The Catholic Record. London, Saturday September 30, 1899

A BIGOTED AUTHOR.

We happened upon a short time ago a list of the great books of the century, and among them we observed " Hypatia." Hypatia is, as our readers know, from the pen of the late Rav. Cass. Kingsley, who gave abundant proof during his span of years of being a thorough-paced bigot. He was undeniably an accomplished gentleman who did many things, and some of them well: but in dealing with things Catholic he was actuated by a blind, unreasoning hatred that respected neither historical truth nor the amenities of civilized life. Hypatia is a case in point. That she taught philosophy in Alexandria and was torn to pieces by a mob of Nitrian monks are historical facts. The novelist, however, is not satisfied with fulminating against the monks, but he must forsooth brand the great St. Cyril as the author and in stigator of the odious crime.

Voltaire advanced the same charge, and it was rather amusing to see a respectable clergyman engaging the services of the arch infidel for the purpose of besmirching the memory of a great churchman, because he was a loyal child of the Catholic Church. Historians such as Socrates, who were contemporary with Hypatia, attach no blame

Hypatia was cruelly done to death by misguided fanatics; but that they were urged on in any way by the Alexandrian prelate has yet to be proved by something better than the bigoted atterances of Mr. Kingsley.

THEIR TRUE MOTIVE.

The varnish is wearing off the imperialistic platform of the United States. The politician has given up saying that its timber was grown in the soil of love for humanity and put together for the sole unselfish purpose of extending to the Philippines the blessings of liberty. Senator Carter, the Chairman of the Republican National Committee, declares-and he ought to know-that Uncle Sam wants the islands as a battening ground for his carpet baggers and vendors of wooden nutmegs and other articles of our inventive civilization.

"This," he says, "is a practical age. We are going to deal with this ques tion on the basis of dollars and cents. Neither religion nor sentiment will have much influence in determining the verdict. The great question will be, will it pay? If we can show the that it will - as I think we can-the American flag will never come down from the Philippines."

There is not much national sustenance in the dollar. Dazzled by the glamor of material prosperity we are too apt to pay but little attention to the essential constituents of national life; but we should never forget that armies and navies and the treasures of art and commerce can never give enduring stability to a nation. A State may be poor in material resources and yet be on a high plane of civilization :

"It is not the loss of a battle, and the anni hilation of an army, in a province torn away that begins the fall of a people: A people dies only by the relaxation of its morals, by abandoning its manly habits, by the efface ment of its character through the invasion egoism and scepticism. It dies of its corruption. It does not die of its wounds."

GRATEFUL TRIBUTE TO A PRINCE-PRIEST.

St. Michael's Parish, Lorette, Pa. will unveil, on Oct. 10, a bronze statue in honor of its founder, Father Galletzin. We rejoice in chronicling this, for it shows that the people whom he loved, and to whom he gave the ungrudging service of years, still cherish him in grateful remembrance. Father Galletzin, however, was something more than the pastor of Lorette. He was, indeed, its friend and father, but as priest missionary and when occasion arose, an accomplished controversialist, he was one of the men who contributed to the making of the history of Catholicity in the United States.

Men called him a visionary when he announced his intention of devoting himself to the American mission. He could be in the sanctuary at home, where the prestige of his family would aid him in his work of upbuilding God's kingdom on earth. The Princepriest turned a deaf ear to remonstrance and entreaty, and remained in

priest, going his rounds of mercy and intent always upon the bringing of men into the knowledge of truth.

About a half century ago they consigned his disease-riddled body to the earth, but the record of his life remains a testimony to his prowess as soldier of the Cross and a source of encouragement to all those who are battling against evil.

MAMMON WORSHIP.

Cardinal Vaughan showed by his presidential address at the Catholic Truth Conference held recently at Stackpool, that he is, like his illustrious predecessor, taking a vigorous interest in social questions. His indictment of the Mammon worship was admirable.

Life, he says, has become a race for wealth, in the principle of every man for himself and the devil take the hindmost: scientifically termed the survival of the fittest. The corner. ing of markets and the squeezing of money out of the many in order to feed the avarice of the few are among the fruits of the pagan gospel of egoism. The teachings of that gospel are

proclaimed and to all practical intents accepted in too many households Sensible men become eloquent in praise of a speculator who has for ex ample cornered the wheat market, and wishes in his heart of hearts that he could do the same. That the broker has ruined hundreds by so doing, and gained his ends by methods to which custom or law is unable to impart respectability, matters little: but that he has reaped a million or so from the deal is the great thing. What pagan ever possessed so much wealth and guarded it so selfishly as the money kings of to day : and what slavery in days agone can be compared to that which mercitessly and pitilessly hems around the toilers who plume them selves on being free? One may protest indeed, but it is scarcely heard a nidst the strife and clamor of the votaries of gold. If wealth is so much in honor, if Sir Piutus is welcomed with bow and obeisance, and poverty such a disgrace, why should not we strive after money? We have, of course, the teaching of Christ to guide us aright. His hand is ever beckoning us on to the world beyond the spheres. He walks the earth as in the olden time ever urging us to remember that His meekness and humility and unselfishness are alone the essential conditions of right living. But all this is of no mercantile value. It is good for the unn and the future, but what has it to do with the world that dominates us, and that offers its pursuits and prospects and pleasure to the highest bidder. "The multitude of men," said Cardinal Newman, "are living without aim beyond this visible scene; they may from time to time use religious words, or they may profess a communion or worship, as a matter of course, or of expedience or duty, but if there was any sincerity in such profession, the course of the world could not run as it does." Now and then we have a fit of virtue, but it wears off and leaves us as before struggling for the gifts of the world and neglecting the things

We have, needless to say, every respect for the individual who through persevering work attains a competency. He may be a target for the stones of the incapable and wasteful, but we admire him and wish in our heart of hearts there were myriads of him among us.

that should be dear to those who shall

never die.

But what arouses our indignation is the adoration of money. It enters households and lays its devastating touch upon the hearts and minds of the children. What is the doctrine preached at many firesides? To be noble and unselfish? Yes, that perfunctorily; but to aim at social position, to dress as well if not better than your neighbor, to bend one's energies, in a word to the securing of all that denotes money, is dinned in season and out of season into the ears of the child-

his chosen field of labor, a humble ancestor who sold second class value for first class prices, or as the product of prudent management and forethought, but having it forms them into a class apart from the common multitude, with as much practical regard for their less favored brethren as had the pagan for the slaves who tilled his fields and ministered to his pleasures.

Tney sometimes awake up to the fact that poor people do exist, and they go " slumming," that is, if they have no function to attend, and if the weather is not suitable for golf playing. They swoop down upon the tenements, ask the inmates a series of impertinent questions, and then, upon showing a clean bill of character both for themselves as well as for some generations back, they are given a card to some society that deals out "charity scrimped and iced, in the name of a cautious, statistical Christ." They don't seem to understand, these good people, that in all that stands for nobility of character, the wearers of Poverty's ilvery may be richer than themselves. They would smile if you told them so, because from reason's dawn they have been taught by precept and example that money is the one and only thing that can secure the recognition and respect of the world. They are like the individuals described by Piato, who would regard it as the height of happiness if they could have gold within their bodies, three talents in their stomach, a talent in their skull and a stateva in

WHY THERE ARE "LAPSED MASSES" IN ENGLAND.

The existence in England of such an element as "lapsed masses," and their "deplorable material and moral condition," as described by Cardinal Vaughan in an able and elequent address at a recent conference of the English Catholic Truth Society, presents a striking commentary on the boasted wealth and greatness of the British Empire. Hideous and widespread poverty with its inevitable accompaniments of ignorance and vice, onstitute a notable feature of society in all the great centres of population. In London nearly a million of people are houseless or obliged to herd in places not fit for cattle. According to a medical authority report there are in "141,000 houses in which the poor are huddled together in numbers varying from four to twelve and more varying from four to twelve and more in a single room," and another authority speaks of "semi-starvation as the lot of multitudes," of "an undefined line that separates hundreds of thousands from a state of pauperism," and of "over 40,000 starveling children attending the London elementary schools." And the condition indicated by those facts and figures, cited by the Cardinal, is not confined to London

state of the poor throughout the whole ountry as follows: "Official returns made a few years ago esent a sad and painful picture of the aterial and economic condition of the Eng-th poor. In the annual death rate through material and economic condition of the English poor. In the annual death rate throughout England 1 in 14 was that of a pauper in the Work house. In Liverpool one death in seven occurred in a work house. In the Manchester township (before its recent enlargement) 1 death in every 5 was that of a pauper. According to the Royal Commission for housing the poor, one person in every 5 in London dies in a public hospital or a workhouse, and if the wealthy classes are excladed the number is 1 in every 3. This sums up the material condition of the poor in the wealthiest country in the world."

alone. His Eminence referred to the

Here we have it that in the city of London, noted in all our school geo graphies as "the largest and riches city in the world," 1 in 3 that is, one third of the population, leaving out the wealthy classes, are paupers, and that the same may be said of onefourteenth of the population of the whole country. These are startling fac s, or at least will be so to many who have been accustomed to think and speak of England not only as "great power," but as the most prosperous and the wealthiest of the nations. What is the explanation of the facts? How has it come that a country possessing such sources of wealth and prosperity and such ources of material well-being as England unquestionably does, should be land of dismal poverty for the great bulk of its people? Cardinal Vaughan answers the question. He says that the poverty of the English masse a result of utilitarian philosophy and "of the inordinate growth of selfish individualism which was sub stituted in the sixteenth century for the old Catholic polity." This is a great Englishman's explanation (for Cardinal Vaughan is a great Englishman) and he goes on to further elucidate as follows his view on the

incapable of resisting the grossest tyranny.

"Without ties to bind the people to the land, they have been driven, especially of late years, in ever-increasing multitules to the towns. Here they have herded apart from the better classes forming an atmosphere and a society marked, on the one hand, by an absence of all the elevating influences of wealth, education and refinement, and on the other by the depressing presence of almost a dead level of poverty, ignorance and squallor. They are not owners either of the scraps of land on which they live or of the tenements that cover them; but are rack rented by the agents of absentee landlords, who know less of them than Dives knew of Lazarus. Millions of human creatures are housed worse than the cattle and horses of many a lord or squire."

Here is a very interesting exposi-

Here is a very interesting exposition of the cause of the existence of "lapsed masses" in England. Who shall say that it is not the true explan-ation? When "agitators" sometimes declare that the poor are poor because they have been robbed, they (the agit ators) are denounced in hot terms by the spokesmen of the "utilitarian philosophy," but Cardinal Vaughan is no "anarchist," neither is Thorold Rogers, whom the Cardinal further quotes as writing that "the necessity of the English Poor Law can be traced distinctively back to the crimes of rulers and their agents," and that 'in a vague way the poor know that they have been robbed by the great in the past, and are stinted now.

It is at least good that those English poor know, even in a "vague way," that they are not themselves altogether to blame for their poverty. Perhaps their greatest blame lies in the fact that, knowing even partially the cause of their misery, they have made so little effort in the direction of applying the true remedy. The English "lapsed masses" ought to take a lesson —they ought long ago have taken a lesson—from a neighboring country. Cardinal Vaughan, as befits him to do, makes eloqent appeal in urging the duty of Christian charity, and he points for example to the times before the people were robbed of their inheritance when the obligations of man to man were thus understood and inculcated:

cated:

"The medieval theologians constantly taught the common brotherhood of all men, and as a natural consequence the obligation on all to assist those who were in need. The Euglish preachers of the fourteenth and ifteenth centuries dwelt on this topic continually, as, for instance, Bishop Bruuton of Rochester (188), who denounced as unbear able and un-Christian the creation of a gulf or chasm between the rich and the poor.

"The author of the most popular book of Euglish instructions, Dives et Pauper (fifteenth century,) insists that no property gives any one the right of saying: "This is mine, and "That is thine," for property, so far as it is of God, is of the nature of governance and dispensation."

We imagine that if Cardinal Vaugh-

We imagine that if Cardinal Vaughan were on this side of the Atlantic and to preach these doctrines very public he would have some much in fighting on hand .- N. Y. Freeman's

BISHOP HORSTMAN ADDRESSES CATHOLIC KNIGHTS.

At the eighth annual convention of the Catholic Knights of Onio held in the city of Delaware on the 12th and 13.h Sept., the following magnificent address was delivered by Bishop Horst man of Columbus, Onto, at the openof the session:

I wish to address in the name of good, departed Bishop Watterson, who I feel, were he here, vould give you a cordial welcome to the diocese of Columbus. I hope that your meeting here will be one of harmony, benefit, peace, and for the future good of the organization. Whatever is done should be done very slowly and you should profit from the experience of other organizations and from your own ; let candid consideration of all your actions precede the action that comes up before you. One great object in your joining together is independent of your own self inter

est. It is that Catholic men should be come acquainted with each other and pe united in Catholic interests. I look over the world and see that the Catholic men in Europe, England, Germany and Canada are seeing the necessity of being united. There are the Catholics of England : see what they have done Their Catholic Tract Society is enough for any society to be proud of. We little realize what influence the press has, but those outside of the Church do. realize this fully. But what is the Catholic press of to-day? You can hardly, I was going to say get a pleay une circulation for the very best Catholic paper published. Is not that some thing for you to take up? I hate reso lutions. Be practical. For instance would be doing something. At one time in Germany; to-day there are two hundred and eighty with a subscription of thousands; and as a result of that is the constant upholding of Cath olic interests and uniting the Catholics in general. Oh, what a crown of glory there must be in heaven for that quartet in Germany, Windthorst, Mailink-

kept out of politics. We know that Masonry is politics, and what are the Methodists, Baptists and others doing They are turning their pulpits into political platforms. I told President McKtnley once that if a priest would preach politics he would be signing his own death warrant. He would be be headed at once. But it is a fact that our people have very, very few men in public office, and it is our own fault; we can only make it otherwise through the Catholic press and by being united. Therefore, be united. United you can do anything. We have got to unite and hold up our heads.

They never had a Catholic Congress in Germany but some great good came from it. First it would be the Catholic press, then a home for the workingor some other worthy object. Now, I say I want you to do something in this convention which will make it go down as a grand convention. you only adopt two resolutions, for instance, to resolve to subscribe for a Catholic newspaper and to establish a labor bureau. That is what I would

Therefore, begging God's blessing on your deliberations, I hope your business meeting will go on in harmony, pleasure and peace. I have al-ways liked the C. K. of O., and at all your conventions one or two of the Bishops of the state have been present. You are an earnest, well-meaning body of men and through your society you can accomplish untold good throughout With much personal incon this state. venience I have come here to assure you of my episcopal interest, and now, gentlemen, with all my heart I say, God bless you!"

THE POPE AND DEVOTION TO THE SACRED HEART.

Letter From His Eminence, Cardinal Mazzella, to the Bishops of the World, Thanking Them in His Holi-ness' Name, for Their Zeal in Behalf of This Devotion.

Most Reverend Sir : - It ever affords me pleasure to communicate to the Church's rulers her Supreme Pastor's But in the present instance this feeling grows. It now devolves on me to acquaint each of the Bishops with the measure of satisfaction derived by our Most Holy Father Leo XIII., from the promulgation of his late encyclical, solemnly consecrating the whole of mankind to the Most Sacred Heart of our Lord Jesus Christ. His Holiness is aware of the good-will and unanimity with which that letter was received by pastors and flock alike, and of the readiness and zeal with which its recommendations were put into effect.

Our Holy Father himself was indeed the first to set the example. At the Vatican, in the Chapel of Paul V., he ordained a period of prayer, to offer and consecrate the whole wide world to the Divine Heart of Jesus. Following in his footsteps, the people of Rome locked in great numbers to the patriarchal and lesser Bastlicas, to city churches, and to almost every private place of worship, and there repeated the solemn Act of Consecration, with one voice, making its sentiments their own.

Since then, letters are come from all sides, and still come, with tidings that the same solemn rite of consecration has been enacted with the same show of zeal and devotion in every diocese, yea, in nearly every single church, not of Italy or Europe alone, but of countries far distant and widely separ-For the unanimity displayed ated. by the whole Catholic world, in this hearty co-operation with the desires and wishes of the Supreme Father of all, much praise is certainly due the holy Bishops, who by word and example, marked out and showed the ay for their people in this regard. Wherefore, in obedience to the express wish of the Sovereign Pontiff, I sin cerely congratulate in his name and you should take this up and see that every member of your order is a suber to a Catholic newspaper; that jurisdiction for the salvation of souls As our Most Holy Father plainly states there were only eight Catholic papers in the same encyclical letter, he is full of a confiding hope that rich and abundant fruit will accrue from the sublime act of homage, not only to each of the faithful in particular, but to the whole believing body in general, yea, to mankind at large, and we unite our hopes with his. We are thoroughly well persuaded of the crying needs of out of season into the ears of the children.

The result of the teaching is that
there is in every community a number of shallow-pated noodles who give
themselves undue importance because
themselves undue importance because
they have a few dollars. It may have
come into their keeping from a shrewd

eliucidate as follows his view on the
subject:

"The fate of the poor has always been
bound up with that of the Catholic Church.
As we have seen it in Italy in the inneteenth
the Monasteries and the
dailow-pated noodles who give
they have a few dollars. It may have
come into their keeping from a shrewd

subject:

"The fate of the poor has always been
bound up with that of the Catholic Church.
As we have seen it in Italy in the inneteenth
the Monasteries and the
dailow-pated noodles who give
they have a few dollars. It may have
come into their keeping from a shrewd

subject:

"The fate of the poor has always been
bound up with that of the Catholic Church.
As we have seen it in Italy in the inneteenth
the subject:

"The fate of the poor has always been
bound up with that of the Catholic Church.
As we have seen it in Italy in the inneteenth
their feet! (Applause) They stirred
dup all Germany; and you know to day
their feet! (Applause) They stirred
they all his blood and irou, down to
their feet! (Applause) They stirred
they all his blood and irou, down to
day their feet! (Applause) They stirred
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their feet! (Applause) They stirred
they all Germany.
The subject:
"The fate of the Catholic Church.
As we have see

should have at heart the subjection of human society to the gentle sway of the Lord Christ, the acknowledgment and the recognition, by even civil authority, of His royal right vested in Him by Aimighty Gcd over every tribe and every people. Thus-wise shall the Church of Christ, His Kingdom, become more and more wide spread, and enjoy a fuller measure of that treedom and peace so indispensably necessary for winning new and greater triumphs. To this end we must aim our every endeavor, that the uncounted and heavy wrongs, daily done the Divine Majesty by wicked and ungrateful men throughout the world, may be compensated and atoned for by the piety and devotion of God's

And yet, that the hope now moving in our bosom may daily gather strength, that the good seed just sown may biossom full and yield a rich harvest, it is supremely important to make this recent increase of devotion to the Sacred Heart of Our Redeemer lasting and foster it unceasingly. For unfailing fidelity to the practice prayer must, it I may so speak, do violence to the Sweet Heart of Jesus, and oblige Him to open wide the flood-gates of that grace He so ardently destres to pour down upon the faithful, a desire time and time again manifested to Biessed Margaret Mary, the child of His special love.

Wherefore the Sovereign Pontiff, with me for spokesman and interpreter of his will, strongly urges your Lordship and the other Bishops of the Catholic world to vigorously promote the work so auspiciously begun, to devise and decree whatever measures may seem, according to circumstances of place and time, best suited to accomplish the desired results.

The Holy Father especially commends the custom, already in vogue in many churches, of paying special and public worship to the Divine Heart throughout the month of June. To encourage the faithful he opens the treasury of the Church and grants to them an Indulgence of three hundred days every time they attend these exercises. He besides grants a Pienary indulgence to such as assistat these exercises at least ten times during the month.

His Holiness likewise views with interest the wider growth of that highly commendable and aiready common practice of setting apart the first Friday of every month for various acts of piety in honor of the Sacred Heart, such as the public recitation of the Litany lately approved by himself and the renewal of the formula of consecration penned by his own hand. If this practice once grows to be a custom with Christian people it will prove a lasting and repeated acknowledg ment of that divine and kingly right which Christ received from His Father over all mankind, which He purchased at the cost of His own most precious Blood. And God Himself, appeased by these offices of love, rich as He is in mercy and wonderfully prone to heap men with benefits, must forget their wickedness and embrace them, not only as faithful subjects, but as friends and fond children.

Our Holy Father, besides, earnestly such especially as devote themselves to the study of the arts and sciences, gathered into the religious bodies so widely known as societies or sodalities of the Sacred Heart of Jesus. These sodalities are made up of chosen young men, who spontaneously hand in their names and at a fixed hour on a fixed day of the week assemble in their rooms or the church or the college chapel, under the guidance of a priest, to there perform with devotion certain works of piety in honor of the Sacred Heart. If every good work done in His Holy Name by the faithful is pleasing and grateful to the Redeemer, favors of this kind certainly sit closest to His Heart, because they proceed from the tenderness of innocent children. We can hardly measure with words the advantages sure to accrue from such practices, to youth's period of life. A careful study of God's own heart, a deeper insight into His virtnes and His unspeakable love, must necessarily operate to check the rebellious and dangerous passions of the young, and add new strength to the ssiduous practice of virtue. These sodalities can likewise be established and fostered among young men belonging to Catholic clubs of whatever

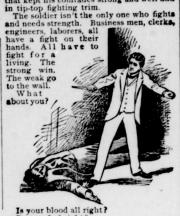
For the rest, the pious exercises above referred to are nowhere made obligatory by our Holy Father. He leaves everything to the prudence and wise tact of the Bishops, in whose zeal and good-will he has the utmost confi-This one thing he desires, verywhere among God's people dence. that everywhere among devotion to the Sacred Heart of the Lord Christ may unceasingly flourish and grow.

In the meantime, I sincerely pray for your Lordship's unending happi

Your Lordship's Brother, C. Bishop of Præneste CARDINAL MAZZELLA Prefect of the Sacred Congregation of Rites.

From Rome: The Sacred Congregation of Rites, July 21, 1899:
D. Panici, Secretary.

strong, steady-nerved, vigorous—able to take and give punishment. One of Roosevelt's Rough Riders actually starved to death because his digestive system wasn't strong enough to extract the nutriment from food that kept his comrades strong and well and in tip.ton. forhing trim



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Into you.

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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER VIII. -CONTINUED.

A few yards shead of where we were standing the road from Ballyford rons into the Glencoonoge road; and at the point where the two roads meet, a voice that I thought I knew cried, "Halt!" The word was instantly trumpeted from a dzen other throats. I think the bookkeeper's eyes and mine must have fallen on a familiar figure at the same instant: on a familiar figure at the same instant; for a low cry escaped her at the very moment that a thrill of terror passed through me at sight of Conn Hoolahan among the foremost, his face full of pale determination and suppressed excitement. The crowd, arrested in its progress by those in front, became at once silent, and the silence was maintained until the stragglers from behind had come up and the whole body formed one compact mass. A short parley ensued between the leaders, during which the buzz of conversation began signin to strengthen, until a voice cried out:

"Listen, boys!"
"Wh'sht!" sounded from every month.

"Listen, boys!"
"Whisht!" sounded from every mouth
and the crowd being once more hushed
the same voice—it was Conn's—began
again speaking rapidly and excitedly, and
making a short sharp pause between every

making a short sharp pause between every few words.

"Divide now into two bodies," he called out, "let one take the Ballyford road and scour the country lying off it. Carry the torch in every hole and corner, and go into every cabin. Don't let a spot escape you, boys. Let the other half follow me along this road. We'll spread ourselves on this side of the country, and then all meet again at Donovan's, and ourselves on this side of the country, and then all meet again at Donovan's, and consider what to do next. If we're successful we'll send you word, and you'll do the same by us, if the luck falls to you. Start off now, Dan! let half go with Dan'' Immediately there were loud cries of "Dan'" and a rush of men and torches down the Ballyford road. "Come along!" cried Conn' to the remainder, and raising his torch he led the way in our direction, followed by his band of incendiaries. "Help me down!" cried the book-keeper. "If no one else will interfere, I will throw myself before them and entreat them to desist from their dreadful purpose, whatever it may be."

"Stay where you are," said I, roused by her implied reproof, and gathering to-gether my senses out of the state of be-wilderment in which I was. "These men are desperate, and at a moment like this they will respect nothing. What can a weak woman or one man do to prevent them?" But finding that the book-keeper only

began to struggle to get down without m assistance, I assured her that if she woul assistance, I seemed not that it she would be quiet, I would accost the misguided men; and going out into the road I caught Conn by the arm just as he was passing where he stood.

"Conn! what is all this?" I said fiercely, "what are you doing?"

Conn raised his torch above his head, and peered at me from under it.

and peered at me from under it.
"Tis Mr. Shipley!" cried he to the rest who began to surround us. "Oh, sir! have you seen auything of Miss Johnson? Something surely has happened to her. She has been missing the whole day." ole day."
"Miss Johnson is quite safe," said I Every one held his breath. "That is," I

went on, "she was five minutes ago, but you men with your torches and your noise have frightened her out of her wits, and I shouldn't wonder if she's in a dead faint by this time."
"Where in the name of wondher-

"There," I answered, pointing to the shade where the figure of the white horse loomed dimly; but the book-keeper in her cloak was barely visible. A burst of astonishment broke from the

A burst of astonishment from the crowd. But all Conn's eagerness and fire suddenly deserted him. He seemed hardly to have power of speech, and could only say falteringly, "We feared you had been lost, Miss, and so came out to look for you. Mrs Ennis is dead with fright." "Tis Father John's horse," said several

"And his car likewise," said several And I've left 'Captain' in the priest's stable," said I, getting up again. "You, Conn, or somebody, will have to go across in the car and fetch him back to-morrow. Meanwhile, jump up and we'll drive to the inn, and put Mrs. Ennis out of her

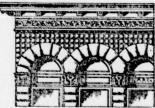
Several of the younger boys, full of the excitement, disappointed at its having been cut short so suddenly, and anxious to prolong it as much as possible, ran on ahead with their torches, and were at the inn before our arrival. The road by which we passed was fall of people; you would not have thought the neighbor-hood contained so many. The whole

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willage was out; the cabins scattered among the hills had emptied themselves, and the huts skirting the beach had con-ributed their quota of old men, gossiping women with children in their arms, and

lumbering fishermen arrived too late to join the search party. Groups thus com-posed lined our route homewards, and were severally joined by one or other of were severally joined by one or other or the returning searchers, whose torches by the time we reached the inn dotted the road at intervals for half a mile back. The news had travelled on before us. Mrs. Ennis was on the doorstep as we

"So you've come back safe and sound! Well I never! If you haven't given me a turn! Where did they find you at all?" Half a dozen voices at once gave out all their owners knew about the finding of the book-keaper.

"And what has become of Dan and his party?

Dan and his party had been clean forgotten. The reproach fell of course on Conn, as leader of the expedition. With a quick gesture of self-accusation he un-yoked Father John's horse, and throwing himself on its bare back galloped towards

"Was there ever such a scatter-brain!" exclaimed Mrs. Ennis as he disappeared, "and I declare here's Miss Johnson looking after him as if she thought him a fine fellow. Oh! well now! you needn't toss your head, but come in and tell me what its' all about. Mr. Shipley, Mr. Shipley, you're at the bottom of it, I believe."

"Was there ever so much fuss about and he will be the string." cijid the bookkener.

you're at the bottom of it, I believe."
"Was there ever so much fuss about
such a trifle!" cried the book-keeper,
fairly vexed. "I wanted to consult
Father Moriarity, and went out to where
he lives. I thought it was nine miles,
and now Mr. Shipley says it is twelve;
that is why I am so late." that is why I am so late

"To consult Father Moriarty! Sure, wasn't he at the chapel last Sunday, and won't he be there again next? However, if you were so pressing to see him, why didn't you say so? You might have had a car and welcome, and Conn to drive you, for the matter of that. I'll engage it was Conn told you it was only nine But the book-keeper was already half-way upstairs to take her things off, and

didn't hear, no doubt.
"I declare Conn gets more good-for-nothing every day." continued Mrs. Ennis; "and as for Miss Johnsun, something's gone wrong with her entirely. She's not been herself at all of late—something on her mind, I believe. Well, I hope Mr. Moriarty done her good, that's all; and between ourselves I shouldn't wonder. She seemed brighter, I thought, as she jumped off the car, for all she's

vexel now. She actually kissed me-a thing she never done before."
"She was cheerful enough as we drove

"She was cheerin enough as we drove home, and only uneasy because she was afraid you would be anxious."

"And a nice fright I got. I thought of all sorts of things; in fact I didn't know what to think. My heart's going pitapat still, and look at my hands how they're trembling. Ah! dear! Young people are queer things now-a-days. I don't profess to understand them, and don't profess to understand them, and that's the truth."

After dinner I lit my pipe, and strolled out as I often did on mild nights. Everything was very still; not the least trace now of the late hubbub. The road was quite deserted. The moon was up and its light made weird the islands, the forests, the wooded shores, and distant hills. The tide was in, and the water licked the sides of the embankment along which I paced slowly, intending to rest at the book-keeper's favorite bench at the extreme end, to sit there for a quie while, and smoke my pipe in peace. I did not notice till I was close upon it that the bench was already occupied by some one with elbows on knees, and his body bent forward, his head resting be-tween his hands. The person might have been either in some distress or asleep. I hesitated to disturb him, but wished that he had chosen any other spot to hide himself away in, on that par ticular occasion. While I stood trying to spot to nice inc.

While I stood trying ticular occasion. While I stood trying make out who it was, Conn Hoolahan was it there on What was it there on Without ifted up his face. What was it there on which the moonlight glistened? Without speaking I sat down on the bench, and tried to meet his eyes, but he turned

"You have got back then, Conn? I hope you were able to stop the others be-fore they had dispersed themselves?"

"Oh, never fear, sir." There was a forced cheeriness in his answer, which was immediately followed by a suppressed sigh. I smoked on, wondering, and then noticing that he was not similarly engaged, I offered him my tobacco-pouch.

"Ab, no, sir!" was his only answer, as he kept his face turned away. When he would not smoke I knew that something had gone wrong. Suddenly he turned upon me and in a low eager voice, quite

different to his former tone, said: "Do you know, sir, why Miss Johnson went to the priest to-day?"
"No," I said, much interested. "Why

did she go?"

Conn heaved a sigh—this time an unmistakeable sigh—and shook his head,

saying: "The to find out." "That's what I'd give anything I began to rack my brains, which was

what he had been doing for some time.

"She didn't say anything," he began again precently, "that would give the impression that she was tired of being here, or unhappy, or—or vexed, or anything of that kind? Mayhap she was asking Father John to get her some other place?" "I couldn't say at all. I haven't the least idea.'

Conn shook his head Conn shook his head,
"It was a great relief to me to find it
was to Father John's she went, and not
away out of this entirely. I never told
you before, sir, but I'm fond of the bookkeeper till I'm well-nigh silly. I don't
know how it began, but it has been growing this least time, until now she's the ing this long time, until now she's the end and object of every wish and every thought of my life, and of my life itself, for that matter, and I don't know how it

s possible I can live without her. Conn stopped, beat his foot softly on the ground, and presently resumed, with eagerness:

Sometimes, I thought I could detect a kindness in her eyes, and something tender in her voice—sure, the smile alone of her is enough to make a man think he was in Heaven! I've been at the wedwas in Heaven! I've been at the weddin' of many a younger boy than I, and I did be wondering how it came about at all, for I was never drawn that way. I never seen the girl I'd care for until she come here, and then by degrees it came into my head how—perhaps—och! no matter what I thought! It was all folly. All my hopes are gone, just like a sunny

"I was a fool to think she would ever look at me. If I had had any sense at all, I might have known that she was fit for something better than to be the wife of any man she can meet with in these parts. But still an' all, wishing so much as I did made arguing impossible; and one time confident, at another all in despair, I still grew fonder of her every day. One evening, shortly before you came she went out of the hall-door, and followed she went out of the hall-door, and followed the garden path that runs along the housewall. I stood looking after her, thinking how beautiful she was, how glossy her hair lay on her milky neck, and watching the wave of her skirt, ond the flash of her feet as she moved along. Then, as she turned, the corner of the house snatched her from my eyes; and as I must needs see her, if only afar off, I followed; but was only in time to see her disappearing at another bend in the path uphill. And as still more I must needs see her, I followed on afraid, hesitating, yet drawn in spite of myself. And so

yet drawn in spite of myself. And so from pate to path, and ledge to ledge, and up the hill till the woods beneath us quite shut out the inn and every sign of house and home, and there was nothing over us but the quiet sky, and none near us but each other. Then a mad boldness took hold of me and carried me swiftly to was—I told her all I had been thinking about for days and months, by day and night, and I asked her to be my wife You could see it had never entered her own mind at all. Her face colored up, her eye flashed angrily. From head to foot she looked at me with scorn, as if she would say, 'Who are you that dares to speak to me like that?' But the only words that came from her were low and trembling. 'Never,' she said 'never say such words to me again,' and with that she turnel and hurried down the hill; while I stood rooted to the spot hardly while I stood rooted to the spot, hardly able to believe that I had said what I had said, and put all my hopes to flight for

"Well, to make a long story short, I was very down-hearted about it entirely, till one day I caught her eyes on me, and there was no anger in them, but the same etness that had first put heart in sweetness that had first put heart in me. And now, do what I would, mad new hopes shot up in me, like young crocuses in spring peeping up out of the earth in which they were buried. And then, do you remember, sir, the night you came and what you said about the fish in the and what you said about the nsh in the sea, and there being as good in it as ever came out? Ah, no, sir! no, sir, there are not. 'Bat,' says I to myself, 'I'll try and make her think so if I can, and I'll be light-hearted and gay; laugh, joke, and be as merry and indifferent as may be. And I'll act as if she weren't there at all.' But what's the use o' strivin' to be care less when you know you're thinking of nothing else all the time? Do you sup-pose she couldn't see through it all? Sure, she had only to call me and ask me to do something for her, and away was I flying to do her bidding in a minute. She had only to hint the faintest wish, and I was more than ready to break my neck to please her, and only glad of the chance. Sure, she sees I'm hoping still, and she thinks I'll not leave her alone. When the hours went by to-day, and she didn't come back, and we began to get uneasy 'What,' says I to myself, 'if she should be gone away for good an' all?' cried Conn, lifting up his hands," think what that would mean! Thi the light gone out of the day entirely, and everything dreary and wretched. No. no! I'll vex her no more, if only she'll stay here. Life is still pleasant ir only I can see her, know she is near, and hea her voice. I'll act like the rest, and cast no look and speak no word by which she may know how much I love her."

Conn seemed to listen to his words when they had left him, to weigh them as they re-echoed in his mind and nodding his head silently, to be satisfied with his decision. For my part, startled by the unforeseen and unsuspected influence of the words which Conn reminded me and used on the first night of my coming I feared to speak—ready enough though was to express sympathy, and to encour-age him again; for to do either recklessly might put him to fresh pain, by raising hopes not destined to be fulfilled; and might tarnish the modesty which adorned his love, like the bloom on a flower's petals, which a touch or too warm a breath may spoil. So, making no com-ment on what he had said, I led him on to talk further of her of whom his mind and heart were full. It was a subject and heart were full. It was a subject upon which Conn could, no doubt, have been eloquent for hours. There, on that bench, while the water lapped the stones of the embaakment, and the moonlight streamed on islands, lake, and wooded shores, and on the distant hills, Conn waxing more voluble as he weat on, enlarged on the perfections of the book-keeper, her eyes, her smile, her hair, her walk, and her accomplishments. The ease and rapidity of her penmanship, for instance, filled the young man with silent wonder as he watched it (when Conn himself wrote, which was not often, he put his head on one side, made preliminput his head on one side, made prelimin-ary circles with his pen, and when he DID begin, formed his letters large and slowly); and words altogether failed him in the attempt to describe to his own sat-isfaction the celerity of her "adding up of whole columns of accounts, fast enough to take away the breath of any man. No

putting down of strokes," explained Conn, shaking his head, mindful of his own method, "no putting down of strokes and counting them up one by one—no, no, none of that." Then there was the beauty of her accent, to which Conn said he was never tired of listening—a practice which, it seemed to me, had, thanks to his quick ear, modified to some extent the rough-ness of his brogue. If the book-keeper had had the good fortune to be courted by any of the wealthy young tourists who in the summer-time passed through Glen-coonoge, these excellences of hers would probably have passed unnoticed, or at least would have received a much smaller meed of admiration than Conn Hoolahar bestowed upon them. Yet, after making all allowances for his lover-like exaggera tion, it was still true that there was about the book-keeper a certain superiority, to have fallen in love with which spoke well, I thought, for the native good judg ment of the young peasant. I asked whether the book-keeper had any friends. "No, sir, neither father nor mother, sister nor brother—not a friend in the

world."
"Nor money?" "Nor money."
"She has nothing, sir; nothing but what shegets as book-keeper of this inn."
It was clear that there was no cupidity

cloud that's blown away clean out of in Conn's affection for this orphan, thrown in early womanhood upon her own resources, without a relation in the world,

and as poor as himself.
"Oh!" I cried, rather impatiently, as "Oh!" I cried, rather impatiently, as we simultaneously rose from the bench and santered towards the inn, which it was Conn's office to shut up, and which had now remained open long after the usual hour, "you musth't despair, Conn, you're not the first man that has been refused, and been accepted at last. Cheer up, and hope for the best."

"No, sir; no," said Conn, with quiet determination, and holding up one hand by way of deprecation. "I'll think of it no more. "Tis better to watch from the

by way of deprecation. 'Tis better to watch from th no more. This better to watch from the ground the lovely bird in the branch out of reach, and listen to its song, than in trying to catch it, frighten it away to other woods, out of sound and out of sight."

CHAPTER IX.

FOREIGN ELEMENTS. How quiet Glencoonoge was for the next week or two! The days succeeded one another with sweet monotony. At and bright skies looked down upon the nekle mountains that changed their aspect all day long, now covered with a haze, now clothed with a purple glow, or, after the early sunset throwing out from their darker sides a blue-black gloom. Slowly the foliage in the glen ran its round of changing colors; and stealthily the mountains all first to lose its leaves reject untains that changed their aspec changing colors; and steathful the moun-rain-ash, first to lose its leaves, raised here and there its ghastly skeleton arms pale above the dying bloom of other trees, as if invoking equality of judgment upon them. Hardly a breath of wind ruffled the waters of the sheltered inland sea; nor was the Atlantic itself, which could be easily seen from every high ground, much more troubled. The year was old much more troubled. The year was old that broke the stillness-the cry of the curiew and the stamping of its wings, as it skimmed over the surface of the lake; or the rustle of the squirrel, as, startled by some footfall, it flitted across the pathway, and scrambled with the fleetness of a shadow into the security of some high bough.

So many days had passed in succession without the appearance of a new face at "The Harp," that the household had altogether fallen out of the expectant mood. The book-keeper had availed herself of there was that wanted doing about the house; and Conn Hoolahan had been pretty fully occupied in putting panes of glass here and there in the windows, in white-washing ceilings, in painting woodwork, in trimming shrubs, and nailing up the overgrown rose-tree. Under his ap hands, all the book-keeper's plans for re newal and reform had been accomp ished with a rapidity their authoress had not foreseen. So she had now plenty of time foreseen. So she had now plenty of time for the reading or the sewing of which she appeared to be fond; and she used her opportunities to the utmost, sitting most of the day in the window of the bar, most of the day in the window of the original of the inner office. Sometimes of an afternoon she would bring her work out into the air, and read or sew upon her favorite seat, or pace up and down the road in front of the inn. Ordinarily, Conn was not far off. His active temper-Conn was not far off. His active temperament would have infused a little more movement into life at the inn if he could have had his way; and having failed in impressing Mrs. Ennis with his own conviction that there never was such a day for a sail or a row, or that a drive would do her good and the book-keeper was looking pale for want of fresh air, and it would take him no time at all to bring out the long boator fetch down his father's little horse, he would sally out to Miss little horse, he would sally out to Miss Johnson, and tell her with a serious face that Mrs. Ennis wasn't herself at all, and urge his panacea; adding with humility that she wasn't looking too well herself and that a drive or a sail would do her no harm. Though she shook her head and continued her pacings to and fro, something in Conn's tone or in the transpar ency of his pleading tickled the book keeper, and caused her to glance at him for an instant with a suppressed smile, and to look thoughtfully after his lithe figure as he turned away and moved back to the doorstep. There he would seat him-self, and fall to work again upon the new nuriey-stick or whatever other piece of carpentry he had in hand, mentally bashing the while in the warm remembrance of that smile, which had notescaped him.

Thus disposed, I found them towards the close of one afternoon, when after a long ramble I was returning to the inn.

"You may well say that, sir," answered the place belonged to them. I only hope they won't come to grief, for there are some hot-blooded youths here are some hot-blooded youths here are some hot-blooded youths here? and set the same of that smile, which had notescaped him. Thus disposed, I found them towards the close of one afternoon, when after a long ramble I was returning to the inn. Loth to interrupt what looked like a silent harmony, I was slackening my pace, when the sound or wheels coming from the direction in front of me broke the charm. Miss Johnson who, self-absorbed, was slowly walking in my direction, stopped and looked behind her, and Conn, arresting the motion of his knife, pricked up his ears. The next minute and the moment of first setting foot within the moment of the same evening. Conn. arresting the motion of his knife, pricked up his ears. The nextminute an open barouche, drawn by two horses, dashed into sight, making for the innecest. What an awakening from idvllic door. What an awasening from toyinc repose! Miss Johnson was at once the book-keeper again, and sped into the hall. Conn, on the instant, was once more the boots, and throwing aside his hurley-stick and his dreams, seized the large bell

that stood ready for such occasions behind the hall-door, and swung it to and fro, sending loud echoes pealing through the house. Old Mrs. Ennis, dozing before he house. Old Mrs. Ennis, dozing before her fire, woke up and waddled into the the hall. Mary Maloney, feeding chickens in the yard behind, dropped her apron, and with it all the corn, in a flutter, and ran to receive the guests, for wouldn't she have to show "the quality" to their rooms.

The alacrity of the household, however did not apparently come up to the re-quirements of the new comers. I was by this time in the room off the hall called this time in the room off the hall called the library, in which there was no light but that cf the fire; and I saw all the running to and fro, and presently the entry of some femals forms in wraps, followed by several figures in ulsters.

"Show these ladies to rooms, the best you have," said the tallest of the three men, in a determined voice, to no one in particular, as he strode past.

The book-keeper quie ly named some numbers to Mary Maloney, who disappeared silently, followed by the two ladies who had been talking to Mrs. Ennis; and Mrs. Ennis herself, rather frightened at the noise, retreated into her room.

"All right! that'll do. These belong to the ladies, and this is yours, Charley, eh? Here! you! Take them together, d'ye hear? Let this go to my room, and that to this gentleman's, and mind" (looking around at vacancy, and speaking for the

benefit of any one whom it might con-cern) "mind you choose good ones, Halloo!" slapping one of his companions on the back, "what'll you have, Charley? Arthur, give it a name."

The book-keeper served them, and re-turning to her desk and opening her folio, made entries to the account of the new arrivals; the gentlemen scanning her the arrivals; the gentrement actualing her the while, making sour faces at each other, and sipping their several drinks. The one who had been giving directions, and one who had been giving directions, and who appeared to be the moving spirit of the party, was a tall, spare man, it might be of about thirty-five years of age, very quick in all his movements, with sharply-cut features and small keen brown eyes. His appearance was decidedly unprepossessing according to my thinking; but some, perhaps, might consider him not ill-favored with his black hair, his olive complexion, and his jet like whiskers, which tapered down from bushiness on his fleshless cheeks to sharp points touching

his shoulders.

Of his two companions the one whom he had addressed as "Arthur" carried his ulster on his arm, and bore himself as though he liked to display the modelling of his figure, which was well shaped, and set off to advantage by a short, well-made shooting jacket. Just at this moment he had an averaging strick into one ever where had an eye-glass stuck into one eye, where he kept it with extreme facility and un-concern. A mephistophelian smile played concern. A mephistophelian smile played upon his heavy white face, and danger shot out of his gleaming eyes towards the busy book-keeper, bent over her desk, "Charley," the third, was probably the oldest of the party—a podgy little fellow, rather bald, with a shiny, rubicund, jovial look upon his smooth fat face, as if he liked good fare and it agreed with him. whispered conversation passed between the three. Their glances were directed from time to time towards the book-keeper. Evidently there was a disposition to indulge in the kind of "chaff" usual at such times and places, and occasionally their remarks were purposely made audible. But the book-keeper was not to be "drawn."

"I say, miss," said 'Charley' at last, with affected timidity. "I hope you'll give us something nice for dinner."

"Dinner will be ready in an hour's me, sir," said the book-keeper, coldly, time, sir,' time, sir, said the book-keeper, coldly, in her most business-like way—a manner which she could assume at will, and which was peculiarly well-adapted to keep familiarity at arm's length.

'I say, miss," with the same mock timidity, "w dinner, eh?" what are we going to have for

At this moment Conn returned, having carried up a big trunk on his shoulder as if it had been a feather, and at a glance from the book-keeper, came round to where she was at work.

"Attend to these gentlemen," she said, in an audible tone, and then disappeared into the little room beyond the bar. "O," cries one, "that's what I call the

cut direct. "It's clear your style don't suit, Charley. Your figure's against you. You're a little

man, you know. Arthur, you sly dog, you didn't say a word—taking stock, eh?" " Pretty little creature that!" murmured Mephistopheles as they all turned to go upstairs. "You fellows are in too great a hurry. Why did you frighten her

They began to ascend the stairs, when one of them remembered they didn't know their rooms. "Here! I say, you

But Conn had detected some slight to the book-keeper, had darted after her into the inner room, and excitedly asked "whether any of those scoundrels had annoyed her." There was such a fiery look in his eyes that the book-keeper's sense of humor got the better of her wounded dignity, and she was able quite naturally to laugh the matter off. "Ob, nonsense! go and show them to their rooms. I hear them calling, and be civil to them whatever they may do or

say." Miss Johnson's lightest word was a command to poor Conn, and he hurried off and led the way up stairs, turning a deaf ear to certain sharp inquiries as to what he meant by keeping gentlemen

"Some new arrivals, and rather noisy ones," I remarked, as I passed the bar.

the inn, was kept up the same evening, an hour later, at dinner, when from be-ginning to end they never ceased to call and order about the attendants, finding fault with the cooking and the service, and criticizing in loud terms the arrangeand criticizing in loud terms the arrange-ments generally. The provoking part was that they seemed to be all the more thought of on this account. At table they secured all the attendance that was to be had, and the least sign of bonhomic on their part was met with a responsive open-heartedness.

"Well, Pat," said he who was called Charley, in a burst of after-dinner genial-

Charley, in a burst of after-dinner geniality, as, smoking a cigar, he joined Dan Hoolahan, who was standing on the steps of the inn, "you've a nice little place

"Tis a nice place entirely, sir, so most people says that comes: and healthy."
"A very nice place. Pity it's sc out-of-the-way; it's difficult to get at; people don't hear of it."
"Troth then, there's a power of quality comes here, and more sir, every year.

comes here, and more, sir, every year. Sure, in the month of Angust we do have to be laying down beds for them every night in the drawing-room and in the library.

"Then how is it the inn doesn't pay its

way?"
"Pay its way, is it! There isn't a better paying inn in the whole of Ireland, nor a richer woman this night than Mrs. Ennis.

"Dan!" sings out a voice, sharp and clear, from some unseen person in the

bar.
"Yes, Miss," answers Dan, and hurries
"Yes, Miss," answers Dan, and hurries

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GENERAL INTENTION FOR OCTOBER 1899.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. "The poor you have always with you" was rather a proverb than a prophecy in the mouth of our Blessed Lord. Do what we may we can-not prevent an unequal distri-bution of the goods of this world. Year after year our theorizers are issuing volumes of recipes for the equalization of the benefits and burdens of property, and every civil legislature devotes some of its sessions to making laws for ridding the world of poverty, and still poverty and the poor are with us, and the number of men, women and children keeps grow ing daily, and the rich also grow, no ing daily, and the rich also grow, not in number, but in wealth at the expense of the poor. The earth and its fruits and the capital with which these are obtained is in the hands of a comparative few whom the rest of man-kind either serve as dependents or dread as despoilers. Vast numbers live on the credit or influence which their skill or experience obtain for them, but the great majority of men and wemen either labor for what bare ly sustains them during the hours of labor or cannot get employment at all. "The poor you have always

Although poverty cannot be entirely removed from the earth, still its miseries can be lessened, and men can be warned and exhorted to avoid its causes—chiefly idleness, expensive habits or rath speculation; they can also be helped to repair their losses and, while undergoing its hardships, they can be encouraged to bear them hopefully. The State does much to give physical relief by building, at the expense of the public, which too often means, at the expense of the other poor, almshouses, hospitals, children's homes and other institutions, which at least keep some poor people housed and fed and clothed, if they do not train them to struggle successfully against poverty. The sects, some benevolent organizations and private individuals. do their share to help their own when in need, sometimes ostentatiously, it is true, and very commonly for some other motive besides the motive suggested by cur Lord, that all this be done in His name and as if done to The alms that is given with a motive of self-interest, whether the alms-giver seek notoriety, influence, credit, or, as in the case of Masonry and the sects, make the alms a means of proselytism, may relieve temporarily some hunger, sickness, disgrace, but it cannot mend the evils of poverty make its victims resigned and

cheerful, and trustful in Providence. As it is proverbial that "the poor we shall always have with us," so it is proverbial that only the poor, or at least the poor in spirit, can properly assist the poor. Only the poor know sufficiently the miseries of poverty to sympathize with its victims; only the poor live so closely with the poor as to detect the need and distress which the respectable poor always strive to conceal; and only the poor, or poor in spirit, are sufficiently detached from worldly possessions to be ready at any time to devote all they can spare, and sometimes more, to the assistance of their neighbors. Hence it is that the reticence of some and the generosity of others, keep this century of statistics from discovering a vast amount of poverty which is known and relieved only Hence also the objection often raised, even by Catholics, that little is done by the faithful to relieve the poor simply because no show is made of what is done, and the suggestion made by superficial men that an organized system of charity such as prevails in many of the sects would be more effecttve than our own, are either the ex-cuses of men who either do not wish to contribute to help the poor, or who prefer to buy themselves off the obliga tion to help their needy brethren by paying money rather than by visiting or and seeing their miseries in real life, or associating with the men who devote their lives to this.

When founding a society for the relief of the poor in Paris, in 1833, Frederick Ozanam tells that his associates in this work wanted some active and external occupation by which they could exercise their zeal, and meet the taunt of the Simonians, the fancy theorists of their day, who called on them to show their works. Very good and disinterested motives were surely, but they were not the highest in the aim of these young men. were not a set of restless agitators nor faultfinders; they did not provoke others to do what they realized was in their own power; they were not discause all the world did not join with them; they were not of the class that has recourse to external works of mercy to quiet their consciences or to escape the more important duties of piety, prayer and the recep-tion of the sacraments. Their leading motive was to exercise among men and men the spirit of divine charity, which impelled them to labor for their own welfare as well as for their neighbors, and to interpret from a true Christian standpoint the fraternity, which for forty years had been a shibboleth of a series of Revolutions which had resulted only in turning every man's hand against his brother.

It is a sign of heaven's blessing on the foundation of the Society of St. Vincent de Paul that it is so thoroughly Catholic that its conferences have been formed in every nation, so that men, young and old, to devote themits spirit and rules have been easily selves quietly to deeds of beneficence served on a table in the back part of don Missionary Society in this "north-

adapted to so many different places and times. It is another sign of the same blessing that, although it has grown so rapidly and spread so widely, it still preserves its vitality and is ever ready to meet new conditions without departing from its original spirit. From the beginning, not content, in the words of M. Bailly, its first President, "with a mere doling out of alms," or, "bringing the poor a pittance of money or food," its members were instructed to make their visits an opportunity of rendering moral assistance, and of giving the alms of good advice. In this spirit they sought to fulfil the first precept and obey the whole law, by helping not merely the body but the souls also of the poor. Every year we read with interest the Reports of Conferences, in which it is easy enough to reckon the good done by the contributions received and the alms conferred; but who save God and His angels can appreciate properly the good done by the visits of the members, howsoever trifling the material aid they bring, and howsoever meagre the advice they give? Pity and sympa-thy can be expressed better by deeds than by words, and one glance of either is enough to save a heart-broken and despairing sufferer.

Besides administering to every element in man, the soul as well as the body, the Vicentians sought to employ every God given talent and gift with which they had been blessed. The lawyer, the doctor, and the man of business, or of social influence—all could help, so that the charity should be Catholic as well as divine, uniting all degrees of men in the work of beneficience, and leaving no proper human need unsupplied. What a broad and all embracing charity this is, without the slightest self-interest; nay, with self-interest, as befits true charity, altogether excluded, so that no one might make his almsgiving or merciful ministrations a source of worldly or political advancement. It was impossible that such an association should not have helped its own members as well as the poor they were succoring.
To this help Ozanam bore constant
testimony. "This dear Society is also testimony. "This dear Society is also my family," he wrote in 1853, twenty years after its foundation. "Next to God it was the means of preserving my faith, after I left my good, pious parents." To this the Holy Father has lately testified in his letter dated February 16, 1899, to the President of the Society, Autonius Pages, from which we quote the following extracts as given in the St. Vincent de Paul Quarterly, for August, 1899.

"We congratulate you especially upon this, that your work has become so widely acceptable that even amongst men of the humblest condition in life. earning their bread by manual labor you have gained numerous associated and fellow-laborers devoted to the same task. As this participation in your labors contributes greatly to the wel-fare of all, you will easily understand how highly it must be appreciated and with what care it must be fostered. Indeed, when Christian charity, aroused by the example of the rich will have made its way among men in the humbler ranks of life, a sure hope may be entertained of restoring that harmony between the various classes of society, the want of which consti-tutes the most formidable danger to the public good that it is possible to conceive.

Finally, was it not natural that a foundation so genuine, broad and strong, should have borne the mighty edifice raised upon it? In describing a visit to the village of Pouy, now called St. Vincent de Paul, after its glorious son, Ozanam writes: "We saw the old oak under which Vincent, when he was a little shepherd boy used to take shelter while keeping his flock. The fine old tree only holds to the ground by the bark of a trunk eaten away by the years, but its branches are magnificent, and even in this advanced season they retain their green foliage. They seemed to me a of the foundations of St. true symbol Vincent, which look as if they were upheld by nothing human, and which nevertheless triumph over time and grow in the midst of revolutions. send you a leaf from the blessed tree : it will dry in the book where you place it, but charity will never grow dry in

your heart.' How graceful this reads! What genuine Christian poet he was, with exquisite sympathy for every created thing, but most of all for man created to God's image and likeness! poetry was quickened by his faith; so too was his political economy drawn in all simplicity from the beneficent system of the Gospel. This is a specimen "Those who know the of it. the poor man's house, whose feet have swept the dust from his stairs, never knock at his door without a sentiment of respect. They know that in accept ing bread from their hand as he takes the light from God, the poor man the fight from Got, the poor man honors them; they know that the theatre and every other place of amusement can be paid for, but that nothing in this world can pay for two tears of joy in the eyes of a poor mother, nor the grasp of an honestman's hand, when one has enabled him to wait till he gets work. We are all of us subject, unfortunately, movements of brusquerie and haughtiness toward our interiors; but there are few men so wanting in delicacy as to speak harshly to the poor man w they have relieved, to forget that an alms commits the donor and closes his lips forever to anything that might

seem like a reproach to the recipient. Brave and gentle knight of charity that he was, Ozanam's Christian chivalry has inspired millions of Catholic

the world he has been the means of communicating some new impulse of divine charity in men, who, simple as doves, without any law, permissible or unpermissible, of secrecy save that which bids us let right hand hide its alms from the left, without any salary, and without any ulterior worldly or selfish motive, have learned to know the only Catholic sense of the word fraternity and live accordingly. More than all the mutually benevolent organizations among laymen Catholic or non-Catholic, the Society of St. Vincent de Paul has kept alive the spirit of faith and of real charity in these latter days, and proved itself to be the best aid to the clergy in organizing and managing their parishes. All this has been done without ostentation or proselytism, without withdrawing its members from their domestic or other So much have the poor been aided and Catholics generally edified by its ministrations, that it may be considered a mark of heaven's blessing to have at least one member of the household a good member of it.

It is our duty then to pray that its members increase, its conferences multiply, and grow in the knowledge and observance of their rules, and find al-ways in their ministrations the blessings bestowed on them that give as well as on them that receive.

(CONTINUED FROM LAST WEEK.) THE CATHOLIC CHURCH IN SAMOA.

Australasian Catholic Record.

Here a new difficulty presented itself. Matasfa for a time had exercised the royal authority as deputy of the exiled king, but the Samoan chiefs being assembled at Falcula in 1888, decreed that he should himself be king and saluted him as Malietoa Mataafa. Now that Laupepa was recalled from exile, the question was asked, whom will the natives recognize as King? In so far as the natives were concerned, the question was soon settled. Mr. William Cooper, who was municipal magistrate of Apia (The Samoan Question, Auckland, 1899), tells us that the old King Laupepa "broken in spirit, and feeble in health, was unwilling to resume the cares and obligations of sovereignty, and on Ostober the 2nd. 1889, a great meeting was held at Vaiala. Upwards of 2,000 people were present, and the principal chiefs of Atua, Aana, Tuamasaga, Savai and Manono were there. A that great meeting Malietoa Laupepa publicly and solemnly abdicated in favor of Mataafa, who was then as putlicly and formally appointed and confirmed King of Samoa."

Protestant missionary influence, however, and foreign political intrigue would have none of this. The three protecting governments persisted in recognising Malietoa Laupepa as King, and through the efforts of the foreign residents, and still more of the various Protestant missionary agents, a con-siderable number of the chiefs and natives plighted their allegiance to him. Mataafa refused to acquiesce in the decision of the protectorate Powers, and retired to the old royal village of Malie, some ten miles distant in the interior from Apia. The foreign resi dents styled him a rebel, and treated him as such, but the great majority of the chiefs and natives continued to look to him as their King.

It was whilst Samoan affairs were in such confusion that the Countess Jersey, under the guidance of Mr. Stevenson, and accompanied by some ready referred to, she incidentally bears witness to the religious fidelity of Mataafa and the other Catholic natives

" Mataafa's house," she tells us, a large one, perhaps 50 feet long by 40 feet wide, and is of the usual oval or rather elliptical, shape. Like all chiefs' houses, it consists of a high pitched roof, made of sugar cane leave which are strung on to reeds so ingeni ously that within they appear to form a neat mat-like ceiling, while without they fall over in a thick thatch. The roof is supported on strong posts and cross-beams of bread fruit or other sub stantial trees, and the eaves descend very low. In the middle rise two or three very strong centre posts made of the trunks, of specially selected trees, like the roof-tree of the Norse-men These sometimes divide picturesquely into two main stems, and across then are fastened one or two beams, according to the dignity of the chief, ened at either end something like the prows of ships. No nails are used, all the beams and posts being securely bound together with cocoa nut fibre. A single room occupies the whole of the interior, nor are there any outer walls, blinds of cocoa-nut matting being let down at night, or when re quired as a protection against the weather. The ground is covered with stones and pebbles laid so as to make a perfectly level floor, and over these are spread an abundant supply of mats. Everything is kept scrupulously clean, and the woodwork often decorated with creepers . . . A chair apiec had been provided for our accommo A chair apiece dation, and, when we were seated, cocoa nuts were brought in. nut milk, when the nuts are freshly gathered, is delicious and refreshing. After a few minutes conversation Mataafa begged to be excused while he attended evening prayer. He is a devout Roman Catholic, and some dread lest renewed civil war should assume a religious character. Malietoa being an adherent of the London mis-

sionaries. . . Our dinner, which was cooked in an outer building, and

according to the measure of their the house, consisted of pigeons, chick-means and talents. To every part of ens, taros and yams; we were supplied ens, taros and yams ; we were supplied with plates, knives and forks ; while Mataafa, who sat with us, ate with his fingers. . . Perhaps the strangest impression amid such surroundings was to be wakened at early dawn by the singing in the chapel close by. breakfast, resembling our supper of the previous evening, was prepared for us, but the obligations of his faith compelled Mataafa to fast, yet another surprise in the life of a nominal sav

> A few months subsequent to Lady Jersey's visit, the war crisis super vened, in which the three protecting Powers took an active part. was easily defeated and took refuge in the island of Manono. At the urgent prayer of the then Vicar General, the present illustrious Bishop of Samoa, Monsigneur Broyer, Mataafa surren dered to Captain Bickford of H. M. S "Katoomba." He was deported to Faluit, and spent five years in ex ile. It was only last year that the German Government sanctioned his A few weeks before Mataafa return. landed at Apia, Malietoa Laupepa died. Oace again Mataafa was unanimously elected King by the Samoan chiefs. Then followed the vicissitudes chiefs. of the present year, with which the reader is familiar, and on which, for the present, we need not dwell.

It has been already remarked that Samoa is a sort of Protestant headquart ers for the training of natives to serve in the ministry in the various groups of islands throughout the Pacific. It will not be uninteresting to cull, from a work just published, a few passages to illustrate the achievements of those native missionaries.

Mrs. Edgeworth David last year accompanied her husband, Professor David, in his scientific excursion to the island of Funafuti, a coral island of the Ellice Group, and in an interest ing volume (Funafuti, London, 1899) has given to the world her experiences of life among the natives there. The Ellice Islands have been a favorite reserve of the L. M. Society for many years, as their missionaries are the only ones who hitherto have visited them. natives, however, do not appear to have prospered under their guidance. Fifty years ago the population of Funafuti and some neighboring islands was reckoned at 10 000; at present it is no more than 300. It is only a few years since those islands passed under the British protection, and one of the first measures adopted by the acting British Commissioner was to sweep away a number of restrictions hitherto imposed by the Protestant missionaries on the natives. For instance, on Sundays it was forbidden them to indulge in their native amuse ments, or to wash, or even to cook their meals. For the inf action of any of these rules, a fine of 1s. was exacted. To be absent from church service, was mulcted in like manner. The church at Funafuti is described as a large, lofty, oblong building: "there were no less than twenty-two large win dows, the only glazed windows in the village; they had never been cleaned washed, but many had been broken."
Natural flowers, of which the natives are so fond, were forbidden in church, but the females were obliged to wear hats, besides the lava-lavas and the tiputas. The sale of such articles was, of course, reserved to the missionary Mrs. David was particularly startled by the hats, which are never worn ex-cepting in church. "Just imagine," she says, "if you can a small Tyrolese hat perched rakishly on a huge fluffy mass of black bair, and held in place friends, paid a visit to the head quarters of Mataafa at Malie. In an article in the Nineteenth Century, alcalico, the hat itself covered with scraps of red, white, blue, pink or yellow print, -a veritable crazy hat, occasionally ornamented with nished brass button, a draggled fea-ther, a dirty artificial flower, or streamers of red and blue worsted braid, and sometimes all of these together. It

> from the shock those hats had given Sunday life at Funafuti had some peculiar features. With the exception of a "short gossiping time after o'clock service, writes, "the natives never did any thing on Sunday, but eat, sleep, and church or prayer meeting. After each spiritual exercise they stretched themselves out with a sigh of relief on the floor of anyone's hut, ate what they could get and plenty of it in that position, and slept soundly until the church drum woke them again for an-other service." As a counterpart for the mental fatigue of Sunday, the natives never did any work on Mon-day, but spent the day in bathing or other amusements and idleness.

took us all sermon time to recover

The administering of Holy munion is thus described by Mrs. David: "The paster in charge stood in front of a rough little table that served for a reading desk, and which I noticedihad some kind of vessels on it, covered with a soiled sheet of once white calico. He addressed his flock briefly, then he reverently raised the grimy cover, and revealed a sight which filled me with horror, though one swift glance round the congregation assured me that they saw nothing out of the usual way on the table. The (which was to take the place of bread) was placed on two soiled enamelled plates, the cocoa-nut juice which took the place of wine) was in a brown crockery tea pot with a broken lid and spout, and the cups were just the common German beer glasses with their metal tops broken. Nothing was clean and nothing was whole."

Mrs. David does not give any account of the doctrines preached by this native representative of the Lon-

west out station from Samoa." Two facts, however, which she mentions in connection with the marriage rite, Gospel with which those interesting children of Islands were evangelized. A nati married woman, who was unhappy in her domestic relations with her husband, applied to the native magistrate for a divorce. He replied that, "according to Christian law," he could only grant her the desired divorce if she committed adultery. She accordingly pro eeded to verify the required condition, and the divorce was at once granted to her. Describ-ing another occurrence, Mrs. David writes: "A youth and a maiden wished to enter the holy estate of matrimony, and applied to his sable reverence, the native clergyman, to unite them according to the Caristian aw and custom. His Reverence ruled that it was against the law to marry a Church member to one who was not a Church member; and in this case the girl had been admitted to membership and the boy had not. This was a great blow to the amorous young couple, and they racked their brains to find a way out of the difficulty. At last, with the childishness of their race, they agreed that, as the youth had been unable to obtain his ticket of membership from the pastor, the girl had better do something to forfeit hers, so that they, being on the same plane of unworthiness, might be eligible for each other.' She accordingly committed some disqualifying offence, and this being reported to his Reverence, he excommunicated the girl for her grievons sin and then married her to the man of her choice, there being now no ecclesiastical bar to their union. Such are the lessons of morality which, under the name of Christianity, are imparted by the agents of the L M.

ONE EVERY HOUR.

Society to the islanders of the Pacific.

Within recent years a return has been made to Rome by the Bishops of England and Waies of the number of converts annually received into the fold in their several dioceses. The figures are collected from parochial registers, and in them we have an authentic and official statement upon a point which is naturally of the deepest interest to all Catholics. During the course of twelve months (1897-1898) no less than eight thousand three hundred and sixty-six con verts were received in our churches throughout England and Wales. The winning power of Catholic truth and zeal of our clergy have their eloquent testimony in these numbers.

There exists among devout Catholics the old and beautiful custom of raising the heart to God in prayer and loving worship every time that they hear the clock strike the hours. In England, this pious practice may well be combined with thanksgiving. For to every Catholic heart there will be joy and consolation in the thought that almost for every time, day and night, during the course of the year, that the clock strikes an hour, a convert is received into the Catholic Church in England. Non nobis, Domine, non nobis, sed domini Tuo da gloriam! -The Pittsburg Observer.

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Arrears must be paid in full before the paper san be stopped.

When subscribers change their residence at important that the old as well as the new ad-dress be sent us.

London, Saturlay, September 30, 1899

OFFICIAL.

To the Reverend Clergy of the Diocese of London

Rev. and Dear Father -- As the Osto ber devotions are of obligation until the freedom of the Holy See is secured, you are requested to continue these devotions during the coming month and to urge the faithful to gain the Indulgences granted thereto by the Holy Father.

You are also reminded that, according to the diocesan regulations, the annual collection in aid of Ecclesias Education and poor missions should be taken during the month of

You and your good people will be pleased to learn that, owing to the aid and encouragement given by my illustrious predecessor to students aspir-ing to the Holy Priesthood, we have this year no less than eleven Theolo gians in the Grand Seminary of Montreal, and eleven Philosophers pursuing their studies in the Diocesan Coilege of Sandwich and in other institu-

tions.

The collection may be taken on any Sunday or Sundays during the month, and forwarded to the Chancellor of the

Thanking you, Reverend and dear Father, and your flock for your kind and cordial co-operation in this good work, which is so dear to the Sacred Heart of Jesus and to the Immacu-late Heart of "The Queen of the Most Holy Rosary," and asking a share in your prayers, I pray Almighty God to bless you all.

Your faithful servant in Christ, † FERGUS PATRICK MCEVAY, Bishop of London.

This Circular shall be read at Mass on the first Sunday after its reception. By order of His Lordship, P. L'HEUREU

Secretary. London, Feast of St. Mathew, Sept. 21st, 1899.

A REPORTED CONVERSION.

It is reported by a correspondent of the New York Times that General Otis, who is in command of the United States forces in the Philippines, has become a Catholic. The report needs confirmation.

CARLOS' FORCES DISBANDED.

Owing to dissensions which have arisen among the Carlist leaders, it is orders to disband the forces which were being gathered in the neighborhood of Barcelona to support his cause. He has discovered that under present circumstances it would be very imprudent to undertake an in surrection, more especially as the Government is on the alert to suppress any disorders which may arise in the disturbed districts.

We may entertain the hope that the day of Carlist insurrections have entirely passed away.

FRENCH AND GERMANS FRIENDLY.

Another incident which may go far toward begetting a more cordial feeling between Frenchmen and Germans has occurred in Africa. The Governor of Dahomey has cabled to Paris that the Franco German commission, which is engaged in determining the Tagolond boundary was several times attacked by natives, who were defeated by the commission in several hot engagements, with considerable loss. The French and Germans fought side by side, under command of the French chief commissioner, and the most friendly feeling exists between the two nationalities.

SALOON-KEEPERS.

There has been an impression with some people that the number of Irish and German saloon keepers in the United States is far in excess of the proportion of these nationalities to the entire population, and statements to this effect have many times been made in the public journals. P. P. A. journals, especially, have made these assertions in order to create a prejudice against the foreign-born population, but the official census completely refutes them, especially in regard to the happiness.

number of Irish-born saloon keepers was 7,500, and of German-born, 19 200 in the whole country, whereas the Irish-born population was 1,871,000 in the same year. The proportion of saloon keepers of both these nationalities decreased greatly during the decade, for while the Irish-born population increased 16,000 during the decade, the number of Irish saloonkeepers diminished by 1,000, and of Germans by 1,800. In other occupations there was a large increase of Irish born persons. Thus the number of Irish born blacksmiths, shoemakers, carpenters, masons, and machinists in 1880 was 63,000, whereas in 1890 it was 66,9.2.

THE COLOR LINE.

The Sovereign Grand Lodge of the Oddfellows of America held their an. nual session last week in Detroit. The occasion was celebrated by a procession of members of the Order from all the States and the provinces of Canada, and as far as outward show was con cerned, the display of knights in gorgeous uniforms and high sounding titles was magnificent.

The professions of universal brotherhood and charity represented by three links of a chain united together were numerous, and it is estimated that about fifteen thousand brethren and sisters' were in line. But, notwithstanding the ostentatiously expressed brotherhood of the order with all mankind, when the question of admitting the five civilized tribes of Indians of the country to membership the proposition was negatived by a very decisive vote.

There was no question of admitting the negro race, as Indians who have even a tinge of African blocd in their veins were already decidedly excluded from membership by the rules of the Society; but the present motion regarded the Seminole, Chickasaw, Choctaw, Creek and Cherokee nations.

Oddfellowship, like Free Masonry, makes profession of being a religious and philanthropic association which maintains more perfectly than Chris tianity the rights and brotherhood of humanity, and its aim is even to put itself into the place of the Christian religion. The true Christian religion, however, makes no distinction, on account of nationality or color; or in the words of St. Paul, "there is neither Gentile nor Jew, Barbarian nor Scythian, bond nor free: but Christ is all and in all. (Col. iii, 11.)

PRINCE ALEXIS AND MISS SWIFT.

The Times - Herald of Chicago is authority for the statement that Prince Alexis Karageorgevich, of Servia, has asked the hand of Miss Mabelle Swift of Chicago in marriage, who has consented to the match under condition now stated that Don Carlos has given that she should obtain the consent of her parents. Miss Swift is the only child of Mr. E. C. Swift of the firm of Swift and Co., the most extensive

pork packing firm of Chicago. Mr. Swift who is a millionaire objects to his daughter's choice through fear that should the Prince succeed to the throne of Servia, his daughter may be proclaimed to be only a morganatic wife. If, however, steps are taken to make it sure that the marriage will be so confirmed by the Servian Government that it will be regarded by the State as a valid and only marriage it is believed that Mr. Swift's very proper objections will be removed. He remembers the affliction brought upon Elizabeth Patterson by her being allied with Jerome Bonaparte, which was declared dissolved by the Emperor Napoleon I. and he is determined that a like fate shall not come to his daughter.

Miss Swift is twenty-two years of age. She was introduced to the Prince at Paris, and her winning manners and beauty captivated him, the present proposal being the result of the acquaintance thus formed. Prince Alexis is over forty years of age.

It would appear that Mr. Swift makes no difficulty against the change of re ligion which his daughter would be compelled to make should the marriage take place, as the law requires that the wife of the Servian princes must belong to the Greek Church; but he threatens to disinherit his daughter if she marries the prince without his consent, and unless the preliminaries already referred to be satisfactorily

The name of Mary "Star of the Sea" well befits the Blessed Virgin; for as the star guides the sailor to the welcome port, so Mary dirests the Chris'ian to the port of everlasting

LESQUE.

The farcical incident of the siege of Mons. Jules Guerin in Fort Chabrol, Paris, came to an end at 4 o'clock on Wednesday morning, the 20.h inst., by the surrender of the fort, which is M. Guerin's residence, to the captain of the municipal guards of the city and the arrest of M. Guerin himself.

M. Guerin is the President of the anti-Semitic League of France, and in conjunction with M. Paul Delourede is stated to have engaged in a plot to overturn the Republican Government of France for the benefit of the Dake of Orleans, who is in Belgium, but who was in readiness to enter France the moment when he should receive information that it was safe for him to put himself at the head of a revolutionary movement for the overthrow of the Republic, and the restoration of the French monarchy. The favorable moment, however, did not arrive, as M Delourede's intended insurrection was a complete fizzle, amounting only to a savage personal assault on President Loubet, the result being his immediate arrest. As M. Delourede had no following among the people, there was no resuce, nor any attempt at a rescue.

M. Guerin escaped immediate arrest by taking refuge in Fort Chabrol with about twenty followers, who proceeded to strengthen the defences of the fort to resist a siege in defiance of the Government, and these announced with mock seriousness that they would continue their defence of the stronghold to death.

The Government was loth to bave bloodshed in this ridiculous escapade, but Fort Chabrol was invested on every side by the police, so as to prevent either the escape of the inmates of the castle, or its being provisioned by outsiders.

In spite of these precautions, a cer tain amount of food was furnished to the little garrison of the fort by being surreptitiously thrown over the walls from outside, and the farce lasted for six weeks, though the garrison was several times reported to be at the point of starvation. Nevertheless it neld out until by recent accounts several of the inmates of the fort were prostrated by typhoid fever. Some who had gone out from the fort had also been immediately arrested by the police, so that the number remaining for defence inside was at the end very

As the FrenchSenate is at the present moment in session for the purpose of trying the conspirators for treason, the Government deemed it proper to bring this ridiculous state of things to an end. M. Guerin is wanted for his trial before the Senate, and the Govern ment came to the determination to bring his absurd defiance of it to a close Accordingly he was informed that un less he would surrender at 4 a. m. on the 20th inst., an assault would be immediately begun on his house.

It was not proposed to make the as sault in the usual military style with cannon, but, to save life, it was intendfire engines into the stronghold until it would be flooded out, and for this purpose fire ladders, some steam fire engines, and a complete fire brigade of two hundred men were stationed close by the fort to begin the attack. In addition, there were troops, municipal guards, and policemen to the number of one thousand, placed in the neighboring streets to prevent any assistance being rendered to the besieged by sympathizers among the populace, while a force equally large was stationed immediately around the fort to take it by assault while the fire engines were pouring water into it.

The house of M. Guerin is lower than the houses which surround it, and this made it easier for the fire brigade to carry out their plan of attack, firemen being on the roofs of these buildings with hose from which to deluge the stronghold of the royal-

The hopelessness of the position could be easily seen by M. Guerin, nevertheless Messrs. Millevoye and Lasies, anti Semitic friends of M. Guerin, were permitted to enter the fort to hold a parley with the latter and to endeavor to persuade him to surrender, without obliging the Government to have recourse to the extreme measures they were fully prepared to adopt.

It was found difficult to persuade M. Guerin to yield, but after half an hour's discussion he agreed to do so, and in the meantime additional troops were coming to strengthen the invading forces, and to take part in the assault. These were not needed, however, and when at a few minutes after

fort, M. Guerin presented himself calmly at the door and surrendered. He was then placed in an open cab and driven to the police depot. His sufficient evidence on which to found companions were ready to surrender themselves also, but, by direction of the Government, they were allowed to ter of this evidence was. go free, and thus the six weeks' seige of Fort Chabrol was ended in a most

ridiculously quiet manner. From the elaborate preparation made by the Government to succeed in the assult upon the fort, one would suppose that an assault was to be made upon a fortified camp. But as the threats made by M. Guerin led to the general belief that he and his companions would offer a desperate resistance, these preparations were not unnecessary, as it was the desire of the Government to capture the place with as little bloodshed as possible, if bloodshed ensued at ail. The fiasco will probably convince the Duke of Orleans and any other malcontents with Republican Government, that the people of France have no sympathy with any efforts to overoverthrow the present Republican rule, and the Republic will be strengthened by the episcde, ridiculous though it has been. The principal thing to be wondered at in the occurence is that the Government allowed the situation to continue so long, as they might have brought it to an end much sooner by aking vigorous measures five weeks ago. The people of France, however, are not disposed to find fault with them for their patience under great provocation.

THE DREYFUS CASE.

So far as France itself is concerned as a nation, the Dreyfus case, which has been the cause of so much turmoil, and even rioting and threatened revolution, has been closed in a manner which appears to give general satisfaction, though, of course, it is not to be expected that all will be satisfied with the conclusion which has been arrived at. Nevertheless the people of France have quietly accepted the decision, whether they are friends or enemies of Dreyfus. The enemies of Dreyfus are satisfied because the verdict of the first court-martial has been sustained, while his friends are satisfied that the prisorer is now free, though he cannot be said to have been honorably discharged. They hope, however, that with his freedom, he will be able in the course of time to make his inno cence of the serious charges brought against him apparent to the public.

The second court-martial before which the ex captain was tried came to the same conclusion as the first onethat he was guilty of the crime of hightreason by selling military secrets to a foreign Government, and it pronounced sentence against him that he should expiate the crime by ten years' solitary confinement. It was added, however, that there are extenuating circumstances on account of which the court commended him to mercy. This was equivalent to a request to President Loubet, in whom the power of ed to pour streams of water from the pardoning rests, to grant a pardon to

the condemned man. At first sight the verdict appears to be a strange one. If the accused was guilty, how could there be extenuating circumstances for such a crime? and if he was innocent, why not acquit him at once, and recommend that he should be indemnified for the very harsh treatment to which he had been subjected for the last five years?

There is, however, reason for this form of verdict from the standpoint of French law. It is true that it has been proved that the first conviction of Dreyfus was secured chiefly by astounding frauds and by forged documents to the number of more than two hundred ; but it is asserted also that. independently of these forgeries, there was evidence to bring home to Dreyfus the charge of having had certain communications with a foreign Government which were unlawful, and for which he was unable to give a satisfactory explanation, and that the forge ries were intended merely to supplement evidence which proved that he had had some suspicious communications at least with the German Government, which he was unable to explain satisfactorily. It is maintained also that at the secret sessions of the second, as well as the first court-martial, there was evidence against Dreyfus which could not be made public without entangling the French Government with more than one foreign Government. The nature of this evidence is known only to the military judges who tried the accused, and cannot be made public for State reasons.

It is for these causes that the major-

Irish born population. In 1890 the THE END OF A SIEGE IN BUR- knocked at the main entrance to the of the guilt of ex-Captain Dreyfus, as they cannot believe that two courts of his peers in succession would pronounce him guilty if they had not before them their verdict; yet the public will never and can never know what the charac-

> But if such evidence existed, why did the judges recommend him to mercy at the second trial?

It has been said by some newspapers in their comments on the case that if Dreyfus was really guilty in the first instance, his guilt is as great as ever now, and he should not have been recommended to mercy: whereas, if he was innocent in the first place, the second court martial should have acquitted him honorably and recommend. ed that he should be restored to his position as an officer.

There is a plausibility about this mode of reasoning which at first sight makes it seem incontrovertible, yet it is not altogether just. We do not join in declaring Dreyfus absolutely guilty, as some of the reasons for which he was condemned have not been made public ; but we do say that it is difficult for us to believe that the two courts martial which have condemned him did so without sufficient and satisfactory evidence, and we are disposed to think they had that evidence, though they have not made it all public, for the reasons we have already mentioned.

The recommendation to mercy which accompanies the decision in the second instance may have been made, and probably was made for two reasons. First, the discovery that much of the evidence brought forward at the first trial was forged may have had the effect of lessening the degree of guilt of the accused, though not of exonerating him completely. It must be borne in mind that

the military law under which Dreyfus has been condemned is much more stringent than the civil law. The military code requires the officers of the army not even to put themselves amid suspicious surroundings, as Dreyfus certainly did by attending certain private German manoeuvres on German territory, without the leave of his superior officers. For his presence on that occasion the defence gave no satisfactory reason, and it was maintained with force that he could not have been present on such an occasion without permission from the German authorities, and even from the German Government. This was a suspicious circumstance, and it went far toward convincing the military judges that the evidence that he had secret correspondence with foreign governments was correct, though that evidence could not prudently be made

Another reason for the recommendation to mercy was that owing to the harshness of the governor of the prison in which Dreyfus was confined at Devil's Island, he has already explated his fault by five years of punishment which was in fact rendered more severe than the judges origin ally intended it to be. To this it must be added that, as we have said already, the second court-martial may have found his actual fault to be not quite so enormous as it appeared to the first court which condemned him.

In making these remarks, we have no intention to affirm positively the guilt of the accused man to the full extent to which the court has condemned him, but we wish to show that at least there is no foundation for the outcry which has been raised against the people of France on account of the judgment pronounced against the prisoner, who has now been set free by President Loubet's pardon.

In connection with the Dreyfus case there have been several acts of gross injustice committed by those whe are endeavoring to excite hatred against

France on account of it. The first of these acts of injustice has been the attempt to mix up the Jesuits, and the whole Church in France with the supposed intention to bring an unjust verdict against Dreyfus, because he is a Jew. We have already shown in our columns that the Catholic Church has taken no part in the prosecution of the accused, or in the outcry which for a time was raised against the Jews on account of their superhuman efforts to shield Dreyfus before his condemnation, and to have him liberated when he was at last sent to prison.

We have no doubt that the clergy of France, like other citizens, have their private opinions about the guilt or innocence of the accused, but certainly, as clergymen, they have taken no part in the trial, nor would the officers who

brooked any interference of the clergy either for or against the prisoner.

But the climax of this injustice has been reached by the statement of the correspondents of the British press, since the termination of the trial, one of whom-the correspondent of the London Times - positively asserted that Cardinal Rampolla expressed to the diplomatic agent of one of the European powers his delight at the second conviction of Dreyfus, whereupon the diplomat curtly snubbed him, telling him that the verdict is regarded in his country as a gross outrage against justice.

This amusing story has been promptly contradicted, and the Times correspondent himself, has acknowledged that there was no foundation for it whatsoever. Another fanciful tale had also been published on the authority of a Roman correspondent, to the effect that the Pope was preparing a letter to the French people on the Dreyfus case. It was taken for granted that this letter would be aimed more or less directly against the Jews of France. In fact the Pope has written a letter to the French people, wherein he advises them to be faithful to the Government of the country, and not to be duped by disturbers who support pretenders of dynasties which have long since passed away. But there is not a word in reference to Dreyfus in this letter, and thus another of the fallacious stories intended to implicate the Catholic Church as inimical to the Jews stands self-refuted.

An attempt also to injure France in some way in revenge for the condemnation of Dreyfus has been made in the form of an endeavor to raise a boycott against the French Exposition which is to be held in Paris in 1900. It is needless to say that such an attempt is an outrage againt a country which stands in the foremost rank among the nations of the world which have done most for the advancement of civilization and humanity.

We are sorry to observe that Mr. Longley of Nova Scotia has joined in the attempt to excite ill-feeling against France in this way, by proposing to lead the boycotting movement. We do not for a moment suppose that this proposed movement will amount to anything more than a fizzle, but we regret that a statesman of Mr. Long. ley's ability should be mixed up in so foolish an undertaking.

It is pleasant to note that in striking contrast to the anti-French spirit displayed by some persons in connection with the Dreyfus incident, some prominent English and American journals have taken an unprejudiced and reasonable view of the matter, recognizing that even if there has been a failure of justice in the case, which is doubtful, both in England and the United States there have sometimes been failures quite as atrocious as this one, and both these countries should see to it that they are without sin before they exhibit such a readiness to the first stone at "guilty France."

London Tcuth, Mr. Henry Labouchere's paper, strongly protests against a universal condemnation of the French people on account of the Dreyfus affair, and to show that England and America are not without failures of justice of equal enormity with the present one, it discourses thus of the trial and sentence of Mrs. May-

"I believe there are many Americans with whom the innocence of Mrs. Maybrick is an article of faith. The lady, in the meantime, is enjoying the hospitality of an English is enjoying the hospitanty of an English prison as a convicted murderess. Nevertheless, the American journals, although by no means reticent in the expression of their opinions, do not denounce English justice as a disgrace to civilization, the English people as lost to all sense of right, and Liverpool, where she was sentenced, as an accursed city." accursed city."

ADVENTISTS USE CATHOLIC LITERATURE.

From the Ave Maria

There was a time when the Second Adventists of Battle Creek, Mich., used to battle against the Catholic Church, but after a prodigious waste of ammunition they gave it up as a hopeless and useless warfare. Now they are combating infidelity, and frankly admit that all the forces at their command are required to repel its onslaughts. As an indication of the mighty change that has come over the Adventists, we find four Catholic books included in their catalogue of English publications,— "Butler's Catechism," "Catholic Belief," "Catholic Christian Instructed " and " Doctrinal Catechism." It was a cause of rejoicing to us to find that these books being circulated by the Review and Herald Publishing Co., which is one of the largest "concerns" of its kind in the United States. We heartily wish that we could induce them to use more of the same kind of ammunition in assailing infidel strongholds, and to discard such uncivilized weapons as that one bearing the name 4 o'clock a captain of the guards ity of the French people are convinced | were appointed judges in the case have | Wagoner. The Second Adventists

are nothing if not earnest, and there are many among them whose sincerity and uprightness we greatly admire.

THE PAPAL DELEGATE.

Toronto Mail and Empire.

Ottawa, Sept. 21.—Archbishop Du-hamel was notified to day that Mon-signor Falconio, the newly appointed Apostolic Delegate to Canada, sailed from Liverpool to day for Canada. Mgr. Falconio will arrive in Quebec next week, and will remain in the Ancient Capital several days. He will likely celebrate Mass in the cathedral there. He will arrive in the capital about the second week in October.

it is not yet known whether the papal representative will reside in Ottawa or not, and so far no steps have been taken to secure a suitable resi deace. The probability, however, is that he will make his headquarters

RATIONALISM IN RELIGION.

The death of Ingersoll and the dis cussion of eternal truths in the daily press bring forcibly before the mind the fact that the Gospel is partly intelligible, partly unintelligible; on one side revelation and light, on the other mystery and darkness. Faith takes it all; rationalism take the intelligible part alone. When we repudiate "rationalism" in religion, we do not mean that reasoning has no legitimate play in regard to truths of faith and morals. and may not in some cases start from revealed premises to draw conclusions of theological certainty. But it is pre-cisely on account of the dangers incid-ent to such "rationalising" that we

need a teaching Church.

If the ideas in which eternal realities have been expressed to us were proper "ideas, in no way analogous or defective, or if we could know exactly where their limitation began and ended, we then might deal with them as with mere logical symbols and regard our conclusions as de-monstrated certainties. We then should not need a Church to guide the evolution of doctribe any more than we do to guide the advance of mathematical science. God does not gratuitously intervene with natural causes when they suffice. But it is just because the language of Scripture and traditional dogma is not scientific and abstract, but natural and con crete; and because the underlying ideas are not adequate to what they image, but defective and ill fitting that we need a providential determination of points of development which reason alone cannot determine. - American Herald.

A FORCED OBEDIENCE.

Some parents expect their children to obey them unquestionably, even after these have entered their teens and are more or less fit to form judgments of their own and to put back of their obedience some other motive than fear of punishment.

This is a bad plan to pursue. It makes obedience unreasoning, compulsory, automatic and next to meritless. It neglects to train the intellect of the child, to cultivate his will, to supernaturalize his motives. Its one appeal

A boy, even more than girl, about the age of thirteen, likes to be reasoned with, to have explanations made to him, to be treated with consideration, to have his seif-respect brought out, to be moved by love rather than by fear, to have appeals made to his better nature, and to be influenced by ciples rather than by stripes. If in-stead of being shown the reasonableness of obedience, he is beaten into submission, then, sulkiness, a bad spirit, and vindictiveness fill him with rage. He is sorely tempted to hate the authority that does not inform his mind nor win his affection. He grows rebellious, restless, anxious to throw off restraint and to be his own master, and just as soon as he goes to work and dares assert his independence, he casts off all control, and in the reaction from the tight rein and the policy of blind obedience, maintained by the whip, he

is apt to go to the devil. When, therefore, young people are entering into the period of adolescence, parents should no longer treat them as senseless children, but as reasonable beings, who should render a willing understood obedience, and who should be gradually prepared for the time that is drawing near, when they will be their own boss.—Catholic Col-

MARRIAGE.

Brown-Kelly.

A very pretty wedding was celebrated in St. Patrick's Church, Kinkora on Tuesday, Sept. 12. when James J. Brown, son of Mr. Robert Brown, was united in the holy bonds of matrimony to Miss Mary E., eldest daughter of Mr. P. H. Kelly The bride was assisted by her sister, Miss Etta, while Robert Brown, brother of the groom, acted as best man. The bride wore a beautiful dress of embro grey, trimmed with green brocaded satin, and a hat with white ostrich plumes and chiffon; while the bridesmaid wore a dress of nile green ladies-cloth, trummed with white ostrich plumes and chiffon; while the bridesmaid wore a dress of nile green ladies-cloth. Tummed with white velvet, and a hat to match. After the ceremony, which was performed by the pastor, Rev. Father O'Neill, the happy couple drove to the home of the bride's parents, where, in company with a great number of guests, they partonk of the dainty repast which a waited them. The young couple received many handsome and costly presents, which go to show the high esteem in which they are held by all their friends. In the afternoon Mr. and Mis. Brown left, amid showers of rice and the best wishes of their many friends, to spend their honey moon in the cities of Ottawa and Montreal. On their return the handsome new house which the groom has just had erected on his farm in Ellice. May their voyage through life be long and happy! BROWN-KELLY.

What a consolation to remember that we have in heaven a Holy Mother, whose love for us is unspeakably more tender than that of the most affectionate mother on earth; who knows our spiritual trials and necessities: beyond all, whose power is so great that she is certain to obtain from her beloved Son, Jesus, whatso-cyer she asks for.

To the Editor—The English press is most profuse in its denunciations of what it is piesased to call "the scandal at Rennes." England seems to be suffering from a bad and protracted attack of the malady of discovering a mote in the eye of any nation against which she has a grudge, while she remains insensibly blind to the beam in her own. Before Englishmen venture to condemn administrative injustice abroad they should remove the first law of the court Martial at Rennes was unjustified by evidence, may it not be well hasked: "What chance of acquittal would an Irishman charged with treason felony have against such evidence in England?" Absolutely none. Do the annals of France or of any other country in the world present an erbode so revolting, so repugnant to justice and reason as the infamous trial and conviction of William Orr, for instance! This gentleman with the oath was tendered by a man named McKeever. Orrs was not a case of evidence leading to a false conclusion. Evidence was totally wanting, the only grounds for conviction being the uncorroborated testimony of the wretch Wheately, Curran's defence let not a shadow of doubt about the prisoner's innocence. But pleading was useless: England wanted a view already for its defence and for the pleading was useless: England wanted a view already for its defence and for the pleading was useless: England wanted a view already for its defence and for the pleading was useless: England wanted a view already for its defence and for the sufficient to hang a dog in France or even to to prison to find himself released in a few days, for in a few hours his body hung from the gallows in Carrickfergus.

Where was the evidence to convict Allen, Larkin and O'Brien? The contradictory swearing—we cannot call it evidence—which took the life of the-se three Irishmen would not be sufficient to hang a dog in France or even in England.

England.

England.

England.

England have nothing but scorn for the partisan-spirit and prejudice which they swear for the prison condemn the unfrie

OBITUARY.

MRS. JOHN MASON. VYNER.

It is with a feeling of deep regret we report the ceath of a Down bother in the person of the ceath of a Down boreathed her on last Sunday. Sept. 10. at 11 colock p. m. Deceased had been in poor health for some time back yet she attended to her duties most faithfully. And a week previous to her death she was taken to bed with inflammation, bearing her sufferings patiently to the last. Deceased became a convert to the Catholic tail at the interior of her marriage. Since there she was assisted by Messers Jno. Medianism, D., and J. L. Killoran, Barrister, of Seaforth.

PROGRAMME

1. The League Prayer samme of or an institute of the marriage. Since there she was a large to the she will be the convert to the carbon cample. Her husband having died when her two children were quite young, when a father's assistance was so much needed, the whole responsibility devoived upon her, who proved nersel's fitting one for the important position which was given her. She was always ready to help towards the church and sedon to oration, to oration, and or the convert of the conve

May her soul rest in peace!

MRS, James Parreer, Blanshard, on Thursday, Aug, 14, a most estimable lady in the person of Mrs, James Parker, Although the deceased had been alling for some time death was wholly unexpected, but a stroke of paralysis hastened the dead, summons, and fortified by the rites of Holy Church she passed peace full away, surrounded by her sorrowing family. The deceased was an exemplary Cathour and the stroke of paralysis have a summon of the stroke of paralysis have a surrounded by her sorrowing family. The deceased was an exemplary Cathour movement connected with the Church and was forward in every movement connected with the Church and was for very popular, to which her large function of the surrounded of the surrounded for the family residence, con. 8, to St. Marr's Church on Saturday, Aug, 16, where a Requiem High Mass was sung by Rev. Father Broman. After the Mass the reverend pastor spoke feelingly on the many qualities of heart and which adorned the deceased, hold in her as an example to be followed, and closed his discourse by saying that as she had cought the good fight and kept the faith that God in His influite mercy would receive her soul into evertasting life. After the "Libera" was sing and the last prayers pronounced the functionate wife and mother were laid to rest. The deceased's maiden name was Julia Morking control of the surround of the surrounded four sons and two daughters. The family have the sympathy of the entire community in their sad bereaved musband, four sons and two daughters. The family have the sympathy of the entire community in their sad bereaved musband.

four sons and two daughters. The family have the sympathy of the entire community in their sad bereavement. R. I. P.

MRS. CURREN, TORONTO.

This week it is our sad duty to record the death of Mrs. John Curran, who, for something in the neighborhood of forty-tive years, was well known in the west end of Toronto, where she resided an was tor so many years a regular attendant shortly after her matriage she left Castledaughts, scotland, her native along and she left Castledaughters are left to mourn her loss and three daughters are left to mourn her loss and three daughters are left to mourn her losder, of Toronto, and Michael, of Detroit, and the daughters, Mrs. Barff and Mrs. Joiliffs, of Toronto, and Mrs. P. C. Foloy of Rochelle, P. Q. To these, and to the brother and sister of deceased, Mr. Wn. Gormaly, of Toronto, and Mrs. John Pender, of Ottawa, the sympathy of a large circle of friends is given.

Mrs. Curran was always noted as a generous supporter of all charitable work, for her practical and consistent Catholicity, for her neighborly kindness and for those qualities which make the excellent wife and loving mother. During her long illness, borne with most astonishing and exemplary patience, she was assiduously attended by Rev. Father Dollard, and she died surrounded by her family and comforted and supported by all the solace and consistent Catholicity has been as the deal of the control of the solace and consistent of the control of the solace and consistent of the control of the solace and consistent of the solace and consistent of the control of the solace and consistent of the

ENGLAND SHOULD BE THE LAST act's cemetery evinced the esteem and affection in which she was held by all. May she rest in peace!

DIOCESE OF LONDON.

Visit of Bishop McEvay to Seaforth Visit of Bishop McEvay to Scaforth Sunday last, Sept. 2th was a memorable Sunday for the people of St. James' parish, Scaforth. It was the occasion of the first visit to the parish of His Lordship Bishop McEvay. At the early Mass the sacrament of confirmation was administered by His Lordship to some thirty children. After the administration of the sacrament the little ones listened intently to those words which always impress children, as perhaps no other sermon of their lives, the tender and fatherly words of their Bishop after confirmation.

confirmation.

At High Mass, which was sung by the pastor,
Rev. Father McCabe, the Bishop preached an
elequent and impressive sermon on the Gospel
of the day. At the end of the Mass the committee-whose names are given below—stepped
up to the altar railing and presented to His
Lordship the following address, which was
read by Mr. Thomas Kidd:

The Bight Payarand Fergus Patrick McEyay. The Right Reverend Fergus Patrick McEvay. D. D., Bishop of London:

read by Mr. Thomas Kidd:

The Right Reverend Fergus Patrick McEvay.
D. D., Bishop of London:

My Lord — It is with feelings of foy that we, the people of St. James' parish. Seaforth, upon this, the occasion of your first visit, heartily bid you welcome. And respectfully do we one gratilate you upon Your of London.

It is a way a happy day for the people of this parish when their chief pastor comes among them; it was to us, as to the diocese at large, a day of regret when the announcement was made that by the command of the Holy Father our late loved and venerated Bishop O'Connor was to be removed to the Metropoli tan See of Toronto. After a brief periodit was grateful news to us that His Holiness had again, in the person of Your Lordship, placed over usa loving and guiding hand. With gratifude we greet you and tender to you our loyalty and obedience.

It will be gratifying to you to know that our church is free from debt, and it will be pleasing to you, as it is happy to us to state, that towards our pastors in the past, there has always existed among our beople a feeling of loyalty and goodwill, and that in our town between the people of all denominations and our payers that God's blessing be upon your work, and we trust that you shall long be spared to carry on God's holy work in the high sphere to which you have been called

To Your Lordship's visits we shall always look forward with happiness; and in conclusion we respectfully ask for our parish and over solven the feel to visiting the parishioners, John Devereux, and Thos, Kidoran, Thos. J. McQuaide, Edwd Devereux, Wim, Fortune, John Devereux and Thos, Kidoran, Thos. J. McQuaide, Edwd Devereux, and his gratification upon the satisfactory condition of the parish noners, and his gratification upon the satisfactory condition of the parish.

Miss Annie Forster
Uncle Sam.
Mr. J. L. Killoran
II. Dialogue—' A Premature Proposal".
Patience Doughty
Miss Susie Forster
Betsy Ann Hastings.
Miss B. Carey
Miss M. Rowland
Peter Doughty.
Mr. Hastings.
Miss M. Rowland
Peter Doughty.
Mr. Jas. Lane
II. Miscellaneous Busness
III. Chorus—' Sound the Bugle"
The Clobing Prayer
A talented and untrining member of the Club, and also of the choir, Miss Kate Lennon, is leaving us for a time, at least, and to the great regret of all. Towards the close of the meeting Miss Lennon was called to the platform and a well-deserved presentation was prettily and touchingly made to her in dialogue form, by two children, Mary and Frank Ryan, Master Frank proffering a beribboned envelope, subsequently found to contain \$99, and Miss Mary a handsome bouquet. As Miss Lennon turned to retire she found her way blocked by our popular organist, Miss Nellie McCue, holding a salver, bearing a gold mounted fountain pen and inkstand and a letter scales—a gift from the choir.
Now, Mr. Editor, should you deem my letter of sufficient interest to your readers to warrant its insertion in your columns I shall be much pleased. For we Mt. Carnelities are proud of our lesgue, of its steady growth, of the good it is accomplishing, of the talent it is developing, of the pleasure it is affording and of the edification it is giving. It is bringing us many blessings hereafter. I am, sincerely,
I. G. Quarry, secretary.
It affords us much pleasure, to publish the above description of the work being done in

It affords us much pleasure, to publish the above description of the work being done in the parish of Mount Carmel. From information received from friends in that district we learn that this parish is truly a model one. It might be termed a large family, all the members of which take a warm interest in their beautiful church and everything pertaining thereto. Social gatherings are frequent and the entertainment provided thereat is of a most ele vating character. Devotion to Holy Church and a faithful adherence to its teachings are in a very marked degree the characteristics of the parishioners of Mount Carmel. We congratulate Rev. Father Traher upon the marked success which has blessed his administration.

Parish of Ridgetown.

Rev. Father O'Donohue arrived here on Saturday to assume the pastorate of St. Michael's church, in succession to Rev. D. P. McMenamin. Fr. O'Donohue, who has been connected with St. Michael's College, Toronto, for some years, had just returned from a trip to the old country when informed of his appointment to Ridgetown. Those present at the

services on Sunday were very favorably impressed with the new pastor, who said he was greatly pleased with what he had sof ar seen of Ridgetown and its people, and expressed his pleasure at the condition in whish he found the church, rectory and surroundings, speaking as it did of the generosity of the people. He asked for their continued co-operation, and had no doubt of the success of his mission here.—Ridgetown Dominion, Sept. 21.

ARCHDIOCESE OF OTTAWA.

ck was opened in Aymner, Que, and uni's Church.
The Theological Seminary in connection with it University opened on the 18th inst.
Rev. Father McPhaul nas just concluded reaching a mission in Richmond.
The Forty Hours' Devotion commenced in a chapel of the Monastery of the Precious and a Sunday last.

Blood on Sunday last. Rev. Father Gascon of Grenville and Rev, ather Guay of Ripon were in the city last

week.

His Grace the Archbishop visited Central Canada Exhibition on Thursday of last week.

The Canadian Catholic Immigration Society expect a further party of boys at the Lodge, Hintonburg, about 3rd October.

A Mass for the children on the occasion of school-opening was celebrated.

The new Noviciate of the Grey Nuns, formerly Forphelinat St. Joseph, on Cathcart street, has been opened, and there are at present in the neighborhood of one hundred aspirants there.

The building which the Grey Nuns are erecting on 6th Avenue, near the Separate school

ants there.
The building which the Grey Nuns are creeting on 6th Avenue, near the Separate school at Hintonburg is nearing completion. It will be one of the largest and most substantial looking buildings in the vicinity.
His Grace the Archbishop as visitor of the University, paid his annual official visit to the Institution on the 21st inst., feast of St. Matthew. Mass of the Hony Ghost was celebrated, at which His Grace preached. A course of sermons on the Apostles' Creed is being preached in St. Patrick's.
A pilgrimage of about four hundred women of the Basilica parish proceeded to the shrine of Our Lady of Lourdes on the Montreal road on Sunday morning at 6 o'clock. Mass was celebrated by Very Rev. Canon Campean, and a sermon on Devotion to the Biessed Virgin was preached by the rector of the church, Rev. Father Pineau. The pilgrims were subsequently enrolled in the recently founded Sodailty of Our Lady of All Hearts.
The month of October will be observed in all the churches. A regular programme of sermons for Sundays, morning and evening, has been promulgated for St. Joseph's church.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The attendance at the Separate School in Walkerton is larger than it has ever been before. This senool, which is conducted by the Sisters of Notre Dame, whose Mother House is in Milwaukee, Wisconsin, is doing excellent work. At the midsummer High School Entrance examination it sent up five pupils, all of whom were successful.

Those who attended from Walkerton the laving of the corner-stone of the new Catholic Church to be erected at Holyrood, of which Rev. Father Corcoran is the esteemed pastor, were delighted with Rev. Dr. Tracey's magnificent sermon upon the occasion. It was clear, scholarly and logical.

James Ferguson, an old resident of Brant, brother of Rev. M. Ferguson, the well-known eloquent Basiliar, and uncle of Miss Rose Fergus on, of Toronto Library, has been here on a visit from Minnesota visiting his brother, Joseph Ferguson, and spending some weeks among old friends during August.

The picnic given last week under the auspices of the Chepstow Catholic Church was quite a success, notwithstanding that the day was cold. It grew warm, however, in the evening.

Mr. Wm. Clancy, who has had charge of Cassidy's school in Greenock during the past two years, has been very successful with his pupils at the late High School entrance and public school leaving examinations. Two out of three of his pupils—Wille Haniey and Mary Jane O'Hagan—passed the latter, heading the examination in Tecswater. This is the best work that has been done for years by any school in the vicinity of Chepstow, and Mr. Clancy, who is a young teacher, is to be congratulated on his success.

MOLLY DARLING

By the little mountain streamlet, winding through the forest shade, Softly in the evening's silence, babbling down stony glade, ing to the Vesper chanted by the wind among the trees I am sitting, Moliy darling, in that little world

ease,
In our little world of ease,
Where the weary spirit flees,
When the city, Molly darling, with its
vexious questions tesse.
In our little world of ease,
Where the heart drinks cestacies
And the boughs are ever waving their
welcome in the breeze.

While the dring leaves are falling and the forest sheds its bloom, I am sitting by the streamlet in the evening's coming gloom.

Sadly thinking of those moments, happy moments long since flown.

When our laughter, Molly darling, woke the mountains echoes lone—

Laughter woke through quiet hours, Voices in that world of ours,

'Till the valley's slient caverns answered Jerden's rocky towers,

In our little world of ease.

By the gurgling waters listening to the music Of their theme.

Of their theme.

Can you, mossy banks, remember where we used to sit and dream.

They are lonely mow, my darling, since your voice among the trees
Went forever, Molly dearest, from our little world of ease—
Went saway, my Molly dear,
And the stranger's weary ear
Wonders why the gurgling ripples are forever moaning here
In our little world of ease.

While the moon, with silvery light, all the silent valleys fill.

There beyond the open forest dimly outlined on the hill,

I can see the time-worn cottage, where poor Auntie used to stay,

But its changed since Molly darling and old Marg'ret's gone away.

Now her cottage over there

Tumbling down for want of care

In the moonlight looks deserted mid the fields so brown and bare

In our little world of ease.

Often in the twilight sitting, I've imagined there might be Other nooks in foreign regions seeming dearer Other

unto thee, But a softly-murmured message coming swiftly on the breeze
Whispered round me, Molly darling, "Earth
holds none as dear as these."
In the wide world none like these
Can the exiles vision please
For a fairer streamlet never murmured
'Neath the shade of greener trees
In our little world of ease
Where the beart drinks occludes

Where the heart drinks ecstacies

Where the heart drinks ecstacies

And the boughs are ever waving their
welcome in the breeze.

St. Stephen, N. B., 1899.

SONGS OF THE SETTLEMENT." Mattapan, Boston, Mass., Sept. 22, 1899. Editor CATHOLIC RECORD, London Ont.

Editor Catholic Record, London Ont:

Dear Sir—I have read with pleasure your appreciative words in issue of Sept. 16th, upon the work of Dr. O'Hagan, "Songs of the Settlement," I had read the work, and you write of it as I would. It strikes me as the natural out-flow of a gifted mind that has much in reserve. The songs have that stamp of stamps so essential to all true poetry—simplicity. They are, too, sincere, and are uninfluenced by the author's reading. He who has read the soul's best as it has come to us from the pens of the great poets, who has studied them until he has mastered their thoughts, as has Dr. O'Hagan, and can then come down to the ways of common life to leave in the simple ballad as he has done the song life in the things around him, is to be commended. Having travelled much in Canada, it is easy for me to enter into the spirit of "A Songlof Canadian Rivers," that he bids "Roll noiselessly on a tide of bright song, Roll noiselessly on a tide of bright song. Roll happily, grandly and free."

Such natural sweetness should not go unre-warded by the Catholics of your country, who are but honoring themselves in the recogni-tion of their poet by the purchase of his book. If you would pardon me for the suggestion, but it comes to me as I write—but the book being so intensely Canadian, would it not be timely as a premium book to offer to new sub-scribers?

blift tolines of the ast white-oat in the obtains as intensely Canadian, would it not be timely as a premium book to offer to new subscribers?

I know Catholic editors this side of the line never think of such things, but should hope a more poetic, if not prophetic spirit dominated editorial action among you that the tribe of Burns and Mangen might increase. I am look ing forward to Dr. O'Hagani's work on the poets of England, as work that will be of interest. Reading the Canadian Magazine for August, and seeing there the notice of Dr. O'Hagani's book, I thought the writer must have fallen pen and all into a barrel of vitriol. I suppose he is brother to John C. Philips, editor of the Western Catholic, of Chicago, who had in his paper a month ago my poem on the A. P. A. and crediting it to my Hoosier namesake. I senthim a letter, but he took no notice of it. A friend wrote a line for me enclosing a stamp, and the reply was. "We only know the one and original James Whitcomb Riley, as a noet or otherwise." Such is alas! Catholic journalism, in too many cases among us. Hoping I have not intruded too much on your attention. I remain, yours sincerely, James Riley.

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St. Patrick's Ward." A pathetic story of a poor old Irish woman.

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LII. "Ignoramus" and "Sciolist" are terms which carry with them a moral implication. No one is an ignoramus for not knowing what he has no call to know, unless he gives out that he know, unless he gives out the knows it. For instance, any person of ordinary standing would be an ignoramus if he did not know that the Cardinals choose the Pope, and almost always from among themselves. He would not be an ignoramus for not knowing the three grades of the Sacred College, or the peculiar privi-leges and limitations of the Cardinal-Thus, the fact that a Cardinal priest, when a Bishop, is not suffered, at Rome, to wear any episcopal in signia or perform any episcopal acts, would be a curious and interesting piece of information, yet no one, not even a well-educated priest, would be ashamed of not having happened to know it. For would he be greatly mortified not to have learned that neither excommunication nor interdict takes away a Cardinal's right to wote for the Pope. Yet, plainly, if he wrote a paper on the Cardinalate and left out such facts he would either be an ignoramus or incredibly careless.

So also no one, writing on the mon-astic orders, would be a sciolist if he verified his statements, even though he passed over multitudes of equally important facts, provided he left no impression of having exhausted the subject. Especially would a Protest-ant, writing for Protestants, be free of imputation of sciolism if he included all the facts concerning monasticism which interest general culture, although he might pass over multitudes of facts which no Catholic writer could afford to neglect. Sciolism is a relative term. I am not bound to know as much of the next county as the people living there, still less of the next state, still less of Canada, much less of Hungary, and immeasurably less of Tartary or Tibet. Remoteness of space, time, speech, race, religion, diminishes indefinitely the obligation

of knowing. I do not know that even a man of the standing of Doctor Charles Briggs was absolutely bound to know that Rome acknowledges the orders of nearly a hundred millions of Christians out of communion with her, but when, in a solemnly didactic article, in the New World he declares that "Rome acknowledges the validity of no orders except her own," calling out a loud exclamation of amazement from the editor of the Review ; we have a bit of sciolism, innocent as Paradise, but of the most deliciously aggravated de-

Plainly, however, the distinctions of moral right and wrong are much more stringent yet. Say that I am writing of a monastic order. If I am indifferent or favorable, but a careful writer, the general instinct of accuracy will suffice. I am bound to sift my facts attentively, but not with painful But if I am hostile, it is plain that the field of obligation broadens out immensely, to take in every point of accessible evidence. Otherwise the least reproach that I deserve is that of sciolist. I am happy if I escape that of wilful slanderer.

Doctor Littledale, in his writings,

seems to pass very nearly through the whole moral range. In his article on the Jesuits for the Encyclopedia Britannica, he has plainly been conscious of his responsibility. I think he has done his best to put away animosity, and to bring favorable points into fair relief. He has preferred no scandalous charges, and has given such a portrait of the Order as almost all Protestants and a good many Catholics would accept. The present writer can not recall any sentence which he would have wished to have changed, although there might have been various points of eulogy from Mr. Lecky which he would have liked to see added. The article contrasts favorably with Dean Kitchin's passionate and distingenuous effasion on the Inquisition.
Littledale's "Plain Reasons,

though, are quite another thing. In them he seems like a Malay running He has been angered and alarmed at so many conversions from the Church of England to "Roman ism "-as he would put it-and he rushes to the rescue with the first weapons that come to hand. Facts or fictions seem all one to him. Much that he save is what all Protestants would accept, but it seems to be all hap and chance. He has fairly given himself over into the hands of the Phil istines, who are represented here by Father Ryder of the Oratory, and Father James Jones of the Jesuits. They seem to work their will of him, especi ally Ryder. The strongest thing in his defence is, that he hardly pretends to tell the truth. Indeed he as good as says so. He hates Luther, but he seems to approve of Luther's principle, that a man is not worth much who is not willing, for the true faith, to come out now and then with "a good plump Allow for the difference between an English gentleman and "a thickskinned peasant" of Saxony -Luther calls himself-and Littledale's justification of himself in his "Rejoinder," for giving grossly distorted representations of the Roman Catholics, pes not seem to come much short of Brother Martin.

However, I do not think that Littledale ever, like Luther and Bucer, de-

ver, is too much like ignorantia affecver, is too much like systorate apetata as theologians call it. This does not mean "affected ignorance," but ignorance cherished with affection," that is, ignorance real but voluntary. Doubtless those astronomers of Galileo's time who denied that Jupiter had moons had been sincere. Yet when he affered them his telescope and they would not look through it, how much did their denials thenceforward differ from lies? Not much, it is to be feared.

Doc or Littledale's accusation against

the Jesuits of authorizing superiors to to command the brethren to sin see belong to the end of his life. controversial correspondence with the Rev. Lewis Drummond, S. J., over it, took place while his health was breaking fast, and was not concluded when he died. Charity, therefore, indeed justice, seems to forbid our accusing him here of "voluntary ignorance;" of highly blame-worthy sciolism he can not, unhappily, be acquitted. No man can be allowed to bring so infamous an accusation, which converts a great Order into a nest of reprobates, and the Roman Church into another, and deprives each of them of the last shred of Christianity, and then, when shown how monstrous has been his misapprehension, to plead that he really supposed that this was what "obligationem ad peccatum inducere" meant; that he had never understood the elementary principles of monastic discipline ; that he had supposed the formula to be of Jesuit invention, in an evil sense that he had never dreamed that the phrase was found, in an utterly different application, in the earlier Rules that it had been wholly unknown to him that years before his own slight and malicious effort had appeared, a great Protestant scholar, and pronounced enemy of the Jesuits, had examined the whole matter from first to last, and had not left a pretext for ad-

hering to the monstrous imputation. All this, could Littledale have lived to acknowledge it, might have mitigated our judgment of his moral state, but could never have released him from the charge of scandalous sciolism of the most aggravated degree.

I have not been able to despatch this indictment easily and soon. I must yet give one more paper to it, and then we can bid it farewell forever. It is really the most atrocious accusation ever brought up against the Roman Catholic Church, and that in her separate identity, as distinct alike from Greece and from Protestantism. Other charges have been of sins committed. This alone accuses her, in her highest authority, of solemnly and permanently ratifying the commission and command of conscious and acknowledged Sin! We will, therefore, next week, con-clude our examination of St. Dominic,

St. Thomas Aquinas, and Cardinal Bellarmine. After that there is no need of saying more Charles C. Starbuck

Andover, Mass.

TRAITOR CATHOLICS. There are a good many Catholics who criticise, in ignorance, their own people and their own institutions. They have caught the habit of criticism from their Protestant friends. They have always heard that everything Catholic is invariably inferior They have heard people say this, they have read it in books and magazines and newspapers, and they have grown to believe it, not because they them selves have seen it, but simply be cause others have been saying it about them as long as they can remember! Now, did it ever occur to these critics look for themselves? Not a bit of it: they take it all as a matter of course. They have heard it said, for instance, that Catholic colleges are in ferior to Protestant colleges! Now, the truth is that Catholic colleges are immensely superior to Protestant coleges in giving an education in the full sense of the word. Just tell this to one of those "critical" Catholics, who have accepted the say-so of non Catholics rather than using their own powers of observation, and they gape in sheer astonishment. Tell them that the Parochial schools are better than the Public schools and they lose their breatn at your audacity! Anything Catholic good! Why, you are crazy—gone stark mad! There is but one gone stark mad! thing to do with Catholies of this kind -morally kfck them down-stairs! It is the only way to awaken them to a realization of self-respect, to arouse them to a sense of decency. They are the kind of Catholics who do more harm than Apaists, for they are traitors to their own cause out of human respect, and sheer ignorance.

ANSWERS TO PRAYERS.

The Prince Bishop of Treves, Mgr. Korum, has issued a pastoral in which he has uttered a warning we have long wished to hear from an ecclesias-tical ruler: "For some years past, publicity has been given in my diocese to periodical writings wherein fre quently, sometimes even in a special rubric, are enumerated answers and miraculous graces, without producing any proof of the accuracy of the facts alleged. However well intentioned the authors, such publications readily lead to misunderstandings; and it seems to us that they do not conduce to the rea interests of the Holy See nor favor in anywise the piety of the faithful.' These are wise words. Faith is so good a thing that one cannot have too much of it : but faith is not credulity, nor is clared outright, or advised others to declare outright, that which was exactly contrary to the known fact. He doubtless, for the time, believed what he said, even when it could easily be proved false. Such ignorance, how-

FIVE - MINUTES' SERMON. TO THE MISSIONARIES.

ON THE LAST SACRAMENTS

"Lord, come down before that my son die." As soon as the ruler heard that Jesus had come into Galilee, he hastened to Him begging Him to come and heal his son. What sacrifices will not true love make for the beloved one who is afflicted with sickness? No time nor money is spared, the physician is immediately summoned, costly medicines and delicacies are purchased. No fatigue is feit, no contagion feared, other will often sit days and nights at the bedside of a dear child, love keeping off sleep from her fatigued

eyes.

This sacrificing love is, indeed, beautiful and touching to behold, and is one of the most elevating features in life. If we are equally solicitous in our love and care for the sick as was the ruler of to-day's gospel there is still another point which we can learn from his example. As soon as he heard that the Lord

was in the country, he hastened to Him to seek aid. And we, who have our Lord with His graces in the sacra ments so near us, we often hesitate before calling Him through His priests. Is not our Lord most willing to become the physician of our soul? Is He not always ready to heal the wounds which have been inflicted by sin? Why then do you, O tender mother, hesitate, when your son is dangerously ill? If you love his soul, go to the priest, God's representative, and say: Come, before my son dies. Come, that by the reception of the sacraments, his soul may be healed and purified from all ein ere it must appear before the judgment-seat of God. Why do you linger? Cannot the disease, at any moment, take an unfavorable turn? Cannot death come in an instant, or may not the patient lose consciousness and thus be incapable of receiving the

sacrament of penance? If at any time confession is desirable and often most necessary, it is at the hour of death; for this confession often decides for Heaven or hell, for eternal life or eternal death. It may be that for years one has concealed sins, especially those committed in youth, or has had no contrition for them, hence all his confessions and Communions were sacrilegious. All these confes-sions, must, as far as possible, be repeated. Faults committed in making this last confession may be eternal ly deplored, but can never be repaired. Would you attempt to make such a confession when death was stamped upon your countenance and you were incapable of concentrating your

One of the greatest blessings a good onfession will bring you is, that now being in the state of grace your suffer ings will not be in vain, but as a child of God, you can endure your purga tory on the sick-bed by conforming to the will of God, and by bearing patiently the pains of sickness, and thus securing immeasurable merits for

What sweet consolations does not a good confession bring to the patient in his last hour! It changes his bed of thorns to one of roses by the peace of conscience it brings, by the assurance of being a child of God, by the knowledge of being able without fear and trembling to appear before God, and by being assured of Heaven.

Such peace of mind is also most beneficial to the body, and the contentment and happiness of the soul will often effect more than all remedies in assisting nature to recover shattered health. Sometimes sickness is a design of Pro vidence to rouse the sinner from his spiritual lethargy, and if he listens to this warning of grace, death will often delay the cutting of the thread of life

Moreover, my dear Christians, you must also consider the beneficial effects for body and soul of the two sacraments which follow confession, namely, Holy Communion and Extreme Unc-If the woman mentioned in holy tion. Scripture, who was afflicted for twelve years, touched only the hem of our Lord's garment and was immediately healed from her incurable disease, what blessings will not the true Body and Precious Blood of our Lord, the heavenly physician, whom you receive in the Sacrament of Love bring to your soul! And the apostle St. James ad monishes you: "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord," (James 5, 14, and he further assures you that this sacrament of Extreme Unction, of which he has spoken, will restore your health if it is beneficial to your soul.
"And the prayer of faith shall save the sick man and the Lord shall raise (5, 15)

him up." Hence, my dear brethren, during dangerous sickness, do not fear to receive these sacraments. bring you no evil, no death, on the contrary, they will procure your tem poral and spiritual welfare. Follow the example of the ruler in this day's gospel, hasten to Jesus and pray Come to me with Thy divine grace fore I die. He is the assistance of the suffering, the consoler of the afflicted and the help of the dying. Have con-dence in Him, for He, who during your life has been your Good Shepherd sought you, the lost sheep, and by His grace carried you back to the fold, as it were, on His shoulders, will certainly lead you to the eternal pasture of joy and happiness. Amen.

"One good turn deserves another." Those who have been cured by Hood's Sar-saparilla are glad to tell others about it.

ARCHBISHOP IRELAND'S ADVICE

Archbishop Ireland, in an interview granted to the representative of The Outlook (Protestant) with regard to religious co operation in America's dealing with her new subjects, gives the following pertinent expression of his ideas from a Catholic and American standpoint :

"You ask me what I think about cooperation between Catholics and Protestants towards religious reconstruc ion in our new American possessions. I will speak frankly, and give expres sion to my convictions as a Catholic and as an American. As a Catholic, I cannot approve of any efforts of Pro-testants to affect the religious duties of the inhabitants of the islands. Catholics are there in complete control; they have a thorough Church organization the inhabitants are Catholics ; some of them may not ive up to the teachings of their faith, but they have no idea of abandoning that faith for another. It represents all they have ever known of a higher life. Protestantism will never take the place of that faith in their

hearts. To take from them their faith is to throw them into absolute indifference. If the inhabitants of those islands were all Protestants, would Protestants ask Catholics to unite with them in the work of Protestant disin-tegration? Now, as an American, I will no less object to efforts to implant Protestantism in those islands. Why is Because I want to see American rule made possible in those islands.

"Do Protestant missionaries realize that they are doing the greatest harm to America by making her flag unpop ular? Spain has already begun to say to her former subjects: You have objected to our rule. Very well; what have you in place? You have given up to strangers not only your eivil government; they are also tak ing away your religion.' A great mistake was made by one of our military officers in Porto Rico: he put himself forth as an official leader in establishing the Protestant Church. as an American ruler he had no right, and he was not asked, to prevent the establishment there of a Protestant Church, nor was he asked to take part in Catholic worship; but the fact that he was foremost in founding a Protestant Church was enough to make the simple Porto Ricans take the new chapel to represent the established Church of the United States. It was enough to make them think that America was officially opposed to the Cath-olic religion. If I were America's olic religion. If I were America's enemy to day, I would say to America's can Protestants, hurry on your mis-sionaries to Cuba, Porto Rico and the Philippines, and have them tell the inabitants of those islands that their historic faith is wrong and that they ought to become Protestants. would be the speediest and most effect ive way to make the inhabitants of those islands discontented and opposed to America.

"Now, I will call your attention to something that occured in Algeria years ago. Before he became presi-dent of France, General MacMahon was governor of Algeria. He was an ardent Catholic, as ardent as any, and he believed that Catholicity was the best religion for the whole world. That he believed as an individual but what did he do as governor? Why, he issued orders restricting missionary effort of any sort, Catholic or Protest-He proposed to have peace ant. while France was trying to assimilate that country. He called the Moslem sheiks together, and he assured them that no Mohammedans would be disturbed in the exercise of their faith. He kept his word. He may have displeased some missionaries grounded French civilization in Algeria, and he did it in the only possible way, too—by proving to an alien race and religion that the French

were friends to both, not enemies. Let us take that leaf out of French history and put it in our own book. Even where paganism reigns in thos new possessions, the present is not the time for American missionaries of any kind, Protestant or Catholic, to rush in and try to turn them away from their rights. I speak as an American. Later on, when things are settled and when missionaries will be understood to be working in the name of their belief and not as Americans, the question will be more easily solved as to what missionaries might be allowed to do.

"Would I prefer to see pagans, where there are pagans in the Philippines, remain permanently pagans rather than become Protestants no. I always prefer what I call partial or fragmentary Christianity to no Christianity. I recall in this connection the fact related to me some years ago by an officer in the American army that invaded Mexico halt a century ago. He told me with manifest approbation that General Scott had warned his subalters to respect in every manner the religious thought and rights of Mexicans. General Scott did this, said the American officers, as a true American states-

man.
"In the name of religion, of civilization, of common sense, give the Cath-olic Filipinos at least a chance to know us as we really are—that we are not out there to stir up religious as well as political hate. A Minneapolis soldier the other day actually sent home from Manila as trophies from the Philippines Catholic vestments. What sort of civilization is that to introduce into those islands? We must assure the Filipinos without delay that no churches are to be looted, no vestments stolen, that Catholic churches and monasteries will be respected every. where, that what we are introducing is a civilization under which Catholics Catholic Becord Office, - London, Ont.



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ton, but I don't like your incense."
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rejoined "Father" Stanton, "but it's the best I can get for the money, 33.
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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command havein great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boliface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner: manner:
1. Yearly subscriptions, ranging from \$5 to

1. Yearly subscriptions, ranging from \$5 to \$100.

2. Legacies by testament (payable to the Archhishop of St. Boniface).

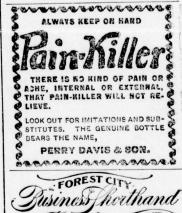
3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by fursishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of lay schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of men or women specially devoted to work among the Indians e.g. for North-Western Canadia the Oblace Schlers, the Grey Nuns of Montreak the Franciscan Nuns (Queece, etc.

Donationseither in money or clothing should be addressed to His Grace Archishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Indian Missionary.



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OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON.

CHAPTER I.

INTRODUCTION. It was a half wet holiday. The elder girls of the Convent School at Layton were setting themselves in the big class room for the evening, and were for the most part already seated at the long table ; a few still lingered at their desks, looking for the necessary pen cils and paper, or workbox, and one had, apparently, become absorbed in watching the heavy rain: she had paused in the act of letting down the blind, and stood with her face pressed close against the window-pane, still holding the cord in her hand,

"Thereshe is, "she exclaimed sudden "I do wish I knew who she was. "Who, Kitty?" asked someone from

behind the iid of an open desk. "The Lady in Black," answered the child mysteriously. "I so often see her going to the cemetery. I think she goes to put fresh flowers on the grave with Dorothy Close on it; she is quite old, and has lovely white hair. Sister St. Frances told Ethel that her name was Mrs. Close : but-oh ! there she is again," she exclaimed, jumping

onto the window-sill in her excitement.

"Kitty, Kitty! let dows the blind, and come and sit down," seld a voice of authority from the table; "Mother St. Helen will be here in a moment, and you won't be ready." The blind descended with a jerk, and Kitty jumped from the window-sill to her place at the bottom of the table ; as she reached it the classroom door opened, and Mother St. Helen entered, a roll of manuscript in her hand.

Good evening, dear children," she said in answer to their salutation ; shall not be able to stay with you this evening, but I heard Edith's voice when I came in just now, did I not? She laid her hand caressingly on Kitty's shoulder as she spoke, smiling at the child's bright, roguish eyes, which met her gaze unabashed. Kitty's mentor rose and came forward. "These papers are addressed to you, dear, as President of the Children of Mary," said Mother St. Helen, giving her the manuscript; "but Reverend Mother thought your companions would like to hear their contents, so you will take my place this evening and read them aloud. I shall see you again before bed-time," she added as

When all were quietly settled Edith unrolled the manuscript, and with a significant look at Kitty began to read: The Story of Dorothy Close.'

Dorothy Close had made acquaint. ance with sorrow early in life: she was not quite seven years old when her father was killed in India by a fall from his horse; and the home coming which was probably the saving of her child, proved fatal to Mrs. Close, who scarcely survived her husband a year. Only a year-but it was a year in England, the land towards which she had turned with vain longing, even in the happiest years of her married life. Her reception at Ashleigh Court had far surpassed her most sanguine hopes, and as the end drew near, her peace and gratitude were increased a thousand fold, for her sister, Lady Stanleigh. promised her that little Dorothy should e treated as one of her own children.

It was a rash promise, perhaps, and difficult to fulfil, but it served to rivet links that had long been lossened; and those few months—the last the sisters passed together on earth—were perhaps the happiest either had known since

"Dorothy remains with us, of course," said Lady Stanleigh to her husband, the day after the funeral. "I have no objection, if Close

none," answered her husband. " He is her lawful guardian now, you know. But I will write to him ; it will be all right, my dear," he added rather hastilv. for his wife had frowned ominously the idea of anyone interfering with her plans.

"Dorothy stays with us," she re-peated—and Dorothy stayed. Lady Stanleigh was what people call "a lucky woman;" health, wealth, and happiness they said were hers both her children were perfect types of sturdy beauty, and neither of them had ever given her a moment's un Her husband was a good natured cipher, who appeared to have no object in life other than that of gratifying her whims; a man of few words withal, who thought his wife quite perfect, and had never disagreed with her in the whole course of their married life - a "lucky woman! And when it leaked out to intimate friends that she had adopted her sister's child, little Dorothy was

considered very lucky too. Dorothy was just seven years old she was not pretty, nor precocious, and in the Stanleigh household she was soon stigmatised as "a strange child."

At first she was as it were stunned by the change of life and surround ings, and by her loss, which she realized to a far greater extent than anyone imagined; later on, finding that aunt spoke but seldom and unwillingly of her mother, never even alluding to her father, and having no sympa thetic listener to whom she could con fide the feelings of horror, of blank despair, which came upon her when she heard that her mother too had left her; longing to die, with a vague idea that death would restore her loved ones to her, she would sit for hours alone, brooding over the past, reviewing in broad hint the bell was rung, and a broad maid was despatched to tell "Miss India. or, sobbing over her childish Drothy" to come downstairs. India, or, sobbing over her childish griefs, would fall asleep, and for a Dorothy was startled at the unex-

time be perfectly happy in dreaming

Her aunt took very little notice of the child after her mother's death. Miss Neville, the daily governess, only came for a few hours in the morning; and after her departure, beyond having to appear punctually for meals and spending the evening in the drawing room, the children were absolutely free; so Dorothy could wander at will in the fir woods, or hide herself in some corner of the house without fear of being disturbed.

It was an unnatural life for a child, and by degrees, of course, it told upon her health; her heavy, listless indifference gave place to a nervous irritabil ity and bursts of passion, which generally ended in tears and banishment to the nursery, where she was certainly not a favorite, and where remarks the reverse of flattering were often allowed to reach her ears, serving to increase the vague sense of injustice and want of sympathy which had already taken root in her heart.

By the time she was ten years old,
"Miss Dorothy's temper" was a byword among the servants at the Court;
and Lady Stanleigh, tired of hearing and Lady stanleigh, the do the child herself, and annoyed by her indiffer-ence to scolding and punishment, startled her husband one morning by telling him that: "That dreadful child must be sent to school."

Sir Arthur looked up from his news paper, and repeated slowly: "Dread ful child? Why, my dear, she seems very quiet little girl."

"You have not the opportunities of judging that I have," was the reply; she must go.

"Very well, my dear," he answered, and turned to his newspaper again. But Lady Stanleigh was not to be put

" Arthur," she said, authoritatively, " just put that paper down and attend I want to know when that child can go?"
Her husband tossed the paper aside,

and leant back in his chair.

"I shall have to write to that uncle of here again," he said. "Close left the choice of a school for Dorothy to his brother, and repeated it in a special clause in his will, so there is no help for it; we shall be obliged to have him down here, I suppose."
"Never mind, that will be soon

over," said Lady Stanleigh briskly,
"please write at once, Arthur. Say
Dorothy can spend her holidays with don't want her to starve with those Closes, or do anything absurd of that sort; but she must go for a time. she makes the house unbearable! Leave your paper, and write that little note now, do;" and Lady Stanleigh did not quit the room till her husband was seated at the table, writing the note which, in a great measure, determined Dorothy's future.

About a fortnight after the sending of that note, as one afternoon Sir Arthur and Lady Stanleigh were sit-Arthur and Lady Station, the expected ting in the drawing-room, the expected ting in the drawing-room ting in the drawingstranger was announced — Thomas Close

So this was Dorothy's guardian! Lady Stanleigh's quick eye had taken in all the faulty details of his person and attire in a moment : the shiny coat, the well-worn hat, the faded tie; the stooping shoulders and guant figure of this giant of a man. Her feelings found expression in her face—only too clearly, as she felt when she looked up and met Mr. Close's quiet gaze fixed on herself. She was much annoyed, and for the moment disconcerted; but her husband came to the rescue with unwonted readi-

Mr. Close, taking the cue, plunged in-

to the matter at once, saying:
"I believe my brother wished
Dorothy to be sent to the Convent at Layton as soon as she should be enough to be sent to school, and I think the choice a good one : the teach ing is excellent, and any child should be happy there; besides which it is not expensive.

Of course, I shall pay all expense incurred in the education of my sister's child," broke in Lady Stanleigh, cold

Tom Clase drew himself up proudly "As responsible guardian," he began but Sir Arthur once more threw himself

valiantly into the breach. We have an interest in the child too, you know," he said pleasantly; I hope you will let us do so much, at

least, for her." You are very kind," returned Mr. Close with visible embarrassment; after a moment's hesitation he added : course, Dorothy will spend her Summer

holidays here, if you really wish her to do so; but when she leaves school she will be free to choose her permanent home, will she not?" Lady Stanleigh cast a withering glance at him as he made this bold proposition. She had never seen the Close's house or their theatre, but she knew that they lived in an unfashion.

able quarter, and that they were, to say the least of it, far from well off. Dorothy was troublesome, and might be foolish; but really—there were limits. Her indignation changed to pitying contempt at the mere idea, and she leant back in her chair murmur-ing languidly, "Hobson's choice?" ing languidly, "Hobson's choice?" But Mr. Close had turned to Sir Arthur, and these insulting words appeared to

have been lost on him.

"I have never seen this little niece
of mine," he was saying; "I suppose
she is quite a big girl now?" At this
broad him the hell man and a

pected summons to the drawing-room.
"What have I been doing now?" she
muttered, in blank dismay, as she stood before the iglass in her little bedroom,

giving a desperate brush to her re-fractory mop of hair that never would keep tidy. She went down-stairs slowly, turning over in her mind the events of the day, and wondering how long the expected scolding would last. She pulled herself together as she crossed the hall, and entered the room with a half-frightened, half defiant air. Suddenly, before her aunt had time to speak, she sprang forward with a wild, thrilling cry of "Father!" into the strong arms stretched out to her.

It was a moment of ecstasy-but only a moment. The child was re-called to her senses by her aunt say ing, in an icy tone of voice : is your uncle, Dorothy, who has come

send you to school."
Thus admonished, Dorothy drew herself back from the encircling arms, and with a great effort recovered sufficient self control to hold out a little hand that trembled in spite of her. To her surprise and relief, the stranger did not speak to her, neither did he take her hand, but quietly drawing her back on to his knee, went on talking to Sir Arthur. Dorothy was grateful for this sympathetic silence, and her bitter disappointment was forgotten in gazing at the features whose likeness to her father's seemed rather to increase than to diminish as they became more familiar to her. Though he had not spoken to her, she felt that she could be happy again if he would only

stay with her.

She followed him eagerly with her eyes when he rose to go, and saw him smile as he bowed to her aunt, who did not offer him her hand; and then she slipped away. She did not know that his sharp ears had caught Lady Stanleigh's murmured insult, and that he was thinking that, after all, she was right—in seven years it would be "Hobson's choice."

TO BE CONTINUED.

CHATS WITH YOUNG MEN.

It may be proved, with much certainty, that God intends no man to live in this world without working; but it seems to us no less evident that ne intends every man to be happy in his work.

Know Some One Thing Well.

An old man once said to a young man: "If I stood where you do, I would make up my mind to know some one thing and to know it well."
Smatterers are numerous. Experts Smatterers are numerous. in any specialty are bound to get to

The Truth.

Nothing can atone for the want of truth; not the most brilliant imagination, the most playful fancy, the most pure feeling (supposing that feeling could be pure and false at the same time); not the most exalted conception, nor the most comprehensive grasp of intellect, can make amends for the want of truth. And that for two reasons: First, because falsehood is in itself revolting and degrading; and, secondly, because nature is so immeasurably superior to all the human mind can conceive, that every departure from her is a fall beneath her, so that there can be no such thing as an ornamental falsehood. All falsehood must be a blot as well as a sin, an injury as well as a deception.

Skill in Mechanical Arts. Within very recent years mechanical occupations were not considered ennobling or desirable pursuits by the people ness for machinery, and at fourteen years of age I put him in a shop. When he had served a proper appren ticeship he was sent to a technologica school where he took a scientific course. He is now occupying a very responsible position in an extensive establishment at Philadelphia. You see," this wide-awake parent added, "if an intelligent youth is allowed to go through the college course his thoughts and habits will be formed so that nothing but a career in one or the other of the over-crowded 'learned professions,' as they are called, will be possible for him, but if he has his eye and hand practiced first in mechanical arts he will be properly fitted for training in the sciences which are applied in our day to industrial pursuits, and without which it is impossible to rise above the level of mere operatives.

How to be Healthy and Happy. Every one feels "mean "sometimes, but many of us feel meaner than we really have to. We get to thinking that the weather, or what we ate at the ast meal, or that we didn't get much sleep the night before, should make us feel miserable. Then we begin looking for trouble, and we usually find it. This is one form of worry. If you feel you can't help worrying go out and rake the yard, do an errand for some one whom you haven't been on good terms with for some time, or do some thing or anything to occupy your mind and you will feel better right away Or, rather, you will forget whether you feel bad or not. A French physician, who claims that we all might be strong and beautiful if we would, gives the following rules for health:

Don't drink tea or coffee. Drink pure water. Eat grapes, apples, raisins and figs Est a few salted almonds daily. Don't eat much animal food.

An egg or two a day, soft boiled, instead of meat. Eat an orange every day or so.

Walk two or three miles a day Bathe the whole body daily in tepid Don't fret, don't worry, be calm and

Great Fortunes From Small Inventions.

It has become almost an axiom with the majority that larger fortunes are to be raised from some simple invention than from difficult and expensive inventions that involve a great outlay of money to manufacture. This is, to a certain extent, true. A certain American patent for fastening kid gloves has yielded a fortune of several hundred thousand dollars for its fortuned the several description. tunate owner, and the inventor of a collar clasp enjoys \$20,000 royalty a year as the reward for his endeavor. A new kind of sleeve-button has made \$50,000 in five years for its patentee, and the simple twisting of safety pine in such a way that there is no possible danger of the front sticking in the child promises to enrich its owner beyond any of his early dreams of wealth. A man one day turned a piece of wire so as to hold a cork more securely in a bottle, and forthwith somebody saw a brilliant idea, and patented the modern wire stopple-holder, which is now used annually on several million bottles. The accidental bending of a hairpin by a woman to prevent it from sliding out of her hair so easily produced a fortune for her husband, who immediately saw the possibilities of the state of the same of the sam possibilities of a crinkled hairpin for women.

Instances could be multiplied inde finitely of large fortunes being made from small inventions, but fortunately for those inventors who make a life study of intricate problems of mechanics and disdain to waste their talents upon trivial popular articles of the day, there is often also ample reward held in store for the products that take years to produce and which revolution-ize existing methods of industry and mechanics. Edison has reaped honors and riches of a princely character from his discoveries. McCormick has realized in his reaper the fortunes of a millionaire; the Corliss engine brought honors and decorations to its inventor and enabled him to amass a great for tune in a few years; Professor Bell found in his telephone not only the consummation of his early hopes and ambitions, but a substantial pecuniary reward; Harveyized steel armor has ecome synonymous with the inventor's name, and it brings an annual income of huge proportions to its discoverers : Elias Howe, the inventor of the sewing machine, realized over \$2,000,000 from his invention, and Nikola Tesla, though still young and rich in promise, finds an abundance of money in his work.

Night Schools

A notable document was, some time ago, presented to the Archbishop of Philadelphia. It is the report of the Rev. John W. Shanahan, Superintendent of the diocesan schools. It contains a mass of information and advice on the problem of education that is as well worthy the attention of parents and pastors in Canada as in the United States. It has, moreover two passages of vital interest to this department, which will be here repro duced in full for the benefit not only of our young men but also of all other interested in the supreme welfare of Catholic youth. Father Shanahan

says:
"Any school system is imcomplete which does not provide for the maintenance of well regulated evening schools. Many children are obliged to discontinue their studies at an early age to assist in supporting the family, and they should be afforded an oppor tunity later on to secure in evening ness.

"Mr. Close has come down to speak about Dorothy, my dear," he said, in a mildly apologetic tone of voice; and Mr. Close, taking the cue, plunged in
"My son gave early evidence of fond"My son gave early evidence of fond"M of life. Wherever such schools are established the pupils are found to be exceedingly studious, well behaved and regular in their attendance. ordinarily more serious than day schol ars and more anxious to improve them selves, for they have already learned the value of time and have come to understand, in another school-the harsh school of experience—that a person without learning is at a positive disad-

vantage in getting on in the world. These evening schools should be kept open for a stated period from five to six months. In addition to the common branches of study which should be taught to all the pupils, those who are engaged in stores and offices would naturally desire to be instructed in commercial arithmetic and book-keeping, while the aim of those learning trades would be to perfect themselves in freehand and mechanical drawing and in anything else which the school afforded to fit them better for their several occupa-

"These evening schools can readily established and easily maintained in every parish, and it is earnestly urged upon the reverend clergy and the prominent members of the laity to give the subject their prompt and serious consideration.

An eminent Catholic educator, speaking on the subject, says: is a large class of our boys who have been obliged to quit school at an early age for the workshop or the factory, and who with their riper years and larger experience feel the for making up early deficiencies.
What accommodations have we for this class? Practically none. Never theless, it is certain that Catholic evening schools could and would flourish in all our great cities. They would prove an inestimable boon to these young men, and to young women as well. Here their notions might be enlarged and corrected, and ambitious young men and women be sent on

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the road of self-improvement. The at mosphere of the school would be Catholic, the beautiful ceremontes of Church would be explained until their full meaning and importance would be understood, objections to our religion would be cleared up, Catholic doctrine would be so explained that the young people would learn to love and cherish and feel proud of the faith that is in Here is a wide field of labor them.

A FARMER'S VICTORY. Rheumatism Had Fastened its Fangs

Upon Him for Years and Caused Him Endiess Misery-Tells How he Found

From the Acadian, Wolfville, N. S. Among the many in this vicinity who firmly believe in the efficiacy of Dr. Williams' Pink Pills as a cure for rhenmatism is Mr. John Stewart, of Hortonville. To a representative of the Acadian who recently interviewed him, Mr. Stewart said he had been a victim to the pangs of rheumatism for upwards of twenty years. Two years ago Mr. Stewart was thrown from a load of hay and was injured so severely that he was obliged to take to his bed. While in this condition his old enemy -rheumatism-again fastened itself upon him, the pains radiating almost every joint in his body, making life almost a burden. He had read frequently in the Acadian of the cures effected through the use of Dr Williams' Pink Pills and decided to give them a trial. After the use of a few boxes the pains began to diminish, and his general health began to improve. Mr. Stewart continued taking the pills until he had used eight boxes, when the pains had entirely disappeared and another victory over disease had been won by thi peerless medicine.

The Acadian can add that Mr. Stewart is worthy of every credence, as he is a man of intelligence and sterling qualities, whose word is unhesitatingly

accepted by all who know him.

The public is cautioned against numerous pink colored imitations of these famous pills. The genuine are sold only in boxes, the wrapper around which bears the words "Dr. Williams' Pink Pills for Pale People. If your dealer does not have them they will be sent postpaid at 50 cents a box, or six boxes for \$2 50 by addressing the Dr. Williams' Medicine Co., Brock ville, Ont.

CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and PAINS.

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

bottle.

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means are simple when the way is known.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints. nonary complaints

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DEALED TENDERS ADDRESSED TO THE Undersigned and endorsed "Tender for Public Building, Woodstock, Ont.," will be received at this office until Tuesday, 3rd October, 1899, for the erection of a Public Building at Woodstock, Ont., according to a plan and specification to be seen at the Department of Public Works, Ottawa, and at the office of A. S. Ball, Esq., Barrister, Woodstock, Ont. Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tendered unless made on the form supplied, and signed with the actual signatures of the tendered unless made on the form supplied, and signed with the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited, if the party decline the contract of rail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

for, and will be featured ance of tender.

The Department does not bind itself to accept, the lowest or any tender.

By order.

E. F. E. ROY,

Secretary

Department of Public Works, Ottawa, Sept. 15th, 1899. Newspapers inserting this advertise without authority from the Departmen not be paid for it,

ETERNAL PUNISHMENT.

The following letter by Rev. Silliman Blagden, addressed to Evangelist D. L. Moody and other preachers, pointing out the necessity of preaching the whole doctrine of Christ, instead of mutilating it by leaving out that portion which has reference to the everlasting punishment of the sinner, is well worthy of careful consideration.

It has become fashionable with some preachers (Protestant) to smooth over the Bible teaching in regard to the existence of hell, and this is one of the causes why so many, nowadays, reject this Christian doctrine, or at least lay it aside from their thoughts as part of their practical faith.

The writer of this letter may be extreme in saying, or in seeming to say, that of all Christian doctrines, it is necessary to dilate upon the torments of hell in every sermon; but certainly the teaching of Christ on this subject should be frequently inculcated in the pulpit.

"ONE THING THOU LACKEST;" (Mark 10: 21.)

ANOTHER CALL AND EXORTATION

TO EVANGELIST D. L. MOODY, AND TO THE REVS, MEYER, MORGAN, ET AL

By Rev. Silliman Blagden.

"BUT THE DAY OF THE LORD WILL COME A A THIEF IN THE NIGHT: IN WHICH THE HEAVENS SHALL PASS AWAY WITH A GREAT NOISE, AND THE ELEMENTS SHALL MEET WITH FERVENT HEAT, THE EARTH ALSO AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP." (2 Poter 3:10.)

INTRODUCTION. The Poet Dryden, has well and beautifully expressed the thought and fact—

"Look round the habitable world:
How few there are who know their own good;
And knowing it, pursue!
How rarely reason, guides the stubborn choice, Prompts the fond wish. Or lifts a suppliant voice!"

And in like manner, in taking a birds-eye-view of all Christendom, as it were, how few Christ-like Christians, and apostolic preachers, we behold or can discover? And in writing this, I smite my own broast and ery with the Publican of old, "God, be merciful to me a sin

Namely:—In the far away West, a herd of Same eight hundred head of cattle was grazing.

It became infatuated with some idea, and the Buils taking the lead, started the whole herd on a frightful, senseless, and headlong rush and stampede, across the wide and great stretch of "rolling grarie"; but as it unfortunately happened, right in the direction of a yawning precipice and ravine; over which to plunge in reckless and headlong flight, meant certain death to the whole magnificent herd. The bull-headed, possessed, and crazed Bulls, led them on and on, in their blind, misguided, and infatuated carer and flight.

But there was one "cow-boy," equal to the bemergeney!

With a calminess and quick dexterity, begotten and developed by long experience. Work and life on the plains, he took in the whole strength of eight hundred head of splendid the footed steed to a trementeusly rapid patt, etcircled round and in front of this maddined, herd of eight hundred head of splendid the where he opened and s, it upon the hone has rescuesored to the special part of the same fully crazed head to splendid the support of lick it up; and so almost in less time than it takes to tell it. the whole best mad light and career, and prevented and splendid the support of lick it up; and so almost in less time than it takes to tell it. the whole herd was halted in its mad flight and career, and prevented and splendid the support of lick it up; and so almost in less time than it takes to tell it. the whole herd was halted in its mad flight and career, and prevented and splendid the support of lick it up; and so almost in less time than it takes to tell it. the whole herd was halted in its mad flight and career, and prevented and splendid the support of lick it up; and so almost in less time than it takes to tell it. the whole herd was halted in its mad flight and career, and prevented and splendid the support of lick it up; and so almost in less time than it takes to tell it. The whole herd was halted in its mad flight and career, and prevented

Goothe: "By a slight movement of the wrist, a great work is accomplished, or irretrievably Jost."

So now, the call and exhortation comes to you. Bros. Moody, Meyer, Morgan, et a, to go forth with the bag of salt which is the sound doctrine of the Warnings of the entire Holy Bible, which is "The Word of God" (Rev. 18; 13.), respecting Hell-free, Eternal punishment, and Everlasting ournings, and that this world is going to be burned up and all the works therein; and faithfully spread it before the poor people every where, now going headlong in a blind and devil-possessed flight, led by many false Prophets, Preachers the sounderse Pit where the smuke of prophets are the sounderse Pit where the smuke of the sound over; they it is 10.11.

Obe up and al if: Throw love of popularity and everything else to the winds, and preach all the Warnings of God's Holy word, about Hell fire, etc., in certy sermon! And do what you can, to such a surfest and stop the onward rush of many a writer and attended to the winds, and preach all the Warnings of God's Holy word, about Hell fire, etc., in certy sermon! And do what you can, to such a surfest and stop the onward rush of many burding Hell-fire and brimstone, etc., in all your decourses, and everywhere you ge! O halt and stop the great multitudes from going hell-fire and answer to the call, Brothers Moody, Meyer, Morgan, et al, Preach Hell-fire, etc., and all the Biblical Warnings!

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be caste out, and to be trodden under foot of men." (Matt. 3; 13)

"Salt is good; but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be caste out, and to be trodden under foot of men." (Matt. 3; 13)

"Salt is good; but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be caste out, and to be trodden under foot of men." (Matt. 3; 13)

"He is neither

And it is not only the call, but it is also the involuntary part, of every true lover of souls, and Ambassador for Christ, to persistently, fully, and emphatically teach and indecrinate every immortal soul, of all the God-given warnings of Holy Writ, just exactly and precisely, as faithful and truly loving parents, likewise and also patiently and indefatigably teach and instruct their children, of the dangers, pit-falls, and doom of this wicked world, which lies in spiritual darkness and sin. Amen.

world, which lies in spiritual darkness and sin. Amen.

IT IS NECESSARY TO STATE THAT I REPEAT CERTAIN WORDS AND SENTENCES PURPOSELY, IN ORDER TO FOLLOW THE COPY OF OUR DIVINE MASTER, EVEN. THE WORD OF GOD" (REV. 19. 12), WHICH REFEATS CERTAIN WORDS AND TEXTS. AGAIN AND AGAIN, IN THE HOLY BIBLE, FROM GENESIS TO REVIELATION.

And here it is to be observed that while avoiding vain and senseless repetitions, still this is the custom distinctive mark, and striking characteristic of the true Catholic Church in all creation, "For precept must be upon precept, precept upon precept; line upon line; line upon line; here a little and there a little;" 18s. 28:10)

And herein the Roman Catholic Church, lets her Light shine ever brightly, in that She holds fast all the great and fundamental principles, doctrines and Warnings of "The Word of God" with hands of steel and with arms of wrought-iron, so to spask! and teaches them also with faithfulness and consistency akin to that of your Floressed Lord Himself, when on earth! "Semper Idem as me yesterday and today and forever" (Hop. 1328) (See also, Rev. 19:13.) "Amen Alleluia," (Rev. 19:4.)

Fully recognizing and appreciating the great good-work of Evangelist Moody, and his North-field Conferers, and devoutly grateful, and Praising God therefor, still the writer is painfully conscious of a terribic lack of the faithful and God-appointed Warnings, which these Brethren should always give to all popple everywhere, respecting what "The Word of God" plainly and emphasically teaches and it the works therein: (See, 2 Peter 3:19 and all the References thereon, Isa, 3314. Mal. 4:1. Matt. 13:39. Luke 3:17. Heb. 68 Matt. 5:22. Matt. 22:39. Matt. 19:28. Luke 2:15. Rev. 6:8, Rev. 20:13:15.) And with Cruden's Concordance look up all the References thereon, Isa, 3314. Mal. 4:1. Matt. 13:39. Luke 3:17. Heb. 68 Matt. 5:22. Matt. 22:39. Matt. 19:28. Luke 12:5 Mark 9:47. Luke 16:23. 2 Peter 2:4. Rev. 1:18, Rev. 6:8, Rev. 20:13:15.) And with Cruden's Concordance look up all the References on these and on hell.

And these Brethren signally and lamentably fail to open their mouths in public at all. upon these most tremendous and divinely important Biblical subjects.

They are as silent and dumbas an oyster and as zlut-up as a clam upon these Christ ordained doctrines; and which should be preaghed just as much, if indeed not more, than "the exceeding creat and precious Promises!" Because being a part of "The Word of God," they are consequently part of The Incarnate Word, which is Jesus. Commissed Jesus.

And they are subjects.

And they destine and obedience in "The Word of God," engenders, begets, and develops such superious in voicinal and obedie

And in like manner, in taking a birds-eyeview of all Christendom, as it were, how few Christ-like Christians, and apostolic preachers, we behold or can discover? And in writing this, I smite my own breast and cry with the Publican of old, "God, be merciful to me a sinnor!"

And while this is in exact accordance to add with the prophecies of "The Word of God," we can still exercise our divine gift of "Free Agency," and do much to stem and stay the daily increasing tide of Unbellef, and the God, "God, be mand stay the prophecies" "Falling Away" (2 These 2.3.), provided we only will make such effort, and by the Grace of God.

So too, and again, "looking round the habitable world," I behold great bands of Christians, alled by false preachers, and false prophets, and lod by false teachers, rushing on prediction and exhortation of and to the additional and exhortation of the state of the stat

Because "the fear of the Lord is the beginning of wisdom," and fear and love, must always be found and go tegether, in the true Christian's spiritual make up: for otherwise he will go back to his sins, and backsl de into a lost spiritual estate, just as the Holy Bible declares that the dog returns to his vomit, and the sow that has been washed, goes back to her wallowing in the mire. (2 Pt 22: 22)

I nave seen examples of this often in my own life and work: and I have noticed that exceedingly seldom is this the case, when they have been thoroughly inoculated with, and indoctrinated in the Biblical Warnings respecting Hilfrer and all that it means. Amen.

And bad men and women, will not give up their pride, nor their adultery, and all other unmentionable and gross sins and iniquities, unless warned in just so many precise, exact, and Biblical Words, of hell, eternal bunishment, the second death, the lake of fire, and everlasting buenings, and that this world is going to be burned up, in the proper and timely dispensation, of our Omnipotent. Omniscient and Almighty Jehovah even Jesus, Who "is a consuming fire" (Heb. 12:29.), as well as a God of Divine Love:

And I can give the most striking illustrations of the truth of the above in my own Ministry.

And unless men preach The Jesus of the whole Word of God; that is, unless they preach all the Warnings as well as the Promises, then they are preaching a lop-sided gospel, and not The Jesus of God's Holy Word. For as I have just written, The Jesus of The Word of God," is a consuming fire, and tearly research and the word words a lop-side gospel, and not The Jesus of God's Holy Word. For as I have just written, The Jesus of the Word of God, and robels and trail-ors, even as "It is written," in Rev. 21:8; as He is also a Blessed and Adorable God, of Divine and Everlasting Love, to all who believe, love, and obey His commandments, "which are not graevous." (See 1 John 5:3)

But God demands, commands, and God will have abject, complete and absolute Obedence to His will.

(See 1 John 5'3)

But God demands, commands, and God will have abject complete and absolute Obediene to His will.

Hence it was that Christ Almighty, in the Garden of Gethsemane and on Calvary, had to bow, bend, and yield His whole Divine Being, to The Will of Jebovah, and say,—"Not as I will but as Thou wilt," or "Thy will be done." (Matt. 25; 39)

If Christ, Almighty could not have His own Will and Way, while on carth; then certainly we can't have ours.

And in everything, we must say with Jesus, and from the heart,—'Thy Will be done;" or, "Non sicut ego volo, sed sicut Tu."

And the whole Bible from Genesis to Revelation, is "The Word of God;" and mark you, It is the Incarnate Word, or Jesus, because "It is written," "The Word was made feesh;" (John I:14.) (See also, as to divine proof, that The Holy Bible from Genesis to Revelation, is "The Word of God," or Jesus, Lev. 19:13, John I:1, John I:1, and John I:1, IJohn 7:1, Consequently to preach Jesus properly the preacher must preach the whole Word of God, trom Genesis to Revelation, with every single word and warning, about Hell-fire and "eternal damnation." (Mk. 3:29, Matt. 23:33) Because these divine Words and Warnings are as much a part of Jesus Himself, as are the exceeding great and precious promises. And the true and faithful Ambussador for Christ Almighty can be no more silent, dumb, and still about the one, any more than he can be about the other. Otherwise he may be really at heart an Unbeliever, like the "Unitarians" who deny the Divinity of Christ; or like the Universalists, wno deny "The Word of God, in what it plainly and divinely teaches respecting Hell fire, and everlasting punishment!

To do this, is to deny Jesus: and if we deny Jesus, then He will deny us before the Father, even as "It is written" in Matt. 19:33. Where also we read,—" Whoseew therefore shall confess me before men, his in beaven." (Matt. 19:32.)—that is, which is in beaven." (Matt. 19:32.)—that is, which is to decrease also before my Father which at confess. Jesus, by preaching Holy Bible, about Hell fire, ard eigenful the experimental of the state of the s

other foundation can no man lay than that is laid which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hisy, stubble:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's overces on the above; and look upal the References on the word Fire, in Cruden's Concordance!)

Now if the Preacher builds upon this "foundation," gilb discourses, awest and plausible gush, misleading and sentimental talk, in noneyed words and brilliant pursases, and this too all above Jesus, and yet fails to develop the real back-bone of God's one and only Grapel, which is to preach also all that the Holy Bible tells and warns us about Hell-fire, eternal punishment and everlasting burnings, because these very self same words, are part and parcel of The lucarnate Word, which is Jesus, (See John I: Hix as also are those in 2 Peter 3:10.

—wherein we are told and warned that this world will be burned up, and all the works therein; then such a Preacher is building on the Sand; and such preaching engenders and develops what is known as "Unitarianism" and "Universalism," and all manner and kind of other like and worse, heresies, false doe trines, and Satanicisms without number! And this too, though the preacher may be sincere, earnest, and well meaning, and thinking also that he is doing God service; but still he is only a sin-biinded tool of the devil, and used by the powers of darkness; because Almighty God requires and commands, that His Ambassadors shall do the Gospel-work, in His own divinway, and that they "Preach the Word." (2 Tim 4:2), and the whole Word; which means all the Biblical Warnings about Hell-fire and eternal Punishment, as well as the Promises; and because this Selfsame Jehovah, also requires and commands, that His Ambassadors shall do the Gospel-work, in His own divinway, and that they "Preach the Word." (2 Tim 4:2), and they whole Word; the Histier was the Biblical Warnings about Hell-

of its spiedd and expensive construction and "get up." or make; if indeed it will not obey its rudder, and thus becomes a glided and luxurious death trap to take numan beings to untimely graves in the bottom of the ocean!" or of what use is a "Life-Boat," which fails to save its precious burdens from drowning."

Or of what use is a "Life-Boat," which fails to save its precious burdens from drowning."

which do not obey both the letter and The Spirit of "The Word of God," and which will not save souls, when eventually tried by fire! its for the day shall declare it. because it shall be revealed by ire; and the fire shall try ever my is work of what sort it is." (I Cor. Silky The whole object of preaching its for the purpose of converting pose of converting the strength of the converting must declare the whole counsel of God (Acis 2023.) and admonish the neople of all the Biblical Warnings, as well as comfort and cheer hem with the Promiser, regardless of "fifthy lucre," either for his own use, or for his land abla, money-needing undertakings; and regardless of popularity; and not as a "time server;" and though he be killed the next moment, and eternal burnings! (2Tim. 123) Amen.

The great object of Carrist's Gospel, and the divine purpose of true preaching, is not to build Temples, however god I such work may be; For of what use was the "Tower of Babel," except to win God's rebuke in "the confusion of tongues." (Gen. 1129) And of what use was the "Tower of Babel," except to win God's rebuke in "the confusion of tongues." (Gen. 1129) And of what use are the Exception Pyramids and the life of the purpose of converting the purpose of converting the purpose of the devil; and the great object of Carrist's Gospel, and the divine purpose of the devil and the fire of the purpose of the devil and the fire of the purpose of the devil and the fire of the purpose of the devil and the fire of the purpose of the devil and the fire of the purpose of the devil and the fire of the purpose of the devil and the fire of the purpos

out after their own justs shall they heap to themselves teachers, having itching cars."

"And they shall turn away their ears from the truth, and shall be turned into fables." (2) Tim. 43, 4.)

It is for this faithful and full preaching of the whole Counsel and Word of God, that the people of this poor, sin-cursed, devil-ridden, and fire doomed world, are now hourly dying, and for the lack of which they are hastening on to "the second death." which is "the lake of fire," wherein they will be eternally damned, just as surely as The Holy Bible is "The Word of God," (Rev. 19:13) and just as surely as Jehovah is Christ Almighty!

And this too, no matter whether we understand or like it, or not!

Annichty God bows down to no man; but every knee must bow to Jesus; and in so bow ing, must absolutely yield up in complete and everlasting obedience, both the mind, heat, will and whole being to Christ Almighty, even as Ho obeyed and yielded up His entire Divine Being in the Griden or Gedsemane, in the Inspired and Infallible Vords of Life and Livy Will bedove, not mite." (10, 22, 39)

Otherwise, the formous phally of Escraal Damnes in your ears, and is the worm in the laving spirit of The Living God, even Rebelloving and the great, beautiful, powerful and divine Angelone akin to Jesus, and now known as Satan, was not the gross and carnal sin or ins, with which we are familiar here on earth; but it was for the sin of pride, and for resisting the Will of God! I twas spiritual which we are familiar here on earth; but it was for the sin of pride, and for resisting the belief of the spirit of The Living G

verted, and will not stand the test and trial by fire.

I have often met so-called Christiaus, who professed to have been converted, by the smooth preaching of pleasant doctrines, by popularity seeking Preachers, and such-like "time servers," to whom when I began to preach about Hell-fire, and endeavored to properly indoctrinate in the divine warnings respecting the second death, eternal punishment, and everlasting burnings, etc., would not only, not say Amen to such Biblical exposition and

admonition, but who would also become excited, and angry, and declare that they did not believe in such doctrines! Now of what use is the preaching, which does not bear better fruit than this? What are the Preachers, who are supposed to be the spiritual fathers of such mongrel converts, but false-preachers! An! strive ye Preachers. "to enter in at the strait gate? and traveled and saved all your convert in the preaching of the whole Dectrine of Hell-fire etc., as well as by your pleasant talks of smooth things, and easy peace, peace, when there is no peace! "for wide is the gate, and broad is the way that leadeth to destruction, and many there be which to in thereat;" "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Mail. 7:03. 11)

For if you preach a loo-sided gospel, and a half-Christ, then you will reap lop-sided, and half converted converts; which are worse, probably, than none at all. Because to destruct the strain of the strain of God." Which is The Incarnate Word, even Jesus! So that by such disbelier or unbelief and demail, the soul rejects Christ Almignty; You may so use, and preach the Gospel of "smooth thinks," as to draw crowded-nouses, build up yreat popularity, and costly lessing sense of being that the soul rejects Christ Almignty; You may so use, and preach the Gospel of "smooth thinks," as to draw crowded-nouses, build up yreat popularity, and costly lestitutions of various praiseworthy kinds, and you may remain unconvertain"; and you soul and you may remain unconvertain"; and you wonderful works? (Matt. 7:22): still the awful answer may come, in the crushing and there is no peace! And obey this warning inquiry: Wny did you not Warning prophesed in thy name! And though with tears you may cry, "Lord, Lord, have we not prophese did the seand! And though with tears you may cry, "Lord, Lord, have we not prophese the internal burnings, and works therein, in just so burnay eyo." (Matt. 7:22): still the awful answer may come, in the crushin

whole beings, in quick, complete, absolute, loving and perfect Obedience; He wants His Preachers to bring Him the glass of water, for which He first asked. That is He wants and commands His Preachers, if indeed they are true Amb issadors for Christ, to oreach all the Biolical Warnings about Hell-fire, eternal punishment, and everlasting burnings, and that this world is going to be sooner or later "burned up!" (2 Peter 3:10). And not to dodge and snirkthis imperative duty and high calling, by preaching about everything else under the Sun; and yet dumb as an oyster, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and as still as a cepse, and shut up as a clam and a still as a cepse, and shut up as a clam and a still as a cepse, and shut up as a clam and a still as a cepse, and shut up as a clam and a still as a cepse, and shut up as a clam and a still as a cepse, and the lacarnate word, which is Jesus in all His Dvine fulness and entirety? that is, whether they have preached all the Biolical Warning respecting Hell-fire, etc., as well as having taught all else but yet deficient in the above, because forsooth they dreaded unponularity, small congregations, "emp.y pows," and "hard lines" general Re-

ions, "empty powe, and duy?! And now you call and pray for a general Re-cipal all over the country, Would to God i

alty?!

And now you call and bray for a general Revival alt over the coontry. Would to God it may come!

But a general, thorough, deep and abiding Revival of Righteousness, all over our dear Land, is an utter impossibility with the present easy style of preaching smooth thines, and utter failure to preach alt the Warnings, as above ast-forth. It is impossible to have a ceneral Revival of Righteousness, under clip people in just her in say words, that it they do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will all be do not repent of the risk Gospel, they will be preached and every sermon do uring the coming Sabbaths, and then "hold up Jesus from the earth," and He will draw all men unto Him. But all Preachers must always preach Heli-fire in every sermon to do this; because it is God's Way; and there is no other way; all substitutes of magnificent sermons, earnestness, zeal, piety, and everything else that is nice and grand, and which creates popularity, and draws a crowd, and wines money, etc., etc., is written" that "the fear of The Lord is the beginning of wisdom." You may have some spassmodic revivals here and there, but there will be no general Revival of Righteousness, till the awful Fear of an Angry God takes hold of the whole world, which lies in sin and wickedn

(which is even now creeping on its way to Europe, having already reached Portugal!); wherein and whereby, in the olden times, He devastated wicked nations, and slew many thousands, even in very short shift, when for instance The Angel of The Lord smote 183,000 of Suna-cherib's gramy in one single night! (2 Kings 19: 35.) Remember too, how "God smote Jeroboam," when by Abijah, He slew FiveHundred Thousand 600,000) men! (2 Chronicles 13: 17.) St hen, [except no general Revival of true Religion and Righteousness, unless you, and very many Preachers, faithfully preach Hell-fire, and Warn the people in every sermon of the second death, the lake of fire, eternal punishment, and everlasting burniogs, and that this world is going to be burned-up! No Revivial, unless you thus yield yourselves to the Will of God, and obey His dictural! and unless, for lack of this, the only true Gospel preaching, He visits upon us the Famine, the Pestilence, the Sword and the Plague! And here I am reminded, how in the olden time, The Lord sent Gad to David, to call him to account for his shi in numbering the people; when The Lord told him to choose one of three kinds of punishment, either famine, the sword, or the nestilence: and that great and dear King David repried.—"Let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man when he saw the Angel to sake us to the time appointed in the morning even to the time appointed and there died of the people from Dan even to Bersheba seventy thousand man when he saw the Angel to such a such the people, and said. Lo, I have David's repentance was profound: a See 2 Sam 24:13-18.) Benoid God keeps His Fromise! For, "It is written,"—"He will fulfil the desire of them that fear Him; he also will hear their cry, and will save them." (Ps. 145:19)

fii the desire of them that fear Him; he also will hear their cry, and will save them."

(Ps. 145:19)

O there is nothing like "the Fear of the Lord," and the "Terror of The Lord," to bring men to deep and lasting Repentance!

O well indeed "It is written,"— Knowing therefore the terror of the Lord, we persuade men:" 2 (Cor. 5:11.) for there is nothing like "the terror of the Lord," to bring men to real, deep, and lasting Repentance unto life! Amen. Just take Cruden's Concordance, and look up all the Biblical references, upon the subject of "The terror of the Lord," under the word "Terror" and behola how much crying need there is now, in these "last days, for the faithful preaching of fits terriby-needed and salutary doctrine, of "The Word of God" rather than all this nice, easy-going preaching, of soft and smooth things, and of peace, neace, when there is no peace! "Therfore hell hath enlarged herself, and opened her mouth without measure; because they have cast away the law of the Lord of hosts and despised the word of the Holy One of Israel." (Isaiah 5: 14, 24).

Ah Bro, Moody! remember your thrilling experience, and probably narrow escape from a watery grave, on the unfortunate Steamship "Spree!" What brought the worldy, unbelieving, and frolicking passengers to their knees, in heart aching and beseeching Prayer,—when the shaft broke, and that great Ship was rendered dangerously helpless in the wide Atlantic, many hundreds of miles from land? What brought them to their Spiritual senses, and to their knees, but Fear? Yea, Fear, both natural, physical, moral and Spiritual Fear?

And here look up, and meditate upon Ezekiels renegate the properties of the properties and why he

Fear?
And here look up, and meditate upon Ezskel's reproof to lying prophets, and what he has to say of their "untempered mortar," in Ezek 181, to 16 verses, Jer. 8:14, Jer. 8:11.
In the summer of 1892, we, that is America, had a very narrow escape;—indeed as Job would, say, we escaped by the "skin of the In the summer of 1892, we, that is America, had a very narrow escape;—indeed as Job would say, we escaped by the "skin of the teeth,"—from that most fearful "Asiatic Cholera;" which was probably, and Previdentially averted, by the faithful prayers of not only thousands of individuals, but also by the Prayers of both the Protestant and Carholic Courch in the United States. But it was the awful and mysterious "Scare" which always and remarkably accompanies "Asiatic Cholera," which stirred up the people and the Church to true Repentance, and to true And now the "Bubonic Plague" which has been recently rayaging and devastating India

And now the "Bubonic Plague" which has been recently ravaging and devastating India and China is slowly but surely creeping to ward Europe, having slready reasened Portugul; and unless our People really Repent, and the form from the present abominable descration of the Holy Subbath Day, which has been as or ganged assemble as a surface and a surface reform from the present abominable desecration of the Holy Sabbath Day, which has become so general, common, and sacrilegeous,
and the Wrath of God provoking: and unless
they repeat, and drop forever, as they would
red-hot coals of fire, many other sins and wickedness, then we may expect to see this selfsame "Babonic Plague" eventually reach our
shores, and plague our people. And the only
way to bring our citizens and Church people to
the right kind of Repentance in God's sight, is
to Preach Hell-Fire, and all the Biblical Warnings in connection therewith, from Genesis to
Revelation:

With Cruden's Concordance, look up, read,
digest and forever remember, all the Biblical
References upon this mystical and divine word,
"Fears!" That eventually you may be led and
brought into that state of perfect obedience to
God's will, which means "perfect love," and
which self-same "perfect love," casteth out
all fear!" (S.e. I John 4:18.)

A connection of mine, a Missionary in Allahabad, India, the Rev. T. S. Wynknon, writes to
me that the "Bubbonic Plague," is the very
same as that of the "Em-rods," which God
sent upon ancient Israel for their sins, and as
recorded in Deut, 28: 27, 1 Sam. 5: 6. Ps, 75; 66.

But for a general Revival of Rightpousness,

recorded in Butt. 28: 21. I saim of the specific sets.

But for a general Revival of Righteousness, whereby we may appease the just Anger of our Hory God, and avert some awful Punish ment, for our abhorrent sins, and disobediences, ail Preachers must preach Hell-fire, etc., and all the Warnings, just as did the faithful and fearless, and mighty Moses to ancient is rate, and as did also all the Old-time Prophets. Men-of God, and Apostles of The Lamb? Amen.

vanc of the Lord. Warns the people of "The Blessings for Obedience," and "The Curses for Disobedience," and "The Curses for Disobedience,"

O, In the Name of God, I beseech, exhort, and pray you, to read, digest, and act upon the entire contents of these Institute and pray you, to read, digest, and act upon the entire contents of these Institute and the god the people of the property of the contents of these Institute and the contents of the standard and Infallibe Words of God, namely, Det. 28, whole chapter, which are intended or the standard day of ancient Israel: and then god example, and preach Hell-fire, etc. on mand example, and preach Hell-fire, etc. on the god forth in Obedience to Christ's command the god warmping and the preachers, over whom you wield any influence, to do the same also; reminding them that the "Curses" came. The abundance of all things," and "that of the abundance of all things," and "that me the best of the property of the property

An how different was the character of the preaching, results, harvests, and deaths of the Prophets, and Great Apostles of The Lame! O Brethren, iney are the Men of God, after whom, all Preachers should mode; and after our Biessed Lord Himself. Amen. Everyone of all the Mighty Twelve Apostles were martyred, excepting St. John, who barely escaped death, though thrown into a cadron of boiling oil! But now resplendent their Martyrdom, with the glorious and never ending admiration, appliause, and juniation of all Christendom, for great is their reward in Heaven; which is also as Eternal, as it is Divine! And then, too, "the blood of the Martyrs is

Christendom, for great is their reward in Heaven; which is also as Eternal, as it is Divine!

And then, too, "the blood of the Martyrs is the seed of the Church"! The Preaching and the Blood of the Martyrs, save also the most souls! Because most like Jesus. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6.7.)

Christ Almighty wins, and ever will win as many souls by His Crucifixion; as also by His Divine Words, and Miraculous Works!

But as we must have all and both, in order to possess an Almighty Saviour; so His disciple and Minister must preach His whole Word, with all the Warnings about Heli-fire, eternal punishment, and everiasting burnings, no matter how unpopular it makes him, and though he be martyred for so doing; and then, strange and paradoxical as it may seem, we shall experience a heavenly peace and spiritual happiness, this world can never give, nor ever take away, for "It is written," "Hessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

"Rejoice ye in that day, and leap for joy;"

for, behold, your reward is great in heaven; for in like manner did their fatners unto the prophets." (Luke 6:22, 23)
On Lord Jesus Carrist Almighty, we pray Thee, if it be Thy Will, to biess as to Thee seemeth best, the Brethren herein mentioned; and also all the above words, to all and every one, who shall ever see, read, or hear them, in signal, divine, and in pentecostal power in The Holy Ghost, causing them to bear the most abundant fruit, in accordance to Thy Holy Word and Way, for the salvation of precious souls, and to the Glory of Thy Holy and Elernal Manne; for the sake of Thy Immacination and glorious Righteousness, and most Precious Blood, Yea for Thy Great and dear Name's Sake; and we will ever gladly give Thee all the Praise, Love, Adoration, and Giorious Obedience for time and Eternity. Amen.

Hole Fiske, Old Orchard, Me, and Fabyans, N. H.

FOOT NOTE.

August, 1899.

The Rev. Blagden's writings are published in many papers, both religious and secular, all over the United States, and occasionally in Canada, and Abroad. He heartily thanks, and highly commends the Catholic Press, for the kind and generous manner in which they have frequently printed his articles, and for the considerable space they have given him in their papers; all which goes to show, that they possess in gook measure. The Spirit and Charity of Jesus.

One of Rev. Blagden's recent articles,—"An Explanation," which is a plea for "Christian Unity," and a rebuke to those who abuse the Catholic Church——has recently been printed in full and verbatin in some eight different payers, and in pamphlet or Tract-form, in Mangaior, India; also in Stettin, Prussia; and one paper printed it over twice; and some time since he received one of his articles printed in the "Southern Cross" of Beunos Ayres, South America. Papers in Australia, England and elsewhere occasionally reprint his writings. Tha above is mentioned to interest the reader, in the careful reading of the article now in hand.

FRANCISCAN POOR CLARE NUNS.

To Right Reverend Bishops and Clergy

To Right Reverend Bishops and Clergy:

We herewith desire to inform you that we are now prepared to make to order any of the following articles:
Plan or Embroidered Chasubles, Copes, Dalmaties, Benediction Velle, Stoles, Antipendiums, Burses for Benediction, Ciborium Covers, Palis, Missal Stand Covers, Cushions for top and bottom of Kueeling Bench for Bishops, Albs, Surplices, Corporals, Purificators, Palis of Linen, Linen Collars to protect Stole and Chasuble, Knit or Grochet Lee for Altar Cloths or Communion Cloths, Cassocks, Barettas and Rabbis, Badges and Ribbons for Children of Mary or any Sodality or purpose. In fact any or all kinds of sewing or embroidery and repairing of same.

We keep a small supply of Fringes, Braids, Stars, Crosses, in Gold or Silver, and Gold and Silk Galloons, always on hand, to fill orders desired on short notice.

We are also prepared to make Altar Breads Large and Small at a small monthly or yearly donation to cover expenses,
We have on hand and make to order Mount Carmel Habits, Scapulars, also Habits, Scapulars also Habits, Scapulars and Cords of the Third Order of St Francis.

If so desired, information regarding prices and goods given on application.

For reference apply to Our Right Reverend Bishop.

Trusting we shall be favored with your kind

Bishop.
Trusting we shall be favored with your kind:
Yours in Christ,
Poor Clare Sisters.

Address-Monastery of St. Clare, 29th and Hamilton Streets, Omaha, Neb-

MARKET REPORTS.

London, Sept. 28. — Dairy Produce — Eggs, fresh laid, per dozen, 14 to 15c; eggs, baskete lots, 13 to 14c; butter, best rolls, 23 to 25c; butter, best recek, 22 to 21c; butter, creamery 24; best recek, 22 to 21c; butter, creamery 24; best rolls, 23 to 25c; butter, best recek, 22 to 21c; butter, creamery 24; best rolls, 23 to 25c; butter, best recek, 22 to 21c; butter, creamery 24; best rolls, 25c; cheese, pound, wholesale, 74 to 9c; cheese, pound, retail, 10 to 12c.

Poultry — Ducks, dressed, per pair, 80c; towls, per pair (dressed), 50c.

Meat—Pork, per cwt., \$5.75 to \$6.00; beef, cow, \$4.50 to 85.00; beef, heifers and steers, \$5.00 to \$5.50; red, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$6.90; lamb, spring, by the bb., 8 to 9c.; lamb by the quarter, \$1.00 to \$1.25.

Grain, per centas—Wheat, new, \$1.05 to \$1.10; wheat old, \$1.15; oats, 80 to 85c; peas, 86 to 90; barley, 80 to \$1.00.

Farm Produce—Hay, per ton, new, \$8.50 to \$9.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$5.00.

Live Stock—Live hogs, \$4.00 to \$4.25; stags, per lb., 2 to 25c; sows, per lb., 2 c; pigs, pair, \$3.00 to \$5.00; fat beves, \$4.00 to \$5.00.

\$3.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

TORONTO.

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Sept. 28. — Fiour - Ontario patents in bage, \$3.55 to \$3.65; il lungarian patents, \$3.05 to \$3.60; estraight rollers, \$3.25 to \$3.50 to \$3.60; straight rollers, \$3.25 to \$4.50 to \$4.50 to \$7.00; rought and west; goose wheat, 69 to 70 to rorth and west, \$0.1 Manifolds hard, '80 on track at Toronto, and No. 1 northern at 74c on track at Toronto, Rye, 53c east, and 52c west and north. Barley, 40c to 41c north and west for No. 2; feed barley, 35c to 36c, Oats—New white, north and west, \$2.50; east 27c; mixed, 25c north and west, \$2.50; east 27c; mixed, 25c north and west, \$2.50; east 27c; mixed, 25c north and west, \$2.50; east, 48c north and west, 62c Midland, Corn, 40c for No. 2 American on track at Toronto.

MONTREAL.

Men-of God, and Apostles of The Lambit Amen.

Not that very wonderful and sublime, loving, and fearful Twenty Eighth Chapter of Deuteronomy, behold how Moses, that great Servant of the Lord. Warns the people of "The Blessings for Obedience;" and "The Curses for Disobedience?"

O, In the Name of God, I beseech, exhort, and pray you, to read, digest, and act upon the entire contents of these Inspired and Infall ble Words of God, namely, Dett. 28, whole chapter, which are intended for us, to-day, just as they were in the time and day of ancient Israel; and then go forth in Obedience to Carrist's command and example, and preach Heil-fire, etc., and sir-up all other preachers, over whom you wield any influence, to do the same aise; reminding them that the "Curses came," Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things," and "To Tot, the abundance of all things," and "Tot un moyest fear this glorious and fearful mame. The Lord Thy God." (Deut, 28:47.38.)

It does not follow that a man and Minister is doing a good work for God, and that he is sowing the best seed, because he draws a crowd, and is known as a popular preacher. For even Henry Ward Beecher made the strange and significant remark, that a Preacher sometime reaps a different crop, from that he expected and that his sowing does not always give and spied the kind of a crop, he intended to reap!

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Sept 21.—Shipping cattle was slow, and while a few choice selections were reported to have sold at \$5 per cwt, the majority of the sules of shippers were effected at prices ranging from \$4.12\fo text{ (st. in fact, \$100 and \$4.65 was a common price for good stuffted av.

and \$4.65 was a common price for good staff to day. Butcher cattle a tew selected lots fetched, vand 4½ per pound. Very fair cattle fetched, with difficulty, 3½c and the poorer grades dragged at around 32c and under. Feeders were easy at from \$3.40 to \$3.65 per cyt. ewt. Stockers were a slow sale at from \$3 to \$3,25 Heavy export bulls sold at from \$3.80 to \$4.125

Heavy export bulls sold at from \$3.80 to \$4.12b.
per cwt.
Only a few milkers came in, and they sold at
from \$25 to \$45 each.
Lumbs were again weaker owing to the excessive supply, and were a slow sale at from
3½ to 3½ per pound.
Sheep, were also weak at from 3¼ to 3½c per
pound.
Hogs are worth from 2½ to 2½c per pound.
Hogs are steady. The price to-day was 4½c
per lb., for choice hogs (scaling from 160 to 200)
lbs.), and 4½c,per lb. for light and fat hogs.

EAST BUFFALO.

Bash and 4½c,per lb. for light and fat hogs.

East Buffalo, N. Y., Sept. 28. — Cattle—The offerings were 36 loads, includ—35 loads, of Canadain stockers and feeders, which sold rather slowly, but without much change from Monday; calves were in light supply, fair demand and steady; choice to extra, 85 to 88 52; good to choice, 87.50 to 88. Sheep and lambs—Offerings, 21 loads, including 31 loads of Canadas; the demand was fairly active and steady at yesterday's close; choice to extra, 81.50 to 85.75; to 85.65; sheep, choice to extra, \$1.50 to 81.75; good to choice, \$4.25 to \$1.50; common to fair, \$2.50 to \$3.50; Canadas, \$5.50 to \$5.55; hoes, \$4.50; common to fair, \$2.50 to \$3.50; Canadas, \$5.50 to \$5.55; \$1.95 to \$3.50; Yorkers, \$4.95 to \$5.5pigs, \$4.75 to 84,90; grassers, \$1.85 to \$4.90; coughs, \$3.90 to \$4.25; stage, \$3.25 to \$3.75; The close was strong; all sold.

A well medulated, cuphonious voice which emits elegant, simple, language is the choicest and sweetest possession of a woman.

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