be obliged either these congregations, and another set to the other, in order to satisfy both, or he tion. will need to compromise the truth of God by preaching a middle doctrine between the two creeds which are accepted by the two churches, and in either case violence will be done to the conscience of all. The congregations cannot but be aware that a deceit is practiced upon them, by the fact that their minister is preaching to them doctrines which he knows, or at least altogether insufficient as a means of believes, to be contrary to the truth of advocacy of "a line of Bible teaching Holy Scripture.

If, on the other hand, the original cause of separation was trivial, it is clear that one or both of the sects must have been at grievous fault in destroying the unity of the (supposed) Church possible for children to memorize conof Christ, and have rendered itself sub- siderable parts of the Bible." ject to the strong denunciation of St. Paul, uttered against those who destroy the unity of the Church: "But God tempered the body together

. that there should be no schism in the body; but that the members should have the same care one for an-. Now ye are other. the body of Christ and severally members thereof." (1 Cor. xii, 25;) and again the same Apostle accounts "heresies and sects"-or as the Revised Version has it. "divisions and heresies," among the "works of the flesh which are manifest," and which are so evil that they who practice them shall not "inherit the king-

dom of God." (Gal. v., 19.) Either horn of this dilemma is a serious one. Yet Dr. Rainy, one of the most prominent Free Church clergymen of Scotland, was present when the agreement was made, and sanctioned it, saying that he regarded it as an event "of excellent promise, and a good omen for larger effects and larger results in the time to come," and our contemporary, the Presbyterian Review, of Toronto, remarks that "a few more such cases would demonstrate the feasibility of union so far as the congregations of both churches are concerned."

The Presbyterians of to-day have evidently a very different notion of the necessity of adhering to the whole of God's truth from that entertained by the Westminster divines who insisted that Scriptural teaching should be re ceived wholly and without compromising any revealed doctrine.

WHY IS IT?

WE have often wondered why it is that the several thousand Catholic heads of families who are in Ontario do not take a more lively interest in supporting the Catholic press. Every Catholic family should receive a good, reliable Catholic paper once a week-a paper which is instructive, faithful to Catholic interests, furnishing edifying Catholic news, and defending Catholic truth from the attacks which are made upon it every day. The young need to see and read such a paper in order that they may know their religion, be able to defend it, and learn to refute the objections brought against it by wily controversialists, and that they may be competent to carry the war into the enemies' camp by showing the weak points in their opponents' cause. The older members of the family need edification and to be kept strong in the faith. Lend your paper freely and gladly to your Protestant neighbors. and the number of conversions to the faith will be multiplied ten-fold.

PRESBYTERIANISM AND RE-

LIGIOUS EDUCATION. In another column will be some comments on the recent sermon of the Rev. Dr. Langtry which shows the necessity of religious education in schools in order to preserve the faith and morals of the rising generation. Presbyterians as well as Anglicans are also beginning to become conscious of this necessity, as the following extract from a recent editorial of the Central Presbyterian, one of the chief organs of that body in the United States, will show. That journal deplores the gradual decline of religious influences in the family, and especially upon the young. It says:

"The theological drift of the times is in "The theological drift of the thouse some American communities alarming; but there is another drift affecting not so much the theory of Christianity as its practical appropriate the state of the state plication, and far more portentous spiritual life of the Church. We refer evident decline of family religion. So far as regular, systematic training of children in de-vout habits, by the precept and example of parents, is concerned, a distressing convicion is impressed upon us that this fountain of Christian influence is rapidly failing in our own, as well as in other churches."

There is no doubt the Presbyterians feel, equally with Anglicans, that the cause of this condition of affairs has arisen out of the want of religious teaching in the schools, and the resolution proposed by Professor Caven in the General Assembly which met last to preach one set of doctrines to one of June in Winnipeg, and was carried drum has ranged the men of Ulster unanimously, points in the same direc-

The professor then asserted that ministers and members of the Church are united in the belief that " morality cannot exist without the doctrine of the Christian religion." He added, "it is His proposal to the assembly, which prevent them from putting their latest was adopted, went no further than the proposals into operation.

which gave delightful and trustful to break its promises. It has done this summaries of Biblical doctrine to which no Christian, Protestant or Roman Catholic, could object. It was

Dr. Langtry very properly comments adversely on such a proposition as being quite inadequate as a system of religious instruction. It admits that Christian doctrine is necessary a the basis on which morality must be founded, yet it excludes the teaching of the principles upon which Christian doctrine itself is based, leaving only a St Joseph's academy in that city. We shaky foundation.

It is evident that the reason why the Presbyterians thus stop short is, not that they are really opposed to religious teaching, but to justify their course in opposing Catholic schools, especially in Manitoba.

SOME CONCESSIONS TO IRISH DEMANDS.

Lord Cadogan, the Lord Lieutenant of Ireland, has made an announcement to the effect that it is the intention of the Government to make Important legislative changes, granting to Ireland some of those things for which the Irish people have been long contend-

He says: "We are on the eve of carrying out important changes in the social administration of Ireland which will secure to Ireland liberties similar to those which England has long enjoyed."

This is generally interpreted to mean that the Government intends to establish a Catholic University, in accordance with the demand so frequently made by the hierarchy and people of Ireland. Trinity University, which is maintained by Government, is distinctively Protestant, and it has been admitted, even by Lord Salisbury and Mr. Balfour, that it is an outrage on a Catholic people that such an institution should be sustained, unless another as distinctively Catholic as Trinity is Protestant be maintained at the same time. Long ago the Government pledged its word that this inequality of treatment should be rectified, but hitherto the promise has been unfulfilled. The strenuous opposition shown by the Ulster Orangemen to such a proposal appears to have so terrified the Government that it could not venture to carry out its promises, but if we are to accept Lord Cadogan's an nouncement as being authorized, the time has come when the pledges made are to be fulfilled.

The Lord Lieutenant has also stated that a measure of self-government will be granted to Ireland. In the absence of Home Rule, a

measure of self-government, in the sense put on these words by the present rulers, may be of some comparatively slight benefit, but nothing less than Home Rule itself will satisfy the Irish people. The grievances under which they labor cannot be removed merely by the granting of municipal authority to county councils, which is what the Government is supposed to understand by a measure of self-gov ernment. It is, however, a conces sion to Ireland's demands that even this small measure is offered in order to appease Ineland, and when the present anti Irish Government feels itself bound to offer it, it is an evidence of what the united demand of the Irish people will be able to effect when the dissensions which exist will cease, and once more there will be a united voice heard from Ireland demanding justice in a manner not to be misunderstood. As usual, the Orangemen of Ulster are making all sorts of threats against the Government if it should concede anything to the Catholics, who constitute three-fourths of Ireland's popu

will become rebellious! Not long since the Ulstermen were the loudest in demanding that the injustice of over-taxing Ireland should be remedied. It was a matter which touched their pockets, and for the moment Catholics and Protestants could unite under one banner of patriotism, but the familiar tap of the Orange once more under the standard of intolerance, and they now desire to prevent the concession of Catholic University education to the great majority of the people. Dr. Kane, of placing it under French protection. Belfast, denounces the Government as "playing with Ireland in the interest lated with France, representing that impossible, even if it were desirable, to of the Catholics," and has proposed to the latter country had encroached upon separate religion from the welfare of Lord Londonderry to unite forces its territory, but France replied that the State." But here he stopped short. against the Government in order to there had been no effective British oc-

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ity, and the English garrison, or these

It remains to be seen whether the such as that in the old Irish readers Government will once more be driven make an actual settlement there.

so frequently that we can expect little else from it now, but if it show the courage of its convictions and concede once for all the University for Catholics we shall be agreeably disap. pointed.

THIRTIETH ANNIVERSARY.

Thursday, the 11th inst, being the thirtieth anniversary of the consecration of His Grace the Archbishop of Toronto to the Episcopate, there was an interesting celebration of the occasion at unite our best wishes with those of all friends and admirers of the venerable archbishop, hoping he may be spared for many years to continue his beneficent and successful administra. tion of the Archdiocese which he has so ably governed. We give the following account of the celebration from the Mail and Empire of the 12th inst.:

The pupils of St. Joseph's Academy took advantage of the thirtieth anniversary of the consecration of Archbishop Walsh to extend their greetings to his Grace yesterday afternoon at an entertainment especially devised for the occasion. The proceedings were of

noon at an entertamment especially devised for the occasion. The proceedings were of a semi private character, only the parents of the pupils being present, in addition to His Grace and a number of the clergy. The latter included Rev. Fathers Ryan, Hand, Brennan, McCann, Morris, Murray, Franchon, McEntee, O'Donohue, Walsh, Sultivan, and Teefy.

The music hall presented a charming appearance when the proceedings were at their height. On the stage were disposed a profusion of flowers and potted plants, while the slender columns springing from it were encircled by evergreens. Overhead the word "Welcome" was framed in tiny jets of gas, and the heartiness of the proceedings greeting, and the heartiness of the proceedings the proceedings that this was no empty greeting. The younger pupils, costumed as fairing in "Welcome" was framed in tiny jets and the heartiness of the proceedidenced that this was no empty go The younger pupils, costumed as f vari colored dresses, and carrying was the older girls in their more sober diblack presented a picture of youth cence and beauty that impressed holders.

cence and beauty that impressed all beholders.

The strains of the opening chorus of welcome, sung with much sweetness, had no sooner died away than Miss Doran, of North Bay, and the Misses Amy Falconbridge and Eva Wilson, of Toronto, descended from the stage and gracetully presented dainty bouquets of flowers to the Archbishop, who, in return, smiled benignantly upon the tair donors. An instrumental duo, "Husarenritt, Op. 14," Spinola, by no means an easy composition, was then skillfully performed by the Misses Daly, Powers, Mulcahy, K. Murphy, Meehan, and E. Wilson. Next came an operetta by the little ones, entitled "Greeting from Fairyland." The maidens were attired in costumes symbolic of the seasons, and their graceful movements and artless song fairly delighted the company. When four little fairies, Misses Florrie Foy, Mary Ryan, Vera Bolton, and N. Ward paused before his Grace, and each presented to him Ibrale moblems of the season she represented, there was a loud burst of applause. Miss Hughes having played with much vivacity a selection of Irish airs on the pianoforte, Misses Curtis, B. Curtis, and Hughes, sang "The Angels Trio," from Mendelssohn's "Elijah." The young ladies possess sweet voices, and they gave this vocal gem with rare scitness and delicacy. The "Petite Symphonie," by V. Voret, is an extremely difficult piece of music, nevertheless the Misses Kenny and Downey (first violin), and the Misses Falconbridge and Hughes, accomplished its rendition with much success. Miss K. McDonnell, who has a natural aptitude tor elecution, recited with much effect "St. Aloysins at the Ducal Ball." Beethoven's "Moonlight Sonata, Op. 27, No. 2," was an instrumental solo entrusted to the Misses Curtis, Downey, and B. Curtis. The softness of touch and brilliancy of execution which characterized their work won for them much praise. The closing chorus, "Hail the Hallowed Day," was a fitting close to a most enjoyable programme.

Archbishop Waldel to his belief in fairies when a lad in Ireland, and asked could any The strains of the opening chorus of wel

close.

A WAR CLOUD WHICH CON-CERNS CANADA.

So many times during late years have causes of trouble loomed up between the various European nations, which have been finally settled by diplomacy, that when a new source of disagreement arises, we may still hope that it will be arranged in an amicable manner without recourse being had to the arbitrament of war. Nevertheless it is a saddening prospect when the divergence of interests between two powerful nations threatens to lead to a destructive war, and the case becomes still more to be deplored when the cause of strife appears to be trivial, as the situation seems to be now between England and France. There are, however, more important interests at stake than would appear if we regard only

the immediate cause of the trouble. There is at the mouth of the Niger, in West Africa, a British colony named Lagos, and in the interior of the continent East of Lagos there are a number of petty chiefs or kings with whom English explorers made treaties placing their territory under British protection, though there was no British occupation of the land.

Later on French exploring parties entered the same territory, especially the State of Borgu, and made treaties

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1th inst , being thethirry of the consecration Archbishop of Toronto te, there was an interion of the occasion at demy in that city. We wishes with those of admirers of the venerp, hoping he may be y years to continue his successful administra. hdiocese which he has rned. We give the unt of the celebration

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prior treaties, and an agreement made in Berlin in 1884 to the effect that any European nation having a settlement on the African coast should have the prior right of protection over territory to the rear as far as the middle of the continent, provided treaties to that effect should be made with the chiefs.

The present dispute with France has been precipitated by the French occupation of a hamlet in Borgu, apparently of small importance in itself, but Great Britain will not easily endure that the line of territory which she claims to be under her protectorate. extending from Egypt to Cape Colony. and connecting these African possessions, shall be broken in upon, and her right of occupation thus weakened. Basides, it is considered that a French occupation of Borgu would endanger her other possessions on the African coast.

At the Lord Mayor's banquet, which was held a few days ago in London, Lord Salisbury spoke very strongly and threateningly on the situation, saving that British rights will be maintained at any cost. We may express the hope that the com plication which has arisen may be settled by diplomacy instead of by the sword. It is a matter in which we in Canada are as deeply concerned as are all other parts of the British Empire.

A curious feature of this dispute lies in the fact that the rights of the natives themselves appear not to be taken into consideration by either of the two powers.

A CASE OF SUPERSTITION.

The Rev. Father McPhake, who was one of the priests who attended Holmes, the notorious murderer of the Pietzel children and many other persons, after Holmes became a Catholic in Moyamensing prison, Philadelphia, was murdered and robbed last week by footpads, and his body was found near St. Paul's Academy in that city. Father McPhake's tragic death has been connected by superstitious and credulous people with the influence of the so-called "evil eye" which has been attributed to Holmes. It has been remarked that an unusually large number of those who had any connection with the trial and execution of | their Holmes have met an evil fate in one way or another. The foreman of the jury which convicted him was killed by a live electric wire, and nearly all the jurors have met financial or domes tic losses. The two judges who tried him have both been seriously ill, and misfortunes have befallen others who had any hand in the matter. It is to be observed, on the other hand, that the supposed influence of the evil eye is averted only against those whom its the supposed influence of the evil eye is exerted only against those whom its possessor desires to injure thereby, whereas Holmes would have no grudge against Father McPhake, who was kind to him in prison. Basides, the influence of the evil eye has only been supposed to manifest itself by the sickness and gradual or rapid decline in health of the person so influenced, and not by bringing them into contact with electric wires or footpads. The evil-eye theory is very much stretched when the deaths of the foreman and of when the deaths of the foreman and of in the city. Father McPhake at least are connected

EDITORIAL NOTES.

THE Holy Father Pope Leo XIII. has

The British claim is founded upon with the constant teaching of the Holy See that Catholic children should, as far as possible, be taught their religion in Catholic schools.

> IRELAND bas been called the "Island of Saints," and the number of canonized saints, from St. Patrick down to St. Lawrence, Archbishop of Dublin. who lived over six centuries ago, is large, fully justifying the distinction. It is, nevertheless, the case that there has been no canonization of an Irish saint since St Lawrence, Archbishop of Dublin. It will therefore be a matter of great interest to our readers to learn that it has been decided to add a new name to the Irish Calendar of Saints. This is the Blessed Thaddeus McCarthy, who was born in the year 1455. He was of the royal Irish line. His father was Lord of Muskerry, an adherent of the House of Lancaster during the wars of the two Roses. His mother was the daughter of Fitzmaurice, Lord of Kerry. The Blessed Thaddeus was made Bishop of Ross in 1482, when he was but twenty seven years of age : and during his Episcopate he had many troubles, but he was completely vindicated from false accusations which were alleged against him. He died in 1492 on his way from Rome back to his diocese, at the convent of the monks of St. Bernard at Ivrea.

DIOCESE OF HAMILTON

The week before last the Bishop went to Georgetown and Acton to adminster the sacrament of confirmation in those parishes. He was assisted by Father Hinchey of Hamilton and Father Haley, pastor of Georgetown and Acton. His Lordship received a very warm welcome from pastor and people. He examined the candidates for confirmation and expressed himself as well plansed with the correct answers given by them. He then confirmed thirteen boys and eleven girls and after confirmation spoke at considerable length to the people exhorting them to be faithful to the great duties God had given them to fulfil. This finishes the Bishop's confirmation tour for this year. Last week Rev. Father Dube took his departure for the South African missions. During his stay in Arthur he made many warm friends, and on the eve of his departure they called on him to say that sad word "farewell." They presented him a well-filled purse as a slight token of their appreciation of his many kind services to them. By his departure Father Doherty has lost an able assistant in the parish work of Arthur.

On All Saints' Day Solemn High Mass was celebrated at the cathedral by Mgr. McEvay. On that day large numbers received Holy Communion at the early Masses, many doing

On All Saints' Day Solemn High Mass was celebrated at the cathedral by Mgr. Mc Evay. On that day large numbers received Holy Communion at the early Masses, many doing so to gain the Indulgences of the October Rosary devotions. In the evening, Vespers of the dead were sung after the ordinary Vespers of the feast. The people showed their devotion for the suffering souls by coming in crowds to the Solemn Mass for the dead on All Souls' day. Mass was also celebrated the same morning in the chapel at Holy Sepulchre cemetery. On the following morning a Solemn Requiem Anniversary High Mass was celebrated by the Bishop for the souls of the late Bishops of the diocese. He was assisted by the cathedral clergy.

(FOR THE CATHOLIC RECORD). CONTINUING MY TRIP.

A Visit to Burnley and its Surroundings, Pleasant Features and Scenery

Described.

Described for the purpose of the country should frankly the French people his with that the electron of that country should rankly the proper the Republic in the supposed pattern of the law and the Described.

Then, to add to the serenity of the place, nature has enclosed it between lofty hills on every side, and these natural barriers stand as protectors against winds and storms from without. Of course, bountiful nature has here provided trees and plants and foliage and fruits in abundance, and this smiling valley has its due share of the bees, butterflies and birds of the air that gladden the heart of

and truits in abundance, and this smilling valley has its due share of the bees, butterflies and birds of the air that gladden the heart of man by their songs of praise; but at this late season of the year all of them except some of the hardier species have gone to warmer climes, so that even their gleedl notes do not disturb the settled repose of Burnley.

On succeeding days! was either conducted or walked on foot to the various elevations lying beyond the hamlet proper, and had a close view of the immediate neighborhood as well as of the distant stretches that lie towards Hastings. Campbellford, Warkworth and Harwood, and as the view expanded by aid of the telescope the eye rested upon a district marked by many diversified sights as picturesque perhaps as any in the province. Leaving aside what nature has done for the place, we strove to got an idea of the nationality and creed of the pioneers who first battled with the forest lands in order to subdue and get them into tillable condition. In the enquiry we find that Irish Catholic brain and muscle have done their share in the good work, for upon looking about us from one of the heights we can see the farms and homes of the Dillons, Fannings, Lawlers, Mastersons, Morrison, Donoghue, Lynch, Boyle, Brady, Nathan, Hogan, Keally, Mooney, Drain, McCann, Dingman, Keane, Roddy, Guerin, Tobin and Cooney. These are some of the names that occur to my mind, and to whom praise is due, for they and their forefathers are genuine Celtic Irish, Catholic stock and they bore the burden of planting the faith in this part of Candada at a time when it required heroic efforts to perpetuate the religion of St. Patrick. As a titemod Mass last Smaday at Rov. Father O'Connell's church, here, I was really efficied to see the large congregation present, their devout demeanor and fine physical approximate.

I attended Mass last Sunday at Rov. Father O'Connell's church, here. I was really edited to see the large congregation present, their devout demeanor and fine physical appearance. I noticed their robust personality and comfortable aspect, and realized the fruits of living and working in healthful slopes and hills where the air is pure and buoyant, and the malaria of the deadly swamp is unknown.

The confessional was well patronized and the Holy Communion rail completely filled, and a large proportion of the communicants was young men and young girls who had driven miles from their country homes. This told well for the zeal and devotion of the beloved pastor, as it did for the moral purity of the rising generation. After Mass came the reading of the Epistle and Gospel and a sermon appropriate thereto, supplemented by a sharp rebuke to such of the congregation as were remiss and tardy in the performance of their religious and other duties. Following this, and in the presence of the whole flock, the children were gathered around the altar-railing and the good priest himself heard them in their catechism lessons and explained to them in lucid fashion the meaning and force of the sacred doctrine of salvation.

This sacrifice of the still fasting pastor is doubly beneficial, for, aside from the sacred instruction to the children, the grown people

meaning and force of the sacred doctrine of salvation.

This sacrifice of the still fasting pastor is doubly beneficial, for, aside from the sacred instruction to the children, the grown people instruction to the children, the grown people of doctrinal teaching which is needful in every stage of human life.

The extreme quietness of this pastoral abods is very favorable to quiet study, and I could write these brief notes without a shadow of confusion were it not that the uncertainty of life casts its thoughts of gloom and sadness around me, for in this very room where I am penning these lines there stands the enlarged and vivid, and life-like picture of the beloved and late lamented Rev. James B. O'Connell, the cherished brother of Father O'Connell of this district. The death, about two years ago, of this Irish soggarth aroon was both touching and pathetic, for although he died in Fenelon Falls, Ontario, and was tenderly cared for by a loving sister and devoted rev. brother, he was far from his native Ireland, as he was far from the field of his late pastoral labors in St. Patrick's congregation, Emerald, Northern Kansas. He made his studies in All Hallows, and was ordained there. On his way to Leavenworth, Kan., where his first priestly duties in America were performed, he passed through Canada ten years ago, returning some years later to rest and repair his health. During the interval several congregations of Peter borough diocese had an opportunity of hearing his priestly virtues, and it was concluded that high honors awaited him in the Church had Providence spared his life.

The Celtic stock of which he came claimed kindred with Ireland's immortal Liberator, and he also was born in the kingdom of Kerry. His remanns rest under a beautiful monument in Peterborough cemetery.

The striking life size likeness of him caused our mind to revert to the days when we knew him in the flesh and knelt the knee to him in confession, and we naturally mourn the early death of a good priest who was richly endowed in body and

Sermon by Rev. Father Davis, of Madoc.

Belleville Sun, November 9.

Belleville Sun, November 9.

On Sunday a large congregation, including many prominent Protestants of the town, was present in the Roman Catholic church in Madoc, to hear Rev. Father Davis' concluding explanation of the late mandate of Arch-Bishop Cleary. Reviewing the Catholic teaching and the Catholic principles on the unity, the indissolubility and the sacramental character of marriage, so lucidly set forth by the Archbishop in his pastoral letter, he said they all are the orthodox expression of the infailible Catholic Church on a matter of vital importance to the purity and the integrity of the Christian family, to social progress and to the very existence and stability of the State itself. The metropolitan press, which asserted that marriage is "a mere secular contract," he stigmatized as a disgrace to Canadian civilization and an insult to every true wife and mother in our land. If this doctrine of the metropolitan press is true, then State divorce from the marriage tie is lawful. If State divorce is lawful, every marriage between man and woman under it is nothing else but what the Archbishop says it is, "it is a mere adulterous concubinage." Every one not governed by passion and gross

tion. Therefore, he can make and enforce laws for his diocesans whenever he judges that the interests of religion demand it. This is, of course, subordinate to the cannos of the Church. In fact, in a true sense, the Bishop in his diocese is the Church itself, and hence St. Cyprian says: "The Bishop is in the Church and the Church is in the Bishop, and he who is not with the Bishop is not in Church."

in ms mandate, in the first place the

and he who is not with the Bishop is not in Church."

In ms mandate, in the first place, the Archbishop forbids what common sense and the very nature of the case itself forbids, he forbids all active or formal participation in a Protestant funeral service or Protestant marriage ceremony. Such formal participation is essentially a sinful act, because it is opposed to the rule of morals on the part of its object, its end and its circumstances. Certamly, no Catholic, with a particle of f Catholic faith, will ever be guilty of this formal participation in a Protestant religious ceremony of any kind, as it is an act bad in itself and unjustifiable in every point of view. In the second place, the Archbishop in his mandate forbids as the source of all the evist to religious he deplores, all material participation in a Protestant funeral service or Protestant marriage ceremony, that is, he for ven as a spectator, at any such service. It tself, it is not necessarily a sintul act, for a datholic to assist, as a mere spectator, at either a Protestant funeral service or a Pro-testant marriage ceremony. Although a thing not to be encouraged (where public opinion does not look upon such a presence as a participation in the service and where is a participation in the service and where is a sufficient reason for it), it may be tolerated. But when the Bishop, or the only competent judge of the diocese, forbids it, or reasons satisfactory to his own conscience, it then becomes a similal or unlawful act. It becomes so, not because it is bad in itself, but because it becomes opposed to the rule of morals by this circumstance, because it is

then becomes a sinful or unlawful act. It becomes so, not because it is bad in itself, but because it becomes opposed to the rule of morals by this circumstance, because it is forbidden by the competent diocesan authority. You have numberless cases in the civil code of the land, wherein acts which are perfectly lawful in themselves become unlawful acts, simply because they are forbidden by the competent civil authority. Take for example our present game laws, which forbid the killing of deer in the close season. In itself the killing of deer in the close season. In itself the killing of deer in the close season. In itself the killing of deer at any time of the year is not a bad act or one deserving of punishment; it is so, however, outside the time specified by the law of the competent civil authority. Our civic rulers, recognizing an evil in that act of itself lawful, make it, by their prohibition, an unlawful one. Apply this fundamental principle of all society to the case before us, and you can see why the Archbishop issues his mandate, and why all are hound to obey it.

As to the manner of speech of the Archbishop is his condemnation of the scandal which gave occasion to his mandate, he (the speaker) was not called upon to explain it or to defend it. It was a matter of the Arch Bishop's individual concern. If, as a matter of fact, he violated public decorum, like to every man before the public, he is amenable to public criticism, but let their Catholic instinct be their guide in this phase of the question. No doubt the Archbishop had much reason and much provocation for his mandate by the un Catholic conduct of a certain class of Catholics more or less numerous in every parish. With this class it is the fashion to look down upon Catholic society in their community as being beneath social recognition. In fact, too soon forgetful of their own immediate origin from poor but honest parents, they look upon Catholic society as not sufficiently elevated in tone for persons of their blue blood, and hence they sacri

WORTHY DISCIPLES OF LUTHER.

"Sweets to the sweet," the most beautiful motto for offerings of tributes to the dead who were pure, may be fitly paraphrased by "malice to the malicious," It is being acted on by some of those who are about celebrating Luther's birthday. As Luther's adult lite was one prolonged seens of acted falsehoods and evasions, the Lutheran is most appropriate in flinging a brief preliminary tribute of mendacity in assumption and inference upon his cenotaph. So choice a morsel we have not seen for some time:

"Let us count our Reformation blessings. We have the Word. Four centuries ago the priests had it and they buried it; the people did not get to see it. We have the privilege of hearing it."

did not get to see it. We have the privilege of hearing it."
This is the initial brace of falsehoods. If the priests buried the Word, how could the Lutherans have it? It was simply because the Church preserved it. Before Luther arose, during the short interval between the invention of printing and his advent as a disturber, about seventy different editions of the Holy Scriptures, in various European languages, had been printed. And if Protestantism has now the Word of God, it has also got the logical corollary of the "Reformation," the "higher criticism," by means of which the Word of God is ridded so effectually that scarcely a shred is left.

means of which the Word of God is riddled so effectually that scarcely a shred is left.

"Four centuries ago the people were ied on tradition and superstition. We have civil and religious liberty."

This is proposition No. 2. There is no need to consider it seriously. It is merely a vague statement, with a bit of empty claptrap by way of apposition. The best answer to it is to say that if we have civil and religious liberty, we have besides a most fearful barvest of crime and indelity.

"Four centuries ago the people had no

the mercy of those other branches. 'The liberties of England' is a phrase in every mouth, but what are those liberties? The laws which regulate the descent and posses

"Four centuries ago not even the teachers of the people could dispense aught but their ignorance. We have peace and virtue and happiness."

This is the next clause of the jumble, and

This is the next clause of the jumble, and it is simply a colossal mis-statement. If there were any virtue in the writer he would, if he know, bear testimony to the fact that in every country of Europe where her power had penetrated the Catholic Church had established universities, colleges and parish schools, and that the first effect of the "Reformation" in England and Scotland was to sweep away the resources on which these beneficent institutions rested, and consequently the schools themselves. The system of parish schools in England and Scotland especially was such as to challenge the land especially was such as to challenge the admiration of every honest commentator We say emphatically that the statements of the Lutheran are falsified in the admirable

of public education which the Catholic Church had est-bished in the country was swept away by Knox and his followers, and how for seventy years afterwards the common people of the country had to go without any education whatever.

"Four conturtes ago war and vice and wretchedness were the common lot of the masses. Surely the Reformation has brought us some things for which we should at least be thankful."

Amongst the first things the "Reformation" brought was the Thirty Years' War, which was begun by the "Reformers' in a characteristic way. In Prague they flung out of the window the three imperial commissioners, come at the "Reformers'" own in vitation to discuss constitutional matters in a constitutional way. It was war in France, war in Germany, war all over the continent of Europe, down to the battle of the Boyne in Ireland, and no mind can imagine, no tongue can tell or pen describe the horrors and atroctites of that awful time. So much for the blessings the world owes to the "Reformation." So much for the truth that is in the Lutheran.—Philadelphia Catholic Standard and Times, November 6.

It has turned out just as we anticipated with regard to the Lutheran Observer and Freytag's Memoir. With this week's issue the publication of the Memoir ceases in that organ, so that its readers will not have the benefit of the future of the great Reformer given in that interesting book. To ourselves it makes reference in a way that might also have been anticipated, charging us, amongst other things, with being "pugnacious." That quality which is so much admired in the great "Reformer" is a matter of objurgation with those who do not agree with him, but we may let this little inconsistency pass. We disclaim any such imputation. We desire most fervently to cultivate the fundamental principles upon which this community was founded, and we have the best reason to know that our fraternal feeling has long been recognized by all those, from whom we respectfully differ in points of faith. But courtesy and charity are by no means incompatible with a manly desire to vindicate one's own principles when these are unjustly assailed. We would be unworthy of respect were we to stand by in silence while mostrous falsehoods were being hawked through the press in connection with the "Reform er's" anniversary.

The Lutheran Observer does not insinuate, but charges, that we have not read Freytag's book. This line is bold—but it is at right angles with the truth. We read it, months ago, when it first came out. There were passages in the correspondence quoted which are not fit to print, and the letter to the Elector of Saxony, cited by the Observer, is the midest thing in the whole work. In a succeeding issue we shall place some of the beauties of Luther, as shown in this work and those of other Lutheran authorities, before a discriminating public.—Catholic Standard and Times, Nov. 13. benefit of the future of the great Reforme given in that interesting book. To ourselve

A Catholic who goes to another church for religious services lays himself open to the suspicion of either being dissatisfied with his own church, or of thinking that one church is suspicion of either being dissatisfied with his own church, or of thinking that one church is as good as another. In the one case he is an apostate; in the other he is illogical. Because there is but one form of truth; therefore there can be only one true religion. In any event, the Catholic who oscillates between two different creeds is very "week kneed." As the Proverb has it, "he is neither fish nor fissh," nor even good redherring. Father "Tom" Burke, on being asked what he would do with a priest who should "vert" to another Church, replied; "I'd give him the pledge." Another reason why Catholics should not frequent churches of other denominations is this: Good truth seeking persons outside of the Catholic Church may be seeking earnestly for the true fold. They go from temple to temple. In each of them they hear a different interpretation of the words of Christ. Puzzled and baffled, they fall back on the church in which they were raised. They go to Catholic churches and hear the same words in every one of them: no jo, or tittle of change, whether the altar, at which the priest officiates, be raised in China or Peru. Here seems to be truth. The tired, way-worn, hungry soul yearns this constant faith, this assured belief; this unswerving confidence. He is on the point of embracing the unchanging profession of the pure Gospel as it came from Christ—when lo! a Catholic is seen at the temple of a so called false Church. Doubt lays hold of the honest trutt-seeker. "If this Catholic does not find rest in his Church, how can 1?" And another soul is turned adrift that might have been anchored in the security haven of faith.—Indianophila such a called false Church.

cludes after the following fashion: "The Catholic Church in New England can not be ignored. The divorce abomination has at-tained such mighty proportions, social and domestic vices are so rampant, socialistic and anarchistic ideas so widespread, that, like the rock-ribbed coast that places a bound to the on rushing ocean, the Church builds a barrier to vice and socialism. She must be reckoned with, and the more we contribute to the public recognition of her power, the more we foil the astute enemy, and the more we hasten the day of her triumph. Now England Cathohe will be New England saved." The suggestions in the article are, of course, subject to modification and improvement, but they are helpful and give a good idea of the scope of the work which is to be undertaken.—Sacred Heart Review.

WHY SHOULD WE BECOME PROTEST.

An amusing discussion about Catholics be-coming Protestants took place at the annual convention of the Church League in Brook-lyn, N. Y., a few days ago. Rev. Dr. Anson P. Atterbury, of Boston, opened the comedy. He spoke hopefully of the efforts to make Catholics become Protest-ants.

he efforts to make Uniforms occasional ants.

Rev. Dr. Hanes, of New York, stated that he had found it a delicate matter to preach Protestantism to Catholics; but still, he said, he had met with some encouragement.

Then the Rev. P. V. V. Hains, of Buffalo, and acknowledged openly

Then the Rev. P. V. V. Hains, of Buffalo, got up in meeting and acknowledged openly that, according to his experience, it was very difficult to make progreess in the "conversion" of Catholics, particularly those of German nationality, and he had about concluded that a good Catholic is better than a bad Protestant.

The other ministers said nothing, so far as the report goes, but their silence is elequent if they had a saw to Challenge in the concentration.

if they had taken any Catholics into their old, they would have been proud to announce

told, they would have been proud to announce their triumph.

Never, in all the years of our life, have we met a pious and instructed Catholic who became a Protestant; not one; but we have the acquaintance of a number of persons, men and women, who once were Protestants but who now are Catholics, who always bore a good reputation, and who are steadily advancing in the practice of virtue.

vancing in the practice of virtue.

Indeed, what could a Catholic gain by giving up the sacraments, and Holy Mass emptiness and haziness of Protestantism ? Religion with us is real, faith sure, grace oundant, virtue practicable. We have the eal Presence of God with us, the Body and Blood of Christ, the abiding gift of the Holy Ghost. We have all to lose and nothing to gain—why should we become Protestants? —Catholic Columbian,

SUPPORTING OUR PASTORS.

Did ever any Catholic confess that he has pastor?
Yet there is such a sin, and often is it com-

mitted.

The Church has laid down the law. We The Church has laid down the law. We are bound by its fourth commandment "to contribute to the support of our pastors," The Bible had in it the germ of that law before the Church formulated it, for Holy Writ says that "they who preach the Gospel, shall live by the Gospel," and they are forbidden to entangle themselves in any secular business. When, therefore, a Bishop conservates a church, he saysat the door of it: "I remind you, dearest brethren, that you should pay to the full to the priests and churches the tithes which are a tribute to God. The Lord claims them (the tithes) for Himself in token of His universal dominon." Now a tithe of a man's income is a tenth part of it. So if a man earned \$10 a week

Now a tithe of a man's income is a tenth part of it. So if a man earned \$10 a week and gave his tithe to God, he would hand in \$1 every Sunday morning; if he made \$25 a week, he would return to the Giver \$2.50; if he were a farmer and produced 10,000 bushels of grain, two hundred tons of hay, and \$500 worth of other crops or cattle, he would restore to the Absolute Oworz 1,000 bushels of grain, twenty tons of hay and \$50 worth of other produce or stock, or the equivalent in money.

other produce or stock, or the equivalent in money.

Now who is there who gives to God a tithe of his income? Especially among the grumblers who murmur that the priest is "always asking for money," who among them does his fall duty in contributing to the support of his pastor?

And, indeed, how can the priest help talking of money when the church must be kept up, the interest on mortgages be promptly met, the school be sustained, the requirements of the pastoral residence be supplied, the charities of the patrish be maintained, and all this by voluntary contributions? If the members of the Church did really pay the tithes that God rigorously exacted in the Old Law, the priests would never have the members of the Church did really pay the tithes that God rigorously exacted in the Old Law, the priests would never have need to say "money" once from the altar from year's end to year's end, for the amount that would then come in without solicitation would far exceed all that now is received from pew rents, contribution plate, specia

from pew reuts, contribution plate, special collections, fairs and festivals, lawn fetes and suppers, and poor box.

Description of the support of your paster?"

— Catholic Columbian.

NEW BOOKS.

If the faithful understood better the full meaning of the holy sacrifice of the Mass, the ornamentation of the altar, the vestments worn by the priest, the different parts of the Mass, their faith in the holy mysteries would be strengthened, and an intelligent and strong faith would develop into an active faith. If all Catholics possessed this intelligent and active faith, it would be unnecessary for the Church to command attendance at Mass, for the faithful would consider it a great privilege to assist at Mass, not merely on Sundays and holidays, but at all times. The book in question, "Explanation of the Prayers and Ceremonies of the Holy Mass," deals with these important topics, and clearly explains the meaning of the altar, of its ornaments, the vestments, and the ceremonies performed by the celebrant and his ministers. The book is embellished—really embellished—with twenty two full page illustrations, printed in a rich tint, showing the priest at the several parts of the Mass. These pictures have the advantage of representing the proper position of the ministrant, something which no similar pictures, so far as we know, have ever represented Each of them has been submitted to the critical scrutiny of an experienced "master of ceremonies," and are absolute y correct. The book is handsomely printed on fine paper and is substantially and tastefully bound.

Published by Benziger Bros., New York. Price, 1.25.

Who is she that stands triumphant;
Rock in strength upon the rock,
Like some city crowned with turrents
Braving storm and earthquake shock
Who is she her arms extending.
Blessing thus a world restored,
All the an hems of creation
Litting to creation's Lord?
Hers the kingdom, hers the sceptre!
Fall, ye nations, at her feet!
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet!

As the moon its splendour borrows
From a sun unseen sil night,
So from Christ, the Son of Justice,
Draws His Church, her sacred light;
Touched by His, her hands have healing,
Bread of life, absolving key;
Christ Incarnate is her bridegroom;
The spirit hers, His temple she—
Hers the kingdom, hers the sceptre!
Fall ye, nations, at her feet!
Hers the truth whose fruit is freedom,
Light her yoke, her burden sweet!

Empires rise and sink like billows,
Vanish and are seen no more;
Glorious as the star of morning
She o'erlooks their wild uproar.
Hers the household all embracing,
Hers the vine that shadows earth;
Bless thy children mighty mother,
Safe the stranger at thy hearth;
Hers the kingdom, hers the sceptre!
Fall ye, natiors, at her feet!
Hers the truth whose fruit is freedom,
Light her yoke, her burden sweet!

Like the Bridegroom, heavenly buman, Crowned and militant in one, Chanting Nature's great assumption And the abasement of the Son. Her Magnificats, her dirges, Harmonize the jarring years; Hands that fling to heaven the censer Wipe away the orphan's tears, Hers the kingdom, hers the sceptre! Fall ye nations, at her feet! Hers the truth whose fruit is freedom, Light her yoke, her burden sweet!

"QUESTION BOX."

Replies to Interesting Queries Regard ing Church Doctrines and Practices.

Philadelphia Catholic Standard and Times. The lecture on Pope Pius VII. and Napoleon at St. Teresa's Church last Sunday evening by Rev. Joseph V. O'Connor related to the historic meetbetween the head of the Universal Church and the Emperor of France. Incidentally the relative duties which a Catholic owes to his Church and to his State were dwelt on, but, as has been said before, the greatest interest appears to be manifested in the "Ques-

tion Box."
"Bessie W." (1) wished to know if it is right to change from the religion in which one is born and reared. "Is not being born in a religion a sign of the will of God, who places us in such circumstances?

This principle would justify the Mahometan or pagan in remaining as they are and would have justified the Jews in rejecting Christianity. It adds another reason why your forefathers should have remained Catholics. Should you come to believe in the Catholic Church you would endanger your salvation by remaining out of it, and should you feel ever so slightly that it may be the true Church, your duty is to investigate.
"Bessie W."(2): "Can the Roman

Catholic Church, which has adopted new doctrines, such as Papal Infallibility and the Immaculate Conception, be the true Church, when we have no evidence that the Apostles ever taught these doctrines?'

How do you know that they did not teach these doctrines? You have no evidence of this either. The epistles presuppose a full knowledge of Chris tian revelation on the part of those ad St. John says that all the books in the world would not contain the discourses of our Lord after His resur rection. Catholics hold that the rule of the celebrant himself; neither of faith includes divine tradition as well these can be diverted. The third as the Written Word. The mere fact that a dogma of faith is not fully drawn out in the Bible is no argument against its revelation to the Church which existed for many years before the Bible was completed.

"County Antrim Protestant" wished to know why a rich Catholic is better off from a Church point of view than a poor one; that is, he can pay for more Masses to get him out of purgatory; whereas, poor departed Catholics are prayed for on only one day of the year — All Souls' Day. Is not the saying, "No money, no Mass," etc., true?

Is not the action of Protestant de-

nominations towards the wealthy man (or his memory) who endows a hospital or similar institution such as would make us believe that he is more accept able to God than a poor man possibly could be? The Mass is unpurchasable. the stipend is an alms, given for the support of a priest. Protestants them selves give large sa'aries to their min isters, as also large marriage fees, etc. and do not grumble at Church prays for all, and no priest will refuse the earnest request of a per son for a Mass where he is satisfied the one asking cannot afford the usual honorarium. Numberless priests cele-brate Mass daily, many of whom do not receive honorariums for one tenth of the Masses said, and it is the usual practice where no intention is arranged for to offer them for all the souls in purgatory. If the celebration of Mass was a mere money making scheme, as one might be led to suppose from listening to some critics, why should the number permitted to be said by a priest be limited? The Church does not re quire her children to have any Mass celebrated as necessary to salvation.

The question of revenues from Masses was discussed at length in the Catholic Standard and Times of Feb. 8, 1896, in connection with an article entitled "Presbyterians and Their Dead," in which it was shown that Rev. George D. Baker, D. D., of the First Presbyterian Church, had informed a mother of his congregation that it would not be wrong to pray for a deceared son under certain tions. The part bearing on this sub-

ject which will bear repetition now be cause of its timeliness within a few days of Ali Souls' Day and because of

this question, is as follows:
"In reference to remarks regarding revenues from Masses it was explained that in all Masses there is a memento for the dead, in which all the dead are remembered. The mind of the Church is expressed in one of the prayers used by her children: 'I offer Thee again, O Lord, this holy sacrifice of the body and blood of Thy only Son in behalf of the faithful departed, and in particular for the souls of [here name] for my parents, relations, benefactors and neighbors; likewise of such as I have any ways injured or been the occasion of their sins; of such as have injured me and been my enemies; of such as die in war or have none to pray for them. For these and all others, as many as are yet in a state of penance, waiting for their discharge, we be seech Thee to hear us. Grant them rest, O Lord, and eternal salvation admit them to the company of Thy blessed saints."

Again, it was explained that there are occasions when priests, knowing the limited means of the parties, urge that funeral Masses be Low Masses, which are just as efficacious, yet the family of the deceased would insist on Solemn High Masses, requiring three priests, an organist and choir, in cense, extra candles, extra services of sexton and extra expense generally. Instances are not unknown where the burden of expense for solemn High Masses fell on the congregation, as the honorarium was not afterwards paid.

However, the Church does not permit the sale of the sacraments or sacramentals, and no priest can refuse to hold funeral services where the friends of the deceased have no funds. That avarice does not actuate the Church in the matter of Masses for the dead is evident from the fact that the Masses are limited both as to time and num-

Addis & Arnold's "Catholic Diction " referring to this matter, says "A strict obligation of saying Mass for the donor's intention is incurred by priests who accept an alms on that condition. This alms or stipend is meant for the celebrant's support and corre sponds to the offerings of bread and wine made by the faithful in the old days. The Bishop fixes the amount of the stipend or tax, as it is called, and the priest must not ask, though he may accept more. If he has leave to dup!i cate or say two Masses, he must receive alms for one only, and if he asks an-other priest to say the Mass in his stead, he must hand over the whole Many rules have been made, particularly of late, to prevent any appearance of traffic or avarice in this matter. Moreover, Benedict XIV. points out that the rich have no unfair advantage over the poor because of their greater power to have Masses said for them. All souls are God's and He can give the poor a special share in the general prayers of the Church and supply their wants in a thousand ways. Riches and poverty are each, if rightly used, the means of salvation.

The fact also appears to be lost sight of by Protestants that while the Church holds the sacrifice of the Mass to be the most efficacious form of prayer for suf fering souls, there are many other methods of assisting them.

Scavini, an eminent theologian, dis cussing this subject, divides the fruits of the Mass into general, most special and special. The first applies to the Church generally and the surrounding congregation particularly, the second applies to any special intention, and where a stipend is paid must be ap plied to the intention of the donor.

It will be observed that the general fruit applies to all the Church, that is, the Church militant and the Church suffering, hence the first fruits of every Mass without exception are applied to all in purgatory as well as to all the

In referring to the special intention this writer very aptly says that it does not prejudice the rights of others, citing the rays of the sun as an example, which by artificial aid, such as that of glass may be made to give more heat to individuals without lessening the heat it gives to others.

In the early Church, he says, bread and wine were given to the celebrant afterward other articles were added, and at length money, not in payment for the sacrifice, for it is beyond price, but towards the celebrant's sustenance In addition to the first fruit of the

Mass which is offered for all, nearly every rector in this country offers a Mass on Sunday for the living and dead of his congregation, in which is applied also the special fruit of the Mass. Every Bishop is bound to do this gratis.

C. L B. asked "is it lawful for Catholics to purchase tickets for a Protestant entertainment or for an excur sion of a secret society?

The general principal is that the morality of such an act is determined by the object or end and the intention of the agent. The first may be done for business reasons and the second because of a desire for a day's cuting, without any desire in either case to promote the Protestant religion or the objects of the secret society. A Catho lic Irishman once justified his contribu tion to a Protestant congregation. which was about to rebuild its church, on the ground that he paid to have the

old church torn down. "D. B." thinks that there are no Catholics except the Irish, and that socially they appear to be of an inferior grade of intelligence and morality, being especially addicted to intemper-

ance Tae Pope is not an Irishman ; that's

Ireland is one of the one at least. smallest of Catholic nations in point of numbers, however admirable in point of faith and devotion to the Church. Your estimate of Irish morality is not borne out by the official statistics of Great Britain, which establish the fact that in proportion to the rest of the British Empire illegitimate births are infinitessimally small in Catholic Ire land. Tae questioner confounds natural intelligence and ability to learn with defective education.
Thackeray, a keen English observer and no lover of Ireland, says in his "Sketches" that even the Irish peasant is without a peer in Europe for native wit and capacity for the high est education. Irish eagerness for ed ucation is shown in the history of the "hedge school," as Irish institution which thrived when to teach was a crime.

THE NEED THEY FEEL

"What thinking, earnest people want is the symmetry of the Catholic faith; and they want it proclaimed with the authority of an appeal to the primitive Church. . . . The Holy primitive Church. . . . The Holy Eucharist must be given its Christ appointed pre-eminence as the central act of worship. . . . Let the Ameri can Church, while avoiding the cor ruptions of the Roman Church, but assert and practise true Catholicity in all its fuliness, and the future is ours.

We quote from The Pulpit of the Cross, a monthly periodical "devoted to preaching the Catholic religion as the same hath been received by the American Church through the Apos tolic Church of England.' are remarkable, as proof that Protestants are beginning to grasp the idea of a Church, and to feel the need of an authority in matters of religion. It is a happy sign when our separated and much-divided brethren desire true Christianity; realizing, as many of them now do, and as some are ready to proclaim, that sectarianism is but an orderless succession of distorted and unconnected doctrines,

abortive efforts, and stunted growths But it is indeed astonishing, after al that has been written on the Anglican controversy, that any right minded man should regard the Church of Eog land as anything but a sect. An appeal to the primitive Church is pre cisely what destroys the claims of Anglicanism. Men like the reverend editors of The Pulpit of the Cross seem to be persuaded that Anglicans must be true Catholics, for the simple reason that their ancestors before the Reformation were loy il and acknowledged children of the Church. These men have no knowledge, apparently, of what took place when Henry VIII. broke away from the very authority which they are now seeking to recover. It is like a deluded pauper claiming to be wealthy because his family at some remote period possessed a fortune. Every impartial student of ecclesiastical history knows that at the Reformation England lost the Sacrifice of the Mass. Mr. Birrell and other writers have frankly admitted this. Indeed it could not be denied; for Catholic priests who offered the Holy Sacrifice in England during the reign of Elizabeth did so under penalty of death. It was in-tended to abolish the Mass forever. There can be no doubt whatever on this point. In an act of parliament (Jan. 16 - March 18, 1581) designed 'to retain the Queen's Majesty's sub-

victed, shall forfeit the sum of 200 You ask God to forgive you as you for till he have paid the said sum of 200 marks; and that every person which shall willingly hear Mass shall forfeit the sum of 100 marks and suffer im-

prisonment for a year."
Missals were classed as superstitious books: it was forbidden by law to print, sell or buy them; and when found in possession of a Cathol c they were to be confiscated and destroyed. These were official enactments of the head of the Church of England. It was high treas on to acknowledge any other supremacy. And now Anglicans are calling for the general restoration of "the central act of worship," ignoring the historical fact that they once rejected

that same act as superstitious ! The symmetry of the Catholic faith is to be found only in the one, holy Roman, Catholic and Apostolic Church It will be searched for in vain else where. How any sane man can sup pose the Church of England to be pos sessed of the symmetry of the Catholic faith is past comprehension. But the delusion is being dispelled. The "American Church," which advanced Episcopalians are trying to uphold, has no consistency and no promise; and all, save its ill-advised supporters, are persuaded of this. The other sects ridicule its pretensions, while the old Mother Church formally denies its claims. - Ave Maria.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's and no other.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

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FORGIVENESS AND FORGETFU NESS.

Sometimes it seems that one of the most difficult virtues to acquire, and one of the hardest to practise, is that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most strictly bound. We have no choice whatever in the matter. If we would live in the grace of God, if we would acquire merit, if we would save our souls, if we would gain heaven at the last—we must forgive those who offend us. Our Blessed Lord has spoken in the plainest possible language: "If you forgive men their offences," He says, "your Heavenly Father will also forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins. Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Can words be clearer or more to the

point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our We can not receive the one doing so. without doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happi ness here and hereafter, how sadly frequent are the inof revengeful dispositions and unfor-giving hearts! How terribly common are discords in families, strife and feuds in neighborhoods, quarrels among friends, black locks or averted eyes among those who worship in the same church—ay, perhaps among those (God have mercy on them!) who kneel together at the same altar, and receive to their own condemnation the Body and Blood of Christ!

We must look at this very seriously. We must forgive others fully and freely if we hope to be forgiven our The same kind of torgiveness and the same amount of forgivenes which we look for from God, we mus extend to those who have offended us

How often we hear that detestable expression used (and used, too, with the most sanctimonious and self right eous air imaginable), "I will forgive, but I can't forget." What utter and but I can't forget." What utter and wicked nonsense! That is the same thing as saying that you have not for given, and do not mean to forgive. a real Christ-like spirit of pardon had filled your hearts there would be no room for any remembrance of past injury — which, most likely, was only fancied injury, after all. Remember-ing slights and wrongs and misunderstandings means brooding over them nursing and coddling them, magnify ing them, talking to all the neighbor hood about them. If you stop thinking about them you will be surprised to find how extremely petry and insignificant they will look after a while; and if you are to really forgive at all you must stop thinking about them.

Suppose God said to us: "I will forgive you, of course, because I have promised; but I can never forget your wicked conduct. You are duly sorry for your sins, and therefore I am obliged to admit you into heaven but I shall remember those sins against you for all eternity." It sounds blas phemous, almost, to make such a sun position; but that is precisely what many of you say to those who may have offended you; and if you received your just deserts, that is just what God ought to say to you.

How do you ask God to forgive you? Is it not an absolute, unmodified re-"And be it likewise enacted: That every person which shall say or sing Mass, being thereof lawfully convicted, shall forfait the sweet constant of the same of the marks and be committed to prison in the next gaol; there to remain by the space of one year, and from thenceforth space of one year, and from thenceforth God to forgive you? What a ghastly mockery the "Our Father" becomes under circumstances like these! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again." "What things a man shall sow, those also shall he reap."-Sacred Heart Review.

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Leakage to Rome.

"The leakage of Anglicanism to Rome," says the London Christian World, "is much greater than Auglicans care to admit. People who have been conducted along nine tenths of the road to Rome, if they have a logical mind, very naturally ask them selves why they should not finish the journey? Mr. R. E. Dell, of Cardiff, a very energetic Church Defence organizer, has been asking himself the ques-tion, and the answer was read on Surday in St. Peter's Roman Catholic Caurch, Cardiff, by Father Hawde." Toe letter says in part: "I am going to be received into the Church in two or three weeks, and it would be a great comfort to me if I could be remembered at the altar of St. Peter's, and also my wife, who has, I am glad to say, just made up her mind finally to be received too, and is now under instruction. Perhaps you also will obtain prayers for three Anglican clergymen and four laymen, who are in doubt about their position, that they may have grace to embrace the Truth.'

A Venerable Combatant.

From an Address by Cardinal Gibbons. There are three venerable men toward whom the eyes of the world are directed, because of the leading part they have taken in public affairs. These are William E. Gladstone, Prince Bismarck and His Holiness Leo XIII.

But Gladstone and Bismarck have already retired to private life. They have laid aside their armor. have both said, with the Virgilian champion: "Hic cestus artemque reponimus." Leo, on the other hand, still clothed with the panoply of the Christian warrior. He has on the preastplate of justice and the helmet of salvation, and wields with firmness the sword of the spirit, which is the word of God. He is in full possession of his faculties. His memory is most retentive, as I have reason to know from my personal relations with him. The light of his intellect burns as brightly as ever, and he is daily engaged in the public affairs of the Church.

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FIVE-MINUTE Twenty-Fourth Sun

NOVEMBEF 20

THE LAST J "For as the lightning and appeareth even unto the coming of the Son oxxiv. 27.)

Next Sunday will

of the Advent sea

Advent season is th

for the coming—the Lord Jesus Christ, of the Blessed Trinit of the Eternal Father to this world to rede set us an example open for us the gat heaven, and mak His infinite happine Holy Church, our these four weeks t great coming, or A place at Christmas, in the proper state ate the benefits of derive from it all procure for us. I should be one of h edging the greatn justice of the Infini faults we have com with that love which resolve never more to spend our lives a sible to human fra ing His holy will.
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Church sets out for the second coming He shall come in H the living and the strike a holy fear as the Psalmist sa the Lord is the begi and again : " Bless feareth the Lord ; ceedingly in His co In the Gospel o

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things; let us i them. Let us tu what will take death and all the judgment, when last trumpet the shall arise to gi deeds done in thoughts be ac heartfelt prayers and a firm deter to be ready for Thus we shall n God, welcome th at Christmas, an joy even at the of judgment.

The demand f in such widely South America, India has kept consumption, w these people kno

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application soothe the little sufferer Nothing looks m son whose hands a Why have these d son, when a sure r etc., can be found

Tired Mothers parilla, which giv appetite and new rwarding

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especially addressed to the saxes, and contains batholic husband and lic wite and mother, on a followed by an exam-ce for the married it instructions for a Chris-prayers found in ordi-FOR THE SINGLE.

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FIVE-MINUTE'S SERMON.

Twenty-Fourth Sunday After Pente-

THE LAST JUDGMENT.

"For as the lightning cometh out of the east, and appeareth even unto the west, so also shall the coming of the Son of Man be." (St. Matt. xxiv. 27.)

Next Sunday will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming—the coming of our Lord Jesus Christ, the second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem us from sin, to set us an example of all virtues, to open for us the gates of the kingdom heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare for this great coming, or Advent, which took place at Christmas, so that we may be ways get it by keeping a keen watch to the second of t great coming, or Advent, which took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good it was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him, and to spend our lives as far as it is possible to human frailty in accomplishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike a holy fear into our souls, for, the Lord is the beginning of wisdom"; and again: "Blessed is the man that

feareth the Lord ; he shall delight ex-

eedingly in His commandments.

In the Gospel of to day our Lord foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had ever seen from its beginning, or prob ably will ever see again. Au immense number of people were assembled with-in its walls—over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded et? I tried my best to get one, but the city on all sides so that there was there's such a pack of fellows here tono escape. Then horrible scenes began within the city-rage and discord prevailed, the people fought desper-ately and butchered one another without mercy. Then famine and pestil-ence did their work. Even mothers devoured their own children in the took a seat in that old rattle bang of a madness of despair. The Romans at last took the place by assault and utlast took the place by assault and utall that remained were dispersed in captivity over the face of the earth. All this was distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this wicked people. Our Lord fore-shadows in this calamity the still greater one to the wicked of the awful day of judgment, both at death and at the end of the world. "If these things are done in the green tree, how shall

it be in the dry? We shall each one of us have to undergo the judgment of God. Jerusa. lem, the glorious city, is the figure of the soul. Shortly we shall be sur-rounded on every side by our spiritual enemies. Perhaps next week or to-morrow some fatal disease will seize upon us. In its grasp we shall be ut-terly helpless. All the skill of physicpowers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time, how shall we repent? by pains, the mind enfeebled, how can we drive off the dreadful despair which will surround us and press us in on every side? And death will come upon us unprepared. "For as the light ning cometh from the east, and appeareth even unto the west, so shall the coming of the Son of Man be." Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for weal or for woe.

Brethren, let us think of these things; let us reflect seriously upon them. Let us turn over in our minds what will take place at the hour of death and all the scenes of the great udgment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contrition and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and welcome Him with joy even at the great and terrible day of judgment.

The demand for Ayer's Hair Vigor in such widely separated regions as South America, Spain, Australia, and India has kept pace with the home consumption, which goes to show that these people know a good thing when

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Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application scothes the invisting and gives application soothes the irritation and gives the little sufferer rest.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure? Tired Mothers find help in Hood's Sarsa-parilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

OUR BOYS AND GIRLS.

WILL'S NUMBER ONE.

There's one thing I'm going to do this year," said Rufus, as he walked to

school on the opening day.
"What's that?" asked his companion

One Will had just moved into town, and if he put that time to good use, could Rufus was the first boy with whom he had become acquainted. He looked a little curiously at his new friend. "What, exactly, do you mean?" he

"Oh, you know what I mean. I mean to see that Number One gets the best of it every time—the best place, the best things, the best fun going."

for it. Then all you need is a little pushing aside from the other folks-

a little crowding to get in, don't you "Yee, I see," said Will.
"Might as well have the best of

things as we go along.
"Yes," again assented Will.
The mouths of school life went on. Rufus and Will were recognized as friends, notwithstanding the great difference which was soon observed in

their characters. know whats good for you," said the boys. "He's the most selfish fellow you ever saw."

We must fill our life so full of good that there shall be no room for the evil. Dullness can be charmed away Perhaps you are casting about the property of the contributes most certainly to your larger worth and higher salary. you ever saw."

Always looking out for himself.' "Yes in study or fun or whatever's "And he'll ride down anything or

anybody that comes in his way Will was a quiter boy, and less was said about him, but it came to be seen that anyone who needed a helping hand turned to him. "You're a great fellow to look out

for Number One," said Rufus to him one day, a little scornfully. The school was enjoying a picnic, and Rufus had seen Will give up a tennis racket to a smaller boy.
"What have I done?" asked Will.

"Why didn't you stick to your rackday, one gets no show."
"Poor Jim Slade doesn't often get a

chance to play tennis."
"And when we were starting out, you stood and packed all the little fellows into the band wagon, and then

terly destroyed it. Over a million souls were destroyed in this siege, and with a smile. "They had a jolly time." "Then you gave your fish pole to Mike-when I know you were counting on fishing out here, and set him down just where that country boy told

you the best fishing was."
"Poor Mike's lame," said Will. "He can't enjoy himself as we strong fellows do. "That's right. Look out for Num

ber One!" said Rufus.
"Oh, I always do," said Will.
"Yes, a lot you do! Haven't I
watched you and don't I know? You give up things to everybody and take second best-or rather ninth or tenth

best-for yourself. Number One, in-"But you see," said Will, "I'm not

my own Number One."
"What do you mean?" "Just what I say," said Will, with a laugh at his companion's expression.
"Other folks are my Number One."

"What nonsense!" said Rufus, impatiently.
"No," said Will, a little more soberly. "The only difference between us, Rufus, is that I have a lot of Number ones, and you have only one. Now this is how it works—mother's my first Number One, then the rest of the home

folks, then the fellows at school." "Then you must come in about number two hundred or so," said Rufus, unable to forbear a smile at Will's whimsical way of putting it.

"I haven't just counted it up," said Will, smiling with him. "But-" The two had strayed by themselves along the border of the little stream. With a backward glance they could catch sight of the lame boy enjoying the good fishing place. The shouts o their companions were softening in the distance, and before them were the

deep, quiet shadows to the woods. Boys are not given to talking seriously to each other, and Will was by no means inclined to preaching. But just in that place it seemed easier to

say what was on his mind.
"But," he resumed after a long "I've just been trying some pause, pretty well.

full satisfaction that led Rufus to listen with respect as Will went on : "It was about the wideness of God's world, and how He loves all His crea tures all alike-and that not one of them has a bit of right to set himself up for better things than the others; that those who look out only for themselves are narrowed, narrowed, narrowed down next to nothing-that is just to one-their own self; while the

out, and out, and out, till the whole world is his—his by doing for everyone in it that he can—and, hurrah!— Mike's caught a fish, and the poor little

CHATS WITH YOUNG MEN.

fill. six o'clock to ten? Shall he worse
"I'm going to look out for Number than waste it? He has at least three full hours after work every day, and

> achieve great things with it.
>
> Mr. Frederick A. Atkins offers this advice for spending well

The Hours of the Evening. The worst thing you can do of an evening is to do nothing. No man goes wrong when he is at useful work. But at night-that is when the battle begins; when the young mans shuts his books, locks his desk, or leaves his bench, and putting on his hat, goes out into the busy streets, free for the evening—then the dangerous time commences. Probably he is dull and fagged and listless—lonely and tired ing capacity so that your employer and discontented. The devil dogs could not help raising your salary in his footsteps. He is tempted at every street corner. That is how men go they do evil. Life is so monotonous, and the daily round so oppressive— 1.
and thus in killing time they are apt
to kill themselves—in seeking for work. pleasurable excitement they find a slippery path which may end in de-

gradation and despair.

The remedy is simple and obvious. by music, depression can be vanished by vigorous exercise, and these pleas-

ures never harmed any man. It is always a great safeguard for a young man to have a hobby—a hobby one of the many engineering dir-he can be enthusiastic about, one that ections. The great discoveries and will exercise both body and brain. How many men have found in the study and practice of music a delight-ful means of redeeming the evening. Playment are being consequently What a power it wields! How it re-created in the development of the invives the best feelings and rouses the noblest emotions! We are not surprised to read that, "when the evil spirit was upon Saul, David took a Use your leisur harp and playd; so Saul was refreshed and was well, and the evil spirit departed from him." God's sweet messenger of song knows well how to calm a worried brain and cheer a fret

ful spirit. But men who are tied to a desk or confined behind a counter all day will want to ride a more spirited hobby. Then I would suggest bicycling. "What! in the evening?" Yes, in too! I know nothing more exhilarating than a ten miles' spin on a cool moonlight night—when the air is crisp and the roads are hard, and the bright moon reveals the broad average. moon reveals the broad expanse of country to our admiring view. On, on we pedal, swiftly and merrily, and our hearts are buoyant, our appetites keen, and our enjoyment simply boundless. But do you object to cycling on ac-

count of the expense of buying a machine? Then join a good gymnasium. What happy, healthy hours can be spent with bar and bell, horse and trapeze, while we gain firm limbs,

pastime than a systematic and intelliof master spirits were never so readily accessible as they are to day. greatest books are now the cheapest. For a mere trifle you can have opened to you vast stores of the wisdom-you can be transported from a dull work aday world into gardens of undimmed beauty, where the flowers of gracious poetry never fade, and the leaves of noble biographies never wither.

The love of good books is one of the

strongest defences against temptation. It provides a man with a new and brighter world, into which we can re-tire at will, and hold intercourse with the wise and good. Nothing in Dickens' works is more touching than the picture of his own child life which he gone wrong had it not been for one writer of fiction. Most of these remingreat power and influence that cast a iscences will not, of course, bear public It might have been a feeling that him pure in thought, shrewd in intelhis own way was not working to his lect, and right in life, even in the lost in the necessary suppression of full satisfaction that led Rufus to listen midst of a crowded city, with its names and circumstances, which might myriad dangers and temptations. What books did for Charles Dickens uals involved. they will do for us. The Apostle Paul never gave Timothy better advice than when he urged the young man to

"give attendance to reading."
The despotism of habit is so strong that it is extremely important that taste for reading should be cultivated in youth. Have we not known men who have sacrificed every hour to busifellow that does the other thing reaches ness, eschewing all pleasure, quench-

ever before in his life-The Catholic useless, at least for the study of any Mirror. book. You will be all the better business men if you can go to your desk every morning fresh and happy, because the evening has been devoted to How shall a young man spend his earnings? Shall he waste the time from thing is to have some hobby, some scientific, literary, or athletic occupations of the daily

There is yet another way of redeeming the evening, and by no means the least important. Nothing will contribute so much to real, deep, unfailing happiness as one or two nights a week spent in trying to be of use to other young men-visit this poor sick fellow, teach that ignorant lad some study that he ought to know in order to get along, encourage some down hearted youth who is in need of sympathy.

Get recreation, knowledge, charity out of the long winter evenings, and they will indeed be well spent.

Have you increased your wage earnorder to hold you? There are some things in which I am sure you will wrong - having nothing else to do agree with me sooner or latter, if you do not at present: 1. Your value to your employer de-

pends upon your ability or capacity to 2. The more intelligence you have,

the more you are worth. 3. The persistent, determined and judicious use of every spare moment

earnestly at present for some position you may be struggling to decide for what occupation to fit yourself. Undoubtedly a fruitful field lies in some one of the many engineering dirachievements in mechanics, electricity, plumbing, etc., follow each other dustrial sciences, affording grand opportunities for studious and industri-

Use your leisure time to learn some

Victories Won.

More victories in life have been won by moderately equipped men who said in their hearts "I can," than by the splendidly educated and physically qualified men who, in face of their opportunity, failed in courage and whined "I can't." In fact, most of

HIDDEN CONVERSION.

A Priest's Sick Call to a Wealthy Man's Coachman and What Came of it.

There is no man in the community who has stranger experiences than the Catholic priest, says a writer in the Catholic Universe. The very nature of his sacred office makes him the constrong muscles and stout hearts! And fidant of many persons whose secrets this is not all, for a course of gymnas are shared only by him. He sees tics is no small help in developing a human nature as few others do, in all manly character. It not only fosters its phases. He gets below the surface endurance, perseverance and pluck, and deep down in the hearts and minds but the cheerful rivalry, the constant and consciences of men as no one else human life more secure from the vulgar gent study of the best books. "A good gaze. The pathos of sorrow and failbook," said Milton, "is the life-blood ure and disappointment, as well as the of a master spirit;" and the best works joy of success and realized hopes is apprehended by him in a way that no one else can so fully experience, be cause his knowledge is the fruit of dis interested observation and opportunit ies from which others are barred. This accounts in a measure for the spirit or gentle tolerance and the broad sym pathies which characterize the Catho lic priesthood. Its members know human nature, its undercurrents and cross lights, and are more capable of bearing with its apparent weaknesses and contradictions than the ordinary student of the subject whose mean enable him to acquire only a superficial

acquaintance with its intricacies. From extraneous sources I have learned of some curious incidents in panionship of his books, and they kept which have a humorous aspect, the point of the tale would be practically lead to the identification of the individ-

I heard some time ago of an incident which led to the conversion of a gentleman who was for years very prominent in the Cleveland business and social world, on his deathbed. A certain the coachman of a family on Euclid

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leave. In passing through the lower hal the last sacraments. Death shortly wards the front door he was accosted afterwards intervened. The gentle by the master of the house, who, seated beneath the shaded light of the library, inquired about the welfare of his coach condition and expressed the belief that which the minister of the Church of he would recover from the attack.

The gentleman remarked incidentally that he considered himself more seriously ill than the coachman and in greater need of both medical and spiritual help. "If I sent for you," he said to the clergyman, "I suppose you would not come to me on such a mis-

"On the contrary, I would come with the same alacrity as I have shown in responding to the call of your servant. Any Catholic priest would. That is our duty.'

"But I am not of your faith; I am practically an infidel." "If you sent for me it would be a assistance. That would be enough to

insure my presence."

The gentleman urged the priest to be seated, and the two had a long conversation on the subject of religion and discovered. but the cheerful rivalry, the constant effort to attain a high standard of aglicity and strength—all this tends to make a man chivalrous and modest and brave.

I need not refer to baseball, or photography, or any of the popular hobies in which so many young men find wholesome delight. But I must suggest that, for a man engaged in business, there can be no more fascinating in the effort to attain a high standard of aglicity and strength—all this tends to make a man chivalrous and modest and brave.

I need not refer to baseball, or photography, or any of the popular hobies in which so many young men find wholesome delight. But I must suggest that, for a man engaged in business, there can be no more fascinating the load one at the host announced his willingness to become a Catholic on the spot if the load and underent the host announced his willingness to become a Catholic on the spot if the complexion.

It is a well-known fact that a torpid liver produces a sallow hue and a dull yellow complexion. You need not gally like to become a Catholic on the spot if the host announced his willingness to become a Catholic on the spot if the blood use age who has not stored away in the inner chambers of memory material for tragedies, comedies and romances galore, gleaned from actual studies of life revealed to him in the outpouring of uninvited confidences, sometimes when the priest informed him that the Church would not accept him on such the host announced his willingness to become a Catholic on the spot if the blood is rendered improved the knew nothing whatever of t kindred topics. At the close of their part was not enough. It was necessary for him to know what he was doing, not only to understand what the doctrines of the faith were, but to subscribe to them, because he was absolutely convinced that they were the truth and that the Church alone was empowered to define them and command his submission to her authority as the institution founded by Christ, and to be upheld by Him for all time according to His promise. The priest explained that true faith was a gift of God and not merely an act of the human intellect.

The gentleman was amazed when the matter was presented to him in this light. He had intended by his complacency to demonstrate liberal he was by proving that in his judgment one religion is as good as gives us in "David Copperfield." He shows us how easily he might have gone wrong had it not been for one writer of fetien. Meet of the career of priests in this town that would furnish valuable data for a clever field. Naturally his vanity was did not go into ecstasies at the pros pause, The just been trying some state power and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and thindened that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscences will not, of course, bear public and induced that cast a liscence will not, of course, bear public and not go into ecstasies at the prosterior and induced that cast a liscence will not, of course, bear public and induced that cast a liscence will not, of course, bear public and course, bear public and and solitary gardeners and the produced that cast a liscence will not a location of the produced that cast a liscence will not, of course, bear public and course, bear public and cast and the produced that cast a liscence will not a location of the produced that cast a liscence will not a location of the produced that cast a liscence will not a location of the produced that cast a liscence will not a location of the produced that cast a preachers had been so utterly differ ent! The priest promised to send him a catechism for his enlightenment and bade him on leaving to send for him in case he wanted any difficulties explained or felt that God had given him the grace to become a real Catholic.

It was a long time after that when the priest received a request through a servant to call upon the gentleman He found the latter in bed very much pastor was called late one night to visit | wasted in form from the ravages of his malady and clearly within the clutches avenue, who had been taken suddenly of death. In a feeble voice the invalid ill and seemed to be in immediate explained that he had studied the catedanger of death. The night was cold chism thoroughly and revolved the ing all intellectual yearnings, until and stormy, but the Father lost no time matter in his mind to such an extent money making has become the one in bundling himself up warmly and dominant passion of their lives? We answering the summons. He was addivinity of the Catholic Church and de-Mike's caught a fish, and the poor little fellow doesn't know how to get it off."

With a bound and a shout Will dashed down the creek-side to the cripple's help, while Rufus slowly followed him, doing more thinking than dominant passion of their lives? We answering the summons. He was admitted to the great man's house by a sired to embrace the faith in a become size to the great man's house by a sired to embrace the faith in a become ing spirit of humility and gratitude size to embrace the faith in a become ing spirit of humility and gratitude for the grace of true conversion. The priest accepted his confession of faith, baptized him and administered. Allowed him, baptized him and administered faith, baptized him and administered. P. F. Boyle, Recording Secretary.

The priest described the latter's buried with Protestant services, at which his relatives were nominal members officiated. The news of the gentleman's conversion was never published, and few outside of his immediate household are even yet aware of what transpired at his death bed.

Vatican Treasures.

The Pope was recently informed of the discovery in the Vatican archives of a supposed communication from Pontius Pilate to Emperor Tiberius respecting the crucifixion of Jesus. His Holiness ordered that a careful

study be made of the manuscript. This proved that the document was apparently of a date about 150 A. D., sufficient evidence that you desired my and that it alluded to such a communication, but the original has not been found. Other fragmentary manu-scripts of the third and fifth centuries, bearing on the same subject, have been

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Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home. GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

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and sizty nine illustrations in the text.

MARGARET M. TRAINER writes the prize story, "A Ned and What Came of It." (All about a curious mistake.)

ROSA MUHOLLAND-GILBERT contributes a touching story of Irish life, "Granny Grogan."

Grogan."

KATHARINE TYNAN HINKSON weaves
KATHARINE TYNAN HINKSON Weaves real Irish story out of "The Wardrobe."

MAURICE FRANCIS EGAN, "An Unreasonable Man."

WALTER LECKY. "Jemmy." A Canadian story.

MARION AIMES TAGGART. "The Madonna of the Falling Leaf."

donna of the Falling Leaf.

RIGHT REV. MGR. THOS. J. CONATY.

"The Study of the New Testament."

VERY REV. F. GIRARDEY. "Thoughts on the 1st and 2nd Commandments."

VERY BEV. DEAN A. A. Lings. "The Good St. Anne."

REV. F. J. McGOWAN. His Excellency. Most Rev. Sebastian Martineill, O. D.

REV. C. SCHREINER, O. S. B. " & the Threshold of America."

Threshold of America."

ELLA McMAHON. "He is Truly Great that

is Great in Charity."
"The Ermine Cloak."
"The Abyss."

"The Abyss."
We will have much pleasure in mailing a bpy of the Annual to any of our readers, on secipt of twenty-five cents. Address. THOS. COFFEY,

CATHOLIC RECORD OFFICE, London, Ont. Also to be had from our travelling agents.

1898 Our Boys' and Girls' Annual

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular rev. story telier, Father Finn, S. J., and an interesting tale for girls, by Ella Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1808). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delight ful book. Address. THOS. COFFEY.

C. M. B. A.

Organizer Killackey in Scaforth. A most successful open meeting of Branch No. 23 was held in the town hall, Seaforth, on the evening of Nov. 8, and was addressed by Provincial Organizer W. P. Killackey, of Windser

by Provincial Organizer W. P. Killackey, of Windsor.

The chair was occupied by Bro, Jas. L. Killoran, barrister, and seated on the platform, besides Bro. Killackey, were Grand 1st Vice Pree. Bro. B. O'Connell, Rev. Father McCabe and Bro. John Kale, Pres. Branch 23. The hall was crowded to its utmost capacity. After a brief introductory address by the chairman, in which the objects of the meeting were explained and a happy reference made to the speaker of the even ing, the following programme, which varied in a pleasant manner the addresses, was proceeded with:

in a pleasant mainter the addresses, was proceeded with:
Instrumental solo, Miss Bertha Daly;
Recitation, "The Race," Miss Mona Sills;
Song, Mr. P. Mulcahey; Quartette, "Good-Night, But Not Good Bye," Misses McQuade and B Daly, and Messrs. J. F. Daly and

and B Daly, and stockers.

P. Mulcahy.
Mr. O'Connell, in his usual good style, spoke briefly of the work of the C. M. B. A. Upon Mr. Killackey being introduced Rec. Sec. J. F. Daly read the following address

Sec. J. F. Daly nead the following address of welcome:

To W. P. Killackey, Esq., Grand Trustee and Organizer of the Catholic Mutual Benefit Association of Canada:

Dear Sir and Brother—The officers and members of branch, No. 23, of the C. M. B. A., of Seaforth, mest cordially welcome you to our town. It was with pleasure we learned of the action of our Grand Council in appointing you Organizer for the Province of Ontario. As an earnest, energetic and honored member of our association, your name has been prominently before us, in conjunction with those of the other distinguished officers of the Grand Council, the guardians of the welfare and the promoters of the prosperity of our society; and to your coming we have locked forward as an occasion of pleasure and profit to our association in this district.

To be in force concurrently with your visit, and as an incentive and an aid in attaining its ofject, our branch for the months of November and becember auspended the initiation fee; and we feel that your visit to this district in setting forth in a manked manner the many advantages to be derived from membership in our society, will be productive here of the ends almed at by the Grand Council, and earnestylous.

ion.

Again we welcome you to our midst, and trust that your coming will put enthusiasm into the work of the association here, and will result in an increase in membership, not only immediate, but extending into the future as well.

vell. Signed on behalf of the branch. John isale, President, J. F. Daly, Rec. Sec

Mr. Killackey, in his opening remarks, thanked the branch for the welcome accorded him, and for their kind co-operation in his work. He spoke at some length of the noble objects of the C. M. B. A., and plainly showed, from a spiritual, a fraternal, and a financial standpoint, its superiority for Catholics over similar organizations. The address was listened to with the keenest interest, and the elequent words of Mr. Killackey will in this district have a most beneficial effect. At the conclusion of the meeting, upon motion of Rev. Father McCabe, seconded by Dr. McGinnis, a hearty vote of thanks was tendered Mr. Killackey.

At the last regular meeting of Branch No. 4, London, Ont., the following resolution was unanimously adopted:
Whereas it has pleased Almighty God, in His infinite wisdom, to remove from our midst Bro. John Loughnane, an esteemed member of this branch.

branch.
Resolved that we the members of Branch 4, hereby express our heartielt sorrow for the loss sustained by the family of our respected Brother, and excend to them our heartielt sympathy in their great sorrow.
Resolved that a copy of this resolution be sent to the bereaved widow and family, and also published in the CATHOLIC RECORD and The Canadian

P. F. Boyle, Sec.

C. Y. L. L. A. NOTES.

The Catholic Young Ladies' Literary Asso-dation met on Tuesday evening, at the resi-lence of Mrs. A. J. McDonagh, Spadina yanus, Toronto. After a short business meeting, the study of the third canto of Dante's "Inferno" was be-

gun.
An extract from Austin O'Malley's "Study in Dante" was read by Miss Katie O'Dono

ghue.
A reading from Geoffrey Keating's "Parlia-ment of Tara" was given by Mra Kayanagh.
This was followed by vocal and instrumental

music.
The next meeting of the association will b

held at the home of Miss A. Ryan. 85 McCaul street, on Tuesday evening, November 16.

E. B. A.

St. Peter's Branch, No. 21, Peterborough.

St. Peter's Branch, No. 21, Peterborough.

Peterborough, Ont. Nov. II, 1897.
At the last regular meeting of the above branch the following resolutions were unanimously adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call to his eternal reward Mr. Edward Clancy, father of our worthy and respected brother, Mr. Simon Clancy, be it

respected brother, Mr. Simon Clancy, be it therefore Resolved that we, the members of St. Peter's Branch No. 21, E. B. A., tender Brother Clancy our most sincere sympathy and condoicnes. That the further, Resolved the state opp of these resolutions be entered on the minutes of our meeting, a copy sent to Brother Simon Clancy, and also a copy sent to the CATHOLIC RECOAD for publication the control of the state of the CATHOLIC RECOAD for publication the control of the

(Signed) John Hanrahan, James Lonergan, Committee.

THE CATHOLIC ALMANAC, 1898.

This publication, the only one of the kind in Canada, comes early from the press, fresh and bright, and in its characteristic red, white and gold dress. It is much improved in form, and is rendered yet more attractive by the profuse and well-executed illustrations distributed throughout its pages. The greatest care appears to have been bestowed upon every detail, while the perfect accuracy of the information given, respecting the Church in Canada and the clergy list, deserve more especial attention. In the Liturgical calendar, supplied by the Rev. J. M. Cruise, editor of the Ordo, for the ecclesiastical provinces of Toronto and Kingston, every Catholic will recognize the invaluable information conveyed.

The explanations of the calendar, the reasons for the ranking of feasts, etc., are contributed by the Rev. Dr. Teefy, in language at once clear and concise and easily understood. These features alone should be sufficient of themselves to ensure a large vale of the Almanac—as there is no other publication that makes any attempt to supply this very useful and important information.

A thrilling/Christmas story, descriptive of early pioneer life in Canada, becomes yet more interesting, when it is learned that the events related are true—that the tragic occurrence depicted transpired near the site, if not upon the very ground, of what is now known as the village of Beaverton, in North Outario, while the wonderful escape of the heroine of the story is attributed to a miraculous medal worn by her, and given her by one of the heroic Jesuit Fathers who had then labored in Christianizing the Indians.

Another feature of particular interest is a full page portrait of the Apostolic Delegate, Mgr. Merry del Val, and the sketch of his visit to Canada, written by Mr. James E. Day, barrister, Guelph.

A popular feature of the work is also a most interesting and reseable sketch of the Basilian Fathers, and their work in Canada. This latter is enriched with worthy illustrations of their colleges—St. Michael's, Toronto, and Assu

A CASE THAT SHOULD BE IN-VESTIGATED.

Dear Mr. Editor—Will you kindly reproduce in the columns of the CATHOLIC RECORD the enclosed cuttings from leading Detroit daily papers, also the copy of the testimonial I saw with them? The newspaper report is a correct one; the testimonial speaks for itself. The gentleman referred to in both articles. Mr. Kinsella, is an honorable Catholic Irishmar, and during the past thirteen years, the time he has resided in Windsor, he has borne, without reproach, the grand old name of meaning the past of the columns of t out reproach, the grand old name of "gentleman." M. C. K.

Windsor, Ont., Nov. 11, 1897. (Copy.) Hiram Walker & Sons, Limited, Walkerville, Ont.

To whom it may concern:

We take pleasure in stating that Mr. Thos. Rinsella has been in our employ as book keeper for the past tweive and a half years, the last seven years being our head book-keeper, and during that time he has proven himself very industrious, steady, honest, sober and faithful in the discharge of his duties.

We gladly and confidently recommend him to any one requiring a reliable book-keeper.

Yours respectfully.

(Signed)

(Signed) Hiram Walker & Sons, Limited By F. H. Walker, Managing Director.

Detroit Tribune, Nov. 9.

Detroit Tribune, Nov. 9.

Thomas kinsella, who resides at the corner of Alymer avenue and Sandwich street, has been the head accountant for Hiram Walker & Sons for the past twelve years, but he no longer holds that position. Last Monday he was called into the office of William Robins, Secretary for Hiram Walker & Sons, and Mr. Robins asked him if he remembered the incident of the tearing-flown of the day at Walker-ville, June 22. Mr. Kinsella said he did. He was asked if he had been interviewed by any person concerning the affair. Mr. Kiasella said that two men, representing that they were members of an Irish organization, had seen him. One of the men said his name was Brennan, of Pittsburg, and the other said his name was Hogan, and that he represented the same organization as Brennan did. Brennan had called on Kinsella shortly after the Irish flag had been torn down, and it was some time later that Hogan called. Mr. Kinsella says that he referred the men to the accounts as printed in the newspapers, because he had rot seen Mr. Robins tear down the flag. The men told Mr. Kinsella that the Irish organization was going to bring influence to bear to have Mr. Robins dismissed. Mr. Kinsella says has spoke in very favorable terms of Mr. Robins and urged them not to do anything rash.

Mr. Kinsella says that when Mr. Robins called him into his office Monday that Mr. Robins used language that was a near approach to insulting. Mr. Robins wanted to know why he had not been told about the two men, and Mr. Kinsella said there was so much talk in Walkerville against Mr. Robins that he would have to hire an assistant if he was to tell everything that was said. Mr. Robins asked him to resign, and Mr. Kinsella said the would do so first thing Tuesday morning. He, however, changed his mind, and told Mr. Robins asked him to resign, and Mr. Kinsella said be would do so first thing Tuesday morning. He, however, changed his mind, and told Mr. Robins as sinster motive for this action, and in the letter

would have to discharge him, as he would not resign.

Mi. Robins accused Kinsella with having a sinister motive for this action, and in the letter discharging him said he must have been lacking in natural instincts. Mr. Kinsella gave Mr. Robins a hot shot in a letter to the firm, in which be concluded by saying: "I believe him to be a narrow minded bigot."

Mr. Kinsella says he is not sure if the two men who interviewed him represented an Irish organization, or if they were there for some purpose which resulted in his dismissal. He is a member of No. 1 lodge Ancient Order of Hibernians of Detroit. The same two men had interviewed other persons on the same

subject in Walkerville. None of those persons have been discharged, however.

Walkerville has had many celebrations, but it never displayed an Irish flag helore last June 22, on the occasion of the celebration of the queen's dismond jubile, and it is claimed by many persons in Walkerville that the reason the flags were displayed then was in honor of Mrs. William Robins, as that is said to be bernationality.

Detroit News, Nov. 9.

Detroit News, Nov. 9.

The dismissal of Thomas Kinsella, chief accountant for Hiram Waiker & Sons, by Manager Robins, bas created the utmost indignation in both Waikerville and Windsor. In Walkerville people may not express openly what they feel, lest they might bring upon themselves the wrath of the Walkers, but in Windsor it sidifferent.

The tearing down of the Irish flag was most unpopular with all sections of the community, for upon such an occasion it was thought that the flags of every empire were in order, and people were not slow to say what they thought of it. But if they were warm then they are red-hot now, and the general opinion is that the Walkers should make a thorough investigation of the whole matter without reference to Mr. Robins.

Robins.
There had been some sympathy for Mr. Robins, on account of his having lost a brother in the Fenian raid, but people do not think that justifies his conduct towards Mr. Kinsella, whose prime fault seems to be that he is Irish.

THOROUGHLY GRATEFUL.

MR. STEPHEN BELISLE GLADLY TELLS HOW HE WAS CURED.

Him. Dr. Williams' Pink Pills Mad Him a Healthy Man.

From the Montreal Herald. Down on William street the bulk of the butter and cheese trade is done, and it is there that the Montreal cold storage and freezing company's mammoth building is located. It the summer time, when extensive shipments are being made, the big block is a veritable beehive. Several well-known exporting firms have their warehouses in this building and one of them is Wm. T. Ware & Co. Their head warehouse man is Mr. Stephen Belisle, who, as his name indicates, is a French Canadian, and in the prime of life. If ever there was a grateful man on the face of the earth to-day that man is Stephen Belisle. After suffering indescribable agonies for several months he is now the picture of health and feels that it is his duty to tell all the world how he was restored to health and happiness. Mr. Belisle explained his troubles, now fortunately a thing of the past, to a reporter of the Herald recently. "My work called me to all parts of the ware-house," said he, "and sometimes I went into the freezing room without my coat or cap on and then back to the other parts of the warehouse to the warmer atmosphere. About a year ago I became

a year ago I became very ill with a complication of diseases. I was suffering withindiges tion, biliousness and the resulting nervous disorders such as sick headache and loss of appetite. I began doctoring, but I seemed to grow worse every day. I slept very little, and as time went on I was not able to do any work, and even the exertion of moving about would tire me out. I had a very poor appetite and what food I ate did not agree with me. I also suffered from a severe pain in the back and side. During that time I had tried many medicines, but they gave me no relief. I had become so weak and my system was so run down that life was a burden to me. I was advised to try Dr. Williams' Pink Pills, which I did with extremely beneficial re sults. I commenced taking the pills about Christmas time, and now I am feeling so good that I thought it my duty to right the proprie tors of Dr. Williams' Pink Pills tors of Dr. Williams' Pink Pilts and let them know how extremely grateful I am for the cure their medi cine has effected in me. I had taken only six boxes when my condition of health was a paradise to what it had been for some months previous. Mr. Belisle is a quiet, unassuming man and evidently not given to over-enthusiasm, but there was no mistaking

experience to the reporter. He will always be a firm believer in Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imita tions by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

his earnestness when recounting his

Separate School Examination Results

In publishing recently the results of the Separate schools at the last High School En trance and other examinations, a part of the return from Youville French girls' school,

return from Youville French girls' school, Ottawa, was inadvertantly omitted. For Public school leaving examination this school sent eight pupils, of whom seven passed and the other obtained Entrance standing. When it is considered that a large part of the time is there given to French studies, it is evident that both teachers and pupils deserve high praise for such a creditable showing. It is perhaps worthy of remark that the Separate schools in Ottawa passed this year more pupils for the Public school leaving examination, than did the Public schools.

A Great Singer.

Mr. Joseph O'Mara, the celebrated tenor, and a member of a leading Opera company now performing in Toronto, paid a short visit on Synday last to his cousins, Mr. M. F. and the Misses O'Mara, of this city. Mr. O'Mara has a voice of the linest quality, and it was trained by one of the great mas ters of the continent. We are pleased to know that he has had such a brilliant career as a vocalist, and wish him every success in his chosen profession.

A DANDY WINDMILL, MAKE IT

I have a neighbor who made one of the People's Windmills, and I have been watching it closely; it is the best I ever saw, and anyone can make one for less than \$10.00. I am going to make two immediately, and don't see why every farmer cannot have a windmill when it can be made for so little money. The mill is durable, powerful and runs easily. Any person can get disgrams and complete directions by sending forty eight 2-cent stamps to Francis Casey, 203 Ozark Building, St. Louis, M., 1d. S. A. and an active man can undoubtedly make money putting these wills up for others, and I see no use of paying \$50.00 or \$90.00 for a mill when you can make one just as good for \$10.00.

MARKET REPORTS.

London, Nov. 18.—Wheat, 8ic. per bush. Oats, 20.2-5 to 22.2-5 per bush. Peas, 45 per bush. Barley, 24 to 28.4-5 per bush. Rye, 39 1.5 per bush. Corn, 42c. per bush. The meat market had a good supply, and beef was steady, at 84.50 to 85.50 per cwt. Lamb, 7½ to 8 cents by the carcass. Dressed calves, 6 cents a pound. Dressed, hogs 85.25 to \$5.30 per cwt. Turkeys, 7 to 8 cents a pound, and 75 cents to 81.25 apiece. Geese, 50 to 55c. apiece. Ducks, 90 to 75 c. nt sa pair. Fowls, 30 to 65c. a pair. Butter, 17 to 21c. a pound by the basket for best rolls, crocks were firm at 17 cents a pound. Eggs, 16 and 17 cents a dozen. Potatoes, 75 to 80 cents a bag. Some northern spys sold for \$2.50 per barrel. Hay, 86 to 87 per con.

Spys sold for \$2.50 per barrel. Hay, \$6 to \$7 per ton.

Toronto, Nov. 18.—The flour market is quiet, with prices steady; straight rollers are quoted at \$4 middle freights. Bran is unchanged, at \$7.50 west. Wheat is firmer, with sales of red winter at \$2 north and west, and \$3 middle freights. White wheat quoted at \$5.00 should be at \$1.50 per should be at \$1.50 per

and west. Rye, firm, at 44c. to 45c middle freights. Corn., 284c. west. Buckwheat, sells 31c. east.

Montreal, Nov. 18. — The grain market was quiet for all lines. We quote: Ontario red winter wheat, 19c; white, 90c, añoat; pass, 506c; oast, 29\fo 50\fo 50c; rye, 51\fo 50c; backwheat, 196\fo 50c; feed barley, 35 to 40c, in store. Flour — We quote as follows to-day: Winter wheat patents, 54.75 to 55.15; second do., 84.60 to 84.50; bags, 82.10 to 87.20; best Manitoba strong bakers', 25 to 26.15; second do., 84.60 to 84.70; and low grades, 82.80; Hungarian patents, 55.55. Meal — We quote: rolled oats, 83.35 to 88.40 per barrel, and 81.62\fo per bag; standard meal, 83.25 per barrel, and 81.63\fo per bag; standard meal, 83.25 per barrel, and 81.63\fo per ton. There was no change in hay, 810.50 for Co. 1, at 80 00 to 85.60 for No. 2, per ton, in Co. 1, at 80 00 to 85.60 for No. 2, per ton, in Co. 1, at 80 00 to 85.60 for No. 2, per ton, in Co. 1, at 80 00 to 180 per lb. A fair trade is doing in eggs, and prices rule steadily at 12 to 180 tor choice canded. Beans are quiet at 80 to 80 for primes, and at 95c to 81 for choice handpicked, per bashel. Potatoes are unchanged at 35 to 56c per bag in car lots. Cheese was firmer in tone, demand for under grades having picked up. Quotations are unchanged, however, at 8 to 89c as to grade. Butter was quiet at 17\fo 18\fo 19\fo 19\fo 19\fo 10.

ever, at 8 to 85c as to grade. Butter was quiet at 17½ to 18½c.

Detroit, Mich., Nov. 18.—Wheat, No. 2, red 9½c; No. 1, white, 9½c; corn, No. 2, 25c; No. 3 yellow, 25½c; corsts, No. 2, white, 22½c; rye, 48c; nay, No. 1, timothy, 8850 to 89.00 per ton in car lots; honey, best white comb, 10 to 12c per lb.; eggs, strictly fresh, 16 to 17c per dozen; cheese—Michigan — 10 to 11½ per pound; butter, fancy dairy, 16 to 17c; first class dairy; 18 to 19c; creamery, 25 to 25c per lb.; beans, city hand picked, 85 to 90c per bush; potatose—in store fots—50c per bush; cabbages, 84.50; per ton; Michigan onlons, 30 to 09 per bush apples, 82 to 82 50 per bbl.; poultry, aire 7 to 7½c per lb.; turkeys, 8 to 9c. per lb.; dacks, 7c per pound;

pound.

PORT HURON.

Port Huron Mich. Nov. 18.—Grain—Wheat per bush., 83 to 85c; oats, per bush., 18 to 20 cents; corn, per bush., 28 to 35c; esp. per bush., 49 to 42c; buckwheat, 23 to 25c per bush.; barley, 45 to 50c per bush.; barley, 45 to 50c per bush.; beans, unpicked, 90 to 75c, per bushet; picked, 80 to 90 per bush.

Produce — Butter, 16 to 17c per lb.; eggs, 14 to 15c per doz.; lard, 6 to 7 cents per pound; honey, 7 to 9c per pound; cheese, 10 to 11c per pound.

honey, 7 to 9c per pound; cheese, 10 to 11c per pound.

Hay and Straw-Hay, 25 00 to \$7,00 per ton, on the city market; baled hay, 85 to 87 50 per ton to car lots; straw, 83,00 to \$4,00 per ton.

Dressed Meats. - Beef, Michigan, \$5,00 to \$8,50 per cwt. Live weight, \$3,00 to \$8,50 per cwt. Chicago, \$6,00 to \$7,55 per cwt.

Pork-Light, \$4 00 to \$4,55; choice, \$4 75 to \$6,00; heavy, \$4 00 to \$4,55; choice, \$4 75 to \$6,00; heavy, \$4 00 to \$4,55; choice, \$4 75 to \$6,00; heavy, \$4 00 to \$4,55; choice, \$4 75 to \$5,00; heavy, \$4 00 to \$4,55; choice, \$4 75 to \$5,00; heavy, \$4 00 to \$5,50 per cwt.

Lainb-\$6 to \$7 per cwt.

Spring lamb-\$2,50 to \$5,75 each, alive.

Veal-\$6,50 to \$7,00, per cwt.

Poultry - Chickens, 7 cents per pound; fowls, 5 to 6c per lb; laive, 4 to 5c per pound; ducks, 10 cents per pound; turkeys, 9 to 10c per pound.

Latest Live Stock Markets.

TORONTO.

Latest Live Stock Markets.

TORONTO.

Toronto, Nov. 18.—There was some shipping cattle here, and prices were merely nominal, at from 3½ to 3½c. per pound. There was a fair demand for stockers at from 3 to 3½c. per jb.; feeders sell at from 3½ to 3½c. for choice. Butchers cattle—For the best it would be misleading to quote prices at more than 3½c. and soveral loads of excellent butcher cattle sold at 3t o 3½c. per jb.; secondary and common stuff sold at 2½ to 2½c. per lb. Sheep are worth from 3 to 3½c. per lb; lambs are firmer at 4 to 4½c. 4 and the price was 4c. all round, and no more is likely to be paid just yct; sows are worth 3c. and nogs 2c. per lb.

EAST BUFFALO.

East Buffalo. N. Y., Nov. 18.—Cattle—Prospects for next week more favorable. Hors—Good to choice 1 orders, 83 57 to 83.0; imixed packer's grades, 83 61 to 83 62; medium weights, 83.60; heavy hogs, 83 60 to 83.65; roughs, 83.15 to 83.57; stags, 83.00 to 83.70.

Sheep and lambs — The market ruied fair for the first lot of 2½ cars of Canadaa lambs yesterday, late sales being all of 5 to 10c lower, and some heavy lambs went over the day, for which buyers would not bid over, \$5.50 to 85.65; to 80.75; with one load at \$5.80, and some

buyers would not bid over, \$5.50 to \$6.60. The bulk of the good lambs sold at \$5.55 to \$6.75; mosely \$5.75, with one load at \$5.55 to \$6.75; one common and heavy buckey lots at \$5.30, and some common and heavy buckey lots at \$5.30; one sold at \$4.85; lambs, yearlings, choice to prime, \$4.75 to \$5.00; fair to good, \$4.40 \$4.65; cuils to common yearlings, \$5.50 to \$4.25; native lambs, choice to extra, \$5.80 to \$4.25; native good, \$6.56 to \$5.75; cuils to common, \$4.75 to \$5.50; fair to good, \$4.40; cuils to good, \$5.50 to \$4.55; cuils to common fair, \$5.50 to \$4.55; cold to choice to selected wechers, \$4.60 to \$4.85; good to choice mixed sheep, \$4.25 to \$4.50; common to fair, \$3.50 to \$4.15; cuils to common sneep, \$2.75 to \$3.25; export ewes to prime wethers, \$8.75 to \$4.50.

WEDDING BELLS.

MURPHY-O'BRIEN.

An interesting event took place at the church of the Sacred Heart, Paris, on Tues day morning, when Emily, third daughter of M. P. O'Brien, was united in marriage to John Perrie Murphy, eldest son of the Hon. T. C. Murphy, of Jacksonville, Fla. The ceremony was performed by Vicar-General Keough, after which High Mass was cele brated.

mony was performed by Wicar-General Keough, after which High Mass was cele brated.

The bride was prettily attired in a travelling gown of some blue covert cioth, with hat to match, and carried a shower bouquet of bridal roses. She was attended by her stater, Anna L., as maid of honor, Aggle M. Fleming of Mount Forest, and Nellie M. Ealand as bridesmaide. They were also prettily attired, and carried large bouquets of yellow, crimson and pink roses. M. J. H. O. Brien, of Niagara Fails, acted as groom-man. A pleasing feature of the ceremony was the singing of Miss Minnle Skeily, of Paris, and Miss Clara Farrell, with violin obligato by Miss alice McGaghie, both of Woodstock.

After the ceremony a reception was held at "Bier-field," the residence of the bride's father. The happy couple left on an extended tour through the New England States. Returning home by way of New York to Jacksonville, where they will make their future home.

The beautiful gifts testified the high esteem in which the bride was held by her many triends. Among the gifts were an opal and diamond loop ring, the gift of the groom. To the bridesmaid he presented a gold bett buckle, with the Spanish coat of arms, enamelied—a souvenir of Florida.

Birmingham-Kane.

BIRMINGHAM-KANE.

BIRMINGHAM-KANE.

A very agreeable and happy wedding took place in 8t. Joseph's church. Corunna, on Nov. 9, when James Birmingham of Moore, and Miss Minnie Kane, of Corunna, were united in marriage. The ceremony was performed by Rev. Father Mugan, in the presence of a number of relatives and friends of both parties. The bride was becomingly attired in a travelling suit of English fawo, trimmed with chiffon, coat and hat to match, and looked the picture of health and womanly grace. Miss Katie Kane, sister of the bride, assisted as bridesmaid, while the groom was assisted by his brother, wille Birmingham. After receiving presents and the congratulations of their many friends, the hopeful couple went to visit friends and places in the east. After an extended tour they will return to their home in Moore, and will be at home to their friends after Nov. 15.

Corunna, Ont., Nov. 12, 1897.

A lecture, in aid of the poor, under the lat-ronage of the Children of Mary will be given by Kev. Father Cassily, S. J. at St. Peter's cathedral, on Sunday, Nov. 21, at 7 o'clock. A cillection will be taken up.

indsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes.

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TEACHERS WANTED.

PEMALE TEACHER WANTED FOR THE year 1898, for Almonte Roman Catholic 8-po arate school; holding 3rd class certificate. Sai ary not more than (3200) two bundred dollars per annum. Applications received until Dec. 23. John Slattery, Sec. 996-41

WANTED A TEACHER HOLDING A 2nd class professional certificate, to teach Catholic Separate school No. 6, Stephen. Duties to commence Jan. 6, 1898. Must be an organist; and will be required to take charge of the organ and lead the chotr. Testimonials required. Apply, stating salary, to Pairick J. Breen. See, Mount Carmel P. O., Ont. 1995.2

A NORMAL TRAINED TEACHER, AS a classistant in the Peterborough Separate schools (boy's department). Applications received up to the 1st prox. John Corkery. Secretary Separate School Board, Peterborough. Ont. 985 3

Ont. 995 3

WANTED FOR S. S. NO. 1, RUTHER
lord, district of Aigoma, an experienced
catholic teacher holding a 2nd class certificate. Dutles to commence not later than Nove aber 20th. Applications, with testimonials
enclosed, to be addressed to T. H. Jackman,
Killarney P. O., Algoma district, Ont.

I WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach a trained, Roman Catholic teacher, to teach in a village school in the North West Territor-less at 850 per month. The preference will be given to one who has some musical ability and can speak German. Address, with full particulars, W. J. McTaggart, Bank of Commerce Building, Toronto.

SITUATIONS VACANT.

WANTED—An experienced canvasser to travel and appoint agents. No can vassing. Salary and expenses paid. This Bradley Garretson Co., Limited, Toronic WANTED-Indus rious men of character. THE LINSCOTT COMPANY,

WANT: D - Three Ladies to introduce household work. Splendid returns to competent persons.-J. Gailoway, Toronto.

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LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.

SITUATION WANTED. CATHOLIC LADY, IN REDUCED CIR cumstances, would like a situation at A comstances, would like a situation as house-keeper for a priest, where an underservant is kept; or in a small family; or take care of an aged couple; or a gentleman with an invalid wife. Acdress, A. B, CATHOLIC RECORD office, London, Ontario. 986 2





Parliamentary Notice.

FRIDAY, the tenth day of December, will e the last day for receiving petitions for be the last d Private Bills.

FRIDAY, the Seventeenth day of December next, will be the last day for receiving and in-troducing Private Bills.

THURSDAY, the Thirtieth day of December next, will be the last day for receiving Reports of Committees on Private Bills.
CHARLES CLARKE,
Clerk of the Legislative Assembly.
Toronto, 28th October, 1897.

SEE. TENDERS FOR SUPPLIES, 1898

The undersigned will receive tenders for supplies up to noon on Monday, Nov. 29, 1897, for the supply of butchers' meat, butter, dary and creamery, giving price of each, flour, oatmest, potatoes, cordwood, etc., for the following institutions during the year 1898, viz.:

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercerf Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Bilind at Brantford.

Two sufficient sureties will be required for the due fuifilment of each contract.

Specifications and forms of tender can only be had by making applie tion to the Bursars of the respective institutions.

N. B.—Tenders are not required for the supply of meat to the Asylum in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily ac-

Central Prison and Mercer Retormatory, for-onto.

EThe lowest or any tender not necessarily ac-cepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

(Signed) R. Christie, T. F. Chamberlain, JAMES NONON, Inspectors of Prisons and Public Charities, Parliament Buildings, Tor-onto, Nov. 15, 1857.

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VOLUME

THOSE PRI

In the concludir week's article we the doctor's misr meaning of a que gustine. McAllister-In just use of authori Rome about which

complaining, Au if it could not be said to them conc we may think the judged at Rome w there was yet ret Council of the where a cause car with these judges that if they were given wrong judg might be render Quasi non eis justissime dici. episcopos, qui Robonos indicas bonos judices fu plenarium Eccle cilium, ubi etian causa posset agi casse convicti es: solverentur."

Completus, Opera

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McAllister impl

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