

The Catholic Record.

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

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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 Rev. Cass. Kingsley, who gave abundant proof during his span of years of being a thorough-paced bigot. He was undoubtedly 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 forthwith brand the great St. Cyril as the author and instigator 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. Historical figures such as Socrates, who were contemporary with Hypatia, attach no blame to St. Cyril.

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 selfish 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 question 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 country 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 annihilation 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 effacement of its character through the invasion of egotism and scepticism. It dies of its corruption. It does not die of its wounds."

GRATEFUL TRIBUTE TO A PRINCE-PIRIEST.

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 Prince-priest turned a deaf ear to remonstrance and entreaty, and remained in

his chosen field of labor, a humble 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 St. Paul, 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 cornering 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 example 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 today: and what slavery in days ago can be compared to that which mercilessly and pitilessly hems around the toilers who plume their selves on being free? One may protest indeed, but it is scarcely heard amidst the stife and clamor of the votaries of gold. If wealth is so much in honor, if Sir Pinitus 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 unseen 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 that should be dear to those who shall never die.

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.

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 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 they have a few dollars. It may have come into their keeping from a shrewd

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.

They 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 scrip 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 livery 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 Plato, 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 stave in each eye.

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 eloquent 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. Hateful and widespread poverty with its inevitable accompaniments of ignorance and vice, constitute a notable feature of society in all the great centres of population. In London nearly a million of people are homeless or obliged to herd in places not fit for cattle. According to a medical authority report there are in that city "141,000 houses in which the poor are huddled together in numbers 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 alone. His Eminence referred to the state of the poor throughout the whole country as follows:

WHY THERE ARE "LAPSED MASSES" IN ENGLAND.

"Official returns made a few years ago present a sad and painful picture of the 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 Workhouse. In Liverpool one death in seven occurred in a workhouse. 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 excluded the number is 1 in every 3. This sums up the material condition of the poor in the wealthiest country in the world.

Here we have it that in the city of London, noted in all our school geographies as "the largest and richest 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 one-fourteenth of the population of the whole country. These are startling facts, or at least will be so to many who have been accustomed to think and speak of England not only as a "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 resources of material well-being as England unquestionably does, should be a land of dismal poverty for the great bulk of its people? Cardinal Vaughan answers the question. He says that the poverty of the English masses is "a result of utilitarian philosophy" and "of the inordinate growth of selfish individualism which was substituted 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 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 nineteenth century so was it in England in the sixteenth. The suppression of the Monasteries and the Guilds, the transference of their lands and of the great commons of England to the rich created a lackland and beggared poor. Professor Thorold Rogers assures us that, 'the workman was handed over to the mercy of his employer at a time when he was utterly

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 multitudes 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 squalor. 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 exposition of the cause of the existence of "lapsed masses" in England. Who shall say that it is not the true explanation? When "agitators" sometimes declare that the poor are poor because they have been robbed, they (the agitators) 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 distinctly 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 stunted 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 eloquent 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:

"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 English preachers of the fourteenth and fifteenth centuries dwell on this topic continually, as, for instance, Bishop Brunton of Rochester (1388), who denounced as unbearable and un-Christian the creation of a gulf or chasm between the rich and the poor."

The author of the most popular book of English 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."

BISHOP HORSTMAN ADDRESSES CATHOLIC KNIGHTS.

At the eighth annual convention of the Catholic Knights of Ohio held in the city of Delaware on the 12th and 13th Sept., the following magnificent address was delivered by Bishop Horstman of Columbus, Ohio, at the opening of the session:

"I wish to address you, gentlemen, in the name of God, departed Bishop Watterson, who I feel, were he here, would 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 interest. It is that Catholic men should be acquainted with each other and be 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. They realize this fully. But what is the Catholic press of to-day? You can hardly, I was going to say get a penny-circulation for the very best Catholic paper published. Is not that something for you to take up? I hate resolutions. Be practical. For instance you should take this up and see that every member of your order is a subscriber to a Catholic newspaper; that would be doing something. At one time there were only eight Catholic papers 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 Catholic interests and uniting the Catholics in general. Oh, what a crown of glory there must be in heaven for that quartet in Germany, Windthorst, Mallinkrodt, and the two Reichenspergers. Why those four men brought Bismarck, with all his blood and iron, down to their feet! (Applause) They stirred up all Germany; and you know to-day that King William has to hold out his hand to the Catholic Centre, or otherwise he cannot hold his power. They thought the last election would settle

it, but the Catholics sent back not only their own power but increased it by ten. They have now a surplus of one hundred and thirteen, and nothing can be done without their consent. That is what united Catholic Germany can do. If Catholics in France would drop their envy and all unite together they would have full control of everything, in spite of Masonry and Liberalism. Here we are, simply because a man is a Catholic he has no chance in public office. Now where is our union?

We think the Church ought to keep out of politics, and we do. Thank God that we are the only Church that has kept out of politics. We know that Masonry is politics, and what are the Methodists, Baptists and others doing? They are turning their pupils into political platforms. I told President McKinley once that if a priest would preach politics he would be signing his own death warrant. He would 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 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 resolution, for instance, to resolve to subscribe for a Catholic newspaper and to establish a labor bureau. That is what I would like to see.

Therefore, begging God's blessing on your deliberations, I hope your business meeting will go on in harmony, pleasure and peace. I have always 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 this state. With much personal inconvenience 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.

A Letter From His Eminence, Cardinal Mazzella, to the Bishops of the World, Thanking Them in His Holiness' Name, for Their Zeal in Behalf of His Devotion.

Most Reverend Sir:—It ever affords me pleasure to communicate to the Church's rulers her Supreme Pastor's wishes. 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 flocked in great numbers to the patriarchal and lesser Basilicas, to the 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 separated. For the unanimity displayed 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 way for their people in this regard. Wherefore, in obedience to the express wish of the Sovereign Pontiff, I sincerely congratulate in his name and thank your Lordship and every laborer in the vineyard working under your jurisdiction for the salvation of souls. As our Most Holy Father plainly states 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 our own times. Faith, already on the verge of utter loss, must be set on a new basis of activity. Charity of the right kind must be kindled to the burning point. Passion, already extinguished, must be rekindled and checked. Morality is daily wasting away with disease, and some remedy must be speedily applied. Everyone

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 Almighty God over every tribe and every people. Thus-wise shall the Church of Christ, His Kingdom, become more and more widespread, and enjoy a fuller measure of that freedom 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 pious and devoted of God's faithful few.

And yet, that the hope now moving in our bosom may daily gather strength, that the good seed just sown may blossom 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 incessantly. For unflinching fidelity to the practice of prayer must, if 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 desires to pour down upon the faithful, a desire time and time again manifested to Blessed 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 Plenary Indulgence to such as assist these exercises at least ten times during the month.

His Holiness likewise views with interest the wider growth of that highly commendable and already 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 acknowledgment of that divine and kindly 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, appeared by these offices of love, rich as He is in mercy and wonderfully poor 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 desires to have the youth of the land, such especially as devote themselves to the study of the arts and sciences, gathered into the religious 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 virtues and His unspokeable love, must necessarily operate to check the rebellious and dangerous passions of the young, and add new strength to the assiduous practice of virtue. These sodalities can likewise be established and fostered among young men belonging to Catholic clubs of whatever kind.

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 confidence. This one thing he desires, that everywhere among God's people 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 happiness.

Your Lordship's Brother,
C. BISHOP OF PRANESTE,
CARDINAL MAZZELLA,
Prefect of the Sacred Congregation of Rites.
From Rome, July 21, 1899.
D. FANCI, Secretary.

LEAGUE OF THE SACRED HEART.

The Society of St. Vincent de Paul and its Works.

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 cannot prevent an unequal distribution of the goods of this world.

Year after year our theorists 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 growing daily, and the rich also grow, not in number, but in wealth at the expense of the poor.

The earth and its fruits are obtained in the hands of a comparative few when the rest of mankind either serve as dependents or dread as depollers.

Vast numbers live on the credit or influence which their skill or experience obtain for them, but the great majority of men and women either labor for what barely sustains them during the hours of labor or cannot get employment at all.

Verily, "The poor you have always with you."

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 rash speculation; they can also be helped to repair their losses, and, while undergoing its hardships, can be encouraged to bear them hopefully.

The State does much to give physical relief by building, at the expense of the public, such institutions as 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 our Lord, that all this be done in His name and as if done to Him.

The aim that is given with a motive of self-interest, influence, the aim-giver seek notoriety, influence, credit, or, as in the case of Masonry and the sects, make the aim a means of proselytism, may relieve temporarily some hunger, sickness, or distress, but it cannot mend the evils of poverty or 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 always strive to conceal it; 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 generosity of others, keep this century of statistics from discovering a vast amount of poverty which is known and relieved only by those who are themselves in need. 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 effective than our own, are either the excuses of men who either do not wish to contribute to help the poor, or who prefer to buy themselves off the obligation to help their needy brethren by paying money rather than by visiting the poor 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 of what they called their day, who called on them to show their works. Very good and disinterested motives were these, surely, but they were not the highest in the aim of these young men. They 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 discouraged because 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 reception of the sacraments. Their leading motive was to exercise among men and for 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 its spirit and rules have been easily

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? Piety and sympathy 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 beneficence, 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 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, Antonius 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 associates and fellow-laborers devoted to the same task. As this participation in your labors contributes greatly to the welfare 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 constitutes 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 true symbol of the foundations of St. Vincent, which look as if they were upheld by nothing human, and which nevertheless triumph over time and grow in the midst of revolutions. I 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 a 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! His 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 of it. "Those who know the road to 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 accepting bread from their hand as he takes the light from God, 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 honest man's hand, when one has enabled him to wait till he gets work. We are all of us subject, unfortunately, to 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 whom 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 men, young and old, to devote themselves quietly to deeds of beneficence

according to the measure of their means and talents. To every part of 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 impermissible, 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 duties. 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 always 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. Mataafa for a time had exercised the royal authority as deputy of the exiled king, but the Samoan chiefs being assembled at Faleaia in 1888, decreed that he should himself be king and saluted him as Malletoa 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 October the 2nd, 1889, a great meeting was held at Valaia. Upwards of 2,000 people were present, and the principal chiefs of Atua, Aana, Tuamasaga, Savai and Manono were there. At that great meeting Malletoa Laupepa publicly and solemnly abdicated in favor of Mataafa, who was then as putatively 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 recognizing Malletoa Laupepa as King, and through the efforts of the foreign residents, and still more of the various Protestant missionary agents, a considerable number of the chiefs and natives pledged their allegiance to him. Mataafa refused to acquiesce in the decision of the protectorate Powers, and retired to the old royal village of Malle, some ten miles distant in the interior from Apia. The foreign residents 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 friends, paid a visit to the head quarters of Mataafa at Malle. In an article in the Nineteenth Century, already referred to, she incidentally bears witness to the religious fidelity of Mataafa and the other Catholic natives.

"Mataafa's house," she tells us, "is 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 leaves, which are strung on to reeds so ingeniously 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 substantial 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 Norsemen. These sometimes divide picturesquely into two main stems, and across them are fastened one or two beams, according to the dignity of the chief, sharpened at either end and 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 required 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 apiece had been provided for our accommodation, and, when we were seated, cocoa nuts were brought in. Cocoa 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, Malletoa being an adherent of the London missionaries. . . . Ordinner, which was cooked in an outer building, and served on a table in the back part

of the house, consisted of pigeons, chickens, 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 awakened at early dawn by the singing in the chapel close by. A 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 savage."

A few months subsequent to Lady Jersey's visit, the war crisis supervened, in which the three protecting Powers took an active part. Mataafa 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, Monsignor Broyer, Mataafa surrendered to Captain Bickford of H. M. S. "Katoomba." He was deported to Faleutu, and spent five years in exile. It was only last year that the German Government sanctioned his return. A few weeks before Mataafa landed at Apia, Malletoa Laupepa died. Once again Mataafa was unanimously elected King by the Samoan chiefs. Then followed the vicissitudes 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 headquarters 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 Funaufu, a coral island of the Ellice Group, and in an interesting volume (Funaufu, London, 1899) has given to the world her experience 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. The natives, however, do not appear to have prospered under their guidance. Fifty years ago the population of Funaufu 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 amusements, or to wash, or even to cook their meals. For the infraction 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 Funaufu is described as a large, lofty, oblong building: "there were no less than twenty-two large windows, the only glazed windows in the village; they had never been cleaned since the church was last whitewashed, 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 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 excepting in church. "Just imagine," she says, "if you can a small Tyrolean hat perched rakishly on a huge fluffy mass of black hair, and held in place by two frayed strings of soiled white calico, the hat itself covered with scraps of red, white, blue, pink or yellow print,—a veritable crazy hat, occasionally ornamented with a tarnished brass button, a draggled feather, a dirty artificial flower, or streamers of red and blue worsted braid, and sometimes all of these together. It took us all sermon time to recover from the shock those hats had given us."

Sunday life at Funaufu had some peculiar features. With the exception of a "short gossiping time after 2 o'clock service," Mrs. David writes, "the natives never did anything on Sunday, but eat, sleep, and go to church or prayer meeting. After each spiritual exercise they stretched themselves out with a sigh of relief on the floor of anyone's hut, at which they could get and plenty of it in that position, and slept soundly until the church drum woke them again for another service." As a counterpart for the mental fatigue of Sunday, the natives never did any work on Monday, but spent the day in bathing or other amusements and idleness.

The administering of Holy Communion is thus described by Mrs. David: "The pastor in charge stood in front of a rough little table that served for a reading desk, and which I noticed had 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 taro (which was to take the place of bread) was placed on two soiled enameled 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 London Missionary Society in this "north-

west out station from Samoa." Two facts, however, which she mentions in connection with the marriage rite, will enable us to form some idea of the Gospel with which those interesting children of islands were evangelized. A native 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 proceeded to verify the required condition, and the divorce was at once granted to her. Describing 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 Christian law 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 "solemnly excommunicated the girl for her grievous 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. Society to the islanders of the Pacific.

ONE EVERY HOUR.

Within recent years a return has been made to Rome by the Bishops of England and Wales 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 converts 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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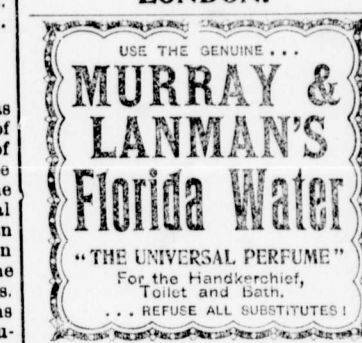
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, September 30, 1899

OFFICIAL.

To the Reverend Clergy of the Diocese of London:

Rev. and Dear Father—As the October 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 Ecclesiastical Education and poor missions should be taken during the month of October.

You and your good people will be pleased to learn that, owing to the aid and encouragement given by my illustrious predecessor to students aspiring to the Holy Priesthood, we have this year no less than eleven Theologians in the Grand Seminary of Montreal, and eleven Philosophers pursuing their studies in the Diocesan College of Sandwich and in other institutions.

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

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 Immaculate 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'HERGEE, Secretary.

A REPORTED CONVERSION.

It is reported by a correspondent of the New York Times that General Odo, 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 now stated that Don Carlos has given orders to disband the forces which were being gathered in the neighborhood of Barcelona to support his cause.

Mr. Swift who is a millionaire, objects to his daughter's choice through fear that should the Prince succeed to the throne of Serbia, his daughter may be proclaimed to be only a morganatic wife.

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.

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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

Irish born population. In 1890 the 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 COLOR LINE.

The Sovereign Grand Lodge of the Oddfellows of America held their annual session last week in Detroit.

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.

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PRINCE ALEXIS AND MISS SWIFT.

The Times-Herald of Chicago is authority for the statement that Prince Alexis Karageorgevich, of Serbia, has asked the hand of Miss Mabelle Swift of Chicago in marriage, who has consented to the match under condition that she should obtain the consent of her parents.

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THE END OF A SIEGE IN BURLESQUE.

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 20th 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 Delouredé is stated to have engaged in a plot to overturn the Republican Government of France for the benefit of the Duke 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. Delouredé'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. Delouredé had no following among the people, there was no rescue, 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 have 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 certain 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 held 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 small.

As the French Senate 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 Government came to the determination to bring his absurd defiance of it to a close. Accordingly he was informed that unless 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 assault in the usual military style with cannon, but, to save life, it was intended to pour streams of water from the fire 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 royalists.

The hopelessness of the position could be easily seen by M. Guerin, nevertheless Messrs. Millevoye and Lasles, 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 4 o'clock a captain of the guards

knocked at the main entrance to the 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 companions were ready to surrender themselves also, but, by direction of the Government, they were allowed to go free, and thus the six weeks' siege of Fort Chabrol was ended in a most ridiculously quiet manner.

From the elaborate preparation made by the Government to succeed in the assault 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 all.

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 overthrow the present Republican rule, and the Republic will be strengthened by the episode, ridiculous though it has been. The principal thing to be wondered at in the occurrence is that the Government allowed the situation to continue so long, as they might have brought it to an end much sooner by taking 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 prisoner 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 innocence 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 one—that he was guilty of the crime of high treason 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 recommended him to mercy.

This was equivalent to a request to President Loubet, in whom the power of 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 forgeries 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 majority of the French people are convinced

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 sufficient evidence on which to found their verdict; yet the public will never and can never know what the character of this evidence was.

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 recommended 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 public.

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 expiated his fault by five years of punishment which was in fact rendered more severe than the judges originally 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 who 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 were appointed judges in the case have

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 against 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. Longley'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 cast the first stone at "guilty France."

London Truth, 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. Maybrick:

"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 prison as a convicted murderer. 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."

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 Instruction" and "Doctrinal Catechism." It was a cause of rejoicing to us to find that these books are 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 Wagoner. The Second Adventists

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

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. 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.

So also no one, writing on the monastic 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 Protestant, writing 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.

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 description.

Painfully, 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 rigor.

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 sciolism. I am happy if I escape that of wilful slander.

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.

ver, is too much like ignorantia affectata as theologians call it.

This does not mean "affected ignorance," but ignorance cherished with affection, that is, ignorance real but voluntary.

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?

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 sacraments so near us, we often hesitate before calling Him through His priests.

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FIVE-MINUTES' SERMON.

ON THE LAST SACRAMENTS.

"Lord, come down before that my son die." (John 4, 46)

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?

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 sacraments so near us, we often hesitate before calling Him through His priests.

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ARCHBISHOP IRELAND'S ADVICE TO THE MISSIONARIES.

Archbishop Ireland, in an interview granted to the representative of The Outlook (Protestant) with regard to religious cooperation 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 reconstruction in our new American possessions. I will speak frankly, and give expression to my convictions as a Catholic and as an American. As a Catholic, I cannot approve of any efforts of Protestants 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 live 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 disintegration? Now, as an American, I will no less object to efforts to implant Protestantism in those islands. Why? 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 unpopular? 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 civil government; they are also taking 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. Now, 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 Catholic religion. If I were America's enemy to-day, I would say to American Protestants, hurry on your missionaries to Cuba, Porto Rico and the Philippines, and have them tell the inhabitants of those islands that their historic faith is wrong and that they ought to become Protestants. This would be the speediest and most effective way to make the inhabitants of those islands discontented and opposed to America.

"Now, I will call your attention to something that occurred in Algeria years ago. Before he became president 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 Protestant. He proposed to have peace 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 disappointed some missionaries, but he pleased some millions of people. He 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 those 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.

"I would I prefer to see pagans, where there are pagans in the Philippines, remain permanently pagans rather than become Protestants? Oh, 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 half a century ago. He told me with manifest approbation that General Winfield Scott had warned his subalterns to respect in every manner the religious thought and rights of Mexicans. And General Scott did this, said the American officer, as a true American statesman.

"In the name of religion, of civilization, of common sense, give the Catholic 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 Minneapollis 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 everywhere, that what we are introducing is a civilization under which Catholics



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and Protestants have equal rights under equal State protection. THE BEST HE COULD GET.

There is going the rounds an amusing story of "Father" Stanton, a Ritualistic vicar, and the Bishop of London. The Bishop was on his tour of inspection, and paid a visit to "Father" Stanton's church, St. Alban's High Holborn. Immediately after the service, which he had attended, was over, he made several attempts to talk to him, but the wily "Father" talked so incessantly himself it was impossible to get a word in edgewise. When seated in his carriage, however, the Bishop managed to say: "I liked your service, Stanton, but I don't like your license."

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FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant. Is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father.

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Missions. Resources formerly at our command have great part failed us, and the necessity of a vigorous policy imposes itself as the price of a return 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.

- 1. Yearly subscriptions, ranging from \$5 to \$100. 2. Legacies by testament (payable to the Archdiocese 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 furnishing material or by accepting the charge 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 day 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 Canada) the Oblate Fathers of the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc. 7. Donations either in money or clothing should be addressed to his Grace the Archbishop, Languevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont. 8. Contributions to the Catholic Missionary.

ALWAYS KEEP ON HAND Rain-Killer. THERE IS NO KIND OF PAIN OR AGUE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

Bobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aldan Casquet, D. D., O. S. B. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps. Thos. Coffey, CATHOLIC RECORD OFFICE, London, Ontario.

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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 sitting 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 pencils and paper, or workbook, 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.

"There she is," she exclaimed suddenly: "I do wish I knew who she was."

"Who, Kitty?" asked someone from behind the lid 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 Ebel 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 down the blind, and come and sit down," said 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; "I shall not be able to stay with you this evening, but I heard Eith'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 she left them.

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

Dorothy Close had made acquaintance 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 be 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 loosened; and those few months—the last the sisters passed together on earth—were probably the happiest either had known since the days of childhood.

"Dorothy remains with us, of course," said Lady Stanleigh to her husband, the day after the funeral. "I have no objection, if Close has 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 hastily, for his wife had frowned ominously at the idea of anyone interfering with her plans.

"Dorothy stays with us," she repeated—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 uneasiness. Her husband was a good-natured elpher, 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 some very 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 surroundings, and by her loss, which she realized to a far greater extent than anyone imagined; later on, finding that her aunt spoke but seldom and unwillingly of her mother, never even alluding to her father, and having no sympathetic listener to whom she could confide 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 her mind scenes from her life in India, or, sobbing over her childish griefs, would fall asleep, and for a

time be perfectly happy in dreaming of them.

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 in 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 irritability and bursts of passion, which generally ended in tears and banishment to the nursery, 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 by-word among the servants at the Court; and Lady Stanleigh, tired of hearing complaints about it, tired of the child herself, and annoyed by her indifference to scolding and punishment, started her husband one morning by telling him that: "That dreadful child must be sent to school."

Sir Arthur looked up from his newspaper, and repeated slowly: "Dreadful child! Why, my dear, she seems a 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 off. "Arthur," she said, authoritatively, "just put that paper down and attend to me. 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 hers 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 us. I don't want her to starve with those Cloeses, or do anything absurd of that sort; but she must go for a time, 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 sitting in the drawing-room, the expected stranger was announced— "Mr. 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 gaunt 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 quite annoyed, and for the moment disconcerted; but her husband came to the rescue with unwonted readiness.

"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 into 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 old enough to be sent to school, and I think the choice a good one: the teaching is excellent, and any child should be happy there; besides which it is not expensive."

"Of course, I shall pay all expenses incurred in the education of my sister's child," broke in Lady Stanleigh, coldly. "Tom Close 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: "Of 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 unfashionable 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 murmuring 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 hint the bell was rung, and a maid was despatched to tell "Miss Dorothy" to come downstairs.

Dorothy was startled at the unexpected summons to the drawing-room. "What have I been doing now?" she muttered, in blank dismay, as she stood before the glass in her little bedroom, giving a desperate brush to her refractory 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 recalled to her senses by her aunt saying, in an icy tone of voice: "This is your uncle, Dorothy, who has come to 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 he 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."

Smatthers are numerous. Experts in any specialty are bound to get to the front.

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); nor the most exalted conception, nor the most comprehensive grasp of intellect, can make amends for the want of truth.

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Skill in Mechanical Arts. Within very recent years mechanical occupations were not considered ennobling or desirable pursuits by the people in the South. But it is not so now.

A gentleman in Charlotte, N. C., speaking on this subject the other day, said: "My son gave early evidence of fondness for machinery, and at fourteen years of age I put him in a shop. When he had served a proper apprenticeship he was sent to a technological 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 last 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, or do an errand for some one whom you haven't been on good terms with for some time, or do something 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. Eat 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 water.

Don't fret, don't worry, be calm and quiet.

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 fortunate 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 pins 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 stopper-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 a crinkled hairpin for women.

Instances could be multiplied indefinitely 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 revolutionize 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 fortune 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 become synonymous with the inventor's name, and it brings an annual income of huge proportions to its discoverer; 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.

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 reproduced in full for the benefit not only of our young men but also of all others interested in the supreme welfare of Catholic youth. Father Shanahan says: "Any school system is incomplete 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 opportunity later on to secure in evening schools such an education as will fit them for the duties and responsibilities of life. Wherever such schools are established the pupils are found to be exceedingly studious, well behaved and regular in their attendance. They are ordinarily more serious than day scholars and more anxious to improve themselves, 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 disadvantage in getting on in the world.

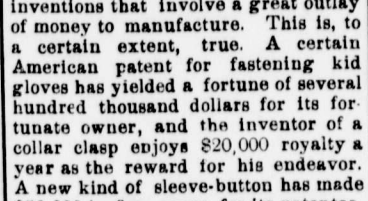
"These evening schools should be kept open for a stated period from five to six months. In addition to the common branches of study which should be taught to all the pupils, those who are engaged in stores and offices would naturally desire to be instructed in commercial arithmetic and book-keeping, 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 occupations.

"These evening schools can be 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: 'There 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 ripper years and larger experience feel the necessity for making up early deficiencies. What accommodations have we for this class? Practically none.' Nevertheless, 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 atmosphere of the school would be Catholic, the beautiful ceremonies of the 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 them. Here is a wide field of labor yet untilled."

A FARMER'S VICTORY.

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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., Brockville, Ont.

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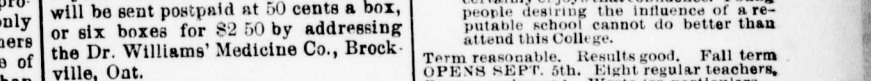
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