# Catholic Record.

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

VOLUME XX.

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The Catholic Record. London, Saturday, October, 8, 1898. SPREAD THE TRUTH.

If all ministers would imitate the should be a little nearer to the unity which is longed for by earnest souls. Many are kept in darkness because other hand, every Catholic should consider it a special duty to aid in the dissemination of books and pamphlets "An absence of anxiety for the spread if not spiritual death."

IS MIGHT STILL RIGHT?

In reading some of the extravagant we were reminded of one of Dr. couraged. O'Malley's sayings, that if you steal a loaf of bread you are a robber, but if you steal half a continent you are a hero. It seems that, with all our civilization, might is still right, and that men are still butchered to make a holiday for their neighbors who have Maxim guns galore.

people. He was once a visionary, con demned by red tape to a lingering finds oftimes more pleasure in the perdeath at Khartoum.

PARENTAL RESPONSIBILITY.

Some parents have a very curious idea of their responsibilities. They content themselves with providing their children with the means of education, and then all anxiety and duty on their part seems to cease. It is much to see that the children are under the direc tion of Catholic teachers, but that does not suffice. They are bound to see to it that the influence of the family tends to good, and this can be effected only by having religion taught within the home by father or mother. The catechism must have the place of honor. It may not be explained scientifically, but its lessons take deep root. The indifference of parents neutralizes the influence of the school or college. When they see that parents are more engrossed with the material than with the spiritual, that their conversation is solely on the things and vanities of the world, and that catechism is less considered than the arithmetic book, they are inclined to believe that religion is not so important as they were led to be lieve. The stream of Catholicity in any town will be not higher than its source-the family. The parents, too, who teach the catechism in a very pergrow tired of the Gospel-explanation and long for an orator with graceful gestures and an epic poem for every dim and vague way that is not calculated to enable them to play the critic with any measure of success.

The earnest study of the catechism would, consequently, help not only their children but also themselves.

ESSENTIALS TO SUCCESS.

Some of our young people become discontented with their position in life, manifest a desire to drift, and are apt to extol the many and varied opportunities which to their minds are within the grasp of those who live under are about the same, that the big cities are over-crowded and that the opportunities afforded by them for the amassing of wealth exist only in their over-heated imaginations. Success is as easily attained here as in the States. It comes to every man who believes in hard and persevering work. There is no other road to it. The hopeless failures are caused by dissipation, by non attention to business, by the craven spirit that is daunted by pally in novels. difficulties. The "learned professions" are, we are told, congested. There are too many doctors and lawyers for the population. We admit that many an M. D. and legal practitioner would do very much better in a humbler sphere of life. But we have never yet seen a professional man who was thorough fail in obtaining a livelihood. There is much pushing and scrambling at its much pushing at its much pushing and scrambling at its much pushing at its much pushing and scrambling at its much pushing and scrambling at its much pushing at its mu the bottom, but there is always elbow on a whole lifetime.

room and fresh air at the top. Many of us must have noticed how strangers succeed in our own particular town. They come into our midst and in a few years they have a reputation and a competency. The reason is very example of Rev. Mr. Blagden we simple. They are punctual and have stickativity. They believe in work and they never permit the little dance or card party to interfere with their their leaders either do not see the light business. They have their eyes fixed on of truth, or, seeing, reject it. On the the goal and they fight their way to it as a soldier in battle.

The sluggards say "that no man is a prophet in his own country," and that explain the doctrines of his creed. hence their failure. But we know that is but sham, and that the young of the truth implies spiritual paralysis, man who goes under in any walk of life has himself to blame. We are what we make ourselves. If we should concentrate our energies upon our life's work we should have no rea eulogies of Kitchener and his soldiers son to become discontented or dis-

INFLUENCE OF READING.

We are assured from time to time that the reading of good books is, after the grace of God, one of the most powerful factors in the fashioning of right human life. We believe it, but a taste for reading cannot be formed Poor Gordon is now an idol of the in a day. The young lady who dilates on the advantages of serious reading usal of the adventures of a heroine who would not be tolerated in decent society. A taste for reading must be cultivated. The mind must be toned up before it can be played upon by the fingers of a master. What is received is received according to the capacity of the receiver, say the men of other days. To ask an individual, who depends upon the current novel for intellectual pabulum, to read intelligently a great book, would be asking an impossibility. He can no more do that than a tyro in music can interpret one of Mozart's sonatas. He must be taught how to value books. He must learn that reading is not intended to while away the time-that it is study, anjeffort to understand what every man who puts his life's blood into print has to say. Now the family is the place where this taste can be cultivated. The parents who are wise will supervise all books and papers before placing them into the hands of their children. They will be fastidious in the choice of fiction, and they will endeavor to make their boys and girls have a liking for historical reading.

it will inspire them with a repugnance for the average current novel, and will functory way are inclined to be caping touch of what are termed psychological studies. One of the most astonishing things to our mind is that many who have received a good eduloss sometimes to give reason for the faith within them! They know it in a ent and hysterical ravings of certain them by so doing they are losing the benefits of their school training, lessening their brain power and narrowing their sphere of usefulness. They have their opinions and withal an independence in which they pride, but which brings a pitying word to the lips of the experienced. Bad books, a writer tells us, have ruined as many women as whiskey has men. We believe that unconditionally. Who does not know of some of his acquaintances who have ability enough to play the role of an everyday sort of an individual, but who, because of dallying not reflect that the conditions of life with all kinds of literature, unfit them. selves for practical work. It is very well to be singular in some respects, but to endeavor to live in a world of real men and women, with nonsensical ideas and modes of acting, is a singularity which meets with failure. To rate our neighbors as humdrum and uninteresting is a privilege granted only to the young people who do little else but talk twaddle, eat and dress for dinner. They, however, live princi-

This, of course, will not give them

the articlic discernment which liter-

ary critics are supposed to possess, but

But it is of little use all denunciation of indiscriminate novel-reading unless parents become convinced that one of their most responsible duties is the securing of good reading for the children. No matter how limited their means may be, they can arrange some species of a place for books. The chilTHE ROSARY.

The month of Oc ober has been set aside by our Holy Father for the purpose of honoring in a special manner the Blessed Mother of God. He has given it the title of Rosary Month, and he has, during the last few years, exhorted his spiritual children to place themselves under her care and protection. He wishes the "beads" to be the family devotion, and to have, therefore, a renewal of the blessed days when Catholic homes reflected the virtues of the home of Nazareth.

The Rosary as we have it to day dates from the year 1260. At that time the Albigenses were in revolt against the Church. Many attempts were made to subdue them, but they seemed impregnable to attack, and opposition served but to make them all the more powerful. St. Dominic entered the field where others had failed. He was equipped with indomitable courage and zeal, with every gift requisite for the task of winning souls, but he also failed to soften the obdurate hearts of the Albigenses. Long did he beseech God to point him out the way to victory, and one day the Blessed Virgin came to him with the good tidings-even as of old the angel came to her-and the tidings were that he was to succeed by the preaching of the Rosary. History tells us how well the promise was fulfilled. Forward he went as Mary's knight, with no weapon save the Rosary, and in a few years the thousands reconciled to God and the families brought back to the fold was ample testimony to his success.

In the sixteenth century Christendom was menaced by the countless hordes of Islamism. The Pope who sat on Peter's chair was a child of St. Dominic, and remembering the prodigies wrought by her illustrious son, he ordered the Christians to

battle in the name of Our Lady of the Rosary, and the glorious victory of Lepanto was added to the tributes to the power of the Mother

And we might go on and recount the story of the battle that took place under the walls of Vienna, and of many another achievement that have placed the beads in the hands of Catholics, but suffice it to say that from the days of Dominic to our own the beads have been for myriads the source of joy and consolation.

Could it indeed be otherwise when we reflect what beautiful prayers are said by the votaries of the Rosary They repeat again and again the prayer which fell from the lips of Jesus and the angelic message which sounded the note of the triumph of grace over sin, of Christ over the

Through the beautiful prayers runs the story of the God-man. We walk in His footsteps-see in spirit the lonely cave by the wayside and the lonely Figure in the garden; we hear the cries of those who look up in triumph at the scarred and blood washed Form that hangs on a cross, and behold at last the glory of the Ascension. And whilst we gaze upon the moving panorama in love and gratitude, we pray that we may be so assisted at the last dread hour as to pass joyfully from time to eternity and to be worthy of the promises of Christ.

The devotion is suitable for all classes-for the poor old woman who knows not how to read, and for the man versed in the mysteries of philosophy or of statecraft; for the poor and for the rich. It is a devotion for the times. Pope Leo XIII. says that in these days we require the singular and powerful help of Heaven in a particular manner, when we consider the tribulation which the Church suffers in her liberty and in her rights; not only these, but also the dangers that menace both her prosperity and the peace of Christian society. Therefore it is important for us to reaffirm that in these times our hopes are centred in the efficacy of the Holy Rosary, inasmuch by this means, more than any other, we can obtain from God that opportune help we require.

When a strong brain is weighed against a true heart, it seems to me like balancing a bubble against a wedge of pure gold. - O. W. Holmes.

"THE FUNDAMENTAL THE-

We heard a few weeks ago the exposition of a fine spun theory anent the reunion of Christians. It was not new, but it was bedecked in such novel phraseology that many of the auditors were under the impression they were listening to something original. The speaker's idea was that reunion could be effected only by the casting aside of disciplinary regulations, etc., and by adhering solely to "fundamentals." What the fundamentals were he did not state. Perhaps he knew that he could not do it, and so he concluded his address with an explosion of rhetorical fireworks, a glittering picture of the good that might be effected if all Christians were one in mind and spirit. We certainly believe in the power of an united Christendom, which, however, will never be consummated by the "fundamental

The words of the commission to the Apostles are very plain : "Going teach ye all nations, teaching them to observe all things whatsoever that I have commanded you." They were sent to preach exactly what the Redeemer had told them. Their programme was drawn up for them, and they had but to guard it and to carry it out. The men and women who were to believe in Christ had to accept that programme in entirety, and were admonished that not only was its rejection a denial of the Redeemer, but that if an angel from heaven preached a different doctrine he was to be accursed. This shows us that the "fundamental theory," which implies the right to pick and choose, has no foundation in the Scriptures.

Before any one may talk about "fundamentals" with any degree of intelligence he must know exactly the whole teaching of Christ. He must be able to point out unerringly what must be believed in and what may, without peril to salvation, be cast aside. It is mere sophistry to pick this or that doctrine and to dub it fundamental because it seems so to an individual mind. One could scarcely point out the essential characteristic of our charter of liberties without knowing its every clause. Before, then, the advocate of 'fundamentals" can claim the attention of reasonable individuals, he must be prepared to at least furnish a guarantee that he is in a position to state with accuracy the whole doctrine of Christ. He must give the sources of his information, so as to convince us that his theory is founded on something more solid than caprice and conjecture. Now the only source of information thata non-Catholic has with regard to replainly that one may without hesitation put his finger on the fundamentals? It has indeed a few pregnant words concerning those who wrest the Scriptures to their own destruction, and it states that the whole teaching of Christ is not confined within its pages. With this fact before them, namely, that the whole world would not be able to contain all the books if the things which Jesus did were committed to writing, they must certainly come to the conclusion that the knowledge of the extent of the Apostolic mission must be drawn from some other source than the scriptural record. Since they cannot interrogate those to whom was first confided that mission, they must ask guidance from their successors. The Apostolic work must go on from generation to generation, or else the Son of God proffered a falsehood when He said that He would be with them to the consummation of the world. The reasonable individual, then, who seeks to know the fulness of the scheme formulated by the Son of God, must seek it from those who have its guardianship, who have authority to expound it and who have immunity from error. There can be no belief in a teacher who is liable to err.

Is this authority found in the sects around us? Is not their multiplication, the blatant denials of Christ's divinity, the vagaries of Biblical criticism, etc., due to the fact that they have no authority. They will ever lack the unity which is a distinctive work of the Church of Christ, because they have no authority to either define truth or to demand its acceptance.

Every noble life leaves the fibre of it interwoven forever in the work of the world .- Ruskin,

PROTESTANTISM ARRAIGNED in the spirit of the collect for the day,

Remarkable Discourse by a Prominent Episcopal Divine in New York.

New York, September 26. Preaching at the Protestant Episco-pal Church of St. John the Evangelist vesterday morning on "The Church, and referring to the coming Diocesan and General Convention, Dr. De Costa declared that a serious condition of

things existed that required urgent attention. "Confining ourselves to our own land," said the preacher, "we naturally ask: What proportion of people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of 70, 000,000 hardly more than 20,000,000 are nominal members of any ecclesiastical body, while the time was when in all lands embraced by Latin or Westwas comprised in the Church, to which it was loyal. The 'Blessed Reforma tion,' however, changed all that, and the 'Reformation' has worked so well that, in this country alone, the religion of Christ has been emptied out of the minds and lives of two thirds of all the people.

"In proportion as the population eccdes from Christianity it recedes from honesty, purity and sobriety, and mmorality, vice and crime come to the front. It is, nevertheless, the business of Christianity, disabled as it may be, to stem the frightful tide of inebriety, ungodliness and crime.

THE DIVORCE EVIL.
"Especially is this the work of the Episcopal Church, which must take her stand, among other things against the prevalence of divorce, which is yearly coming more and more to be attended with incalculable evils. We know how the evil has spread in New England, and now the latest figures show that in Ohio 3,279 divorces were granted dur-ing the past year. Over 7,000 appli-cations were filed in a single year. In twenty years no fewer than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast 'disorderly house.' There is a loud call for legislation on the part of the General Convention for a law prohibit ing the marriage of any divorced per-

son whatsoever.
"Protestantism is largely responsible for this state of things, having de-liberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society Let the Church take action at once There is room for legislation both on the part of diocesan and general conventions. The condition of things will bear no scrutiny. Bishops do not hold any Catholic position, being little more than clerks of their respective dioceses. Congregationalism is crush Church. Wealthy parishes use their wealth to the detriment of poor wealth to the parishes. Religion is too expensive. "In New York city there is raised for parochial purposes annually about \$1,142,539, apart from Trinity parish, making the average of \$13,333 per annum for the support of each church and chapel. Rating by the clergy igion is the Bible. Does it speak so the cost of keeping each man in position is \$9.244 per annum. The call is for smaller salaries and a larger number of men. A dozen rectors get as much salary as the entire ninety odd chief Roman pastors; and though some men get these great salaries, men get none, while the class of clerical idlers and adventurers is growing.

THE CHURCH OF THE RICH.

"Parochial abuses abound and dancing schools are put on a par with Sun day schools, which are administered false principles. An apostolic spirit is wanting in the Church; there is little or no esprit de corps. Personal consecration and holiness are wanting. Families of wealth and superior education do not consecrate their children to the service of Christ and His Church. Great professional and mercantile careers are projected for sons and elegant establishments for daughters. Sacrifices are understood to be proper enough-for the poor. "The Church does not even her own clergy, and in this city some

thirty parishes once in union with the diocese have died. Church legislation dioces and affairs generally are largely controlled by the rich or by the rich man's priest, the artisan class being deemed out of place in conventions. isan class is now largely eliminated from the Church. How much needs to be done, therefore, by diocesan and general conventions! Bishops like general conventions! Bisho Bishop Huntington are alive situation, and it is to be hoped that the entire House of Bishops at Washington may be inspired by the same spirit, that a solemn effort may be made to remedy abuses and especially to deal with the infidelity which, under the form of 'higher criticism,' is destroying the faith of thousands and rendering honest Sunday school work impossible by its systematic attacks upon creed and Bible. "If the Episcopal Church is to live

and be a power, it must stand upon the apostolic declaration that the Church the pillar and ground of the truth.' To day it is in danger of be-coming the refuge and stronghold of error and lies. Still, whatever is done joy it. - John Foster.

ve must hold that prayer is better than legislation.

### MISSION CONVERTS.

Apostolic Fathers' Labors at Collinwood Rewarded-A New Feature Tested.

A new feature was tried at the Collinwood mission for non Catholics A catechism, abridged from the larger work of Rev. F. X. Reichart, was used the instructor spending half an hour each evening on its exposition. catechism is specially adapted for the instruction of Protestants, by reason of its careful wording and free use of Scripture. About one hundred fifty persons procured the little book They were requested to give each les son a careful reading at home, and to follow, with open book, the exposition in the church. We remained with them long enough, Father Graham and myself, to finish the catechism; which was accomplished in a little over two weeks. Such a course, we judged, would prove acceptable to non-Catholics, as, with few exceptions, they have not had an opportunity of learning their religion in a systematic manner; in consequence of which they have a very hazy notion of the connection of one doctrinanother. The clearing up of this in tellectual haziness, and vision and clear grasp they get of Christian theology, after a complete course of catechetical instructions, must make them feel like a near sight ed person who has just been fitted with The little catechism remaining in the house will be a handy book of reference, and may preach many a little sermon, and do it at the very moment when its owner is best disposed to listen.

Such a course of instruction is certain to be beneficial to Catholics also. Our people are well instructed, as a rule; and yet their ability to make their faith intelligible to others and to meet objections could certainly be improved in most cases. The instructions at a non-Catholic mission ought to be a valuable aid in this direction. rehearsing of the catechism is likely, also, to recall some half-forgotten les-

In order to put the congregation in a serious frame of mind, a sermon was preached every evening on some moral topic. The attendance at Collinwood on the part of non-Catholics was never large, except on the three Sundays : still three of their number will added to Father Martin's membership role. There were accessions at last year's mission, but we have left the good little pastor in charge of the net. and with God's blessing he will land some more souls into Peter's bark.— Kress in Cleveland Catholic Universe

### MISSIONARY NOTES.

Let us claim truth wherever found, and try to fix God's trade mark upon it. - the Catholic sign.

We may dispense with some things in moving souls towards the truth, but never with the Apostolate of the Press.

The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effective spread of truth.

demands new methods. It is time to draw forth from our treasury the "new things" of the Gospel; we have been long enough offering "old things." God never proposed to do by His dir-

The work of evangelizing America

ect action all that might be done in and through the Church. He invites human co operation and abandons to it a wide field.

"Whoever wants to stop the steady stream of conversions to Catholicity will first have to close every Episcopalian church in the country.

#### GREAT EXCURSION TO KINGS-TON.

In order to get the benefit of the remarkably cheap railway rates to Kingston for the consecration of Archbishop Gauthier, October 18th, intending passengers would do well to go to Sadlier's Bookstore, 127 Church street, Toronto, for their tickets. Return tickets from Toronto can be purchased there at single fare to Peterborough on the C. P. R. or Port Hope on the G. T. R., and at the same time and place, excursion tickets may be bought from Peterborough or Port Hope. By doing this they will effect a great saving, as excursion tickets will not be sold at any railway station west of Peterborough on the C. P. R. or Port Hope on the G. T. R. At Sadlier's Bookstore return tickets for the entire trip from Toronto to Kingston can be had for three dollars. Tickets are good to go by any regular a. m. or p. m. train on either line on the 17th October, and valid to return till the 20th.

Those living outside Toronto should apply by letter to Sadlier's as above and purchase their tickets a few days in advance.

All pleasure must be bought at the The difference between price of pain. false pleasure and true is just this : for the true the price is paid before you enjoy it; for the false, after you en-

### Horrors of Dyspepsia

Sour Stomach, Heart Palpitation, Nervous, Sleepless

#### Now Able to Do All the Housework -What Cured Her.

The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hope-less. Read Mrs. Willett's letters:

"C. I. Hood & Co., Lowell, Mass.: "Gentlemen:-I have been sick for about six years with dys-Letter pepsia with all its horrible nightmares, such as sour stomach, flatulency, palpitation of the heart, insome mia, etc., and all that time I have tried

slmost every known remedy and the best doctors in the state, but nothing did me any good. I was very

### Weak and Nervous.

About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my housework and feel better all my housework and feel better than I have in several years. Also, my husband had pneumonia last win ter and his blood got very bad; he
had rheumatism and could scarcely had rheumatism and could scarcely walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheuma-tism has left him and is in better health than for a long time." MR. W. J. WILLETT, Mt. Holly, N. C.

### Still Praising Hood's

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs:—I am still praising Hood's Sarsaparilla for the Letter great benefit both myself and husband derived from

its use and I do not hesitate to say it is the best medicine we have ever used in our family." Mrs. W. J. WILLETT, Mt. Holly, N. C.

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Hood's Pills sick Headache. 25c.

### CAN'T EAT.



cannot eat what you like without discomfort, if you cannot eat when you ought to eat, the time has come when you should take Dr. Ward's Blood and Nerve Pills. Hunger is the best Sauce. Take these Pills and get hungry. You may eat what you want if you take Dr. Ward's Pills.

### WHAT THEIR MERITS ARE:

WHAT THEIR MERITS ARE:

My system was entirely rejuvenated by he use of Dr. Ward's Blood and Nerve Pills, and I consider them a marvellous strength and nerve builder for dyspepsia. I was so lick and miserable that I seemed to have no ifee or energy left in me. Suffered so at innes that I thought death would be better or me. I had tried Doctors and different indis of medicines, but all failed to do me any good. I am in every way now a well woman, and have been for months. Before using these Pills I was so sick that I could not keep anything in my stomach. I was under the opinion that dyspepsia could not be cured, but now I am satisfied it can be cured, for I am able to eat like any healthy woman and feel better in every way. They have built me up also,—I now weigh several pounds more than I ever did before. In conclusion, I would advise every woman afflicted with poor digestion to give Dr. Ward's Pills a trial. MRS. L. E. WATSON, Port Colborne, Ont.

Dr. Ward's Blood and Nerve Pills are sold

### Dinancial.

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### THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake. BY CHRISTINE FABER.

XXXIX-CONTINUED.

That, to ascertain the correctness of his surmise, he came to California, and finding John Turner, absent in Europe he waited his return, ascertaining in the meantime, however, that he must be the Turner of whom he was in search.

That, on the return of John Turner from Europe, Kellar recalled himself to Turner's recollection, and laid before him the whole story of the shooting of his brother. That, John Turner, bitterly disliking Forrester in the past, was intensely imbittered when he found that the blood of his brother was on Forrester's hands, and brother was on Forrester's hands, and that he swore to bring him to justice should it cost every cent of his immense

That John Turner immediately filed his accusation with the authorities, and placed his means at their disposal in order to erret out such witnesses as would

first out such witnesses as would be necessary in the case.

During the delivery of Kellar's evidence he did not look toward the prisoner, but at its conclusion he turned and faced him, with a cool, leisurely stare of triumph.

Mallaby seemed to receive it with the atmost composure; not a muscle of his face moved, not a change of color came into his worn features.

The next witness summoned was Prudence Liscome. Miss Hammond with a gasp threw up her veil and leaned forward with total forgetfulness of the observation she was attracting to herself. Having seen nor heard nothing of Miss Liscome since the day on which she bade has forward with summer's door, she ing seen nor heard nothing of Miss Lis-come since the day on which she bade her farewell at Mrs. Denner's door, she could not imagine what she should have to do with her guardian, and it seemed to her as she watched the woman ascend to the witness-stand, as if some fantastical labyrinth were closing about them all. Prudence, though somewhat absoluted

Prudence, though somewhat abashed y her elevated and exposed position, was by her elevated and exposed position, was still endeavoring to smirk at everybody, and that fact, together with her gay and ridiculously juvenile attire, and rouged face, presented a sight that caused an audible titter. That she was uncomfortadding litter. That she was uncomfortable was apparent from her awkward attitude, and that she was confused was equally apparent when she began to give her evidence; she interpersed it with so much she pead yet here. much she need not have told, and that nade it necessary for the counsel to re-nind her frequently she was straying rom the noint.

from the point.

She knew Mr. Mallaby; he was at one time so intimate a friend that on every occasion she called him "dear," at which occasion she taket many in the court-ingenuous statement many in the court-room laughed audibly. She had so much trust in him (looking at the jury with an expression that seemed to say: "and he

trust in him (looking at the jury with an expression that seemed to say: " and he was one of your sex, gentlemen,") that she applied to him for advice about the investment of her money, and, in her gratitude she tendered to him a souvenir, which he in a sort of savage manner refused to accept. At this point she was sternly admonished to keep to the point, and not introduce irrelevant facts, whereupon she bowed, smirked more broadly upon she bowed, smirked more broadly than before, and said her only object wa to make known what a heartless man Mr.
Mallaby was, at which some of the people laughed again so loudly that they were

called to order.

called to order.

Miss Liscome continued, how, by accident having read a letter intended for Mr.

Mallaby, but which seemed to be directed to her nephew, she found in it mysterious allusions to some one named "Jared." That, after the letter had been returned to Mr. Mallaby, without letting him know how it had been read, she, conceiving,

how it had been read, she, conceiving, from the account given by her nephew of the agitation with which Mr. Mallaby had received the letter that he must have some fear of this "Jared," used to mention the name as if she had been in secret communication with the person so named, and the mention of it invariably produced in Mr. Mallaby signs of an extra-

ordinary fear and agitation.

But all this was not told without more stern admonitions to keep to the point, and when informed that she might leave the stand she seemed inclined to make further communications of her personal

feelings for the prisoner. feelings for the prisoner.

Mailaby had not been able to repress a start when he saw Miss Liscome, and he flushed with astonishment and indignation when she referred to the incident of tion when she referred to the incident of proffering him a souvenir; but what were his feelings when he learned the source and exteat of her mysterious knowledge of "Jared." He knew now for the first time that the young man who had made so ludicrous a scene when returning the letter was Miss Liscome's nephew, and the same who had been a spy upon his track in New York. Then, he remembered how kellar had accepted her invitation to take tea with her, and how silent he had been about her after. So, it was all Kellar's work: the bringing of such a witness to California, the secret espionage kept upon Mallaby prior to his arrest: he wondered if Kellar would be able to produce Everley as a witness, and if he duce Everley as a witness, and if he would be able to produce another witness whose testimony in mercy to himself Miss Hammond onght to know.

Malliflower Mallary was next sum-

### Rev. J. N. Vanatter, of Albion, Wis.

WRITES A LETTER ON DR. CHASE'S OINTMENT.



Sufferers are at liberty to correspond above address obtain full particulars

regarding the

ost terribly afflicted wit otruding piles, and com-mplated a surgical opera-

He says: My wife wa

1 1 **常常** 

moned, and to the intense, though parti-ally suppressed merriment of most of the spectators, a tall youth whose attenuated proportions were more prominently set forth by a bright blue cloth suit, seemed to shoot up into the stand. He was in such a frantic hurry to respond to his name that he nearly had knocked down two persons who were a little slow in getname that he nearly had knocked down two persons who were a little slow in getting out of his way, and by his whirligig movements when he reached the stand almost rendered breathless the official who had attempted to guide him. He looked as if he apprehended some injury, and at the first question of the prosecuting attorney he wheeled around and faced that gentleman with the air of one entirely on the defensive.

faced that gentieman with the air of one entirely on the defensive.

He would just "preface his remarks," his voice pitched in such shrieky tones that it reached to every part of the courtroom, by telling "the judge, the gentlemen of the jury, and the ladies and gentlemen of the court," that it was with "no idle curiosity" he had come there as a ribrore.

witness.

His odd appearance, his queer voice, and his utterly unexpected and ridiculous language, caused laughter that it took some minutes to subdue; and in his subsequent testimony he would insist on pre facing his remarks, and reiterating tha he was prompted by no idle curiosity until the amusement of the court audience until the amusement of the court authence became almost beyond control. It was only when the prosecuting attorney as-sumed his most stern manner that he could elicit from the witness how he had returned the letter intended for the pris-oner, but which had come to him by mis-take, and the agitation which the prisoner had manifested on that occasion. When

take, and the agitation which the prisoner had manifested on that occasion. When told that he might leave the stand, he did so with a jump, and he dashed through the laughing spectators back to his place. His testimony concluded the evidence for that day, and Mallaby, rising to accompany his guard back to prison, cast a quick, timid glance at his ward.

She was still leaning forward in that attitude of strained and painful attention that the announcement of Miss Liscome's name and caused, but her eyes were fixed upon her guardian with a look that ex-

upon her guardian with a look that ex-pressed doubt, anguish, and even a sort of terror. He understood the look. Miss Liscome's testimony had been a strange revelation to her, for he had been so silent about her visits to him. Oh God! must his fate continue to be in the blackness that shrouded it now, with even her hear doubting him, closing to him? A film seemed to gather over his eyes; he was clutch the officer's arm obliged to clutch the officer's arm for support and he turned away seeing noth-ing but that white face with its awful ex-pression. She also turned away, dropping her veil, and catching Mrs. Sibly's arm.

"Get into the air quickly," he said
"my breath seems to have gone."
They took their wonted course to a
church. At the door, Agnes said:
"Don't wait for me; I shall remain

here a long time."
"But soon it will be the hour for your visit to Mr. Mallaby," answered Mrs. Sib-

ly much surprised.
"I do not think I shall go to the prison to-day. I shall stay here instead."
Without another word she passed up

quickly to one of the pews near the altar, there she dropped upon her knees, bowed her face in her hands and was motionless.

Mrs. Sibly, very much astonished, and even somewhat anxious, waited in one of

even somewhat anxious, waited in one of the rear pews, saying some prayers on her own account. To her, there did not seem to have been anything in the evi-dence thus far to call for such strange de portment on the part of Miss Hammond; she had never before omitted her visit to her guardian.

But Agnes was plunged into a more raging sea of doubt than ever; a sea into which also came up all the distrust she had ever held of Mr. Mallaby. Why had he never referred to Miss Liscome's visits to his office when he knew that she, Agnes, had met Miss Liscome at the Wilburs? How did Miss Liscome come to know Mallaby so well as was set forth in her deposition? Why should she conceive the idea merely from reading the contents of a letter if those contents were so mys terious—of using the name of "Jared" as a weapon of terror over Mr. Mallaby's head; and why, if Mr. Mallaby were really innocent of the crime imputed to him, should he have shown on the return of the letter opened by another in mistake, the terrible agitation described by the witness, Malliflower Mallary? Then she remembered the letter which once had come to him in her presence, at the foot of Mrs. Denner's stoop—his agitation and perspiration at its reception, though the day was cold enough to the day was cold enough to make her shiver under her heavy cloak. And, everything else about him that had ever tended to her doubt, disthat had ever tended to her doubt, distrust, or suspicion, seemed to come up furiously, causing her to forget the arguments she had so often used in his favor. Then remembering all that she had sacrificed for him, she felt as if she fiercely hated him; not even the fact that the full revelation of his duplicity would relieve her from the obloquy of being the daughter of a murderer, seemed to assuage her feelings. She could not go to him in such a state of mund; and she continued to kneel, silent, motionless, but waging a fierce, inward battle with herself. She tried to pray, but it was only after hours tried to pray, but it was only after hours of that fierce struggle that her prayer be-came calm and resigned. She had taken came cam and resigned. Such as a stonished when Mrs. Sibly touched her on the shoulder, and told her it was almost evening. That good lady had gone home, but becoming anxious as the day wore on she returned to look for Miss Hammond. She was surprised to find her still in an attitude of devotion.

The counsel engaged for Mr. Mallaby, had the reputation of gaining cases on the most slender threads of evidence. He worked up forgotten or obscured clues in a manner that about the characteristics. XL. a manner that shamed the detectives, and he turned the quibbles of the law to the favor of his client in a way that amazed the jury; but in the present case, the chief obstacle to success was the client himself. He had positively re-fused to disclose anterior circumstances that might help to prove his guiltlessness of intention in committing the murder, and the utmost the attorney could get from him was the name of a woman who and the utmost the attorney could get from him was the name of a woman who knew these anterior circumstances, and who would violate no pledge, as Mallaby would do, by disclosing them. But Mallaby had neither seen nor heard from her for over twenty years, at which date she

large inducements for the appearance of the woman. Each day, however, found him unsuccessful; the woman was evid-ently either dead, or, possibly having merged her identity in a second marri-age, was hidden away too securely to be found. And yet this witness might be so necessary for the cause of his client! Chafing under his failure to find her, and, as he regarded it, the insane refusal of his client to tell more than he had told, he said with a manner that betrayed his

irritation:

"You are either an extraordinary character, Mr. Mallaby, or a very great fool."

Mallaby made no reply. He was sitting as he always sat since his incarceration, with his hands clasping his knees. ting as he always sat since his incarceration, with his hands clasping his knees, and his head bowed down upon his breast. It was the evening of the day on which had been given the first testimony against him, that testimony which had caused such a look of terrified suspicion in Miss Hammond's countenance, and this was the first day on which she had failed to visit him. He had seen nothing since his return to his cell but her face; even when he glanced up at the attorney it was she who seemed to look at him rather than the determined countenance of the lawyer.

of the lawyer.

How much he, the wretched prisoner, longed for the finding of the woman who could tell all the circumstances without violating any pledge! Her testimony, at least, would make his honesty clear to Miss Hammond: without that testimony, Miss Hammond: doubt symptom, and Miss Hammond's doubt, suspicion, and horror, must remain, together with the additional pain of what might be disadditional pain of what might be disclosed during the remainder of the trial. He wondered, since Kellar had broken faith in so much, why he had not made one other revelation: it were better for the prisoner's sake that he had made it.

"You see, Mr. Mallaby," broke in the attorney again, "Mr. John Turner is savage about this case, and he is togo on the stand himself to-morrow, and take up acceptable of the same than the same transfer of the same

stand himself to-morrow, and take up everything that can in any way teh against you. It is absolutely necessary that I should be in possession of every fact anterior to the shooting in order to show that, at least, it was not premedi-

tated. "I am sorry that I cannot help you Mr. Fallerton," replied Mallaby, with the air of one denying a favor that was to benefit another than himself, "but my oath is more sacred to me, than what the consequences of this charge may be. erton, disappointed and irritate

The next day, the court-room was mo The next day, the court-room was more densely crowded than ever, the press having given sensational accounts of the trial, and having accorded great prominence to the fact that John Turner, the influential will be sensely accorded. fluential millionaire, known the whole length of the Pacific slope, would testify

left his client.

against the prisoner.

The poor, drooping prisoner had but one thought—Agnes. All night he had slept but little, being haunted by her face as he had seen it last, and the moment he had taken his place within the bar, he looked for her. She was not there, nor anywhere in the court-room that he could be against the little against the property of the anywhere in the court-room that he could see, nor could he distinguish the little veiled woman in black who always accompanied her. His heart gave a bound and then seemed to sicken with a sort of despairing reaction. Had some one, anticipating the remaining testimony of the trial, told her? Was that the cause of her absence? If so, what hope had he. His head sank lower upon his breast; he hardly heard the buzz of the people

he hardly heard the buzz of the people about him, nor did he seem to be aware when his counsel whispered to him—not until in startlingly loud and distinct tones, the name, John Turner, was called. That aroused him; he lifted his heard straightened a little in his chair, head, straightened a little in his chair and looked at the witness, wondering in

and looked at the witness, wondering in a sort of vague way, if that stalwarth, heavily-bearded, and almost fierce-look-ing man, could be the pale, slender youth whom he remembered as John Turner, There was an impassioned energy about every movement of the witness, and an emphasis in his tone that told unmistakably of the fierceness of his hatred for any one. He wasted no words in his evidence, every phrase was cut like his own character, with determination, ac-

curacy and directness.

He knew the prisoner, Francis Forrester, alias Matthias Mallaby, when the latter was a member of the household of his brother, Reuben Turner. He knew him his brother, Reuben Turner. He knew him afterward as the husband of Reuben Tur-ner's only child, Millicent. He knew him again as the partner in a mining enter-prise of his brother, Reuben Turner, and in both of the latter relations he knew nim to be the cause of great unhappines He had read letters from his Reuben Turner, to the latter's daughter Reuben Turner, to the latter's daughter complaining of the unkindness and un-fairness of his son-in-law; he had listened to statements from his niece, Millicent, of her dislike for her husband because of the latter's treatment of her father. On one occasion, when, goaded to madness by these complaints, he sent an indignant letter to Forrester, he received a reply from Forrester in which the latter threatened to fix his father-in-law some day, and the witness having preserved that letter, as it was always his habit to preserve every letter, it was read before the court, and there was no mistaking the serve every letter, it was there experienced threat. It was there in the prisoner's large, old-fashioned penmanship, following indignant denunciation of the inexplicable and unjust dislike of his father-in-law. And John Turner further deposed that he was at the home of his employer, ill, when the news of his brother's suicide came, that he insisted on returning to see his brother, and on beholding the ghastly sight, and witnessing the grief and horror of his niece, Millicent; he had a relapse of his illness and was borne back again to the house of his employer. His relapse was so severe that he became delirious, and he did not recover entire consciousness until several weeks had

denrious, and he did not recover entire consciousness until several weeks had elapsed. Then he learned that his niece was dead, and her husband had gone no one knew whither.

That he heard nothing of his brother-in-lear until on his recent ratus from a constant of the c

law until on his recent return from an ex-tended tour in Europe he found awaiting him Mr. Kellar, who easily recalled himself to the recollection of the witness, and who told to the witness the facts pertaining to the shooting of Reuben Turner. That Mr. Kellar declared to the witness the facts pertaining to the witness specially the satisfy laby had neither seen nor heard from her for over twenty years, at which date she was somewhat past middle age, and a childless widow.

The attorney had gone to work on this slender clew, inserting advertisements in the papers east and west, and offering facts to light, and the murderer to trial; that he did not even say that he knew the whereabouts of the murderer. But, that the witness, of the murderer, was indignant to think that the stigma of suicide should rest upon his brother, and he determined to bring the facts to light, and the murderer to justice,

though it should cost his whole fortune. With that view, the witness obtained all the information Mr. Kellar could give, acting upon it accordingly. As he ended his testimony he seemed spurred by his vindictive feelings to add:

"Investigate the trust he has held for the ward to whom he is guardian; learn if it has been marked by the treachery he pursued toward my nices and his mur-

of it has been marked by the treachery he pursued toward my nicce and his murdered victim, her father and my brother."

Mallaby lifted his head high at that speech, and gazed with unflinching look at the witness; but, at the same time he was thanking God in his heart that Miss Hammond was not present. It would

was thanking God in his heart that Miss Hammond was not present. It would have been another shaft of distrust in her soul, and a shaft that he had no means yet of displacing.

Wildred Everley was next summoned,

Wildred Everley was next summoned, and despite his effort at composure, Mallaby started. What fate had kept Everley, who, twenty-two years before was a man varying on old age, still vigorous enough to ascend to the witness-stand with the agility of forty instead of seventy years, and to give his testimony in a sharp, brief, straightforward manner.

He recognized the prisoner, despite the changes that time had wrought in the appearance of the latter, as Francis Forres-

changes that time had wrought in the appearance of the latter, as Francis Forrester whom he knew as a miner. They had worked together in the mines for a short time previous to the shooting of Reuben Turner. On the night of the shooting, hearing a scuffle in the cabin occupied by Forrester and his friends, he rushed in, but only in time to see a pistol in the hand of Forrester turned towards Turner, to hear its report, to see Turner fall, and nand of Forrester turned towards Turner, to hear its report, to see Turner fall, and to hear him exclaim that Forrester had killed him.

Immediately, Forrester was caught by

Immediately, Forrester was caught by his two friends, Kellar, and the latter's cousin, and hustled away from the fallen man, while he, Everley, examined the body of Turner to see if he were quite dead. He was dead, and Everley straightened his limbs, and laid him out on the floor of the cabin.

Then Kellar came to him, telling what

then Kenar came to him, tening what is cousin proposed; that the shooting, for the sake of Forrester, and his poor young, friendless wife, be given forth as a case of suicide. Everley, feeling that it made lithim, consented to say the difference to him, consented to say nothing about the matter, and the next day Forrester and his friends carrying with them the body of the supposed sui-

eide, left the mines.

After that he, Everley, was too much absorbed in his efforts to make a fortune for his own family, to give the matter any thought; and, having after the lapse of a few years made a moderate fortune, he went to reside in Southern California. There in recent years he frequently heard, and read of the millionaire, John Turner, and read of the millionaire, John Turner, but it never entered his mind to connect him with the Turner who had been so summarily shot in the mines, years before—not until a neighbor brought to him a newspaper containing a paragraph asking for information of one Wildred Everley, who had been a miner in early years, and who could give to John Turner some information of how his brother, Reuben Turner, had died.

information of how his brother, Nearsen Turner, had died.

That testimony closed the evidence for that day. It was said, that on the next day there would be taken the testimony of one more witness for the State, and then would begin the little evidence that could be adduced in favor of the accused. As the court adjourned, the prisoner wondered who the witness could be who was the city testimony on the next day.

was to give testimony on the next day and then he relapsed into his thoughts o Agnes. Would she come to-day? When he returned to his cell, instead taking his usual seat, he walked about uneasily, and at the slightest noise in the corridor glancing anxiously at the door. As the hours wore on without bringing her, he threw himself on a stool, and ir utter dejection leaned forward until hi face nearly touched his knees.

Miss Hammond had been so prostrated by her emotions of the previous day, she was unable on the next morning even to leave her bed; successive attempts to do so but sent her back in a state of greater so but sent her back in a state of greater weakness to her pillow, Mrs. Sibley, much alarmed, would have summoned a physician, but Agnes begged her to wait; she would be better as the day wore on. Her prediction was verified, but not to the extent of either going to the court, or to the prison. She was hardly sorry to be obliged to ab-She was hardly sorry to be obliged to absent herself from the latter place, for how could she meet her guardian while her emotions about him were still so conflicting? With regard to her absence from the court-room, she hardly knew—whether to regret it. Might not the evidence as on the day before adduce things about of all religion are often opposed to true Mallaby that would harrow her further? and she was so tired and so weak, she only craved a truce from every thought. Early the next morning, finding Miss

on her arm.
"Don't, Mrs. Sibly; since I was not pres-"Don't, Mrs. Sibly, since I was not pres-ent yesterday, to hear it, I would rather not learn anything about it now." And Mrs. Sibly put away the paper, not even reading it to herself, but devoting her attention to Agnes.

When Mallaby took his place that day

at the bar he kept his eyes down for some seconds. He fared to raise them lest he should turn them to the place opposite, and find it again vacant. But a length, he lifted them crickly and them posite, and and it again vacant. But, at length, he lifted them quickly, and threw a frightened glance across the sea of heads that intervened. Thank God! she was there, and as she met that sad, tender and unputsashly wintfollock. ler, and unutterably wistful look, some der, and unutterably wistful look, some-thing within her, despite herself, respond-ed to it. She smiled at him, mournfully, it is true, but still, it was a smile that caused her pale features to light for a mo-ment, and that brought to his heart a brief

been in a court of justice before, and that she regarded her presence there now, as somewhat derogatory to her self-respect. Her wrinkled face bore as bright a blush as though her years were sixteen, in-stead of sixty, and her eyes conveying an unusual degree of intelligence, sought the ground with a modest timidity, as often as she involuntarily raised them.

The prisoner gasped when he heard her

from the first they have had her in secret

Nanno Kelpley, in a cracked, but strangely pathetic voice, deposed to hav-ing been a servant in the house of Mr. Reuben Turner; a servant, but one whose position also embraced the duties of house-keeper, and in some measure elder-ly companion to Reuben Turner's daughter when the mother of the latter died The time to which she referred was in the early, pioneer days of San Francisco, when houses were built solely for shelter, and were destitute of the modern appliances of luxury, or even convenience. Reuben Turner kept a sort of general store in which everybody dealt, and the witness, with growing volubility seemed in-clined to linger in her account of the day on which Mr. Forrester, with two other men came for the first time to Reuber Turner's store. Forrester seemed to have the most money and promptly paid the bill of his companions. They were on their way to the mines, but were nothing loath to accept Turner's hospitality for a day or two while they looked about San

Francisco.

At that time, Turner's family consisted, besides himself, of his daughter, then eighteen years of age, and Nanno Kelpley. His young brother, a lad of ninetsen, was employed some distance out of San Francisco, and only visited them at intervals. During the sojourn of the three strangers, Forrester became sick, and his companions went on to the mines leaving him in the house of Reuben Turner. Then Turner and Forrester seemed to become great friends, to the surprise and annovance of Miss Turner, who had

and annoyance of Miss Turner, who had a sort of contempt for Forrester, holding up to ridicule his odd dress and old-fash-iohed ways, until he helped her father with loans of money; then, in her grati-tude, she seemed to get like Mr. Forres-ter, and finally, in accordance with the wish of her father, she married him, and

they lived happily until Mr. Forrester and his father-in-law went to the mines.

Thence, letters came from Rueben Turner to his daughter, which the latter used to read to Nanno Kelpley, and the were filled with complaints of his son-in law, accusing the latter of unfairness ar even dishonesty. These letters changed the regard of the wife to bitter hatred for her husband -- a hatred that she even nunicated to her young uncle, J

Furner.
To this point of her evidence neither the prisoner nor Miss Hammond had turned their eyes from her. The prisoner was looking with such emotions in his soul as seemed to tear it to pieces. Would a question of the council elicit from he what she ought to tell in common justice to him, in mercy to his ward? Would she step down from the stand, leaving still about him all the doubt, distrust, and suspicion that enveloped him in the eyes of Agnes? And he could not open his lips! Oh, God! it was hard.

TO BE CONTINUED.

### FANATICISM.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two command-ments dependent the whole law and the pro-phets." (St. Matthew, 22 37.)

It is remarkable that Oar Lord's teaching concerning our duties to God and our fellow-men are inseparably connected. The two precepts, the love of God and our neighbor, are united as if they were one; and the whole divine law is included in them.

If we analyze the Ten Commandments we shall see that the first three relate to our duties towards God, and the others to our duties towards men. In the Lord's prayer also we are

aught our duties to God, ourselves, and our neighbor. In the day of judgment Our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His people.

We all condemn as fanatics those who select some particular virtue and make of it a religion, not indeed be-

of all religion are often opposed to true religion, and are at best only its mis taken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue Hammond strong enough to prepare for her visit to the court, Mrs. Sibly would have read to her from the "Morning that it is impossible to love God without practicing all the virtues. The saints, particularly St. Paul, absorber arm. weak brethren should be scandalized Fanaticism is invariably the off

spring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. Reaction takes place, and society is more dangerously threatened by irreligion and immorality. Catholies in this country to day are apt to be more or less affected by the influences which surround them. There is cer-tainly a danger tenfold greater that the morals of our people will be corrupted by the license and profligacy which is so prevalent than they will become extremists in regard to the particular doctrines of fanatics; still we must, as our safeguard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. Men outside of her imagine renewal of courage and hope.

The witness who was to be the last for the State, was called—Nanno Kelpley—and an old, and poorly, but cleanly dressed woman responded. It was evident from her manner that she had never the dent from her manner that she had never the dentities of the Catholic Church are the identical ones. of Jesus Christ Himself. No man can improve on His teaching, nor can any human society amend that of His Church. - Sacred Heart Review.

ground with a modest timidity, as often as she involuntarily raised them.

The prisoner gasped when he heard her name, and as he saw her ascend to the witness-stand, he half started from his seat. His counsel, Fullerton, with knit brows and flashing eyes, stooped and whispered to him:

"No wonder we could not find her;"

Chronic Eczema Cured

One of the most chronic cases of Eczema ever cured is the case of Miss Ella Aiton, of Hartland, N. B. On a sworn statement Mr. Aiton says: I hereby certify that my daughter Gracie Ella was cured of Eczema of long standing by using four boxes of Dr. Chase's Ointment. William Thistle, druggist, of Hartland, also certifies that he sold four boxes of Dr. Chase's Ointment which curec Gracie Ella. Chronic Eczema Cured

RELICS OF THE PAST.

Evidences of the Catholicity of C It is sometimes difficult to re

that England once was for cent Catholic to the core. So skilfully diniquitous "Reformers" of that d ful sixteenth century carry out design of utterly rooting out th religion that in this nineteeth ce many doubtless imagine that th cient cathedrals and churches a only relics of the Catholic past: of these several of the largest and magnificent fabrics have abso disappeared, save for a fragme two-for example, the Bened Cathedral of Coventry and their Minsters at Bury St. Edmund's, ham, Reading and Colchester avaricious iconoclasts made money out of their materials, dreadful to relate—the shells wer as quarries.

But there are other remnants glorious past, and I wish to p some which Protestant John obliged to use in his conversation daily life, such as verbal expr and the names of places. Few Englishmen fast, but mo

lishmen do breakfast! As a n custom this meal is quite famou rule, on the Continent and in v climes the enormous English br.
is unknown, save for "Messien Anglais" when they require what does the word breakfast Nothing less than the Catho lowance of breaking the fas fasting day by that very di "meal" which all Catholics, or are able to fast, know well -dry toast and coffee or tea.
Another "penchant" of Jo

(Catholic or Protest) is his beer! quite a national characterist what are often the names "pubs"—surely the imbibing ant is not to be haunted by relics there! Yes, indeed he is has not heard of (or tasted th of) "The Cross Keys" (viz, St or the Papal Keys), The Ange it. Gabriel at the Annun 'The George," "The Dragon Mitre," and many more of six menclature, still holding the na

Then John Bull has got to both breakfast or beer! But those two letters "D. F." Majesty's name mean? Fidi " (Defender of the Falth the one Holy Catholic Apost Roman Faith. And so a title Pope Leo X. in A. D. 1521 orthodox Henry VIII. for his against Luther in defence of of the " sacro sanct Roman Ch a Bull signed by himself and seven Cardinals, has been reevery successive Sovereign of whether Calvinist, Lutheran, can! and by an excess of sad a ism this Catholic remnant is upon every single coin of the of the colonies.

tain days named from the Calendar-Christmas, viz, t Christ's Birth ; Shrove Tuesd Englishmen used to be "sh confessed and absolved; Ash day, when they were sign form of a cross on the head blessed ashes in the beautifu ism of Holy Church ; Lady chiefly noted for the reception or for treir payment, and in case (and often in the former by no means a festival for this was, and to Catholics st Lady Day, viz, the Feast of nunciation, when the "Av now daily recited millions o the faithful of e clime all over the world, heard; Michaelmas, Palm Maundy Thursday, Good Easter and Whitsuntide of Catholic terms, while All All Hallows, Candlemas,

Then every now and then

in country districts. And there are the ancie customs which are the relica lic sacramentals or ceremon those at funerals in Wales where the beating of the civic authorities on rogation Oxford for instance), local great feasts such as the As Our Lady (to them only now), holy wells, distribu ochial doles, gathering pal Sunday, the names of flow called after Our Lady, of May customs, and many

amples might be given.

And now, if we turn to t

and other Catholic festivals

places, there is the same to dence. For instance, Black Friars, Austin F Friars, refer to the Friar stood there; but both c convents have entirely di the Charterhouse, with memories of the Carthusis Charing Cross, where on beautiful cross erected by which was totally destro Anglicans of those days, w the Calvinist Dr. Abbot the erection of an Egypt in its place! Paternoste Paul's and many ot Catholic nomenclature great Metropolis of the w minster Abbey has retain though alas! the Bened and monks are no longer and the splendid old bu

really an abbey now. Those superb founda Catholic Church, the U Oxford and Cambridge, as nants of the past. At el Corpus Christi College, w that of All Souls was for Archbishop of Canterbu

### RELICS OF THE PAST.

Evidences of the Catholicity of Other Days.

It is sometimes difficult to realize that England once was for centuries Catholic to the core. So skilfully did the iniquitous "Reformers" of that dread ful sixteenth century carry out their design of utterly rooting out the old religion that in this nineteeth century many doubtless imagine that the an cient cathedrals and churches are the only relics of the Catholic past : even of these several of the largest and most magnificent fabrics have absolutely disappeared, save for a fragment or two-for example, the Benedictine Cathedral of Coventry and their Abbey Minsters at Bury St. Edmund's, Evesham, Reading and Colchester; avaricious iconoclasts made much money out of their materials, and dreadful to relate—the shells were used

as quarries. But there are other remnants of the glorious past, and I wish to produce some which Protestant John Bull is obliged to use in his conversation and daily life, such as verbal expressions and the names of places.

Few Englishmen fast, but most Englishmen do breakfast! As a national custom this meal is quite famous; as a rule, on the Continent and in warmer climes the enormous English breakfast is unknown, save for "Messieurs les Anglais" when they require it; but what does the word breakfast mean Nothing less than the Catholic allowance of breaking the fast on a fasting day by that very different "meal" which all Catholics, who do or are able to fast, know well enough -dry toast and coffee or tea.

Another "penchant" of John Bull

(Catholic or Protest) is his beer! Again, quite a national characteristic, what are often the names of the "pubs"—surely the imbibing Protest ant is not to be haunted by Catholic relics there! Yes, indeed he is, Who has not heard of (or tasted the liquor of) "The Cross Keys" (viz, St. Peter's, or the Papal Keys), The Angel" (viz, St. Gabriel at the Annunciation), "The George," "The Dragon," "The and many more of similar nomenclature, still holding the names our pious ancestors gave to their hostel-

ries!
Then John Bull has got to pay for both breakfast or beer! But what do those two letters "D. F." after her Majesty's name mean? "Defensor Majesty's name mean? Fidi " (Defender of the Falth). the one Holy Catholic Apostolic and Roman Faith. And so a title given by Pope Leo X. in A. D. 1521 to then orthodox Henry VIII. for his writings against Luther in defence of the Faith of the " sacro sanct Roman Church," in a Bull signed by himself and twenty seven Cardinals, has been retained by every successive Sovereign of England, whether Calvinist, Lutheran, or Angli can! and by an excess of sad anachronism this Catholic remnant is stamped upon every single coin of the realm or of the colonies.

Then every now and then come cer tain days named from the Church's Calendar-Christmas, viz, the Mass of Christ's Birth ; Shrove Tuesday, when Englishmen used to be "shriven" or confessed and absolved; Ash Wednesday, when they were signed in the form of a cross on the head with the blessed ashes in the beautiful symbolism of Holy Church; Lady Day, now chiefly noted for the reception of rents or for their payment, and in the latter case (and often in the former case also) by no means a festival for them, but this was, and to Catholics still is, Our Lady Day, viz, the Feast of the Annunciation, when the "Ave Maria," now daily recited millions of times by tongue and every clime all over the world, was first heard; Michaelmas, Palm Sunday, Maundy Thursday, Good Friday, Easter and Whitsuntide of course are Catholic terms, while All Halloween, All Hallows, Candlemas, Martinmass and other Catholic festivals still linger in country districts.

And there are the ancient country customs which are the relics of Catho lic sacramentals or ceremonies, such as those at funerals in Wales and elsewhere, the beating of the bounds by civic authorities on rogation days (at Oxford for instance), local fairs on great feasts such as the Assumption of Our Lady (to them only August 15 now), holy wells, distribution of parochial doles, gathering palm for Palm Sunday, the names of flowers so often called after Our Lady, or month of May customs, and many other examples might be given.

And now, if we turn to the names of places, there is the same touching evidence. For instance, Black Friars, Austin Friars, Grey Friars, refer to the Friars which once stood there; but both churches and convents have entirely disappearedthe Charterhouse, with its glorious memories of the Carthusian Martyrs; Charing Cross, where once stood the beautiful cross erected by Edward I. which was totally destroyed by the Anglicans of those days, whose Primate, the Calvinist Dr. Abbott, suggested the erection of an Egyptian pyramid Paternoster Row, near in its place! Paul's and many other relics of Catholic nomenclature remain great Metropolis of the world. Westminster Abbey has retained its name though alas! the Benedictine abbots and monks are no longer in possession, and the splendid old building is not really an abbey now.

Those superb foundations of the Catholic Church, the Universities of Oxford and Cambridge, are full of remains of the past. At each there is a Corpus Christi College, while at Oxford that of All Souls was founded by an Archbishop of Canterbury in the fif-

teenth century to ensure Masses and prayers for the souls of those slain at Agincourt. Jesus', St. Mary's, St. Mary Magdalen's, St. John's Peterhouse, and other names of the colleges remain as monuments of Catholic piety -often forgotten now as one hears instance, on the river at the races, "Well rowed, Maudlid," or "Jag-gers," or "Corpus"—indeed it is a pity for many reasons that the names are

not now altered. But far more important than these words and names of places is the Catholic origin of England's greatness, as exemplified in the foundation of her national institutions. It is quite cer-tain that the union of the several Brit ish kingdoms into one state arose from their previous unity as members of the One Church of Christ-that the Anglo Saxon Witena Gemot, the ancestor of the present House of Lords, sprang from the example of the Churchs synods-that the representative system the House of Commons, originated in and was copied from the election of proctors to represent the clergy in these synods.

Catholics discovered the New World and most of our colonies, the use of coal, and invented printing. Public libraries, hospitals, hotels, dispensaries, homes for the poor and orphans, were all copied from monasticism, but the workhouse is a purely Anglican institution. The Union Jack, Great Britain's flag, is of Catholic origin, with the crosses of St. George and St. Andrew, the patron saints of England

and Scotland. At the coronation of a sovereign many Catholic ceremonies are still in use, and on Maundy Thursday the Queen's Maundy gifts are solemnly distributed; in Catholic times the sovereign used to wash the feet of the poor and personally distribute these gifts to them.

As for the national religion and the multitude of sects, Protestants would not have had the Bible or have known which Scriptures were inspired if it had not been for the Catholic Church; while we may indeed question where the national Church of England would have been by this time if it had not been from the first supported by the Crown and State, and by the spoils of the old English Church, viz., the ancient cathedrals and churches, en dowments and tithes, with their titular and material continuity. And the two leading dignitaries of that very estab lishment, "The Protestant reformed religion established by law," which rose upon the plunder and the denial of nearly everything Catholic, bear about with them the insignia of the real Archbishops of Canterbury and of York, for they still use the arms of the old Sees, that of Canterbury being the pallium and the metropolitan cross while that of York is the Papal key with a Royal crown (formerly the Papal tiara until the "Reformation." What a significant anachronism it is that the pallium should be engraved upon the carriages, official documents, and other property of every titular Archbishop of Canterbury, for thereby

indeed hangs a tale. The wonderful High Church movement is, of course, largely a copy portions of the Catholic past and also of the Catholic present. It is a hopeful sign that it is not the post Reformation but the pre Reformation period in England which is now prized by the majority of Anglicans; and from all over the sworld the prayers of thousands, led by the "Apostolicus" Leo XIII., daily ascend that they may, by the grace of God, see where that spiritual continuity, for which they so sadly

grope in the dark, really lies. And so we have seen how English religious, educational and judical religious, educational and judical systems, one government and trade, all world alive in God and yet so slothful systems, one government and trade, all and so encumbered by worldly attachhave more or less a Catholic origin how John Bull, even in his conversa tion and life, cannot quite escape recalling the Ages of Faith; and how this Protestant little island of ours, nolens volens, greatly owes its national institutions and the foundations of its proud Empire, upon which the sun never sets, to the Catholic Church, and, of course, primarily to the Mother and Mistress of all the Churches (especially so of all the first and second English Churches)—the Holy Roman Church.—Liverpool Catholic Times.

### THE COMMUNICATION OF SPIR-

ITUAL GOODS. Catholic Progress.

The doctrine of Indulgences is in separably connected with the most fundamental and blessed truths of the Gospel: namely, the perfect holiness of God, and the solidarity of the faithful as members of the Mystical Body of Jesus Christ.

While salvation depends upon the separate co operation of each individ ual, will with the saving grace of God, it is nevertheless a sublime truth that we are not saved as individuals, but as members of Christ. If it is true in the natural order that "no man liveth to himself and no man dieth to himself," it is particularly true, in an altogether unique sense, in the supernatural or-

der The Body of Christ is "fitly joined together and nourished by that which every joint supplieth." The streams of grace which pour from the riven and wounded members of the World's Redeemer are distributed from one member to another throughout His Mystical Body. The grace which is the free gift of God blossoms out in upernatural virtues which are pleasing in God's sight and which draw

ful and the Sacred Heart of Jesus. Thus it is that every grace we receive comes to us not only from the condign merits of Jesus Christ but also from the congruous merits of the saints.

Just as in the human body the lifeblood circulates in certain definite channels, here in greater quantities and there in less, so in the Church the mystical Blood of Jesus—His sanctify grace - has its special channels varying nature and dignity. These are chiefly prayer and the sacraments. But as in the individual human body the life blood is sent in greater force and quantity to any given part by the influence of the will, or the reflex action of the nerves, so in the Mystical Body the spiritual life-blood-Divine grace - may be more abundantly directed to this part or that, according

to the intention of its members.

Thus every Christian or body of Christians can admit any other individual or group to a share in his merits, that is, in the spiritual value of the graces which he receives from Jesus Christ. The chief among the extraordinary and special means by which the treasures of grace are thus distributed among the members of Christ are Indulgences. In these the Church herself directly applies to the soul who fulfils the prescribed conditions the merits of the Redeemer and of the saints-that is, the operating and co operating grace which, if fully used, is able to make the soul perfect in the love of God.

Some people imagine that, since Indulgences can only be gained by a person already in the state of grace, and only avail to remit the temporal penalty of sin, it is only a selfish cowardice—a desire to be "let off easy," and as it were by the Divine Justice—that would prompt one to use This is a great mistake. them.

The temporal "debt to Divine Jusrice" is only exacted so long as our charity towards God is deficient. We nust pay that debt because we are not wholly united to the Saviour, Who has borne all our sins in His own body on So far as our temporal the tree. punishment is really a punishment it is a remedial one. The very name of Purgatory means "a place of purification." A perfect act of contrition wipes out all the "temporal debt to Divine Justice"; because when the soul attains the fulness of the love of God she becomes fully united to Christ.

The love of God, therefore, requires us to strive to gain as many Indulg-ences as possible. The more one loves Him the more one wishes to love Him. and in order to reach the perfection of Divine love it is necessary to seek it from God Himself and in the fellowship of His faithful ones. Charity, or supernatural love, is identical with sanctifying grace, and is nothing other than the indwelling of the Holy Ghost.

So long as the slightest defect remains in the soul, so long as it has not attained to angelic sanctity, it needs, not only the ordinary aids of prayer and the sacraments, but also the extraordinary aids of Indulgences, by which it is enabled to share in the charity of all the saints.

Moreover, the love of our neighbor requires the same zeal for the salvation and spiritual perfection of our neighbor as for our own. The graces which we draw from the common treasurehouse by Indulgences we can distribute at our will, though subject to the Divinely-prescribed conditions and the action of spiritual laws which we do not fully understand, any more than we do the laws of corporal nature. cause appeals more strongly to Christian charity than the spiritual welfare of souls that have passed into the other ments that the Divine grace has been prevented from realizing in them its full effects. Such souls, suf fering the pangs of hope deferred through the purifying and passing fires which Divine justice demands and Divine mercy provides, and yet unable to help themselves in their disembodied and isolated state, should receive the daily assistance of every devout way-farer. We should, by our prayers, and by the offering of the fruits of our own supernatural acts and especially of Indulgences, always in union with the Holy Sacrifice consummated on Calvary and perpetuated in the Mass, endeavor to be the means of drawing down upon the members of the Church Suffering a constant stream of graces which will hasten their individual and

collective deliverance. One of the most beautiful truths of religion is this communion of spiritual goods between the perfected saints in Heaven, the imperfect saints in Purgatory and the servants of God, in various stages of perfection, who are still wayfarers here below. Indulgences are the most giorious seal and instrument of this communion. By them the merits of all the saints, whether in grace or in glory, -these merits constituting, be it remem bered, the aggregate effect and pro duct of the merits of Jesus Christ so far as actually effective, up to the present moment, in the redemption of mankind-are imparted to the spiritually needy among the faithful, so as to draw down upon them, from the infinite wellspring of the Precious Blood of Jesus, the new graces that are requisite for their spiritual perfection, and for the consummation, in the Beat ific Vision, of that union with God which began with the first dawnings ific of the life of grace.

### THE IDEAL CATHOLIC FAMILY

It is a consoling fact that there are such families.

If it be asked, What is the ideal family? we reply, simply, it is a fam ily constructed upon and governed by Christian principle, and pervaded by a true Christian spirit. That is the whole matter in a nutshell. very simple statement and no doubt it sounds commonplace, but it embraces a world of meaning. It contains the secret of true bappiness in this world and furnishes the best security for happiness in the world to come. details are as simple and commonplace as the general proposition; but it may be well for us to consider them for a moment.

In the first place, it goes without saying, that the heads of the ideal family are practical Catholics-which, of course, is the same as saying that they are practical Christians. live not for this world-its riches, it honors or its pleasures, but for the world to come. They do not, indeed, neglect the business or the simple, rational pleasures of this life, but their whole spirit and conduct show that their hearts are not supremely in this world, but they strive always to seek first the kingdom of God and His justice with a firm faith, that all other things necessary for their happiness and well being will be added unto Consequently, their household is a Christian household. God is constantly recognized in all their daily life.

The parents have not entered upon the interesting relation of husband and wife from fancy, or impulse, or from motives of selfish interest or passion, but with a serious sense of importance, the sacradness and the responsibility of the relation. They have solemnly plighted their troth before the altar of God, and they have resolved, with the help of divine grace, to keep their vows and fulfil their promises. They have realized that the true secret of domestic happiness lies in mutual concession and mutual forbearance. There is no clashingno selfish bickering between them. They are specially careful not to set before their children the example of strife and contention. They know well that example is catching, and if they wish to have peace and harmony reign among the children it must originate with the parents and flow down gently and silently from the fountain head of the family.

If difference of opinion arises-and differences will sometimes arise in the best of families-they are discussed not with heat, or passion, or with a selfish desire of victory on either side, but calmly, candidly, with a simple desire to know the truth, and with a disposition on both sides to yield the point at issue rather than give rise to the least misunderstanding or bad

feeling.
Alas! how many unhappy families are deprived of peace and harmony and rendered wretched by the thoughtless, selfish bickering and contention of the parents! If the parents quarrel the children will, of course, quarrel also, and bedlam will then reign supreme. The children will quarrel among themselves and with their parents. They will be disobedient and refractory, and they will, in all pro-bability, be punished hastily and in anger, and this will add to their disobedient and ugly spirit.

Not such is the ideal family. There the unfailing devotion and delicate and affectionate consideration of the parents communicate themselves to the children. They love their parents, and they love each other, and they instinctively show the same affectionate, unseifish consideration towards each other that they witness in their parents. If at any time the children need coristered not hastily rection it is admir inconsiderately, and in a passion, but calmly, conscientiously and in love for the child, and with a wise and thought ful adaptation of the reproof or punishment to the varying temperaments and dispositions of the children.

Above all, the controlling motive and all pervading spirit of the ideal family is a religious one. Conscience rules in all questions of duty, and a spirit of love prompted by divine grace, in the habitual use of the sacraments of Holy Church, pervades all hearts and binds them all in indissoluble and delightful bonds of fraternal affection.

These people do not wear long faces they do not exclude themselves from society and retire from the world They are in the world but not of it They discharge the duties of the society in which they move, but their hearts are not in its ambitions and its frivolities. The children are gay and light-hearted, fond of innocent pleas ures, but have been taught to avoid such as are attended with special temptations. They have not to go abroad for recreation and diversion. greatest attraction is the home circle, where with books, pictures, works of art music and social converse, with various games and home amusements, their rational aspirations are satisfied, and they are happy in themselves. If you take up your abode, even for a short time in that family circle, you will b led to exclaim, with pleased surprise, "Surely this is an ideal family, this is a little heaven upon earth." such a family worth striving for?-Sacred Heart Review.

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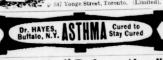
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London, Saturday, October, 8, 1898.

U. S. CATHOLIC SCHOOL CHIL-DREN.

A summing up of the attendance of the children at the Catholic parochial Schools of the United States shows that the total number of pupils is a million and a half. As the Catholic population is generally estimated to be about ten and a half millions, this gives an attendance of one child to every seven of population, and proves conclusively that what has been frequently asserted by the anti Catholic press to the effect that Catholics prefer to send their children to the Public schools, in which there is no religious instruction, is an assertion without any foundation in truth. There are, of course, localities in which there are no Catholic schools, owing to the sparseness of the Catholic population, but, notwithstanding this, the great bulk of the Catholic children throughout the country attend the Catholic schools.

THE CHURCH IN THE PHIL LIPINES.

The absurdity of the various reports sent by the newspaper correspondents regarding Catholic Church matters on the Philippine islands, is made evident by the utter inconsistency of the telegrams forwarded, almost any one of which is contradicted by those which follow. Thus not long since we were assured that eleven menks were concerned in the attempt to poison Aguinaldo, the insurgent leader, and that his steward had dropped dead from tasting the soup which was to have been served at Aguinaldo's table. A later despatch announces that the monks were not implicated at all, but that the attempt was made by an irresponsible Spanish prisoner who had no accomplices, but being employed in the work of cooking, he seized his opportunity to put oxolate of potash into the soup. He was detected in the act.

The steward, therefore, did not taste the soup, but the poison was found on examining it by chemical analysis. No one was hurt by it, therefore.

We have been told also that the monks are hated by the natives, and now it is said the monks are stirring up the natives to oppose the American occupation of the islands. Where would their influence be to stir up the natives, if they are so much hated as has been represented? The truth is that the islanders generally venerate the monks, but in the present trouble the influence of the monks is greatly weakened owing to the fact that most of them are Spaniards, against which nation the natives are now up in

THE BODY OF CHRISTOPHER COLUMBUS.

The American Government has agreed to the request made by Spain to allow the removal of the remains of Christopher Columbus to Spain, under the auspices of which country the great discoverer's successful expedition was undertaken.

It is asserted that when St. Domingo was given up by Spain, the body of Columbus was removed to Havana and placed in a tomb in the Cathedral of that city, and this piece of alleged history appears to be well authenticated, but the authorities and people at St. Domingo assert that the remains removed to Havana were those of Diego, the great discoverer's brother, whereas the body of Christopher Columbus remained in their place in the Cathedral of St. Domingo.

It is certain that the authorities at St. Domingo have all along claimed to have retained possession of Christopher Columbus' remains, and those of attributed to the Jesuits, if there were Havana have made the same claim, any truth in the assertion that they and an inscription over the tomb in are plotting for a coup d'etat. Havana makes this claim in Spanish

The historian Froude says: "Colum-

When St. Domingo was abandoned a commission was appointed to remove the body of Christopher to Havana. They did remove a body, but St. Domingo insists that it was Diego that was taken away, that Christopher remains where he was, and that if Spain wants him Spain must pay for him."

Some years ago an American show man offered a large sum to the republie of St. Domingo to be allowed to carry around the supposed remains of or for the amount of sensation he Christopher Columbus through the United States on exhibition, but the President nobly refused thus to dese crate the prized relics for a mercenary consideration.

Thus the testimony as to which Cathedral really contains the relics of the discoverer of this continent is conflicting. The Spaniards, however, maintain that they are really in Havana, and the solemn exhumation for the purpose of transferring them to Spain on the occasion of the evacuation of Cuba, took place a few days ago in presence of General Blanco, the Bishop of Havana and the Dean of the Cathe-

Columbus died at Valladolid, Spain, on May 19, 1506, and was buried at first in the Convent of St. Francis in that city. His body was removed to Seville in 1513, and in 1536 was re moved again to St. Domingo, which is said by some historians to have been the first land discovered by him The island named formerly San Salva dor, but now known as Cat island, disputes the honor with St. Domingo of being the first land discovered.

It is intended to bury the body which will be taken from Havana, in Grenada, whence Columbus departed from an interview with Queen Isabella, to start on his first voyage of discovery It will be interred with great solemn ity, under the superintendence of Christopher Columbus' lineal descend ant, the Duke of Veragua.

A RIDICULOUS STORY.

Another of the evidently false and absurd statements which the press reporters are so fond of sending over the Atlantic cable as news in regard to the Catholic Church, is made in one of the despatches of the 28th ult.

The despatch says that the Jesuits rule the French army and with the assistance of the army hope to attain political power. The occasion of which these terrible

Jesuits make use of their onslaught on the liberties of the people is the revis ion of the Dreyfus case. The Government has decided to give Captain Dreyfus a new trial, and General Zurlinden, who was till a few days ago the Minister of War in the present Government, being convinced of the guilt of Dreyfus, resigned his place in the Cabinet when it reached decision. As the General is an Alsatian and a strict Catho lic, advantage is taken of this fact to say that he is under control of the Jesuits and that he will become a second General Boulanger, aiming at support of the Church, but there will being military dictator at the cost of still arise some difficult questions in re verthrowing the Government of which he was so recently a member.

It is possible that Zurlinden may have in view the purpose of making a coup d'état with the army at his back as the army is still strongly convinced that Drevfus was guilty of the treasonable acts attributed to him, and it may resent the determination of the Gov ernment to make a revision of the trial, but we are inclined to the belief that the story is merely a sensational one which the reporters have concected in part, at least, if not entirely. But the introduction of the name of the Jesuits into it is evidently a fruit of the imagination intended to tickle the fancies of Protestant English speaking readers in England and America. The absurdity is the more glaring as the despatch says that "the Pope is aiding the Jesuits in their old historic struggle for temporal power."

This historic struggle is purely im aginary. There is no body of men in the world who have interfered less in politics than the Jesuits, and the assertion of the reporters is made in sheer malice and love for a desire for the gain to be derived from working on the credulity of their readers. Be sides, no one could be named who is so unlikely to encourage a disturbance XIII. He would be the very person who would prevent such designs as are fair income for Church purposes.

despatch, that the Jesuits are opposed sion that the Church will not be hamin their politics by the Ultramontanes pered by spoliation in the very beginbus and his brother Diego were origin- and the radicals. The Jesuits ning of these new conditions. If an ally buried to the right and left of the are noted as being themselves injustice were perpetrated whereby has much influence with the Turkish vealed by them: they are the true by the merits of Christ, His mother, altar in the Cathedral of St. Domingo. ardent Ultramontanes - that is, up the Church would be impoverished, monarch.

holders of the authority of the Pope. The despatch is peculiarly infelicitous in speaking of a union between Uitramontanes and Radicals, two parties whose principles are absolutely irreconcilable. It would be hard to put together into one despatch more incongruities than the reporter has managed to bring together in the present one. It makes us wonder whether he is paid for the truths he sends over the wires, creates.

It is considered to be a foregone con clusion that on a new trial Dreyfus will be acquited, because the authentic documents on which he was condemned cannot be produced in open court without endangering the existing peace between France and Germany. It is asserted that it was because it was a dangerous thing to produce the authentic papers that the forgeries were perpetrated. These forgeries were apparently concocted on a large scale, as it has been asserted that out of 1000 documents used at the trial 600 were forged. These proceedings are a disgrace to our modern civilization.

THE CHURCH, AND THE NEW POSSESSIONS OF THE UNIT-ED STATES.

Many Protestant journals of the United States are speculating on what will be the condition of the Catholic Church in the new possessions which the United States has acquired or will acquire through the late war, and the peace treaty which is soon to be completed with Spain. Spain is certainly not in a position to dictate any terms on this point, and it is stated that two Jesuit Fathers who called on General Miles in Porto Rico asked him what arrangements would be made for their support and that of the priesthood generally, after the island would become an American territory. They were informed by the General

that "neither he nor the Government could make any provision for churches or the support of the clergy. The clergy must, therefore," he said, 'look to the members of their churches only for their support."

It is not to be expected that the American Government should depart from the principles of the constitution by making special provision for churches, and Archbishop Ireland sets this point forth very clearly in an interview with one of the daily papers. He sa'd :

"The Church question in our new possessions offers no difficulty whatever. Two principles are already settled by the Constitution and laws of America. There will be no union of Church and State such as is established by custom and concordat in certain Catholic countries of Europe. There will be complete protection of all properties and all persons, and with such principles Catholics in the United States are satisfied, and Catholics in the united States are satisfied, and Catholics in the United States are satisfied. and all possible to the United States are satished, and Catholics in our new possessions will be satisfied. The so called Church question need not be considered by military or peace commissions. It is fully regulated the moment the flag of this country is raised over a territory. The people of our new possessions. I am sure, understand this matter very well and will loyally accept the situation.

There are already ample provisions existing in the new territories for the gard to the disposition of Church property, and under the changed conditions the problem will need to be

Church and the priesthood. Under Spanish rule, owing to the close union existing be tween the Church and the State, it will be sometimes difficult determine whether Church property pertains to the Church or the State, and if the State were to grasp Church purposes, the Church would at once be left in a most destitute condition, for the present at all events, and for a long time, until the people were educated to the necessity of supporting it by their voluntary contributions. This state of affairs would entail much suffering, beside handing the population over to a condition bordering on irreligion for an indefinite period, and a degradation of morals would be the

inevitable result. We cannot believe that the Government of the United States would be guilty of this great folly and injustice. We believe, therefore, that a means will be found to place matters in a satisfactory position from the start, by of the peace in France than Pope Leo recognizing the rights of the Church to such property as is needed to give a

Spain has lost colonial possessions before now, and the Church has survived, and we feel assured that the There is another absurdity in the Government will make proper provi-

general discontent at the new order of things would be created, which would be a great obstacle to the satisfactory government of all the acquired terri-

School property would, of course, be justly continued to be applied for education, but it should be such a system of education as the people of the territory demand, which would be, without doubt, an education in which religion would be recognized and taught. Such a matter should not be left to the disposal of Congress, which would naturally not be in sympathy with the newly acquired population on this of the persecuted Jews of Russia and point. Also, if after the needs of the Church are properly provided for, any Church property be pronounced to belong to the State, the least which justice and equity would demand would be that such surplus should be at the disposal of the territorial Government, and, therefore, not be handed over to the Federal authorities to be disposed of. We imagine that something of this

nature will be done, as we cannot conceive that the United States Government would be intentionally guilty of the huge injustice of appropriating for Federal purposes what belongs to the people of the acquired territory. Many of the United States dailies

have expressed the desire to see the Church generously dealt with in solving this problem. The following from the New York Times will suffice to show the prevalent sentiment on this subject. The Times says in a well reasoned article showing the necessity of preserving to the Church the position necessary for it to do its work efficiently:

"It is very much for our interest that the Roman Catholic Church establishment shall be maintained in a fit condition to continue and increase its saving labors."

This and similar expressions by other papers, indicate a general desire to see the Church fairly and generously treated under the new order of things

PROGRESS OF ZIONISM.

Notwithstanding the fact that most of the Jewish Rabbis are opposed to the movement for re-peopling Palestine with Jews and ultimately establishing there, perhaps in the near future, a restored Jewish nation, the promoters of the movement are not easily repressed.

A Congress was held in Basle, Switzerland, in the latter days of August, which demonstrates that there is a good deal of vitality and enthusiasm enlisted in the Zionist movement, by which name it is called. The number of delegates at this meeting, the second of the kind, was four hundred, being double the number of those who took part in the first Congress. The Austrian, Russian, German, English, French and American Jews were all numerously represented, and even the German Emperor condescended to send a representative unofficially, who declared that the Emperor takes a lively interest in the movement, and that,on the occasion of his visit to Palestine, he will make it his special care to visit the Jewish colony, which is very largely composed Jews, and which now reaches the very respectable number of 75,000 souls, solved in some manner which will be which is already a good percentage of consistent at the same time with the the 9,000,000, Jews who are estimated Constitution and with justice to the to be scattered throughout the world.

Even the Turkish Suitan gave a very gracious reply to a message of congratulation sent him by Dr. Theodore Herz!, the President of the Congress, but a more recent cable report gives the information that the Sultan has taken alarm at the hugeness of the scheme, and the enthusiasm displayed all or nearly all that has been used for in carrying it out towards a successful issue. He has, in consequence, pro hibited the further landing of immigrant Jews in the Province.

The Congress has had this practical result, that a million dollars have been subscribed toward establishing a bank for the benefit of the Jews in Palestine.

Rabbi Stephen Wise of New York was one of the delegates who attended the Congress, and he reports to the New York Journal that Baron Edmund Rothschild of Paris, one of the members of the well known great banking firm of the same name, who is known as 'the Protector of Jewish Colonies,' proposes to build a number of great factories in Jerusalem for the employment of Jews, which work is to be aided by the great Colonial Bank which the Congress has determined to establish.

The Sultan's prohibitary decree will. no doubt, be a serious obstacle in the way of the carrying out of the Zionist programme, but the promoters think that the journey of the Emperor William to Palestine and to the Turkish capital will have great weight in modifying the Sultan's policy, as he

The Jews of England and America, generally, believe this Zionist movement to be impracticable, and the American Israelite says of the Rabbi Wise that he is a youthful enthusiast who writes according to what he feels, and not what he knows, that only the Jews of Russia, Roumania and Galicia think of establishing a Jewish government either in Palestine or anywhere else, and that none others will give up their American or European nationality for a Utopian citizenship in the proposed new kingdom of Judea. The Israelite hopes, however, that the cry of despair other European countries may result in calling the attention of the Christian nations to the sad condition to which the Jews have been brought by persecution, and that persecution of the race may cease, and that the Jews may come to be regarded as fellowcitizens in the countries which have

hitherto oppressed them.

Those Jews who aspire so earnestly for the restoration of their nation found their hopes mainly on the prophecy of Jeremias xxxi, 38 : "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner." But these prophetic words evidently refer to the restoration which took place on the return of the Jews from the Babylonish captivity. The later destruction of Jerusalem which took place when the city was captured by the Roman General Titus, afterward Emperor, was decreed by God as a punishment for the rejection of Christ and the crucifying of Him by the Jews. This last destruction was foretold by the prophet Daniel who

"And the people that shall deny Him Christ) shall not be His. And a people with their leader that shall come (Titus) hall destroy the city and sanctuary, and the not thereof shall be waste, and of the war he appointed desolation . . and the lesolation shall continue even to the consumation and to the end." (Dan. ix, 26, 27.)

With this prophecy in view the Itopian character of the Zionist movement seems to become clear. It is generally held that the prophet's words imply that as a nation, according to the design of God, the Jewish people will never be restored.

THE PLEBISCITE.

The Plebiscite which was taken on Thursday, 29th September, resulted in a majority of votes being polled in favor of the enactment of a Prohibitory Law against the importation, manufacture, and sale of alcoholic or intoxicating drinks for use as a beverage.

The majorities in each Province are given approximately only, as some days will necessarily elapse before accurate figures can be ascertained re garding the actual vote in each Province. As far as heard from, the total majority given for a Prohibitory Law is

All the Provinces except Quebec voted for a Prohibitory Law, but the adverse majority in Quebec makes the total majority small. The Provincial majorities given so far are :

For Against 51.29 Quebec..... Nova Scotia.... P. E. Island.... New Brunswick Manitoba..... 6,160 .13,715 .5,099 .1,992 .538 62,926 Majority for prohibition .....

It has been ascertained that in most localities but little interest was manifested in the vote, and the probability is that scarcely 50 per cent, of the voters went to the polls at all, so that, notwithstanding the majority of over 11,000 in favor of Prohibition, the vote falls far short of being a majority of the whole electorate.

What the Government will now decide upon doing it is hard to predict. One Cabinet Minister, the Hon. Sidney Fisher, is known to be an earnest Prohibitionist, and he labored hard toward securing the vote of the people of O:tawa in favor of the enactment of a Prohibitory Law, having even addressed a large meeting in that city on this side of the question. The Hon. Geo. E. Foster, of the late Conservative Government, spoke at the same meeting on the same side. Three members of the present Government openly expressed themselves against Prohibition, the Hon. Messrs. Joly, Fitzpatrick, and Geoffrion.

The Government, therefore, is evidently not a unit on the advisability of Prohibition, but it may be presumed that it was prepared to bring forward a Prohibitory Bill if the people had plainly exhibited their desire to have such a bill become law.

The outward is only the outside of that which is within. Men are not concealed under habits, but are reclothes. - Thoreau.



ENCYCLICAL LETTER

Of Our Holy Father Pope Leo XIII, on Tne Rosary of Mary.

(Translated For the Freeman's Journal.)

POPE LEO XIII.,

To our venerable brothers, the patriarchs, primates, Archbishops, Bishops and other ordinaries in peace and communion with the Apostolic See, LEO P. P., XIII.

Venerable Brothers-Health and Apos.

tolic Benediction.

Looking back over the long period which by the will of God we have passed in the Supreme Pontificate, we cannot but confess that, all unworthy as we are, Divine Providence has ever afforded us protection in the time of need. This we deem mainly due to the united and therefore most power ful prayers poured forth unceasingly by the universal Church for us as Peter of old. In the first place, then, we give thanks to God, the Giver of every good gift, and as long as life lasts we shall seek to preserve every blessing we have received. Next comes the sweet remembrance of the motherly protection of the august Queen of Heaven, and this, too, we shall ever keep faithful and inviolate with praise and thanksgiving. From as from a copious channel, come rich draughts of heavenly graces ; in her hands are the treasures of the mercies of God.

God wills that she be the source of all blessings.

In the love of this tender Mother which we have assiduously striven to promote and increase more and more every day, we put our certain hope for the last day. We long desired to intrust the salva-

tion of human society to an increased devotion to the Blessed Virgin, as to a nighty fortress, and we have never ceased to promote among the faithful of Christ the practice of the Rosary of We have encyclical letters on Mary. the subject since the 1st of September, MDCCCLXXXIII., and, as you are duly aware, published decrees on more

than one occasion. And now that by God's mercy it has been given to us to see again the approach of the month of October, which we have already dedicated and made sacred to the Queen of the Rosary, we cannot abstain from addressing you. Embracing in a few words all we have hitherto done to further this prayer, we shall complete the work in this latest doctrine in order that our zeal and our will with regard to this excellent form of devotion to Mary may become more manifest and the ardor of the faithful in piously and integrally preserving the most holy practice of the rosary be

stimulated. Impelled, therefore, by this constant desire to increase the force and dignity of the Rosary of Mary among Christians we reminded them, first, that it owed its origin to a heavenly, rather than to an earthly, source, and showed how this admirable wreath, woven of the Angelical salutation, interspersed with the Lord's Prayer, and joined together by meditation, is a most potent species of invocation and one abundantly fruitful, especially for the attain ment of eternal life. For in addition to the excellence of the prayers of which it is composed, it furnishes a valuable aid to faith and a shining example of virtue in the different mysteries proposed for contemplation. Moreover, it practice is easy, and it is adapted to the people for whom the thought of the family of Nazareth presents the most perfect type of domestic society. Its value to the Christian people, has, therefore, always been of the most efficacious kind.

In addition to our frequent exhortations concerning the form of the Most Holy Rosary, based on the above reasons, we also turned our attention to ward increasing its dignity by giving it a wider extension, following in this the footsteps of our predecessors. For, as Sixtus V, of happy memory, approved the ancient custom of reciting the Rosary and as Gregory III. insti-tuted a feast in its honor, which Clement VIII. caused to be inscribed in the Martyrology, Clement II. extended to the whole Church, and Benedict XIII. had inserted into the Roman Breviary, so we, too, in token of our zeal for this devotion, ordered this feast to be celebrated by the whole Church as a double of the second class. We decreed that the entire month of October should be consecrated to the Rosary, and finally we ordained that the 'Queen of the Most Holy Rosary, Pray for Us," should be added to the litany of Loretto as a pledge of victory in our present strife.

It remained to add to the value and utility of the Rosary of Mary in the abundance of rights and privileges with which it is endowed, and especi ally in the rich treasury of indulgences attached to it. All who are solicitous about their eternal salvation will easily see the great benefit which may thus accrue to them. For it is a matter of obtaining remission in whole or in part of the temporal punishment remaining after the guilt of sin has been removed, which has to be expiated either in this life or in the next.

This rich treasury has been acquired and the saints, and to it our predecessor, Clement VI, rightly applied the words of Wisdom viii., 14: "It is an infinite treasury to men and they who use it are made partakers of the friendship of God."

Now, the Roman Pontiffs exercising that supreme power with which they have been divinely endowed, have opened those rich fountains of grace to embers of the Sodality of the Rosary of Mary, and to those who devoutly re cite this prayer,

So, too, we, after ratifying these benefits and Indulgences, have matured an idea, long in our mind, of publishing a Constitution on the Right Privileges and Indulgences attaching o the Sodalities of the Most Holy Ros Be this constitution of ours a edge of love to the most augus Mother of God and show forth to all the faithful a stimulus and a reward for devotion to her that by her aid they be comforted in the hour of death and be taken to sweet rest on her

Heartily beseeching this for you of God Almighty through the Queen of the Most Holy Rosary, we cheerfully accord the apostolic benediction to you, venerable brothers, and to the clergy and people intrusted to the care of each one of you.

Given at St. Peter's at Rome, on the 5th day of September, MDCCCXCVIII., in the twenty first year of our pontifi-LEO P. P. XIII.

OCTOBER DEVOTIONS.

Our Holy Father Leo XIII. enjoin that in all parish churches and chapel dedicated under the invocation of the Blessed Virgin, the following prayer be recited from the first of the second of November: At least five decades of the Rosary, with the Litan of Loretto, either every morning dur-ing the Holy Sacrifice of the Mass of in the evening during exposition of the Blessed Sacrament; such exposition t be followed by the customary Benedic tion. The Holy Father has granted a Indulgence of seven years and seve times forty days to all who attend any one of these religious exercises : an also a Pienary Indulgence, with th usual conditions of confession an Holy Communion, to all who shall at tend at least ten of these exercises i the Church, or who shall say the pre-scribed prayers in private when the attend the public devotion His Holiness also grants the like Pier to all who, on th festival of the Holy Rosary or on ar of the subsequent eight days, she receive the sacraments of penance ar the Eucharist and pray to God and th Blessed Virgin, in any church, for h intentions .- Carmelite Review.

### A DEFENCE LEAGUE.

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REFORMED A NEIGHBORHO

Wonderful Moral Influence of Jesuit Church on the West Sid Chicago.

Speaking of the transformation the West side from a place of un ory repute to one of eminent respe pility, the Chicago Tribune says :

The strongest factor in the refortion of Twelfth street district is

Jesuit Church, commonly known as Church of the Holy Family. Whe 1857 Father Damen built his l frame shanty in the center of a dr plain he was laughed at. Nine y later he built the present Je church, which to day boasts the lar congregation of any church in city, and in so far as actual re are considered, including the nu of Communions annually adm tered, those of last year number three hundred and twelve thousand largest of any in the world. Apart St. Ignatius' college, the Jesuits duct seven parochial schools college has an attendance of four dred and fifty scholars. Its musis valued at \$100,000. It is s that in point of rarety and varie specimens it excels the Washington collection. Father Myers, of the Family church, is responsible for statement which was vouched for the late Chief O'Donnell, is corn ated by Mr. W. J. Onahan, and it denied by the present police au ities, that within the boundaries parish pertaining to this church is not a single house of disrept

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The strongest factor in the reforma-tion of Twelfth street district is the Jesuit Church, commonly known as the Church of the Holy Family. When in 1857 Father Damen built his little frame shanty in the center of a dreary plain he was laughed at. Nine years later he built the present Jesuit church, which to day boasts the largest congregation of any church in the city, and in so far as actual results are considered, including the number of Communions annually adminis-tered, those of last year numbered three hundred and twelve thousand, the largest of any in the world. Apart from St. Ignatius' college, the Jesuits conduct seven parochial schools college has an attendance of four hundred and fifty scholars. Its museum is valued at \$100,000. It is stated that in point of rarety and variety of specimens it excels the Washingtonian collection. Father Myers, of the Holy Family church, is responsible for the statement which was vouched for by the late Chief O'Donnell, is corroborated by Mr. W. J. Onahan, and is not denied by the present police authorities, that within the boundaries of the parish pertaining to this church there is not a single house of disreputable character.

The confines of the parish are as follows: Ashland avenue on the west, the river on the east, Fifteenth street on the south, Polk street on the north.

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Archbishop. Between eighty and ninety young men went from the Holy Family parish to the late war.

A picturesque edifice in that part of the city is the old Sacred Heart Academy, on Taylor street. The little frame building at Kinzie and Rush streets, which was erected in 1857, was moved to the present location of the convent in 1859. This academy has had the honor of graduating many distinguished women, notably Mrs. Alexander Sullivan, Mrs. Potter Palmer, Miss Ada C. Sweet and Miss Agnes

### THE OLD DAYS IN ENGLAND.

Those who take a gloomy view of the progress of the Church in England, and hold that the return of the English people to the ancient faith likely to take place only in the dim future, would be more hopeful if they were to consult the records. Preju dice against the Catholic religion in England was incomparably more general and more intense sixty or seventy years ago than now. It is astonishing how it has died out. In his enjoyable life of Cardinal Wiseman Mr. Wilfrid Ward relates that old Dr. Archer (who died only in 1835) would describe the days when Bishop Challoner, forbidden to preach publicly, although he was allowed to say Mass under the protection of the Sardinian Embassy, would deliver his sermons in a cockpit hired for the occasion. Sometimes he would assemble a knot of the faithful at the "Windmill" public house, each or-dering a pewter pot of beer; and then, when the waiters had left the room, would preach in comparative safety Clay pipes were added as an additional precaution when the more dangerous experiment of a meeting of the clergy was attempted. Dr. Archer used to describe a similar stratagem when he himself preached at the "Ship" pub lic house in Turnstile. Some of tables were preserved as relics of those days, bearing still the marks of the pewter tankards. - Ave Maria.

### SATAN ON THE STAGE

No Christian nor any decent person can without a blush be a witness of most of the theatrical entertainments now being put on the stage. ity and immorality stalk abroad, and it is frequently noticed in the so called cake walks and the like. Such shows are filled with immoral sugges tions. No Catholic can conscientiously be present at such entertainments Without sin he cannot be a voluntary witness, and the one who becomes a habitual spectator of such low scenes cannot escape being degraded himself. Now, at the opening of the theatre season, it is good to sound a warning. Catholics who patronize these show endanger their souls-give grievous scandal and are contemned by decent people. In such matters Catholics will be called to a severer account here after, because they sin against light. An esteemed exchange, the Church Progress of St. Louis, suggests an excellent remedy-appropriate too for this month it says: "Meditate on the Seventh Mystery of the Holy Rosary the Scourging at the Pillar-, and remember that every scandalous spectacle that you witness, every bad book that you read, every improper conversation in which you take part, is another blow given to the Sacred Body of your Divine Saviour .- Carmelite Re-

### ST. THERESA'S LIFE.

A Beautiful Tribute from a Non-Cath.

Doctor Whyte, of Edinburgh, Scotland, delivered a lecture on St. Theresa not long ago b fore the young men's and young women's classes of Free St. George's, a Presbyterian church the course of his remarks, which, of course, were not entirely free from purely Protestant views, he said, eloquently and truthfully:
"The sense of the reality of divine
and unseen things in Theresa's life of

prayer is simply miraculous in a woman still living among things seen and temporal. Her faith is truly the sub-stance of things hoped for, and the stance of things hoped for, and the evidence of things not seen. Our Lord was as real, as present, as near, as visible, and as affable to this extraordinary saint as ever He was to Martha, or Mary, or Mary Magdalene, or the woman of Samaria, or the mother of Zebedee's children. She prepared Him where to lay Hi, head she sat at His feet and heard His Word. She chose the better part, and He acknowledged to herself and to others that she had done so. She washed His feet with her tears, and wiped them with the hair of her head. She had been forgiven much and she loved much. He said to her, Mary, and she answered Him, Rabboni. And He gave her messages to deliver to His disciples, who had not waited for Him as she had waited. And she was able to say to them all that she had seen the Lord and that He had spoken such and

such things within her. "And hence arises what I may call the quite extraordinary piety and spirituality of her life of prayer. And, then, for all that, it surely follows that no one is fit for one monent to have an adverse or a hostile judgment on the divine manifestations that come to Theresa in her unparalleled Catholic. The Sister replied: life of prayer; no one who is not a man of like prayer himself; no, nor even then. I know all the explana-tions that have been put forward for ne south, Polk street on the north.
The Sacred Heart church, at Nine-but after anxiously weighing them all

under the supervision of the Jesuits. It most scientific, as it is the most Scripwas they who built the church of St. tural. If our ascending Lord actually Pius, and then presented it to the said what He is reported to have said said what He is reported to have said about the way that He and His Father will always reward all love to Him, and the keeping of all His command ments; then, if there is anything true about Theresa at all, it is this, that from the day of her full conversion she lived with all her might that very life which has all these transcendent prom-

ises spoken and sealed to it. In alluding to one of St. Theresa's descriptions of her experiences in prayer, Dr. White takes occasion to

dred passages as good as that, and who shall straightway set himself to I shall never forget her smile."

As the Sister left her, to return the straightway and pass the night, the state and pass the night. "He who can read that, and a hun fault he is well on the way to the sin against the Holy Ghost. At any rate, would be if I did not revere and love and imitate such a saint of God. Given God and His Son and His Holy Spirit; given sin and salvation and prayer and a holy life; and, with many drawbacks. Theresa's was just the life of self denial and repentance prayer and communion with God that we should all live.'

#### ANOTHER DISTINGUISHED CON-VERT.

A considerable sensation has been caused in Scandinavian countries by the conversion to the Catholic faith of the well known Swedish writer, Helene Nyblom. The gifted authoress has published an article entitled "The Church which I Sought and Found," explaining the motives of her conversion, and this article has been translated into French. The still more celebrated writer, George Brandes, has taken up the cause of his fair colleague in the Danish press, and though himself supposed to be entirely a "secularist. takes occasion to emphasize the manifold advantages of Catholicity in com-parison with Lutheranism.

### MONTH OF THE HOLY ROSARY.

With almost the same eagerness of affection with which they await in spring the coming of the May, which is par excellence Our Lady's month, her children and her clients-and these are the entire Catholic body of Chris tendom-now welcome, each autumn the golden October, which brings with it the beautiful devotion of the Rosary.

It would be difficult, perhaps, to name any form of prayer-the Our Father excepted-which is more popular or more widely practiced by faithful than the recitation of the beads All classes and all conditions of Catho lic humanity have ever been partial to and particularly fond of this form of prayer. The most learned as well as the illiterate, the highest in earthly rank as well as the lowliest : the great est saints and the most frequent sinners when they pray, very often resort to their beads, and ask the graces and favors they need through the potent inter-cession of the Rosary. A striking instance of the great popularity of this mode of prayer was furnished during our recent war, when one of the or ganizations which undertook to loo after the spiritual interests of the Cath olic soldiers, purchased an immense number of rosaries and forwarded them to the camp where those soldiers were stationed

And not without the best of war rants is this devotion so popular with Catholics. Experience has amply de monstrated its effectiveness. Of it on Pope had said that "every day the rosary brought blessings to the Chris Another has called it "the giory of the Church." Still another Pontiff asserts that in it "the brightness of the Catholic faith has shone forth in all its glory;" and the present illustrious Head of the Church has so often urged its practice upo Christendom that he has been called the Pontiff of Our Lady's beads.

If the salutary practice be not already ours of practicing this great grace giving devotion, why not begin to day, which ushers in the month of the Holy Rosary, the daily recitation of the beads, and make that a feature of our daily devotions hereafter! And one of the best ways of practicing this piety is for families to say the rosary in common every evening .- Catholic

#### TOUCHING CONVERSION OF A YOUNG JEWESS.

Baptized on Her Death-Bed by a Little Sister of the Assumption.

Extremely touching is the story told by La Croix of the recent conversion of a young Jewess in Paris. One of the most beloved religious communities in the great French capital is that of the Little Sisters of the Assumption. They are apostles as well as nurses.

These religious are forbidden to accept either food or money from those whom they attend. They refuse their good offices to none, not excepting Protestants or Jews. One, the Croix tells us, went recently at the request of a Catholic doctor to attend a young Jewish woman dangerously ill. sufferer was drawn at once towards her new nurse. This is not surprising, for these Little Sisters of the Assump tion, like the Little Sisters of the Poor, with generally a smile on their lips, seem to have sunlight in their eyes. The Jewess soon let her nurse know that she should like to become a

"It will be very difficult to introduce a priest here, surrounded as you are by Jews. But in case of necessity any Catholic can baptize. I will get permission from one of our priests to do so in case of need."

o'clock she perceived, as she thought, that her patient had not many hours to live. She gave us. this. The other replied: She gave her to understand

this. The other replied:
"You promised to baptize me. De The Sister then put her crucifix into

the dying woman's hands and said "Do you believe that Jesus Christ died for every one of us? "I do." was the reply

The Jewess then kissed the crucifix made the sign of the cross, recited a fervent act of contrition and was fervent act of contrition and baptized. Her nurse-apostle says: "An indescribable expression of

ov was on her face as the water of baptism was poured over her forehead. little later and pass the night, the

newly made Christian said: "If we do not meet again on earth we shall meet in Heaven.

When the Sister came back soon afterwards she found the door closed against her and others in possession of the room. The doctor informed her the following morning that the patient had died the preceding evening just half an hour after her baptism.

"We were rejoiced to offer this con version as a flower of choice perfume to Our Mother on the feast of her assumption," says the little Sister who describes the affair.

### THE SCHOLAR OF THE ROSARY.

A sweet legend tells us of a guileless boy who had grieved much because he could not compete with his fellow students in the composition of versesnot that he deemed the art of intrinsic value, but that notwithstanding his proficiency in other studies his ciency in this branch deprived him of the literary honors for which he was ambitious, solely for the sake of his dear mother, whose hopes all centered in him as her only child.

Into the heart of that gentle mothe he poured the sorrowful tales of his repeated trials and attendant failures his master's displeasure and his companion's taunts, of his humiliations and his disappointments, and from her loving lips he learned where lay hi remedy

"Remember, my son," she said, "that no one ever applied in vain for help to the Blessed Virgin. I know you have a rosary, though I can not say I have often seen you use it. Take it henceforth every morning be fore going to school to the altar of Mary, and there recite it devoutly, and depend that before long the source of your tears will be dried, and the cause of your dejection removed.

And the prophecy was verified. In simplicity and loving truth, the boy knelt daily at the feet of his blessed patroness, and while his innocent heart poured out his supplication in the Rosary, her gracious eyes beamed on him in their love, her maternal heart expanded as his prayers grew warmer, a powerful mandate went forth from her lips, which never opened but in sweetness or petition for mercy, and at once, as if by a magic a marvellous transformation was spell, wrought in his intellectual being His imagination glowed; his ideas di lated; his whole nature seemed spirit ualized.

Images of superhuman beauty filled his mind, and verses of musical sweet ness put them into words; and he wh een remarkable for his inferiority of position among his schoolmates now took his place high above them all, and gave promise of renown so great that it seemed that he had but to select at pleasure one among many paths to literary fame so miraculously opened before him.

And when questioned as to the manner in which this strange alteration had been effected, he merely replied with great simplicity, that he had learned all he knew in the Rosary, where others might, if they please, learn the same; and so he came to be called the "Scholar of the Rosary.

Full well did Mary reward his confidence, not merely by gaining him brilliant mental endowments-which in themselves are in truth of little real value, but in this, that she took her pupil to her arms before he had begun to learn the lessons of the evil world, and bore away his spirit to heaven while his young innocence was yet fresh, and his baptismal purity un-

All through the tedious illness which preceded his death, still his beloved Rosary twined around his fingers, and still did his heart find rest in the repetlettar carrier on a bicycle. He ition of its well-beloved prayers. tent on its sacred mysteries to the last he said, just as his eyes closed forever

on this world:
"The sorrow is all gone; there is nothing left but joy and glory."-Exchange.

### NOTABLE CONVERTS.

New York, September 28 -On the list of recent converts to the Catholic Church, as prepared by the Paulist persons dis-Fathers, are names of inguished in social and political life in

Among those mentioned are Henry Dillon, former District Attorney for Los Angeles, Cal.; Edward L. Pugh, son of Senator Pugh, of Alabama, and member of the Inter State Commerce Commission; the Viscomtesse L de Dampierre, baptized at St. Joseph's, Paris; Mrs. Auna Trakall, of Vienna, in the Church of the Salesians, Turin Miss Sybil Thorold, youngest daughter of the late Bishop of Winchester, of the Church of England; the Rev. Thomas Barnes, curate of the Church of England; Reginald Bruce Fellows, son of Colonel Robert Bruce Fellows, C. B. ; E. W. Howard, late of the British Em-The following Saturday about six bassy at Rome; the Rev. A. B. Sharpe, munion once a week and who visits

late rector of St. Peter's Church, Vaux- the Prisoner of Love in the tabernacle hall, London, and William Ralph Cator, nephew of the Rev. H. Cator, of the Brompton Oratory, London

### A CHRISTIAN'S WEAPONS.

Sacred Heart Review We learn from the gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, Our Lord would have us clearly understand that we are to be tried on every side, for His words are And thy enemies shall cast a trench about thee, and compass thee round,

and straiten thee on every side."

The axiom has it, "Forewarned is forearmed ": so then we have great reason to be grateful to Our Lord for pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then, Have we the means at The question hand to combat and overcome our enemies? Yes, in abundance. We have so many helps that they are too numerous to mention. Among these helps are prayer, the sacraments, Our Lord Himself in the Sacrament of the Altar-what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for Our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you. Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? The atter is what many of us have recourse

to, and hence we are vanquished by our adversaries. How many of us when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a nother is taken away, that the son, errified at the affliction, Tendeavors to get rid of it by drinking and carrying on in a disgraceful manner-and to what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor, whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit here-

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are solicitous about that which, after all, is but to last for a few years, what shall we say when he attemps to deprive us of what is to continue for ever—the soul? An enemy, common to us all, is detrac-tion; that is to say, telling the faults of our neighbors to their detriment to everyone that will listen. Knowing then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission af fords him or her a kind of gratification. Of course, we said above we had abundant means to overcome enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day is carefully noted down how many times this fault has been committed one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty ex actly known, and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratify ing results to God and the soul who has had so much success in the warfare against the adversary.

### WHAT A LETTER-CARRIER DID.

A missionary was preaching last Sunday in an Eastern country church. In the course of his sermon he gave this illustration of faith and devotion to the Blessed Sacrament: "As I was walking along the street

of a big city not long ago I noticed a

coming along at a rapid rate and had about as much as he could do to hold on to his bundles of letters and papers with one hand and to guide his wheel with the other. Presently he approached the church. Then he slackened his speed and as he passed in front of the building he slowed down until he just kept the machine in motion. As he went by the mair door, he let go his hold of the handle bar, raised his hat and bowed his head for an instant. Then he was off again with the sweep of the wind, and sped on his work out of sight around a corner. As I saw his public act of faith and homage, I said to myself, If that man never does anything else, outside of a Christian life, for the honor of God but keeps up that prac-tice of love for Jesus Christ in the Eucharist, I have no doubt that he'll be saved, for God could not forget him or fail to reward him publicly for his open reverence for his hidden Lord.' And what I thought then to myself I I look for that man's say now to you. I look for that man's salvation. And I expect the salvation of every one who is devout to the Blessed Sacrament." The Catholic who goes to Holy Com-

once a day, is he not sure to lead a good life and die a happy death?— Catholic Columbian.

#### THE CROSS.

It almost seems as if God had marked the cross on the things that we see around us on purpose that we should never be able to forget it. You can not see a bird fly in the air but with his wings he makes the sign of the cross, teaching us thereby that if we also seek to rise above this world it can only be by means of the same holy sign You cannot see a tree but its side branches and trunk present the same figure, reminding us of that tree to which our dear Lord was nailed and the glorious fruit which it has brought forth throughout the earth. You can not see a ship but the cross is set forth by its mast and yards, showing us by what means we may hope to pass the waves of this troublesome Flowers have the cross painted on their leaves: sunset skies, in their clouds, and in the Southern Hemisphere there is a beautiful constellation which bears its name.

## 1899

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II The Rev. Isaac J. Lansing, on p. 424 of his book, informs us that of the priests exercising parochial functions

99 per cent. are men of evil life.

Am I to believe this? Say that I were wholly ignorant of the Roman Catholic Church, was were confronted with such an affirmation, what would be my first duty? Plainly, to inquire into the intellectual and moral qualifications of the man who makes it.

Now it needs but one reading of his
book, or of a third of it, to discover his shallowness, his illiterateness, his ignorance. Equally evident is his incapability of straight reasoning.
I have given various proof of this already, and shall have a great many more to give yet. Morally, if I were as ignorant of the whole subject as a new arrival from Mars or Venus, I should not have to read far to discover that his principle of proceeding is, to reverse St. Paul, to rejoice in iniquity, and never to rejoice in the truth, when the truth would interrupt the course of his calumniousness. If this were merely personal to him it would signify But in this, as in everything, he is thoroughly representative of the lower stratum of controversy.

Having thus discovered him to be

both intellectually and morally unfit for the solemn and awful function of sitting in judgment on this vast body of Christian ministers, diffused throughout the whole world, I should be fully entitled to dismiss this odious imputation, and the author of it, without further attention or regard. Yet this lies within my own choice. I am not bound to let him off from the shame of a confutation and exposure, and I have not a thought of doing so, in any point, great or small. I wish him, and all his kind, to understand that this, with me, is a war to the I neither accept nor give r. It is not to be supposed but It is not to be quarter. It is not to be supposed but that I have made blunders, and shall make others. Let them search them out, and make the most of them. They will render themselves a service, and me a greater. I attack no man's personal honor, or private life. "That were an iniquity to be punished by the judges." Happily, there is no temp-tation to that in this case. This per-son's private life is beyond reproach, as I have already said. So, also, I am told, he is good to the poor, and deeply concerned in their wrongs and prospects. This is excellent. Assuredly pects. This is excellent. Assuredry, however, it does not excuse so fearful a misinterpretation of Christ's words as he is guilty of. The Saviour says: 'Give alms of such things as ye have, and behold, all things are clean unto you." Assuredly He does not mean: "Give alms, and thereby purchase the right to misinterpret and revile with-out measure the half of Christendom." Yet one would suppose that Mr. Lan-sing really distorted the Redeemer's

words in this monstrous way.

Could anything be more fatuous than the half excuse sometimes offered for such people? "Oa, they are honest." It is enough to answer with Doctor Caius : " What shall the honest man do in my closet?" If an honest man acts dishonestly, what is he, then and there, but a dishonest man? Am I to forbear exposing him as a slanderer because I do not also accuse him of being a hypocrite?

I have lately heard something like "Oh, you really should not deal ence. quite so severely with Mr. Lansing. He has his faults, no doubt. He is apt to be a little precipitate in bringing charges which he can not always sustiniate the Saxon friar, but good will tain. He certainly would do well, in a good many cases, to prime himself a little better with knowledge before he lets fly. Yet you really, for all this, ought to treat him with more rever ence and regard. Consider how de-

voted he is to the cause of progress." Now I do not know precisely what is meant, in this case, by the cause of progress. I infer, however, that it is principally meant that Mr. Lansing is a rearing, tearing teetotaler and prohibitionist. Now I myself am a total abstainer. So also I have repeatedly voted the Prohibition ticket. Indeed, I will venture to say that I have probably sustained quite as much inconvenience from doing so as has ever be fallen Mr. Lansing. In fact, I have been surprised and amused to hear my self described, on very insufficient grounds, as a martyr to the Prohibition cause. Yet I must own that I am not as progressive as Mr. Lansing. I have not yet outgrown my awe of the Divine words: "Thou shalt not revile God nor curse the ruler of thy people."
When an able and noble-minded man has been set by my nation at her head, I have not yet made such progress as to hold myself free from the obligation of treating him with careful deference and of regarding every unadvised affront offered to him as an affront offered to the whole land. I have not yet discovered it to be a service done to a good cause to hurry into the pulpit with a charge against the chief magistrate of the nation, and then, when I am obliged to own the insufficiency of the evidence, to make an apology which the injured man is obliged to pronounce worse than the offence. Let us hope that we may all remain endlessly in the rear of such progress

Have I stated this matter inaccurately? I have no reason to doubt of my substantial correctness. I have proceeded on the fama clamosa of public documents and declarations. if I have given any point loosely, let

hese red hot zealots are to the rights of personal reputation! Thus, in the Methodist conference, which had been justly displeased by the connection with this scandal into which it had been forced by Mr.
Lansing, when asked to address it,
one member deprecated censuring
him on the ground that what he had done, he had done out of his intense hatred jof evil! In other words, a slanderer ceases to be a slander if it is brought forward out of a hatred of evil! Then, if I out of a hatred of evil! Then, if I accuse an innocent man of murder, it is a sufficient defence to say that I hate murder so much as to find murderers where there are none! In truth, men like this defender of Lansing in the Conference, can no more be reckoned with than so many Comanches. do not live in the same world as honor able men, and can not even under

Some eighty years ago there was a ierce sect of Mohammedans called the Wahabees. A European who visited them asked one of their sheikhs what was the greatest sin. "Adoring the was the greatest sur-creature." "Undoubtedly. And what next?" "Drinking the shameful," "Man the smoking tobacco." And how that is, smoking tobacco. "And how about such sins as theft, adultery and murder?" "Oh! God is merciful." Even so, allowing for the vast superi ority of Christianity to Mohammedanism, we have various sects of Christian One of the principal of Wahabees. them, if asked which is the first and great commandment, might well answer: "To hate the Papists." The second? "To revile everyone who is not a fiery teetotaler." "How about such sins as malignant and chronic falsification?" "Oh, God is mercifalsification?" ful.

stand the principles which actuate

However, on that side of Mr. Lans ing's activity with which I am chiefly concerned, I deny that he is progress ve. I do not see but that his Protest ant forefathers and mine of three hun dred and fifty years back were quite as unscrupulously abusive as he is now. Indeed, I think they were more so. When he finds that he has brought an utterly unjust accusation I do not be-lieve he is capable of explaining it away as Luther does. There had been report, which for a while all the German Protestants believed, that the Catholic princes and the Emperor were secretly leagued against them, and meant to fall upon them suddenly and suppress the Reformation by violence. The most zealous Catholic prince was Duke George of Saxony. Against him, therefore, Luther poured out an unbounded torrent of abuse. Soon, however, it appeared perfectly clear, even to Luther, that there was not a word of truth in the whole story. Did he thereupon express his sorrow that he had so intemperately assailed Dake George? Not a word of it! On the contrary, he put out the following most extraordinary self-vindication: "I am not bound to ask Duke George's forgiveness, for he rages against my doctrine, and I am bound to believe that any man who rages against my doctrine rages against God and His Christ. Now, if he rages against God and his Christ, I am bound to believe in my soul that he is possessed of the And if he is possessed of the devil. devil, I am bound to believe that he is plotting inwardly all manner of iniquity." Mr. Lansing, assuredly, is not capable of such a sublimity of impud-Only a very great man can attain to such a height. being great men, have to stop far short I acknowledge his good-will to of this.

wings of a hawk. We will leave his foul imputation against the Catholic pastorate pending for the present, meaning before long to return to it, and to ascertain his authority for it. Let us now come to

men who are competent to speak.

Arthur Hutton, being the brother of Richard Holt Hutton, was doubtless, like him, brought up a Unitarian. believe, at least, that the family, and not merely Richard, was Unitarian. The brothers then joined the Church of England, in which Richard remained. Arthur, however, next became a Roman Catholic. He thereupon took orders and became a priest of the Birmingham Oratory, under Cardinal Newman as superior. He has now, as we know, lapsed into agnosticism, or, in old fashioned speech, into atheism. Nobody, then, can dispute that he has the matter from every Moreover as an able and seen highly cultivated man, and, as I judge, widely read and a traveled man, he is thoroughly competent to express his Now what says this scholarly agnostic out of his reading and various experience? This: "The Roman Catholic priesthood is far and away the greatest organization that exists on earth of good and able men working for the moral welfare of mankind. Before this expression of ample knowl edge what becomes of Lansing and his abominable imputation? They shrivel up, like a spider in the fire.

It is an honor which such men as Lansing do not deserve, to be set alongside of men as eminent as Arthur Hutton. But I mean to be liberal of honors. Let us appeal to a far higher authority than Arthur Hutton, to Ernest Renan. His genius and learning have had few equals in this century. Moreover, he knows Catholicism far more intimately even than Hutton, for he was born and brought up a Catholic, in the most Catholic part of Catholic France, in the province of Brittany. Furthermore, he was far Mr. Lansing furnish me with his exact words of accusation and of excuse, and with the President's exact words of reply. They shall appear without delay in the Review.

Catholic France, in the province of was far more closely connected with the priest-hood than most, for he was trained for a priest. Yet this great man, after lapsing into pronounced unbelief, delays in the Review.

Starving Children.

Thousands of well-fed children are starving simply because their food is not of the right kind. They are thin, pale and delicate. Scott's Emulsion will change all this, It gives yim and vigor, flesh and force,

How absolutely insensible some of clares that he never knew a bad priest. And, indeed, we know that even before the Revolution the French priest had a high reputation. It used to be said: Put together French prists and Spanish Bishops and you have a perfect clergy. The finery have a perfect clergy. The finery furnace of the Revolution has greatly raised the previously high standard of moral worth among the French clergy. Father Hyacinthe, indeed, in a recent letter to me, while cordially acknowledging the wide diffusion of Christian excellence throughout the priesthood signalizes the French and the Irish priesthood as exemplifying this in the

most eminent degree.

What an infinitely pitiful figure Lausing makes before such testimonials as these! Charles C. Starbuck. Andover, Mass.

### MARYOLATRY."

One of the most singular phenomena in modern Protestantism is the lack of respect and reverence shown by its ministers to the Blessed Virgin, the Mother of our Lord and Saviour. Many of them how a disrespect for her that is inconsistent with their professed belief in the divinity of her Son. possible, they would remove her entirely out of sight in the divine economy of the new dispensation. This coldness, amounting almost to personal enmity, of many Protestant ministers towards the Blessed Virgin makes it difficult to think that they believe in the divinity of Christ, whom they profess to worship as God. They see nothing in these words in the Gospel of Luke, 126: "The Angel Gabriel was sent from God into a city of Galilee. called Nazareth, to a virgin and the virgin's name was Mary.

\* \* And the angel said unto her,

Hail full of grace, the Lord is with hee ; blessed are thou among women. They see nothing in the fact that she was a prophet, and that her words make up a part of the Bible they venerate. Her prophecy is found in the first chapter of St. Luke's Gospel, beginning with verse 46: "And Mary said : My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour; because He hath regarded the humility of His handmaid, For behold, from henceforth all generations me blessed. Because He that is mighty hath done great things

to me, and holy is His name."

The Catholic Church has in all times and places realized this prophecy Even the schismatic Churches of the East, the Greek, Russian and Armenian Churches, do, and have done, the same. It is only in Protestantism, and modern Protestantism in particular, that this veneration, foretold in the Bible, is denied. This is a very strik ing fact, one that should make the Protestant reflect, and realize that he stands out isolated in sentiment and belief from the whole Christian world, nast and present.

Inspired by the spirit of opposition that would falsify this prophecy, Rev. W. M. Frysinger, in a recent sermon at Carlisle, Pa., attacks Catholic devo-tion to the Blessed Virgin, and in his perverse zeal takes the part of prosecuting attorney against the Mother of his Redeemer - calling her "a sinful human being." The atheist who denies the existence of God, and the infidel who denies revelation and redemption, could do no more than this. Can Rev. Frysinger imagine that his insult to the Mother can be pleasing to With the guilt of that serher Son? mon on his soul does he expect to look his Redeemer and Judge in the face with confidence?

These reflections have been suggested by a very able reply to Fry-singer's sermon by Father Henry G. Ganss, of Carlisle, Pa. It is entitled "Maryolatry: New Phases of an Old Fallacy." It takes up the sermon point by point, and exposes its false-hoods, misrepresentations, false quotations and blunders in a thorough, satisfactory and merciless manner; and yet in language as polite, gentle, and forbearing as a proper treatment of the sermon permitted. The reader of the reply can see all through its pages that he talented priest is laboring under heavy pressure to suppress his just indignation, that his refutation of the fallacies and falsehoods may stand out all the more clear and convincing. In this he has succeeded to a degree that commands admiration. And on this account his little book is one of the best specimens of polemic literature since Newman's "Apologia." We realize that this is saying much, but not more than the book justifies. We know of no book on the subject it treats that we can so heartily recommend to the Catholic who wishes to be prepared to meet the objections of the shallow and thoughtless who oppose the faith and practice of the Catholic Church concerning the Blessed Mother of our Lord and Redeemer. It is a handy book, and most readable—just the book the zealous Catholic should have on hand to lend or give to his inquiring Protestant neighbor.

The sermon to which it is a reply is given in full in the first pages. And, as this sermon contains about all that has ever been said against the veneration of the Blessed Virgin, the reply covers the whole ground on the subject. With the exception of the Churc Fathers, it quotes almost exclusively from Protestant writers. As an instance, we take from page 69 the fol-lowing quotation from John Ruskin: 'I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism

and has never been otherwise than

productive of true holiness of life and purity of character. \* \* \* There has probably not been an innocent cot tage house throughout the length and breath of Europe in which the imaged presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women. \* \* \* Every highest and loftiest achievement of the art of

Again, from the great American writer, Hawthorne: "I have always envied the Catholics their faith in that sweet, sacred Virgin-Mother, who stands between them and the Deity, intercepting somewhat of His awful splen-dor, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness."

These are but two of the many we

might requote from great English non-Catholic writers. Perhaps the most in teresting part of the book is Chapter XXI., wherein Father Ganss quotes from the early Protestant reformers and confessions and formularies of faith. Thus, John Huss, in his dying confession, speaks of Mary: "I pray or my accusers to the most pure Mother of the Saviour, the restorer of the human race, the Queen of Heaven, enlowed with a nature altogether angelic, more happy, crowned with more glory, more abounding in gifts of grace, than all the blessed, her Son alone excepted. Luther wrote: "Therefore, all dignities are embraced in her when we call her the Mother of God; no one can speak greater things of her or to her, if he had as many tongues as there are leaves and blades of grass, stars in the firmament, and grains of sand in the

The Bohemian confession—speaking doctrinally of the Mother of God-use this language: "Of the most Blessed Virgin, Mother of our Lord, elect of God among women before all ages, virgin before, virgin after our Lord's birth- she who, no less than others, redeemed by the blood and gracious merit of her Son, was a temple and shrine of the Holy Ghost, by whose great gifts, virtues and graces she was endowed. For God hath done to her great things; therefore, our Church celebrates her festival days to God's glory. They compose pious hymns concerning her, which are sung both at home and in church. They, in her, praise God, and exhort all to the imita tion of her faith and other virtues, and commemorate her labors for the Lord. For with the whole Church of the saints they proclaim her most blessed.

The Tetrapolitan confessions says: Our preachers teach that we are most to honor the Mother of God, the highly Most Holy Virgin Mary."

In the Leipsig Collequy (1631) the Reformed theologians declare that Mary "was not merely the mother of a man, nor merely the mother of Christ but truly Theotokos, or Mother of God.

In the Declaration of Thorn it is said: "We acknowledge that she is above all to be celebrated and vener ated, inasmuch as she is the Mother of

The confession of Basle says: "There are many apostles, but only one Mother of God. Here the Virgin Mary excels all other children of men, and stands alone next to her Divine Son, the pure Immaculate Virgin."

When we compare these early Protestant utterances with modern Protestant utterances, as illustrated in Rev. Frysinger's sermon, we see how far the latter has drifted towards carping skepticism. The book of Father Ganss is pub

lished by the Ave Maria, Notre Dame, Indiana. — New York Freeman's

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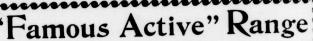
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FIVE - MINUTES' SERMON. Nineteenth Sunday After Pentee

OCTOBER 8, 1898

HELL. - THE MOST TERRIBLE OF

"Bind his hands and feet, and cast him the exterior darkness." (Matt. 22, 13.) No class of enemies of Christ is m frequently represented in our d than that of scoffers of hell. Wha hell? What—an eternal place of pishment! Who would be imposed

upon by such a fable? Never yet any one returned from hell! how could a merciful Father ren one of His children eternally unhar Language like this may be hear day from the mouths of sinners, yo and old-I say sinners; for only t who have reason to fear hell, ridi it; fervent Christians believe in And yet, what says the Judge of living and the dead to such mocke Does He not utter the terrible

mand given in the conclusion of day's gospel: Seize this man, "his hands and feet, and cast him the exterior darkness; there sha weeping and gnashing of tee And yet this fearful sentence is one of the fifteen repeated expression the gospel, wherein our Saviour sp in the clearest and most terrific t of a place of punishment, of everla despair, of a fire, where the deshar, or a nre, where the dieth not and the flame is not tinguished." Recall to your only several of these declarat "The just," says our Lord in 'shall go into life everlas the wicked into everlasting pu ment." Again the same evan says: "It is better for thee to go life lame, than having two feet, cast into everlasting fire." (Mat 8.) And what, according to the diction of Jesus Christ, will be sentence of the damned on Judge Day? You well know the te words: "Depart from Me, you co into everlasting fire which was pared for the devil and his an (Matt. 25, 41.) Behold, dear tions, thus speaks Jesus, the Sa thus the Judge of the living a dead announces in the mot terms the existence of an everl fire of vengeance, of the divine Whom will yo of punishment. lieve? Those scoffers, who deny they have reasons to fear, or Who is God's only begotten So Way, the Truth and the Life? You reply, perhaps: Far be i

me, to refuse crediting my Sa but it is not possible that those tions should be taken literally. can not be, it would be too hor You therefore call into question terpretation of the words of our Who can explain your doubt clearly than the Apostles, w years were His pupils a received all His holy doctrine His divine mouth? Listen John in the Apocalypse: "Th lieving," says he, "the mur lieving," says he, "the must the whoremongers shall hav portion in the pool, burning wand brimstone." (Apoc. 21, 8 again the same Apostle says smoke of their torments shall up forever and ever; neither they rest day nor night." (A Referring to the old Test find in Isaias, the prophet, which I can pronounce only wand trembling. "Which of dwell," exclaims the prophet, devouring fire, which of y dwell with everlasting bur (Is. 88, 14.) Beloved Christian still continue to quote f sacred text to prove that the hell of which Jesus speaks. painted one, but one of fearful Ah no there will be no neces will certainly admit that he

longer believes in hell cease

If not a Christian, what, the

Christian.

Perhaps a Jew? Ah, no, t would immediately expel h their synagogue as a blaspher they, too, believe in hell. I he is a pagan? But no, ever would disown him; they, to at all times, acknowledged a punishment for the reprob though according to their ideas, they pictured it in ways. Where, then, will we deriders of hell? I can only They have their place among of humanity, among those their manner of life rese brutes. Show me one fait band, one virtuous young n has ever denied the existence No, not virtue, but vice he privilege to maintain such principles, which, should th animously accepted, would murderers. It is only when life has suffered shipwred forced by horrid crimes one the divine justice and cour among the reprobates, that are acknowledged which wo even a pagan to blush. To how little these scoffers b principles they maintain, it witness the death bed scen adherents. How suddenly guage changes! What! think that this rebel before trated embraced all the ter holy religion, or at least se flected? Ah! no, this is no It is solely the circumstance now stand before the Trui about to judge them. The the impure troop of pas take flight, and the lon conscience re-awake. Ala majority of cases it does no penance, nor to appease the God, but to the death of re be convinced that there is where there will be etern and gnashing of teeth.

He also

### FIVE - MINUTES' SERMON.

Nineteenth Sunday After Pentecest. HELL. - THE MOST TERRIBLE OF ALL

"Bind his hands and feet, and cast him into the exterior darkness." (Matt. 22, 13.)

No class of enemies of Christ is more frequently represented in our days than that of scoffers of hell. What, than that of scorers of neil: What,—hell? What—an eternal place of punishment! Who would be imposed upon by such a fable? Never yet has any one returned from hell! And how could a merciful Father render one of His children eternally unhappy Language like this may be heard to from the mouths of sinners, young and old-I say sinners; for only who have reason to fear hell, ridicule it; fervent Christians believe in its

existence. And yet, what says the Judge of the living and the dead to such mockeries?

Does He not utter the terrible command given in the conclusion of this day's gospel: Seize this man, his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. vet this fearful sentence is only one of the fifteen repeated expressions of the gospel, wherein our Saviour speaks in the clearest and most terrific term of a place of punishment, of everlasting despair, of a fire, where the worm despair, of a firs, where the worm dieth not and the flame is not ex-tinguished." Recall to your mind only several of these declarations. "The just," says our Lord in Matt. shall go into life everlasting wicked into everlasting punish ment." Again the same Again the same evangelist life lame, than having two feet cast into everlasting fire." (Matt. 188.) And what, according to the prediction of Jesus Christ, will be the sentence of the damned on Judgment Day? You well know the terrible words: "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels."
(Matt. 25, 41.) Behold, dear Christians, thus speaks Jesus, the Saviour, thus the Judge of the living and the dead announces in the mot varied terms the existence of an everlasting fire of vengeance, of the divine justice of punishment. Whom will you beof punishment. lieve? Those scoffers, who deny what they have reasons to fear, or Him, Who is God's only begotten Son, the Way, the Truth and the Life?

You reply, perhaps: Far be it from me, to refuse crediting my Saviour; but it is not possible that those asser-tions should be taken literally. No, it can not be, it would be too horrible ! You therefore call into question the in terpretation of the words of our Lord? Who can explain your doubts more clearly than the Apostles, who for years were His pupils and who received all His holy doctrines from His divine mouth? Listen to St. John in the Apocalypse: "The unbe-lieving," says he, "the murderers, the whoremongers shall have their portion in the pool, burning with fire and brimstone." (Apoc. 21, 8) And again the same Apostle says: "The smoke of their torments shall ascend up forever and ever; neither have they rest day nor night." (Apoc. 14, 11.) Referring to the old Testament I find in Isaias, the prophet, words which I can pronounce only with fear and trembling. "Which of you can dwell," exclaims the prophet, "with devouring fire, which of you shall dwell with everlasting burnings!"
(Is. 83, 14.) Beloved Christians, shall I still continue to quote from the sacred text to prove that the fire of hell of which Jesus speaks, is not a painted one, but one of fearful reality! Ah, no, there will be no necessity, you will certainly admit that he who no longer believes in hell ceases to be a Christian.

If not a Christian, what, then, is he Perhaps a Jew? Ah, no, the Jews would immediately expel him from their synagogue as a blasphemer; for they, too, believe in hell. Probably, he is a pagan? But no, even pagans disown him; they, too, have. at all times, acknowledged a place of punishment for the reprobates, although according to their religious ideas, they pictured it in various Where, then, will we rank the deriders of hell? I can only answer They have their place among the dregs of humanity, among those who by their manner of life resemble the brutes. Show me one faithful husband, one virtuous young man, who has ever denied the existence of hell ! No, not virtue, but vice has the sad privilege to maintain such unworthy principles, which, should they be unanimously accepted, would transform the earth into a den of robbers and murderers. It is only when the mora life has suffered shipwreck, when forced by horrid crimes one must fear the divine justice and count himself among the reprobates, that principles are acknowledged which would cause even a pagan to blush. To ascertain how little these scoffers believe the principles they maintain, it suffices to witness the death bed scene of their adherents. How suddenly their lan-guage changes! What! One might that this rebel before being prostrated embraced all the tenets of our holy religion, or at least seriously re Ah! no, this is not the case It is solely the circumstance that they now stand before the Truth, Who is about to judge them. There, indeed, the impure troop of passions must take flight, and the long deadened conscience re-awake. Alas! in the majority of cases it does not awake to penance, nor to appease the anger of God, but to the death of reprobates to be convinced that there is really a hell where there will be eternal weeping and gnashing of teeth.

My dear Christians, before finishing my discourse let me remind you that hell burns under our feet. Millons of unhappy beings, once our fellow-creatures now wail there that eternal Mea culpa,—through my fault. We may yet escape a similar fate. If we propitate the Divine Justice by penance and, as children of God, lead devout and irreproachable lives, then, as-suredly, for us the most fearful of all truths—hell—will have no terrors. Amen.

### OUR BOYS AND GIRLS.

A Sparrow's Gratitude.

"Last week my brother (a lad of twelve) killed a snake which was just in the act of robbing a song sparrow's Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy, who loves animals, and this may account in a de gree for the sparrow's extraordinary actions.

A Deaf and Dumb Artist. Hernandez del Mudo, a singular artist, was was deaf and dumb from his infancy, having displayed sufficient tokens of an earnest desire to learn the art of painting, was placed as a disciple with Titian, and soon arrived at a high degree of perfection in coloring and design. He successfully imitated the manner of his master, and gained considerable reputation: so that for a number of years he was employed by Pailip II., King of Spain, to work in the Escurial. His performances in that palace procured him a noble recompense and distinguished honor His principal work is the representa tion of the four Evangelists, which he painted in fresco. - Ave Maria.

" Mother Never Told me a Lie."

Editor Catholic Standard and Times: While pursuing on old book I ran across the following, which is supposed

to be true: Some years ago a boy was discovered in the street, evidently bright and in-telligent, but sick. A man who had feelings of kindness strongly developed went to ask him what he was doing

there. "I am waiting for God to come for

me," he said.
"What do you mean?" asked the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose bright eyes and flushed face he saw the evidence of fever.

"God sent for father and mother and lit le brother," said he, "and took them away up to His home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, so I came out here and have been looking into the sky for God to come and take care of me, as mother said He would. He will come, won't He? Mother never told me a lie."

"Yes, my lad," replied the gentle man, overcome with emotion. has sent me to take care of you."

You should have seen the boy's eye flash and the smile of triumph break over his face as he said: "Mother never told me a lie, sir

but you have been a long while on the

What a lesson of trust! And how the incident shows the effect of never deceiving children with idle tales.-J.

How the Boy King Employs His Time. The king of Spain shows little enthusiasm for Latin, which he has to learn at 10 a. m. It is probably the subject which he dislikes most of all. After that, in the forenoons comes his lesson of religion. This is rather relished by the royal boy, who is fond of interrupt ing his teacher and putting questions which St. Tho nas of Aquin would have hesitated to answer. But his religious teacher, Padre Don Regino Zaragosa, is a charming pedagogue, who gets on admirably with children, so that the king enjoys his lesson on religion. But before he takes any lesson what ever, Alfonso X!II. goes to Mass every day of his life, along with his mother, in the private chapel of the palace. Every day mother and children, widow and orphans, are united before the altar, where, during the celebration of Mass, they offer up fervent prayers for the repose of the soul of the husband and father who bequeathed them a historic throne, but could not safeguard it or them from the attacks of greater

### and more powerful enemies. Didnt Want to Enough

A larger boy was solding a smaller one, at the close of a summer vacation, because a certain task remained unac complished.

You promised your mother," said this youthful mentor, with all the severity which marks his class, "that you would study your arithmetic at least fifteen minutes every day, and you haven't studied ten minutes all summer. You've had lots of time

Why didn't you do it?"

The little boy shuffled his feet and looked miserable. At last he whined: "I didn't have such an awful lot of time as you think. I wanted to get along in my 'rithmetic's much as mother wanted me to."
"You wanted to!" sniffed the young

mentor, contemptuously. "You might as well not have wanted

man is willingly bad." We all want to be good, but some of us don't want to enough.

Most young people want an educa tion. Some of them want it enough to get it at any cost. More do not want it enough to work hard for it. Most parents want their children to be good, out not many want it enough to labor in season and out of season for it, and to make their own lives a pattern for their children to follow.

Drunkards want to reform, but they don't want to enough.

Most of us want our souls pure and undefiled, but we don't want it enough to pray and strive as those who will not let the angel go except he bless. When we want it enough our blessed Lord will give us the necessary grace How happy we shall be if we can create in our children that thirst for all high things which will make them willing to work a lifetime through for

### CHATS WITH YOUNG MEN

Catholic Young Men Wanting in Ambition.

It is impossible, writes Thomas Swift in the Monitor, to close one's eyes to the fact-our Catholic young men are wanting in ambition, or, more correctly, perhaps, in the desire to excel intellectually, socially, aesthetically, if you will, and this fact is more emphatically evident in cities than in towns and rural places. They do not get their share of the good things of life, because they do not aim at doing so They are too easily satisfied and sink down into the first places that offer any promise of immediate remunera They do not look ahead, have tion. no special goal before them, and consequently maintain a low, dead level of mediocrity, or descend in the scale of society until they are almost lost to

Not long ago I was struck by som remarks made by a Protestant clergy-man from a village sufficiently far back in the country to afford ample time and opportunity for reflection.

"The great majority of your city professional men, your lawyers, your doctors, your teachers, are from the It is the country that provides your brains for your cities, and for this reason-young fellows in the country are in the midst of conditions that foster thought and develop brain. They have not the same distractions and allurements during the educative periods as youths in the city have. They attend the rural school they receive just as good an education as can be obtained in the best city Those who aim at a higher education go to the nearest High School they are not merely sent, as they frequently are from city homes-they forth there for a certain purpose study with a definite object in view and know not only the value of a dol-lar, but the inestimable benefits to be derived from a good education. In a word, education means to them progress, possible wealth and position, and the chance of rising to the highest positions in the land. These are the positions in the land. These are the youths who make the men of this

Dominion. I am not prepared to say how far this is true. I leave that to the thoughtful reader; but it was said with an amount of earnestness and conviction that betokened careful observation and knowledge of what he spoke. I have given this matter some consideration since and I am inclined to believe that there is much reason in his saying. At any rate I am pre-pared to stand by my initial statement. Our Catholic young men do not rank high enough intellectually, socially, esthetically, for two reasons; first because their ideals of life, as far as worldly success is involved, are too low, and, secondly, because they do not set a just estimate on the value of edu cation as a factor in their life-work True, there are exceptions. But I am speaking of the majority, and the very great majority, and not of the excep tions.

It is necessary to aim high, if we are to reach a position much above the dead level of humanity, which seems to be to labor for a life-time without securing the competency. Surely, a young country like Canada, with its vast possibilities, which offer such a field for ambitious effort, owes a living and a fair provision for life's declining years to every honest son of toil. We need not hope to begin at the top, but there is no reason why, if we begin at the bottom, we should not aim at some bright spot on the sunny side of life and with persistent vigor and well directed effort attain to it.

Apart from the sordid question of material wealth, which yet administers much to physical comfort, and which is vulgarly regarded as the 'Open Sesame" to worldly pleasure, there is so much to be gotten out of life by striving after, in the striving after, and in the attaining to the ideals of intellectual, social and aesthe tic culture.

But these ideals are only possible to those who have in their youth and early manhood appreciated and availed themselves of the educational advant ages then afforded then. It is too late to begin when the time is past, just as it is folly to attempt to build where no foundation has been laid. And the foundation of what I may term the higher life from a worldly standpoint, the life that lifts out the stordidness and emptiness of the common place, the life that makes for nobility strength and usefulness to our fellow-men, the life that makes existence The was a fund of philosophy in that terse expression. What we want to do enough, we do. Plato says, "No sweet and robs it of the dull monotony

so much in the immediate results of study as in the power and capacity it gives for further study. No more disastrous misstudy. No more disastrous mis-take can be made by a young man than imagining his education is fin-ished when he leaves school or graduates from a university. Up to either point he has been guided by his teach ers and the books he has studied. The course has been mapped out for him. His mind has been fed on the wisdom, the research, the experience of others, all of which were intended as the foun dations, the guiding principles, the suggesting influences for a more ex-tended and independent sphere of development and self culture. If he is content to be the mere receptacle of the knowledge of the ages, he has missed the grand object of education, whose watchword is "onward—ever onward." He will take his place in the world of men rather as one whose work is done than as one whose work is done than as one whose work is just beginning

Yet is not this practically what so many of our young men do? their education, narrowly so allow called, to finish with their school-days. No sooner have they donned their first trousers and are earning a few dollars week than all educative effort ceases with them. Rejoicing in the freedom that is conceded to the wage earner, they devote the hours that are not given to work to recreation and pleasure, often-times of an utterly profitless They learn tobacco, to ride a wheel, to frequent sporting resorts, to crowd the galleries of the theater, add to their acquire two or three doubtful accomplishments, and assume the self satisfied air of those who consider their life ambitions attained. If, perchance, in the course of the week, they can find an odd hour for reading, they devote it to the newspapers or some trashy, vulgar volume which they call a novel. To such an extent is this the case that, to my own knowledge, so called Catholic Clubs, started in the interests of our young men for the best of purposes and with the highest intentions and furnished with admirable and well-stocked reading rooms, have by this insatiate spirit of fruitless pleasure-seeking and entertainment been perverted from the original uses and transformed into mere places of amusement and are to be entirely condemned, or that they are necessarily harmful, if they are merely restored to occasionally to vary the monotony of life or for purely social purposes. But when such pastimes are nightly indulged in to the exclusion of more profitable recreation, reading and study, they lower the mental and moral tone of their votaries while they are little conducive even to

physical welfare. The majority of Separate school boys leave school too soon. Even if they complete the school course, they can do so by the time they are fourteen years It is only the few whose par of age. ents can afford to send to our Catholic colleges, while it is generally recognized that the Collegiate Institutes in cities, on account of the considerable tuition fees are not higher schools for the workingman's children. It is during these precious years while the youth is maturing into manhood, the educative period, that all education properly so called is allowed to remain practically at a standstill. At an age when guidance is most essential, he is left largely to his own devices, the world is his school and experience, not unfrequently the saddest of guides, his only teacher. Too old to be considered a child and not old enough to be ranked as a man, though a wage earner—that is his position, and one that calls for special consideration on the part of the stor, parents and society, if all edu cation is to cease for him as soon as he has bidden adieu to the school. Every possible inducement should be offered, every effort made, every assistance given to lead him into systematic self culture along the lines of intellect, so ciety and aestheticism.

### THE CHILDREN OF DRUNKARDS

Upon no class of unfortunates does the curse of rum fall so heavily as upon the children of drunkards. recent report of the Belfast, Ireland branch of the Society for the Prevention of Cruelty to Children it was authoritatively stated that 90 per cent. of the cruel wrongs practiced upon helpless children may be traced directly to drunkenness. We have no doubt that the same percentage would hold good in every other place where The heav liquor is freely dispensed. The heav-iest part of the curse, however, that upon childhood, is not the cruel beatings, nor the neglect and starvation, but the inherited vices and weak ness of mind and body which makes a pure and honest manhood and woman hood almost an impossible thing. For a child born of drunken parents, breathing and drinking poisonous fumes and liquids from earliest infacy there is little hope save in the work ing of the grace of God in the heart. To expect that a person so born and nutured could overcome the evil tend encies of his nature by the mere exer tion of his own will power would be as vain as to expect a man to stem s Niagara flood with a spoon for a pad-dle. It is the might of God that can save. - Catholic Review.

Do You Read What people are saying about Hood's Sar-saparilla? It is curing the worst cases of serofula, dyspepsia, rheumatism and all forms of blood disease, eruptions, sores, boils and pimples. It is giving strength to weak and tired women. Why should you hesitate to take it when it is doing so much for others?

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

others?

JUSTIN McCARTHY ON POPE LEO.

Justin McCarthy has written the life of Pope Leo XIII. In it he says: "I have tried to tell the story of his life as one might tell the story of the life of any other prince or statesman, surrounding it with no halo of mere hero worship or saint worship. But it is hard indeed not to grow enthusiastic as one studies the records of such a Statesmanship and philancareer. thropy are combined in it, each at its best and highest.

"There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. It is only just to Leo XIII. to say that no cry of a wounded soul ever reached him that did not arouse his compassion and his best efforts to give relief

'In one remarkable instance he was invited to express an opinion as to the claims and course of action adopted by an association formed in the United States and Canada which took the name of 'the Knights of Labor.'

The Pope referred the whole question finally to the Sacred Congregation of Rome. It is not unreasonable to suppose that Leo XIII. was, for him self, much more sympathetic with the purposes of the labor organizations all over the world. Several pilgrimages of French workingmen waited on him during the time of his sacerdotal jubi lee. To all of these deputations the Pope spoke with sympathy, with encouragement and with affection.

"The Pope is, above all things, an optimist. His whole mind seems to be filled with the just idea that the more the physical benefit of the hard work ers and the poor is advanced the more will their hearts be lifted toward a better mode of life.

"He will understand that in the poorer regions of the crowded cities the miserable conditions of the hard struggle for daily living tend to shut out all glimpses of a higher world, ust as a dull and dirty window shuts out all view of the sky.

"The years of Pops Leo are grow ing on apace. He has already surpassed the average age and length or reign of the Roman Pontiffs. The story goes that some fortune teller announced to him in his youth that he was destined to live to be ninety, and the Pope was said to have believed in

"It is commonly said that the Pope has not changed his manner of life since he was a simple Bishop. He is, indeed, a man who could not easily change either his habits or his opinions, for he is of that enduring, melancholic, slow speaking, hard thinking temperament which makes

hard workers.
"There has not been his equal in tellectually for a long time, nor shall we presently see his match again. He was born and bred in the keen air of the Volscian Hills, a Southern Italian but of the mountains, and there is stil about him something of the hill people. He has the long, lean, straight, broad-shouldered frame of the true mountaineer, the marvelously bright eye, the well-knit growth of strength, traceable even in extreme old age.

"His bearing is erect at all times, and on days when he is well his step is quick as he moves about his private apartments. "Il Papa corre sempre the Pope always runs) is often said by the guards and familiars of the ante chamber. When the weather is fine the Pope generally walks or drives in the garden, being carried out to the gate in a sedan chair, where the car riage awaits him.
"The Pope sleeps little, not more than

four or five hours at night, though he rests a while after dinner. After Mass rests a while after dinner. he breakfasts on coffee and goat's milk
—milk supplied by goats kept in the Vatican garden. At 10 he takes a cup of broth. At 2 he dines, eating most abstemiously.
"He enjoys walking about direct-

ing the work and improvements in the

### What Scrofula is.

What Scrofula is.

Scrofula is a disease as old as antiquity. It has been handed down for generations and is the same today as in early times. It is emphatically a disease of the blood, and the only way to cure it is by purifying the blood. That is just what Hood's Sarsaparilla does in every case where it is given a faithful trial. It eradicates all impurities from the blood, and cures the sores, boils, pimples and all forms of skin disease due to scrofula taints in the blood. Hood's Sarsaparilla has won the grateful praise of vast numbers of people by its grand and complete cures. Don't allow scrofula to develop in your blood. Cure it at once by taking Hood's Sarsaparilla.

Every household should have on hand a

Hood's Sarsaparilla.

Every household should have on hand a box of Dr. Chase's Ointment. The diversity of uses to which it can be put and the many doctor's bills it saves warrant it it taking first place in the family medicine chest. All dealers sell and recommend it.

Mother Graves' Worm Exterminator doe not require the help of any purgative medi cine to complete the cure. Give it a tria and be convinced.

and be convinced.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs. and lungs.

and lungs.

Chronic Derangements of the Stomach,
Liver and Blood are speedily removed by
the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These pills act specifically on
the deranged organs, stimulating to action
the dormant energies of the system, thereby
removing disease and renewing life and
vitality to the afflicted. In this lies the
great secret of the popularity of Parmelee's
Vegetable Pills. Vegetable Pills.



gardens; he likes talking to Vespignani, the architect of the Holy Apos

olic palaces, going over the plans of the works he has ordered. takes pleasure in talking about flowers and plants with the director of the gardens. In the evening he attends the recitation of the Rosary, and then retires to his room, where he studies, reads, or writes verses, and about 10 he takes a slight supper.

" Pope Leo also loved the working people and the poor, and strove unceasingly with all his power to lighten their burdens and to brighten their lives. He showed to others the best and most practical way to the accom plishment of such objects. He spread the light of education all around him.

" As a great leader of men, endowed with unrivaled influence, he made it his task to maintain peace among his neighbors. Better praise no man could have earned; a better life no man could have lived."

Except in the recoil from sin, God does not demand  $\epsilon x traordinary$  things from us: He demands everyday things Our life is made up of these, not of the

# FROM BIRTH

Our little daughter had Eczema from birth. The parts afflicted would become terribly inflamed, and water would coze out like great beads of perspiration, finally this would dry up and the skin would crack and peel off. She suffered terribly. Had to put soft mittens on her hands to keep her from scratching. Two of our leading physicians did not help her. After bathing her with Curicura Soap, I applied Curicura (ointment) freely, and gave her Curicura Rosevent regularly. She improved at once and is now never troubled. The statements I have made are absolutely true and not exaggerated in any way.

ROBERT A. LAPHAM,

1112 West Side Square, Springfield, Ill. Sprent Cere Theatment for the Terricura Soap, centle anolitings with Curicura, purest of consideration are similar to the consideration of the consideration of the statement of the consideration of the statement of the statement of the consideration of the statement of the state Our little daughter had Eczema from birth.

Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. How to Cure Baby's Skin Diseases, free.

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A QUICK CURE FOR COUGHS AND COLDS Very valuable Remedy in all affections of the

THROAT or LUNGS Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited

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ALTAR WINE A SPECIALTY.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare tavorably with the best imcompare favorably with address or prices and information address

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ALWAYS KEEP ON HAND THERE IS NO KIND OF PAIN OF THAT PAIN-KILLER WILL NOT RE

LOOK OUT FOR IMITATIONS AND SUB STITUTES. THE GENUINE BOTTLE

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For 5 cents we will mail to any of our youthful readers a new story for boys, from the per of the bopular rev. story teller, Father Finn, S. J., and an interesting tale for stris, by Ella Lorsine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1888). 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 delighted book. Address, THOS. COFFEY,

THOS. COFFEY, CATHOLIC RECORDORS OF LONDON, Ort.

### ARCEDIOCESE OF OTTAWA.

Grand Celebration of Rev. Canon F. Michel's Silver Jubilee as Pastor o

Buckingham.

September 29, 1898.—Buckingham is in gala attire to-day. Not in celebration of a civic holiday, but in honor of our devoted parish priest, Rev. Canon F. Michel.

The chime of believe interest it is joyful peals. A hymn of praise is sung to the Creator, a banquet with all its hospitality is given, a musical concert is rendered all in honor of the twenty-fifth anniversary of Father Michel's pastorate here and the sixtieth anniversary of the foundation of the parish. He has specifically the years of his life amongst the people of Buckingham, ministering to the people of Buckingham, ministering to perfect the poral wants.

Forty-eight years has he followed Meichisidech.

Forty-eight years has he followed Accentified.

"Half a century" cries out thy crucifix. Binding together thy beads:
His looks like thy life, lincers in it. A light for men's souls in their needs.
Old Priest is thy life not a rosary.
Five decades and more have been said.
In thy heart, the warm splendors of Thabor, Beneath the white snows of thy head.
From a small country hamlet, Father Michel has seen Buckingham rise to the thriving and pretentious town it is to-day; from an ordinary country church he has see our place of working develop into the magnificent edifice that is to-day an ordinary to Buckingham. Our only the result of his devotion to our educational requirements. All those changes are due to his energy, perseverance and the untring interest he has taken in our welfare, hearing his silver jubile to-days.

hould fall on the same date is a somewhat driven as parallely considered the subject of this sketch was born at Pay it, Ousebe, France, on Sept. 17, 1828, and is herefore in his seventieth year.

In 1842 he began his classical studies, and in \$50 entered the Grand Seminary of Gap. France.

In 1852 he came to Canada. In 1854 he was ordained priest by His Lordship Bishop Guiges, in Ottawa. In 1854 he was appointed curate of Buckinghain, where Father Brady, the first pastor of that place, then resided. The following year he was appointed parish vriest of Cumberland, Ont. Three years later he became parish priest of Aylmer, Que.; and in 1873 he was appointed pastor here, where he has since lived.

INTAIN was appointed pastor here, where he has since lived. To-day, Sept. 29, His Grace, Archishop Duhamel, accompanied by over fifty priests and many laymen, was met at the C. P. R. station at 9:20 a. m., by the parishioners and conducted to St. Gregory's church, where divine service was heid at 10 o'clock. High Mass was celebrated by Rev. Canon F. Michel, assisted by Rev. Fathers Routhier and Legendre as deacon and sub-deacon; His Grace the Archishop assisting at his throne. Rev. Canon P. McCarthy, of St. Bridget's church, Ottawa, delivered the sermon in English and Rev. Canon J. W. Deguire, of the Archbishop's Palace, Ottawa, discoursed in French.

Archbishop's Palace, Ottawa, discoursed in French.

Mass of the 2nd "Love Harmonized" was rendered, Miss S. E. O'Neill, organist. At the Offertory Ed. Gauthier sang an "Ave Maria" by the Miss S. E. O'Neill, organist. At the Offertory Ed. Gauthier sang an "Ave Maria" by the Miss S. E. O'Neill, organist. At the Offertory Ed. Gauthier sang an "Ave Maria" by the Miss of the Miss

he responded in an impressive and appropriate manner.

At I o'clock p. m., a banquet was given in the bramatic Hall of the college. The walls were decorated with ferns, flowers and evergreens, appropriate motions being everywhere displayed. The ment was exquisite, the cuisine being worthy of the most epicurean taste. The fluest creation to being brought into play. About two hundred guests were present. The orchestra enlivened the time with the best series the order of the day. Some were Rev. Father Michel, Mayor Coagrove, J. P. Lahall, "Our Archbishop:" A. D. Cameron, M. A. Menard, "Our Queen," F. M. Gorman, Dr. Wallace; "Our Gueen," Le de G. Raby, Thos. In the ovening a ground served.

A very pretty souvenir of the jubilee is an ustrated programme of the day's proceed-

### DIOCESE OF PETERBOROUGH.

### Laid The Foundation-Stone.

The ceremony of laying the foundation sto

The ceremony of laying the foundation stone of the Sault Ste Marie General Hospital took place Wednesday afternoon in presence of a representative gathering of citizens.

Dr. R. J. Gibson was master of ceremenies, and made the opening address, in which ne clearly enunciated the entire absence of denominationalism in the conduct and management of this hospital, and pointed to the history of similar institutions at Sudbury, Port Arthur, Winnipeg and numerous other places, all of which are indebted to the Sisters of Charity and Grey Nuns as founders.

Mayor Biggings performed the ceremony of laying the foundation-stone, beneath which were laid copies of the three local papers, Pioneer, Express and Star, Toronto Globe, Mail and Empire, the Catholic Register and Catholic Forester; current coins, and a list of the names of the Governor General, Lieutenant Governor, local judiciary and clergy, professional men, Municipal Council and officers of the town. His Worship closed the ceremony by referring to the appropriateness of the Homan Catholic Church leading in this project as it was the pioneer of Christiant'y throughout the length and breadth of this Canada of ours.

C. F. Farwell, M. P. P., in making a happy

out the length and breadth of this Canada of Ours.

C. F. Farwell, M. P. P., in making a happy speech, defended the action of the Ontario Government by showing the inexpediency of its applying public funds to the building of hospituds, and pointed to the assistance of \$500 to help pay off the debt incurred by this town in nursing sick men from the lumber camps

Rev. Father Frimeau was pleased at what he saw and heard here to day. He was authorized to say this hospital is FREE TO ALL, Protestant and Catholic: all races and all creeds will receive the one uniform service of kindness.

ness.

Rev. W. A. Duncan, B. D., said the statement made by Rev. Father Primeau, that this hospital will recognize neither race nor read differences, is most pleasing. In by gone days he had seen great suffering among lumberneen in a little log hut, and therefore the assurances

he had seen great suffering among lumbermen in a little log hut, and therefore the assurances regarding this institution are most welcome.

Ex-Mayors Plummer and Thompson expressed ruil sympanily with this institution and each piedged himself to assist it to the utmost of his power.

Rev. Mr. Downing said he was a Yankee, but he rejoined with Canadians in the approach of better times for Christ. The Sisters are like the good Samaritan, and don't stop to ask for creed recommendations.

Editors Meir and Smith—Star and Express—on behalf of the local press, made very happy references to the well begun work before us. The need is great, the occasion most opportune, and the Sisters are worthy followers of Florence Nightingale.

Rev. Father McDonald had known this town twenty-seven years and seen something of its necessities. At Brandon, Man., too, he had seen the noble work done by the Sisters at 8-Boniface, without money and without price. He hoped that the good things said nere to-day would effectually remove all religious prejudice from this community.

The chairman in inviting subscriptions said the doctors will visit the hospital in regular order, and patients will remain in the care of receiving doctor. This statement will remove all confusion.—Algona Pioneer, Sept. 23, 1888.

Parish of Douro—Mission by the Re-

Parish of Douro-Mission by the Re-

demptorist Fathers.

It is really wonderful the amount of good that is being done by Father McPhail, C. S. S. R. in so many parishes of his own native province of Ontario! He began a mission in St. Joseph's Church, Douro, on Sunday, Sept. 18th, and brought it to a successful close on Sunday, Sept. 25th. Animated by the spirit of St. Alphonsus he spoke to the people of Death and Judgment, Hell and Heaven. He spoke plainly and impressively so much so that the most slothful in the congregation were roused to fervor. When the good missionary left the parish on Monday, Sept. 26th, he had the consolation to know that every man and woman, boy demptorist Fathers.

and girl had profited by his ministrations and were determined to save their immortal souls. A large cruefix was placed in position in the parish church as a perpetual reminder of the sacred obligation they were under to serve God and serve Him alone.

During the mission the following clergymen were present: Rev. Father Keilty the pastor: Fathers O'Connell, Scanlon and O'Sullivan, of Peterborough: Father McColl, of Ennismore and Father Fitzpatrick, of Young's Point. They all admired the noble work accomplished by Father McPhail, C. S.R. among the parish-ioners of St. Joseph's, Douro, and the prayer of them all is "Esto perpetua." Needless to say that the work of the mission had been blessed by the beloved Bishop of Peterborough, rior to his departure for a visit to the northern portion of his extensive diocese. Father McPhail's address is 97 Notre Dame street, Montreal.

WERY REV. MOTHER DIGBY IN DETROIT.

Catholic Witness, Sept. 30.

The Society of the Sacred Heart in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it has a minist of the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it have saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved it in the saintly Madame Barat in the year 1800 at Amiens, France. Pope Plus, IX approved the s

### DIOCESE OF HAMILTON.

On Sunday the feast of the Holy Guardian Angels, the Bishop visited Loretto convent and biessed a beautiful statue of a guardian angel and child which had been presented to Rev. Sister Purification on the occasion of her golden jubilee. All the Sisters of the community and the children of the academy were present, and after the ceremony of blessing, they joined with the Bishop in reciting the litany of the holy angels.

Sunday evening His Lordship began at the cathedral the winter series of Sunday evening they have been devotion to the Holy Rosary. He explained first the efficacy of prayer, then the pewer of prayer in common, and pointed out the excellence of combined prayer and meditation as found in the resary. He explained at considerable length the meaning of the giorious mysteries of the Rosary. After the sermon he received a number of new promoters into the League of the Sacred Heart, and he gave them the promoter's crosses and diplomas. He said it was gratifying to see the increase in membership of the League, which now under hundred promoters in the cathedet of consecution to the Sacred Heart, and even be seen to the same the same of the same hundred promoters in the cathedet of consecution to the Sacred Heart, and even be seen to the same part of the same of the same part of the same of the same part of the Blessed Sacrament.

### SUCCESSFUL PUPILS REWARDED.

On the eye of St. Michael's day the teachers and pupils of St. Peter's and St. Nicholas's schools together with the trustees and parents, assembled at the Catholic Club rooms, Richmond street, London, in order to witness the distribution of prizes to the control of the contro

ST. PETER'S SCHOOL. Gold medal—Presented by Mr. Thos, J. Murphy, to the pupil of the Separate school who obtained the highest marks at the examination; won by Fred. Bricklin.
Gold medal—Presented by Mr. Dan. Regan, for composition and writing; won by Chester McDonaid.
\$5.00 in gold—Presented by Mr. H. R. Dignan, for spelling and composition; won by Bert

elling and composition; won by and Fred Bricklin. Each boy rec

Fred Bricklin.
Silver watch — Presented by Rev. Father
Noonan to the class having the best per cent,
in attendance during the year; awarded to 3rd
class (boys' room). Won by Gerald Labelle for
good conduct, application and regular attend-

ance.

\$5.60 in gold—Presented by Mr. Martin O'Sullivan, for the 2nd best in attendance; won by part second class. Prizes to be given during the year to deserving pupils of the class.

Fourth Class.

Fourth Class.

Senior class—Gold medal awarded by Rev.

Senior class—Gold medal awarded by Rev.

Ternan, for good conduct, regular attendance and proficiency; won by Walter Forristal.

Junior Fourth Class.

Gold medal—Presented by Mr. Wm. Mullins (Toronto), for good conduct, proficiency and regular attendance; won by Edw. Therney.

Third Glass.

Gold watch—Awarded to Katie Flan

regular attendance, won or Edw. Terrey.

Third Glass.
Girls:—Gold watch—Awarded to Katie Flanagan, by Mr. Philip Pocock, for excellence in monthly competitive examinations.
\$2\( \) in gold—Awarded to Maggie Boyle, by Mr. James Butler, for highest marks in perfect

lessons.

A beautiful Prayer Book—Awarded to Edna Walsh, by Rev. Mother Ignatia, for hignest marks obtained at Sunday school.

Boys:—Gold medal — Awarded to Master Willie Dibb, by Mr. John Pocock, for highest marks in perfect lessons. narks in perfect lessons. \$5,00 in gold—Awarded to Master Harper LeBel by Mr. J. D. LeBel, for excellence in

rithmetic and geography.

\$2) in gold—Awarded to Master Eddie McGarvey, by Mr. James Butler, for excellence or competitive monthly examinations.

A beautiful gold pen—Awarded to Master Arthur Miller, by Mr. James Costello, for great-ST. NICHOLAS' SCHOOL.

ST. NICHOLAS' SCHOOL.
Silver medal—Presented by Mr. J. Murray, for general proficiency; won by Thos. Brennan.
Prayer Book—Presented by Mr. Murray, for good conduct and regular attendance; won by Chas. Cowan.
Mrs. Heman's Poems — For application—
Presented by Mr. Murray; won by Nora Bogue.

### WEDDING BELLS

SMITH-MCCAFFREY. Miss Minnie McCaffere.

Miss Minnie McCaffere, of Rochester, N. Y., was united in marriage, on Wednesday morning, 28th ult., to Mr. Thomas Smith, Utopia, Ont. The ceremony was preformed in Corpus Christi Church, by Rev. Father Leary. Miss Alice McCaffrey acted as best man. After a wedding breakfast, which was served at the home of the bride's mother, the happy young couple left for an extended trip west, accompanied by showers of rice and best wisnes from their many Rochester friends, They will reside at Utopia.

FOY—SPENCE,

A very quiet but pretty wedding was wit-

FOY—SPENCE.

A very quiet but pretty wedding was witnessed by a large number of friends at St. John church, Perth, Tuesday morning, when Miss Margaret Spence, only daughter of Mr. Patrick Spence, was united in the holy bonds of matrimony to Charles J. Foy, barrister. The bride was attired in a handsome tailor-made suit of bluette beaver ciort; while Miss Minnle Graham, assisting as bridesmaid, looked very becoming in a light grey tweed costume. Dr. A. W. Dwyre filled the duties of groomsman, and the Rev. Father Killeen solemnized team of the duties of the Mass. The bride and groom, after receiving congratulations, left on the 10 a. m. train for Toronto, Niagara and Dr. D'Arcy street, on Wednesday eyening, Oct. 24.

The next meeting of the corse, Canada and the United States of America. The distinguished visitors, in charge of the Mother Provincial and the Mother Superior of the Gibnustes street house, were taken to all the religious communities in the city and neighborhood. Mrs. William Davis kindly placed her carriage and team at their disposal dring their stay in the city. The reverend cannot be represented by the distinguished visitors, in charge of the Mother Provincial and the Mother Superior of the Gibnusches vice in the provincial and the Mother Superior of the Gibnusches vice in the religious communities in the city and neighborhood. Mrs. William Davis kindly placed her carriage and team at their disposal dring their stay in the city. The reverend cannot meet the course of study for a comming in a light grey tweed costume. Dr. A. W. Dwyre filled the duties of groomsman, and the Rother States of America.

The distinguished visitors, in clarge of the distinguished visitors, in clarge of the Mother Provincial and the Mother Superior of the Mother Provincial and the Mother Superior of the Mother Provincial and the Mother Provincial and the Mother Provincial and the Mother Superior of the Mother Provincial

The principal houses of the society in the United States are located in New York, Albany, Rochester, Boston, Philadelphia, Providence, Cincinnati, Detroit, St. Louis, Chicago. Omaha, San Francisco and New Orieana, Several important houses are maintained in Canada. There is a convent and academy at Hevana, and there is a convent in the City of Mexico, in which the wife of President Diaz takes great interest, as it was there she received her education.

For the first time in the history of the Sacre Cosur the office of Mother General is held by an Irish woman—Mme. Digby—who was formany years the Superior of the well-known convent at Rochamyton, near London. Mme Digby is of the family of that name distinguished in English and Irish Cathodic history for its devotion to the faith.

So it is the Mother General of the Sacred Heart inherits with the traditional faith the literary instincts of her family, of which she has given signal prof in her religious life. Mme. Digby, as mich the expected, has shown rare administrative expected, has requirement in her important position.

Mme. Digby's visit to Detroit has been a recent event of the green made at the Academy of the Sacred Heart for the reception of the distinguished visitor, who was in the city on the 2nd dinst. She came directly from London, Ont. and was cent at Chatham by Mrs. Thomas Higgins, of this city, and at Windsor by Miss Kate Elbert, President of the Society of the Children of Mary of Detroit. At the Brush street General Digby. The mother-general when for the proper directly from London, Ont. and was cent at Chatham by Mrs. Thomas Higgins, of this city, and at Windsor by Miss Kate Elbert, President of the Society of the Children of Mary of Detroit. At the Brush street of handsome American Beauties.

On Friday has a paid of the received her, and one of the popy Mrs. Campeau-Thompson. Miss Mary Fleitz, Mrs. Emily Bush, Miss Kate Flynn and Miss Leaned a pretty picture. When Arother General with a gold chaice, Miss Mary House of Grosse Pointe." Each presented

### "FATHER BEGELEY'S RIDE"

Suggested by the following editorial comment, which appeared in the Montreal Daily Star, in the autumn of 1895.]

Star, in the autumn of 1893.]

"Longfellow has immortalized the ride of Paul Revere, and Browning told in verse of the rider who brought the good news from Ghent to Aix, but the recent wonderful feat of a humble priest has yet to be recorded, except ephemerally in the columns of the newspapers. And yet what the good Father Begeley of Kingnam, Kansas, has just accomplished, is worthy of the poet's pen. A woman was dying on the ranche of her son, in the wilds of Texas, and Father Begeley was sent for. The distance was three hundred and ten miles, and he had to see

Ring a cheer for the land of the Star-Spangled flag. Down the winds that our Standard toss; As ye list to my lay of the wonderful ride Of a black-robed Knight of the Cross.

A woman was dying alone, afar, Was dying in sad unrest: Was dying in sad unrest; Away near the land of the great Lone Star, O'er the limitless wilds of the West.

While weary and worn, through the night and day. And into the night again, A hero was leading a hope forlorn. A hope that seemed wild and vain.

For ere the unrisen sun sank low Again, o'er the Western land, Must the soul of that dying woman go, At the Judgment Seat to stand.

But mile upon mile, and league upon league While the ranch-men along the way, From Westerly prairie to Southern plain, Held the horses in ready relay.

Onward, still onward, with never a rest, To the land where the Lone Star glowed, With the Cross in his hand, and the Pyx on hi breast, The hero of Kingnam rode; O'er the desolate desert of No Man's Land, O'er wilderness, prairie, plain, Away, neck to neck, in the race with death, Lashed rider, dash'd steed, amain.

hro' the depth of the darkness into the dawn, From dawn to the blaze of noon, rrom noon till the light of the day was gone, And the stars signalled: Nightfall soon! When jaded and spent, but the victory won, He surang from his steed once more. As it recled and sank, with quivering flank, At the dying woman's door.

And the heart of the dying beat high at the as gight. As your heart and mine at the thought Of death, with his challenge defied, thus out-

By the miracle faith had wrought! Ring a cheer for the land of the Star-Spangled flag.

Down the winds that our Standard toss,

For the staunch gallant heart, and the wonderful ride,

Of the black robed Knight of the Cross!

O comrades who falter, O comrades who flinen, O comrades who sink in despair, latever your need, whatever your creed, Whatever your stress, or your care, Spur forward, spur dauntless, spur on thro' the

night,
Spur, teckless of gain or of loss,
Afar victry's star o'er the desert gleams
bright,
Spur on—like the Knight of the Cross,
—Glen Lyford.

### LOCAL MUSIC EXAMINATIONS To Be Conducted by The Associated Board of The Royal Academy of Music and the Royal College of Music of London, England.

Music of London, England.

A few words about the musical examinations of be conducted by the above Board throughout the Dominion of Canada during the autumn, will doubtless be of great interest to our readers, especially to those who are studying and beaching music. But first of all an outautumn, will doubtless be of great interest to our readers, especially to those who are studying and teaching music. But first of all an outline of the two great institutions represented by the above Board may not be out of place. The Royal Academy of Music was founded in 1822, and received its royal charter in 1830, its president being H. R. H. the Duke of Saxe Coburg and Gotha, Duke of Edinburgh, K. G. The Royal College of Music was founded in 1833, mainly through the exertions of H. K. H. the Prince of Wales, who is its President both receive a parliamentary gram, and in the united kingdom which are chartered and receive Government assistance. Their work is, therefore, a most responsible one. The Associated Board, composed of Representatives from the governing bodies of both institutions with the M. R. H., the Prince of Wales as its President, was instituted for the purpose of holding focal Examinations in music throughout the united kingdom, which it has done for many years It has also for some years past conducted examinations annually in South Africa in conjunction with the university of the Cape of Good Hope. After having received numerous and strongly worded requests to extend its operations to the colonies, the Board is now working in Australia, Tasmania, New Zealand, and Gioraltar, where examinations have been dead in Canada, where the examinations will take place for the first time this year. The number of candidates in Australasa last year was between six and seven hundred. The

will take place for the first time this year. The number of candidates in Austraiasia last year was between six and seven hundred, and this year the total is eleven hundred. The Board has established centres in ten of the Grieve of the Australia of the Australia of Canada, and in each city an influential local gentleman has been secured as Honorary Local Representative. The centres and representatives are as follows:—Montreal, Hon. L. J. Forget; Hamilton, Adam Brown, Esq.; Ottawa, Mr. Sheriff Sweetland; Toronto, Lieut.-Col. J. I. Davidson; Quebec, Hon. R. R. Dobell; St. John, N. B., Lieut.-Col. Hugh H. McLean, Q. C.; Halifax, N. S., His Honor Lieut. Governor M. B., Lieut.-Col. Hugh H. McLean, Q. C.; Halifax, N. S., His Honor Lieut. Governor M. B., Lieut.-Col. Hugh H. McLean, Q. C.; Winnipeg, Rev. C. W. Gordon.

The Governor General is President of the General Council of Honorary Local Representative for Canada. The Board's Examinations are of two kinds, Local Centre Examinations are forwokinds, Local Centre Examinations are forwokinds, Local Centre Examinations, which include senior and junior grades, and school examinations including elementary, lower and higher divisions, and singing class and general school examinations in planoforte, violin and singing. This examination will grant a diploma certifying the holder is qualified to teach and to append the letters C. T. A. B. (Certificated Feacher of the Associated Board to his or horname. This latter is the only examination to content and the content of the content of the content of the foregoing can return the content of the content of the foregoing can return the content of the content of the foregoing can return the content of the content of the foregoing can return the content of the content of

the syllabus and standard being exactly the same in every way as those in use in the united kingdom.

Respecting the financial aspect of these examinations it will prove interesting to everyone to know that the fees go to meet the expenses, and should the Board make any profit out of the Canadian Examinations it will be strictly devoted to the musical education of the sons and daughters of Canada by establishing scholarships for Canadian students. The Examiner will be sent from England, and will be one out of a list of sixty distinguished profess ors of music, every one of whom has made a distinct mark in his profession. The spiritane generosity of the Board's Representatives is shown by the following. The Hon, R. R. Dobell Honorable Local Representative for Quebec Examinations, and a gold and a silver medal for the Ottawa Examinations. Lieut. Col. J. Dayindson, the Toronto Examinations; while Lieut. Col. J. Bayne Maclean, of Montreal, the Board's Hon General Representative for Canada, has given a Bursary of \$100, open to the Dominion, the Montre of the Colleges or Conservatory Col. Maclean may select. The media for the Ottawa Examinations in the Examinations in the Local Centre Examinations in the Postava Servatory Col. Maclean may select. The media are to be awarded to the two highes senior Honors Candidates in the Local Centre Examinations in the respective centres. The entries will close on Oct. 15, and the examinations take place about the middle of November We trust he conservatories, colleges and Professors of Music will give the Board a sympathetic and cordial welcome in its sendes of the respective centres. The particular of the Board a sympathetic and cordial welcome in its endes of the respective or also the standard of unsical education and

THE MONTH OF THE ROSARY. in the Christian camp the standard of the Queen of Heaven, and adjured Bisnops, priests and people to organize a spiritual crusade against the sworn enemies of God and His Christ. By reminding us that the Blessed Virgin is, when God wills it: "Terrible as an army in battle array," and setting forth the many glorious victories which were incontestably due to her intercession, the Holy Father has revived and stimulated faith, inflamed zeal, and, in short, called from end to end of the world a vast out-pouring of prayer and supplication.

of the world a vast out-pouring of prayer and supplication.

The day of trial, however, has not come to an end, and "the pride of those who hate God being ever on the increase," Leo XIII., year by year, renews his efforts and exhortations; in fact he has of late decreed that the whole month of October shall henceforth be consecrated to the "Virgin of the Itosary."

His will in this has become our will and his hope our hope; and ere long (we hope for it from God through Mary) his deliverance and liberty and peace will constitute our peace and our liberty too.—F. B. H., from the French of Mgr. Gany, Bishop of Antheon—for the Catholic Record. Oct. 1, 1898.

#### AS TO RESOLUTIONS OF CONDOL-ENCE.

Editor Catholic Record—I have read with pleasure in your issue of the 24th inst. the very appropriate and eloquent resolution of condolence on the death of the lamented Archishop Walsh, as adopted by the St. Patrick's Society of Ottawa. It is quite a relief to find amongst the series of resolutions of a like import published weekly, one emanating from an organization whose members evidently realize and do not omit to emphasize the fact that they are Catholics. It was indeed refreshing to find the resolution referred to conclude with the eminently religious expression of Faith and Charity and Hope; "May he restin peace!" It would be well were those responsible for similar resolutions in the various Catholic organizations to take example from the Ottawa society. Indeed, were the vast majority of such productions published in any of the secutions being given, they might easily pass as emanating from the Odd Fellows, Independent may be order to the surviving relatives of the deceased, whilst there is not the slightest attempt to be mercy for the poor soul which may be so much in need of it.

Yours truly,

De Profundis.

St. Michael's Day, 1898.

#### LA CONGREGATION DE NOTRE DAME.

Daff. During the past two weeks the Very Rev. Mother-Superior-General, accompanied by the Rev. Mother-Assistant, has been making an extended visit to the house of the Order in Ottawa, which has the distinction of being the Provincial house for all west of that city, in Canada and the United States of America. The distinguished visitors, in charge of the Mother Provincial and the Mother Superior of the Gloucester street house, were taken to all the religious communities in the city and neighborhood. Mrs. William Davis kindly placed her carriage and team at their disposal during their stay in the city. The reverend ladies returned to Montreal on Wednesday, and it is understood they expressed themselves as highly delighted with their visit.

### NAZARETH ACADEMY, KALAMA-ZOO. MICH.

The Solemn Dedication of this new Institution of learning, took place on the 22nd ult. His Excellency, the Most Rev. Apostolic Delegate, Archbishop Martinelli D. D., officiating, assisted by Right Reverend Bishops Foley. Ritchter, Rademacher, Monsignore Joos, V. G., and about one hundred priests from all over the country, and delegations of Sisters of St. Joseph. from the Communities in the United States and Canada. Very Rev. Frederick Z. Rooker, D. D., Secretary of the Apostolic Legation, delivered the sermon on the occasion. It was an earnest statement of the reasons for a Catholic education eloquently enunciated.

Attached to this Institution are the Novitiate and Normal School of the Sisters of St. Joseph of the Diocease, was tendered a reception at the Academy of Music, the evening previous by the citizens of Kalamazoo, at which about 2,500 persons were presented.

### DUNDAS SEPARATE SCHOOL.

Dundas SEPARAL E SOUNDE.

Dundas, 3rd October, 1898.
The Editor CATHOLIC RECORD, London Ont:
Dear Sir-My attention has been directed to
an article appearing in your issue of the 17th
Sept, last, with reference to Separate schools.
Our Dundas school figures as having sent six
candidates to the Entrance Examination, and
only three are credited with passing; whereas
six, viz: J. Beattie, J. Holen. W. Carroll, T.
Lunn, M. Turnbull and L. O'Connor, passed.
In justice to our able teachers, the Sisters of
St. Joseph, I trust you will be kind enough to
publish this letter in your next issue and thereby gratefully oblige.
Your respectfully.
Frank L. Cronin,
Sec. Separate School Board.

### SEPARATE SCHOOL WORK.

SEPARATE SCHOOL WORK.

Orillia, Oct. 3, 1898.

To the Editor of CATHOLIC RECORD, London:
Dear Sir — In reading the account of reception tendered Rev. Dr. Fiannery, Dean of Windsor, by the Protestant citizens of St. Thomas, Mr., Alchem in his speech said was very much to the credit of the Separate school of that city that seven candidates we up for examination for Entrance to High school, and all passed. I notice with pleasures the creditable showing of pupils in the various Separate school stands at the head of the list as the banner school of the Province. The Orillia Separate school stands at the head of the list as the banner school of the Province. The Orilla sent up class of nineteen pupils, all being successful and showing very creditable man orilla district, sixty-four were successful, the highest marks being obtained by a Separate sensol until Miss Logaritha McCampa McCampa

Kindly give this publication, and John Regan, Sec. Separate School Board.

J. M. J. D. J. M. J. D.

Through the generosity of the charitable, I have been enabled to pay, within the past month, \$350 on my church of St. Denis at Athens, Ont., thereby reducing the debt from \$2.00, to \$1.650. There are only six persons going to St. Denis who have been able to give me any material aid in liquidating the debt. The rest of the congregation are very poor—and those six have already paid more than what they can well afford. Are there not one thousand six hundred and fifty more lovers of the Sacred Heart of Jesus in this fair Dominion who will help a poor afflicted priest in this his time of tribulation?

Hev. J. J. Collins,
Trevelyan, P. O., Ont.
N. B.—P. J. Orders payable at Athens, Ont.

### OBITUARY.

MRS. DAVID HARAGAN, KINKORA.

By the death of Mrs. David Haragan, of Kinkora, a gloom has been cast over not only the parish, but the entire community. The death of this estimable a lady took place on Sept. 22nd, in the fifty-second year of her age. She had been ailing for some time, but hopes of her recovery were entertained until recently, Rev. Father O'Neil, P. P., was regular in attendance during her illness, preparing her soul for the final summons and administering all the rites of our holy Mother Church. Her death was most edifying—the reward of a well-spent life. The fruit of her marriage were two sons, and three daughters: of which three have passed to their reward. Her husband, one son and daughter survive to mourn the loss of a loving wife, and affectionate mother. On Saturday morning the funeral proceeded to St. Patrick's church, followed by a large concourse of sympathizing friends. The clergy present were; Rev. Jos. Kennedy, of Sarnia, brother of deceased; Rev. Fathers Fogerty and Cook, of Stratford; Father Downey, Logan; Father O'Neil, P. P. Solemn Renuiem Mass was offered by Rev. Father Fogerty for the repose of her soul. At the conclusion Rev. Father Cook spoke at some length on the exemplary life of the deceased. Taking for his text "A good tree produceth good fruit," he referred to the produceth is while! deceased received her early

days in which deceased received her early Christian training at the knee of her dear mother, who taught her to practice acts of charity and self-denial; while she in turn, in assuming the responsibilities of mother, imparted the same sentiments to those who were entrusted to her care, and was in due time blessed with an only son who forfeited a comfortable home and the pleasures of this world, to enter the priesthood.

trusted to her care, and was in due time blessed with an only son who forfeited a comfortable home and the pleasures of this world, to enter the priesthood.

Through her amiable disposition and charity of heart, she endeared herself not only to her relatives, but to all who had the pleasure of her acquaintance. She always took an active part in the cause of religion, rendering every possible assistance to the poor, comforting the sad and allieted. She died in peace with God and her neighbor—which was convineing, from the large number who followed her remains from the church to her last resting place, to offer their prayers, mingled with tears, before the throne of God for the repose of her soul. The rev, clergy officiated in a body, pronouncing the last benediction at the grave.

MRS. T. DUNN, ACTON.

The many friends of Mrs. Theodore Dunn were filled with surprise and sorrow when they heard of her sudden death on Thursday evening, Mrs. Dunn had resided in Acton for the past three years and was highly esteemed py a large circle of friends. She was a daughter of Mr. Peter Giobons, Sperside, and her death is felt most keenly by them, as it is the first in a large family. Sincere sympathy is expressed by all for the sorrowing husband and motherless babe. The funcation Saturday to St. Joseph's church and thence to the cemetery was largely attended, the following relatives and friends from a distance being present: Miss Lee, Buffalo; Mr. E. Dunn and Miss Dunn, Chatham; Mr. and Mrs. Wm. Dunn and Mrs. Holland, Hamilton, Mrs. Gioney, of Rochester; Mr. John Gibbons, Georgetown, and Messrs, P. Lee and John Gibbons, Rockwood. R. I. P.

### A CANADIAN MEDICINE.

Which has made a Wonderful Reputa tion Throughout the World .- Every Cure Published is Investigated by Responsible Newspaper—The Adver-tiser has Looked into and Gives Be-low the Particular of One of These

From the Advertiser, Hartland, N. B.

From the Advertiser, Hartland, N. B.

The Advertiser has come across still another instance of the remarkable curative powers of the famous Canadian remedy, Dr. Williams Pink Pills for Pale People. Mr. Williams Tedlic of Lower Brighton, a prominent lumberman and farmer, came very near being a cripple from rheumatism, the dread disease so prevalent along the St. John River, Mr. Tedlie is now sixty-five years of age. Five years ago he was taken with the first symptoms of rheumatism — over-exposure. the stream drives and the general hard life of the lumberman, paved the way for the lodgement of the excuciating disease. The symptoms first manifest were pains through the legs, arms and nands, Gradually conditions grew worse. At intervals there would be an abatement of the malady, but for months each year he was very nearly help-less. The pain was so aconizing that sleep was out of the question, and to work was impossible. The afflicted man had so often read of the wonderful effleacy of Dr. Williams Pink Pills in cases similar to his own, that he resolved to try them. He says, however, that he was not hopeful of receiving much benefit, as he had tried many medicines without any cooresult following. He began the use of the pills, and by the time a couple of boxes were used he found they were helping him, Thus

encouraged he continued the use of the medicine, and gradually the pains and soreness left
him, he was able to sleep soundly, and enloyed
an excellent appetite. In fact after using br.
Williams' Pink Pills for less than two monts
Mr. Tedile says he found himself in the best of
health. He is now a warm friend of this great
medicine and urges similar sufferers his great
medicine and urges similar sufferers not to experiment with other medicine but at once begin the use of Dr. Williams' Pink Pills.

Theumatism, sciatica, neuruskin, partial
paralysis, locomotor ataxia, nervous headache,
nervous prostration, and diseases depending
upon humors in the blood, such as scrofula,
hernoric erysipelas, etc., all disappear before a
fair treatment with Dr. Williams' Pink Pilk,
They give a healthy glow to pale and sallow
complexions. Sold by all dealers and post paid
at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brock
ville, Ont. Do not be persuaded to take some
substitute.

### MARKET REPORTS.

MARKET REPORTS.

London, Oct. 6.—Grain, per cental — Red winter, \$1.10; white winter, \$1.10; spring, \$1.10; oats, 70 to 73c; peas, 80 to 90c; barley, 70 to 85c; corn, 80.

Dairy Produce — Eggs, fresh, dozen, 14c, 50 to 85c, corn, 80.

Dairy Produce — Eggs, fresh, dozen, 14c, 50 to 15c, 60c; peas, 80 to 90c; barley, 70 to 85c; peas, 80 to 90c; barley, 70 to 85c; peas, 80 to 90c; barley, 70 to 15c, 70c; peas, 80 to 90c; barley, 70 to 15c, 70c; peas, 80 to 85c, 90c; peas, 9

### Latest Live Stock Markets

Toronto, Oct. 6.—Shipping cattle were steady, with a fair trade doing; prices were steady at from \$4.25 to \$4.40, with an occasional sale at \$4.50 as an outside price.

anted.
There is a demand for a few prime milkers from \$25 to \$45 each. Prices to day ranged from \$25 to \$40.
Sheep are worth from \$3.25 to \$3.50 per cwt.,

throm \$25 to \$3.50

Sheep are worth from \$3.25 to \$3.50 per cwt., and \$3.60 for extra choice.

Bucks sell at \$2.75 per cwt.

Lambs are worth from \$2.50 to \$3.50 per cwt.

EAST BUFFALO.

East Buffalo, N. Y., Oct. 6.—Cattle—There



FOREST CITY Business and Shorthand COLLEGE LONDON, ONT. high grade Business and Sh School. Catalogue free.

## J. W. WESTERVELT,

SCHOOLS During the coming School Term of 1898 9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites. SADLIER'S DOMINION SERIES.

Sadlier's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 23; to 32; inches.
Sadlier's Dominion Speller, complete.
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Sadlier's Outlines of Canadian History.
Sadlier's Grandes Lignes de l'Histoire du Canada.

Canada.
Sadlier's Outlines of English History.
Sadlier's School History of England, with 5

### VOLUME XX.

The Catholic Reci London, Saturday, October, 1

A PLEA FOR OUR BO

Some time ago we referred advisability of organizing of boys in every section of the We are perfectly aware of the societies of this nature exist doing good work, but we are co also that they could be exten multiplied and made to prod a hundredfold.

It seems to us that the ca boys is one of the most undertakings that can eng attention. If we let the and become impregnated spirit of the world we have a duty that is obligatory on ex olic layman-that of extend kingdom on earth. Few w necessary to convince us duty. The Christian who con neighbor as something bet mere "surroundings" will ha frame a nobler utterance thoughless "don't care." H them in a real way; he wi himself in their welfare an what he can to protect danger.

No one with any exper deny that our "boys" are st influences that are calculate en their faith and moral We do not speak now of t wealthy parents, who are so times that one questions th icity, and who never, becau sickly social pretensions, doors of a Catholic Club boys that come from th household. They make t Communion-and then they noticed and uncared for. to have finished their relig tion when they have gone series of instructions and post graduate course on the in one of the small clubs every city and make in downward path. But it a alarm. One must fight alon survival of the fittest is the

our boys fight and are defea We have seen it so many it makes every nerve tingle for our apathy. We have ous hearted lads develop loafers-and worse. We their remarks to passer stern rebukes addressed

those who would not move h to save them. "There is a class," say " of young men who go sel and never to the sacrame boys gave promise of fidelity to their religious the guardians of their sou of them for a few precious when next they met ther prised to discover that so n

had strayed away far from We do not imagine th hearing of a sermon now counteract the influences and that attendance at M anyone the right to cla of " practical Catholic."

therefore, understand wh done in some quarters i The girls, we may rem ally, are favored with mu They have their scdaliti the boys seem to live

charmed circle. Is it, then, a cause wonder that Catholics ha are to day hewers of wood of water? May we blam leaves school at an early in shop or factory, and is mingle with evil compa

pick up the principles the street?

"The period that elapses of thirteen—when the aver school—and the attainment ounquestionably a most imperior formation of his character years the imitative faculty sally characteristic of child dangerous element if unrediverted into wholesome chis a lamentable fact, the result our natural proneness to example is more readily folk and owing to the same inhoad habits are more easil tenaciously adhered to than early use of tabacco famithis inclination for what is boys, and we know that the average of the same in the same similiar fasination, adopted by the boy who is a man in the same spirit of cry. Habits of crime a mong boys and young merconsequences of this conditiour reformatories, and penatain emphatic evidence of ity—the result of uncontrolle. the street?

These words, taken from