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VOLUME XIX.

My Playmates.

The wind comes whispering to me of the country green and cool.

Of iedwing blackbirds chattering beside a ready pool;

It brings me soothing fancies of the homestead on the hill.

And I hear the thrush's evening song and the robin's morning trill;

So I fall to thinking tenderly of those I used to know

where the sassafras and snakeroot and check-er-berries grow.

what has become of Ezra Marsh, who lived on Baker's hill?

And what's become of Noble Pratt, whose father kept the mill?

And what's become of Lizzle Crum and Anastasis Shell.

And of Roxie Root, who 'tended school in Boston for a spell?

They were the bays and they the girls who shared my youthful play:
They do not answerto my call? My playmates, where are they?

dows, do you know Where I shall find my little friends of forty

LEAGUE OF THE SACRED HEART,

General Intention For August.

THE APOSTLESHIP OF GOOD EXAMPLE.

Messenger of the Sacred Heart.

was one day preaching in the streets of a city in Japan when an enraged

pagan drew near him and spat in his

face. Without losing his temper, and without showing any signs of resent-

ment, the good apostle calmly wiped his besmeared cheek and continued

his discourse. Instantly a heathen

broke from the crowd of listeners, and addressing the preacher said: "Your discourse is indeed admirable; but it

alone would not have convinced me, neither would it have determined me

to take the decisive step. Your behaviour under insult is far more

that they are not called upon to in-struct others. Are they, on this ac-

count, to be debarred from every form

they can, as has often been explained

in the pages of the Messenger, wield by prayer an effective weapon on every

field of missionary struggle, even the

remotest, and by good example an irresistible one in the more restricted

with the Sacred Heart of Jesus. But

even outside their ranks, there is not a

Christian who can claim exemption from the common law of charity oblig-

ing them to give good example to their

this great maxim which he gave to the

Christians of Rome for their guidance :

"Unusquisque vestrum proximo suo

placeat in bonum ad adificationem."
("Let every one of you please his neighbor for his good, unto edification.")

tion,")(Rom. xv, 2,) it is very certain

he spoke in general, and made no exception with regard either to condi-

tion, rank, or person.

A few general reflections will not be

out of place in a matter of such import-

ance for every one of our Associates.
The individual man, enjoying his

lease of life, is not living for himself

alone ; he must, over and above, spend

himself for the good of society of which he forms a part. Were we to live for ourselves only society would be im-possible, and the cravings and needs

we experience would be as much de-

void of aim as frustrated in their frui-

tion. Now, since we have to live for others, it must needs be by our works and our good example. All men are

moved to action by two great levers, word and example. The former, as it

is sometimes insincere, is often dis-

can not deceive, and this is why its

Example, on the contrary,

When St. Paul laid down

sphere in which they move.

of apostleship? Surely they are not

A companion of St. Francis Xavier

LONDON, ONTARIO, SATURDAY, AUGUST 7, 1897.

considered is that we are members of the Church of Christ upon earth.

It is an honor and a priceless grace to belong to the Church which our Saviour came into this world to establish. As members of this Mystical Bedy of Christ, we all have a twofold essential duty to accomplish: we are bound not to dishonor her by a scandalous life, and we are under a further obligations.

To to dishonor her by a scandalous life, and we are under a further obligation of contributing to her glory, her expansion and her holiness. By leading an exemplary life we fully acquit our seleves of both these obligations.

For. with regard to the Church.

Christ, unto the glory and praise of the Church are common ought not to be done in public; for what is private is more safely practised in secret. [S. I. Ch. 19] However, lest there mean the members of God's true (B. I. Ch. 19) However, lest there were satisally necessary to every intelligent discussion. To go forward without such preliminary understanding about certain principles and conditions that are essentially necessary to every intelligent discussion. To go forward without should be some self-seeking, when we singular or not, our safest course will be to consult our spiritual adviser. It has been said of the child that it is quicker to imitate than to learn, and the unlettered. As a consequence, one of the weightlest duties and the unlettered. As a consequence, one of the weightlest duties of fathers and mothers is to set a god of fathers and mothers is to set a god of argument. This is an elective in principles and conditions that are estion more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private i

What has become of Noble Prait, whose large of the Noble Prait, whose and what she become of Noble Prait, whose and what she have the burse of the b O cottage 'neath the maples, have you seen those girls and boys That but a little while ago made, O! such pleas-ant noise? O trees and hills and brooks and lanes and mea-

Where I shall and years ago?
You see I'm old and weary, and I've traveled long and far:
I am looking for my playmates, I wonder where they are!

tain this end. Hence we must ever the work of conversion among men, bear in mind, that there is not one of for this kind of apostleship will always our actions, observable by our neighbor, which may be classed as indifferent. They are all, without exception,

application. In consequence of the different spheres members of society may occupy, and of the varied relactions they have constituted by the consequence of the society was compared to the society of the content of t tions they bear one to the other, it good works, and glority your Father follows that some are more strictly who is in heaven.") (Matth. v., 16.) bound to conform to this law of good Such, indeed, is emphatically the bounded duty of every zealous member of the League of Prayer in union with the Sagnad Heart of League

example. to give good edification to his children: and brothers and sisters, of more matity of their lives, according to the derived from the praise of

but rather by their exemplary way of by men: Amen I say to you, they living win them effectually to God's service. The very least that is expected of them is that they be not a

sense that St. Paul exhorted even the formance of the ordinary duties object lessons carry such weight with them and are so irresistibly convincing.

Among the several motives which should determine us always to set our neighbor a good example the first to be a such as suppose a higher sanctity, a more perfect self-denial, there may be a lurking danger to be guarded against, and it is here unto the day of Christ, replenished that the rule laid down in the imitative many be sincered and without office. should determine us always to set our unto the day of Child, representation in the initial you. Dut, before entering into the last three number of years sure to set in from this wound. The should determine us always to set our unto the day of Child, representation in the initial you. Dut, before entering into the last three number of years sure to set in from this wound. The contral physician was right in his diagnosis. neighbor a good example the first to be with the fruit of justice, through Jesus tion may perhaps be applied: "Those examination it is important that we does not bear you out. The contral physician was right in his diagnosis.

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

Our duty, in this respect, towards our neighbor is not less imperative than that towards Mother Church. As a member of the Communion of Saints we owe this to him, that we help him to work out his eternal salvation:
"Sanguinem autem ejus de manu tua requiram." ("I will require his blood sincere adorers our example has drawn by a few who called or believed them." requiram." ("I will require his blood at thy hand;") (Ezech, iii, 18); "Mandavit unicuique de proximo such "And He gave to every one of them commandment concerning his neighbor.") (Eccli, xvii, 12) But good example is the most efficacious means we have at our disposal to help him to attain this end. Hence we must ever disconversion among men,

ent. They are all, without exception, a source either of edification or of scandal in a greater or lesser degree. As for good example, it attracts attention and challenges emulation, so as to become what might be styled "happily contagious." For, it captivates and hurries others away in its wake. It lords it over reason itself. Its influence is immense: its effects incalculation or of sample and in hand, for good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine dreads so much as the presence of a virtuous man. And while good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine approach as the presence of a virtuous man. And while good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine approach is a virtuous man. And while good example, it attracts attention and challenges emulation, so as to become what might be styled "happily contagious." For, it captivates and hurries others away in its wake. It lords it over reason itself. Its influence is immense: its effects incalculation of the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine approach to the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in ch ence is immense; its effects incalculable for all time present and future, for the generation around us and for

haviour under insult is far more elequent. Receive me as one of your followers."

Elequence is necessary for the apostle; but practice and example are necessary in a still higher digree. There is no very great difficulty in dilating elequently on virtue: the real difficulty lies in its practice. People admire what is sublime and difficult of attainment, and in turn feel impelled to imitate what commands their admiration.

It is not given to all the faithful to be apostles. Elequence itself is a gift which God witholds from the many; while the unlettered and the lowly feel that they are not called upon to incommend the result of the receivers. Are they on this ac-Besides the common law of charity, domestic life. If you are a practical their virtues. Amen. Besides the common law of chartry, domestic nic. In the common law of chartry, domestic nic. In the common law of chartry, domestic nic. In the chartry, down and the char

lost sight of, and which modify it in its nature not to escape the observation of

Nor is there any conflict between the above quoted words of our Lord Thus, in the order of nature, a par and those recorded in the following ent, because he is a parent, is required chapter of St. Matthew (ver. 6): "But thou, when thou shalt pray, enter into thy chamber, and having shut the ture age, to the younger members of door, pray to thy Father in secret: the family. So, in the order of Provi ture age, to the younger members of the family. So, in the order of Providence, a master, or whoever is placed in authority, should by his conduct and irreproachable morality, edify those who are subject to him. So also, in the order of grace, priests and ministers of the altar should, by the sanctions of the altar should, by the sanctions of the altar should, by the sanctions of the sanctions isters of the altar should, by the sance motive He reproves is vainglory to be "When thou doest an alms deed,"

words of St. Peter, be a fiving exemplar for the flock of Jesus Christ: tells them, "sound not a trumpet be Forma facti gregis ex anino." ("Being made a pattern of the flock.") (I. Pet. v. 3.) Nor should it be otherwise with they may be honored by men. Amen those who by profession devote their lives to God's service. In the performance of good works, they should be ever mindful of what is expected of right hand doeth: that thy alms may them. They, beyond all others, should be in secret, and thy Father, who seeth show themselves singularly sincere in their piety, and, to the full extent of what is possible, be absolutely without hypocrites, who love to pray standing represents of the secret, and thy rather, who seem the secret, and thy rather, who seem show themselves, and the rather who seems and the secret, and thy rather, who seems the secret, and thy rather, who seems and the secret, and thy rather, who seems the secret, and thy rather, who seems and the secret, and thy rather, who seems the secret, and the secret, and thy rather, who seems the secret, and the se reproach, so as to give no occasion of in the synagogues and at the corner fault finding to the scoffers of religion; of the streets, that they may be seen

cause of scandal and thus turn aside mon, every day works of religion and others from the ways which lead to charity, in the attendance at the pubperfection and to God. It was in this lic offices of the Church, in the persimple faithful of his time: "And posed on all Christians, there is little this I pray, that your charity may more of ostentation to be feared. In works and more abound in knowledge, and of supererogation, or such as suppose

Catholic Record.

selves Catholics has been sufficient to stifle the faith in more than one soul. The sin of those who blush for Jesus Christ is very despicable, but the sin of those who force Jesus Christ to blush for His followers, who profess to be the standard bearers of the Catholic faith,

before God, put these two questions to himself:

Have I been a true apostle in giving good example-in other words, have I conscientiously fulfilled all the duties of my state of life?

Have I not, at least occasionally, contributed to the spread of evil by setting an example but little in keeping with my faith as a Catholic?

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in

PRELIMINARY TO A PROPOSED CONTROVERSY,

N. Y. Freeman's Journal. Allegheny, Pa., July 17, 1897.

The Rev. L. A. Lambert, LL. D. :

Allegheny, Pa., July 17, 1897.

The Rev. L. A. Lambert, LL. D.:

Dear Sir: Though not "hunting a discussion," I believe that a careful examination of questions at issue, if conducted with such a scholar and thinker as yourself, could not fail to be of interest and value to the public. Of greatest interest and value would be an oral discussion. In case you decide positively against this, a discussion "in cold type" may be made, in many respects, as serviceable to the truth, if not as interesting to the public.

Inasmuch as this whole discussion was occasioned by a number of the Paulist Fathers coming to Pittsburg and challenging discussion, it seems eminently fitting that the discussion "in cold type" should be conducted in a Pittsburg paper. The Commercial Gazette, a leading daily, offers its columns every Monday morning. This will bring the examination of the questions at issue before the community that has been interested from the first. A comprehensive form of question might be stated as follows: "Resolved, That the essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic Church." This would simply put you on the defensive. If you prefer it, let the statement be changed to read: "Resolved, That the essential and distinctive principles of the Roman Catholic Church are identical (or, in harmony) with the principles of the Apostolic Church, "Should you prefer a discussion of more limited and specific range, I would suggest the following: "Resolved, That the essential and distinctive principles of Roman Catholicism are unfriendly to civil and religious Should you prefer a discussion of more limited and specific range, I would suggest the following: "Resolved, That the essential and distinctive principles of Roman Catholicism are unfriendly to civil and religious Should you prefer a discussion in the Pitts.

olicism are unfriendly to civil and the liberty."

Should you intimate your willingnes to go forward with any such discussion in the Pittsburg Gazette, I shall begin at once by an article of about two columns, which I understand to be the space they would be willing to have each writer occupy each time.

With high regard for your eminent abilities and services on behalf of truth, I await your reply, Very truly yours,

David M'Allister.

REPLY.

Rev. Dear Sir: I agree with you that a careful examination of questions at issue may be of interest, and perhaps of value, to the public. I am therefore willing to examine them with | ment.

ism are a departure from the principles articles in your paper, the Christian of the Apostolic Church." It is Statesman, and I will republish them ism are a departure from the principles articles in your paper, the Christian of the Apostolic Church." It is evident that we cannot go to work on this proposition without first having a common understanding of what the your paper. And as the discussion common understanding of what the principles of Catholicism are and what the principles of the Apostolic Church.

We cannot compare these principles so desires may have the right to rethe principles of the Apostolic Church.
We cannot compare these principles
without knowing what they are, and
without knowing what they are, and

of that branch of Presbyterianism to which you belong are identical. If you did not so believe you would not belong to that branch; you would join you believed were identical.

As long as we differ so widely on the terms of your thesis, it is evident that a discussion of it could lead to no result. You would be talking about one thing and I about another. would have no common ground, no who, speaking in His name, were common criterion by which to compare therefore infallible. Then God the would have no common ground, no and bespatter that banner with the mire of their vices, is perhaps of all things the most deplorable.

Standard bespatter to the Catholic lattin, the principles under consideration. You, with your idea of the principles of the Apostolic Church, The Apostleship of Good Example, as we have seen, is most powerful, but the contagion of bad example, especially when given by those who should be the patterns of every virtue to their inferiors, is all but irresistible. Let every member of the League, humbly ion, nor am I bound to accept yours. before God, put these two questions to In this state of the case the discussion would necessarily turn on whose idea of the principles of the Apostolic Church is correct. This would have to

This being the case, you will see the necessity of a common understanding; the necessity of a definition of Catholic principle and of the principles of the Apostolic Church that would bind us both. This once had, we can proceed in order to the discussion of your first thesis. I may here say that a discus sion of your other proposed theses stands in a like need of definitions or a mutual agreement as to the meaning

But how will we come to this definithat the Holy Ghost should teach it all of their terms. particular that all Catholics avoid scandalizing their brethren and become true apostles by the example of Catholic support of the come true apostles by the example of Catholic support of the come to this definition of common agreement on the truth, Mr. Ramm found that the only terms of your first proposition? As to the come true apostles by the example of Catholic support of the come to this definition of the truth, Mr. Ramm found that the only terms of your first proposition? As to the come to this definition of the common agreement on the truth, Mr. Ramm found that the only the come true apostles by the example of the common agreement on the truth, Mr. Ramm found that the only truth of the common agreement on the truth, Mr. Ramm found that the only truth is a common agreement on the truth of the common agreement on the common agreement on the truth of the common agreement on the common agreement of the common agreement on the common agreement on the common a Catholic principles, there is no difficulty whatever. They are found in Apostles, was the Catholic Church. To the doctrinal definitions of the Church, and there alone. These decisions bind me, and you can always hold me

to them and to them alone. But when we come to a definition of But when we come to a control needed. Christ and the heart the Principles of the Apostolic Church Holy Ghost teaches it all truth—Cathowe meet a difficulty that involves the whole issue between Catholicity and Protestantism ; for a correct definition will force one or the other of the adverse claimants to go to the wall.

Your opinion of what the principles of the Apostolic Church were is not logically binding on me until demonstrated to be correct. I would be always free to summarily dismiss as false any conclusion you might draw from such opinion, because deduced from data that I do not and am not bound to admit. I would always be free to say that your conclusion cannot be stronger than your opinion on which it is based; and, as I do not accept your opinion of what the principles of the Apostolic Church were, I cannot accept any conclusion you may draw from

that opinion. In the same way, you would be free, logically, to reject any deduction of mine drawn from my opinion of what those principles of the Apostolic Church were. Each of us being thus free, by reason of the absence of a common ground or definition, to reject the conclusions of the other, it is clear that there could be no real, serious argument-such as would be worthy of grown people.
You see how precipitate it would

have been for us to have entered blindly into a discussion of your proposed thesis without having a common understanding as to what were the principles of the Apostolic Church, which you propose as the criterion by which to judge Catholic principles.

I think I hear you say that the Bible tells us what were the principles of the we have a common ground of agree But the experiment of Protestyou. But, before entering into the antism for the last three hundred years

dictory creeds of the many hundred wrangling sects of Protestantism, es professing to give the principles of the Apostolic Church, prove to a demontration that the Bible, as read by the flickering lamp of private judgment, does not tell us what were the prin-ciples of the Apostolic Church.

Instead of being, then, a common ground of agreement the Bible has

NO. 981.

been, under the Protestant theory of interpretation, the most prolific ground of disagreement and dissension

Let us strive to come to an understanding as to what were the principles mentary principle of logic.

To illustrate this I will take the first proceed without further loss of time to

discuss your first thesis.

As to the medium of publication, I would suggest that you publish your they reproduce both sides in their regular order.

As you published your letter to me in the Commercial Gazette, I reques that you have my reply to it published rinciples of the Apostolic Church are. According to my idea the principles may know how we stand at present.

Very truly yours, L. A. Lambert.

A Church That Cannot Err.

A convert in California, the Rev. C. A. Ramm, lately gave a lecture in San Francisco, under the auspices of the Young Men's Institute, on "Why am I a Catholic?" He said that he some other Church whose principles sought for a Church that could teach consistently, unerringly, and infallib-

"Look in the Scripture," he said, "and you see my line of reasoning verified. In the Old Dispensation, God the Father spoke by the Prophets, Son spoke in His own Person to the Apostles again infallibly. Are we who are in a fuller, more perfect dispensation than were Jews of old, bereft of God's living voice and unerring teaching? No; when our Blessed Lord assented on bless to the second of t Lord ascended on high to His Father He sent down to His Church the Holy Ghost, the Third Person of the Most Blessed Trinity, to preserve the Revelation which He had made to men, and to perpetuate the mission which He had inaugurated. 'I will ask the Church is correct. This would have to be settled before we could approach your thesis with any hope of a definite result either way.

This helps the asso you will see the because it seeth Him not or knoweth Him; but you shall know Him because He shall abide with you and shall be in you.' (John. 14, 16, 17.) 'The Paraclete the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you.' (v. 26

Relying, therefore, on the word of Christ that He would abide with His Church always to the end of time and hat came down from Christ and the he submitted himself. teaches he accepts. It was established by God to teach him. Christ said: "Hear the Church." Having found that Church, no further search was needed. Christ abides with it and the lic Columbian.

A Contrast.

When a Catholic is dying, his or her friends direct the dying person's attention wholly to God, and away from the things of this world, by making an act of contrition for sins done during life, and pronouncing the adorable name of Jesus!

But many of our separated bretaren seem to think that it is of little consequence how they appear before their Creator and their Judge. A few years ago, the great show man, P. T. Barnum, lay on his death bed, and near the end, the physician in attendance is said to have whispered in the dying man's ear, "The Republicans have won!" "I'm glad!" murmured Mr. Barnum. These were his last words, according to the reports in the daily papers. What Catholic would like to be ushered into sternity after the manner of poor Mr. Barnum?—Sacred Heart Review

Poisoned by Beer.

Life insurance companies are constantly refusing applications from habitual beer drinkers, as statistics have proved that such risks are especially undesirable. Not long ago a man was out shooting in the North-West, and by the accidental discharge of his gun received a slight flesh wound. A skilled physician was called in shortly after, and immediately gove his verdict that the man could not live. Surprised, and doubting, the friends asked how such a slight wound could cause death. Said Apostolic Church, and that in the Bible the physician: "The man has been an habitual beer drinker, and his blood is in such condition that blood poison is sure to set in from this wound." The



be so hare they were healthy and strong, but the co n, and turns every effort into misery and pain.
no need of these difficulties.

effect is to restore complete health pacity to the feminine org. nism. to wives and prospective mothers are trong and cheerful by the use of this ous "Prescription." the only scientific preparation of d; the tried "Prescription" of an ed, widely experienced physician. a hundred cases of the severest of female complaint with the methods with the ware permanently cured are female complaint with the methods is they were permanently cured are d in one chapter of Dr. Pierce's l-page illustrated book, "The Peommon Sense Medical Adviser." solutely free in paper covers for the ustoms and muiting only: 31 one eent stamps, or cloth-bound for 50 stamps, Address, World's Dispensary Medical Asso-ciation, Buffalo, N. Y.

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NARKA. THE NIHILIST.

By KATHLEEN O'MEARA.

CHAPTER XII.

Narka went straight home, and hurried up to her room, locked the door, and took out Basil's letter. It was not a long one. This is what he

"You have not misunderstood my silence. It was safest for you, and you are my first care in life. It was enough for each of us to know that the other was well. Don't lose heart. The time will not be long, please Heaven! Let this hope sustain you, as it does me. Every day I remember our last moments together. I am yours forever, through life and death. It was a cold love letter. But Narka

read between the lines all that she wanted to see written there, and the very absence of any terms of endearment had in it a strength of assurance that satisfied her. It surprised her a little that Basil should not have confided the truth about their mutual relationship to Ivan ; but she quickly re minded herself that this contrast between his reserve toward a true and devoted friend and his abso lute trust in her was only a new proof of his whole hearted love "And so have I loved you all my life, he had said to her when he was place ing his mother's ring on her finger And the memory of those words thrilled Narka with such a great joy that for the moment fear, doubt, anxiety, every feeling but perfect trust and secure happiness in his love gave way. What could Sibyl and Marguerite and all the world together do against that love which had grown with his growth, and was strong enough to make him trample pride and every worldly interest underfoot? Narka kissed the letter tenderly, put it into her pocket, and made herself ready to go down-

By the time she had taken off her things she was calm enough to meet her mother, and tell her of the unexpected meeting with Ivan, and the good news of his having seen Basil. This gave them enough to talk about for the rest of the day. Narka's spirits had risen suddenly to overflowing gayety, and when that evening she sat down to the piano, Madame Larik could not have compared her voice to the cruing of a soul in Purgatory. It sounded more like the singing of one of the blessed in heaven, so thrilling was its jubilation, so melting sweet its pathos, filling the whole house with melody, as the song of the bird over flows its cage and floods the surround ing air with music.

And yet, for all she was so happy, Narka slept uneasily that night. had lain down full of sweet thoughts of Basil, but when she fell asleep she dreamed a dreadful dream about him. He came to fetch her, she thought, and they drove away together. The sleigh flew over the snow for miles and miles ; at last they stopped at a stone house standing at the wilderness, with miles snow stretching round on every e. Basil got out of the sleigh, and side. lifted her in his strong arms into the low roofed house, and kissed h r, and disappeared. Then she found herself alone with a man in a black mask, and wearing the uniform of the police; he stood looking at her in silence through the holes of his mask, until the silent stare made her blood run cold; at last he slowly removed the mask, and she beheld the dead face of Larchoff. The horror of the sight awoke her.

It was not much to be wondered at that the emotions of the day should night, but this dream was so vivid that it left her nervous for some time after she awoke.

She dressed herself quickly, and went down to make the coffee, which she always carried up to her mother in bed. As she passed the entry into the little parlor there was a ring, and presently the maid ushered in a man wearing the hated uniform of the

police.
"You are Narka Larik?" he said, with the abrupt directness of a person whose business can dispense with formality

"Yes, I am Narka Larik." "You are in correspondence with

Prince Basil Zorokoff?

No, I am not. "You are kept informed of his plans.

and he left papers in your keeping. "He left me nothing, and I know nothing of his plans," Narka an swered, meeting the sharp scrutiny of

Dr. CHASE CURES FATHER AND CHILD

Both afflic d with Eczema of a very t. oublesome type and cured in a remarkably short while by Dr. Chase's Ointment.

"I was troubled for ten years with eczema on one leg; the itching was something terrible; would scratch until the blood came. How I came to know the value of DR. CHASE'S OINT-MENT, I have a little girl two years; when she was one year old the same disease began to show upon her face. It wasn't long before her face became Interally covered with it. In order to keep her from scratching it we had to here face became literally covered with it. In order to keep her from scratching it we had to bandage her hands up. I tried several doctors, but got no relief. Seeing DR. CHASE'S OINTMENT'SO highly advertised I made up my mind to purchase a box, which I did from one of our leading druggists. The first application I lit was then I began to think about myself. With four or five applications, to my surprise, I am completally cured, no sign of the disease, and my little girl's face to-day is clear of all the scabs. I am only too gleat to inform any person what a blessing DR. RASE'S OINTMENT has proved itself.

"HIRAM FREEY.

" HIRAM FREY,
" Wheel Maker,
" Norwood, Ont."

the police officer without quailing. He seemed staggered, she thought, by her confident bearing.

"Will you swear to that?" he de manded.

anded.
"I am not in the habit of swearing,"
"I am not in the habit of swearing."
"To she replied, with quiet hauteur. those who know me my word suffices.

"But to those who do not know you it does not suffice," observed the officer; and he drew from his pocket a long flat case, opened it, and disclosed an image of St. Nicholas. "Swear upon that," he said, holding it out to her. "Swear by the blessed St. Nicholas that you have in your possession no papers be longing to Basil Zorokoff.

For one moment Narka hesitated For one moment conscience staggered back from the dreadful consummation her tongue was held, as the murderer finger is held on the trigger before he pulls it ; red lightnings danced before her; then everything was a blank. She laid her hand on the icon, and said, "I swear it."

The officer deliberately closed the

case and put it back into his pocket "Another time I will take your word," he said, with a cruel smile. " have perjured yourself, and you are my prisoner. Come!"

CHAPTER XIII.

The de Beaucrillons were at Naples M. de Beaucrillon had gone cruise in a friend's yacht, and Basil who was staying at a hotel close by had come to accompany Sibyl and Mar guerite in their atternoon ride. as the party were about to start, how-ever, Sibyl was seized with a shivering fit, and said she had taken a chill, and would stay at home. Marguerite declared she did not in the least mind giving up the ride, and was quite ready to stay with her; but Sibyl scouted the notion of this, and insisted on her going for her ride with Basil Marguerite, reluctant to leave her, and shrinking a little from the long tête à tête with Basil, gave in, as everybody did to Sibyl, and the two set out to gether.

Sibyl watched them from the win dow as they mounted and rode away and said within herself, impatiently 'If he has any sense he will have de cided his own future and Marguerite's before I see them again.

Basil suspected that the chill had been invented in order to provide him precisely with this opportunity, and it annoyed him. Sibyl had done her utmost to induce him to pay his court to Marguerite, and cure her of the silly delusion about her call to be a Sister of Charity; but Basil had positively refused to make any such attempt. she has set her heart on a grand ideal,' he said, "I am not such a fop as to

imagine I could turn her from it by making love to her. His manner toward Marguerite was perfect—a mixture of chrivalrous repect and brother-like familiarity and it irritated Sibyl the more because she could not find any fault with it It had seemed to her, however, that within the last few days Basil showed signs of falling, unconsciously per-haps, but unmistakably, under the spell of Marguerite's charm, and she was determined to give him every opportunity of becoming hopelessly enslaved. To day, however, the chill had been an honest chill, though it

served her purpose. But the manœuvring did not further her designs. The ride was a success as a ride, but an absolute failure as an opportunity for flirtation, or even con

Oa returning to the hotel they found that Sibyl was in her room. She had bed at once. She sent word that Basil was to stay and dine, and she hoped after an hour or two's rest to be better, and able to see him in the evening. This was all very clever, but Basil was not duped by it; it annoyed him, and he would have gone back to dine at his hotel if he had not been afraid it might have seemed to Marguerite rude or stupid. So they dined alone. After dinner Sibyl's maid came to say that Madame la Comtesse had a frightful headache, and could not see either

Basil went away about 9 o'clock. It was the end of January, but the weather was as balmy as if it had been September. The sky was deep blue, and full of stars, Orion prominent, striding across the zenith with his glittering belt and his sword and his dogs. Basil wondered whether he was shining more brilliantly in the Northern skies at Yrakow than here at Naples, and whether Narka was looking at the same constellations from her window amid the snow. He thought a great deal about Narka. Since Marguerite's arrival she was seldom out of his mind. The loyalty of his nature was in arms to protect her rights from the peril of Marguerite's presence. He said to himself a score of times a day, "She is a noble woman, she loves me, and I owe her my life." Narka might have looked into his heart all the day long and not detected one dis throb there. And yet, if she could have seen how sternly his honor was mounting guard over her image, it might have pained her more, perchance, than a passing infidelity, for which a warmer love would have quickly atoned.

He was loath to go in-doors, the night was so glorious. He sauntered along the Chiaja, listening to the angry growl of Vesuvius, and watching the blue waters of the bay, so calm that they reflected the stars like a second sky. It was past midnight when he went back to his hotel.

Next morning he was dawdling over his coffee when a servant knocked at the door of his room, and said there pillow, delirious. was a gentleman outside wanting to

a visit, desired him to be shown in.
He uttered a loud exclamation of
pleasure on beholding Ivan Gorff,
grosped his hand, and pushed him
into a chair, laughing and rejoicing.

But there is other trouble.

But Ivan, instead of responding in his usual quiet way, remained ominously silent "What is the matter?" said Basil, in quick alarm. "My father?"
"He is well. I saw him four days

see him. Basil, surprised at so early

Narka Larik is in prison." Basil sprang to his feet with a cry, and then dropped back into his chair.

Ivan told the story that we know.
"It was a providential chance that heard of the arrest at all," he added. I was to have left early next morning to catch the first train from X., but I overslept, and missed it, so I went out to see the Lariks, and heard what had happened an hour before. It was pitiable to see the poor mother: she was half mad with grief. I wen straight to St. Petersburg, and told the Prince. He was terribly distressed. He could not have been more shocked if Narka had been his daughter. He went off at once to the police to learn where she was, and then to the Minister, and set every engine at work."
"Where is she?"
Ivan hesitated. "Well," he said,

you will have to know. She is at ronstadt."

"Oh, my God !" Basil stood up, then walked the length of the room muttering to himself, "Kronstadt Oh God! it is too hovrible. Narka! Narka! why was I born to bring this horror upon thee?" He dropped into a chair, hid his face in his hands, and

Ivan waited a moment to let the first riolence of his agitation spend itself before he spoke. "You did, then, eave papers in her keeping?"

"I did—curses on me for a blind fool!" Basil, with a strong effort, mastered his emotions. "Did the police find them first?" he asked, "or did they force her to give them up?

"They did neither. They turned the cottage inside out, but they nothing; and Narka denied that she nad anything belonging to you. had stuck to that denial when I came They got nothing out of her away. after ten days in Kronstadt. The Prince-

Basil put up his hand with a quick gesture, as if to stop Ivan from saying omething that he could not bear.
"I was going to say," continued

"that she has suffered nothing Ivan, worse than imprisonment so far. Prince has managed that, "keep on paying to prevent it." keep on paying to prevent it." I must Basil drew a deep breath. "I must at all risks go at once to St. Peters

burg, and see my father, and-

Ivan.
"Listen," said Basil. And he related rapidly the history of his threatened danger, his escape through Narka's assistance, and his troth plighted to her before they parted.

Ivan's round blue eyes grew rounder as he listened. But no one could have guessed that the story excited in him any stronger emotion than astonish. ment. "You see, at all risks I must go,

"I must go and Basil continued. stand by her; I must tell my father the whole truth, and ask him to come with me to the Emperor and obtain her instant release.

Ivan laid his broad hand heavily on Basil's shoulder. "Take care that you don't close the prison door on her heaven and earth in her interest ; but do you think if he knew that as soon as she was free you meant to make her Princess Zorokoff, he would work as hard for her release? He would feel it his first duty to himself and you to leave her safe where she is. He would not go to the Emperor and sue him to liberate a low-born Jewess that she might be set up at the head of the Zorokoffs. It would be a choice of sacrificing her or you. Do you think he would hesitate?"

"When he hears that I owe her my life ?' insisted Basil; but there was more vehemence than conviction in the way he said it. The hard logic of Ivan's reasoning fell upon him like the blows of a hammer : his whole will ose in rebellion against it, but he felt that it was stronger than his will. 'Then, in Heaven's name, what am I to do?" he cried, with the petulant de-

spair of impotence. "Ask Princess Sibyl to go to St. Petersburg and throw herself at the feet of the Empress, and implore her to obtain an order for Narka's release That is the only thing you can do that will avail. But trust me, keep your secret as close from the Princess as from your father : she is a Zorokoff, and would be sacrilege in her eyes to set the coronet of her house on the head of

a Jewess. Basil winced. He felt the full truth of this, and it exasperated him to find himself powerless, stopped at every turn from lifting a finger for the woman who had saved his liberty, and been herself dragged into such trials through his fault. It was like being pinioned in a strait-waistcoat and forced to look on while one dear to him was tortured.

"I will go to Sibyl," he said, "and you will tell her what has happened. They went at once to Sibyl's house The valet met them at the door with a face full of alarm. "I was coming to fetch you, Prince," he said. "Madame la Countess is very ill. M. le Comte has been sent for.

The chill had been no pretence. Sibyl was in high fever, tossing on her TO BE CONTINUED.

A MINISTER'S TRIBUTE.

Good Points of the Catholic hurch as Seen by Rev. F. J. Van

Rev. F. J. Van Horn, of the Dane street church, Beverly, paid a remark-able tribute to the Catholic Church in his sermon last Sunday. His subject was "The Good Things I See in the Catholic Church." The hymns and music were selected with relation to The hymns and the subject of the sarmons. The an. them was the "Gloria," from Mozart's theelfth Mass, the Grist hymn was "O Christ, Oar King, Creator, Lord," and was written by Pope Gregory the Great, the author of the Gregorian chants and the octave system in music; the second bymn was "My God, I Love Thee," and was written by St. Francis Xavier, the Jesuit missionary; the third, that old familiar and always beautiful hymn, "Lead, Kindly Light," was written by Cardinal New man, and the last hymn, "O Sacred Head Now Wounded," written by Bernard, a monk who was after canonized a saint by the Church. The responsive readings were the "Magnificat" and the "Benedictus." Rev. Mr. Van Horn first traced the

divine foundation of the Catholic Church and the delivering of the keys to St. Peter. He spoke of the wonderful organization of the Church, and then showed his Protestant hearers bow they might profit by following the example of Catholics in various mat-

He said:

ters. He said:
"I want to make a number of good points which we can learn from the Roman Catholic Church. First, they build good churches. A good church building is a good thing for the city in which it is located. It increases the valuation of property and the growth of the city. They select an advantageous location, and their church build ings are almost always of brick or stone, and this large church has a tendency to bring a larger proportion around it. Would to God that we Pro testants might profit by this!

"Another good thing about the Catholic Church is that the church is kept open seven days in the week. don't know whether that would be a good thing for us or not, for I am afraid we could not get people to go in, but I know that the open door is an object lesson to every passerby.

" There is one of the large churches in Boston that announced that the church would be closed until Sept. 19. Do you wonder that the Ram's Horn came out with a picture of a church covered with placards, one of which Postpone your funerals until read, Sept. 19 ;' another, 'If you want to be converted, wait until Sept. 19.' our shame is it.

May God have mercy on that "That would be madness, and it church that can shut up its building would not help Narka," interrupted and stop its work for two and one-half months, for the day will come when it will be closed twelve months in the

level. There are churches in America.

"Another good thing is that the rich and poor meet in this Church on a

and some of them are Congregational ists, too, where the poor man is not wanted. Some of these old family churches, for one family only, would find fault if their church were crowded as this one is to night. May God have mercy on such churches! We have this to learn from our Catholic breth "Secondly, the Catholic Church knows how to raise money; if you do not believe that is a good thing, ask our parish committee. How do they

raise it? They appreciate the value grown rapidly worse, and the doctor had been sent for, and ordered her to had been sent for, and ordered her to had been sent for, and ordered her to have no and earth in her interest, but classes, and yet they build the finest churches, and it is done by the many constant gifts of the multitude. The Catholic Church knows that it costs money to run a church, and says to every man, 'You must bear your par of the burden.'
"Another thing, the Catholic

churches build and maintain hospitals. In western cities, the best and largest hospitals are maintained by the Catholic Church. But you they use them for proselytizing. Why shouldn't they? They build them shouldn't they? They build them. Where are the Protestants? I never heard of a Congregational hospital, did you?
'The Catholic Church takes care of

its children; it expects them at the proper age to become members of the Church. We may not accept the rite, but we must accept the principle. Do we Protestants expect our children to become members of the Church? we hope they will. The Catholic Church believes in parochial schools not because they are better than Public schools, but because they teach the doctrines of the Church.

"The principle is right. We ought to insist that our Public schools are not, as some of them have been, hotbeds of vice. We ought to see to it that our Sunday school teachers are more in earnest, and that the children are taught that the Church is for them. " Catholic people stand by each

other. Some of you think, perhaps, they do too much; they bring it into politics, but we ought to have a Chris ian party in politics. The politician talks of the Irish vote, of the whiskey vote, but did you ever know of a poli tician who ever catered to the Christian? We ought to stand together. "The Catholic Church recognizes the

idea of authority. I am not sure that it is not better for a man to confess to it is not better for a man to confess to the priest than not to confess his sins at all. Whatever the power of the key may be there is a power in the Church, I may not say to you, 'You must go to heaven or hell," but I declare unto you the gospel of Jesus Christ, will you accept it? The door of heaven is open, will you enter? Will you open, will you enter? Will you

accept the key of the knowledge of God and enter into His eternal heritage?

SOMETHING SIGNIFICANT

Ave Maria.

We have never felt disposed to ridi-cule the Salvation Army. Say what you will, there is something about it that commands respect, even admir ation. The Army Mother, Mrs. Booth, was a noble character; and the move ment has elicited the sympathy of many God fearing and God-loving men and women. It is a great mistake to suppose that the work of the Salvation Army consists chiefly in drum - beating, hymn - singing, and speech making. Two well known prelates of our acquaintance, who hap pened to be present at a meeting of the directors of the organization and heard the reports of the different branches, were astonished at the amount of good effected. "This is practical Christianity," whispered the Archbishop of N--- to his companion More power to these good people

Some of the methods of the Salva tionists that cause them to be ridi culed, and that are denounced as claptrap, have been employed by saints of the Catholic Church. It is related of St. Francis Solano that he used to attract an audience by playing a violin and when a large crowd had gathered in the open air, he laid aside his fid-dle and began to preach. The sainted Father Junipero Serra did the same. St. Philip Neri drew people together by means of singing; while Father Herman, the famous convert and Car-melite missionary of our own time, used to play the organ before ascend-

ing the pulpit.

Were not Leo XIII.th's efforts to popularize the Third Order of St. Francis, the new constitution of which he is said to have written with his own hand, intended to regenerate society by reviving the spirit of the Poor Man of Assisi? This is the aim also of the Salvation Army, as stated by its general-in-chief — "to revolutionize the world for Christ." These words occur in the introduction to a life of St. Francis "intended to help salvation soldiers to live and fight and die for God." St. Francis of Assisi is re-ferred to as "one of the most remarkable men this world has ever seen and the writer goes on to say that "no serious follower of Jesus Christ can do otherwise than admire the sincerity, devotion, and sacrifice of the man There can be no two opinions as to his having taught and manifested to the world what it means to be possessed

tions of it are widely diverse."

We will not criticise this life of "Brother Francis," and we rejoice to see that it has passed to the third edition. Let us hope that no over-zealous heresy-hunter will be moved to have the little book put on the Index. With all its faults. it is calculated to do a world of good among those for whom it was lished. Its lessons will appeal to multitudes who are not likely to receive them from any other source. ever uproot wheat on account of a little

entirely by the Saviour's spirit. The difference between our spirit and that

of the subject of this memoir is, I trust,

very slight, although the manifesta-

cockle? In every large centre of population there is a host of straved sheep who never darken the door of a church, to whom Christian influence is almost as remote as though they lived in Darkest Africa. The number of these sitters in darkness is on the increase. are not sought after they will die as they live. They resent the exclusiveness of pews, and the great majority of them have no money to give to colections. Most sermons are unintelligible to them because of their ignorance. Educated and refined people speak a language different from theirs. music of a hand organ is more to them than the music of a harp; the drums and ditties of the Salvationists are a greater attraction than the melodies of organ lofts. Christianity has put on clothing that renders it too respectable, so to speak, to thousands who sorely need its help and comfort.

We regard the Salvation Army, with its devotion to the spirit of St. Francis of Assisi, as a happy sign, however faint it may be, of the dawn of that blessed day when there shall be one fold and one shepherd. If these men are doing any good in God's world which the Church, whether from overorganization or the lack of it, or be cause of stagnation among her mem pers, is not doing-anything to remind those outside the influence of parishes that they have souls to save, -then more power to the Salvation Army, say we.

What causes bad dreams is a question that has never been satisfactorily answered; but, in nine cases out of ten, frightful dreams are the result of imperfect digestion, which a few doses of Ayer's Sarsaparilla will effectually remedy. Don't delay-try it to-day remedy. Don't delay—try it to-day. Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

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AUGUST 7

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Buried.

We stand upon the churchyard sod and gaze Into the grave of our beloved dead; We hear the solemn words of prayer and

We hear the solemn words of prayer and praise;
We mark the yew trees waving overhead;
We see the sunshine flecker on the grass—
The green grass of the graves—and dasies white:
Adown the lane the village children pass,
And shyly pause to watch the holy rie.
Deep in the earth upon the coffin lid.
Lies the last gift despairing love could make.
White, seented blossoms, that must soon be hid
With all we loved, from eyes and hearts that ache.
Love, strong as life, was powerless to save;
We can but strew fresh flowers on the grave.

Yet in this grave, tear moistened and new

maje,
where we must leave the happiness of years,
May not a worthier sacrifice be laid
Than even our fairest flowers or wildest tears?
If we should bury with the pure white bloom,
A cherished folly or a secret sin,
It might make holler the silent tomb,
Deepen the peace the dead lies folded in.
Oh, mute, cold grave! that doth receive our
lost,

Oh, mute, cold grave! that doth receive our lost,
And with our lost, the offerings of our love,
Take these things also: We do count the And, God in heaven doth, looking down, ap-Sleep darling, sleep; pray God that dies with as any Catholics, however poor their Which might have parted us eternally.

most extensive summer resorts have their limitations. But those who do not go to the Summer School will go instance, does any one worth knowing elsewhere. They will have opportuniat Newport regard Mr. Charles J. elsewhere. They will have opportunities of exhibiting the faith that is in them in various places along the coast and inland, and it is to be hoped that slighted because she is of a like faith? they will not neglect these opportunities. Not that we would have them They can show that they are it seems inconvenient, and by other little practices of their religion which may be made plain enough without betry, this attempt will be a failure. A person can not put his past behind him, no matter how hard he works to do so. There is always some one turning up at inopportune moments, to tell what they know or what they have heard about you. If you are a Catholic and endeavor to conceal it, you will only meet with contempt when the true state of the case is revealed. No one likes men and women who are ashamed of their faith. Their society may be endured for the sake of policy, but if these shufflers could hear the comments passed upon them when the cossips gather on the shady side of the piazza, they would speedily learn, to their chagrin, in what slight estima-

tion they are held by the people whom they have tried to impress with their importance. "Don't shilly-shally, Wendell," said the devoted wife of the late Wendell Phillips when he was about to make a speech on the anti-slavery question, and similar advice may be given to Catholics, when they go from home to mingle in the company of our separbrethren at summer resorts ated Catholics must be straightforward and mcompromising in the expression of their faith when they are called upon o give an opinion on religious matters They must not, smiling, put the question by, like the chancellor sedate and vain in the poem. They have nothing to be ashamed of in the grand old Church which has come down through the ages teaching ever the same eter-nal truths, and thus saving the world is great and good in religion, science, literature and art. They do not date back a few hundred years to the sinful days of an apostate monk, or a licenti ous monarch, but far, far beyond that time- to the days when Christ and His apostles walked the earth in meeknes

and humility. But the Catholics who fail to frankly acknowledge their faith are hardly more despicable than the so-called "liberal Catholics," who pretend that they do not believe all the Church be ieves and teaches, although in their nnermost hearts they know they are say that, like spineless things generally, they have no brain power. Their actions certainly give color to this assertion. They accept what is said in defamation of the Church with an apology, as if their holy Mother needed any defence from any one, and least of all from creatures of such limp character as these "liberal" Catholics. They do not dare to say decidedly that they believe in hell. Such an unfashionable place they banish from their conversation, except when it is thrust up on them by some persistent debater who does not believe in eternal punishment, and who wants to know, you know," what Catholics really think on this subject. He will not get much information from "liberal Catholics," who are afraid to say that their souls are their own, for fear they may be thought bigoted. Frequently they are too lazy to post themselves on the points which would enable them to carry on an intelli-gent controversy, and so they let matters drift, and give utterance to a lot

indsor Salt Purest and Best for Table and Dairy

hearers believe, because weak words

do not carry conviction with them. They are no guides or friends to the people who ask their views, but are simply human sign posts from which all directing inscriptions have been re-moved. They are tolerated by their Protestant associates, but they win no respect. They are called good natured people but superficial and unstable, and they float idly with the current,

have frequently expressed doubts in their vain conversational vaporings.

Both the non-committal Catholics and the "liberal" Catholics hope by their course to curry favor with those whom they consider above them in hereditary social station, when, after all, the peo-ple whose endorsement they seek have often had quite as humble beginnings

origin. The fact is that in a country like this, as has been frequently ob-BE TRUE TO YOUR CONVICTIONS served, it is only a few generations from shirt sleeves to shirt sleeves. All well to do Catholics will not be The ball is continually going round, able to attend the Summer School at and those who are up to day may be Plattsburgh. Even if all, in this part down to morrow. No person of comforthe country, desired to do this, they could not find accommodations, for the most extensive summer resorts have

The frame of mind in which the so called Catholics to whom we have aggressively demonstrative in their alluded get themselves into is apt to display of their religious training and lead to agnosticism, or infidelity, and we see women whose early life was good Catholics, without making them-selves bores, by setting a good example, in going to Mass, even when fashionable Protestant church because they think it will give them social prominence. It does nothing of the kind, for they are snubbed by the very may be made plain enough without oring obtrusive. At all events, we should hope that they would not try to hide entirely the fact that they are endeavored to secure. It is soon shown who and what these renegades are, and they are despised for their servility and hypocrisy. Therefore, dear readers, be neither non committal Catholics, nor "liberal "Catholics when you are taking your summer outing. Be only true, unchanging Catholics.-Sacred Heart Review.

THE LAMBETH CONFERENCE.

Feeble and faltering, vague and in

definite, was the brief allocution of the Anglican Archbishop of Canterbury, addressed to the motley gathering assembled in the grand old Catholic Cathedral which in ages past echoed to the tones of saintly prelates who spoke with no uncertain sound, like that voice which speaks from the Vatican urbiet orbi. His grace was discreetly vague and deprecatingly mild. He was careful to intimate that the con ference did not grow "out of any feeling imposed by authority," that it did not come "from any chief, but from the body itself," and that they were not "met together to impose a yoke upon any." How different this timid and tentative language from the magisterium stamped upon every sentence of an authoritative utterance by a Cath-olic Pope or Primate! They have no faint hearted fears about the "ultimate development," of a Council, even when they have had to confront, not a few distrustful dissenters, but a whole world arrayed in hostility to them, for they know that "the gates of hell" cannot prevail against the Church roll of saints and martyrs and eminent men and women ought to make them proud of their association with all that occupy their positions on sufferance. Dr. Temple laid stress upon unity, and no doubt he desires it in all sincer-ity and earnestness, but a lasting unity is not to be secured by impliedly conceding to everyone the right to hold views utterly at variance. "If we are to promote it all over the earth," he said "we must begin with ourselves." Quite so. Let Anglicans and Nonconformists, therefore, begin by formula ting a common creed or symbol which shall be accepted as expressing their united belief. How many confessions and creeds have been manufactured since that of Augsburg and what have giving false testimony. These people they led up to? Is there the most re lack backbone; and one might almost mote likelihood of unity within the mote likelihood of unity within the Church of England, leaving out of count the American and Colonial Bishops who have been invited to the Lambeth conference to give it a deceptive appearance of universality? Scan the pages of the Church Times, the Rock, the English Churchman, the Guardian and the Methodist Times any week and endeavor to reconcile their views. What is the use of crying "Peace, peace!" when there is no peace and "Unity, unity!" when no such thing exists or is within measurable distance of being reached?—The Monitor (London)

Tired, Nervous, Sleepless

men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsapar-illa has power to enrich and purify the blood and make the weak strong—this is experience of a bast of people. of a host of people.

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WEALTH

Much of the crime of the day is due to the haste to get rich-that is, crime committed by so-called respectable The desire to amass wealth people. quickly has sent many a man to the State Prison who has looked down with contempt on the less intelligent inmates of that dreary place of punishment. And this is brought about not by the good confession, before going to that heaven of whose very existence they have fractionally account to the state of the st better social positions through their ac quisitions.

Oftentimes this is a fallacy, for they may be up to their eyes and ears in debt, as the saying goes, and may no better off in this world's goods than those who envy them. This world is full of false pretences, and there is a constant struggle among men to seem what they are not, and in the height of apparent prosperity they may be sunl in despondency in their efforts to make both ends meet. They give costly entertainments that they can not pay for, and they, with their families, wear expensive raiment for which they run in debt. The caterer, the florist, the dressmaker, and other tradespeople have to suffer for this : but what care these ostentatious livers, so long as they can keep up appearances, no matter at whose expense.

They are, however, wiser, from a worldly point of view, than those who deliberately steal. They keep out of the reach of the law, and may go on for years, so long as they can get credit, without being arrested. are not criminals, and so they en-deavor to befog their minds and consciences with the thought that they are honest men. Of course, they are far from this, judged by any rigid standard of morality, but they keep on to the end, going to their graves leaving behind them loads of unsettled debts. We can only surmise as to their hereafter, but we know that they will meet the decisions of a righteous Judge. No good Christian, however, would be willing to die with the burdens they have upon their souls.

These dishonest men do not go to pris on, but their brothers in guilt who steal, who forge, who embezzle, frequently do, for long periods. This being the case, it is surprising that they take the chances they do in committing crime. They are almost certain of discovery in the long run, and when the time of disclosure comes, how idiotic appear the efforts they have made to make a display by stealing from the private or the public purse. They have robbed their employers or the taxpayers in order to indulge in extravagant exhibitions, or to possess luxuries that they could well do without, and the sad result is a complete bankrupcy of character through condemnation to a felon's cell. Usually, too, their ill-gotten gains are dissipated in their legal defence, if they have not already disappeared before these foolishly wicked men have been brought before judicial tribunal.

The old saw which says that "honesty is the best policy," though it does not inculcate the highest morality, is one that contains a wealth of human wis dom. The dishonest man is always known by certain unmistakable signs, ong before he is trapped in his shame ess acts of robbery. His manner of living, which is far beyond his legitinate means, betrays him, if nothing else. His cunning, too, forsakes him after he has been a thief for some time, and he becomes bolder and bolder in his stealings, until at length he is found out. Setting aside the guilt in it could be called, is forgotten, wiped out in the final disclosure which brands him as a felon. How much better it would have been for him and his family if he had pursued the modest way which always commands respect from the thoughtful, if it does not win the approbation of those butterflies who only attend a man in the sunshine of apparent prosperity, and who desert him as soon as the clouds of adversity gather. It is better, as has often been said, for a man to leave a good name to his children than wealth acquired through crooked transactions, riches to the young are oftener a curse than a blessing. Of course, there is no real continuous happiness in this world-that belongs to the here after-but there is nothing but misery for the man who is ever on the ragged He has peace edge of discovery. neither day nor night, and when at last his guilty secret is revealed he neaves a sigh of relief that he has one ess crushing mental burden to carry Not seldom he goes to his punishment, whatever it may be, with a lighter heart than he has carried for years.

Therefore, to attempt to get rich quickly is the height of folly. If riches come to a man gradually and honestly he may take them as a trust and do what good he can with them, but to load one's soul with sin to acquire them is not common-sense. It is not in accordance with the laws of either God or man. - Sacred Heart his wealth by the millions. Review.

"Mamma, was that a sugar-plum you just gave me?" asked little Mabel.
"No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear; one of

those nice pills is all you need at present, because every dose is effective. The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it

Physical strength and energy contribute to strength of character, and both may ibe had by taking Hood's Sarsaparilla.

of nothings that neither they nor their THE FOOLISH GREED FOR MAN'S INHUMANITY AND THE say? I care not-I say it is the SOUL'S IMMORTALITY

There may not appear to be the remotest connection between man's in-humanity to man and the immortality The evil the of the soul, but as a matter of fact they are so closely joined that it is unreasonable to separate them.

In view of the inequalities of individuals, the injustice practiced, the ice must straighten out the mighty frauds perpetrated and the sins committed, life is inexplicable except through denial of the existence of God in this life, it shall be done in a life to or by affirmation of a future life come. God's attributes demand a state wherein the wrongs of man towards in which "it shall be rendered to man shall be righted.

look complacently upon the world's doings and then be satisfied with the thought that death ends all? There must be retribution, or there is no God who created, governs and directs us.

Look at life's picture for a moment. The abuses arising from present social conditions are appalling. The world an arena of strife and contention where brute force becomes the victor Inwise laws give the few superior positions of attack, while the multitude ground down in the effort to live The reader of the daily items of news s shocked at the number and fre quency of robbing and thieving and murdering. The weak are crushed under the iron heel of the strong. We listen to the most glaring acts of in ustice committed in every quarter.

Look at the world of business. esty is unknown. Dealers in imita-tion, adulteration and shoddy reap rich harvests while the straightforward merchant is forced to the wall. Those who deal in damnation spirits, immoral literature and indecent pic tures grow opulent while the dispenser of truth fails. Companies are formed and schemes set on foot for no other purpose than to rob the simple and ignorant and fill the pockets of their promoters. Swindlers prowl through the earth with a boldness and arrogance begotten of hell.

Look into another department of

See how men slander and kill the helpless, or ruin the virtuous, and then leave their victims alone and for saken on the king's great highway Prisons and penitentiaries there are of course, but the worst criminals never stand as accused before a court of just ice, and thus escape the clutches of the law. They rove through the world at large, and inflict injury on the good by the loathsomeness of their presence They are exalted for their wickedness by being made leaders of society, the promoters of the public welfare, the framers of laws and the counsellors of the nation. They grow prosperous and influential while the worthy are doomed to disappointment and pass unnoticed.

Look at another part of the picture. ee how the "sweater" grows on the fat of the land, and the "sweated, who alone is entitled to the incremen of his labor, spends his day in poverty and want. Go through our factories and behold these skeletons of workmen by the lurid glare of the fiery vomitngs of forge and foundry and furnace -agencies that are rapidly wasting away their vital forces. Inspect the department store, the basement shops, the book-binderies, the manufacturing plants and their likes, and you will come incontact with the boy, the young lady, the man, who are wearing away their lives for a mere pittance, while their proprietors dress in Prince Alberts, and ride in victorias, and dine in

the good are not. What injustice prevails over the whole world! Consider the pale, delicate artisans of the loom " wan and frail as the flax they weave, the sickly weavers of fine linen, the men poisoned with stifling under-ground air or scorched with foundry lames, or slowly dving of steel dust in their lungs or livid with phosphorous flames, inhaled to get daily bread—men who die like so many shoals of netted herrings that the Juggernaut of trade may rol on. Consider these and the many others that the merciless Thor of com mercial cupidity crushes under its sledge hammer beating gold out of their bruised flesh. Contemplate the myriads who, from birth to the grave, are pent up in factories and sheds and garrets, in gas glare and crowded alleys and dens of squalid vice, with the whirr of machines ever on their ear and the dead weight of smoke even in their breath." Such are some of man's inhumanities to man.

But it would be incomplete without reference to the villainy of kings and the tyranny of rulers. The king speculates on the lives of his subjects, forces war to appreciate the value of bonds which he holds. Could the doings of hell's inhabitants be worse Driving men to the slaughter house, and leaving heart broken women and orphaned children, that he might either be a bully or a hero, or count

Place alongside of this picture that of the rich and prosperous. They do not labor, neither do they spin. sip the sweets of life, indulge in pleas-

But enough. Pessimism, do you health.

truth. But wait for the conclusion. What has all this sad picture to do with immortality? It has a great deal

The evil that exists in the world does not prove the existence of a God : it might prove the opposite; but it do demonstrate that. God existing, that evil must be expiated Infinite everyone according to his works." In the face of right reason there is no in every corner of the globe, man shows to his fellow-mortals. Can we look complacently upon the reach individual soul can be made to human race. - New World.

WANTED NEW PHILOSOPHERS.

Mr. Artemus Ward used to say that Shakspeare would have failed as a news paper reporter because he lacked the requisite imagination. If instead of "newspaper reporter" the genial hum-orist had said "scientist," he would merely have stated the sober truth. "What do I know about substance

or matter?" asks Cardinal Newman and he answers: "Just as much as the greatest philosopher, and that is nothing." But your modern scientist is nowise embarrassed when he comes to the end of his knowledge.

Tyndall wrote an elaborate essay on "The Scientific Use of the Imagination," and sought to establish his thesis by a method which is all imagination and no science. The mere man of science candidly admits that he knows nothing of the ultimate nature of matter, but the imaginative scientist is cocksure that mind and matter are one and the same thing. Accordingly Mr. Tyndall tells us: "Not alone the more Tyndall tells us: ignoble forms of animal life, not alone the exquisite and wonderful mechan ism of the human body, but the human mind itself-emotion, intellect, will, and all their phenomena—was once latent in a fiery cloud.

At the present moment all our philcsophy, all our poetry, all our science, all our art-Plato, Shakespeare, Newton, Raphael, — are potential in the fires of the sun." And Huxley, indulging, likewise, in the fine frenzy, gives us this dazziing bit of the new science: "The existing world lay potentially in the cosmic vapor ; and a sufficient intelligence, from a knowledge of the properties of the molecules of that vapor, could have predicted, say, the fauna of Britain in 1869 with as much certainty as one can say what will happen to the vapor of the breath on a cold winter's day.

Alas for the gentle art of min-strelsy! The poets are dead or have turned scientists. Pegasus champs in his stall, abandoned and ungroomed; and the unfaithful bards make "science" instead of odes and epics.

The real mischief is that our century has been notorious for fine writing and loose thinking. Father Gay nor, referring to Tyndall, Huxley and Darwin in the Irish Ecclesiastical Record, states the case admirably in these words: "The strength of these men lies in their familiarity with the natural sciences. They dazzle the ordinary reader with illustrations, analogies, generalizations, etc., from these sciences. Their misleading theories are decked out in a bewilder Their misleading ing array of the most beautiful facts of nature. Their knowledge appears prodigious. The heavens and the earth seem to them an open book, out The vast army of the laboring class of which they read such marvellous sweat and toil that others may enjoy lessons that the bounds of fact and the fruit of the earth—generally the wicked, for they are prosperous, while tion passes for science. Wonder followed. lows wonder, linked by glowing sent ences, until the common things of earth are so clothed in mystery and beauty that they almost begin to seem not quite unworthy to take the place of God."

A favorite weapon of the imaginative scientist is false analogy - an argument based on insufficient reemblance between two processes. Their formula for conclusion by analogy would seem to be : when two things resemble each other in one or two points, they may be at once assumed to be altogether alike. rystalline force is structural, and so s vital force; therefore these are like in kind and differ only in complexity. t would, of course, be equally reason able to say that because a hodman hoists brick and so does a steam crane, man and crane are machines identical in kind and differing only in complexity." Many of the conclusions put forth in the name of "modern science rest on no stronger base than this.

The urgent need of the times is a return to accurate thinking. Outside of the Catholic Church there seems to be no philosophy, and philosophy is indispensable to advance in thought. Science, as Brunetiere said, started out to explain the universe, and failed brilliantly. It is bankrupt. What we need is not a new philosophy, but new philosophers-men who speak the language of the age, who can interpret the Church to the age and the age to itself.—Ave Maria.

You and Your Grandfather

not labor, neither do they spin. They sip the sweets of life, indulge in pleasures till they become distasteful, and wallow in what money brings. Gay votaries of the hour, giddy admirers of fashion's goddess, arrogant boasters of superiority, the world is theirs to have and enjoy till the chilly call of death takes them hence. Do they imagine things would be different if they felt the keen scourging of infinite justice? Perhaps.

But enough. Pessimism, do you have removed from each other by a span of many years. He travelled in a slow going stage-coach while you take the lightning express or the electric car. When he was sick le was treated by old fashioned medicines, but you deverything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern to the blod and by making pure, rich blood it cures disease and establishes good health.

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London, Saturday, August 7, 1897. "LIBERAL-MINDED" CATHO. LICS

We have not much faith in the gentlemen who have for Catholicity an admiration that begets windy speeches and nothing else. Strong haters are preferable to men with the smile from the teeth outwards. There is too much cant about liberal mindedness; and we have been taught more than once that its policy is hypocrisy, and that when it is powerful enough it lays aside the seeming generosity and show itself in its true colors, narrow and selfish and actuated by an unreasoning desire to bind all men by its doctrines.

A man]who has the truth cannot be liberal-minded in matters regarding the truth. He will speak it, and despite the protests of the gentle souls who abhor controversy and who be lieve that "good fellowship" with our separated brethren is the one thing to be maintained. Let us quote for you the words of Cardinal Newman:

"Here is another grave matter against you, that you are so well with the Protestants about you. I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they et, esteem and love you, it re dounds to your praise and will gain you a reward; but I mean more than this: I mean they do not respect you but they like you, because they think of you as of themselves. This is the very reason why they so often take part, and assert or defend your political rights. . . . But we have cause to be ashamed if we gain But we impression in our persons of what the Catholic Church is and what Catholics are bound to be, what bound to be-lieve, to do; and is not this the case

terests, because you share its sins. JAMES CLARENCE MANGAN.

often, that the world takes up your in-

You have heard of Mangan. Yes, most of us have, but few of us under stand why even to this day men speak of him with love and reverence.

Welearned to love him long years ago when life would have been as desolate to us as a wind-swept moor. Our up bringing was in the country, at a time when settlers were few and social life was limited to an occasional picnic and reunions on market days. All day long we were in the fields, and many a time we allayed the fever of discontent that well nigh consumed us by the thought that the night would bring us rest and Mangan.

Ah, how well we remember it, as a boy, thoughtless, longing for the stir and excitement of what they called the city. Our hairs are gray, and full many a time have we wished our selves back in the old homestead where life was real and not the thing of mean ness and duplicity that it is here in this over crowded, sun-baked town; to have the sweet odor of the crops in our nostrils, and to hear the cheery voices of the men in the old kitchen. But long agowe knew not the priceless value of the blessings that were ours. We chafed under the lonesomeness as young horse under the rein.

Our mother noticed it full often and in the evening she would take us away from the house, and beyond the pasture land, and there in a quiet little nook she would tell us of Mangan. How her voice would thrill when she spoke, time after time, of that matchless poem "My Dark Rosa leen." We have never heard it to better advantage save once, and that was on our first trip to Ireland. Just as the steamer was nearing Moville, we noticed a tall man, with weather beaten and toil-scarred face, and kind, blue eyes that denoted a Celtic heart, coming up from the steerage.

For an instant he leaned upon the rail, looking upon the wild coast of Donegal. The tears coursed down his cheeks, and there, deep and mellow rang out the words of the famous Never since have we been thrilled by human voice so profoundly as we were that day, listening to an old Irishman telling all who wished to

hear, that foreign scenes had not THE PROPOSED dimmed the memory of his country's loveliness, nor had they dried up the well spring of his love and devotion.

Critics now speak as if Mangan had been forgotten, as if his memory had been consigned to a

Land of mist and cloud Where never gleam of sunlight pierces in And mortals mope in darkness pitiful."

But this is not true. His poems were never seen in boudoirs where novels by Gyp, etc., constitute the intellectual pabulum, nor were they noticed by the callous individuals who were in quest of culture with a big C. But they were read and re read by the peasants and by the hundreds who used to congregate nightly in the rooms of the National League.

And when a pious English Catholictoo pious, the old people say, to be wholesome-deplored, in the presence of an Irish prelate, the influence of the League on the rising generation, he was met with the caustic rejoinder: "You know as little about what the boys read in the League rooms as you do of the Brehon laws.'

Therefore we assert that Mangan has not been forgotten by the people who listen to his threnody of the past or the glad hymn of the future. Nay, more, his memory is cherished more fondly than that of any other Irish poet.

When one considers the uncongenial surroundings amongst which his youth was cast and his manhood's years-a series of rainy days with now and then a gleam of sunshine-one cannot but wonder at the good work he has done. and speculate on what he might have done had Fortune been kinder to him.

"I would frequently inquire, though I scarcely acknowledged the inquiry to myself, how or why it was that I should be called upon to sacrifice the immortal for the mortal; to give away irredeemably the Promethean within me for the cooking of a beefsteak; to destroy and damn my own soul that I might preserve for a few miserable months or years the bodies of others. Often would I wander out into the fields and groap would I to God for help. clamaxi!' was niy continual cry.'

And it was always his cry from the depths of drudgery, and from the depths of that foul habit against which their support by giving them a false he struggled vainly. (We refer to his habit of eating opium.) The opinion that Mangan was a drunkard is now untenable. In a study of the poet by Miss Guiney we read an extract of a letter of a distinguished American physician which combats that idea. He says:

"How vain it is to try to see in Mangan the fiery, sensual, besotted look of the alcoholic victim! Opium, too, explains his strange manner of life to any medical mind, which alcohol certainly does not; and I should dearly like to see him freed from the stigma of drunkenness, even though by so doing he had to take his unhappy place with Coleridge and De Quincy.

Oftimes he seemed to be on the way of complete conversion, but the chains forged in early years were too stron to be broken. He was always a disapointment to his friends, and what he was to himself is unknown, for nobody had the key to his heart. That frail figure with the lustrous eyes and sensitive shrinking spirit was strangely out of place in the times of Davis and Mitchel. Every nerve in their bodies was strung for battle, and his were of the softer mould that need peace and retirement. Yet he has given us the grandest Irish ballad in his "Dark Rosaleen;" and here we say that all Moore's music is insignificant in comparison with that matchless passionate melody. It is deeper and more soulinspiring than anything from the pen of the author of "Let Erin Remember the Days of Old." That alone assures Mangan an enduring place in litera ture. We read it always with tears, for we think of our youth and of that joyless figure who wrote it right out from an Irish heart : -

O my dark Rosaleen.
Do not sigh, do not weep!
The priests are on the ocean green,
There s wine from the Royal Pope
Upon the ocean green;
And Spanish ale shall give you hope,
My dark Rosaleen!
Shall glad your heart, shall give you hope,
Shall give you health, and help and hope,
My dark Rosaleen!

I could scale the blue air,
I could plough the high hills
Ob.; could kneel all night in prayer,
To heal your many ills!
And one . . beamy smile from you
Would floot like light between
My toils and me, my own, my true,
My dark Rosaleen;
My fond Rosaleen!
Would give me life and soul anew,
A second life, a soul anew,
My dark Rosaleen;

O! the Erne shall run red
With redundance of blood.
The earth shall rock beneath our tread,
And tames wrap hill and wood,
And cun peal and slogan cry.
Wake many a glen serene,
Ere you shall fade, ere you shall die,
My dark Rossleen!
My own Rosaleen!

The judgment hour must first be nigh, Ere you can fade, ere you can die, ...My dark Rosaleen!

POPE.

The scheme of the Church of Eagland Bishops to establish an Anglican Pope has completely collapsed at the Lambeth Council, just as most people imagined would be the case.

The English Bishops were very anxious that the plan should be carried out. It was argued that the Church has branches now in various parts of the world, not only throughout the now ${\bf colossal\,British\,Empire, but in\,the\,United}$ States also, where, however, the off shoot is known as the Protestant Episcopal Church of America. In the American Church the similarity of creed with that of the mother Church has been kept with singular conservatism, but it is admitted that as time goes on there is a tendency toward change, and even at the present moment there are certain changes which have been incoporated into the American Prayer Book and which indicate that while the churches are separate bodies, such changes will multiply in the course of time, and at some time or other the churches will be scarcely recognizable as sprung from the same origin. It is well understood that to retain the faith unaltered it is necessary that the whole Church should have a bond of union more potent than a gathering in council every three or four years for the mere purpose of making an empty show of unity, while it is perfectly well known that these Pan-Anglican Councils have not as much legislative authority as one of our Public school Boards or Township Councils.

The tendency of the offshoots of Anglicanism has hitherto been toward disintegration. Not only is the P. E. Church of America a distinct organiza tion from the original Church, but nearly all the colonial Churches are equally so, having one by one declared their independence, after having been for a certain time in leading strings.

In Canada we had at one time as many Anglican Churches as there are Provinces, and from the dissensions between High and Low Church parties it seemed as if there would soon be a distinct Church, or even two Churches for each diocese. But the evils of such disruption became apparent, and a movement was begun toward the union of these disjointed organizations, and the result was that all came together a few years ago, and the Canadian Church of England became a fact for the whole Dominion. There are now a Canadian Primate and several Metropolitans, at least nominally, but the Canadian, Australian, and other colonial churches are still as distinct from the parent stock as are Presbyterians, Methodists, Baptists and others from each other, notwithstanding their retention of the name Church of England or Anglican, and of the same Book of Common

The English Bishops are conscious things. The conviction has gained ground among them that it was never Christ's intention in establishing His Church that it should be made up of so many incongruous beliefs as compose Protestantism, and they now see clearly that Anglicanism must come to the same condition if its various offshoots do not unite practically in some way. They see, in fact, that the original meaning of the Christian Church is that there should be one Church for all nations, and hence arise the recent yearnings of many Anglicans for some sort of union with somebody, so that sometimes they look to Rome and sometimes to St. Petersburg for some Church with which Anglicanism may be united to give it the semblance of a universal Church, so that it may have a plausible or colored title to the name Catholic upon which they have made many efforts to seize. They have not succeeded in finding any Church with which to unite, but a union of themselves with their offspring churches would be a step toward giving Anglicanism an appearance of being a universal Church, if not the Catholic Church itself. It was this consideration which led chiefly to the proposal to make the Archbishop of Canterbury the head of all Anglican Churches, and it was further intended to invent a new designation for the Church itself, as the word Anglicanism is an admission of localism.

Henry VIII. caused Parliament to reject the Pope's authority because the Pope would not give him a general permission to have a new wife whenever he pleased. He naturally expected, and the expectation was realized, that a new Church, especially one of which he would be supreme

ANGLICAN and so the Church of England was established with himself as head.

There was no justification for all this, but to cover the matter the theory of National Churches was adopted, and the Anglican Bishops all take oath that no foreign prince, prelate, or potentate, hath or ought to have any jurisdiction spiritual or temporal within the British realm. We believe the American Bishops have taken no such oath as this, so they would be free to admit the authority of an English Pope without forswearing themselves, but the English Bishops could not allow an American one to rule over them. Hence the English Bishops thought the way was clear to make the Archbishop of Canterbury the "universal Primate" or Pope (if the bull be permitted) of the local Churches of England and America.

The proposed arrangement was in truth one-sided.

The Archbishop of Canterbury is necessarily the nominee of the British sovereign, and though it is now generally admitted that Christintended His Church to be always one, having one Head, as it had from the beginning, the American Bishops to a man refused to give up their independence as a Church, for the sake of raising an English Bishop to be their Pope. It is true they have not sworn that such a thing must not be, but they know the traditions of Anglicanism in which they were indoctrinated from their youth, and by those traditions no ecclesiastic has the right to exercise authority in a foreign country. It would therefore ill accord with their independence as a nation to accept the Primacy or Supremacy of a Pope named by the British sovereign to a position which none of themselves could be ever expected to occupy Besides, have not American Episcopalians echoed the Anglican cry that the Catholic Church is foreign because its head is a foreigner? And have they not quoted as if it were the gospel it self, the saying attributed to King John, that "no Italian priest shall tithe or

toll in this domain?" It is evident that the head of the universal Church cannot be a native of every country under his jurisdiction, so that as far as nationality is con cerned he must be a foreigner somewhere, but the Church of God is nowhere foreign. It is universal or Catholic, and its Head is not to be regarded as a foreigner, but as Christ's vicegerent with equal authority in all climes. But a local Pope of human institution, such as was proposed in the present movement could never claim universal authority by divine right. If it were right to reject the Pope's authority in the first instance, it would be right at any time to reject that of the Archbishop of Canterbury, and this was plain to the American Bishops who are in attendance at the Lambeth Conference, to the number of one hun dred and forty-four. Hence the proposal was entirely rejected, and many olonials were opposed to it equally

with the Americans. It is pleasant to observe that the Catholic conception of the Church of Christ is becoming more general among Protestants. The yearning after unity is a new evidence that this is the case, and we have no doubt that many Protestants will be thereby more impressed than ever with the conviction that Protestantism, which tends to split up more and more, is based on error, and some will actually return to the Catholic Church, where alone the true Pope is to be found, succeeding to St. Peter from age to age and from generation to generation.

There are other considerations which make the appointment of the Archbishop of Canterbury to be the head of all Anglicanism a chimera. Unity is not attained by the Primacy now exist ing, but High and Low and Broad Churchmen denounce each other as practically heretics even with the The hollowness of Primacy. Primacy would be more apparent than ever if the Primate's jurisdiction were extended. Besides it would be farcical to put at the head of the whole agglom-Premier, who might even now be a Jew or an Atheist, and who might in the near future be a Brahman or a Mahometan from Calcutta or Hongkong, or a professor of any one of the or four hundred creeds which exist throughout the British Empire.

Father Hewit.

Father Hewit was one of the most celebrated American converts to the Roman Catholic Church, and was undoubtedly more consistent than some who still remain in communion with the Protestant Episcopal body, so far doubt his honesty, and his reputation No. Dillon said what is true. Times. ruler, would be more accommodating, was spotless - Christian Advocate.

THE RABBINICAL CONFER-ENCE AT MONTREAL.

The Conference of Jewish Rabbis which took place a couple of weeks ago in Montreal has been the cause of quite a commotion in Jewish circles in that city.

The Rabbis who assembled represented not the Orthodox but the Reformed Jews of America, who have practically abandoned the ancient faith and ceremonial which have been observed with wonderful perseverance by the Jews for thirty four centuries, or ever since the law was given by God to Moses on Mount Sinai. The Jews of Montreal are for the most part of the orthodox belief, there being only one synagogue in that city which belongs to the Reformed section of Judaism. It is said that about 97 per cent. or more of the Montreal Jews adhere to the original or orthodox belief.

Notwithstanding this a welcome was extended by some of the Jews of the city to the visiting Rabbis, and the greeting was said to be given in the name of the Jewish population. This is the cause of the commotion, and the synagogue of Spanish and Portuguese Jews has published a formal protest against the welcome, saying that it was unauthorized.

Rabbi de Sola, who has charge of the congregation of Spanish and Portuguese Jews, took occasion to explain in the synagogue that it is not through fanaticism or hatred that the Orthodox Jews of the city repudiate the welcome which was tendered to the visitors, but their reason for so doing is that the Reformed Jews who held the Convention are no longer of the true Jewish faith, as they have abandoned belief in the bible as the word of God. and declare the sacred volume to be merely a man-made book. The Rabbi denounces very strongly the disrespectful manner in which the Reformed Rabbis habitually speak of the Bible, and even of God Himself. He adds that "we of the orthodox synagogues could not stultify ourselves by extending a welcome to the representatives of this system which strikes at the very foundations of our religion and the religions of the civilized world." He asks: "My dear friends, do you realize the stupendous effect of regarding the Bible as an uninspired, man made book? Do you not perceive that it is not only the ceremonial laws of Judaism at which the Reformed Rabbis sneer, but also the moral code

upon which the fabric of society rests? Orthodox Judaism, according to Rabbi de Sola, stands "for the law and the testimony," and he declares, therefore, that a sharp line is to be drawn between it and the system of those whose representatives met the other day in Montreal.

Christians will naturally prefer to see Judaism cling to orthodoxy, as the Reformed system leads directly to Deism or Atheism : and therefore we cannot but regret that the Reformed Jews appear to be much more numerous now on this continent than the organs of Jewish orthodoxy are willing to admit. The census of the United States reports that there are 57,000 Orthodox and 72,000 Reformed Jewish heads of families in the country. This would show that the total Jewish population of the United States is about 645,000, if we assume that there are five members on an average to each family. There cannot be a reason able doubt that the rapid increase of this infidelity among the Jews is largely due to the influence of the tendency to infidelity which prevails among the various Protestant denominations.

BRAVO, JOHN DILLON!

The stand taken by Mr. John Dillon in the British House of Commons has aroused the ire of a great many toadies and tuft hunters. It was a jarring note in the grand concert of jubilation. So it was, and in the right place too. Dillon has merited by his action the approval of all honest men, and even eration of Anglican Churches a man his bitterest opponents conceded that who is appointed by the British it was the most effective speech of his life. It contained no offensive allusion to the Empress Queen.

Terse and direct it laid bare the reason why the lips of Ireland could not, without being recreant to justice and truth, join in the national thanksgiving. The prosperity that blessed the efforts of the other sections of the Em pire knew her not. With her taxation constantly increasing, her sons and daughters forced to bid her farewell be cause iniquitous legislation barred their way to happiness-how could the Protestant Episcopal body, so lat as possible destroying its Protestant they stand before the world and character. There is no reason to tell the lie that she was glad!

She does not rejoice. The wrongs of sixty years and the memory of the past wraps around the Celtic heart too strongly, to permit it to exult in a celebration that has no meaning for Ireland.

The Irishmen who are feeding at the trough of patronage will condemn Dillon, but the honest Englishman hates sycaphants and says "Bravo John Dillon !"

THE KLONDIKE AND YUKON GOLD MINES.

The discovery of what is believed to be the richest gold region ever found has created intense excitement throughout Canada and the United States, and thousands of miners and other persons stricken with the gold fever are making or preparing to make their way to the gold-bearing territory. This territory is situated on the Yukon and Klondike Rivers near the Alaskan boundary, and though there are mines within Alaska, and therefore within the United States, it is conceded that the richest are in Canada. Over three million dollars worth of gold were obtained from the Klondike mines last winter, according to the statement made a few days ago by Governor C. B. McIntosh of the Northwest Territory. Of this amount, two million dollars' worth were brought into Seattle by the steamships Portland and Exelsior, and one million still remain stored in the miners' cabins along the creeks on which the mines are being worked.

It is expected that the yield of these British mines for the year will reach ten million dollars, as miners are going in rapidly, most of them from the United States.

It is not to be supposed that it is an easy matter either to reach the gold district or to get out of it when a person has once arrived. Even when Seattle is reached there is still a journey of nearly three thousand miles before the adventurous traveller. On this route there are two steamers either of which will bring the traveller over two thousand miles of the journey, and the river Yukon steamers will bring him over the remaining one thousand miles. But the winter at Klondike is eight months long, as it is almost at the Arctic Circle, from which fact Circle City is named, being near the richest mines. During great part of the winter the River Yukon is frozen solid. The temperature for several weeks is as low as 65 degrees Fahrenheit, and for months the thermometer is as low as zero. The days during summer are long, but the winter nights are equally long, and in winter very little work can be done, owing to the intense cold, the ice, snow and the darkness. The supply of provisions is also limited, and should there be a great rush of people, there is danger of starvation.

In the meantime the Canadian Government is taking steps to facilitate communication with the gold regions, but until something be actually done in this regard, the dangers those who go to the gold region will be obliged to face will be great.

It is a curious fact that just at the

moment when the United States is putting into force stringent laws against Canadian labor, and threatening us with laws more stringent still, American citizens are taking advantage of the mineral wealth of these Canadian mines to enrich themselves. Those who do this are not at all likely to become Canadian citizens, for there is nothing but the mineral wealth to attract settlers to so bleak a country. Those who go there will, therefore, emigrate again as soon as they enrich themselves. It is to be hoped that the Canadian Government will take immediate steps to prevent the depletion of the mines by foreigners, so that Canadians may reap the benefit of the extraordinary wealth thus brought to light within the bounds of our own Dominion. This may be effected by good adminstration of the customs and royalty laws, modified if need be by the peculiar circumstances of the situation.

"Why is it that the daily papers so often report sermons delivered in the Protestant pulpit and rarely mention anything said in Catholic churches? This is the query recently put to us by a non Catholic friend of this city. Our friend errs. The papers, as a rule, do not report those sermons. They are carefully reported for them by the preachers themselves. Catholic priests are generally averse to this business. They have neither time nor inclination to prepare "copy" of the sort ; or to correct the "proofs" of their pulpit lucubrations. - Buffalo Catholic Union and

France show that the schools are becoming n unpopular, while the Ci have an increase in t pupils every year. In attendance at the State creased by 70,659 pu Catholic school attend creased by 65,444. The that the people will so infidel government. VERY frequently we from subscribers in re

AUGUST 7, 1897.

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EDITORIAL N

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send us ship-loads o strays from the slums Many times before h attention of the auth effects of this enter possible that the Cana encourages this exe years gone by, we received so much p andesirable addition ation. Possibly such If so, it is a sham Not only should the not be supported by it should be posi This is a colony, we not necessarily should be made a di the refuse of Eng of the doctor's boy lice-recently att Henry Lewis, a far by whom he was em Paris green in hi quite enough cases warrant the Gov action in this matte

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said that the meeting together of so many adherents of diversified creeds tends to produce a chaotic state of mind, each one believing the doctrines of the others to be false; and the result of this chaos is atheism. The League concurred in Mr. Huegil's views and as a partial remedy it was agreed that Lutheran literature should be more widely spread. It seems not to have occured to these Leaguers that Lutheranism itself, which was the first form of Protestantism, is mainly responsible for the diversity of creeds, of which it is now conceded the natural result is total unbelief in Christian-

PRITORIAL NOTES.

The results was desirated at the specimen of the same raids. The property was the first the product of the p

It is like a draught of gall and jous Virgin Mary, the Shrine of La Bonne | Santa of Rome. The building is 72 feet long.

where the control of the Shrine of St. Anne de Heauper
From the excited ages of Christianity there has existed in the hearts of Cabridge in the control of the con

ebrated at 10 o'clock a. m., the first train over the C. P. R. left St. Anne's for Montreal, thus enabling those of the pilgrims who so destred, an opportunity of visiting that great metropolis of Canada, upon their homeward trip; then at 11 o'clock a m. the pilgrims who came by C. I. R. left for Montreal; and at light and the great body of pilgrims who came by C. I. R. left for Smith's Tails. Feterboroush, and foronto, by way of Queues, thus, basing a splendid opportunity of viewing the sights of that his nowever, could not tear themselves and impered at the shrine of their beloved protectness, for some days longer.

This pilgrimage, which was the sixth from the standpoint of number of pilgrims, and also of miraculous cures, one of the most successful which has ever reached Ste. Anne de Beaupre.

The refreshment cars, which were under the supervision of able directors, were a source of great convenience to the pilgrims, and were most liberally patronized.

The financial object of the pilgrims, and were most liberally patronized.

The financial object of the pilgrimage was to procure funds for the benefit of Regiopolis College, Kingston; and in this respect it has been most successful.

assistant City Civil Engineer of New York city; Louis C. Herckenwrath, J. Cushing, C. Cushing, G. Murphy, J. Murphy, T. Me-Tiernan, Dr. Charles Mitchell. William Pound, T. Wall, W. Wall, A. Bonner, S. Short, Dr. George Smith, Dr. William J. Spellman, Charles Hays, C. O. O'Hara, L. Palladreau, Dr. R. Ivers, T. Clancey, E. Walsh, George Wallace, John Collins, Chas. Collins, William Gollins, Jules De Beauvi, J. Green, J. F. Fitzpatrick, E. Donagan, F. Clark, M. Espionl and J. J. Russell.

On the conclusion of the toasts the Rev. Father Fallon suggested the formation of an alumni association for the New York district. The suggestion met with unanimous approval and the election of officers resulted as follows:

alumni association for the New York district. The suggestion met with unanimous approval and the election of officers resulted as follows: President, W. A. Herckenwrath, M. A. C. E. of New York; 1st Vice President, Rev. Owen Clark, of South Orange, N. J.; 2nd Vice President, Rev. C. J. Gibney, of Brooklyn, N. Y.; Secretary, Mr. George Murphy, New York.

It was decided to hold an annual reunion in New York city,

WEDDING BELLS.

was solemnized at Sioua, m., rist ult., the marriage of Edward J. O'Connor, and Marie Agnes, only daughter of Mrs. Bertha Rock, which proved one of the pretitiest weddings of the season. The beautiful ceremony was performed by Rev. T. A. Hendricks, rector of St. Bridget's, assisted by Rev. J. W. Hendricks of Livonia, and Rev. Father Bresnihan.

The church was beautifully decorated with paims, white astors and pink carnations, while the priedicus within the sanctuary for the contracting parties and their attendants were covered with white velvet, and draped with similax. The bride, charmingly attired in white organide over white silk, with bridal veil and orange blossoms, entered the church accompanied by the bridesmaid, Miss May Moore of Hornellsville, N. Y., and were led to the sanctuary by the ushers, Mr. F. J. Dowling and Mr. E. J. Murphy. Here they were met by the bridegroom and the best man, assistant Corporation Counsel E. J. Dwyer. The brief ceremony ended, nuptial Mass was celebrated, during which the choir rendered exquisite music, the 'Ave Maria' by Mr. P. E. Kinney, being especially fine.

A reception was afterwards he'd at the residence of the bride, 55 Hand streat, which was also elegantly adorned with palms and choicest flowers, amid which the young couple received the congratulations of their rirends. An elaborate wedding breakfast was served by Tealand Meyering's orchestra furnished the music, the 'Kaliway, 'Land Mr. And Mrs. O'Connor of Seneca Falls, Rv., Sulperintendent of the Lehigh Her the reception Mr. and Mrs. O'Connor of Houseldwille, N. Y., and Mrs. and Miss O'Connor of Oshawa, Can.

CATHOLIC TRAINING SCHOOL FOR

The Galt Separate school has again met with its usual success at the late Estrance Examination. Nine pupils wrote and seven passed very creditably. The following are the names of the successful pupils William Radigan, John Sullivan, Louis Radigan, Lawrence Spellan, Joseph Mc-Tague, Thomas Barrett, Erie Cooper.

Too Bad.

From an Exchange.

Not long ago the Episcopal Bishop William Croswell Doane, of Albany, paid a visit to the old country, and while there registered as "William of Albany." On his return he met Bishop Potter, who had also been to Yurrup, but got home first, when the latter said: "Too bad, Doane, that you didn't live in Buffalo ; in that case you could have registered as Buffalo

O. I was very learned then. But that was very long ago.

I knew the spot upon the hill
Where checkerberries could be found;
I knew the rushes near the mill
Where the pickeral lay that weighed
pound!

pound!
I knew the wood—the very tree
Where lived the poaching, saucy crow
And all the woods and crows knew me—
But that was very long ago.

And, pining for the joys of youth,
I tread the old familiar spot,
Only to learn this solemn truth:
I have forgotten, am forgot.
Yet, here's this youngster at my knee,
Knows all the things I used to know;
To think I once was wise as he—
But that was very long ago.

I know it's folly to complain
Of whatsoe er the Fates decree:
Yet were not wishes all in valn.
I tell you what my wish would be:
I'd wish to be a boy again,
Back with the friends I used to know;
For I was, O! so happy then—
But that was very long ago.

REV. LUKE RIVINGTON ON THE CHURCH.

with more human prestige? ing a traveller was passing along beaten track in that rising ground in the north of Galilee and The Mystery of Pentecost. saw, a little removed from the path-way, a tiny group of men way, a tiny group of men with One in their centre, and he ap-proached and heard that One say to the band, "Go into the whole world The Rev. Luke Rivington, M. A. The Rev. Luke myngs... began a course of sermons on the Church, at St. James's, Spanish Place on Sunday morning. Taking Church. Place, on Sunday morning. Taking as his text the words of the Gospel of and preach the gospel unto every creature, and, lo! I am with you all the day, "And they were all filled with the Holy Ghost," he said our Lord might, in the exercise of His absolute power, have placed Himself in direct communication with each case. days even unto the consummation of the ages." Would not that stranger have said to himself, "Well not even Alexander, nor Hannibal, nor Napol-eon could speak like this." To these in direct communication with each one of us without binding us together and few peasants gathered round Him this without establishing any signs of peasant of Nazareth predicts a future which is to last to all ages, and that recognition, but simply and only signs of His nearness and power; but He had not done so. He made us and He took our nature and, if we might so this little group is in its future to be the teaching power to every creature. Aye, but there are two secrets, namely, first, that He who says this is speak, utilized the various faculties and laws which He had impressed upon the creator of the human race, of the the nature, and so built the work entire world; but the full secret, it His grace upon that work which He they wished to know how it is that this Himself had created in the order of marvel was to be accomplished, was to nature. For instance, it is through the senses of our being that power be found in the mystery of Pente cost. The little group are then again in that upper chamber, they comes to us. The five senses have been called the five gates of tempta are waiting day by day, performing their novena of prayers with the tion, and so our Blessed Lord has willed that these same five senses Blessed Mother at their head, waiting for the fulfilment of the Master's should also be the gates or avenues of His heavenly blessings. Again we acquire knowledge in the natural promise, when lo! the whole house is shaken with the mighty impetuous order, not simply straight from Him, wind and from Heaven there comes on the head of each a tongue of fire, "and but we are taught one by another There are teachers and there are taught they were all filled with the Holy and so our Divine Lord willed that Ghost." There was the secret-they we should gain knowledge of the might be ever so mean to the outer eye supernatural order in precisely the world might mock; and when it saw them that morning in the midst of same way; in other words, He willed that there should be a society, because, Jerusalem preaching the glad tidings of the Messiah to the world it might if you have sensible signs of His Presence and of inter-communication each with each, it is the same as saying that new wine." The world cannot under you must have society, there must be a demonstration of that, and so, if there is to be a teaching office and to be a taught, there must again be a society; and our Lord willed that there should be a society. He used our social in stincts. We are so made that we find in society a succour to our weakness. Who is there that can really do without the blessings of social life in some sense or other, in some degree or Again, in society we find a field of emulation, and we are stimu-Who would ever have heard lated. and learnt the supernatural order without this stimulus applied to all of by the Holy Ghost after the likeness and image of the Incarnate Word, for Even in the world of intellect it in Him, in the Word Incarnate, there is by means of our social instincts we are stimulated towards developing owers which God has given to us. And, again, we have by nature a certain good desire to impart to others what we enjoy ourselves, and so we in society find a power of expressing this and of using it. And so our Divine Lord willed that there should be a society for the communication of those heavenly blessings which He came from heaven to reveal and to impart to His children, for there would be the stimulus of emulation. Where should we be without the example of others He willed that we should have some thing to exercise that expansive faculty of our nature, that natural de sire to communicate to others what we enjoy ourselves. And who is there in the spiritual life that does not feel at times the need for leaning upon others, not apart from or in derogation to the majesty of God Himself, but that those who are gifted by Almighty God with various faculties and abilities should supply to us that which we feel that we And so our Lord, in His mercy in His love for us, willed that there should be a society in which all those faculties, those legitimate habits, those social instincts of our nature should have their proper play. Nothing was nearer to the Sacred Heart than the creation of this society. He grouped around about Him a little band whom He taught; He taught others in parables, but explained the parables to them. He com-municated to them His own powers and sent them forth into the village, first of Judea, and bade them bring back reports of their mission. He designatthe head of that little band, He added to them certain auxiliaries, and in every way treated that little group with the tenderest solicitude, the mos loving care, as though Almighty God was bending over this little typical, original group which was to be the germ of that vast society which would cover humanity with blessings, even His own mystical body, the Church. And in doing this He was fulfilling a long prophecy, a promise which had been made to our first parents im-The truth mediately after the fall. had found its way down through the ages in spite of many a distortion and exaggeration, until it was incorporated in a society which had its doctrines,

Church or received sensible kinds of oracles of God, its laws, its dignitaries, divine grace, be penetrated with divinity, that they may know what it is in some measure to be "filled with the Holy Ghost."—London (Eng.) Monitor. its sacraments in signs, its sacrifice and its priesthood; but there was one feature about that society, and that was, it was imperfect. It was that was, it was imperfect. It was preparing the way for something to come, it was limited in space to a single nation, it was restricted in time until Ha should come for When

REV. R. F. CLARKE ON THE SACRAMENTS.

until He should come for Whom they

looked forward and create a society

where there should be perfection of

doctrine, of laws, of sacrifice, of priest-

hood; and so the age long prophecied had pointed to One who should gather

round Him a society which should be

the medium of untold blessings unto

so there He was in this sacred ministry

preparing that little group which was to grow into the Catholic Church as it

is at this hour. But how strange that He should take those few weak and

in accordance with the glories of that

Church the end of whose existence was

the promulgation of His own Incarnate

Person that it should have a beginning more imposing than this, to star

well say that they were "filled with

stand the externals of the Church at

anytime; they are feeble to the eye

Catacombs, she may be ruled by those

not learned in the things of earth

and only taught in the things of

Heaven, she may be mean and weak to

the outer eye, but still she has within her

the Pentecostal gift; and the Oae Holy

Catholic and Roman Church is filled

from end to end with the Holy Ghost

And so as His Sacred Body was "con-ceived of the Holy Ghost," even so His

mystical body, the Church, is fashioned

eternal glory which permeates her. There is the contact between the visi-

perfect interdependence

and still to pray that others too may

may know what it is to experience

the joy of the Spirit of God and to

feel themselves in a Divine sys em

wherein there is a world of splendour

which eye cannot see and tongue can-

not express and to behold and to be

subject to the perfect order that reigns

in the external body of Christ, and as

She may worship in

of sense.

orant men to be the beginning of Holy Catholic Church! Was it not

And

Suppos

rising

humanity throughout the ages.

His Holy Catholic Church !

The Rev. Robert F. Clarke, preaching at the church of St. John of Jerusalem, Great Ormond street, on Sunday, said the word sacrament was anciently used more generally of any sacred sign or pledge, but from the innumerable signs of a different charac ter, seven had been specially selected to continue to bear the word sacrament on account of their special character and the special grace which they con-ferred. Matters of discipline varied in different parts of the Church and at different times. In the case of infant baptism in the East the child was immersed in the water, and there were three immersions, one at the name of each Person of the Blessed Trinity. There were also minor variations in the rites and ceremonies which had been joined with baptism in its more complex forms, as appropriate to the central rite, rites and ceremonies which are not essential of course, but added at various times to the original institution. The essential rite of baptism was what was commanded by our Lord, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost." This rite could be Holy Ghost." This rite could be administered by anyone, only when it is privately administered by a layman or woman, if the child lives, and it can be done, it ought to be taken to the church afterwards to have the omitted parts of the ritual supplied. Confirmation was anciently often given immediately after baptism for two reasons, both of which have disap-In the ancient Church up to about the fifth or sixth century, baptism was very rarely given, Easter Saturday being the great day for public baptism in the cathedral churches, the opportunity of the Bishop being present being availed of to give confirmation afterwards. And the reason for this old custom was that the large proportion of Christians were converts. Of course at first all were converts, and in the three hundred years between the end of our Lord's sacred ministry and the Council of Nice practically the whole population of the Roman Empire was converted in fact, the majority were converted in less than or about two hundred years. the principal points of the doctrines of the Eucharistic Presence, the Christian The thousand or so converted after Pentecost increased until they doctrine of marriage, the sacrament of holy orders-the question of Anglican amounted to sixty, seventy, or eighty millions; for we do not know the exact orders, for example and of confession absolution, and of the Indulgences population of the Roman Empire. which are connected with these .- Lon-Very often seven eighths or nine-tenths don Monitor and Catholic Standard. of the Christian congregations were converts. Now, these converts were baptised, of course, only after being instructed, and, therefore, it was not so extraordinary to confirm converts immediately after baptism as it would be to confirm infants. ent age for confirmation is about twelve - sometimes older times earlier, according to the cir-cumstances of the case and the mental and moral development of the child but the general idea is that confirm ation should precede the battle of life, that baptism is the initial step or first introduction into the Church, and con firmation the equipment of the Chris tian soldier during the years succeed ing childhood for going out into the world and taking his share in the conflicts and greater temptations of later are two things — there is the invisible human existence. With respect to the whole world of heavenly and eternal Holy Eucharist and penance, it was an ciently the custom to confess sins publicly, but this custom, times been supposed to reter to all sins alike, did not of course cover all sins. the streets of Jerusalem and walks along the lanes of Galilee. And so it is with the Church; there is that which It was restricted to certain cases in meets the aye and there is that within which scandal had been given, and her which is heavenly, the spiritual was an amendment made by the mem ber of the congregation who had given scandal by acknowledging that he was wrong in having done so. The public confession of sins referred chiefly to ble and invisible and the child of the Catholic Church passes from this visible into that mighty world of public faults or cases where some one thought which the world cannot underhad committed an offence and others stand; and while the world believes it were unjustly blamed for it; in that is digging the grave of the Catholic Church the child of God is rolling in case the offender would not receive ab solution until he had made public acknowledgment. It would be In the Word Incarnate there is the most perfect absolute order and and ridiculous error to suppose that all subordination, so that not the tiniest motion of that Sacred Humanity could sins had in the ancient discipline of the Church to be confessed publicly. have its way except under the dictation For instance, it would have been monand guidance of that reason which is strous to require public confession of all temptations against purity conillumined with the unction of the Holy Ghost. So it is in the Church of God sented to, and there are multitudes of everything is in its place, all held in other cases where public confession the most complete dependence upon Christ the Eternal Head. There is in the Word Incarnate the would have been entirely and altogether out of place. It was in the pre ceding private confession that the penitent received instructions as to what Divinity and Humanity. And so it is in the Church. On that festival of it was and what it was not necessary to confess publicly. There was also an officer appointed in some churches to the Holy Ghost two things surely must come before them. What were they to whom recourse was to be made in such do by way of making the most of these cases. He was called the penitentiary, Divine powers which penetrate the enand all cases where it was thought they tire Catholic Church? Oar Holy might have committed sins which re Father nearing His great reward speaks more and more of unity. As quired public confession were referred to him to decide whether they should the heart of the Divine Head of the make public confession or not. Church on the last night of this earthly faculty of deciding was thus taken life went forth towards His children, aye away from the minor clergy. even to the whole of humanity from relics of this public confession end to end of this world, who all ought which now remain are that for certain to belong to the one fold, so the heart sins a priest may not, according to the discipline of the diocese, give absoluof our Holy Father went forth to them and he stimulates his children to pray but is to send the person who committed this or that sin-murder is one brought to enjoy the plenti-tude of that Divine love, that they plenti-

-to the Bishop or some one appointed

by the Bishop, or who has obtained

faculties from the Bishop to give abso-

lution for such offences ; and these are

called reserved cases. Another re-

mainder of that ancient custom is the

obligation which is laid upon anyone

tion. If one has stolen he must make restitution if it lies in his power, and if anyone has spoken falsely of another he must make restitution by undoing the injury he has done to the utmost of his power also. There were also differences with respect to the celebration of the Holy Eucharist. In the West the bread which is used for the Holy Eucharist is unleavened or unfermented bread; in the East it is leavened bread; and both customs have their place different regions to which they respectively apply, so that in the East the Pope himself forbids unleavened bread to be used, while in the West leavened may not be employed except in saying Mass according to the Greek

rite. The reason why unleavened bread is used in the West is that this comes nearer to the original celebration of the Holy Eucharist which was celebrated at Passover time, and at that time only unleavened bread was employed. Leavened bread was re moved from their houses by the Jews at the beginning of the Paschal season. It is probably to the Eucharist St. Paul alludes in the beginning of his first Epistle to the Corinthians, where he speaks of putting away the old leaven. The mixing of water and wine was also closer to the original institution, because it was customary among Hebrews to mingle water with wine, partly on account of the strength of the wine in the hot country of Palestine, and partly because the heat of the country rendered it necessary to take more liquid than one should drink in a colder climate, and because water in Palestine was generally very bad. With regard to extreme unction, a sacrament administered only in cases of grave illness where there is danger of death, and only once dur-ing the same illness, the preacher said the custom of the ancient Church allowed that it might be repeated in the same illness, and an old ritual or sacramentary which hailed from Italy speaks of it having been the custom to give extreme unction seven times; but this custom passed out of use, and he did not know, indeed, whether it was more than a merely local custom. The present law was doubtless intended to prevent it from being trifled with, to mark it and make it stand out as a special thing, a pledge or preparation for death. Next Sunday, he said, he would speak on leading points, not mere minor mat-ters, of discipline or local matters, but

A Hero.

An act of heroism that is worthy of being chronicled is reported from the British Columbia mining town of Rossland. Two miners, working in a hundred-foot shaft of the Young American mine, had filled an iron bucket with ore, and it was being raised to the surface by a man named Jim Hemsworth. The crank which he was turning broke at the elbow and he was knocked down. The cogs failed to hold the load and the bucket was rapidly descending upon the heads of the miners below, when Hemsworth threw himself on the reel and blocked the machine by thrusting his arm into the wheels. His arm was so lacerated that amputation may be necessary. He was released after a few moments, and when asked whether he was much hurt, replied: "What is the difference, so long as I saved the OV8

He was Right. A Scotch clergyman, while going through a viliage, was requested to officiate at a marriage in the absence of a parish minister. Just as he had told the bridegroom to love and honor his wife, the man interjected the words "and obey." The clergyman, surprised, did not heed the proposed amendment. He was going on with the service when the groom interposed, with emphasis, "Ay, and obey, sir,—love, honor, and obey, ye ken!" A few years afterward the clergyman met the hero of the wedding incident. "D'ye mind, sir. von day when ye married me, and when wad insist upon vowing to obey my wife? Well, ye may now see that I was in the right. Whether ye wad or no, I have obeyed her; and behold! I am the only man that has a twa storey house in the hale toun!" The Scotchman went even farther than Franklin, who "The man who would thrive must ask his wife.

Croupy Cough Was Soon Driven Away by Dr. Chase's Linseed and

Turpentine. "My little boy had a bad croupy cough," says Mrs. Smitt, of 256 Bathurst street, Toronto. "My neighbor, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighborhood. It appears to me it can now be found in every house."

round in every house."

25 cents cures Catarrhal Headache

" Incipient Catarrh

Hay Fever

" Catarrhal Deafness

" Cold in the Head in 10 min.

" Foul Breath caused by Catarrh.

25 cents secures Chase's Catarrh Cure with perfect blower enclosed in each box. Sold by all dealers.

by all dealers.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." For Delicate and DebilitatedConstitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

PERFECT and permanent are the cures by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health giving BLOOD.

who has injured another to make up for the injury he has committed as far as it is possible for him to make it up; they mixed in the outward acts of the that is one of the conditions of absolu-

"Sweet Bells Jangled Out of Tune."

How much of woman's life happiness is lost for lack of harmony. A hundred sweet melodious tones ruined by one lit-tle note of discord. Women who ought to enjoy the perfect happiness of love and wifehood and motherhood are miser-able from

their sex. These deljangling some some some of so many ves, are not by any seans a necessity of anhood. They

may be overcome and completely eradicated under judicious treatment.

There is no need of repugnant examinations. Dr. Pierce's Favorite Prescription cures the troubles of the femining rganism positively, completely and

For nearly 30 years Dr. R. V. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. He is an eminent and expert specialist in this particular field o Any woman may write to him oractice. Any woman may write to him with perfect confidence, and will receive free of charge, sound, professional advice and suggestion for self-treatment by which 99 out of 100 cases of female complaint, even of the most obstinate kind

plaint, even of the most obstinate kind, may be completely and permanently cured. Address him as above.

"While I was living at Eagle Rock, Botetourt Co., Va.," writes Mrs. G. A. Connor, of Alleghany Spring, Montgomery Co., Va., "a lady friend came to me and said: 'My daughter, aged 15 years, has repeated hemorrhages at the nose, and she has never had the necessary indispositions of womanhood. I advised her to get Dr. Piere's Favorite Prescription. The lady purchased one bottle and it cured her daughter. She was well and happy when I left there."

"I was a sufferer from womb trouble for twelve years," writes Mrs. Harry Pomeroy, of Box 258, Monona, Clayton Co., Iowa. "I doctored with six different physicians and have used a great deal of patent medicine

twelve years," writes Mrs. Harry Pomeroy, of Box 258. Monona, Clayton Co., Iowa. "I doctored with six different physicians and have used a great deal of patent medicine but could find only temporary relief. I began using Dr. Pierce's Favorite Prescription, and have used six bottles and three of the 'Pleasant Peltes.' I feel like a new woman. I haven't felt as well in twelve years as I do at the present time, and I hope and pray that this will induce some other poor sufferer to try Dr. Pierce's medicines and be cured. I think there is no medicine in the world as good for sickly women as 'Pavorite Prescription.' I have recommended it to a great many of my friends and they are on the way to health and happiness, and I can proudly say that I am too. I can never praise your medicine enough, and it has done me a world of good."

"Words fail to describe my suffering before I took your 'Golden Medical Discovery.' Favorite Prescription and 'Pleasant Pellets,' writes Miss Lulie S. Hardy, of South Seabrook, Rockingham Co., N. H. "I have been greatly benefited by the use of your medicines. I never feel any pain unless I stand too long. Before I commenced to use the medicines I could hardly walk across the room. I have been sick off and on for two years. I am feeling quite well now and your medicines did it. I had an abscess on the fallopian tube and it discharged through the bladder. Of course it left the bladder in an irritable condition and also left the womb inflamed. I had an awfail burning in my stomach at times; no appetite; wasting drain; constipation; excruciating monthly pains; backache all the time. I was confined to my bed five months. I went to the hospital last April, leaving in May but not feeling much better. Then I commenced the use of your medicines. I have taken them regularly for five months; ten bottles in all, five of each. I have taken them regularly for five months. I would not be without them in the house. I have been greatly benefited by the use of your medicines and I well recommend them as long a

A good, practical home medical work is invaluable. Dr. Pierce's Common Sense Medical Adviser is such a book. It contains 1008 pages and 300 illustrations. Several chapters are devoted to facts that every wife and mother should know. Over a million women possess copies. A new edition is ready and will be given away FREE. If you want a paper-covered copy, send 31 one-cent stamps, to cover the cost of customs and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. Send 50 stamps for cloth-bound copy.

\$19.500 GIVEN AWAY IN BICYCLES AND WATCHESFOR SOAP

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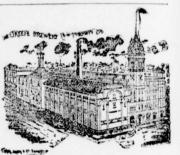
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It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

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AUCTION BERTHS.

Department of Crown Lands [Woods and Forests Branch] Toronto, June 2nd, 1897.

Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, Timber Berths as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the VERMILLION RIVER, all in the District of Nipissing; the Township of Coffin Additional and certain small areas on the SPANISH and BISCOTASING waters in the District of ALGOMA; and berths 36 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITOU LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sulewist containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lauds or to the Crown Timber Offices at OTTAWA and RAT PORTAGE and RAT PORTAGE.

J. M. GIBSON,

Commisssoner of Crown Lands. E. B —No unauthorised publication of this advertisement will be paid for. 975-8

WESTERN ONTARIO'S SUMMER RE-

"THE FRASER," PORT STANLEY, ONTARIO.

PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the seson. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the pretitest spots on the Continent, where they can obtain elimate, bathing, boating and sailing—without the discomforts of railway travel. The Fraser House is situated most pleasantly upon a form the discomforts of railway travel. The Fraser House is situated most pleasantly upon a fight of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side.

The nandsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently creeted an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided.

Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east, west and north to all important points.

FIVE-MINUT The Ninth Sunda

AUGUST 7. 1

"God is faithful, w o he tempted above that (1. Cor. x. 12.) There are Christi who talk as if God faithful—Christian trials and difficulti of this life as so Almighty God to e would seem, at leas they offer for comm dreadfully tempted to do a great injust

loving God, and co imperfect knowledg the temptation, or God's providence i Know, then, t tempted, and this f of our existence. body and soul-at ing elements. The the soul, being th right to comman happy union of au sion, and the resul

battle ever since-passions striving f the soul and its fac Now, brethren, soul has to conten mies. We have a in us-our own ev inordinate desires tention ever pres carry with us thro every action, ever has to be fought feat has to be score And, again, we from without. always on the ale

upon us in our un who employs the v order the better to - this is our gre out.
All this is not this perpetual str blood, with power But we must neve not alone in this ful and will not st beyond what we c also remember t whatever kind, is for our good, as a raw material out

comes. Our more cise. This is a peconomy. The strengthens it, what is power. loses its power. -without tempt would lose most o Things upon whi worth nothing u eternity of happi on the trials to w Let us unders

nature of these to of the soul tows guise of somethin ment of the soul It is this very ap be obtained that dangerous and si no man is base e to commit a sin s cause he wants to ample: a man tainly not for the is in robbery-no covers that there some present goods, therefore, the temptation that So it happens

devil would lead

forms himself, sa angel of light, as guard to detect 1 meet, for instan snake with loat scales, his eyes f raised to strike y ing his fangs, th tation to have t would know that evil reptile, and him or escape fr if, again, you w coral snake, its it seems impossi and so gentle the up and play wit be tempted, as r fore, to fondle the neck for a goes one step to the lip, and the

So it is with m they appear plea string is soon fe death. Take brethren ; we m then let us fight knowing that G is faithful, and

ficient. Maltine with

Mare you all rubody? weary in n den and unfit yo labor? Does slee force? make you night a torment? coming a hydrogan and the coming and night a torment? coming a burder living in this mis lief from this wo lief from this wo conditions may be use of Maltine wit tonic, for it but strength and vig pure rich blood, wonderfully to it stomach. Maltine very fibre of the Maltine with Coor nerve, builds mus yim and nerve. I ing agent; it brais what you need.



BUST 7, 1897

Use It?

thing for the circumstances. an by taking dd an inch to no preparation. The utmost one is to pros favorable to is done by Vigor. It ref, cleanses the es the soil in ir grows, and, rt will blossom oald heads grow roots are nourroots must be wish your hair ormal color, or

faded hair use air Vigor.

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ERTHS. rtment of Crown Lands

and Forests Branch] Foronto, June 2nd, 1897. given that under authorouncil, Timber Berthsloned in the NIPISSING, RAINY RIVER DISne Townships of RATHAVIS, the North half of
tt part of HANMER South
N RIVER, all in the Disthe Township of COFFIN
certain small areas on the
SCOTASING waters in the
MA; and berths 36 and 37
D 4, D 5, D 6, on MANIcertain small scattered certain small scattered ict of RAINY RIVER, wilk by Public Auction, at the wn Lands, Toronto, at the ok p. m., on WEDNES-EENTH day of AUGUST

g conditions and terms of tion as to Areas, Lots and ised in each Berth, will be iteation personally or by thment of Crown Lands of the Crown Land E. J. M. GIBSON, nisssoner of Crown Lands, horised publication of this be paid for. 975-8

ARIO'S SUMMER RE-SORT. FRASER,"

NLEY, ONTARIO.

INLEY, ONTARIO.

ISHED 27 YEARS.)

70, and is now open for the copie who have heretofore e and inconvenience of long ps to the seaside, and other forts, are gradually awaken to they have near their own retitiest spots on the Contin n obtain all the advantages genorely climate, bathing he fraser House is situated height of 150 feet, and comhecut view of the beautiful me it on every side.

Inling-room of "The Fraser" in the property of the property of the country of th acity for 200 guests. The pro-erected an addition to the increase the accommodation e bar room has been removed and a barber shop and other leep provided. een provided. and Detroit River Railway ort daily, connecting at Lou-omas, running east, west and

tant points.
WM. FRASER, Propietor,

FIVE MINUTE'S SERMOR.

The Ninth Sunday After Pentecest.

. THE USE OF TEMPTATIONS. "God is faithful, w.o. will not suffer you the tempted above that which you are able. (I. Cor. X. 12.)

There are Christians, dear brethren, who talk as if God were anything but faithful—Christians who look upon the trials and difficulties and temptation of this life as so many traps set by Almighty God to ensuare them. So i would seem, at least, from the excuse they offer for committing sin: "I was dreadfully tempted and could not re To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of

the temptation, or an ignorance of

God's providence in regard to it. Know, then, that we must be tempted, and this from the very nature of our existence. We are made up of body and soul-at present two conflict ing elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed; but original sin destroyed that happy union of authority and submis-sion, and the result has been a pitched battle ever since-the body with its passions striving for the mastery over

the soul and its faculties. Now, brethren, in this conflict the soul has to contend with many ene mies. We have a battle-ground with in us-our own evil inclinations and inordinate desires — a source of con-tention ever present, which we will carry with us throughout life, and for every action, every impulse, a battle has to be fought and a victory or defeat has to be scored.

And, again, we have our enemies from without. The devil, who is always on the alert, ready to pounce upon us in our unguarded moments— who employs the world and the fiesh in order the better to accomplish his ends

this is our great enemy from with-

All this is not very encouraging, this perpetual struggle with flesh and blood, with powers and principalities. But we must never forget that we are not alone in this conflict; that we have God with us, a God. who is faith ful and will not suffer us to be tempted beyond what we can bear. We must also remember that temptation, of whatever kind, is never permitted save for our good, as a source of merit, the raw material out of which our glory comes. Our moral powers need exercise. This is a principle in the divine economy. The use of a limb strengthens it, while an arm tied up loses its power. So it is with the soul -without temptations and trials i would lose most of its spiritual vigor Things upon which much depends are worth nothing until tried, and an eternity of happiness or woe depends on the trials to which the soul is ex-

Let us understand, then, the true nature of these temptations. A temp tation may be said to be an allurement of the soul towards evil under the guise of something good, or the allure-ment of the soul to a forbidden good. It is this very appearance of a good to obtained that makes the temptation dangerous and sin at all possible. For no man is base enough or fool enough to commit a sin simply and solely be-cause he wants to offend God. For example: a man commits a theft, cer-tainly not for the mere pleasure there is in robbery—no, but because he discovers that there is to accrue to him some present good from his theft. It is, therefore, the apparent good in the temptation that makes it at all palat

So it happens, brethren, when the devil would lead us astray he transforms himself, says the apostle, into an angel of light, and we must be on our guard to detect him. If you were to meet, for instance, some venomous snake with loathsome spots upon his scales, his eyes full of rage, his head raised to strike you, hissing and show ing his fangs, there would be no temp tation to have to do with him; you would know that you had to do with an evil reptile, and you must either kill him or escape from him at once. But if, again, you were to meet, as you may meet in the tropics, a lovely little coral snake, its mouth so small that seems impossible that it can and so gentle that children may take it up and play with it, then you might be tempted, as many a child has be fore, to fondle it, wreathe it around the neck for a necklace, till the play goes one step too far, the snake loses its temper, gives one tiny scratch upon the lip, and that scratch is certain

So it is with most of our temptations they appear pleasant at first, but their string is soon felt, and we discover to our dismay that the wages of sin i death. Take this lesson home brethren; we must needs be tempted then let us fight our battles manfully knowing that God is with us, that H is faithful, and that His grace is sufficient.

Maltine with Coca Wine feeds the Nerves.

Maltine with Coca Wine feeds the Nerves.

Mare you all run down? Are you tired in body? weary in mind? Does lassitude burden and unfit you for mental or physical labor? Does sleeplessness rob you of mental force? make your days a weariness and night a torment? In brief, is life rapidly becoming a burden to you? Thousands are living in this miserable condition while relief from this worst of mental and physical conditions may be speedily obtained by the use of Maltine with Coca Wine. It is a real tonic, for it builds up the body, gives strength and vigor to the nerves, supplies pure rich blood, restores appetite, and adds wonderfully to the digestive power of the stomach. Maltine with Coca Wine renews every fibre of the body, gives mental activity. Maltine with Coca Wine is a builder—builds nerve, builds muscle, builds bone. It gives vim and nerve. It braces, not as a stimulating agent; it braces because it cures. That is what you need. All druggists sell it.

OUR BOYS AND GIRLS.

Minding Mother.

Minding Mother.

Boys, just listen a moment
To a word I have to say:
Manhood's gates are just before you,
Drawing nearer every day.
Bear in mind, while you are passing
O'er that intervening span,
That the boy who minds his mother
'Seldom makes a wicked mad.

There are many slips and failures
In this world we're living in;
Those who start with prospects fairest
Oft are overcome by sin,
But I'm certain that you'll notice,
If the facts you'll closely scan,
That the boy who minds his mother
Seldom makes a wicked man. Then be guided by her counsel,
It will never lead astray;
Rest assured she has your welfare
In her thoughts both night and day,
Don't forget that she has loved you
Since the day your life began.
Ah' the boy who minds his mother
Seldom makes a wicked man.

The German Emperor's Boys.

The life of the German emperor ovs is by no means one of luxury or they are allowed only about an hour and a half a day to themselves, while the remaining time, even on holidays, given to study and physical culture p to the age of nine, life for them is ne grand holiday, but after that work egins. Here is the routine followed: summer they are out of bed at 6 'clock (in winter an hour later) Breakfast is served at 7:30, and con-sists of one cup of tea and a roll; from to 9:30 they are studying, then a second breakfast of bread and water tinged with red wine, is supplied. Immediately afterward they work at their books, though the time is divided until 1:15 with some physical exercise in gymnastics and horse exercise. After dinner which is spent with the military and civic governors of the castle, they have a brief breathing time to them-selves. But this soon passes, and they are again with their tutors studying science and music until 6 o'clock. Thereupon supper is served, and at 8 o'clock all are in bed. The boys are considered very proficient in the saddle and in all other outdoor sports.

" First and Last."

Elizabeth Stuart Phelps, in her pub lished reminiscences, gives an account of her "first and last" deliberate falsehood. "Once," says the author of Gates Ajar, once I told a lie (I was seven years old), and my father was a broken-hearted man. He told me then that liars went to hell. I do not re member to have heard any such personal application of the doctrine of eternal punishment before or since, and the fact made a life-long impression, to which I largely owe a personal preference for veracity. Yet, to analyze the scene strictly, I must say that it was not fear of torment which so moved me; it was the sight of that broken face. For my father wept only when death visited the household did I ever see him cry again — and I stood melted and miserable before his anguish and his love. The devil and all his angels could not have punished me into the noble shame of that mo-

And yet what is the anguish of an earthly father compared to the grief we cause our Father in heaven when we sully our souls with falsehood? devil is the only lover of lies and of liars.

Take the care of your entire wardrobe, since He held out an inducement of f possible. Don't let a button be off earthly advantage as a reward for your shoes a moment more than is necessary. It takes just about a minute to sew one ob, and oh! how much days may be long in the land. What better a foot looks in a trimly buttoned practical application has this injuncboot than it does in a lop sided affair, with half the buttons off.

Every girl should learn to make her habit of overlooking your things, and you will like it wonderfully. You will have the independent feeling that you matters. The relief thus given to as old and worn as she is, you will know how much "every little helps."

How Social Success is Won. "I think," writes Ruth Ashmore, addressing a reply to a girl correspond-ent who asks how to become a social success, in the Ladies' Home Journal, that you will be a social suc cess, for you are pretty to talk with, and pleasant, too, to look upon, but you must remember every day and every hour of your life that social success is only obtained by continued thought of the value of little things. The little pleasures are really great ones, the little courtesies are keenly appreciated, and the little politenesse are those that will make you not only a lovable girl, but a lady. I think to be a social success you must be that. Reformers are prone to say that the finest name that can be given to you or to me is woman. Perhaps that is true. But it seems to me that you should also wish to be called a lady. You are a woman by birth, and a lady because of your tact and good manners. There is many a woman truth-ful and honest, but so lacking in tact that she cannot possibly be called a womanly.

Habitual Silence.

the natural order of things, teaches most forcibly the true lesson, that no one with the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the lawyers must not affect his days or of the natural order of things, teaches most forcibly the true lesson, that no one who is uniformly respectful and considerate to age was ever known to be uncivil to a friend or an inferior. the lawyers-must not affect his de | And is not here the practical applies

judges are heedless of justice Who are the illegal judges? hearts, opens all doors, smoothes all roads to success and admits him to all Those who rashly judge their neigh bors; those whose hasty, irresponsible the fortunes which the world reserve opinions are sentences of suffering and to its favorites. for their fellow-creatures judging makes us little-minded," says Father Faber. And the little-minded,

A contemporary writer says: "It is a good rule to say little until headway; while you are battling with you have thoroughly made up your mind and then not to hesitate in are on the right road, and the difficulty your statements. The temptation of the average man is to express some opinion at once, but if that is changed is lost. Let others do the wrangling. Your opinion will have all the more influence if you come out strong with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hear-

ing many sides of the case. Since it is in youth that habits good or bad are formed, we advise our boys and girls to cultivate the gift of habitual silence, sternly repressing the evil impulses of hasty, unconsidered speech -Catholic Standard and Times.

CHATS WITH YOUNG MEN.

The following is a synopsis of Judge Daly's address to the graduating class John's college, Fordham, N. Y. It contains so many points of interest to our young men that we gladly reproduce it here for their benefit :-How to Win Success.

eager for is success in life. If one were to stand up here and announce that he could impart the secret of success he would be heard with breathless attention, and if what he said turned out to be true, he would be the most popular speaker these walls ever list-ened to. But no one will ever venture, except in the most general way, to prescribe the means of success, though any one may hazard certain suggestions; and I have a thought which I would like to impart to you at According to Holy Scripture a thief is better than a liar, "although both shall inherit destruction." A lying tongue is hateful to the God of Truth, and the ing to have been thrilled by the ing to have been thrilled by the observation of the writer that of the Learn to Work. the other solemn injunctions were laid now, girls, don't allow your old upon us to be disregarded at our peril, mother to darn your stockings; attend but the observance of this one must be we meet with strangers, friends grow a little apart as the roads branch off which each will choose, but all, all, pointing the way to success. to this simple duty yourselves. Fine have been inexpressibly dear to the darning is really an accomplishment. paternal heart of the great Law giver.

obedience. It is the command that we

honor our father and mother, that our

tion and this promise to the question of success and failure in life? Of course your first thought will be own simple articles of clothing. Make that this mandate will bear no such the work a study. Once get in the narrow construction as confines it to our individual case or our own family circle. For of what advantage is it that you honor your parents if I and need not wait for any one's conveni- the rest of the world may treat them ence in repairing and making, but with dishonor? It is manifest, therethat you can be beforehand in all such fore, that this command is intended to secure a general reverence for age and your weary mother will be more than necessarily a respect for its experience you can estimate. When you become and teaching and all that we are accustomed to associate with the weight of years. And what is the reward held out for compliance? What in the way of material prosperity is assured by a promise attached to a mandate capable of such universal extension? surely, the dragging out of an exist-ence already fraught with the distresses of life, so that the promise to we would expect from infinite love. To quote again from the master-mind

length of days.

ontemplating the aged man bowed

with griefs, "He loves him not that on

warded, of wishes fulfilled, of fortune,

stretch him longer.'

Webster defines judgment as "a sentence, an opinion." The judgment of those who are not appointed judges is too often a careless opinion that becomes an irrevocable sentence. The ?udges of our law courts are men selected for their wisdom and knowledge. They must be rigorously impartial, keenly penetrating, gravely deliberative. They must know the shadings of good and evil, the proportions of cause and effect. So far as it is humanly possible, the judgment of a judge must be flawless. He is called upon to sentence his fellow creatures, to punish the guilty and clear the inbe told that the complex machinery of tion of our suggestion? From observ How difficult it is to be a just judge; ance of this simple and plain injun how awful is the thought of taking upon earth the place of the Just One in Heaven! Our legal judges realize the that kindness, charity and forbear that kindness, charity and forbear solemnity of their responsibility; our ance which make their happy possesso illegal judges are heedless of justice an universal favorite, which wins a

There is one virtue without which Silence makes us great hearted, and all others are unavailing, and that is udging makes us little minded," says for most of the mischief and misery of task which did not become more onerous as we went on Gentlemen, ob-stacles only prove that we are making headway; while you are battling with difficulties you may be sure that you which seems insurmountable is in variably at the threshold of success This is not only true of particular later the full force of the final opinion tasks, but of life as a whole-of life which has been so often and so profit ably depicted in allegory, that I shall venture now to use that familiar form to illustrate what I have in mind.

I picture to myself two mountains whose tops are bathed in light while their bases are wrapped in darkness. They are of equal height, reaching to the clouds, and one takes the firs beams of the rising sun and the radi ant promise of the morning, and the other is bathed in the glory of a sur that knows no setting. One I shall call the hill of youth and the other the hill of fame and fortune. On the firs you are now standing to take your lorious start in life, feeling the vigor of the new day and clothed with the brightness that poet and painter pic ture for the angels. You look with eager glances across to that other mountain with its temples and trophies and monuments of success, and you say each one in his heart. "Before my life is done I will write my name on

the imperishable roll they bear."
Your anxious monitors at your side point downwards. Between that emi-nence and your own stretches a valley the gloom of which is impenetrable, and which must be traversed to reach your destination. In it are the paths of the lives we are to lead; the paths we are to choose. Impenetrable as is the mystery of that region — for it is our future which no man can foreseevet you have no fear, for you know that, dark as it seems, once you are in its depths the radiance about you will penetrate the gloom and light you on your way. You enter upon your journey, you descend; for a little way you are in the bright rays of the morning. Then by degrees the light grows ten commandments there was only one to which a promise was attached. All we meet with strangers, friends grow

pointing the way to success. Your road is chosen, it is thronged with eager travellers, and at first all seems easy: each one is helpful; and it is not difficult to discern the road stretching before us, only there is one disappointment - it seems long, very long, and it never seems to lead up ward. When the disappointment grows keenest and the way most weary, voices are audible that call us this way and that, to follow paths that open to the right and to the left and seem to lead directly upwards by easy steps. But we hesitate to take them because though they go up they don't go the right way. The signs we follow, the guides we consult all tell us to keep that long and straight and weary road

and we resolutely follow it. But there are sudden changes in There is sudden gloom, and store. we are alone. The road is there be neath our feet, but every step is uncer tain, full of peril, and we begin to stumble. Blind and helpless, there is none to tell us if we must go halting on, but at every step we are lured to stay, to turn, to rest, to yield, to give up the struggle. Others do it. Friends suddenly emerge from the prolong it is only to increase burdens gloom ahead and turn to these lights on already hard to bear. That is not either side crying out that the game is what we would expect from infinite not worth the struggle, that they will Justice; it would, in the language of give it up. We see others cast off as dogs the burden of good habits and the greatest English poet, be "to ke p dogs the burden of good habits and the world of promise to the ear and good resolutions we have all carried break it to the hope." It is not what ever since we were furnished for our ever since we were furnished for our journey. We see them cast them off crying that burdens keep us down, that we can get on better without them: and then they dart forward with a the rack of this rough world would swiftness that mocks our weary steps No, we feel, we And we never see them again.

know, that for the fulfillment of this We press on, and we press on alone. know, that for the fulfillment of this gracious promise we have the assur-ance of a life as full of happiness as it dead within us. Each step is only to will be full of years, of laudable ambitions realized, of honest industry re- What takes us on? It is that when we set out we resolved that we would fame, honor, love, friends, distinctions, never give up. We are outstripped all that we could ask for in asking for in the race, we are hampered, but we th of days.

The only objection that can be and yet, as we speak, as if to deride lady. If, therefore, you wish to have society approve of you you must be ladylike and tactful as well as well as well as ladylike and tactful as well as cess, is that it is too simple. We may were planted in our path. Despair

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eizes us. On no side escape. Of VERY LIBERAL OFFERS what avail our struggles to press on our days of toil, our burdens, the heat, the thirst, the self-denial, if we must perish here and lie with the undistinguishable multitude that have come before us? For at this point indeed the ground is whitened by the bones of many who have lain down and died of despair. But Hope like a spirit whispers, Persevere! and Faith like a spirit whispers, You have come the right road, and surely the right road cannot end like this! and Reason like a spirit calls, What a time to despair! If the way is steep it is because you are on the upward path at last! Up!

seek! Look for a foothold; gain but that, for on the upward path the first step is the only one that costs! Nerved in every energy of mind and body, roused to the task, you search, you find a foothold, you cling to it with the desperate conviction that that first foothold is the beginning of success! And you are right. Soon voices from above encourage you, willing hands are stretched out to help you, strong arms bear you up, you rise as if on wings, higher, higher, until the full glory of the mountain-top shows you name already inscribed imperishably among those who have well done what they have well begun. And now you turn your gaze backward, not upon the gloom and the labyrinth you have traversed, for all that is forgotten in victory; you turn your gaze with lov-ing solicitude back to that mountain of youth where countless throngs are again pressing on to the journey of life, and you call to them to have no fear, that with faith and hope and courage and reason — for all these makes perseverance—there is no obstacle they cannot surmount, no

ment they cannot resist, no resolve hey cannot accomplish. May the success of which Judge Daly speaks crown our young men's life's nistory. It is his who wills it; may it

danger they cannot avoid, no allure

ba vours. They Do not Despair.

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CHURCHES, HOSPITALS, SCHOOLS, ETC. The F. M. T. A. of Almonte at their semi-annual installation of officers held July 4, 1897, installed the following officers for the ensuing term: Spiritual Director, Rev. Canon Foley; President, W. Hogan, Fr.; First Vice-Presi-dent, O. Connor; Second Vice-President, Prawley; Secretary, E. J. Kelly; Assist-ant Secretary, J. Frawley; Treasurer, E. Letang; Committee of Manacement, J. O'Kielly, M. Hogan, P. Daley, M. McKivit and J. Sullivan.

SIR THOMAS MORE,

Chancellor of England.

The following essay, composed by Mr. J. A. Wilson, of this city, a graduate of Fordham College, New York city, merited, in competition with many others, a gold medal valued at fifty dollars. We take pleasure in publishing this, the successful result of his

publishing this, the successful résult of his labors:—
The War of the Roses, that fatal struggle which robbed England of the flower of her nobility, and drained her resources almost to the last farthing, had at last drawn to a larid close in the fearful carnage of Boworth Field. The young victor, who then ascended the throne of his fathers, under the title of Henry VII., beheld bis people prostrated after the last deadly conflict; he beheld them at the same time hoping, praying, for peace and tranquility. Under such peculiar circumstances as these, therefore, we come upon the most remarkable period of English history, known as the "Revival of Learning." Driven from their sanctuaries by the pillage of Constantinople, the exponents of the old Grecian retinement had been scattered to the four corners of the known world. England, as a consequence, was blessed with her quota of these hunted scholars, and foremost among the fugitive band which flocked to her island shores stand John Colet and Eras mus of Rotterdam. These men it was who, with our Sir Thomas More, were destined to revolutionize the national temper of England, to purify her literature—but, grandest of all, to diffuse the leaven of learning throughout the middle and lower classes of her people. Renowned as are his companions, Erasmus and Colet, for the depth of their learning, Thomas More figures in history towering over them as the giant oak overtops the slender saplings that bend before the every breath of the summer's breeze. Of so remarkable a man, then, is it my duty to portray the life, character and literary works,—not, however, in their every detail, but in those respects alone which marked Thomas More as the most conspicuous man of his age.

To follow with the exactness of a biographer the life of Thomas More, or of any other famous person, it is necessary to consider it under two chief and distinctive divisions. We examine the public deeds of great men to discover their relations with their fellow-citizens: to their domestic affairs we must tur

A curious incident is narrated of her in relation to Sir Thomas' own life. On the first night of her marriage she beheld in a dream, the likenesses of her future children pictured in her wedding ring. In the vision, the image of Thomas far outshone the others; and this fact is taken by many to be a fore shadowing of the splendid mission he was destined to fulfil.

Whether or not he was influenced by so happy an omen, the father, Judge More, be stowed particular care upon the education of his son, who was sent to St. Anthony's Free school, then the most celebrated in Ludon. Here the young boy possessed the advantages of the tutorship of the best scholars of the day, and of prosecuting his studies under their fostering care. Under conditions so wholly favorable, it was not long before the young More had outsripped his companions in all branches of study. His natural wit and talent, aided by his persevering application, produced results which raised him far above the standard of his surroundings. At this juncture he was placed by his father as a page in the household of Cardinal Morton, the then Chancellor and Archbishop of Cantibury. In his new home his precocious a billity drew upon him the favor and attention of his distinguished master. The old Cardinal was versed enough in human nature to discern in his page the groundwork of a brilliant inture. "Whoever may live to see it," the gray-haired old statesman used to say, "this boy now waiting at table will turn ou: a marvellous man." Soon afterwards his minificent patron established him in Canter bory College, Oxford, where he was taught by the most famed scholars of England; and, young as he still was, though thoroughly conversant with the classics, More no sooner left the university than he was known throughout Europe as the formed associations destined in after years to play an important part in the tenor of his life. At Oxford he met Erasmus, to whom we owe much of our intimate knowledge of More's private life. At Oxford it was also that Wolsey learned to lov Wolsey learned to love and respect the youth destined one day to succeed him in his power. Moreover it is probably to his father's strictness in allowing him money, that More owed many of his studious habits and virtuous practices. For by this means of Divine Provi lence was our young man preserved from gambling and sensuality—the besetting sins of many of his fellow students: and what still more redounded to his credit was that he possessed enough sense to perceive the wisdom of his venerable father's mode of action.

was that he possessed enough sense to perceive the wisdom of his venerable father's mode of action.

Time brings us now to a period in More's life which cost him many a weary hour's perplexity and prayer. This period is the vital moment of selecting his vocation. But he did not trust to fate or chance to choose him a calling in life: he did not wait in supine indifference until stress of circumstances should force him into action; far from it; he, the foremost of scholars, prayed earnestly for light on the all-important and all-dependent choice. After much careful deliberation he put aside the idea of a monastic life, for it is written, "he preferred to be a chaste husband than an impure priest." He meant not to throw odium upon the Church, as some Protestants claim, but he chose that state in lite the obligations of which he sincerely deemed himself best able to fulfil. To put his subsequent actions in one breath, he married happily; and of his children, the eldest, Margaret, was the favorite of her father. From the writings of this beloved daughter we gain an insight into the harmony which reigned in his home, and the tender love which existed between his farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself and the refused their generosity, saying he had but the tender love which he chase husband himself best with the tender love which existed between his farmily and himself. Just at this point it is farmily and himself. Just at this point it is farmily and himself and the proposition of the divorce But, because of the more department of the divorce But, and the liberation of the propositions. It is when we get a glimpse of him in his

dearly. It was his delight to train the girl he had chosen for wife, in his own taste for literature, and when she, his first love, had passed away, he continued in a no less remarkabe degree to devote himself to the education of his motherless babes. He loved teaching them and lured them to their deeper studies by the curiosities he had gathered in his cabinet. Indeed, even in his separation from them he ever watched carefully the progress his children made in their studies. He was always a kind and indulgent father liberal with his money and praise, sparing with harsh reproofs. Let his own words bear witness toghte fact: "I have given you kisses enough," he wrote when far away upon political business, "but stripes hardly ever." But during these years of his early life, More had been making no uncertain or mediocre progress in his chosen profession of the law. He had advanced through the various degrees of professional eminence until at last he was elected to Parliament. Being soon chosen Speaker, by his ready argament and keen sense of justice he led to the rejection of the king's imperious demand for a heavy subsidy. His forced withdrawal from public life, consequent upon this bold stand, had but little effect upon his buoyant activity: he pursued his studies with renewed vigor; his reputation as a lawyer ranked him among the greatest of European counsellors. We approach now the close of the first epoch of More's life. Till the death of Henry VII. his private undertakings consumed the greater portion of his busy moments: upon the accession of Henry VIII., in 1509, begins his public career, the last act of "his great play." In his public life he was to have riches, royal preferment—in fact, all the world calls happiness—at his disposal; he was finally to end the great drama of his existence by the reception of the undying crown of martydom.

Until Henry VII.'s death More was still practising his necessary retirement from

riches, royal preferment—in fact, all the world calls happiness—a this disposal; he was finally to end the great drama of his existence by the reception of the undying crown of martyrdom.

Until theory VII.'s death More was still practising his necessary retirement from politics. The cornation of Henry VIII., from whom all Englishmen were justly expecting a prosperous reign, drew him at once into the current of political affairs. Wolsey, his old bursar at Oxford, was in the new king's favor and was rising rapidly to power and eminence. To his proposal that More should come to the court Henry readily acceeded. But it was with many misgivings that More complied with their request. When, however, he finally did consent, it was with the express stipulation and let it be well noted—"first to look to God; after God to the king." Nevertheless "More tried as hard to keep out of court, as most men try to get into it." When he perceived that the charm of his conversation gave so much pleasure to his sovereign, that it was with difficulty that he could obtain permission to visit his home, he began to dissemble his nature, and to turn away from his former habits of good-fellowship. He shared with all the disappointment at Henry's warlike outburst against France, but returned to court upon the re establishment of peace. For several years after Henry's warlike outburst against France, but returned to court upon the re establishment of peace. For several years after Henry's warlike outburst against France, but returned to court embassies on the continent, and so well did he acquit himself of his onerous duties that in 1514 he was knighted and sworn a member of the Privy Council. The success of Sir Thomas atcourt was now apparently secured; he saw opening to himself aveones, which, if he chose to use, would lead to the acquisition of the supreme power under the crown. But Providence had not so ordained; dark days were close upon him, and the youthful monarch was, by a scries of terrible events, to be transformed into a cruel a

qualities which he possessed attaing that he eminent a degree for this highest of honors. In his public life Sir Thomas More exhibited the same simplicity which had marked his private life. His distaste for pomp and display, his abstemious habits, his devotion to his family, but, above all, his love and veneration for the Faith, portrayed him unmistakably as a man of sterling qualities. He was, for his rank, a poor man. He was never known to enrich himself from the public funds—a practice then too common, and so perhaps in our own day, a failing among those in offices of trust. His poverty was so well known that, on more than one occasion, the Bishops, from pure gratitude, resolved to present him a large sum of money. He refused their generosity, saying he had but done his duty, and did not look for worldly gain.

Meanwhile around him the tempest of re ligious persecution was raging throughout the had one for the process. The question of Henry's distributions are resolved to the process.

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of Sir Thomas More, at once a scholar, an unblemished gentleman, an accomplished and skillul statesman, a blessed martyr for the latth.

But now let me conclude. It is more than three centuries since Sir Thomas More entered into the sleep of the just. And since then times and the world have changed, and men with them. The England which saw More go to death in vindication of the ancient faith of the land now beholds with silent approval, though none the less sincere, the Church of Peter, springing up with all its pristine glory and selendor, spreading wherever it goes, the light of the heavenly peace. The name of Sir Thomas More with the cherished among all generations of true Englishmen as a shining example of the man who listened to, and obeyed the dictates of his conscience, rather than yield to the blandishments of his temporar ruler. Men will revere him as the man who, rather than surrender his principles, chose to pay the penalty of his unflinching immess with his hife's blocd on the scaffold. More was the man who has justly Leen deemed worthy of beattication by the tender mother for whose very existence he gave up all that was near and dear to him, to suffer, at the beck of a cruel, bloodthirsty tyrant, the death of the marty. Surely Blessed Thomas More is he of whom the prince of Koman lyrists sing an ages long the sent monand that it.

Exegi morumentum aere perennius,
Regalique situ pyramidum altius,
Quod non imber edox, non squilo impotens,
Possit diruere, out innumerabilis
Annorum series, out fuga temporum."

MRS. JOHN CARROLL, WATFORD. The Watford Guile Advocate of July 23 re

The Watford Guile. Advocate of July 23 refers as follows to the late Mrs. John Carroll of that place in the place is the place in the sacrifices, and could we have portrayed the beautiful characters of a good Christian woman who has spent her long life in the service of the Master, what a delightul placure it would be. Such a Christian was Mrs. John Carroll, who died at the residence of ber son-in-law, Jas. McManns, Watford, last Thursday morning, July 15.

"She had been ill for about two years, during which time she bore all for the love of Him who does all things well. She was never heard to murmur, but was always looking forward for the better days to come.

"She was born in Thipperary county, Ireland, in 1827, and in 1841 was married to ner husband, who survives her.

"In 1845 she said her unsband salled for America, landing in New York, where they lived for a time. They next moved to New Hampshire and thence. O'vernont, where they spent about four years. In the year 1851 they came to Canada, and settled near Parts, where they remained for nearly five years, and finally moved to Warwick to purchase the larm whilm was her home at the time of her death, viz., lot 25, concession 2, S. E. K.

"She being eyer filled, with hope and con-

counsel, springing from a heart overflowing with love and anxiety for those committed to her care.

"Her respected husband and the following members of her family survive her, viz.: Thomas, living in Port Huron; Mrs. John Burke, Port Huron; Mrs. J. Maloney, Samilae county, Mich.; Mrs. J. J. Leszcztuski, Sand Beach, Mich.; Mrs. J. McManus, Wattord, and Kate and John, on the homestead. Her sons William and James died some years ago—making in all nine of a tamity.

"The funeral took place from the homestead on Saturday last and proceeded to Watford R. C. church, where service was conducted by the Kev. A. McKeon, who, at the conclusion of the Requiem Mass delivered a very appropriate funeral sermon, after which the remains were interred in the R. C. cemetery, followed by a large concourse of sorrowing friends.

"The following were pall bearers: W. B. Laws, Patrick Cox, John O'Leary, A. McKey, John Coughin and John Farreli."

We need only add that we knew Mrs. Carrolf for a number of years, and always respected and admired her for her unfilinching practice of every duty. Truly can it be said of her that her life was a constant preparation for death. R. I. P.

There died, on May 24, at his home on the twelfth concession of Peel township, where he had resided for the past twenty-two years, John McMonsgle

twentra concession of the term of the control of th

Waite, of Alpena, Mich.; and Mrs. John Saide, of Waitord, Out.
The tuneral took place on May 26, and was largely attended. The remains were conveyed to the church of the Holy Trinity where High Mass was celebrated by Rev. Father Kehoe; thence to the cemetery, where the last sad rites were performed. R. I. P.

MRS. E. J. MCGARRY, RENFREW.

thence to the cemetery, where the last sad rites were performed. R. I. P.

MRS. E. J. McGARRY, RENFREW.

On Wednesday morning the sweet sounds of the Angelus were still lingering on the summer breeze when the mourniul toils of the great belt in the tower of the church of St. Francis Xavier were heard pealing from the lofty beltry. Soon the sad news was whispered from one to another of our citizens. MRS. Mc. Garry is dead." The long weary days of human suffering had ended, the inevitable summons had come. The earthly career of a loving mother and a devoted wife was spent. Only ten short months ago the stirring strains of a mighty organ had thrilled a hundred hearts with the sounds of a wedding march, and now the deep, sad toils of a great bell fell heavily on the ears of the four thousand citizens of Renirew. The fervent longings of a faithful husband, the tender cares of innumberable friends, the constant vigilance of skilled nurses and the earnest prayers of a congregation were all unheeded by the silent messenger of death. The summons of the Eternal could not be evaded. The cheerful brightness of a happy home, the smootheds soos of a heart-broken mother, the smootheds soos of an aged father, the earnest prayers of a congregation were all unheeded by the silent messenger of death. The summons of the threshold of a new made home to call the no-le soul of the patient sufferer from its abode of human clay the celestial mansion of eternal bliss. Thusch was administered, the prayers for the dying were softly recited, the angelic smile of Catholic resignation was visible on the face of the patient sufferer from its abode of human clay the celestial mansion of eternal bliss. Thusch was administered, the prayers for the dying were softly recited, the angelic smile of Catholic resignation was visible on the face of the patient sufferer will be constant the face of the patient sufferer. "Into Thy hands I commend may spirit "rose from her inmost soul, and the sacrifice was consummated. One by one the many friends of her

MRS. TIMOTHY COLLINS, BRIGHTON. By the death of Mrs. T. Collins, which and event took place on the 21st uit, the community lost one of its oldest and more respected residents. The deceased lady had

been ailing for upwards of three years, and bore her sufferings with the true Christian patience and resignation by which her whole life was marked. She was in every sense of the word a model Christian woman, and during her illness she was fortified by the consoling rites of the Catholic Church, and tenderly cared for by a loving husband and kind and affectionate sons and daughters. Mrs. Collins was born in Baillieboro, county Cavan, Ireland; and when eighteen years of age came to Canada. In the year 1812 she was united in marriage to Mr. Timothy Collins, of Cavan township, and in 1857 the family removed to Ops, where they have since resided. She was the mother of nine children, two of whom have given themselves to the Church. Of the family there are at present surviving six sons and one daughter, the latter living at home. Patrick, the eldest son, lives in Rochester; Cornelius and Terence, unmarried, live on the homestead; Charles is married and prospering on an adjacent farm; the remaining sons—John and Iimothy—are priests, the former belonging to the Basilian order at Sandwich, and the latter being parish priest at Brighton.

The funeral took place from the family residence at 8 o'clock, proceeding to St. Mary's church, where a solemn Requiem Mass was chanted, Monseigneur Laurent being the celebrant. Father J. Collins, as subdeacon. Rev. Father Bretherton a:ted as masker of ceremonies, and Mr. Joseph Kennedy as censer-bearer. The following rev. gentlemen were also within the sanctuary; Revs. Fathers Connolly, Hastings; Nolan, Fenelon Falls; and Scanlan and O'Sulivan, of the cathedral, Peterborough. After Mass large funeral procession proceeded to the new cemetery, where the remains were intered in the family plot.

To the Rev. Fathers J. and T. Collins, as well as to the other relatives, the CATHOLIC RECORD respectfully extends heartfelt sympathy; and we ask our readers to breathe a fervent prayer to our Heavenly Father to have mercy on the dear departed.

Death of Rev. Father McPhillips.

Stayner, July 27.—Rev. Father McPhillips, parish priest, Uptergrove, died at the parochial residence this morning at 1 o'clock after a long and painful illness. Father J. J. McPhillips was born in Milwaukee, Wis., in 1862. He studied at Our Lady of Angels, Niagara Fall, and completed his studies at the Grand Seminary, Montreal, and was ordained at Our Lady of Lourdes, Toronto, in 1886, by Archbishop Lynch. His first appointment was assistant at St. Paul's, Toronto. He was also at Flos and Brockton and was appointed to the mission of Orangeville and transferred to Uptergrove, where he had been in charge for the past two years. The funeral took place at Uptergrove on Thursday morning, the 20th inst., at 10 o'clock. R. I. P.

A MINISPER'S LIFE

Has More Worries than the Public are Aware of, and Nervous Exhaus-tion is the Frequent Outcome.

There is more worry connected with the routine life of the average minister than some people imagine. His duties are multifarious, and it is little wonder that he frequently becomes the victim of nervous exhaustion, in-somnia, etc. In this condition Dr. Williams' Pink Pills act more speedily upon the nervous system than any other medicine, and promptly restore the user to a normal state of health Rev. Wm. Clarke, a young Methodist minister stationed at Orono, Ont., says I have derived great benefit from the use of Dr. Williams' Pink Pills. I found that when I attempted to study I would become drowsy and could not apply myself to my work. My digestion was very bad, and my nervous system seemed to be out of gear. first I paid but little attention to the matter, but found myself growing At this time I was stationed worse. at Fort Stewart, Ont., and was boarding at the home of a storekeeper, who advised me to try this medicine. I am again restored to good health. Under these circumstances I feel it my duty to say a good word for Dr. Williams'

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

MARKET REPORTS.

LONDON. London, Aug. 5. — Wheat, 60c per bus hel Oats, 23 to 25c per bushel. Peas, 36 to 30c per bushel. Barley, 24 to 28 4 5 per bushel. Rye, 28 to 30 4.5c per bush. Corn., 31 4.5 to 33 3-10c. per bush. The meat supply was fair, and good beef sold from \$4.50 to \$5.00 per cwt.; extra, \$5.25 to \$5.50. Lamb. \$\frac{1}{2}\$ to 9c a pound. Veal 5c a pound. Dressed hoxs, \$7 per cwt. Dreks, 50 to 80c a pair. Spring chickens, 40 to 50 cents a pair. Old fowls, 50 to 60 cents a pair. Butter, 10 cents a pound. Crock, 17c Eggs. 9 cents a dozen. Newpotatoes, 90c. to \$1 per bush.; old ones, 50c. a bag. Wool, 17 to 18c a pound. Hay, \$5 to \$6 a ton.

a pound. Hay, \$5 to \$6 a ton.
TORONTO.

TORONTO.

TORONTO.

Toronto, Aug. 5.—Wheat, white, 75½c.; wheat, red, 74c.; wheat, goose, 64½c.; barley. 25 to 37c.; oats, 25½ to 37c.; page 25 to 37c.; oats, 25½ to 37c.; page 25 to 37c.; page 35 to 47c.; page 37c.; pa TORONTO.

Produce — Butter, 3to 16 cents per pound; cheese, 3e per pound.
Hay and Straw—Hay, \$6 00 to \$7.00 per ton, on the city market; baled hay, \$6 to 87.00 per ton, on the city market; baled hay, \$6 to 810 per ton in car lots; straw, \$8.50 to \$4.00 per ton, or the city market; baled hay, \$6 to 810 per ton.
Dressed Meats. — Beef, Michigan, \$6,00 to \$7.00 per cwt. Live weight, \$2.50 to \$3.75 per cwt.; Chicago, \$8.00 to \$7.50 per cwt.
Pork—Light, \$4.00 to \$4.25; choice, \$4.25 to \$4.50; heavy, \$8.50 to \$3.75, no sale; live weight. \$3.00 to \$3.25 per cwt.
Mutton—\$6.00 to \$6.50 per cwt.
Lamb—\$8 to \$9 per cwt.
Spring lamb, \$2.50 to \$3.25 each, alive.
Veal, \$6 to \$7.00, per cwt.
Poultry—Spring chickens, 12 cts. per pound; torkeys, 10 to 12\fo per pound.
Hides and Tallow—Beef hides, No. 1, \$6 to 7\fo per to,; No. 2, \$5 to 70, per lb. for green; calf skins, No.1, \$6 per lb.; No. 2, \$5 to 70, per lb.; shearlings, 10 to 12c each; lamb skins, 15 to 25 cents each; tallow, 22 to 3c per lb.
Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Aug. 5.—The export trade was more brisk. Quotations ranged from 4 to 4½c, and occasionally 4½ was paid for a load of extra choice, though shippers, did not care to give over 84.49 per 100 pound.

All the choice butcher cattle here sold early, and sold well, 3½c, being about the top figure for lots, though 3½c, and occasionally 4c, was paid for selections. Medium sold pretty well at

around 3c, but poor stuff dragged somewhat at from 22 to 22c per pound, though it; all ultimately cleared.

Milkers.—Prices range from 820 to 835 each.

Stockers were about 10c, per 100 pounds off, as Lambs are worth from 8250 to 85 each. Ex. port sheep are quoted at from 25 to 3c, per pound. Bucks fetch 22c and week 8c, per pound. Hogs remain unchanged and firm. The very best selections sell at 6c per pound. Light hogs are worth from 85.00 to 85 00 per 100 pounds; for heavy hogs the price is 85; for sow values range from 83.50 to 83.75 per 100 pounds; stags fetch 2 to 2½c per pound.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo. N. Y. Aug. 5.— Cattle — No.

East Buffalo, N. Y., Aug. 5.— Cattle trade.—Calves—Light supply; 85.15 to 85. choice; a few extra, 85.59. Hogs—11 ct sale; fairly active and 55 higher; se York weights, with choice pigs at 84.30 to mixed packers, 84.10 to 84.15; medium heavies, 84.10; roughs, 83.45 to 85.60, and lambs—Only 2 cars on sale; not enough make a market; tone steady.

Coleman's SAL

CANADA SALT ASSOCIATION

NOTICE TO CREDITORS AND CLAIMANTS

In the Estate of Daniel McDonald, Deceased.

Pursuant to the provisions of the Revised Statutes of Outario, 1887, Chapter 110, and amending acts, notice is hereby given that all creditors and other persons having claims upon, or against or claiming to share in, the estate of Daniel McDonald, late of the township of Biddulph, in the country of Middlesex, gentleman, deceased, who died on or about the 3rd day of July, 1895, are hereby required to deliver or send by post prepaid to Messrs. Magee, McKillop and Murphy, London, Ont. slicitors for Andrew McDonald, the administrator of the estate of said deceased, on or before the 1st day of November 1897, a statement in writing of their names, addresses and occupations, together with full particulars of their claims, duly verified, and the nature of the securities, it any, held by them. And notice is further given that after the 1st day of November 1897, the said administrator will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which notice shall have been given as above required and the said administrator will not be liable for said assets or any part thereof so distributed to any person or persons of whose claim or claims notice shall not have been received by the administrator or his solicitors at the time aforesaid. Magee, McKillop & Murphy,
London, Ont.,
Solicitors for Andrew McDonald,

London, Ont.,
Solicitors for Andrew McDonald,
Administrator,
London, July 15, 1897.

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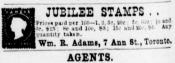
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tasted, glassen adjusted. Hours, 19 to 4.

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school, two Catholic female teachers holding
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Ontario, and capable of speaking and teaching
French and English. Duties to begin Sept.
1st. Apply, stating qualifications, salary and
experience, to Rev. D. J. Scollard. Sec. Treas.
978 4

C. M. B. A.—Branch No. 4, London Meets on the 2nd and 4th Thursday of every aonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, President; J.J.O'Meara ist Vice-President; P. F Boyls, Recording Secretary.



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PRELIMINAR

VOLUME

Dr. McAlliste

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