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Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, NOVEMBER 13, 1897.

NO. 995.

THOSE PRELIMINARIES.

N. Y Freeman's Journal.

As we have seen in last week's Freeman, Dr. McAllister takes issue with the Pope as to the meaning of the phrase "Apostolic See" The Pope quotes the phrase as referring to the Roman See. The doctor objects, and the Church. says that this is not St. Augustine's St. Cypris

The doctor, in proof of his claim, gustine, wherein the saint uses the phrase, "Sedes Apostolorum"—Sees of the Apostles. But this is not to the purpose; for the question is not what the saint meant by "Sees of the Apostles" in the passage quoted by Dr. McAllister, but what he meant by the "Apostolic See"—Apostolica

Sede, as quoted by the Pope.
We gave last week some passages from St. Augustine wherein he clearly used the phrase "Apostolic See" in reference to the Roman See, and to no other. We will now give some other passages which show that when he spoke of the Apostolic See and Aposlic chair he invariably meant the

deemed it right to communicate this transaction to you, in order that we may have our weak decrees strength ened by the authority of the Apostolic See—for the purpose of insuring the salvation of many and correcting the weakness of certain individuals." Immediately after he again writes:

"Alrhough it seems meet to Your Holic other Apostles as well as Peter were, it is twas followed with the closest attention and the interest never lagged. In introducing his subject, the ming proceeds from unity. The primage proceeds from

"Although it seems meet to Your Holiness that Pelagius should be absolved and the impiety that sprang from it, which have many daring supporters scattered far and wide, should be anathematized by the authority of the Apostolic Chair." (Augustine, Tom 2. Epistle 90, ad Innocentiam Primum

Again, writing to the same Pope. Innocent I., in conjunction with the Fathers of the Council of Milevis, ratners of the Council of Milevis,
Augustine says: "As our Lord, by a
git of His special grace, hath placed
you in the Apostolic Chair and
bestowed on the present age one
adorned with such qualities, that it
would be griminal neglect on our part would be criminal neglect on our part to conceal from Your Holiness whatever is necessary to be suggested for the Church's interest, as it would be impossible you could receive such information fastidiously, or having received it, that you could treat it with negligence. Daign, then, we beseech thee, to apply thy pastoral care to the great dangers

tine means by Apostolic See and strange that while Dr. McAllister was hunting for ammunition against the Encyclical he did not stumble on these passages. They show that his interpretation of St. Augustine's meaning They prove him presumption must always be against him when he contradicts any statement of the Pope in the Encyclical.

But we are not done with this point. We will now give some other ancient authority to show that the "Apostolic See or Chair " was invariably used to

designate the Roman See. Jerome, a contemporary of St. Augustine, writing to Pope Damasus about the year 380, says: "Seeking Christ before all things, I am asso ciated with your Holiness, that is, with the Chair of Peter—upon which Rock I know the Church is built. Whoso ever eateth the lamb out of this house is a profane man. Whosoever is not within the ark of Noah shall perish midst the deluge.

Optatus, Bishop of Milevis, in Nubia, in 365, was a contemporary of St. Augustine. He wrote thus to Parmenianus on the science of the Donat-ists: "You cannot deny that you know that the Episcopal chair was first established in the City of Rome by Peter; that in it he sat as head of all the Apostles—whence he was also called Cephas; that by means of this one chair unity was to be preserved amongst all, so that he would now be a schismatic and a sinner who would set up any other chair in opposition to the Chair of Unity. Peter, there-fore, was the first who sat in the Chair of Unity, which is the highest of After enumeration Peter in the Chair, Optatus continued Peter in the Chair, To Damasus succession and ceeded Siricius, our associate and friend, who occupies it (the chair) at the present day, with whom we and the entire world, corresponding by means of circular letters, are united in strict communion. . . How comes Hospital and the communion is a bishop living in Asia Here is a bishop living in Asia Here world. ceeded Siricius, our associate and mand me to appear before you, and friend, who occupies it (the chair) at prove that my doctrine strictly accords acles. They were the effect of his life

"The proof of the right faith is easy by the compendious method of the ford excellent and instructive reading. truth. Our Lord thus addressed Peter:
I say to thee: thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail accustomed to appeal to the Aposand the gates of heil shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatever thou shalt bind upon earth it shall be bound also in Heaven. And again, after His resurrection, our Lord saith to the same St. Peter: Lord saith to the same St. Peter:
'Feed my sheep.' Upon him alone He builds His Church—to him He commits His sheep. And although after His resurrection our Lord bestows on all the Apostles an equal power when he says:
As my Father sent_me, I also send
Great Cardinal and His Career. you; receive ye the Holy Ghost; whose sins you shall forgive they are for-

diate disciple of St. John the Evangelof the infirm members of Christ. For ist, so that he may be regarded as havsuffered martyrdom under Septimus of Augusting of the Church of Rome Irenews says: "By me means by Apostolic See and Apospointing to the tradition which she man's magnificently rounded charments of the control of the pointing to the tradition which she man's magnificently rounded charmed the control of th the Encyclical. As a consequence, the faithful of the world - must, on ac count of her more powerful principal- track of progress. ity, have recourse to this (Roman) Church, in which has been preserved that tradition which is from the Apostles. The blessed Apostles, therethereof, committed the sacred office of the episcopacy to Linus." Then, after ing the bent of that fixed purpose and enumerating the Bishops of the See of getting the magnificent results that he Rome down to his own time, he adds: By means of this order and by this

Peter, in order to obtain from him an explanation for those who, at Antioch, themselves all through his life. It was creatures as we are, to approach your bued all the men of the race who had apostolic chair that we may receive done much for their kind. from you a salutary antidote against the consuming disease which is makbunal; and also that you will come lish-speaking world.

We have devoted considerable space Encyclical, and that in such matters he is not reliable; and, second, they af-

A large and representative Catholic Sc. Augustine, writing to Pope Incocent I., in his own behalf, and in conjuction with the Fathers of the Council of Carthage, in the year 416, in reference to their condemnation of Pelagianism, says:

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Sc. Augustine, writing to Pope Incocent I., in his own behalf, and in they are retained; yet, in order to last Thursday evening to hear Henry bold manifest unity He established one Cardinal Newman. The lecture was thority that the origin of its unity vivid, interesting and entertaining. Should spring from one possessor. The Lasting one hour and forty minute. Cathonic deavor to change the latest Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to last Thursday evening to hear Henry in they are retained; yet, in order to Lord and holy brother, we have other Apostles as well as Peter were, it it was followed with the closest atten-

opposeth and withstandeth the Church, and it had been a matter of much sur who forsaketh the Chair of Peter, upon prise to him how the people of Amerafter his misdeeds, which are said to be which the Church is founded, can be terminated in the East, yet his heresy trust that he is in the church?" In a letter to Pope Cornelius he calls old priest waiking up and down in the Roman Church the root and mother of the Catholic Church. And in anIf it were Cardinal Manning, a great other to the same Pope he writes: preacher who came actively into the "After these attempts, and moreover arena of public affairs, who still, with their pseudo Bishops chosen by heretics, they have the audacity to sail and corny to the Chair of Peter between the present and the control of t sail, and carry to the Chair of Peter hearers once a week a splendid sermon and to the principal Church, whence on theology and the next spoke on sacerdotal unity hath taken rise, letters sanitary plumbing - interest in the

> Apostle and to whom perfidy can have no access." (Cyprianus ad Cornelium Papam, letters 45 and 55)
>
> The schismatics referred to above word the Newstana was a constant to above the schismatics referred to above the schiematics referred to above were the Novatians who appealed to Rome against St. Cyprian. They were repelled by the Pope.
> St. Irenœus is usually classed among the Greek Fathers. He was the disciple of Polycary, who was the immediated in the St. Laba the Francisco And yet all over the country he found a demand for information and a strange interest in all he had to say

tolic Chair the Roman See. It is hath from the Apostles and the faith acter, wrought out by fixity of purpose his coffin. published to mankind, and which, that accounted for it all? Carlyle has through the succession of her Bishops, reacheth even to us, we confound all fixed purpose it was best to dodge those who through a mischievous self-complacency, vain glory, wilful blind When you meet a woman who has but ness or perverseness, assemble other a single idea, then pray for salvation clearly wrong on a point which he wise than as behooveth them. For But, nevertheless, it was the men and selected to make a direct issue with who pushed the world along in the

Edison had a fixed purpose, and the result was the advance from the tallow dip and gas to the electric light. The fore, after founding and instructing in bed and content with gas—except this Church, for the administration when the bill came in—while Edison speaker and his audience were snug when the bill came in-while Edison toiled through midnight hours following the bent of that fixed purpose and

had achieved for humanity. Even the mother of Newman -cogsuccession, both that tradition which is in the Church, from the Apostles and the preaching of the truth have come She had told a friend that the family down to us." (Irenaeus adversus had left the house on a certain occa-haereses, lib. 3, c. 3) sion at 4 o'clock. Little Newman, with Theodoret, Bishop of Cyrus, a city his big head and wide open almost unof Syria, and contemporary of St. Au - canny eyes and piping voice, looked gustine, thus wrote in his letter to up from his book and corrected her by saying it was at a quarter to 4 only.

"If Paul, the herald of the truth, Accuracy, determination—correct any the trumpet of the Holy Ghost, betook thing that is wrong—these were key himself for advice to the great St. notes. Disagreeable indeed, but salu

were disputing concerning the legal absolute truth he sought-accurate, right of circumcision; how much more unquestioned truth he sought it with justly ought we, poor, frail and lowly the same fixed purpose that had im-

ing such ravages among the faith in this closeness to it he sang so beautithese quarters. . . But as for fully—this was the purpose, and the these quarters. . . But as for fully—this was the purpose, and the my part, I await the sentence of your lecturer gave graphic pictures of New-Apostolic Chair, and pray and beseech man's struggles and the wonderful

bones up, up, up, until it takes a mic Roman See. The doctor objects, and says that this is not St. Augustine's meaning; that the Saint uses the phrase in a collective sense, meaning other Apostolic Sees as well as the Roman See. Here the issue is clearly made, and the Pope or his critic must be wrong.

We have devoted considerable space to quotation proving that among the quotation proving that among rescope of no mean dimension to discover the difference between a perpension of the phrase "Apostolic See" meant invariable writers the faith in the year 258—beheaded like St. Paul—wrote as follows in his, first to prove that Dr. McAllister treatises on the unity of the Church.

We have devoted considerable space to quotation proving that among rescope of no mean dimension to discover the difference between a perpension of the phrase "Apostolic See" meant invariable, first to prove that Dr. McAllister that valley of death the breath of the living God. Pope Leo centers his passage of St. Augustine quoted in the living God. Pope Leo centers his passage of St. Augustine and that in such matters he looks down upon its cover the difference between a perpension to discover the difference between the passage that valley of death the breath of the living God. Pope Leo centers his hopes on England as on no other spot bring back into the Church the people of England. Their church has splendid men who believe themselves to be

to concede them the title.
"Newman took John Bull, the incarnation of all prejudices and made him think of God, and of the scriptures, and compelled him to believe.

Mr. Adams then spoke of the small himself tried in vain for twelve years to induce, as a priest, innumerable vestrymen to become religious; had struggled with his next-door neighbor as a layman to induce him to vote right; and had even failed in his endeavor to change the breakfast hour in

"Now, what do you think," he continued, "of a man who lifts the whole explain this by saying it was due to his lucid literary style. Let us turn this audience into a Methodist inquiry meeting, if you please, and let me ask you who have read John Henry Newman's works to get up. The fact that you are not able to get up, pricks this lucid literary bubble. Newman moved the world with his fixity of purpose. We are approaching a political campaign in Greater New York, and we are wondering why it is that the bosses are able to do so much. During the past year I have had a thousand ideas, but Croker has had but one. The bosses have been sawing wood, to use a vulgar expression. Carlyle has said, Dodge the man with a fixed idea, and fly from the woman with the same affliction.' The woman who talks temperance at the breakfast table and again at the supper table is the one who saves the young man from the gutter, and God bless her for it. John Henry Newman was a man with a fixed idea. 'Lead Kindly Light,' he followed it; he had burned in his forehead, where you could see it, the gospel of truth; he did not worry God, but he worried for God. He was a prophet-a lamp set down among us

to show us that God is tabernacled here on this earth." The concluding portion of the lec ture consisted of a graphic description of the desperate struggle through which Cardinal Newman passed, and his conversion to the Church of Rome. a new heresy, a most dangerous tempests of the grace of Christ, hath begun to rage." (Auj. priest of Rome, he was denounced from John O'Groat's house to Land's When he died, England had

"Through the hole he left in going nto the ancient Church, the intellect of the century has been exploring, and this is the reason why Protestants still sing his beautiful hymn, 'Lead, Kindly Light.'"—Milwaukee Citizen.

THE IRISH JOAN OF ARC.

Miss Maude Gonne Tells Her Story.

I was educated a good deal abroad, writes Maude Gonne in the New York Herald, and on going home to Ireland I could not help being terribly struck and pained by the bitter, cruel class hatred which existed and the which was manifested so plainly by conservative landlord classes, among whom I lived. This was some ten or eleven years ago, at a moment when the success of the Land League had terrified the property classes and made their feelings very bitter.

To give an instance of what I mean. Shortly after my return to Ireland was stopping at the house of a large land owner in one of the centre coun I had heard vaguely that there had been some evictions, but hardly

So few people do really realize what human suffering and misery really is! There was a large and brilliant dinner

"What fools those tenants are? They think they can fight me! Such a tenant (naming one) refused to pay his rent; said he couldn't. I warned him what would happen when I evicted him and destroyed his cabin. night as I was riding home I passed by where he and his family are living in After enumerating the successors of Peter in the Chair, Optatus concludes that your upright and just tribelity of purpose that gave him so a ditch; his wife is dying; I don't mighty a grasp upon the whole Eng-

branches. Served them right!"

it, then, that you strive to usurp the keys of the Kingdom, you who by your presumption and audacity, sacrilegiously war against the chair of Peter." (Optatus de Schismate Donatist, adversus Parmenianum. lib 2)

St. Augustine calls Optatus a pastor of venerable memory and the glory of the Church.

Minor in the first half of the fifth century appealing to the Pope to be return a post of the Bishopric. From which he treat another as a gentleman," said the speaker. "Theologians quarrel but they quarrel like gentlemen of the old school.

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"Newman lifted the Anglican community form its old valley of dry bones up, up, up, until it takes a michange in the conversation in the first half of the fifth centure by mak ing it possible for one opponent to treat another as a gentleman," said the speaker. "Theologians quarrel but they quarrel like gentlemen of the old school.

"Newman lifted the Anglican community form its old valley of dry bones up, up, up, until it takes a michange in the Canture by mak ing it possible for one opponent to turn do other subjects.

It was incidents such as this that the speaker. "Theologians quarrel but they quarrel like gentlemen of the old school.

"Newman lifted the Anglican community form its old valley of dry bones up, up, up, until it takes a michange in the conversation was permitted to particular the speaker." Theologians quarrel but the speaker. "It was incidents to not treat another as a gentleman," said the speaker. "It was incidents the number of the speaker." Theol read Irish history; for, strange as it may seem to Americans, I had, like so of "the Christian Church," last week books, which means that in a certain and so called educated class in Ireland, there are no people in the world more utterly ignorant of the history of shots after him as he fled .- Phila-

> DON'T KNOW THEIR OWN HISTORY If they would only study the Irish hopes on England as on no other spot history more carefully, and especially on the earth; he looks down upon it England's dealings with Ireland dur with tender, pathetic interest, and is ing the record reign of Queen Vicbending all the energy possible to toria, I think the Irish Unionist ranks would grow very thin. They would feel ashamed of continuing to allow themselves to be used by England as priest, although we may not be ready the instruments for carrying out her Christ, adding : policy of extermination of the Irish

people.
Some of them to day are beginning to realize that their policy has been short sighted as well as wicked, and that the ruin and extermination of the influence of the individual man; he had Irish people will necessarily also bring about their own complete ruin. Some of them are beginning to understand that it would be wiser as well as nobler to east in their lot with the National party and help in building up a united Ireland and defending her from English robbery and plunder.

LORD CASTLETOWN'S WARNING The question of the financial rela-British nation: who has lifted the which has been brought so much to the communion of England. Critics may fore of late by the finding of the Royal Commission of Inquiry that Ireland is, in proportion to England, being over-taxed to the extent of £2,750,000 per annum, has had a certain effect on the Irish Conservatives, and this year we have seen the principal landowners throughout the country, north as well as south, demanding in no measured terms fiscal reform, and we have the unusual spectacle of Nationalist and Conservative members of Parliament speaking from the same platform, and demanding that England should cease to rob Ireland.

At a meeting at Cork early this year, presided over by Lord Bandon, Lord Castletown said that England would have to grant reforms of taxa-tion in Ireland, or Europe would soon hear of an Irish question as they hear to day of an Armenian question, and he went on to remind England that she had lost America, and that she might

yet lose Ireland. But the majority of these Irish landlords have still much to learn of political wisdom, national honesty and honor. The financial relations agitation was going along splendidly, and the English Government was begin ning to be seriously pre-occupied and anxious over this united action taken by the classes it had so long succeeded in playing off against one another, when suddenly, without any apparent cause, the movement on the Conservative side began to flag and many of the landlords ceased attending the meetings. Then we learned that some of them were contemplating as disgrace ful a piece of treachery as could be imagined. They were endeavoring to make private terms for themselves with the Government, in the hope of being able to raise their rents. The pray God that their charity may win Dublin was the result.

NATIONAL SPIRIT GROWING STRONGER I believe, however, that the greater part of the Irish Conservatives condemn this treacherous action, and the financial relations agitation is being

continued with vigor.

I am very hopeful of the future The national spirit throughout Ireland is stronger and healthier than ever. There is a great spiritual and literary movement growing up. The genius of the past which once made Ireland the great centre of learning and art of the world seems again awakening in

the Celtic race. Next year the century of our great struggle for freedom will give us a grand opportunity of asserting our national rights before the world and of disproving the calumnies and false hoods which England is ever seeking to spread abroad about us. She assures the world that the Irish people are incapab'e of self-government and that they are really content with her rule.

The delegations from all liberty-loving countries who will come next year to take part with us in the great national pilgrimage which we are organizing to visit all the battlefields of 1798, where the loyal Irish peasants armed only with their courage and their love of our native land, fought against the regular troops of England ly raised his voice, and, addressing himself to the table generally, said:

"What fools there are no subdued until England had concentrated 150,000 soldiers in Ireland — these foreigness will as in the thousands and thousands of exiled Irish who will return to do honor to the heroes and martyrs of liberty that the Irish race, no matter what the political dissensions of their leaders, are united, and that the whole race is determined to be free and are only waiting a favorable opportunity of becoming so in fact.

The Rosary Magazine.

CATHOLIC PRESS.

In Kentucky the people do not like delivered a discoure intended to prove that such was the case, but was speedily convinced of his error. The congregation rose up, hunted him from the pulpit and fired twenty pistol delphia Catholic Standard and Times.

The Ray, Silliman Blagden, of Bos. on, has set a noble example to his brother clergymen. A misguided minister having sent him a pamphlet attacking the Catholic Church, Mr. Blagden rebuked him with apostolic force in a public letter, in which he describes the Church as the Bride of

And it may be God's will and way that by Christian unity the Roman Cathelic Church will in His own time re-embrace and gather in many, if indeed not all, denominations, to become one and united once more in the old mother-fold!

Referring to the charges made in the pamphlet sent to him, with characteristic honesty and courage he brands them as lies. Then follows this candid statement:

During the past years, having myself personally followed up and ferreted out the lie or truth about many reported statements respecting the Catholic Church and her priests, and having found them to be lies without exception, I am therefore sorry and sick that you meddle in such things. -Ave Maria.

The words nun and convent used to make cold shivers go down the backs of our Protestant neighbors from twenty to fifty years ago and conjured up before them visions of imprisoned women and unmentionable horrors. This nightmare caused by prejudices and falsehoods has passed away. There is hardly a Protestant denomin ation that has not its Sisterhood. The young women are called Deaconesses but a rose by any other name would still be a rose. Nun, Sister Deaconess -the name is nothing, it is the life devoted to charity for Christ's sake, that is the main thing. The fact is visible that Protestant denominations are setting apart virgins for works of mercy and are encouraging them to strive for self-sanctification through the practice of the evangelical counsels. Our Methodist friends are becoming conspicuous in this imitation. At the annual meeting of the board of managers of their Woman's Home Missionary Society that was held in Baltimore this week, one day was devoted to the discussion of deaconess's work. needs of the novitiate, or national training school for deaconnesses, as they call it, at Washington, were detailed, plans were adopted to increase the number of deaconesses annually fitted for the active life, and a fund was started to buy land and erect a suitable building as a permanent mother house for the society. Bishop John P. Newman delivered an address on "The Deaconness Work as Applied to Christianity." We salute the deaconnesses: we wish them happiness in their monasteries—nunneries, conbeing able to raise their refits. The Land Commission inquiry just held in for them the grace of the Faith.—Catholic Review.

A Minister on Bigotry.

"It is of the highest importance that whatever bears the name Protestant should not be stained by injustice, uncharitableness or bitter animosity. To introduce or palliate the methods of the boycott, or of the Inquisition, in dealing with our Catholic fellow-citizens, to seek to defend our Americanism and to commend our Protestantism by per secution, rancor and secret political organizations, is for the strong to exhibit weakness and for the magnani-mous to become mean. Protestant bigotry is more offensive than Catholic bigotry, and deplorable indeed are the ignorant and violent criticisms of the whole Catholic Church made in Germany, Great Britain and America by persons who have never read a single authoritative exposition of Catholic doctrine. It is refreshing to learn that the last anti Catholic crusade in America, which deceived so many ignorant and credulous people by its gross literary frauds, which exacted oaths which ought to have blistered the lips of the Americans who took them, and which pursued a policy which brought Protestantism itself into disrepute, deepen ing antagonism, lessening our influ-ence over our Catholic friends, and stirring just resentments in their minds, has been made to give up its moral insanity and increasing preva-lence in power."—Rev. Dr. Barrows in the Independent.

The Catholic Church, has, from the beginning, cherished and preserved the Holy Scriptures with the most vigilant and zealous care. The saints of God have manifested their love for it with every token of veneration. Charles Borromeo never read it except with head bare, and upon his knees St. Edmund of Canterbury kissed the page whensoever he opened the book, and kissed it again when he closed it. In this way the saints of the Church have revered the Holy Scriptures.

A woman cannot be too careful of her health. Her happiness as maid, wife and mother is dependent upon it. Every woman should realize that her general health depends upon her health in a womanly way. When a woman complains of being sluggish, dizzy, nervous and despondent the average doctor attributes these symptoms to heart trouble, or disorders of the liver. He is not right once in ten times.

When a woman feels this way she is usually suffering from weakness or disease of the organs distinctly feminine. Dr. Pierce's Favorite Prescription is the best of all known remedies for suffering women. It acts directly on the delicate and important organs that bear the burdens of maternity. It makes them strong, healthy and vigorous. Thousands of women who were weak, nervous, fretful and unhappy wives are today happy, healthy, helpful and robust as the result of the use of this marvelous remedy. It is the discovery of an eminent and skillful physician, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. During those years, with the assistance of a staff of able physicians, he has prescribed for many thousands of alling women. He will gladly, without charge, answer letters from suffering women. The "Favorite Prescription" is for sale by all good medicine dealers and nothing else is "just as good."

Sister Eliza L. de Falcon, of Corpus Christi, Nucces Co., Tex., writes: "This is to tell you that I have been ill for twenty-one years and was finally cared by your medicines, 'Golden Medical Discovery' and 'Favorite Prescription'. I was completely cared after taking this medicine."

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NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XLI,-CONTINUED.

Basil's vehement exclamation covered another sound that came at the same mo-ment from the wall behind him. He ment from the wall behind him. He dropped into a chair, too stunned to utter a word. Narka felt sure they were alone now; but she also was too stunned to speak or move; her heart gave a great leap, and then sank; she felt sick and faint, but she remained motionless, rooted to the ground.

ed to the ground.
"Marguerite," Basil said, "if you "Marguerite, Basil said, in you knew what this revelation is to me!"
"I do know," she answered, in a low voice, and her lids fell.
Basil stood up. "You suspected me of

the murder?"
"I thought you had done it accident-

ally." And you kept my secret! Marguerite!

—Marguerite!"

Before she could start up or prevent him, he had fallen down before her, and was sobbing with his head upon her knees. Marguerite was too frightened by the suddenness of the action and by the violence of his emotion to know what to quickly, and stood up, and then sat down beside her.

beside her.

Narka had by this time regained her self-possession, but she had no longer the courage to come out of her hiding-place. She had first listened involuntarily to the She had first listened involuntarily to the dialogue, and now she could not show herself; it was too late. She heard Basil sobbing, and she guessed, more by instinct than by sound, that he had fallen down at Marguerite's feet; if her life depended on it, she could not have pushed open the door and looked at him there. "Yes," he went on, after a moment's silence, "I thought I had shot him; but I was not certain. When Father Christopher was arrested I knew it was too

I was not certain. When Father Christopher was arrested I knew it was to topner was arrested; the police had fast-ened the crime on him. The only thing I could do was to go to St. Petersburg and sue for his release. I came away, believing he was to be set free the next day. Did Ivan tell you why he mur-dared Larchoff?" day. Did Ivan dered Larchoff?

"Yes; he confessed everything. It was a terrible story." And she repeated it as Ivan had told it.

it as Ivan had told it.

"My God! how horrible!" Basil rose and walked the leugth of the room; then he sat down near Marguerite again, and speaking deliberately, but like a man who was constrained to give utterance to something that would not be held back, "I too have a confession to make," he I too have a confession to make,' "that murder changed my whole destiny—perhaps. I had set my heart on making you my wife. There was an end of that hope the moment I felt there was blood upon my hands; but I loved you as I have never loved any other woman

Both were too absorbed to notice the dull sound of something falling heavily to the ground close by.

"Oh, Basil ! and Narka?" Marguerite
said, in a tone of pained reproach. "You
love Narka?"

"Yes, I love Narka, and I will do my

best to make her happy. I will be a good husband to her; she shall miss nothing; but my love for you was a unique thing in my life."

The moment was too solemp, Basil

The moment was too solemp, Basil himself was too free from self-consciousness, for the strange avowal to make Marguerite feel shy, to cause her any embar-rassment. It was a startling confession for her to listen to; but it told her nothing she had not known before. She knew perfectly well that night at Yrakow that the course of her destiny was suddenly changed. It was all like a dream. She looked back to the dream now, and saw looked back to the dream how, and saw spread out before her, like a landscape seen in a looking-glass, the life that might have been a panorama of golden days crowned with honors and delights; but the vision stirred no shadow of re-gret in her heart, nor did it move her will special to the heart, nor did to move her with a momentary recoil from the part that she had chosed. Far from it. See rejoiced that her present lot was beyond the reach of change. With an almost involuntary movement she felt for her crucifix, and closed her hand upon it, silently reason by reason per self-consecration. ently renewing her self-consecration.

Basil too had been carried back to the past, but not with the same glad assent in its renunciations. "My God!" he cried, with a sudden burst of passionate feeling, "it is as if a reprieve had sud-denly come to me, after being under sentence of condemnation all these

years!"
"Thank God!" Marguerite exclaimed, "Thank God!" Marguerite exciatmed, fervently. "And now you will give up once and forever these wild and wicked theories that have led you and Narka into such trouble? God has been very good to you, and you owe Him a return. You have now an opportunity of redeeming the past; you must begin from this out to lead a noble and useful life; you must break off with conspiracy and revo-ution, and work for your country in wiser and better ways. Promise me that vou will.

Basil fell back and thrust his hands into his pockets. "If I had only myself to think of," he said, after a pause; but I have contracted engagements that it would not be honorable to break; it

DR CHASE'S KIDNEY-LIVER PILLS

MR. J. H. BEEMFER. C. P. R. Agt., Wingham, Ont., says he was troubled with Dyspepsia, and Kidney and Liver trouble for about 3 years, Hetook Dr. Chase's K. L. Pills, They cured him, and now he recommends them to others.

HENRY MOORE, Pickering, Ont., says that for Costiveness and Stonach Troubles he never found the best of Dr. Chase's K.-L. Pills. He suffered many years, tried various remedies, but one gave the same rollef as Dr. hase's.



would be cowardly to abandon those who

would be cowardly to abandon those who are risking, and who will go on to the bitter end risking, their lives for the sake of overthrowing tyrants."

"That is just nonsense — rank nonsense!" protested Marguerite, with her old impulsive manner. "They will never overthrow anybody but themselves. I know them well — a set of hot-headed fools and fanatics! I see them every day, and I hear the wild nonsense they talk. But what is excusable in many of them is downright criminal in you; and your example would give many of them the courage and the excuse to give up the whole thing—be sure of that. There are very few in Russia, i dare say, as in France, who after a while do not see the madness of the work they have embarked in, and who would not gladly get out of it if they could. Besides, you are not worth so much to them; you will never go far enough to do the work they want; you think that talking and writing and stirring yn passionate desires for want; you think that talking and writing and stirring up passionate desires for liberty is doing a grand thing; but they want it to lead to action, that is, to assas-sination, to wholesale murder. You will want it to lead to action, that is, to assassination, to wholesale murder. You will
never lend your hand to that; you will
only go far enough to ruin yourself, without satisfying them. Give it all up. Oh,
Basil! for heaven's sake give it all up,
and begin to lead an honorable, useful
life. Narka will make it a happy life for
you. She will be as noble and loyal and
loving a wife as any man was ever blest
with. Think, too, of all that she has suffored for your sake! All but death!

fered for your sake! All but death! Yes, that time in the fortress was worse than death! Make it up to her now, and guard her, at any rate in the future, from those horrors that she has gone through in the past. She was very near falling into the hands of the torturers again. It was almost a miracle that she escaped being given over to the Russian author-

being given over to the Russian authorities. A man whom we had helped in trouble waylaid the policeman and rescued this," Marguerite continued, taking the casket from the table.

"Do you know what is in it?" Basil asked, as he took it in his hand and tore off the paper that covered it.

off the paper that covered it.

"The papers you gave her to keep, and those revolutionary articles of yours that Ivan Gorff gave her to translate."

"Good heavens!" Basil exclaimed, greatly exclided. The sight of that ivory box brought back his boyhood to him; he remembered the morning he gave it to Narka foll of sweetmeats for her birthday; he kept turning it round and exam-

day; he kept turning it round and examining it to conceal his emotion. "My poor Narka!" he murmured.
"You will make it all up to her now promise me you will?" Marguerite pleaded. "You will give up conspiracy?"

Partial did not answer. He was moved. Basil did not answer. He was moved to his centre, but his will was torn in opposite directions—pity and tenderness for Narka drew him one way; what he

called honor drew him another.
"Basil," Marguerite said, and the blood mounted to her cheek, and her blood mounted to her cheek, and her voice trembled, "you say that you cared for me once; for the sake of that old affection, to prove to me that it was something deeper and better than a passing fancy, promise me what I ask you. I ask it in the name of God, of your mother, of all that you ever held sacred!" Her voice broke a little, and her eyes were full of tears.

Still Basil hesitated, but it was only because he was struggling with the emotion

cause he was struggling with the emotion that choked him. "I promise you," he

answered. After a pause Marguerite said, " Now all our prayer must be that the reprieve may reach Father Christopher in time." She staid on a few minutes, asking quesone staid on a few minutes, same this itions about the distance to Irkoutsk, calculating the chances and perils that must be reckoned with on the way homeward. Then she rose to go

You won't wait to see Narka?" Basil said.

" No ; she is perhaps asleep, or at any rate she is resting. You will tell her about Ivan; his confession will be an immense relief to her; but the rest will

mmense relief to her; but the less win be a great shock. She will be horrified too to hear about Schenk."

Basil accompanied Marguerite downstairs. In the hall he said: "I wonder would they let me see Ivan? Could you get me into the prison? I should like to see him once."

see him once. ee him once."
"Oh yes, do go and see him; I am sure it will be a consolation to the poor fellow. Go to morrow morning and ask

fellow. Gotto-morrow morning and ask for Sœur Jeanne; or, stay, if you go there now you will find her. Say that you have a message to her from Sœur Marguerite, and the porter will let you in."

"I will go at once," said Basil; "and by the time I get back Narka will probably be up, and able to see me." He stood and watched Marguerite till she crossed the court and disappeared. Then he went out and called a cab, and drove

Catarrh is a Disease.

Which requires a constitutional remedy. It cannot be cured by local applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh because it eradicates from the blood the scrofulous taints which cause it. Sufferers with extarrh find a cure in Hood's Sarsaprilla, even after other remedies utterly fail.

Hood's PILLS are prompt, efficient, always reliable, easy to take, easy to operate.

THOS. SABIN, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

A LAST CONFESSION

Cardinal Moran, in his recently pub lished "History of the Catholic Church in Australia," among other interesting tales of the missionary labors of the saintly Archbishop Polding, tells the

following story:
The Bishop, being summoned on some errand of charity, had to travel a considerable distance into the interior and unfrequented part of Aus-Falling ill by the way, he was tended and cared by an old lady, who, on his restoration to health and strength, exacted from him, as a return for her kindness and attention, a promise that, wherever he might be at the time, he would come, if summoned,

to attend and administer to her in her Many winters and sumlast hour. Many winters and sum-mers rolled away, and one autumn night, when the chill blasts were tearing the leafy covering from the forest trees, a summons came for him to hasten to the deathbed of his beneto hasten to the deathed of his school factress. Leaving everything without a moment's hesitation, he started to redeem his promise. Over mountain and rock, through forest and morass, on he went, little heeding falling rain or prowling beast. Hour fitnessers ever every leave to be to ided for after hour sped by as he toiled forward on his journey; and when at length, faint and weary, he reached the appointed spot, he found the place deserted. While the Bishop meditated what was further to be done, his attention was attracted by the steady thud of a woodman's axe in the dis

tance.

Turning his steps in the direction whence the sounds proceeded he soon came upon a sturdy old Irishman feeling timber, and learned from him that the old lady, fearing his non-arrival, had set out, ill and dying as she was to seek spiritual comfort and assistance, though whither she had gone the good Irishman could not say. Feeling that it would be useless to go in search of her the Bishop sat down on the trunk of a tree, and, addressing the woodcutter, said, "Well, my good man, after all, I don't intend to have come here for nothing; so kneel down and I'll hear your confession." At first the man bjected, alleging his want of prepar ation as an excuse ; but, his scruples being at length overcome, he knelt down, penitent and sorrowing, and soon received absolution for sins. It was then arranged that he should go to Communion during the week, and they parted. Doctor Polding set out on his return, but had not gone many steps when he heard a crash; and hastening back to understand the cause, found the penitent dead-crushed beneath the trunk of a fallen tree.

Gems from the Columbian.

The religion of little kindnesses can be practiced a hundred times a day. Usually it matters little what you

reputation is among men so long as your Guardian Angel has a good opinon of you. Every morning make the Good In-

tention -offer the prayers, works and sufferings of the day to God to be gone through for His sake.

The Catholic Church is the undving champion of the divinity of Jesus Christ and of His redemption. He is God in the flesh and no one comes to the Father except through Him neither is their salvation in any other name."

Protestants no longer believe the absurd teachings of their first preachers that we Catholics adore the statues of Christ and the saints that adorn our churches. They have reduced their own false belief against us to the accusation that we "worship" the Blessed When they find out the Virgin Mary. truth, they will cast aside this blas-phemous notion that we pay divine honors to a creature, on to their intel-

NEW BOOKS.

"THAT FOOTBALL GAME,"

lectual heap of refuse.

ressed the court and disappeared. Then he went out and called a cab, and drove to the prison.

As Marguerite walked rapidly homeward she left nearer to perfect happiness than she had ever done before in her innocent, happy life. The windows of the world seemed to have been suddenly thrown wide open, and fresh air from heaven let in to blow about her face. Her heart was so merry that she could have soug for gladness. All the wrong things were coming right. If only La Villette would cast out its heart of rage! Marguerite kept her hand upon that angry heart as a sick-nurse feels the pulse of a patient; le pauvre peuple was her sick child; she kept feeling its pulse, and the quick irregular beats made her anxious; there was fever still in the hot blood, the incoherent ravings of delirium were still audible in resentful mutterings. The demon was not yet exorcised. Vengeance and hate possessed the people, and desperate longings to see free the rioters who were in prison, and wild, afts schemes to do it at any cost of life to those who, not being with them, were against them.

"If only I might die for them!" she murmured in her heart, with a sinking of despair. But then she thought of Father Christopher, and of Basil and Narka, and how all the wrong things were coming right at last, and she trusted and rejoiced.

CONCLUSION NEXT WEEK.

Catarrh is a Disease.

Which requires a constitutional remedy. It cannot be cured by local applications, Hood's Sarsaparilla is wonderfully successifin curing catarrh because it eradicates from the hlead the screening went which cause it. The foot and the wrong things were coming right at last, and she trusted and rejoiced.

Conclusion next week.

Old Men and Kidney Disease Old Men and Kidney Disease,
Aged persons troubled with weak back,
impaired kidneys, pain in the back and base
of abdomen, scalding urine, with a small
quantity of water at a time, a tendency to
urinate often, especially at night, should use
Dr. Chase's Kidney-Liver Pills. Yon know
the Doctor's reputation, you know the value
of his work, and that Dr. Chase would not
risk his reputation on an unknown and untried remedy. Every druggist in Canada
sells and recommends them,

CATHOLIC UNSOCIABILITY.

The standing complaint of years against Catholic unsociability is quite as pertinent to-day as at any previous time in the history of the Church in this country, if not a little more so, says an exchange. While we are united in faith and worship we are woefully divided on other points. A unit at the altar, outside the Church we ignore the ties of spiritual kinship. There it is each one for himself and the devil take the hindmost. This curious state of things represents an element of weakness in Catholic social organization. If the spirit of brotherhood which distinguishes membership in Christ's Church on essential particulars of belief and practice were carried out in the subordinate matter of social fellowship the Catholic body would be so closely and solidly welded together that its influence for good on the rest of the community must be immeasureably greater than it is, while its power of self protection and vindication of rights and liberties would prove wellnigh invincible. Evidences of this want of sociability

manifest themselves in endless ways. There are scarcely any Catholics of mature years who have not been made to feel its unfortunate effects. gregations, particularly in towns and cities, gather Sunday after Sunday, year in and year out, for the purpose of public worship, and disperse as often without broadening or developing the bond of sympathy which or dinarily exists among people who meet frequently in pursuit of a common object. It is a very remarkable pecaliarity when viewed in the light of experience in other forms of human mingling. In no other assemblage are individuals brought closer together by vital ties of fellowship, but strange ly enough, by common consent the natural tendency of such close communion in obedience to the highest impulses of our intellectual and spiritual being is thwarted and defeated. sentiments begotten of pious adhesion to the genile gospel of love and charity appear to be religiously stifled in the majority of cases, when they would assume practical shape conformably with the divine injunction regarding our duty to our neighbor. We profess to revere law, but fail to obey it.

The Blind See.

Of the eighty cures attested by the medical committee of Lourdes in connection with the National Pilgrimage more than one are cases of eyesight given or restored. One is that of a little girl, who, according to her medical certificate, had been blind from her birth. Her eyelids were always closed. The other day, after application of Lourdes water, the lids slowly opened, displaying for the first time the blue iris beneath. The child at once distinguished things and people, and now sees as well as anyone

Another case is that of Theophile Taupin, of Paris, a patient of Dr. Panas, of the Hotel Dieu. He was suffering of the Hotel Dieu. He was suffering from a malady of the eyes that rendered him blind. According to his doctor's certificate he had to give up work and to be led about. At the halt which the pilgrims made at Poitiers an ameliora tion of his state took place while he was praying in the church of St. Rada. gonda. He was then able to perceive the statue of the Blessed Virgin. At Lourdes the amelioration became a cure. He can now see to walk and to

that of Mademoiselle Alphonsine Da val, suffering from more than one one's desk, to hold one's tongue for a organic disease. On the evening of week, to look at the crucifix even for a Sunday the procession at the Grotto had for a moment to be stopped in order that she might be carried away. Her death seemed imminent. That night a doctor ordered that she should be carefully watched as she would probably die before morning. The next evening, after the Papal Benediction, she rose suddenly and went towards the Church of the Rosary, almost running and saying that she was cured. In trath she was cured, her state of health at the present time leaving nothing to be desired.

But this was not all. A freethinker who had to leave Lourdes that night had promised to be converted could he but see one miracle. He saw the miracle of Mile. Daval's cure, and a quar ter of an hour afterwards was at the priest's feet in the confessional. It was a case of saying with the blind man of the Gospel: "I was blind and now I see !"-Liverpool Catholic Times.

Increase of Catholic Schools in Scot-

land. The School Board Chronicle in its leading columns discusses the Scotch Education Report and points out the following interesting fact: "Important in the summaries of the statistics of school accommodation is the record of steady growth in the number of Board schools, and of slow but continuous decline in the number of Voluntary schools belonging to the several de-nominations. The Roman Catholic schools, are, however, an exception. In their case there is a slight increase each year, and a very large aggregate increase since the year 1872. The Public schools are 2,739, and the Voluntary schools of all denominations only 390, of which now 37 are Church of Scotland, 9 Free Church, 71 Episcopal, 183 Roman Catholic, and 90 undenominational.

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 debilitated constitutions 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,

A PROVIDENTIAL CONVERSION.

The annual retreat of the students of St. Francis Xavier's College, New York city, was conducted this year by Rev. John G. Whitney, S. J., of New Orleans, the mention of whose name brings with it the memory of the peculiar and undoubtedly providential manner in which he was converted to the Catholic faith twenty years ago. The story was widely circulated at the time and many will readily recall the incidents. Father Whitney in the early seventies was a teacher on board the school ship St. Mary. One day a party visited the ship and one of the number, a lady, while crossing the gang plank, dropped a book into the water. When it was taken from the water it was in no condition to be carried away, so Mr. Whitney promised to take care of it and return it to its owner at a later period. The book proved to be a copy of "The Invitation Heeded," by James Kent Stone (Father Fidelis) Something in the title and appearance of the work led the young teacher to read it, and when he laid the book aside it was with the resolve that he, too, should beed the invitation and become a Catholic.

Shortly after this he met the venerable Jesuit Father Duranquet, who was for many years chaplain of the Tombs Prison, New York city. From Father Duranquet Mr. Whitney received another book, dealing with the missionary work of the Society of Jesus in distant countries. Then was born a second resolve—to become a Jesuit priest. A few months afterward Father Whitney was baptized by a few months afterward Paulist Father, and in August, 1872, he entered the Society of Jesus.

Let Us Retreat.

In those parts of the world where the Church has been long established and the spiritual needs of the faithful quite adequately supplied, nothing is more appreciated than the retreats for the laity. We have such things here in our missions and retreats, but those do not involve any suspension of one's labors or absence from one's home, and, therefore, while they inspire a spiritual glow to the aroused soul, expose it in evitably to the distractions of the world.

Monastic quiet, the clean, conventu al guest-chamber, the plain fare, the presence of neighboring religious, the order of a regular life, are circumstances which give reality to the atmosphere diffused in time of retreat The novelty, the peace, the spirit of a religious house are most delightful to the world weary soul. Many a man and many a woman also, whose useless past and sinful present foreshadow a hopeless future and impel them to the despair of suicide, would save their life and their soul, besides, did they but know the soothing influence of a re-treat and the consolation of the con-

Many among us know the sweet silence of the vacant church where only He abides, whose Presence fills the world and lives by day and night, while men and their affairs clatter outside. The retreat in some monastic house is merely this silence prolonged, while the interior voice speaks to the wakened conscience.

Why should this spiritual luxury be left to the clergy? Have not men in the world souls also which they treasure and try to purify? Why, therefore, should it seem strange of men and women of the world to seek One of the most remarkable cases is hat of Madamoisella Alabaneira De religious retreat? There is nothing strange in such conduct. short while and rest one's weary eyes from temptations at which we have been staring blindly for many a day, and then to listen to the truth and not to customary lies-that is a prospect to tempt even a pagan, let alone a Christian.

For the men who enjoy its advantages the world dwindles and heaven s enlarged, and, after all, if our belief is based on fact, that is the true proportion which we often fail to note, but can never fail to desiderate. - Vis-

Home Life.

The home life must be the sweetest. Keep out all bickering and strife. The world is full of backbiting and misunderstanding and envy. The home must be a refuge. The man is to be pitied who, after a hard day's work amid the storms of business cares and fears, cannot drop anchor at eventide in the quiet harbor of a peaceful home. We want to get rid of our grumbling, fault finding spirit in the home, and learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee. It is wiser to praise the children for their good deeds than to be unceasingly nagging them about their mistakes. Make them happy, and the richest results will follow.

Sleeplessness, Mental and Physical Fatigue.

Go hand in hand. The waste of the body that ought to be restored by rest and sleep suffers increasing diminution: the loss of strength and vigor of body and mind follows. It is in this class of diseases that the marvellous properties of Maltine with Coca Wine are most markedly exhibited. It penetrates to the very sources of vital action, inamuch as the nerve centres are impressed by its medicinal power and the digestive functions stimulated to increased and more efficient action. This imparts to the whole system the much needed impetus, the nerves are southed from a state of irritability to one of repose—sleep, with all its beneficent influences, comes back to lend its aid to the process of restoration. Digestion keeps pace with the improvement of appetite, and in a short time the nervous, miserable sufferer regains his old-time vigor and the capability to enjoy life and all it affords. Maltine with Coca Wine is sold by all druggists.

Iri BY ALFE

NOVE

Cold, dark and Cold, dark and shed; Hot, swift and dead! His footprint dawn As the straigh But I'll ne'er

And he shone mid-day But a cloud o And that blac

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IAL CONVERSION.

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BY ALFRED PERCIVAL GRAVES.

Cold, dark and dumb lies my boy on his bed, Cold, dark and silent the night dews are shed; Hot, swift and fierce fall my tears for the dead!

His footprints lay light in the dew of the As the straight, slender track of the young mountain fawn ; But I'll ne'er again follow them over the lawn His manly cheek blushed with the sun's ris-

And he shone in his strength like the sun at But a cloud of black darkness has hid him

And that black cloud forever shall cling to and never, ah, never, I'll see him arise,
Lest warmth of my bosom, lost light of my
eyes!

CATHOLIC THEOLOGY.

on the Buying and Selling of Votes.

Priests are remarkable for their delicacy in touching on politics, while the consideration of it. It were a in the pulpit. Many of them do not crime for us did we by any actor even instruct their people, on the eve word of ours help you to be too easy in of a general election, how the most mind about it. important duty of casting one's vote, should be fulfilled.

fear of exciting prejudice and causing | charity to dwell on the hope that you men to cry out against undue influence, priestly interference, etc.

However, perhaps they carry too far their avoidance of one of the chief topics that concern the welfare of their congregation and of the general pub-

What about buying and selling votes for instance? One is simply astound ed at the loose and even false ideas current on this subject, and the only reason one can assign is the silence of the priests. Even some of our "Moral Theologies" are silent. Let us be silent no longer.

IT IS A SIN TO BUY OR SELL A VOTE. The voter is the law-maker in the first instance. He chooses those who

are to make the laws.

Now what would you say of a member of the legislature who took money for his vote on a measure before the

Is he not making merchandise of the sacred interests of the public?

Either he takes the bribe to vote for the common good or to vote against it. If the former, then he sells what is not his, because he is already bound, pledged, elected and salaried to vote for the common good.

If the latter, then again he sells what is not his, because no man has a right to vote against the common good, and no ownership is transferred when the contract is about an immoral act. Hence the dirty bribe he accepts is not his property, and he is a thief if he keeps it.

APART FROM ALL THIS taking money for one's decision in legal matters is forbidden by every law to judges, jurors and such, because such money blinds the mind and inclines one to decide for the giver, even though the weight of evidence be for

the opposite side.

Hence the bribe taking or even present accepting judge is held in

famous among all nations. Now the voter is a judge, or what is the same practically, a juror. It is left to him to say what shall be done or undone for the public good, that is, the good of his country, his town, his neighbors and his own real advantage.

If he takes money he is in danger of preferring this passing, selfish gain, to the true and lasting profit of the

money at all, even as a present, on occasion of elections. What shall we say then of deliberately offering one's vote for sale?

IN ADDITION TO THIS there is a meanness in such conduct that is generally recognized, and it is, I think, only the "low downest" speci mens of humanity, miserable parasites of the body politic, that openly do such a thing, while they who tempt them are like the pimps that waylay young

men to lead them into bad houses. WHATEVER IS MEAN IS WRONG. Whoever does a mean thing, even if he cannot be found guilty of breaking this or that commandment, sins against self-respect, against the reputation of his family, defiles the image of God that was once stamped upon him.

HE SHOULD BE DISFRANCHISED at once. We cannot banish him, be cause international comity does not allow us to "throw our weeds over the

garden wall. They would be fired back again, with, perhaps, a cannon ball attached. But we can deprive these unworthy citizens of the ballot which they are unfit to handle, and we can send to the penitentiary the contemptible pedlars that deal in such things as venal votes.

A Catholic should, if he can do so without causing injurious comment, make the Sign of the Cross, and say-ing "Here goes in the name of God!" place his mark on the ballot, and cast this into the box. He must look upon the act as holy.

HOW A CATHOLIC SHOULD VOTE.

When priests are about to vote for a Bishop they must take an eath to cast their ballot for the best interests of the people of God.

So every man who votes, priest or layman, for a civil official or on any measure affecting the Government, should act as if he too was sworn in

like manner.
For God, who established the Church, is also the Author of the State, and will not hold him guiltless who mars His work .- Rev. Edward McSweeney in the Catholic Mirror.

After serious illness, like typhoid fever, pneumonia, or the grip. Hood's Sarsaparilla has wonderful strength-giving power.

TO OUR PROTESTANT FRIENDS.

We claim to be your brother and are naturally interested in your welfare. If this interest stopped at the desire to see you succeeding in temporal affairs, it would be less than half hearted. We must, therefore, go further if we would hope to be called truly your brother.

Your spiritual interest is of the then, what? That is the all-important question. You will die! If you never thought of it before, think of it now!

will spend the short fleeting years of

The reason of this is probably the of our faith. It is the opposite of are invincibly ignorant, with the light of truth shiving brightly all around you, and the sound of the loud out ery that this is the age of superior intelligence.

Look to your wills, brothers, look to

vour wills Are you really anxious to know the truth and ready to embrace it, even if t brings you into the Catholic religion? Are your minds wide open to conviction, your hearts prepared to make whatever sacrifices a change would force upon you? Are you not, in fact, afraid of expected results of investigation, and do you not, therefore, fight shy of the truth, notwith standing many uncertainties and

ioubts that assail you? Right here, let us ask you : In what way does reason tell us we may save our souls? Only in God's way. in our own way, not in Luther's way, not in Henry VIII.'s way, not in Cal vin's, Knox's or Pusey's way, but in God's way. Now, what is God's way? You all acknowledge that Christ, the God Man, came to point out that way : that He established His Church to keep His way before the eyes; of men, that He required all mankind to hear that Church; that, therefore, he who despises that Church despises Him and

despises Him who sent Him. You all admit that the Church which Christ established was the Catholic Church and that He promised to be with it until the end of time. You ought to be able to see that the Catholic Church in communion with the See of Peter is what you call the Roman Catholic Church. For it is clear that the Roman Catholic Church alone has held to all that Christ taught and all that His teachings implied.

Since the establishment of His Church Christ has never ordered a change in it. In following Luther, Calvin, Knox, Henry VIII., Pusey, and the other founders of Churches you are simply deserting the standard of Christ for the standards of men.

No good can come of mincing this You are either with Christ or matter. against Him, and He is to be your Judge, the one who will decide upon the kind of an eternity you will have. It is useless to argue always about the established by Christ. It proves itself to be it by holding to all that Christ taught and all that His teachings in volved and by the effects produced in the lives of its devoted adherents. You Church. Only as members of it can you be true followers of Christ. - Catholic Review.

Serving Time or Ought to be,

Says Brun's Iconoclast for Septem-"A. D. Hubbard, President of the Kansas A. P. Apes, was recently bundled into the penitentiary for em bezzlement, having previously served a term in the same prison for forgery. If there is any prominent Ape outside of the pen he ought to be able to com mand a large salary at a dime museum as a curiosity. The crimes for which most of these holy patriots are in durance vile are theft, forgery, bigamy, embezzlement, murder, and sending obscene matter through the mails. If such be the product of 'the little red school house,' the sooner we abolish it the better. But public education did not produce the Ape; it was spawned by ignorance and nursed by impu-dence. A year ago the Iconoclast offered to pay \$250 to any prominent A. P. A. who could prove good character for ten years past, and was a trifle surprised that not a single man applied for the money. The mystery is now solved-they are all either in the penitentiary or dodging the police.

What Does it Mean?

It means rich blood, strong nerves and sound digestion. It means prosperity and growth to the young. It means good color and mental vigor. That's what Scott's Emulsion means.

Emulsion means.

Some persons have periodical attacks of Canadian cholera, dysentery or diarrhos, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

FAITHFUL TO THE END.

A Young Temperance Apostle Whose Example Should be Followed.

the beautiful death of a young hero is taken from the San Francisco Monitor.

of death. He bore his torture patiently and prepared humbly for the reception of the last sacraments.

temperate.

rellow remained firm. "'I have the pledge,' he protested.

I belong to the League of the Cross. "At that moment the priest came to the bedside of the dying boy to Not administer the last rites of the Church. The priest advised him to take the stimulant, thinking that it would enable him to bear the torture during the few minutes that he had to live. be wrong. It would break my pledge. The priest explained briefly to him

minutes, he argued 'but if you say it is all right, I'll take it. "The last Rites of the Church were might well serve as their model.

Mr. Gladstone on the Catholic

Church: "She has marched for fifteen hun dred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief in tellectual and material forces of the world; her art, the art of the world; action of certain clerics, about the her genius, the genius of the world, general public, his own family and exact meaning of this or that doctrine her greatness, glory, grandeur and held by the Church which you call majesty have been almost, though not painfully as it may sound, Therefore it is dangerous to take noney at all, even as a present, on coasion of elections. What shall we Catholic Church be indeed the Church children are more numerous than all children are more numerous than the members of the sects combined she is every day enlarging the boundaries of her vas: empire; her altars are raised in every clime, and her mis sionaries are to be found wherever are therefore bound to hear this there are men to be taught the evangel of immortality and souls are to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth. Surely, such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale."

Pains of Purgatory.

OUTLOOK OF THE CHURCH IN ENGLAND.

The following touching account of

May his life and death be an example made in Catholic history, and when a to our boys: to our boys:
"Death has removed from the ranks greatest importance, for no matter how long you may live to enjoy the fruits whose heroic fidelity to his pledge en of the Church, it is natural that we of the earth, there will come a time titles him to be known as a Confessor should seek to examine as closely as when you must leave this earth, and of Temperance. The last words that we can the actual position and to take titles him to be known as a Confessor should seek to examine as closely as passed his lips before they were finally stock of the helps which promote and sealed in death were a public profes the hindrances which retard the work sion of the pledge of the League and a which lies before us. If we could have You will die, and after death comes manly statement that he would prefer any doubt of ultimate success, a mere the judgment! There is an eternity to endure the most exeruciating pain glance at the ground which has been to endure the most excruciating pain glance at the ground which has been before you, to be spent in heaven or in rather than violate his solemn promise. covered within the last fifty years It was an act worthy of the early would be sufficient to reassure us. This is a serious matter, more serious martyrs who faced lions in the amput. Those of us who may be old enough to by far than the question as to how you theatre rather than renounce their compare England of 1847, and her will spend the short fleeting years of faith. "This young Confessor of Temper | and Catholic dectrine, with England of

brought to the City and County Hos | we have only to scan the chart of th compassion, offered him some diluted

believed otherwise. "'Take it away,'he said, 'I am

"'O, Father,' he moaned, 'it would

that it would not be a violation of the pledge if the physcian judged it necessary. ... 'The agony will be over in a few

soon administrated and death came to relieve him of his suffering. His soul went before the Great Judge to be rewarded for heroic fidelity to conscience. His memory should be an inspiration to the members of the League of the Cross, and his example

Church.

Mr. Gladstone, among his numerous public pronouncements, has paid the following high tribute to the Catholic

Different opinions exist among divines as to the extent of the suffer ings of the holy souls, says The Little Pilgrim of Our Lady of Martyrs. There is a rigid view which makes their posi tive sufferings practically the same as those of the damned, with the essential difference, however, that they are not eternal. This view is represented by the Fathers and great Doctors of the Church. It may be thus summarized -that it is the same fire by which the damned are punished and the elect purified. Others, again, make the condition of the holy souls a much more bearable one, in which misery and happiness are so combined that the

latter far outweights the former.
"Both these views," says Father
Faber, "agree as to the helplessness of holy souls. They lie like the paralytic at the pool. Not even the coming of the angel is any blessing to them. unless there be some one to help them.

In an article entitled "Our Outlook, on the present position and the tuture of the Church in England, the Tablet writes: At a moment like the present, when a great landmark has been just version of England has been happily It is worse than folly for you to evade the consideration of it. It were a crime for us did we by any act or word of ours help you to be too easy in mind about it.

It is time wasted to talk with you only about the beauties and comforts of our faith. It is the opposite of charity to dwell on the hope that you be too easy in medical skill could render him no aid. pital to wait the charitable summons last half century, and the two facts that religious England is steadily moving in a curve, and that the curve is turning more and more rapidly tophysician in attendance, moved by wards Catholic Christendom, are just as plain as the evidence of our senses brandy in order to nerve him against | can make them. When a body moves the pain. Of course, it would not be towards a given point-certain mathe a violation of his piedge to take the matical possibilities apart-it ought matical possibilities apart-it ought stimulant in such an extreme case, only to be a question of persistency but the young soldier of Temperance and time that it should get there. Hence our hopes in the future rest upon a very real basis of fact in the past, and we are neither unreasonable "Again the physician tried to per-suade him to drink it, but the little selves, let things in England only continue to proceed as they have been proceeding, and some day we are cer ain to witness the realization of all hat we hope and pray for; but we must see to have it that things shall

and thus we shall hasten the desired

WORTHY OF IMITATION. Catholics who are members of the Church whose first ministers Christ commanded to go and preach the Gospel to the world, may well find something worthy of imitation in the alacrity and generosity with which their Protestant neighbors contribute for Protestant missions in foreign countries. A year ago, at a Protestant gathering held down in Maine, the magnificent sum of \$100,000 was raised on a single Sunday for the support of foreign Protestant missions; and last week, at the same place, \$71, 000 was collected for the same purpes on the closing day of the gathering and these amounts are but a small part of the moneys which Protestants in this country annually contribute for the foreign missions of their sects.

proceed, not only as they have been proceeding, but, God helping, very

much better and very much faster

consummation.

Now if Protestantism, whose preachers have no divinely appointed mission to preach what they call the Gospel, contributes such large sums for its foreign misstons, assuredly Catholics, whose Church was commanded by Christ to evangelize the whole world, should not show themselves less generous in giving for the maintenance of those who are endeavoring to execute American Catholics make for the propagation of the Faith appear shame-fully small in the reports of the associ-ation that charges itself with the financial affairs of that work. The gener osity of our Protestant friends in this respect ought to appeal to our pride and religious feelings and cause us to

imitate their example. If the foreign missions fail to appeal to us as they should, we should at least show ourselves more interested in and generous towards the missions that are being continually conducted in various parts of this country for the conver sion of non-Catholics to the true faith. Were those missions supported by American Catholics in the manner they should be, in the Catholicization of the United States would be materially advanced and rendered eventu-

ally certain. - The Catholic Columbian. Did'nt Believe What He Didn't Understand.

Years ago Dr. George P. Hays told the story about that old German in Pennsylvania who, meeting the young infidel who was to speak at the schoolhouse in the evening, said : "Is you de young man vot is to schpeak dis

"Yes, sir, I am."
"Yell, vot you schpeak about?" "My subject, sir, is this: 'Resolved, that I will never believe anything that I do not understand.'',
"Oh, my! is dot it? Vell now, you

shoost take van leetle example. There, you see that field-my pasture, over there. Now, my horse he eat de grass, und it come up all hair over he's pack. Then my sheep he eats shoost de same grass und it grow wool all over him And now vot you think? my goose he eats de grass, too, und sure's I tell you, it comes all over him feathers. Y understand dot, do you? Heigh!" From the Chicago Interior.

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequence prevented by Dr. Chase's Syrup of Linseed and Turpentine. Price, 25 cents, at all druggists.

STUMPED THE MISSIONARY.

An Indian Beile Put a Question Which Disconcerted the Priest.

In the current number of the Salesian Bulletin Rev. Bernard Vacchina gives an interesting and graphic account of his labors among the Indian tribes of Central Patagonia. The missionary devotes several paragraphs to a description of an encounter with a belle of the Cacique Foyel tribe, in which the writer, as he himself admits narrowly escaped being floored.

"Her face," writes the priest, "was streaked with a kind of black paint that gave her a disgusting appear I wished her good evening and

asked her name.
"'I am a Christian,' she replied,

'and my name is Manuela."
''You a Christian?" I exclaimed. You did quite right in telling me so otherwise I could not have believed it To me you look like Gualicho (the devil) with that frightful face. Christian should never paint her face Do you think to render yourself more beautiful and attractive? Believ me, you look more nideous than a hob

"Those standing by began to laugh to the great discomfort of the unlucky woman, who, I am sure, would have disfigured my visage with her long nails had she only been able to do so. However, after looking hard at me for a short while, she asked in a rather sharp and bantering tone :

" Pray, tell me, are not the Christian women, perhaps, in the habit o

painting their faces?"
"To tell the truth this question rather disconcerted me for a moment seeing that a great deal of beauty de rives its origin from the powder box. But, nevertheless, I felt justified in replying that good Christian women would not make use of this deceit, fearing hereby to offend God.

"The Indian woman remained silent after that and returned to her work. My rebuke, however, as I heard later on, had the desired effect, for since then she has never again at tempted to paint her face.

Remember Your Beloved Dead.

"We do not sufficiently remember our dead."-St. Francis de Sales. "The least pain in Purgatory ex eeds the greatest in this life. Thomas Aquinas.

dren as silver is tried."-St. Bernard. "Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord has touched me."-

Job. xix. 21.
"Prayer for the dead is more ac ceptable than for the living, because the dead are in the greatest need of it and unable to help themselves as the living are."-St. Thomas.
"Devotion to the Souls in Purga-

tory contains in itself, all the works of

mercy which, supernaturalized by a spirit of faith, should merit heaven." St. Francis de Sales. "Give the holy mysteries to the dead. Let us with pious earnestness beg repose for his soul. Lift up your hands with me. O people, that at least by this duty we may make some return

for his benefits."—St. Ambrose, Funeral Oration, 397. "Why dost thou gather the poor people to come to thy friend's burial Why desirest thou the priest to pray for his soul? The answer, I am sure, will be that thou dost these things to provide for his rest and to obtain mercy and favor at his Judge's hands."—St. John Chrysostum, A. D.

"By the prayers of the holy Church, the profitable sacrifice and alms be stowed upon the faithful departed eave no doubt, that the deceased are delivered. For this practice, delivered unto us by our fathers, is ob served universally in Christ's Church that prayers should be made for the departed."—St. Augustine, 383.
"Forget not the dead, O ye whom

they loved !" Awake, ye who sleep, and pray for the souls of the faithful departed."
"She is still with us. One who has returned to God does not cease to be part of the family."-St. Jerome.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his toot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas Eclectric Oil, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

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a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into molehills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

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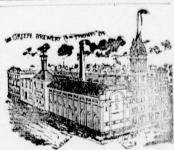
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Arresrs must be paid in full before the paper can be stopped.

London, Saturday, November 13, 1897

THEOSOPHY AGAIN.

We have received from Mr. F. E. Titus of Toronto the following rejoin der to our remarks on his explanation of Theosophy given in our issue of Oct. 4. It is not our intention to enter into a discussion of Theosophical principles in the CATHOLIC RECORD, as we have not space for it; nevertheless we deem it right to allow Mr. Titus to give this vindication of them, as the matter has been before alluded to, though slightly, in our columns:

Editor CATHOLIC RECORD:

I thank you for your courteous treatment of my former letter, correcting what I deemed a misapprehension of the relation of Theosophy to Budd hism. A statement, however, appears in your editorial of Oct. 4, which causes me to again trouble you. It is the sentence in which you impliedly make Metempsychosis a Theosophical doctrine. Metempsychosis, as usually defined and popularly understood, especially by the followers of Pythagera, involves the possibility that the human sou in future existences may find it-self embodied in animal and even lower forms of consciousness. This is an idea which is repugnant to all Theo sophical teachings. Repeatedly has it en explained by our writers, notably Madame Blavatsky and Mrs. Besant, that the human soul cannot descend to a form lower than the human.

The Theosophic teaching is as follows:

Omitting, for the present, refer ence to the conditionally immortal par of man's nature, man may be divided into two parts: one—the higher, the ego, being immortal; the other, the lower, the personality, being mortal The mortal has only one life as a dis tinct and separate entity, but the immortal ego descends again and again into human form, assuming on each descent a new human body. In each body it gains new experiences, learns new lessons; each experience and lesson gives an added touch to the character. Eventually the ego passes through all stages of development on earth, from its beginning in the form of the lowest savage,up to the fullness of the stature of the perfect man.

To this doctrine we give the name

Re incarnation, indicating in this word the fact of the pre-existence of this human soul and its repeated plunges into earthly body.

Yours sincerely, F. E. Titus.

Toronto, Oct., 1897.

Our original very brief reference to Theosophy, which elicited Mr. Titus first letter was, to the effect that there are persons on this continent who are endeavoring to introduce Buddhism into the country as a substitute for Christianity, under the form of Theosophy, whereas in India itself, Japan and China, the religion of Buddha is very rapidly and surely disappearing, either by the conversion of these heathen nations to Christianity, the modifications being made in the relig absolute atheism.

Our last statement can be substan tiated. It is known that there are 150,000 Christians in Japan, of whom about 60,000 are Catholics, 23,000 of the Greek Church, the rest being of various denominations. It will be noticed that the Catholic Church stands first in the number of its adherents. In the other countries named a similar state of things exists.

The last statement is not the one to which Mr. Titus objected, but to our representing Theosophy as a form of Buddhism. We showed, however, by his own extracts from Mrs. Besant and Blavatski that it is derived in part at least from Buddha, and in part from other forms of heathenism, etc.

In his present letter Mr. Titus raises altogether a new issue. It is that the Metempsychosis of the Pythagoreans and other pagans was of a grosser kind than that of the Theosophists.

We accept this explanation; but what to the mere fancifulness of the system? cause, and we should examine it close- fence. It appears from Mr. Titus' explan- ly.

and this can never be effected. A fancy it is, and a fancy it will ever be.

Reason itself furnishes good motives to believe that the human soul is immortal, but without a revelation from God Himself it is doubtful whether or not man would ever have known of that immortality. Cicero in his " Natura Deorum " taught it as a impossible that we should know it as a certainty unless some god should come to enlighten us. Other ancient philosophers have spoken similarly.

There can be no doubt that this notion of the soul's immortality was derived from the primitive revelation given by God to man, and which we have in the Holy Bible, in Judaism and Christianity. Christ, who is truly God, confirmed belief in it, but without this divine illumination we feel assured that we could not have known it as a truth. But there is no such divine revelation in regard to Theosophy or Metempsychosis. It is simply the invention of man, without a foundation either on our innate consciousness or any solid or reasonable philosophy.

MR. JAMES BAIN ON RELIG IOUS EDUCATION.

Mr. James Bain, sr., formerly chairman of the Public School Board, of Toronto, has written to Inspector James L. Hughes a letter in regard to the question of religious instruction in schools, which has been published as an important document bearing upon this subject.

The letter takes a most decisive stand against religious teaching of any kind in the school-room, though its writer admits the necessity of such teaching elsewhere. He maintains that it should be confined to the home and to the churches.

As the special object of Mr. Bain is to encourage the Toronto Public School Board in their opposition to the Anglican demand for the introduction of religious teaching into the Toronto schools, this public expression of his opinion does not directly concern us. It is primarily a dispute between the various shades of Protestant opinion, and so far we have no desire to intervene. Nevertheless Mr. Bain does not confine himself to the mere discussion of the local controversy, but deals with the whole question whether religious teaching is advisable in schools at all, coming to the conclusion that it ought to be totally excluded We therefore deem it right to make some comment on what he has written to show that he has entirely misconceived the true view of the matter.

Mr. Buin having been long at the head of the Pablic School Board of Toronto is no doubt fairly well qualified to express the views of a large sec tion, and probably of a majority, of the Protestants of Toronto on the question of religious education, and that the people of Toronto hold still the same opinion as they did in the past may be judged from the fact that the School Board is almost unanimous in opposition to the demand of the Anglican body. But we cannot attach to Mr. Bain's utterances so much authority as Mr. Hughes seems to give them. There has undoubtedly been growing up, even among the Protestants of Canada, of late years, the sentiment ion itself, or the lapse of Buddhists into that religious teaching is necessary, and that there is now too little of it The Anglican demand is one of many evidences of this, and we may infer that many Protestants believe that they were in error in the past in oppos ing the Catholic demand for Separate schools on the ground that religion ought not to be taught. Mr. Bain says

"It is now, however, generally under stood that the State or governing power exceeds its powers when it at tempts to foster religion or interfere with the conscientious religious views of the people, or in any way seek the promotion of any one form of religion to the injury of others. This is the duty of the Church alone. 'Go ye and preach the Gospel to every creature,' is the command given Church, not to the State: its duty is done when it affords the Church same protection it gives to all its citizens; but if teachers are to be paid for teaching theology in our schools, the State will be endowing our schools to that extent."

This is the chief principle on which the advocates of purely secular edudifference does this make in regard cation have constantly rested their heinousness of the Archbishop's of Moody is misinformed in re-

ation that instead of Theosophy being It is quite true that the command to Protestant ministers of Ontario are Higher Criticism. In proof of this, he the discovery of ancient truth through preach the Gospel was given to the accustomed to speak of Catholics in no states that " in our own city, for exthe religious books of heathendom, Church alone, and for this reason the such mild terms as these. Archbishop ample, we have numerous college gradetc., as Theosophists have generally duty of presiding over religious teach. Cleary's pastoral was addressed to uates occupying our pulpits. Will the asserted it to be, it is merely the in- ing belongs to the Church and not to Catholics only, and was read only in RECORD attempt to say that Infidelity the thing, as they are more sparse than of Ireland which would secure vention of human minds of the pres- the State, which in this country may the Catholic churches of Kingston, instead of Christianity is being taught

religious instruction?

We say, then, that an absolutely secular school system does so interfere. Let us suppose a case. A minority of the people in any locality are probable doctrine, but added with his anxious to secure the best possible reusual keenness of thought that it is ligious as well as secular education for their children. They are able and and supplying teachers who will carry

> We admit that the State is justified in insisting that in proportion to the ability of the people, a good secular education should be given to the children in the case supposed, but has it the right to say :

out their wishes.

"You shall not teach religion way you propose, with in the out incurring our displeasure, and if you adopt that plan a penalty will be you. You shall be inflicted upon obliged to contribute to the support of schools for the majority, while you maintain your own at your own expense?

We say that this would be an intolerable oppression and tyranny, and a most unjust interference with parental rights to give their children a good education in all departments of knowledge, moral, religious and secular. It would also interfere with that right and duty of the Church to teach the Gospel, which is, we admit, well set forth by Mr. Blain himself as follows:

"Are we, then, to prevent our children from receiving religious instruction? By no means: a heavy re sponsibility rests upon the Church and every member of it in this respect. Our Lord's command is, 'Feed my and every parent is called upon to bring up his children in the nurture and admonition of the Lord.

It is evident, then, that the State, it it deems it proper to establish State schools, should take care not to inflict on the minority the injustice we have indicated. Perhaps the best way to do this is just the method existing in Ontario and Quebec, and which is practically the same as that which exists partially in England.

Mr. Bain says the children should be taught religion at home. Every one knows that most parents have not the time nor ability to teach their children properly, and it is for this reason that schools are needed at all.

There are some other points in Mr. Bain's letter on which we wish to make some comment, but we must leave their consideration for a future issue.

THE GLOBE'S TEMPEST.

The Globe has certainly the virtueif virtue it be - of persisting in any as sertion it has once made, and in any position it has once taken. Havirg once asserted that Archbishop Cleary is intolerant, it is unwilling to admit that it has erred, and it continues to reiterate the charge. And on what foundation was this charge originally made? Simply because his Grace pointed out to Catholics that it is unlawful for them to attend Protestant religious services of any kind.

We have shown already that in this neither bigotry nor intolerance is implied. It is the necessary consequence of the doctrine which Catholics have believed for over eighteen centuries, that there is but one true Church, divinely appointed, and that all her c ildren are bound to hear her voice and obey her commands. This law was not made even specially against Protestants, for it existed centuries before Protestantism had a name or a being.

But there is something else. The Archbishop spoke slightingly of one of the Protestant sects-the Congregational-by calling it 'a small sect.'

Wherein is found the very great intolerance in this manner of speech? The Protestants themselves constantly speak of their religious divisions as sects, and by what other name are we to call them? If we are duly informed of some more acceptable designation we may adopt it, yet it is undeniable that they are sects according to the usage of our language; and, further, it can being conducted in the columns of our scarcely be denied that the Congregational sect is a small one-small in comparison with the world-wide Catholie Church, and small even in comparison with other Protestant sects. It may be because of our obtuseness, but

We pointed out last week that the ent day. Does this fact make it true? be understood to mean a majority of whereas such gentlemen as Rev. by them?"

The state of the s

Surely not, unless it be demonstrated, the people. But does not Mr. Bain Messrs. Carman and Wilde have been see that this principle equally pro- accustomed to denounce Catholics in it was Mr. Moody's views we quoted, hibits any majority from interfering their pulpits, indeed, but also in the as reported in several American with or prohibiting, or impeding the press, in the most violent terms, and papers, and that he was correctly re-Church, or the minority from supplying it may be remembered that one of these gentlemen even undertook to he has given utterance to similar views lead the braves of his congregation on a crusade to drive "Jesuits" out of the country, or to shoot them down -an act which he declared would be no crime : yet neither the Globe, nor Critic." It does not appear, however, any other Ontario paper has ever raised such a tempest about these willing to do this by supporting schools things, as has been stirred up during the last few weeks about Archbishop Cleary.

> We have already pointed out also that the intolerance, not of all, but of a large section of Ontario Protestants is a matter of notoriety. We need not repeat our proofs of this. We have no desire to stir up unpleasant matters. We shall merely say that the continued existence of Orange and A. P. A. lodges is proof enough of this. We shall also quote the following from the Globe of last Friday :

"Let us suppose that one of these persons, a Protestant, has been listening to one of the ranters who go about attacking the Catholic Church and its institutions, and warning us that St. Bartholomen or the Inquisition may be repeated unless we keep our eye on We try to re-assure him and win him back to his normal condition of tolerance and charity by pointing character of the Catholic him to the priests and nuns whom he sees going about their work, and the Catholic lay men with whom he has personal and business dealings.

We are glad to find the Globe express itself so tolerantly, but we do not altogether see this tolerance exemplified in the very different manner in which it deals sometimes with the Catholic and the Protestant clergy.

THE MANITOBA SCHOOL SETTLEMENT.

There have been several ramor published during the last few months in regard to the final settlement of the Manitoba school question, most of these being to the effect that the Pope was about to issue or had actually issued, his decision enjoining on Catho lics to accept the agreement arrived at between the Dominion and Manitoba Governments. These rumors do not appear in any case to have been authentic, as the real decision of the Holy Father has not yet been made public in any way.

It will certainly be openly published as soon as it is issued.

There is now a new statement on the subject coming from Rome and sent by the Associated Press as follows:

Rome, Nov. 3. -The new Archbishop of Montreal, Mgr. Bruchesi, has arrived here and will reside at the Cana dian College during his stay in this city. He declares that the right of Roman Catholics to Separate schools in Manitoba will be supported, and it is said that the Pope will shortly give a decision on the subject, as the momen is regarded as opportune, in view of since the mission of Mgr. Merry del Val to Canada.

This bears the appearance of auth enticity, but deceptive announcements on the subject have been so numerous that we cannot receive even this one implicitly. The Holy Father's decision will speak for itself when it will be announced, and we give the present rumor for what it may be worth.

A LIVELY DISCUSSION.

An editorial note which appeared some time ago in our columns elicited the interchange of several controversial letters in the columns of the Eve ning News of this city.

Our note was to the effect that Mr. Moody, the Revivalist, though desirous that his son should be educated for the ministry, fears to entrust him to any of the theological colleges for his education, because they are so tainted with Rationalism, under the name of Higher Criticism, that none of them can be re lied on to educate a truly Christian clergyman.

We were loth to make any comments on the discussion as long as it was lively contemporary, but now that it appears to have been closed it is proper we should make a few remarks thereon.

we cannot see wherein consists the the CATHOLIC RECORD For Mr. gard to the teaching of the theological colleges, and the character of

ported appears to be beyond doubt, as on Higher Criticism, in Canada. Mr. Moody is probably better acquainted with the general trend of theological teaching than our friend "Higher that Mr. Moody had in view so much the colleges of Canada as those of the Unites States. We need scarcely recal to the minds of our readers the fearful turmoil raised throughout this continent by the fact that two Presbyterian Biblical Professors-Prof. Briggs of New York, and Prof. Smith of Cin cinnatic - were brought to task by their Church for teaching what the General Assembly regarded as real Infidelity, namely, the practical rejection of the Bible as the infallible word of God. Yet both these professors were sustained by their college faculties. It is Mr. Moody, if he has been reported correctly, who asserts that the colleges generally are similarly tainted.

But we are not surprised at "Higher Critic's" contention that such colleges are very Christian, when we see what he means by Christianity. He says in one of his letters :

" As Protestantism in the past shook herself free from the dogma of an Infallible Pope or Church, so to day she is shaking herself free from the dogma of an Infailible Bible.

And again :

"She is revolting from the teaching of those who would interject a priest, or a Church, a book or a man-made dogma between an individual and his

We did express our regret that Protestantism is tending toward infidelity, and here is a gentleman calling us to account for so doing ; yet he tells us that both bible and dogma are being surely and properly rejected by that same Protestantism!

Certainly we see no difference be tween Higher Critic's views and complete infidelity. It is true, he says ' man-made dogma," but the whole tenor of his letter shows that under this term he includes all dogmas derived from or generally substantiated by the bible - the Trinity, the Divinity of Christ, etc.

It is just such Christianity as this the prevalence of which Mr. Moody deplores, and we do so likewise. We repeat, as we said before, that it is only by a return to the one divinely-instituted Church that the abyss is to be avoided.

Another writer, over the signature E. A. P., ably answered Higher Critic, showing the necessity of clinging to the faith "once delivered to the saints," and the danger of such indifference in religion as is inculcated by "Higher Critic."

EDUCATIONAL PAPER.

At the Jubilee celebration of Toronto that city last week, a paper was read by Mr. S. P. Robins, LL. D., Principal of McGill Normal School, on the position of Protestant education in Quebec. He declared that great difficulty is experienced in maintaining the Protestant schools in the centre of a mass of French-speaking people, and that the severe financial strain which they entail upon their supporters, who are very much scattered. makes it certain that the Dissentient school system is doomed outside the commercial colonies of Montreal and Sherbrooke, and that, even in these centres it may not survive. He admits, however, that should this occur, the fault will not lie with the Catholic majority, for he attested the perfect fairness with which the school legislation in Quebec is administered. He added even the remarkable statement that "the English speaking Pro testant element will disappear."

We have no doubt that Mr. Robins is well qualified to speak of the condition of the Protestant schools of his province, which he says are in a high state of efficiency, and we are aware that the so that they still adhere, nominally at ratio of Protestants to the whole popul- least, to their present Confession. It ation is growing less through the can scarcely be that they can reject rural districts, but we cannot suppose that the English-speaking population will disappear as he says, "Higher Critic" opened the especially in the commercial discussion, maintaining that either centres, for enterprise will always seek favorable fields for operation; and even in the rural districts, though the English population is comparatively growing less, it has an absolute increase.

In regard to the Dissentient schools, it is to be remarked that the Protestant population has probably overdone changes in the social administration are the Catholics of Ontario, neverthe- to her liberties which England less in proportion to population they had for so long enjoyed. Tress

In reply to this we have to say that have three times as many Separate schools as have the Ontario Catholics. Many of these must be in localities where it is impossible to keep them in a state of efficiency without a great financial strain on their supporters. The Catholics of Ontario as a rule do not establish Separate schools where they foresee they will not be able to maintain them.

At the same session, a curious paper was read by Mr. J. L. Hughes, the Toronto School Inspector. Mr. Hughes took the role of a prophet and foretold that as now the schools are free, in the twentieth century the children will be free. The world will be wonderfully changed indeed if nature itself is to be thus changed, that children shall be no longer subject to parental control, or that their minds shall be those of mature men and women. That this is his meaning appears to be evident, as he explains that "they will be trained to naturally discover their own problems.'

STRONG WORDS.

The Ministerial Association of Hamilton held a meeting last week, at which the subject of "Higher Criticism "was discussed in a lively manner. Utterances of Evangelist Moody and Mr. S. H. Blake in which the socalled Higher Criticism was condemned were strongly denounced. The Rev. Dr. Lyle said that the higher critics are doing a good work for Christian. ity. He added with an elegance and politeness peculiar to himself that "the memories of these higher critics will live when the wretched squealing pigmies who belittle their work shall be forgotten." The Rev. S. Marshall added that it "is doubtful whether those who attack the Higher Criticism understand Messianic prophecy." This, no doubt, was intended as a thrust at Victoria College, which condemned Prof. Workman for denying the reality of Messianic prophecy. Higher Criticism, by which is really meant that criticism which undermines the authority of the Bible, seems to be in favor among the ministers of Hamilton, for there appears to have been not a voice raised against these Latitudinarian views. Messrs. Moody and Blake narrowly escaped being condemned unanimously by formal resolution, but more discreet views prevailed and the motion was dropped.

EDITORIAL NOTES.

MRS. MARGARET SHEPHERD is at present making a tour of the maritime provinces, but as she is now pretty well known all over the country, is not meeting with the success which attended her lectures in Ontario. Large numbers of our Protestant friends in these parts, a few years ago exhibited much enthusiasm in her regard, but now they would prefer not to have her name mentioned, as it brings back to their recollection how easily and completely they were duped by that wily and abandoned character.

WE shall always be glad to send free a parcel of sample copies of the CATH-OLIC RECORD to any of our subscribers who may wish to circulate them amongst Protestants, or amongst Catholics who are not subscribers. It is to be regretted that many Catholics who can well afford to subscribe for the RECORD make a practice of borrowing it This should not be the case. The yearly subscription price is only a small item, and few families there are who could not well afford to subscribe. We know many subscribers who have a poor opinion of neighbors who regu-

larly call to borrow the RECORD, often-

times before the subscriber has time to

read it himself.

THE Universalists held their General Convention in Chicago toward the end of October. The principal business which occupied their attention was the question of adopting a new Confession of Faith. Two new Confessions were proposed, both of which were rejected, more of Christianity than they have done already, without becoming mere Deists, but we are not informed whether the present tendency is towards becoming more Christian or more Rationalistic and Deistic.

EARL CADOGAN, Lord Lieutenant of Ireland, made a speech in Dublin, on the 7th, in which he stated that at the present moment the Government were on the eve of carrying out important changes, h that country government strange inde we have be again, that same manne is the fault o they are n A. P. A.

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DOGAN, Lord Lieutenant of ade a speech in Dublin, on which he stated that at the ment the Government were of carrying out important the social administration d which would secure iberties which England so long enjoyed. Tresa

changes, he added, would give that country the privilege of local self-government. This pronouncement is strange indeed in view of the fact that we have been told, over and over again, that Ireland is governed in the same manner as England, and that it is the fault of the people themselves that they are not happy and prosperous.

A. P. A. RULKIID Detroit came to an end on Tuesday the 2nd inst. For the past eight years there has been an alliance between the Republicans and the A. P. A., which has enabled the combined party to exercise complete control in municipal matters, but at last Tuesday's election the Democratis grained four seats and elected Mayor Maybury by a majority of over 2,000. Though the new Council will consist of twenty one Republicans and the new 2,000. Though the new Council will consist of twenty one Republican connections; in the fact lantern association is evidently ended. Thus the society is losing its grip all over the United States. Detroit was one of its strong holds.

On last Sunday Rev. Mr. Bill, pastor of St. John the Evangulist correct of the States. Under which his seminoded clared was deaded. Christian will be pastor of St. John the Evangulist converse of his serom of cleared of the services of his serom declared that "some of the area and the contract of the converse of the correct of the correct of the converse of the correct of the converse of the correct of the converse of the property of the converse of the correct of the correct

church in this city, in the course of his sermon declared that "some of the subjects of sermons advertised in the newspapers by ministers of the gospel bordered on blasphemy." He also condemned "theatrical pulpit delivery," and said that "some clergymen had so little respect for the Bible that they pounded it with their fists, as if it were an anvil. The Church of England and other Protestant denominations differed from the Church of Rome in doctrine, but might well take a page from the Roman Catholic book which taught reverence of sacred things." A few Sundays before, this rev. gentleman permitted his pulpit to be used by Rev. Mr. Walsh, who created much enthusiam in the minds of a congrega tion of True Blues by a rendition of the fairy tales connected with the gunpowder plot. Rev. Mr. Hill is a kindly, well-meaning gentleman, and possibly he did not fully realize what sort of an entertainment Rev. Mr. Walsh was to give in his church. We should be surprised if a repetition were per-

IN THE Toronto Globe of the 8th appears an editorial article dealing with the question of Catholic appointments. Our Toronto contemporary refuses to believe that Catholics have been relegated to obscurity because of their faith, and advances a number of arguments in proof of its contention, none of which, to our mind, are convincing. The plain fact is this: Catholics, as Catholics, have, over and over again, been ignored in the matter of public appointments, men who held high place in the lodges having-if we may use a very common expression-the strongest "pull" on the powers that be. Many a judge in the province of Ontario has passed from the Grandmaster's chair to a seat on the Bench. So often, indeed, has this occurred that it would appear as though it were the usual line of promotion. Janitorships have been considered quite good enough for the average Catholic. Of course there are exceptions, but they are so few as to be scarcely worth mentioning. Instead of defending the injustices that have been done us in the past, our contemporary should endeavor to break down that bitter Protestant prejudice that continuously confronts us on every band.

"THE DEAD RELIQUARY."

Ed. CATHOLIC RECORD:

Ed, CATHOLIC RECORD:

I have just concluded reading the bicgraphy of Sir Samuel Ferguson, Q. C., LL. D., who for many years was one of the senior counsel on the North East circuit, until 1867, when he retired from his profession, and became the first Deputy Keeper of the Records of Ireland. His biographer (Lady Ferguson) inserts the poem by Hon. Thos. D'Arcy McGee, entitled "The Dead Reliquary," which was sent by the poet to Sir Samuel on the death of Dr. John O'Donovan, and may be found in the published volume of McGee's poems. In this poem McGee alludes to the elegy pronounced on O'Connell by Denis Florence McCarthy, and to Ferguson's "Lament of Thomas Davis."

Not many on this side of the Atlantic are aware of the valuable work performed by Dr. O'Donovan in the realms of antiquarian research. He was connected with the topographical and archaeological departments of the Ordinance Survey of Ireland; and he is described in Sir Samuel's biography as "a man of marked individuality. His intimate acquaintance with old as well as modern Irish, his knowledge of ancient MSS., of the pedigrees of old families, his laborious application to the work of a scribe, as well as the decipherer of ancient learning, made his services of inestimable value. 'The Annals of the Four Masters,' a monumental work, was ably edited by him."

Sir Samuel Ferguson was himself a true poet and a distinguished antiquary, his lec-

was ably edited by him."

Sir Samuel Ferguson was himself a true poet and a distinguished antiquary, his lectures on the ancient ecclesiastical architecture of Ireland showing the zeal he manifested, and the delight he experienced in portraying the ancient greatness of his country, particularly as an acknowledged seat of learning. He contributed two papers in January and April, 1853, to the Dublin University Magazine, in one of which he describes a visit to Clommacnois and says: "When Dr. Petrie first visited this vast de-

winter, "Stern ruler of the season's varied change."

In every age there is an idol, and the idol of to day is the "little red school." Men imagine that this little temple of learning is of God, and that he who would criticizes its doings or examines its fruit should be struck down. The school should indeed be of God, but frequently is not. We must expect something more from education than pagan virtues. The Romans made the life of the State their chief concern, and Roman citizenship was fashioned for its aggrandizement, but its end thereof was death. Christianity has created a new kingdom, whose knighthood is of heaven, not earth. The Catholic Church has surolled the Christian family as of God. Pagan Rome indented it as the property of the State. Under which standard will ye serve?

the State. Under which standard will ye serve?
Rev. Dr. Rand, ex-principal of McMaster College and ex superintendent of education for Nova Scotia, is a dishonest thinker, a clerical meddler, a traducer of truth. Dr. Rand is entitled to hold the most senseless views on any and every question; but when he comes before the public, as he did recently in his deputation capacity when lecturing the Toronto Public school Board as to what that body should do with the question of religious training in the schools, his Baptist theological training should have had sofficient check on his conscience to prevent him from distorting facts for the nurpose of injuring his Catholic brother. Dr. Rand complacently told the Toronto School Board that the Separate school was the foe of the Public school, and that it was only by a miracle the latter had been preserved in this Province. Dr. Rand and his brethren, of course, saved it, forsooth, by not asking that Baptist dogmas be taught in the "little red school." Does not Dr. Rand know that the demand for Separate schools first came from the Protestant minority of Quebec, not the Catholics of Ontario. Furthermore, Dr. Rand poses as the founder and organizer of the Public school system of Nova Scotia. Now, how did Dr. Rand administer the educational affairs of that Province? Did he give a Protestant coloring to his work? Did he introduce text books misrepresenting the truth of the Catholic Church? How would Dr. Rand like it if a Roman Catholic priest without a doctor's title, but with very fine schoolarship, were appointed Minister of Education of Ontario? Would he approvingly appland the appointment? Dr. Rand catholic priest without a doctor's title, but with very fine schools, then agnostics, anarchists and athesists would have a right to demand that their tenets be also attended to in the schools. There is logic for you! A Christian community—a Christian State must permit the nurturing of a seed—nay! must water that very seed which, in time, will bear a fruitage of blasphemy and immo Rev. Dr. Rand, ex-principal of McMaster

the kingdom of heaven and the kingdom of earth.

There passed away a few days ago, in the person of Charles Dana, late editor of the New York Sun, one of the ablest journalists ever known in this country. Dana was in his day a Trascendentalist and belonged to the famous Brook Farm Community, to which belonged also the novelist, Hawthorne, and George W. Curtis, the brilliant essayist. Here, these noble fellows tried to raise potatoes to the music of Tennyson and pull out weeds to the zig zag thought of Browning. After three or four years the Brook Farm Community disbanded, realizing that however noble was their purpose they could not reform the world. Dana's editorial style was faultless, clear cut, crisp, pithy and pointed.

There is an evil habit growing into some of our Catholic families which should go out. It is the habit of setting in judgment upon every act of our pastors. Why should a Catholic father or mother thresh out, sometimes very uncharitably, the character of him

MISSIONS TO NON-CATHOLICS.

The missions to non-Catholics have come to stay. They have already assumed a very important place in the machinery of the Church in this country, and as the years go on their utility will be demonstrated by the notable success which they will obtain.

During the short time in which they have been carried on in an organized way, two very important facts have been demonstrated. The first is that there is a marvellous ignorance about the teachings of the Catholic Church among otherwise intelligent non-Catholics; men who would be ashamed to profess a lack of knowledge of the principles of science, or affairs of every-day interest, when it comes to the vital principles of the greatest Christian body in this country, know as little of them as they do of the number of birds in the air or of the fishes in the sea. The second fact that has been demonstrated is that it is quite possible to command an audience of intelligent non-Catholics to an irenic explanation of Catholic truth.

The majority of Americans are still dearly.

truth.

The majority of Americans are still deeply religious, and at times when the clamors of mercantile life are stilled, the first questions which come into their life are the deep problems of their destiny and of the world beyond

mercantie life are stilled, the first questions which come into their life are the deep problems of their destiny and of the world beyond the grave.

There is no passion so deep in the human heart as the instinct of religion, and though it be trampled down by rampant vice or smothered by tyrampical law, still it will inevitably assert itself.

The decay of organized Protestantism gives the Church in this country one of the most glorious opportunities she has ever had presented to her. The winning of the American people to the truth is worthy of the highest missionary mettle. Was there ever a harvest bending with richer fruit than we have presented to use in this country? The conditions for the gathering of the harvest are most favorable. America ought to be Catholic, by every right, by title of discovery, by title of first occupier, by right of truth over error. Moreover, the power which alone will preserve American institutions intact and perpetuate them to coming generations is in the Catholic Church. Because she is the great barrier against a false socialism, because she bridges the already toowide gap between the rich and poor, because she maintains the integrity of the family life by antagonizing the divorce abomination and incalculating the reverence for legitimate authority, she will do more than any other power in fhe land to enable this country to carry out its God given mission—that of offering to all classes a higher happiness and a larger liberty.

In all the history of the world perchance never did su sh opportunities offer themselves to the missionary instinct. Non-Catholics must know the teachings of the true Church in a more intelligent way, and if only they understand them there will be no doubt of their embracing them. The system of giving non-Catholic missions has already been inaugurated and has met with undoubted success. Even at this early day the converts who trace their change of faith to the direct agency of these missionares made up of the diocesan clergy, whose sole business will be t

THE CATHOLIC WAVE.

Community dishanded, realizing that how ever nuble world. Dana's editorial style was affered the world. Dana's editorial style was faultless, clare cat, cirps, pithy and joint and the property of the proper

THE DEAD ANTIQUARY, O'DONOV AN

THOS. D'ARCY M'GI S. Far are the Gaelic tribes, and wide

Far are the Gaelle tribes, and wide Scatter'd round earth on every side For good or ili; They aim at all things, rise or fall, Succeed or perish—but through all Love Erin still.

Although a righteous Heaven decrees Twixt us and Erin stormy seas And barriers strong, Of care, and circumstance, and cost, Yet count not all your absent lost, Oh, land of song!

Above your roofs no star can rise That does not lighten in our eyes, Nor any set
That ever shed a cheering beam
On Irish hillside, street, or stream, That we forget.

No artist wins a shining fame,

No soldier falls, no poet dies. But underneath all foreign skies We mourn his fall!

And thus it comes that even I, Though weakly and unworthily, Am moved by grief To join the melancholy throng, And chant the sad entombing so Above the chief—

The foremost of immortal band Who vow'd their lives to fatherland; Whose works remain To attest how constant, how sublime The warfare was they waged with time; How great the gain! I would not do the dead such wrong;

If graves could yield a growth of song Like flowers of May, Then Mangan from the tomb might raise One of his old resurgent lays— But, well a day,

He, close beside his early friend, By the stark shepherd safely penn'd, Sleeps out the night; So his weird numbers never more The sorrow of the isle shall pour In tones of might! Tho' haply still by Liffey's side That mighty master must abide Who voiced our grief O'er Davis lost; and him who gave His free frank tribute at the grave Of Erin's chief;

Yet must it not be said that we Failed in the rites of minstrelsie, So dear to souls
Like his whom lately death hath ta'en,
Although the vast Atlantic main

Between us rolls! Too few, too few among our great, In camp or cloister, Church or State, Wrought as he wrought; Too few of all the brave we trace Among the champions of our race.

His fortress was a nation wreck'd His foes were falsehood, hate, neglect, His fortress.

His foes were falsehood, nave,
His comrades few;
His arsenal was weapon-bare,
His flag-staff splinter'd in the air,
Where nothing flew!

Had Sarsfield on Saint Mary's Tower More sense of weakness or of power,
More cause to fear
Weak walls, strong fees, the odds of fate,
Than had our friend, more fortunate, The victor here?

Far through the morning mists he saw Up to what heights of dizzy awe 'His pathway led; A-bye what talse Calypso caves, Amid what roar of angry waves, His sail to spread!

On, on he press'd, from rise of Until his early day was done, Strong in the truth: As dear to friends, as meek with foes At evening's wearied sudden close As in his youth. on he press'd, from rise of sun

He toiled to make our story stand As from Time's reverent, runic hand
It came, undeck'd
By fancies false, erect, alone,
The monumental arctic stone
Of ages wreck'd.

Truth was his solitary test,
His star, his chart, his east, his west;
Nor is there aught
In text, in ocean, or in mine,
By chemist, seaman, or divine,
More fondly sought.

Not even our loved Apostle's name Could stand on ground of fabled fame Beyond appeal; But never sceptic more sincere Labored to dissipate the fear That good men feel;

The pious but unfounded fear
That Reason, in her high career
Too much might dare;
Some sacred legend, some renow
Should overturn or trample down
Beyond repair.

With gentle hand he rectified With genue hand he rectined
The errors of old bardic pride,
And set aright
The story of our devious past,
And left it, as it now must last,
Full in the light!

Beneath his hand we saw restored The tributes of the royal hoard,
The dues appraised
On every prince, and how repaid;
The order kept, the boundaries made,
The rites obey'd.

All tribes and customs, in our view, He had the art to raise anew On their own ground; But chief, the long Hy Nial line, We saw ascend, prevail, decline O'er Tara's mound.

The throne of Cashel, too, he raised-High on the rock its glory blazed,
And, by its light,
The double dynasty we saw
Decreed by Olliol Ollum's law,
Emerge from night.

Happy the life our scholar led
Among the living and the dead—
Loving—beloved—
'Mid precious tomes, and gentle looks,
The best of men the best of books,
He daily moved.

Kings that were dead two thousand years, Cross-bearing chiefs and pagan seers,
He knew them all;
And bards, whose very harps were dust,
And saints, whose souls are with the just,
Came at his call.

For him the school refill'd the glen,
The green rath bore i's fort again,
The Druid fled;
Saint Kieran's coarb wrought and wrote,
Saint Brendau launch'd his daring boat,
And westward sped!

For him around Iona's shore Cowl'd monks, like sea birds, by the score, Were on the wing, For North or South, to take their way Where God's appeinted errand lay, To clown or king. He marshall'd Brian on the plain, Sail'd in the galleys of the Dane -

Sail'd in the galleys of the Dane-Earl Richard, too, Fell Norman as he was, and fierce-Of him and his he dared rehearse The story true. O'er all low limits still his mind On Irish soil be only saw One state, one people, and one law, One desirny!

Spirit of Justice! Thou most dread Author divine, whose Book hath said— The just man's seed Shall never fail for lack of bread, Oh, let the dock his labor fed, Thy mercy feed!

Inspire, oh Lord! with bounteous hand, The magnates of the Irishland, That, being so moved, As fathers of the fatherless, They shield from danger and distress His well beloved.

And teach us, Father, who remain Filial dependents on that brain So deeply wrought; Teach us to travel day by day By honest paths, seeking alway The ends he sought! Montreal, January, 1862.

DIOCESE OF PETERBOROUGH.

A Solemn Ecclesiastical Event at Campbellford-Conferring the Sacred Rite of Ordination. (For the CATHOLIC RECORD.)

(For the CATROLIC RECORD.)

In the church at Campbellford on the 4th of this mouth was witnessed an ecclesiastical ceremony at once imposing and sublime, for on the solemn occasion in question a new priest was added to the ministry of God's holy and Apostolic Church. The newly ordained is the Rev. Francis O'Sullivan, who had been raised to the deaconate order a few days previously in the Grand Seminary in Montreal, but who came to receive the final sacrament of hely orders from the conservated hands of the beloved Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough. It is quite fitting that the sacred function should have been held in Rev. Father McCloskey's church, because Father Francis O'Sullivan is a native of the Campbellford district, wherein he received his early scholastic training, and showed by his virtuous and studious habits that he was destined to serve God at the altar. In this connection it may be observed that the newly made Father Francis is first cousin to Rev. Joseph O'Sullivan, who also was ordained to the holy priesthood last December, in Campbellford. From this fact it will be inferred that the clerical bent is strong in the O'Sullivan families, and it will likewise be concluded that the unction and grace that lead young Levites to the service of the Church had its first promptings in the good lessons imparted by honest and religious Irish Catholic parents.

Of the sacred rites attending the ordination proper it can hardiv be expected that ordinary laymen can fully comprehend the mystic force and meaning of all that is required to give plenary power to the validly ordained priest, but every well instructed Catholic knows that it is reserved to consecrated episcopal hands and authority to bestow the spiritual power to forgive sins in the confessional, to offer the Holy Sacrifice of the Curse when the order of deacon is attained the cleric is drawing very near the altar.

stow the spiritual power to forgive sins in the confessional, to offer the Holy Sacrifice of the Mass, at which awful celebration the act of Transubstantiation is accomplished. Of course when the order of deacon is attained the cleric is drawing very near the altar, but its divine mysteries could never be enacted without the clerical power bestowed by the ordaining hands of the Bishop, and it was the bestowal of this sacerdotal authority upon Rev. Francis O'Sullivan that the great congregation of interested worshippers beheld in the Campbeilford Catholic church on last. Thursday. Every figure and form of the ordination ceremonial has its appropriate significance. The laying on of hands by the officiating prelate, followed by all the priests present, is the chief function in imparting the Apostolic authority to continue and exercise the mission of the true Church. The humble posture of the aspirant for holy orders, in the beginning of the reremonial, conjoined to his gradual advancement to full priestly power, has its impressive meaning and effect. The annointing of the hands and other parts of the body with holy chrism means that henceforth God's anointed one shall employ all his powers and faculties in the service of Him whom he has vowed to obey, and that into the sanctified head and heart no wrong thought shall ever be allowed to enter, and that hands so blessed shall be raised only to impart benediction to his people. The invocation and infusion of the Holy Spirit into his soul may be interpreted to mean that intelligence, truth, purity and sancity shall rule therein, and that worldly deceits and errors shall be quickly detected and couragrously denounced. And the kiss of peace may be made to signify that Christian charity, amiability, compassion and forberance must neede be the spiritual weapons by which God's ministers must subdue and sanctify the world. Hence it is that the bearance must needs be the spiritual weapons by which God's ministers must subdue and sanctify the world. Hence it is that the people eagerly flock to receive the blessing of a young priest just fresh from the hands of the ordaining prelate. They know instinctively that the Holy Ghost abides in that pure soul, and they reckon his benediction as a gift of priceless value.

On the occasion referred to, Ven. Archidacon Cassay was the preacher of the day.

on the occasion referred to, Ven. Archideacon Casey was the preacher of the day, and his eloquent and lucid handling of his fitting subject must have touched the heart of the vast congregation who heard him. His were not the words of a stranger falling upon unaccustomed ears, for the same Ven. Archdeacon was the beloved pastor of Campbellford for fifteen years; and what a joy to the devoted flock to see the familiar, handsome presence, and to hear the sweet voice once more from the altar steps!

One distinct and very agreeable feature of the ordination services was the effective musical work done by the choir. This, however, is not to be wondered at, for the spacial service was conducted by Miss Helsna Murphy, the talented organist of the congregation of Hastings, who was specially engaged for the occasion. This able organist of the grand musical teacher has earned a wide

reputation for great ability in her profession, and it was well that Rev. Father McCloskey secured her for the notable event referred to. A sorrowful circumstance, and one that must have weighed upon the mind of Bishop O'Connor and that of the priests and people, was the recent death of the deeply beloved Father Connelly, P. P. of Hastings. The lamented deceased was a clergyman of extraordinary humility and sweetness of character, and he drew friends to his side without any apparent effort. He died in the pastoral home at Hasting late on the previous Saturday evenreflort. He died in the pastoral home at Hasting late on the previous Saturday even-ing, and was buried the following Tuesday in his native town of Perth, amidst the natural gloom of the weather and the sorrow-ful lamentations of his brother priests and

But while the Church mourned the death of one priest whose mortal remains entered the tomb on the 2nd inst., she rejoiced at the spiritual birth of another two days later. This is according to the law of loss and gain, for as one hely priest went to receive his eternal reward another came forth to labor in the vineyard until he also should be called away.

his eternal reward another came forth to labor in the vineyard until he also should be called away.

As we understand, every priest in the diocese, and many outsiders were invited to attend the ordination and partake of the hospitality of Rev. Father McCloskey's large and commodious home, but owing to pressing parish duties some were unable to be present. As it was, the capacity of the pastoral residence was overtaxed and many of the visiting clergymen were compelled to take quarters in the various hotels of the village. Mgr. O'Connor, the special honored guest of Rev. Father McCloskey, came out from Peterborough on the previous day, and many of the priests arrived on the evening train on the same day. Of course the church was held spell bound by the imposing spectacle witnessed, and the large non Catholic element present must have been deeply impressed by the soleomity accompanying the sacred rite of ordination as administered by the Apostolic Church.

To the Catholic congregation at large the ceremental was not entirely new, as the bulk of them were present last December when

To the Catholic congregation at large the ceremental was not entirely new, as the bulk of them were present last December when Rev. Father Joseph O'Sullivan was added to the priesthood. But the spectacle is always awe-inspiring by which a man is lifted from the turmoils of the world and given over to the service of God in the Apostolic ministry, and the great crowds will treasure in their minds a vivid impression of this red letter day in the ecclesiastical annals of Campbell-ford.

ford.
The ceremonies proper began about 9 o'clock, a. m. and lasted about two hours.
Wm. Ellison.

GOODY-GOODY.

This is an expression which is all too frequently utered. We deem it a harmful expression and we would advise its elimination from the language. There is really no reason for its use, and no possible good can ever come from its use; on the contrary only

harm can ensue. It is similar to that other expression which It is similar to that other expression which is supposed to give the speakers impression of a story that he has been reading.—'It is a Sunday school story,' he will tell you. Now what is the idea conveyed by these expressions? With some it is that the individual described as "Goody goody' is "too good for this world!" That the book so described "is not suited to this practical age. But there are other meanings, just as irrational, and still more unwholesome, which imply mental weakness, or even hypocrisy in the individual spoken of, and in the author of the book alluded to.

No matter how the speaker bases these expressions, they are calculated to prevent the influence for good which the lives and writ-

the book alluded to.

No matter how the speaker bases these expressions, they are calculated to prevent the influence for good which the lives and writings so described may in reality be calculated to produce. And the fear of having such expressions applied to them may often deter well inclined youth, especially, from the utterance, and thus, it may be, even from the thicking of good thoughts.

For ourseif, although we admit that many things are said thoughtlessly and that very often even such faulty words are mere slips of the tongue, yet we are inclined to the belief that those who use them, upon a close self examination, would find that they lack the devotional feeling which is the usual accompaniment of solid piety—a quality which, it is clear, all should possess. Certainly, the very least to be expected from any one who pretends to be a Christian is a tender appreciation of the devotional feeling in others and a desire to avoid whatever savors of indifference to it.

If, in the use of such expressions, the intention be to "let down easy" the eccentricities or the defective reasoning of a friend who forgets that it is the spirit rather than the letter of the law that he should insist on, there are other and bester expressions wherewith to explain away such didocyncrasies.

the letter of the law that he should misst on, there are other and better expressions wherewith to explain away such idiocyncrasies.
"He is a goody goody boy," "be is a very joins man," "that is a Sunday school book" do not at all apply to the condition of things is traded to be preferred.

do not at all apply to the condition of things intended to be portrayed; any more than "he is a little off" is a charitable or proper way to describe one woo in an excited moment insists too strongly upon his set ideas.

Too many people are entirely too careless in the use of language, by far too ready to utter impulsive words that reveal a perturbed, if not a malicious, disposition; or, at any rate, a poorly trained heart. Too few are inclined—especially among the young growing youth—to fervent piety, to afford the least dissuasions from it on the part of those whose duty it is to encourage it, and who should glory in felfilling that duty.—Catholic Review.

WHAT AND WHERE IS THE SPIRITUAL LIFE ?

SPIRITUAL LIFE?

The hopeless formalism in which the Pseudo Evangelical sects are sunk is illustrated by the fact that the Central Christian Advocate selected Bishop Messmer's vigorous rebuke to the Catholic Order of Foresters at Green Bay for giving a public ball and the growing custom of administering the total abstinence pledge to children at their confirmation, as two remarks bly "hopeful signs" of emphasis upon spiritual life. If our Methodist brother had any intelligent notion of what the spiritual life is he would be aware that such purely external and disciplinary rules have but a remote relation to it. The spiritual life is a communication of the life of Jesus Christ, the Mystical Vine of which every living member of Holy Church is a branch. The Church is one with Christ; she is His Mystical Body; and she exists solely to incorporate men into Him. She unites men's minds to Christ's mind by the infallible truth of her dogmas; their wills to His by her unerring exposition of the Divine law; their experience and imagination to His by the innumerable devotions which center on His life and Passion, such as the Rosary, the Way of the Cross, the cultus of the Sacred Heart, the Holy Face, etc.; their affections to His by teaching them to love and honor all that He loves and honors, their very selves by the sacraments which lie gave her as channels of His sancifying and fortifying grace, and especially by the Sacred Banquet in which He gives Himself wholly to the soul as the soul gives itself wholly to the soul as the soul gives itself wholly to the Soulant the least living portion of the Church has more spiritual life in it than any soul separated from the unity of the Faith can form even the remotest conception of, Church Progress.

PERSONAL—Mr. M. Ryder, son of the late

PERSONAL-Mr. M. Rvder, son of the late Jas. Ryder, formerly of Lucan, Ont., but for the past six years in the employment of the C. P. R. Co, and stationed at Virden, Man for the last four years, as operator and assistance in the last four years, as operator and assistance in the last four years, as operator and assistance in the proposed to station age.

Love was true to me,
True and tender;
I who ought to be,
Love's defender,
Lot the cold winds blow
Till they chilled him;
Let the winds and snow
Shroud him and I know
That I killed him

Years he cried to me To be kinder; I was blind to see
And grew blinder.
Years with soft hands raised
Fondly reaching.
Wept and prayed and praised,
Still beseeching.

When he died I woke.

God! how lonely,
When the gray dawn broke
On one only.
Now beside Love's grave
I am kneeling;
All he sought and gave
I am feeling. -John Boyle O'Reilly.

A RECENT CURE AT LOURDES

Among recent cures wrought at Lourdes one is especially remarkable, from the fact that the theories usually advanced by unbelievers fail utterly to account for it by natural means. The cure was as unexpected as it was sudden and complete. The subject did not pray for it even; in fact, had no thought of ever recovering from the infirmity with which she was afflicted. The case has excited unusual interes among the physicians connected with the Bureau des Constatations, and an eminent French specialist has published a technical report which con-cludes with these words: "The age of the subject and the long continuance of the infirmity exclude all possibility of a cure by natural means.

Sister Lazare joined the well known nursing community of Notre Dame de Bon Secours in 1858. She was then eighteen years of age. Soon after her profession -- in 1862 -- she was sent to nurse the wife of the mayor of a village near Chatte, some leagues distant from Saint Marcellin, a town in the department of Isère, where Sister Lazare was stationed. On the way to Chatte the messenger who accompanied her fell into the river, and would have been drowned had it not been for the heroic efforts of Sister Lazare, who threw herself into the water, and by means of overhanging branches, which the current (swollen by a recent storm) just reached, managed to seize her exhausted guide and drag him to the After drying their clothes as best they could, they proceeded on their journey.

Arriving at her destination, the devoted nurse, without thought of her-self attended to the immediate wants of the patient to whom she had been sent, remaining with her until she was out of danger. Toward evening of the next day Sister Lazare, in turn, was seized with a violent fever, which lasted more than a week and deprived her of the sense of hearing. She re-covered her strength by degrees, and soon able to return to her convent. But her hearing was almost entirely gone, and no efforts of medical science could restore it. Doctors Chalvel, Queyssière, Berne, Conge and Rougier did all in their power. She was treated with blisters, cauteries, pointes de feu, and experimented upon with electricity. There was a slight improvement at first, but it was not permanent. Finally Sister Lazare be came entirely deaf, and remained so for thirty five years-up to the 27th of August of the present year.

Apart from her infirmity, the Sister was considered an excellent infirmaroften in demand outside the convent. Cases requiring constant attention were her specialty. In this way she became associated with a pious lady of Lyons, whose daughter, having suf fered a severe illness, was in a very weak state of physical and menta Change of air having been recommended, the patient was taken to Lourdes, accompanied by her mother and Sister Lazare. They arrived there soon after the departure of the Nation al Pilgrimage, and took lodgings with

Mme. Dedieu, Boulevard de la Grotte.

On the morning of the 27th of August the three ladies repaired to the piscina; but nothing could induce the young invalid to bathe in the icy water, in which so many afflicted per-sons have found relief. To encourage her, Sister Lazare went into the water herself, and prayed fervently for the recovery of her patient. She did not give a thought to her own infirmity. having long since become accustomed and resigned to the loss of hearing. While she was praying for her young charge the devoted nurse felt excru ciating pains in her forehead, and offered to God on behalf of the invalid outside. On coming out of the water, as she stood facing the Grotto, to her great astonishment she heard the voice of a priest who was at that moment addressing the people though the pulpit from which he spoke was at a considerable distance from her. She was cured. from and, to her increased amazement, could now hear distinctly all that was said She was examined by the Bureau des Constatations, and the physicians found her hearing so perfect that she was requested, on her return home, to forward medical certificates attesting her former condition. It was hard to credit the statement that up to that hour she had been "stone

deaf " for many years.
S ster Lazare's remarkable cure was plainly the earthly reward of her famous physician of Lourdes, remarked: "It was by performing an happiness." heroic act of charity that the good re ligious lost her hearing, and it was in the exercise of the same virtue that she recovered it."-Ave Maria.

"QUESTION BOX."

A Batch of Interesting Queries and the Replies Thereto.

Rev. Joseph V. O'Connor's lecture at St. Teresa's last Sunday evening was a plea for "American Fair Play for the Jesuits." The origin of the Society of Jesus, its purposes and its work, were outlined with special reference to what its members have accomplished in the New World in Christianizing and civilizing the natives, in explorations,

The question box continues to be used by many who wish instruction or who have doubts that they wish re-solved. For non-Catholics it has become a mine of information regarding the Church's teaching, and will no doubt result in the removal of many prejudices born of a misconception of Catholic dogma and practice.

Jennie C—, who evidently has a Catholic gentleman friend who has serious intentions, wished to know "what a Catholic friend meant by saying that it is easier for me to be come a Catholic than for him to become a Presbyterian, because as a Catholic I could hold all the Christian truths that I believe in as a Presbyter whereas he would have to part with his most cherished convictions?

He meant that a Catholic holding the entire body of Christian truth would hold all the truths held by Pres byterians, as, for instance, the belief in the inspiration of the Scriptures, the Trinity, etc. But should a Catholic become a Presbyterian, he would, as Dr. Johnson says, "suffer such a laceration of mind" that one could hardly believe in the sincerity of the change. An Episcopalian convert has said that he never became a thorough Episcopalian, that is, a believer in the episcopacy, until he became a Catho'ic. A Protestant sees the beauties of Chris tianity " as through a glass, darkly,

but a Catholic as "face to face."
Student asked "What view does the Catholic Church permit us to take regarding the evolution theory and Dar-

Catholics are required to believe only those things which have been of ficially defined by the Church which allows outside of this a wide sphere for scientific speculation. Rev. Dr. Zahm's "Bible Science and Faith deals with this question very fully, though his opinions or those of other Catholic scientists are not by any means official utterances of the Church.

J. S. D. asked: "Is not a distinction between venial and mortal sin contrary to the teaching of Scripture, which classes all sins as warring against the soul, and does not this dis tinction foster a lax view of the divine commandments and a casuistical spirit from which Catholic theology is not wholly free?"

The grievousness of sin is measured by its malice, by the advertence of the intellect, the consent of the will and circumstances. Reason itself makes a clear distinction between trifling faults and serious crimes. Human law recognizes this distinction in the prin ciple which distinguishes between first and second degree murder. Scripture speaks of a sin unto death and of a sin not unto death. The Protestant doc-trine that God forgives sin by cover ing it up with Christ's merits as with a cloak (a Protestant system of plenary indulgence) and Lot by taking away altogether from the soul with sanctifying grace, as accord-

ing to Catholic doctrine, has a ten-dency to confuse all distinctions of ian; and had acquired such skill in guilt. Thus sin becomes a condition nursing the sick that her services were of the soul, rather a series of clearly marked offenses or transgression rauging from venial to mortal. The Protestant view of forgiveness is cer tainly better calculated to promote laxity than the Catholic doctrine.

C. B. A. wanted to know why the Church says "world without end,"

and then speaks of the last day?
"World without end" practically
means "forever and ever." The term "world" does not mean the earth in Worcester's Dictionary this case. shows that the word means "time" in this instance, and curiously enough uses this very phrase to illustrate it. Shakespeare has also used it in this The old Anglo-Saxon "world" meant an "age" or "ages;" thus ages without end—that is eternity. It is just such change in a language which is in daily use which furnishes one of the reasons why the Church adherestoadead language-the Latin-in her ritual. This preserves the ritual from apparent innovations. - Catholic

A New Father Mathew

The Rev. Father Hays, of Notting ham, England, has gone over to Ire land to enter a crusade against drink Wherever he goes he is followed ing. by crowds who wish to take the pleage or grasp his hand or crave his blessing In reply to the question, How were you first led into this movement? he

said:
"Well, I was in London and saw a great deal of the misery and evil caused by intemperance. All my life I have been a total abstainer. I was intimately connected with Cardinal Manning; and four years ago I spoke in most parts of London. Since I have been ordained a priest and worked among the people in the slums and alleys of the various towns of England, I have become more and more convinced that for the vast majority of the poorer classes

Rich red Blood is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH.

GAERIEL'S FRIEND.

A Remembrance of the Souls Detained in Purgatory.

Many years ago - so many that all those of whom I am going to tell you have long since failen asleep — there lived, in a country on the other side of the world, a boy whose name was Gabriel. And this boy — with this beautiful name, which seemed to those who knew him a sort of mockery-was ugly and stupid and shy. His light blue eyes looked out from under a thatch of brilliant red hair. mouth—but no! Why should I de scribe him? He was ugly, and he knew it; and was sorry for it some where deep down in his honest heart, just as he was sorry for being blunder ing and awkward and slow.

He had upon all this wide earth not a single friend. All his life he had been laughed at or ignored: he knew of no different existence, and he accepted his destiny without a complaint. But, had he only known it, he possessed a Friend who gave no thought to his ugliness, but looked into his soul and found it beautiful. And this Friend saw that his heart was very gentle and loving, as well as very lonely; and He had compassion on him, sending him in His own mis terious way another friend. It is the story of this poor boy that I am going to tell you; perhaps it is only a legend; perhaps it is true.

Gabriel had never known his mother. From babyhood he stood apart from other, happier children, who had mothers who believed in them and cared for them and loved them. Poor, forlorn Gabriel! There had never been any one who loved him or be lleved in him; no one to notice the tears in his wistful eyes, or to comfort the ache in his lonely heart. Of his father he remembered very little; except that he had been silent and stern for when his ship was lost at sea Gabriel was only five years old.

The people with whom he lived sen him to school, where he toiled and labored with such sweet, unfailing patience that he won the harsh old master's heart. When he was thirteen, and old enough to work in on of the many vineyards that covered the sunny hillsides, he left school; and it was then he received the first words of praise that had ever been bestowed upon him. As the boys bade the master good bye, he laid his hand on Gabriel's shoulder, and said : "You've all been good, but Gabriel is the best of you all." And Gabriel laid his head down on the old battered desk and sobbed.

Of his life in the vineyards there is not much to tell. He worked faithfully and well, but slowly. He was silent, because no one spoke to him except to jest; and he was lonely. boys who worked around him, quicker and brighter than he, never asked him to join in their games; and while the air rang with their shouts and laugh. ter, he quietly wandered off to the woods and watched the tiny squirrels and listened to the birds singing in the

One Sunday, as he came into the little churchyard from the woods, he heard the voice of the priest through the open windows of the church and stood still for a moment to listen.

"I beg of you, pray for the souls in urgatory. Pray for some one soulpurgatory. Pray for some one soul-for the soul nearest heaven; for the soul sunk deepest in sin; for the soul that has no friend--'

Gabriel started and a light sprang

That was all. The boy turned and softly entered the church. upon his knees in the fast gathering dusk. "For the soul that has no friend." He had found another soul as lonely as himself, and neither should

ever be lonely again.

From that day he was changed.

The world seemed a beautiful, happy place, because now at least he could say in his heart : " I have a friend ! Every night and morning, and many many times during the day, remem bering this with a start of joy he would say: "O God, have mercy on the soul for whom there are none to pray! And as time went on this friend became part of his existence, -a real, living part of his life; and Gabriel was

happy. So three years passed away, when on a bleak November morning, he woke to find his peace destroyed: his His first loneliness had returned. waking thought was for his friend, and he whispered the little prayer he knew so well. But no -- what well knew so well. But no -- what well soul nearest to saying? "The soul nearest to heaven!" He began again, and again he found himself praying for the soul on the threshold of heaven. And this was the beginning of the end. Try as he might, those were the only words his lips would utter. Over and over, all through the long day, he strove to be true to that friendless soul, but in

When twilight fell he wandered off to the desolate woods, and threw him-self down upon the withered leaves As he lay there in the cold, he wondered how he could bear it now. And then he heard a voice call his name-Gabriel!"

Turning, he saw kneeling beside him a man with a face so beautiful and kind that his heart grew warm. "Gabriel," he inquired, "do you know who I am?"

"No," Gabriel answered softly. "Nor why I have come to you?

The boy shook his head. "Gabriel, I have come to thank you. am the soul that was without a

face in his hands. "No, you must not thank me!" he cried. "To-day—"
"To day you did not pray for me?
Ah, Gabriel! did you think that those years of prayer would count for nothing?-that this poor soul would be no Dear. faithful nearer paradise? heart, to day I was the soul nearest to heaven."
When morning dawned, and the

boys on their way to work passed through the woods, they came upon Gabriel lying on a heap of fallen leaves. And when they had carried him away the old school-master came, and, looking at him as he slept his last sleep, laid his wrinkled face upon the coffin lid and sobbed. But Gabrie was smiling.—Madge Mannix in Ave But Gabriel

WAS IT JUDGMENT?

Blasphemers and Scoffers who Were the Victims of a Herrible Accident

A subscriber writing to the Catholic Columbian from Surman, Ind., says: An incident occurred some time ago in this locality, the particulars of which I lately learned and which desire to lay before your readers.

Our road supervisor and several men were at work in a quarry, taking out stone to mend the roads and using Hercules powder for blasting.

On the day previous to the feast of the Ascension the supervisor, who is a Protestant, was talking to a Catholic workman about the work to be done next day and the latter said: "I shall not be at work to morrow; it is Ascension day.

The supervisor said if the man re-fused to work on that day he need not return at all. One of the two men who attended to the blasting-they, also, were non-Catholics-asked what the feast signified, and on being informed by the Catholic workman, they both began to make sport of the feast and of him, saying he might sit on the blast they were putting in and it would make his ascension one day earlier, and so on, with other remarks of an obscene and fifthy nature, they them selves and the supervisor laughing at the biasphemy. The Catholic work man walked away and the others con t nued their work. Soon after the two blasters put in a cartridge which go fastened in the drill hole, and as the cap was not yet on, they took an iron pin to hammer the cartridge down, and it exploded with terrible results. men were thrown some distance from the spot, where one lay as if dead, his face horribly cut by flying rock, his nose broken, blinded by blood and de-bris, and he was calling out, "Oh, God, have mercy on me! Oh, my wife and children.'

They were carried to a physician's office, where they were revived and their wounds dressed, but they are dis figured for life and they have done no more work in the quarry since. The supervisor of the work resigned, and there was no labor performed in that quarry on Ascension day. The reader may decide for himself whether this occurrence was purely an accident or a manifestation of God's judgment.

General Lae's Joke.

In his recollections of Robert E. Lee as a coilege president, a writer in the Outlook tells this story: "He was an Episcopalian, a vestryman of Gra e Church. General Pendleton, his foraer chief of artillery, was rector and General Smith, superintendent of the Virginia Military Institute, was also a vestryman. The latter was not on agreeable terms with the rector, and complained to the officers of the church 'The soul for whom there are none to that the cadets, among them his own son, were deserting the Church of their fathers, and that no persuasion could keep them from attending Dr. Pratt's church (Presbyterian) The doctor had a very beautiful daughter, Grace, and while General Smith was pushing his objections to the rector, Genera Lee, with a twinkle in his eye, said to Smith: 'General, possibly the magnet which attracts your son is not so much the doctor's elequence as the dector's Grace.' It is said the point silenced General Smith."

> "Turn the rascals out "-the famil iar party-cry-may be applied to mic The germs robes as well as to men. of disease that lurk in the blood are "turned out" by Ayer's Sarsaparilla as effectually as the old postmasters are displaced by a new administration.

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C. M. B. A.-Branch No. 4, London, am the soul that was without a learning month, at Solcied, at the hall fablen Block, Riebmond street, G. Barry Gabriel started, and then hid his

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The Church and Non-Catholics. Except it be put down to a spirit of

petty malice, it is hard to assign a reason for the phraseology which some non Catholics commit themselves to when speaking of the Catholic Church. We learn from an Australian paper that a certain public official has been brought to task by a brother official for the indiscriminate use of the expressions "Romish" Church and "Papists." While crediting the object of his strictures with the best of intentions-which in this case we must as sume to be nothing more than ignorance-the official who championed the cause of Catholicity drew attention to the fact that no Protestant with any re gard for the feelings of Catholics would think of using the objectionable epithets quoted above. Webster defines the word "Romish" as one that is frequent ly used in a disparaging sense. This Theo. Gift probably accounts for the use of it by persons who would feel insulted at being considered illiberal or ignorant. It certainly seems strange that pre sumably well informed individuals, in With Portraits, Biographical Sketches and Bibliography. this age of progress and enlighten ment, should be tempted to use the word "Romish" when speaking of the Catholic Church. By no possible chance would they allow themselves to

seem to take a pleasure in tagging on the objectionable adjective, where Cath olicity is concerned. Can it be that because such expressions as "Romish" and "Papists" are distasteful to Catholics, that they are to be found in such frequent use among the small souled fraternity who, while laving claim to the average amount of intelligence and information, so studi ously stulify themselves when treat ing of Catholics and Catholic institu It would be hard to say which is the more reasonable motive to as sign for the many evidences of stupid ity which find their way into print, on this subject-ignorance or malice. One thing at least is noticeable, and that is, that journalistic irresponsibil ity and mediocrity go hand in hand, while it is equally true that the studied malice of sectarianism provokes little more than a smile among the major ity of the better informed of the community at large. - Bombay Catho lic Examiner.

speak of the "Romish" Sanate or the

Romish " legions of Caesar, yet they

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NOVEMBER

FIVE-MINT

Twenty-Third 5

HOW TO BE MAS

"Many walk, of w (and now tell you w enemies of the Cross destruction; whose whose glory is their things." (Phil. ili.

Sensuality is

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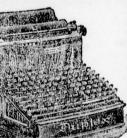
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FIVE-MINUTE'S SERMON. Twenty-Third Sunday After Pente-

NOVEMBEF 18, 1897;

HOW TO BE MASTERS OF OURSELVES. ". Many walk, of whom I have told you often (and now tell you weeping), that they are the enemies of the Cross of Christ; whose end is destruction; whose God is their belly; and whose glory is their shame; who mind earthly things. (Phil. iii. 18.)

Sensuality is the bane of man's existence. The dominion of the passions over reason is the source of his great est misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyran-

nous bondage. The present, or at least the ultimate. happiness of the creature is wrecked unless he resists the attacks of sensuality and frees himself from the control the passions. The Spirit of God d the spirit of the world, the flesh, and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mammon is of those whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian religion, name'y, self denial.

We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the tomb." We must live a dying life, and die a lwing and a life giving death in the life of our King and most sweet Saviour! This we do by self-

Yet the very word-self denial-fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily misery. These are they "who mind earthly things." They cannot appreciate the necessity of self-denial be-cause they are insensible to spiritual things. Their world is the region of the senses. They love their bodies and serve them with fidelity, they devote their time to the study of how they can get the most pleasure out of life, and they wander along through their probation wondering why they find so little comfort for their pains.

Self-denial does not consist in mere bodily mortifications. Fasting and corporal austerities are but means by which the animal man is brought into subjection. The real end of self denial is that the soul may be the master of the man. St. John of the Cross tells us "that there is great reason to lament the ignorance of some who burden themselves with in discreet penances and with many other disorderly exercises of their own self-will, putting all their confidence in such acts and believing that they become saints by means of them. they would but use half the same diligence in mortifying their unruly appetites and passions they would make more advancement in a single month than in many whole years with all

other exercises. "Be assured," says St. Francis of Siles, "that the mortification of the senses in seeing, hearing, and speakis far more profitable than wearing even sharp chains or hair shirts. It ought to be our principal aim to conquer ourselves, and from day to day to go on increasing in spiritual strength and perfection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, duplicity, vanity, foolish attachments and so on, for by so doing we shall gain strength to resist more vio-

lent temptations."
A man's chief care, then, ought to be turned within himself, for a man ment of perfection. who governs his passions is master of the world. We must them or be enslaved by them.

Balloon Parsons Denounced. If there is a clergyman in Syracusə who is willing to perform seven mar-riage services in a balloon at the Onondaga County Fair this week some congregation in that city should begin to look for a new pastor A marriage should be a sacred ceremony, conducted soberly, reverently and de-cently. To make it part of a spectacle and surround it with sensational trappings to set agape the mouths of curiosity seekers and feed the vanity of shallow-brained couples is an office unbecoming to all concerned. A clergyman who sanctions such vulgarity shows himself lacking in essential elements of a refined and reverent character. - New York Tribune.

The Catholic Press. Any movement for rendering the Catholic press more efficient and up-todate cannot fail to do service to the Catholic cause, to place a weapon in the hands of those who profess the true religion which will tell with effect upon the sowers of discord in the religious life of the nations, and help to preserve and sustain amongst mankind a healthier tone of thought and action, raise the standard of literature and promote the temporal and spiritual well being of the human life.—Father Columban, C. P., at the Catholic Scientific Con

Many people, when a little consti-ated, make the mistake of using saline or other drastic purgatives. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest. They keep the system in perfect

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OUR BOYS AND GIRLS.

Prayer to the Queen of Purgatory.

O turn to Jesus, Mother, turn And call Him by his tenderest names, Pray for the holy souls that burn This hour amid the cleansing flames.

Ah! they have fought a gallant fight In death's cold arms they persevered, And after life's uncheery night The harbor of their rest is neared. In pains beyond all earthly pains, Favorites of Jesus! there they lie, Letting the fires wear out their stains And worshipping God's purity.

Spouses of Christ they are, for He Was wedded to them by His Blood And angels o'er their destiny In wondering adoration brood.

They are the children of Thy tears; Then hasten Mother, to their aid, In pity think each hour appears An age while glory is delayed.

O Mary, let thy Son no more His lingering spouses thus expect; God's children to their God restore, And to the Spirit His elect. -Father Faber.

Gratitude of the Suffering Souls. A Scotchman, whose brother was stricken with sudden death, was greatly afflicted by the sad loss. Though he was a Protestant, he knew that into heaven "there shall not enter any thing defiled." (Apoc xxi. 27). As the religious denomination to which be belonged did not recognize a middle state, he was greatly concerned about his brother's condition in the next vorld, so much so, that he abandoned himself entirely to melancholy.
God, who rewards the least
solicitude for the eternal welfare of the deceased, led this loving brother to the true faith. By the advice of his physician he traveled on the continent, where he met Abbe Paume. This saintly man took great interest in him, and explained to him the doctrine of the Church concerning prayer for the dead. On All Souls day the good man visited the priest and said to him, "I am resolved to ask admission into the Church for the love of my brother. I shall find great relief in being able to pray for him, and your Church not only permits but directs me to do so, teaching that there-by I shall greatly benefit him. Your faith thus deprives death of its terrors; your love does not cease with life, but extends beyond the grave. You know the frailties of human nature-frailties that are not greviously sinful, but yet they are obstacles to perfect pur God has revealed that there is a middle state of purification between heaven and hell. Perhaps my brother is sentenced to it, and to release him I wish to become a Catholie. This faith, which teaches me to pray for the dead, will console me and

eived into the Church. St. Margaret Ebner, of the Order of St. Dominic, was a great friend of the Suffering Souls, and released numbers of them by her prayers and austerities. And they were most grateful to their benefactress. As she had no greater desire than to serve God in the most perfect manner, and to arrive at the greatest perfection, she recommended herself to the Holy Souls for this particular intention. And they assisted her most ef fectually, so that she often remarked, Oh, that all persons, striving after perfection would have recourse to the Suffering Souls, and would make them their intercessors and helpers! They would soon make great progress in virtue and would hasten their attain-

Suffering Souls. In reference to the latter the history of her life recounts many well-authenticated occurrences, one of the most remarkable of which is Death bereaved her of a friend, a lady to whom she was indebted for various benefits. For a long time afterwards Frances offered all her prayers, sufferings and good works for the soul of her deceased friend. One day her friend appeared to her while she was engaged in prayer and revealed to her many hings regarding the future life. For instance, Frances asked her whether her suffrages had benefited her. The soul replied that their application was in the hands of the Blessed Virgin, and that by means of them she had received great consolation and a reduction of days and months of suffering. Frances then expressed a doubt concerning a certain offering she had made of a particular pain, and asked if it had been of benefit to her. "Oh, yes," the soul gratefully replied. "The very moment that you began to feel the pain an angel transferred me to a place so agreeable and pleasant that I seemed to be in paradise. While I asked the angel if it were really so, he replied in the negative and said it was only an interruption of my sufferings. After your pain ceased I was returned to my torments." A short time after wards this soul was released and reappeared to her benefactress, thanking her for her charity.—The Sodalist.

A Lost Illusion.

Two venerable clergymen who were Two venerable clergymen who were travelling in an elevated train in this city the other day noticed a beautiful little boy, with the typical angelic face, seated opposite them, with his mother. "Ah me!" exclaimed one of them, "will we ever be as pure and increase in the next world as that dear innocent in the next world as that dear little boy opposite?" His companion was just going to make a suitable reply Tribune.

CHATS WITH YOUNG MEN

It is the money that one saves rather than the amount one makes that forms the basis of a future competence, says the Catholic Universe. Young men especially should bear this fact in mind. Young men to matter how small the salary, the prudent person will put something by against a rainy day, as the saying goes. He will do this regularly and resolutely, too, in spite of all temptation to extravagance, as a matter of principle. It is the only practicable method of accumulating ready capital. No spendthrift has ever permanently prospered. The habit of his life is totally opposed to such a thing. Reck-less expenditure of money will dig the grave of the greatest fortune and the individual who disposes of his revenues as fast as they come into his possession is morally certain to eventually feel the pang of want. This applies just as well to the one who works for a wage as to him who inherits money or acquires it by any sudden turn of for tune or evolution of chance. It is obvious indeed that the young man with a limited income, regardless as to whence it is derived, will never get ahead materially unless he exercises a careful economy in providing for his real and fancied needs. And he can never hope to rise above his present position without cultivating and practicing thrift in the disposition of his earnings. No greater mistake can be made than to go on spending all one makes in the vague and uncertain hope hat some day one's earning power will be increased to such an extent as to obviate the necessity of small savings. The surest guarantee of future improvement in our material and financial resources comes from the fact that we have gradually laid the foun-

How to Become Successful.

tion to get on in this respect.

dation for this by way of adding sys-tematically to the small accumulations

prompted by a desire and determina-

Thousands of young men who elo quently bid farewell to Alma Mater and step gaily upon "the threshold of real life," will not be long in realizing that the education which they have jusfinished in the class-rooms, is but the merest preparation for the practical work of that greater school of experience in the world. They will find that the real schooldays of maturity have just begun, and that the tasks allotted to them are imperative and arduous. The element of youthful buoyancy which lightened the duties of the past will be wanting in the severe grind of the work a day world. The sense of responsibility will assert itself, and this is what freights with care and anxiety the business which burdens the minds and shoulders of manrelieve my anxiety." And he was regood. If the time spent in school has been used intelligently and with a full consciousness of its relation to the future work of brain and body, the

way will have been made much eas-After all, our school days are an important period of our career, more important than many a youthful mind conceives, because then must be laid the ground plans upon which the actual structure of our useful, perform ances will be reared. It is clear there fore, that the youth who has builded broadly and deeply at this time stands the best chance of accomplishing great er things from the very fact of working from such a foundation of breadth

and solidity. It is on this account that so much store is set by the Church on sound religious and moral training in conjuncwas notable for her intimate intercourse with the holy angels and the has an immense advantage over others | reed.

And it must be kept always in mind that success in the best meaning of the word embraces more than mere material prosperity. Riches are desirable, but alone, they are impotent to produce happiness. Happiness in the higher sense is the true goal of Christian aspiration, and happiness is im-possible without the concomitant of a healthy conscience and a firmness of character and loyalty to conviction and principle that can only be attained by a symmetrical development of the moral with the intellectual. It is not hard to acquire a store of this world's goods if one is unscrupulous and pliant to the dictates of a wrong conscience, but such requisition does not mean happiness and cannot insure it. Wealth itself is apt to prove a burden and a curse unless it is regarded and used in the light of a religious and upright spirit. It may be a blessing, and a great one, if it represents the reward of genius and industry conscientiously directed. Therefore while material achievement properly forms a feature of the programme of a life of worldly en deavor, it is not the highest measure of success and cannot be wisely considered the test of either ability or worth. This fact is impressed constantly on the mind of Catholic youth in the course of Christian education and for this reason we assert without fear of contradiction, that the young man who eaves Alma Mater fully convinced that the crown of a successful career is true merit not riches, has learned the greatest of all lessons in this age materialistic heresy.--Catholic Universe.

What to Read.

In a recent issue of the Catholic was just going to make a suitable reply
wenthe dear little boy broke out as
follows, in a voice that could be heard
all through the car: "Mamma, if I
had a pistol I'd shoot those two old
he considered the best twenty-five crows across the aisle."—New York books for a young man's library, with instructions for the proper use of the

from 16 to 20 - who have had a common school education, and are ambitious by reading and study to further educate themselves—the list could hardly be improved. But there are other classes of readers to whom it is not applic able 1 s, for instance, that very nut ous class who read merely for amuse ment; and, as they devour a vast amount of literature, and that of a character generally anything but harmless, a choice of books is more necessary than for the class mentioned above, whose earnestness of purpose, while it may not aid them to discern the best, will at least point out the useless and injurious. To such

same. For the class of young men for

whom the selection was made-those

readers we would recommend the books which have been treated in this department, all of which will be found deeply entertaining, perfectly safe, and purely classic. Besides the pleasand purely classic. Besides the pleas-ure derived from their perusal, the mind of the reader cannot but be bene fitted by the familiar contact with the mind of the author, and perhaps, from some high ideal presented, receive an impetus which will replace the desire for amusement with which the reader set out, by a desire for self-improve ment, and thus eventually land him with the class of readers first men-

Others, besides a desire for amuse ment, have, some a natural love of reading, some an ambition to become ac quainted with the best works of Eng lish literature. That such may gratify their desire without drinking in the poison which frequently disfigures or lies hidden in works of genius, we would recommend them to secure a guide, such as Jenkins' Handbook, in which the best productions of our literature are treated according to the highest critical standards, but especially with a view to teach Catholic readers what must not be read, and what must be guarded against in

what is read. And of course the older are always preferable to the newer books; for, while the popularity of the latter de-pends on the fashion of the hour, that of the former is determined by the critical judgment of several genera tions. Of the merits and demerits of the new publication we have only a conjectural knowledge; of the classic which has passed through several stages of criticism, and been carefully examined by the leading critical lights of different schools and periods, we have an exact estimate. On this subject we will close with a few choice words from Bulwer-Lytton, entitled Reading of Old Books.

"In science, read, by preference, the newest works, in literature, the oldest. The classic literature is always modern. New books revive and redecorate old ideas old books suggest and invig-orate new ideas. It is a great preservative to a high standard in taste and achievement to take every year some one great book as an especial study, not only to be read, but to be conned. studied, brocded over ; to go into the country with it, travel with it, be de votedly faithful to it, be without any other book for the time : compel your self thus to read it again and again. Who can be dull enough to pass long days in the intimate, close, familar in tercourse with some transcendent mind, and not feel the benefit of it he returns to the common world?"

lace. It is often superficial and evan- height any declamatory or constrained Popularity is the whim of the popuwell developed in the right direction is to lean upon the staff of a broken To do things just simply to who lack this essential requirement of gain the favor and to win the plaudits of the multitude is to miss the way of success and happiness. Not that love and friendship should be despised. Not that a man should be indifferent to public opinion. But popularity as a governing motive is a fatal mistake. One should abide by principle and follow his conscience. If he misses pop-ularity he will secure a modicum of true fame, which is far better.

Enjoy the littles of every day. The great favors of fortune came to but very few, and those who have them tell us that the quiet homely joys which are within the reach of us all are infinitely the best. Then let us not cast them away, but treasure every sunbeam and get all the light and warmth from it that the blessing holds.

Wrapper Competition.

SEPTEMBER, 1897.

The following are the Winners in District No. 1. Western Ontario. Winners of Stearns' Bicycles.

Mr. T. W. Dutton, 1498 Queen street west,

Mr. J. Wilson, 160 Queen st., east, Toronto. Winners of Gold Watches.

Mr. A. O. Parker, 112 Geneva street, St. Cath-

Mr. Wilbert Livingstone, 87 Agnes street, Toronto. Mr. H. J. Clancy, 159 Palmerston avenue, Toronto. Mr. T. R. Morris, 120 Arthur street, Toronto

The above competition will be con-tinued each month of 1897.

Lever Bros., Limited, Toronto.

AT THE POPE'S MASS.

This account of the celebration of a Mass by the Pope in the Sistine Chapel, striking shape. by M. Eugene Lantier, a non-Catholic, woich appeared originally in

Paris, will be read with interest.
"Eight o'clock had just struck! In the very small gallery, which runs half way up and all along the walls of the chapel, I see a serving man gliding slowly along and closing every openng which admitted the outside air. Even had I not known the hour of the Papal Mass, this precaution would cause you see it. have informed me that the hour had "The Pope has begun to say his

"The Pope's doctor orders that this old man of eighty-seven years, to whom life seems to cling, should be most carefully protected from all draughts.

"Leo XIII. pays no tribute to any stomach, heart and lungs are sound and healthy, and it seems as if he could die only as a lamp goes out— being slowly extinguished. constitutional malady. With him stomach, heart and lungs are sound being slowly extinguished.

"Beside his extreme age there are happen and it is also the easiest to pre-

one that is seldom occupied the greatest care is taken to have it heated beforehand and to close all the windows. It sometimes happens that on the evening before little bands of paper are pasted over the sills of the doors and windows so as to secure the most doors and windows.

"Everything is now well closed and the attentive assistants are turning their eyes toward the great red curtain which covers the door. The curtain suddenly opens and the Pontifical cortege advances. Here are the knights of cape and sword, with their black mantles fastened under their straw-berry colored collars; here are the Noble Guard,' here the 'Swiss Guard, a mingling of floating plumes and of norses' manes, of helmets and of asques, recalling the Roman style and the casques of a German form. Already the heavy tread of the 'grooms is heard approaching, and clothed in rimson stuffs they come, bearing the Papal chair,' and suddenly within the frame-work of the door, behold! the Pontiff! A thrill runs through the whole assembly and many an involun-tary ' Behold ! Behold,' is softly murmured by the crowd.

"The bearers move very slowly while Leo XIII. passes and blesses. Have you ever seen the reapers in a field of wheat? As they advance two paces in front of them the clustered ranks of grain waves, bend low and fall; so, you might say, the benedic tion of the Pope, moving with the same equal strength, the same rhythm, lays low in the dust the crop of pride "Every one bends or falls down be-

fore the gesture of that arm, weak and strong, reaping for the field of souls. "There was not the slightest shadow of pomposity, not the slightest theatri cal note in that gesture which spread around the benediction.

"Majesty flowed out as from a spring from that simple attitude and from the quiet feeling of authority.

"On the heights of admiration and of veneration where Leo XIII. is placed, irrespective of any religious pelief which isolates him in the midst of a crowd of pretenders, in that attitude would seem a ridiculous discord. "The face of the Pope is yellow, the

'mat' yellow of very old ivory, and you seek in vain for those shining shades which artists have found in their color boxes and unskilled panegyrists in their inkstands, and both of them in their imaginations.
"Under a brow less high than has

been said the Pope's glance is keen, clear, and, above all, of an infinite sweetness, with an almost infantile expression. The prominent traits of the countenance are evidently determined by the nose and mouth. The nose is large, long and strong, but

without that sharp point which is noticeable in the prepared portraits, and the mouth is of an admirable and

"The habitual smile of his mouth is not made by the drawing away of the Temps, one of the leading papers of lips toward the cerners, but by a sort Paris, will be read with interest. of pout which makes the already rather prominent underlip protrude still further, and this it is which gives the keynote of the physiognomy, where you recognize the signs of a superior knew before, but where you notice before all and above all, goodness-be

Mass. You hear his voice, wonderfully strong for his age, of a sonorous quality and much less nasal than the

legend says.

When he passes from one side of the altar to the other, you see that Lee XIII. leans lightly with one hand on

mains to listen to another Mass. only accidents to fear, and among all seats himself on a sort of a throne be-accidents taking cold is the easiest to fore a sofa filled with cushions, on which he leans for a long while, hold ing his head in his hands, praying "This is the season that every time and meditating.
"This is the season that every time and meditating.
"When he rises you notice that his "When he rises you notice that his

cheeks are slightly colored by fatigue. "When all is finished, it has been more than an hour and three quarters that the Pope has been in the Sistine Chapel! How could he help being fatigued! We are very much fatigued ourselves, we who have only looked on complete closing of those condemned and who are not eighty seven years

Catarrh Means Danger.

Catarrh Means Danger.

Because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla. ONTARIO MUTUAL LIFE \$20,000,000 This Company holds it serve on the Actuary

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CATHOLIC HOME ANNUAL

FOR 1898 Benziger Bros' Popular Annual

Now Ready. We have now on hand a stock of Benziger Bros.' ever-popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous nombers. It contains really excellent original contributions from the very best Catholic writers, as well as seven insert pictures and sixty nine illustrations in the text.

MARGARET M. TRAINER writes the prize story, "A Nod and What Came of It." (Al

ROSA MULHOLLAND-GILBERT contributes a touching story of Irish life, "Grann

real Irish story out of "The Wardrobe."

MAURICE FRANCIS EGAN, "An Unrea-WALTER LECKY. "Jemmy." A Cana-

MARION AIMES TAGGART. "The Ma-donna of the Falling Leaf." donna of the Falling Leaf."
RIGHT REV. MGR. THOS. J. CONATY.
"The Study of the New Testament."

VERY REV. F. GIRARDEY. "Thoughts on the 1st and 2nd Commandments." on the 1st and 2nd Commandments."
VERY REV. DEAN A. A. Lings. "The Good St. Anne."
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ELLA McMABON. "He is Truly Great that the Great in Charity."

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

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THOS. COFFEY.

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C. M. B. A.

Resolution of Condolence.

At the last regular meeting of Branch No. 128, Parkhill, Ont., the following resolution was moved by Brother Hugh Leonard and seconded by Brother Martin Breen:
Whereas it has pleased Almighty God in His infinite wisdom to remove by death Jenny Garden, the daughter of our esteemed Brother, Alex. Garden; and Margaret McLeod, the daughter of our worthy Brother, John McLeod.

Brother, Alex. Garden; and Margaret Mc-Leod, the daughter of our worthy Brother, John McLeod,
Resolved that we express our sincere sor-row for the losses sustained by our brothers, and extend to them and their families our most sincere sympathy and condolence. Also Resolved that a copy of this resolution be sent to the CATHOLIC RECORD, and The Canadian, for publication.

Jas. Phelan, Sec.
Parkhill, Nov. 7, 1897.

A. O. H.

Division No. 3 is still alive, and if present indications mean anything it is likely to remain so for a long time to come. It is well known to Hibernians in Toronto that No. 3 has been noted for its progressiveness and push. In the face of hard times it makes no difference, the members seem to have one object in view, and that is to make it one of the leading Divisions in the Province. The last regular meeting, held in Cameron Hallast Thursday evening, was no exception. Sharp on time, the President, Bro. J. J. Brennan, opened the meeting, nearly every member being present, together with a goodly number of visiting brothers. After much important business had been transacted, the President spoke at some length, exhorting the members to continue to build up the Division, and not to flag behind. Because there was a good strong membership and a healthy treasury, it was no reason why we should lie down to sleep; we have work to do for the benefit of our people. So long as there is a good Catholic young Irishman outside our society it was our duty to bring him into our ranks. We must swell into a mighty society. There is no reason why Hibernianism should not be stronger in this city and in this Province. Where there are so many Irish and Irish Canadians, who have to battle with the hard ships of a new and growing country, it was will that they should be together in unity, Division No. 3 is still alive, and if presen Where there are so many Irish and Irish Canadians, who have to battle with the hardships of a new and growing country, it was will that they should be together in unity, friendship and true Christian charity. Our society was for the advancement of her sone, mentally and physically. We wish to elevate our race. It is not our intention to Our society was for the advancement of her sone, mentally and physically. We wish to elevate our race. It is not our intention to allow our enemies to malign and belie our people. We have wonderful odds to contend against. We have the indomitable prejudices of the world to contend against. We have the press, the poet, and the preacher to contend against, and some of our own countrymen at that. Let us bring them in and teach them that Irish are not as ignorant as our enemies believe us to be. The president was accorded warm and hearty cheers, which certainly showed that his words meant much in spurring on the noble work.

It is the intention of Division No. 3 to meet at Cameron hall on Wednesday evening at 8 o'clock, to proceed in a body to St. Andrews hall, to St. Mary's bazzar. It is expected that their friends will belp them to make a creditable showing on that evening.

Various committees reported and in every case it was conductve for the benefit of the division. The Finance committee reported membership and finance to still be on the increase, notwithstanding the large amount pand out in sick benefits.

Under the good and welfare of the order Brother McCaffrey, Provincial President, (a-vored us with a reading about the partict, Wn. Orr, who was executed on Nov. 4. Brotylsion on its business lik and soll their ranks, and said we can ucver have too many Irish mich and the content of the content of the particle of the content of the particle of

MANITOU THE GEW OF THE ROCK IES.

Those interested in the pleasure and health resorts of the West will find Maniton an ideal place. Its elevation of nearly 7,000 feet, its heantiful situation at the base of Pike's Peak, its many places of interest and beautiful drives fill the pleasure seekers' every desire. In winter Maniton is a cozy nook, The northern and western winds are held off by the mountains; the warm son beams down from the clear Colorado sky and summer reigns in winter time.

sun. It is indeed, impossible to exaggerate when writing of Manitou. The visitor is ever entranced and freely declares himself captivated by the beauty of this "Gem of the Rockies."

WEDDING BELLS. HAGAN MCNIERNEY.

HAGAN MCNIERNEY.

A very quiet wedding took place in St. Vincent's church, Detroit, on Oct 12, at 8 a. m., when Mr. Peter Hagan, formerly of Hills Gien, Oct., and Miss Maggie McNierney, second daughter of Mrs. Isabella McNierney, of Detroit, was made man and wife. Miss McNierney was assisted by her sister, Miss Sadie, while the groom was supported by his brother, Mr. John Hagan, of Hills Green. The bride was attired in a beautiful travelling suit of fawn, with hatto match. After the ceremony the bride's mother where a sumptious breakfast awaited them, after which Mr. and Mrs. Hagan left, amid a shower of rice and good wishes on the 12 train for the East. On their trip they will visit several towns in Ontario; also Mr. Hagan's father, Mr. Jas. Hagan, of Hills Green, and will be at home to their friends after December 1, at 513 Wabash avenue, Detroit.

LEEK-HARVEY.

after December 1, at 513 Wabash avenue, Detroit.

LEEK-HARVEY.

On Tuesday, the 25th inst., William Leek, conductor on the M. C. R. was united in the holy bonds of matrimony to Miss Minnie Harvey, daughter of the late Richard Harvey, St. Thomas. The officiating elergyman was Rev. Dr. Flannery, and the witnesses to the solemn engazement were Mr. William Abernethy and Miss Elizabeth Harvey, sister of the bride. A large number of friends were present in the church of Holy Angels before the ceremony began. High Mass was sung, and a short but appropriate sermon pronounced by the officiating priest. After the religious ceremonies were concluded an elegant dejeuner was partaken of at the resistence of Mrs. R. Harvey, on Ross street, after which the happy couple, accompanied with the best wishes and blessings of many, took the train for Detroit and other points west. The wedding gifts made a very fine display at the family residence, showing the esteem in which the bride is held by her numerous friends in St. Thomas.

MR. JOHN LOUGHNANE, LONDON.

There died in this city on Monday, Nov. 1, Mr. John Loughnane, in the six ieth year of his age. Mr. Loughnane had not been in perfect health for some time, but his natural buoyancy of manner, coupled with a remarkably unselfish and cheerful temperament, did much to deceive even his most intumate friends as to his critical condition. He was confined to his home for a couple of months, during which time the best medical skill and careful nursing of his devoted wife and affectionate children were lavished upon him—but to no purpose. Day by day the cherished husband and father grew steadily worse, until death relieved him of his suffering. He had the happiness of receiving all the rites of our holy Church, and of dying a happy Christian death. May his soul rest in peace!

The funeral took place to St. Peter's cathedral on Wednesday, Nov. 3, when Requiem High Mass was celebrated by Rev. Father McCormack for the repose of his soul. The very large cortege which followed the remains to St. Peter's cemetery was an indication of the general esteem in which the family are held. MR JOHN LOUGHNANE LONDON.

MRS. ELLEN NOONAN, ST. THOMAS.

A venerable old lady, Mrs. Ellen Noonan, who had reached the allotted time of three score and ten, passed to her reward on Sunday night, the 3lst uit., at the residence of her daughter, Mrs. R. Savage, 62 Ross street St. Thomas. The deceased lady, by the accidental death of her husband, the laie Thomas Noonan, was left a widow with a young family about twenty two years ago. By hard, persevering toil she was able, besides giving a good education to her children, to secure good positions for them and leave them in comparative independence at the time of her death. The tuneral took place on Wednesday, November 3, and was attended by a large concourse of sympathizing friends.

and was attended by a large concourse of sympathizing friends.

After High Mass of Requiem, celebrated by Rev. Dr. Flannery, who spoke of the many virtues of the lamented deceased, her remains were taken to the Catholic cemetery, followed by a long retinue, and interred in the family plot. R. I. P.

Mr. Patrick Kehoe, Kincardine Tr.
On Friday, Oct. 29, one of the old time landmarks, and earliest pioneers of Bruce county,
elosed his eyes to earth, in the person of Wr.
Patrick Kehoe, of Kincardine township. De
ceased was born in the county Wexford. Ireland, seventy-two years ago. He came to Canada in '44, and atter living for some time about
Kingston, set out for Bruce in '48. The Government was at that time engazed in surveying
Bruce and preparing it for settlement. Mr.
Kehoe has lived ever sir ce in this locality, and
was well known atmost throughout the whole
county and highly respected by all who knew
him. He died without an enemy.
His zeal and died without an enemy.
His zeal and without an enemy.
His zeal and without an enemy things Cathcounty. It was his earthly pride to be known
as a Catholic, and his greatest consolation was
to hear of the prosperity of the Church.
The first Mass ever colebrated in west Bruce
was said in his small log shanty forty eight
years ago, and he had the happiness of having
the Holy Sacrifice offered in his house on the
same farm the day before his death, and receiving again the same God that had come there as
his Guest half a century ago.
Father Corcoran, of Teeswater, administered
the last sacraments to him shortly before his
death, and provided him with every consolation of our holy Church. MR. PATRICK KEHOE, KINCARDINE TP.

Father Corcoran, of Teeswater, administered the last sacraments to him shortly before his death, and provided him with every consolation of our holy Church.

Of his ten children, six survive him, the two eldest of whom are prominent farmers living near his late residence. Father Kehoe, of Drayton, is the third. Two of his daughters are Keligious in St. Joseph's convent, Hamilton, and the youngest is an attendant of Loretto academy of that city.

It is said that the only thing worth recording of a departed soul is that which God values and esteems. This, and nothing more coerives recognition among the angels and saints in heaven.

"Eternal rest grant him. O Lord; and let perpetual light shine upon him."

MRS. MURPHY, PORT NELSON.

MRS. MURPHY, PORT NELSON.

The oldest resident in Port Nelson passed away on Wednesday of last week. It was Mrs. Maurice Murphy, who was preceded to the grave by her husband two years ago. Margaret Nuoan was born in Ashford, Limerick county, Ireland in the year 1823, and spent the days of her youth in the green sie. In 1842 she was married, and four years later immigrated to Canada and settled in Port Nelson, where she resided continuously on one lot for a period of fifty one years. In religion Mrs. Murphy was a Roman Catholic, and was re spected and esteemed by all with whom she came in contact, being possossed of a broad and liberal mind. Of late years she was unable to attend church services, being crippled with rheumatism. The loss of a kind and loving old mother is mourned by four sons and one daaghter; D. J., of Nashville, Tenn. John, of Cinchinati, and M. J. and C. N. and Mrs. J. C. Camppell, of Burlington. The obsequies took place on Saturday mornine. At 10 o'clock Mass was celebrated in St. John's church by Rev. Father Burke, who referred to the life of deceased. The remains were interred in Holy Sepulchre cemetery at Rock Bay, and were followed to their last resting-place by a large number of friends, which attested the esteen in which the deceased lady was held. The pail bearers were Messrs. J. N. Ogg. Jas. Allen, Chas. McGrath, John Green, Nov. 4.

NEW BOOKS.

mountains; the warm sen beams down from the clear Colorado sky and summer reigns in winter time.

Manitou is the Indian name for God (Great Spirit). Long before the white man came the Indians brought their sick and infirm here. They dedicated the inneral springs to their God (Manitou). It is so soda, the largest in the world, and one sulphur. Over 125,000 people visit Manitou yearly. The Denver and Rio Grade R. K. runs passenger trains to Denver four times daily. The Jolorado Midland R. R., a matchless piece of engineering, has two beautiful depoisone called the Iron springs desort. The street cars do a good business. In short, Manitou erjoys all the advantages of a large city and none of the disadvantages. It is an ideal health resort where the invalid is cheered, brightened and rapidly cored. Besides the many hotels, the Sisters of Manitouland, "Miss Packet," sophie Mand, "A Paste Buckle," Claia Mulholland, "Miss Packet," sophie Mand, "A Paste Buckle," Claia Mulholland, "Miss Packet," sophie Mand, "A Paste Buckle," Claia Mulholland, "Miss Packet," story); Ross Mulholland (Bibert, "Granny Grogan;" Mrs. Bartle Teeling, "Her Last tomes the best nursing and attention. It is so situated that those who desire may bask all day in the bright sunshine enjoying at the same time the pure bracing air and the warm Following a volume of novelettes similar in

Price, 1.59. It is put up in a specially at thractive form, and will indeed be a valu-able addition to our Catholic literature.

A Message From Purgatory

Came to a monk the vision of a soul (His dearest novice mate in days gone by), Who, early reaching Death's mysterious Had long been rev'renced as a saint on

high: Lo, full of dolor, he had now risen To breathe the secrets of a fiery prison!

His melancholy eyes upon his friend Glowed like twin torches 'neath his brows

stern knit;
The while great sighs his bosom seemed to read,
He oft repeated: "No one thinks of it!"
"Of what does no one think?" the Living

cried : And like a cyclone's roar the Dead replied : 'How strictly God doth judge the sons of

ween, freed from firsh, before His bar they stand:

Nor how severely He doth punish sin
In purgatory's dread and dismal land!
Friend, as thou valuest thy future bliss,
Go forth and bid all Christians think of this!"

-Eleanor C. Donnelly.

LECTURE IN ST. PETER'S CATHE

A lecture under the auspices of the Congregation of the Children of Mary attached to the Academy of the Sacred Heart will be given in St. Peter's cathedral, on Sunday evening, Nov. 21, by Reverend P. Cassidy, S. J., of New York. The proceeds of the lecture will be devoted to charity. The good accomplished by these ladies being already well known, it is hoped that their work may be furthered by the generous patronage of those who, ever mindful of God's suffering poor, may look for the promised eternal recompense. "Alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting." (Tobias xii.) He that giveth to the poor, shall not want. (Prov. xxviii.)

Funeral Flowers.

"Flowers gratefully declined" has lately appeared appended to the oblimary notices of the Buffalo dailies. Naturally, the common sense mourners who inserted the notice were Catholies. It is an example to be eau lated. Flowers have their place in charches. They are used to adorn the alar, not the casket. If holy Church so desired it, she would have inserted a rubric in the ritual, ordering her ministers to follow the incensation by distributing flowers. However, on the contrary, the clergyman, and his attendants who officiates at funeral obsequies, is properly robed in sombre vestments, to remind us of death, the thought of which we try to bury in a mountain of floral pillows, broken columns and other absurdities. The best flowers we can scatter around the pall of our deceased friends and relatives are prayers, acts of self denial, fasting, alms giving and other good works. Above all, let us neglect not to have the holy sacrifice of the Mass offered for them. They will be thack ful for this while gratefully declining our flowers.—Carmelite Review.

Silver Jubilee.

Sharon, Pa., Oct. 1897.—The Rev. Father James Brennan of the Sacred Heart church, received a cablegram yesterday from the Pope tendering best wishes and congratulations on the coming celebration of the twenty-lifth anniversary of Father Brennan's ordination to the priesthood, which occurred Oct. 18

Postponement of St. Paul's Fair.

The fair and drawing of prizes in aid of St. Paul's church, Toronto, which was to take place on the 9th and 10th of November has been postponed until the first week in January 1898, when the result of the fair will be published in the CATHOLIC RECORD.

Paste This in Your Prayer-Book.

We have already printed the follow ng prayer, but again wish to urge all our readers to make use of it. The Sacred Congregation of Indulgences grants a hundred days' Indulgence once a day-applicable to the souls in Purgatory-to every one of the faithful who shall recite it either in Latin or in the translation. This favor will continue till the end of the year 1901.

" Most merciful God, grant through the intercession of the Blessed and Im maculate Virgin that by the tears of our penitence we may expiate the guilt of this expiring century and so prepare for the opening of the coming century, that it, may be entirely couse crated to the glory of Thy name and the reign of Jesus Christ, Thy Son, Whom may all nations obey in one faith and in perfect charity. Amen.'

Progress of the Church in London

We have received a new convert from literary circles in Sweden. Strindberg, a noted writer of fiction, has entered the Church. Last year Madame Helena Nyblom, whose hus band is a professor in the Royal University of Upsala, also became a Catholic. It is a significant fact that the Catholic Church receives from all na tions converts noted for learning, who have been led by their studies into the one true fold. There is no more striking instance of this than the hundreds of learned men who have entered the Church in England, and the great minds of Germany-a Tieck, Novalis, Schlegel, Stolberg, Goerres, Brentano, Muller, Overbeck, and many otherswho have found peace in the Church .-Western Chronicle.

Mr. Frank Coffee of Sydney, Australia, who was to have arrived at The Queen's Hotel, Toronto, this week, has been detained in the Western States and will not reach Toronto until the latter part of next week, or about the 18th inst.

SLEEP

CURES WHILE YOU SIE

It always affords us much pleasure to see atholic teachers taking an active interes It always affords us much pleasure to see our Catholic teachers taking an active interest in educational matters. At a recent meeting of teachers held at Amprior, in Roufew county, which was a superficient of the superficient and superfi

Professor Roentgen, of X ray fame who is a devout Catholic, not only, it is stated, ab-stains from meat on Fridays, but also ob-serves Saturday as a day of abstinence, in honor of the Blessed Virgin.

CENTRAL BUSINESS COLLEGE .- The attend ance of young people in the different departments of the Central Business College, Young and Gerard streets, Toronto, is the large ever enjoyed in the history of that institute at this season of the year.

MARKET REPORTS.

London, Nov. 11.—Wheat, 81 to 85c, 1.5 per bush. Oats, 20-25 to 22-5 per bush. Peas, 45 per bush. Barley, 24 to 28-45 per bush. Ryes, 28 to 180-45 per bush. Corn, 42c, per bush. There was a good supply of meat, and some extra beef sold at 89 per cwt, and lower grades at 84.50 by the carcass. Lamb, 7 cents a pound by the carcass. Dressed hogs 85.75 per cwt. Turkeys, 7 to 9 cents a pound. Grees, 6c. a pound. Fowls, 35 to 6%. a pair. Butter, 20c. a pound for best rolls, and 18 cents for crock. Ergs. fresh. 16 and 17 cents a dozen. Potatoes, 75 to 80 cents a bag. Apples, \$2 to 82 75 per barrel. Hay, \$6.90 per ton.

TORONTO.

Toronto, Nov. 11.—Flour is less active, with prices rather weaker; straight rollers 8t middle freights. Bran, 87.50 west, and 88 middle freights. Wheat is steady, with demand moderate; red winter is 80½ to 81c, bigh freights, and 81½ to 80c, middle freights; white, is quoted at 90c, west, and spring at 70 east; No. 1 Manitoba hard is quoted at 90c Fort William, 88c, Goderich and Midland, and 81.02 to 81.03 Toronto freight. Oats steady, at 22 to 22½c, west for white, and 21 for mixed. Peas sold at 32c, north and west. Corn, 25 to 30½c, west, and buckwheat, 20c, west. Rye, 430 4ic, middle freights. Barley dull, with No. 1 quoted at 31c, to 35c, west, and feeding qualities at 24c. west. TORONTO.

MONTREAL. MONTREAL.

MONTREAL.

Montreal, Nov. 11 — Grain, dull, and buckwheat easier: Ontariored winter wheat, 94 to 55c; white, 95 to 91c, affoat; psas. 51c; cars 264 to 251c; rye. 515 to 52c; buckwheat, 37 to 374c; feed barley, 35 to 49c, in store. Flour 20% to 20%c . rye. 51% to 52c; backwheat. 37 to 57c; feed barley. 35 to 40c, in store. Flour, unchanged; winter wheat patents, 81.75 to 55.00; straight rollers, 81.35 to 81.50; bags. \$2.10 to \$2.20; best Manitoba strong bakers, 85.15; second do. 84.65; and low grades. \$2.80; Hungarian patents, 85.55. Improved demand for meal; rolled oats \$3.40 to \$3.50; standard meal, \$3.30. Feed continues fairly active at full prices; Ontario bran at \$11, and shorts, \$12, in bulk; Manitoba bran, bags included at \$11.50, and shorts at \$12.50. A better feeling exists in the hay market for good to choice grades, but common to inferior kinds continue a drug, and sales of such are slow; \$10.50 for No. 1, and \$8.00 to \$8.50 No. 2, on track. Provisions steady; Cunadian pork, \$15 to \$16; pure Canadian lard, in patis, 75 to 80; and compound, refined, at \$54 to \$50; bams. \$12 to 16; bacon, 12 to 18c. Eggs, firm; new ladd, 15 to 154c; choice candled 12 to 18c; and culla, 10 to 19c, in round lots. No change in beans; \$8 to 90c for primes, and at 95c to \$1 for choice hand-picked. Oemand for honey limited; clover comb at 10 to 11c; bright extracted, 75 to \$9c; and dark, on at 5 to 55c. A few small lots of poultry were received and as they were in good condition, met with a stendy sale; turkeys, \$8 to 9c; chickens, 65 to 7c; duck, 8 to 9c; and geess, 5 to 6c. Potatoes, slow at 45 to 55c, in car lots. Cheese nominal, at \$5 for finest Quebec. Creamery butter, unchanged, at 18

Latest Live Stock Markets.

TROOM TO,

TORONTO,

TORON

rely 4c per pound. Calves—Prices from \$2 to \$4, and up to \$7 and

Calves—Prices from 2 to 4, was the average;
Hors-4je was paid, but 4je was the average;
Hors-4je was paid, but 4je was the range was around 4je, with 3j to 4e for choice stores.

EAST HUFFALO.

Nov. 11.—Cattle—The

East Buffalo, N. Y., Nov. 11.—Cattle—The market was quiet and weak. Veals a light supply and steady; late yesterday two loads of feeders changed hands at \$4 to \$4.5 th Mose-Good to choice Vorkers, \$3.82 to \$3.85; mixed working waights, \$3.80 to Good to choice Yorkers, 83–82 to 83–85; mixed packer's grades and medium weights, 83–80 to 83.85; heavy hogs, 83.85; roughs, 83.80 to 83.85; heavy hogs, 83.85; roughs, 83.30 to 83.50; stags, 82.55 to 83.25; pigs, 82.55 to 83.99. Sheen and lambs—Ten loads of Canada lambs that arrived late Friday were sold before dark at a strong advance of 15 to 20c; the bulk of the best top handy lots brought 84.40 to 85.50; culls and common bucky lots, 85 to 85.30; heavy lambs of over 32 pounds were very dull and hard to sell, and some of the 105 to 122 pound average sold down to 85.25 to 85.30; lambs, yearlings, choice to prime, 84.65 to 84.75; fair to good, 81.25 to 84.59; culls to common yearlings, 83.60 to 84.10; natives choice to extra, 85.75 to 85.80; to 84.50; to 84.75; fair to good, 85.50 to 85.65; culls to common, 84.75 to 85.40; sheep, choice to selected wethers, 84.50 to 84.75; good to choice mixed, 84.15 to 84.50; common to fair, 83.50 to 84. culls to common, 82.75 to 83.25; export ewes to prime wethers, 83.75 to 84.50.

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1898 Our Boys' and Girls' Annual

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apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall St., N. Y. Chy.

ONE OF OUR CATHOLIC TEACHERS EXTREME NERVOUSNESS FRE. QUENTLY BRINGS ITS TO IM TO THE VERGE OF INSANITY.

> A Case of a Young Lady in Smith's Falls Who Suffered Severely—Given up by Two Doctors—Dr. Williams' Pink Pill Have Restored Her Health.

From the Smith's Falls News.

Many cases have been reported of ow invalids who had suffered for BELLEVILLE years and whose case had been given up by the attending physician, have been restored to health and vigor through that now world famed medi-cine, Dr. Williams' Pink Pills, but we doubt if there is one more startling or more convincing than that of Miss Elizabeth Minsbull, who resides with her brother, Mr. Thos. Minsbull, of this town, an employee in Frost and Agricultural Works. The News heard of this remarkable case, and meeting Mr. Minshull asked him if the story was correct. He replied : 'All I know is that my sister bad

been given up as incurable by two physicians. She is now well enough to do any kind of housework and can go and come as she pleases, and this change has, it is my honest conviction, been brought about by the use of Dr. Williams' Pink Pills. Mr. Minshull Williams' Pink Pills. Mr. Minshuil then related the following story to the News:-"My sister is twenty years of She came to Canada from Eog age. land about ten years ago, and resided with a Baptist minister, Ray. Mr. Cody, at Sorel, Que. In April, of 1896, she took ill and gradually grew worse. She was under a local physician's care for over five months. The doctor said that she was suffering from a complication of nervous diseases, and that he could do little for her The minister with whom she lived then wrote me of my sister's state of health, and I had her come to Smith's Falls, in the hope that a change and rest would do her good. When she ar-rived here she was in a very weak state and a local physician was called in to see her. He attended her for ome time, but with poor results, and finally acknowledged that the case was one which he could do very little for. My sister had by this time become a pitiable object; the slightest noise would disturb her, and the slightest exertion would almost make her insane. It required someone to be with her at all times, and often after a fit of extreme nervousness she would become unconscious and remain in that state When I went home I had to for hours. take my boots off at the door step so as not to disturb her. When the doctor told me he could do nothing for her, l consulted with my wife, who had great faith in Dr. Williams' Pink Pills, as she knew of several cases where they had worked wonderful cures, and I concluded it would do no harm to try them anyway, and mentioned the fact to the doctor. The doctor did not oppose their use, but said he thought they might do her good, as they were certainly a good medicine. In September of last year she began to use the Pills, and before two boxes had been used she began to show signs of improvement. She has continued their use since, and is to day a living testimony of the curative power of Dr. Williams' Pink Pills." Mr. Minshull has no hesitation in sounding the praises of a remedy that has worked such a change in the health of his

to do so most willingly signed the followingly declaration: Smith's Falls, Sept. 11, 1897. I hereby make declaration that the statements in above as to the condition of my sister, and the benefit she re seived from the use of Dr. Williams Pink Pills are absolutely correct. Thos. Minshull.

sister, and cheerfully gave the 'News'

the above particulars, and when asked

Witness, J. H. Ross. TEACHERS WANTED.

TEACHER WANTED FOR THE CATHOLIC

Taken wan the front The CATHOLIC Separate school, Alexandria. A male teacher, principal, holding a 2nd class profes-sional. State age, whether single or married. With testimonials and salary expected. Appli-cations will be received by the undersigned up to Saturday, Nov. 13, D. A. McDonaid, Sec. Treas.

WANTED A TEACHER HOLDING A 2nd class professional certificate, to teach Catholic Separate school No. 6, Stephen Duties to commence Jan. 6, 1898. Must be arorganist; and will be required to take charge of the organ and lead the choir. Testimonials required. Apply, stating salary, to Patrick J Breen, Sec, Mount Carmel F. O., Ont. 285

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

Ont. 995 3

WANTED FOR S. S. NO. 1, RUTHER

lord, district of Aigoma, an experienced
Catholic teacher holding a 2nd class certificate. Duries to commence not later than November 20th. Applications, with testimonial enclosed, to be addressed to T. H. Jackman Killarney P. O., Algoma district, Ont. 995 3

WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach in a village school in the North West Territories at \$50 p-r month. The preference will be given to one who has some musical ability and can speak German. Acdress, with full particulars, W. O. McTaggart, Bank of Commerce Building, Toronto.

SITUATIONS VACANT.

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