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

LONDON, ONTARIO, SATURDAY, NOVEMBER 11, 1899.

VOLUME XXI.

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"THE CHURCH SUFFERING."

It is instructive to all who are members of the Catholic Church to recall at this season of the year the love and devotion of past ages for the dead. They, as we, believed that the tomb did not consign our departed to oblivion or sever the bonds of charity which bind them to us. The land beyond the grave, wherein every trace of sin is washed from human souls, was to them an ever-present reality, and thither they went in spirit and spoke to its inmates in the words of prayer that alone can give them help and consolation.

This truth appeals so convincingly to human reason that it is passing strange in Purgatory, exhorts us also to be there are many who regard it as a mere myth and superstitious fable. If it is and of the faithful who are departed true, as St. John says, that nothing de out of this world and to pray the Lord filed can enter into the presence of to absolve them, to remit their sins and God, who may have the certainty of to make them worthy to partake of being rated in the vesture of a perfect eternal felicity with the just. And in innocence? If it be true that the just man falls seven times a day, who may cherish the hope that the hour of death will find him with soul unstained by even the slightest fault : and yet shall we say that a soul tarnished by a venial transgression only will be

awarded the same punishment as the soul that goes before the Throne laden with every species of crime? Will the Which everybody is reading just now, father who did his duty to wife and is not a novel-just a sketch of the children, who trod life-long the pathway of honor and rectitude, receive the same sentence as the father who proved vivid picture -a grim, unlovely one if recreant to his marriage vows and vio- you will, but whose central figure is lated every law framed by God for the sanctity and preservation of the family? existence, destined, as the author him Will they both stand on equal terms self says, "to live its life from day to before the Judgment seat? To both day, with no yesterdays and no to-

Heaven's gates are barred, and must morrows." The subject is handled with all the eternal doom be their portion? Human skill of a clever writer, who, with reason revolts against such a conclusion, and the Catholic Church, guided masterly touch, changes the scene in alternate chapters, carrying his read by the Holy Spirie, declares that for souls who die in the state of grace and ers with him to the brilliant, as well as because of some indebtedness to the the dark side of life-and here he has justice of God are excluded from protrayed in startling characters wealth, luxury, and thoughtless selfishheaven, there is a place of temporary punishment called Pargatory. There, ness, with such verity, that, in his k deidoscopic handling of the matter, in that region of measureless pain, they await the happy moment when they the author reaches the desired climax shall gaze on the unveiled beauty and -"the monstrous heresy of self-worship - self absorption." The reader majesty of God. They cannot shorten the time of imprisonment, for turns from the artificial which is here defined so sharply, that, as he closes the night when no man can its pages, he would fain echo the deep work has come upon them. Separated from us by death they have monotone which runs throughout the not ceased to be members of the whole book-there is rottoness at the Church : they are still bound to us by whole core of society, and it cannot be the mystic bond of the Communion of cured until men and women begin, Saints. How consoling is this doctrine, not to think, but "to care." and what a contrast does it present to The book, from start to finish, is a

writing that was against us has been de-

stroyed." Calvin styled prayer for the

dead an invention of Satan ; but a mere

assertion supported by nothing better

than unreasoning hatred for things

Catholic and a shameless contempt for

historical truth will not commend itself

to impartial individuals. Long before

heand his progeny came to destroy, men

and women were unflagging in their

devotion to the dead ; chapels were

erected in the fields of battle, where

prayer, as Digby says, "should be con-

stantly offered up for the souls of the

slain." King Henry V. founded per-

petually one day every week a dirge

with nine lessons and a Mass to be cele-

brated in Westminster Abbey for the

soul of King Richard II. Our Holy

Church, whilst laying down her belief

mindful of our fathers and brethren

obeying her we not only help those

God's justice, but we help ourselves-

we get nearer to the invisible world -

NO. 5 JOHN STREET

neglected poor as they really are in

the lowest slums of London. It is a

truth-of the throbbing tide of human

pass by the light of the tomb.

we begin to examine the things that

who are trembling under the rod of

pensed, by means of which the hand- not know, my people do not consider." Ridley senior is an outcry against trusts, amalgamations, consolidation. illustrated in the death of "Nance," the poor little factory hack-victim of the grinding system. " An the pity of things marred, blossoms trampled by the hooves of swine, girlhood cheat ed of its day !" It is the same old, old story, with perhaps the stronger rays of the modern flish-light thrown on its pages. Still, it is but an echo of that battle cry of redress for suffering humanity, with which, in days gone by, Dickens electrified all London. We

still hear those pungent words wrung from a noble heart, aching for the wrong done to little children. "Dead, your Majesty, dead, my lords and gentieman. Dead, right Reverends and wrong Reverends of every order. Daad, men and women born with hea venly compassion in your hearts, and dying thus around us every hour." It is that same insistent note which comes to us now from No. 5 John street

-the wail of the Innocents, " make a lor about the young 'uns," says "Tilda" to the Princess. "Thems your chance." The pleading, strident tones go straight to the core, striking a co-responsive chord-heart to heart with "her" who, " smiling no longer, but with a sigh, and a slow, penetrating look, straight into the eyes of Tilda, shakes hands with the 'Coster gal' and resumes his tour of the hail."

The story is full of striking incidents, and, withal, written in clear and forcible language. Flashes of humor, dramatic situations, and the dark cloud of tragedy, are made to pass before the reader in all their variety of light and shadow. Throughout, you pay tribute to a masterpiece, hot from the pen of one who writes because he has something to say, and he has told it in his own way. It is a book which, after reading, you are fain to turn back and re read, so deep an impres sion have its pages made upon you With the author you, too, as you sum up your " mercies," are prompte d to ask yourself, "Why are you here?"

AN ELOQUENT PLEA

For More Widespread Devotion to the Holy Eucharist-Archbishop Ryan's Address to the Priests' Eucharistic League

At the third convention of the Priests Eucharistic League recently in Paila delphia, and attended by the Apostolic Dalegate and many prominent ecclesi astics from all parts of the country, the sermon at the Pontifical High Mass was delivered by Archbishop Ryan. was an able and eloquent exposition of the motives of the organization which has for its aim the promotion of the interests of the Blessed Sacrament and

was in full as follows : "I am come to cast fire on the and what will I but that it be kindled. (Luke xii , 49.)

you shall hear chanted in the Nicene Creed, 'IncarnatusEst,' "Homo factus Est," "Crucifixus Est " It was too much that He should leave the glory which He had before the world was made, when He though it not robbery to be equal to God and therefore was God, and became a man : too much when He was mocked and scouraged and apat upon and crucified. Too much Yes, too much for the intensest of human love, but not too much for Thee, Thou bleeding lover of Calvary. And not only has He come to our hearts as to the hearts of His faithful children, but He has singled us out as His priest, the custodians of His sacrament. al presence, the beings that have the power and the right to call Him down from heaven to be united to His creatures on earth. After the "Incarnatus est" and "Homo factus" and "Crucifix us est," come as the complement of His love the still more marvellous words which not only decare a fact, but make it, "Hoz est corpus ike it, "Hoc est corpus It is as it were whisbut make Meum " pered as too sacred and too awful to be pronounced aloud ! To you, the priest, He says, "I will not call you servant, but friend. In the early morning of your life day I called you from my servants and said to your young heart, 'Come, come from the world and its loves and ambitions and enter into the silence of my sanctuary, for you shall become a priest forever and shall offer the sacrifice of my body

and blood for the living and the dead. And when even after that call you proved at times unfaithful and deeply wounded me-for you had the power to do it, for you were of my household and did eat sweet breads with me. I forgave you, restored you, blessed you, What could I have done love1 you ! for you that I have not done ?" O. my brothers, the soul subduing "reproaches" which are chanted in Good Friday's office during the vener ation of the Cross can be multiplied and intensified when Christ addresses not His people, but His priests; not His servants, but His friends! A sense of gratitude, mingling with a sense of morse, ought to arouse within the soul a burning desire to do all in our nower to do something in our is to express both. Peniten day to express both. Peniten-tial love leads to reparation. In the heart of the priest it should lead to reparation for his personal sins and for those of the world which insults and wounds his Lord and lover. If, since we entered the Divine ministry, we have but once grievously offended God, though He has forgiven us, we should never forgive ourselves, but ever burn to wipe out by our acts the record of our sin. Think you that the prodigal son at the banquet given by his father

did and thought only of his others present happiness? No, my brothers, have always imagined him sad at heart amidst the revelry, and when his father expostulated with him and said, "Why art thou pale and sorrow-ful? Have I wounded thee by word or deed?" "No, father," he would or deed ?" answer, " but I am sad because you did not wound me as I deserved, or rather because you did wound me to the heart's core by your forgiving love. I wept when they put the best gar ments upon me and the ring on my finger and the shoes on my feet, and my heart was breaking when you proclaimed that there should be a ban quet because I, your son, 'was lost and vas found : was dead and was come to life again !' O, father, how I burn to make reparation and show you I am not wholly dead to gratitude for such A thousand times tender mercy." A thousand times more intense should be the feelings of the penitent priest. There are two kinds of love of God-the love that was never disloyal, the love of the Blessed Virgin and of the obedient angels, of St. Joseph, St. John and those who never sinned grievous'y. It is the highest and holiest. But there is highest and holiest. another love, deep, intense, peniten-tial-the love of Peter and Magdalen and Augustine-a love that burns to repair the past, a love that has achieved such wondrous things for God. O, my brothers, it is a consola tion that this, at least, is left possible for us, and we should make it a living power in our souls and acts. But the true priest will not only seek to make reparation for his own sins, but will be loved to console the heart of Jesus Christ for the sorrow produced by the

dure !" O, my brothers, to be one of seventeeth century, the exercise of an these and to offer that sacrifice but once were worth the soul's highest aspiration and the scul's supremest effort. And you, my brothers, and i are amongst these. That is be to our God! Let us then unite in acts of repartion to our Lord for all the in-dignities offered to Him, especially in the sacrament of His love, the Holy

Eacharist. What are the means we should adopt to attain this end? We must begin with ourselves, and therefore have I dared to be so personal to day. Qui non ardet non incendit " He who aves not burn cannot set on fire.) If there be no fi e of Divine love and penitential sorrow in our own hearts, how can we communicate it to others? Our Eucharistic society of priests was founded and is admirably calculated to kindle this fire. Let us, then, be exact observers of the ordinances of our soci ty, and let us, during the sessions of this convention, devise means of adapt ation of the rules to the particular conditions of this country. So shall we increase in that personal love of our Lord which is, I believe, the only hope for that religious union of all denominations in the true fold of Christ's Church.

When we seek for union of discordant elements of any kind, we first look for the principles, if any, which are common to all the elements. Now, if we examine impartially we shall find that admiration and love for the character and person of Jesus Christ is the only one thing common to all. "Whom do men say that the Son of Man is?" asked Jesus of His apostles. They replied : "Some John the Baptist, others Eilas or Jeremias or one o the prophets." Observe you, they differed as to whom to compare Him, but they all agreed that He was great and holy by comparing Him to these saints and prophets. So it is that all who bear the Christian name, and not only these, but the Mahometans themselves and now the Reformed Jews, honor that name which is above all names It is wonderful what an amount of intense personal love for Jesus Christ is found outside the body of the Church. It is the point on which we agree. I believe His own prophetic words, "And if I be lifted up from the earth I will draw all things to Myself." Le us be filled with this personal love for our Lord, and we shall find avenues to the he rts of the children of men. Let us be gentle in our controversies, and remember that men are not opposed to the Catholic Church, but to something which they mistake for it. Let us, in the spirit of our dear Lord, be patient in explaining the doctrines of faith, and let us speak of that which they have in common with us, because of his return rejoiced as the a love for His sacred person and char A priest with the love of God acter. in his heart has the attraction of the priesthood of Jesus Christ and wins pure souls of other folds and effects more than cold logic can to unite the world under His one banner. O, my brothers, think of these things, and act out your thoughts and sublime mission. And do Thou, O Eternal and Most Sacred God, send down wisdom that sitteth by Thy throne, to illumine the intellects and warm the hearts of Thy priests who go into council to day, that ev may

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ardent, steadfast, self-denying faith. I have already noticed their first introduction into that country, under celebrated French Governor. the Champlain, and the briefest glance at their proceedings afterwards overwhelms the mind with awe and wonder. Theirs were the churches and colleges and hospitals of Quebec ; theirs the glory of penetrating the pathless forest, of traversing lake and river, of enduring hunger and cold and nakedness, of braving even death itself in its most frightful form, if only they might bring the children of the howling wilderness to the knowledge and service of Christ Jesus. From the waters of N agara to Lake Superior ; among the Huron tribes, the Mo-hawks, the Oanodegas, the Wyandots, the Seppakas, and the Algonquins of Lake Nipiseing ; to the South and South-East, as far as the river Kennebec, and thence to the mouth

the Penobscot ; again, of to through Mich-West, far the igan, Wisconsin and Illinois, even to the valley and down the river of the Mississippi, at every season, and in every place, the unwearied French missionary was seen, winning his way to the red man's home. Sometimes lost amidst the trackless snow or forests -at other times, hurried in his light cance down some fearful rapid, -- he perished, and was never heard of more. Of some, the tidings came home to their brethren, that they had met with death more terrible even than this having been tortured by every art of savage cruelty ; compelled to run the gauntlet through lines of murderers ; or burnt, or scalped, or starved, or mutilated in every limb with axe and tomahawk ; yet none qualled or faltered. New men instantly pressed on, with bold and cheerful heart, to fill up the places of the fallen. And, again, the intrepid soldiers of the Cross went forward. Achievements and suffer-ings such as these. make up, for the most part, the history of the Jesuit missionaries of Canada, whilst that country was under the dominion of the And as we read the pages French. which record them and mark the steadfastness of that faith which animated the hearts of Goupil and Jegues and Lallemant and Brebeuf and Daniel in their martyrdom, or the strength of that heroic perseverance which sustained Allonez and Dablon and Marquette in their perilous wanderings, we feel that we should vio-late the truth, and stifle those purest emotions of the heart in which truth rejoices, did we either altogether withhold, or only with niggard and re-luctant spirit acknowledges the praise which is their due "- (History of the Church of England in the Colonies, by Rev. James S M. Anderson, M. A., Chaplain in ordinary to the Queen, etc.)

BACK TO THE FOLD.

A Former Belgian Prior of the Carmelites Beturns to the Church.

Nearly a year ago the prior of the Discalced Carmelites, at Chevremont, retired from his convent on one or other frivolous pretext, and shortly afterwards laid aside the religious habit. The event naturally caused habit. levise means to enkindle in much distress to his brethren and was the occasion of no small Catholics generally. Glad of an oppor-tunity to attack the Church the antireligious press indulged in its customary diatribes against monastic institutions, and loudly applauded the spirit of independence shown by the unhappy priest, whom they congratulated on his release from the yoke of Rome. For a while the ex religious received many attentions from the Liberal and Socialist organs, and under the patronage of these enemies of the Church he started a lecturing campaign against the Catholics and Catholicism. At that he time it was said one had gone over to the Protestants, but it seems there was no truth in the report. A conference to be de-livered by him at the "Populaire," the Socialist headquarters at Liege, was lotely announced. The lecture will not, however, be given. The prayers offered for his conversion have been heard. Pere Salle has seen the error of his ways, and, deeply regretting his relapse, has gone to the convent of his order at Paris, to seek re admission. In letter a addressed to the press he expresses his Leen sorrow the scandal he has given, unreservedly retracts whatever he may have said or written contrary to the teaching of the Church, and earnestly requests prayers that he may persevere in his present resolutions Ag usual in cases of this kind, the antireligious prints that made so much noise about the misguided priest's apostasy are careful not to breathe a

the cold and cheerless belief of these protest against superfluous luxury who say that when the heart goes still the refinement of modern selfishness in death we have nothing to do with pandering to the god "I am "-as conthe living. The human heart desires trasted with abject misery and neglect. more than this, and the Church that has Though poverty is shown up in all its a remedy for every sorrow, and that bleak, stern reality, there is nothing satisfies every aspiration of the intel- in Mr. Whiteing's narrative that is lect and longing of the heart, tells us revolting. It is not a portrayal of that it is a holy and wholesome thought vice, but a picture of misery. He to pray for the dead that they may be talks at nobody, but lets the daily lives loosed from their sins.

PRAYER FOR THE DEAD.

Prayer for the dead is as old as Christianity itself. We hear betimes human heart. that it is due to the mercenary tactics of the priesthood, but any man who ignorant and bigoted ranter. Miles, the time of the apostles. "

of praying and making oblations for an' talkin' French." the dead, received throughout the Uni- In the character, life and surroundthe very time of the apostles.

of the people he paints so realistically tell their own pathetic story. In a word, he throws wide the door of that dark world, unlocking it with the great

open sesame - knowledge of the

In the pages of this fascinating book Mr. Whiteing holds up to our view no has a bowing acquaintance with the impossible characters-he portrays men records of the past will leave that ab- and women whom we may meet with surd and oft-refuted accusation to the any time. Passing along the aristocratic quarter of any great city can we the Protestant Oxford editor of the not picture behind those rich curtains, works of St. Cyril of Jerusalem, ac screening the deep bay window, the knowledged the fact, as Digby tells us, boudoir of the "lidy "whose surroundin the following words : "It is most ings "Tilda" so graphically described true that the prayer and offering for to " Low Covey "-" Looking glasses the dead prevailed in the Church from all over the shop, some of 'em couple o' yards long. And there she was a An unequivocal authority, the An- sittin' in front o' one on 'em in a sort

glican Bishop Forbes, exhorts Protest of top coat o' solid silk, with a bloomin' ants not to reject the ancient practice servant girl a brushin' 'er 'air for 'er

versal Church of Christ almost from ings of Sydney Ridler, the young

denizen of the West End, we see The writings of the Fathers abound every invention of modern art in allusions to this doctrine. Most of and luxury, crystalized to cater our readers have read those celebrated to creature comforts-the quintwords of St. Augustine in reference to essence of thoughtless extravagance. his deceased mother : "She did not," The boy is no overwrought portrait, he says, "command us to provide aro but just one of many hundreds, among matics for her dead body, an especial the sons of modern millionares, to monument, an ancestral tomb ; but whom the "ideal self of each for all " she only desired that she might be had is as a dead letter. And why? In in memory at thy altar, O God, whence vincible ignorance again, or, as the But, my brothers, how shall we limit paration to Thy now breaking Heart. the French Jesuit missionaries in Can-she knew that Holy Victim was dis- author himself puts it, "Isreal does His love for us? In a few moments O Son of Man, be comforted and en-

Your Excellency the Apostolic Delegate, Venerable Fathers of the Episcopate and Clergy of the Eucharistic League :

In the names of my clergy and peo ple and in my own name I beg to wel-come you to this city and Cathedral for the purpose of holding our third Euch aristic Convention. How truly imaristic Convention. How truly im-pressive and suggestive is this scene round the Tabernacle, the throne of the King, you are grouped ; you, the leaders of His spiritual army, come from various parts of His dominions to vow anew your love and loyalty, and to go forth to fresh conquests. use the figure of our Divine Lord in my text, you come to the very furnace of His heart of burning love to receive from it into your own hearts that fire "which many waters can not quench and floods cannot drown" in order to inflame the world. What can I say to you this morning, my brothers, that you do not know or which this occasion has not already suggested ? But there is a power greater, higher, deeper, more anduring than knowledge. It is love. enduring than knowledge. It is love. I cry out with the author of the "Im-itation." "My God and my All Enough is given to him that under stands, and to him that loves it is delightful to repeat it often. should be delightful to consider again and again the motives which should influence us to keep alive and to intensify the fire of our love for our God, and to spread it in the hearts of His

These motives may be classified under two heads: First, a sense of grati-tude to God for all His favor to us, and second, a penitential desire, as a consequence of the first, of reparation for our personal ingratitude and that of the world.

To some minds it may perhaps ap pear as an objection to the doctrine of the real presence of Christ in the Eucharist, that this favor is too much to be expected, and this humiliation too deep to be endured by incarnate Diety.

sins of his fellow-men. Recall, my dear brothers, the agony in the Garden of Gethsemani. Amids the darkness and unspeakable desola tion of that scene, when the Lord's soul was sorrowful even unto death, and He asked that if possible that chalice of suffering should pass from Him, the Evangelist says that an angel came to comfort Him. What com fort could an angel give to the Lord o

the angels? I have sometimes thought that perhaps this angel whispered to the sacred humanity of our Lord : "0 Son of Man, though men will betray and deny and crucify Thee and the world prove ungrateful after all shall be consummated, yet behold that multitude which no man can number, that vast procession of apostles, martyrs, confessors, virgins and devoted lovers of Thee and Thy doctrines ; behold the innumerable priests that shall stand at any

the hearts of Thy faithful the fire Thou hast cast upon this earth. Amen.

AN ANGLICAN HISTORIAN ON THE JESUITS IN CANADA.

"There is no darker page in the history of the nations of Europe than that which relates their oppression of the aboriginal inhabitants of countries which they have colonized. The tide of native life has been beaten back in well nigh every quarter into which the stream of her population has poured itself ; and the swarthy savages of the West, of the East, of the South, have alike withered, or are withering away at the approach of the White Man. The treatment of the Indian tribes of North America by the English settlers upon their lands, presents no exception to this humiliating story. And turning to the annals of the New England Colonies, we have found that, with one distinguished exception, they present not any more cheering testimony.

The solitary exception, indeed, of Eliot's example, who throughout a period of more than fifty years, labored to bring the light of truth and peac to those who were living in the darkness of savage ignorance, and thereby won for himself the honored title of "Apostle of the Indians," is one to which I have already borne willing

and grateful testimony. Others there were, also-to their honor by it freely acknowledgedwho before, and during Eliot's min-istry, evinced in their constant efforts to preach the Gospel of Christ word about his conversion. - Liverpool Catholic Times. to the Indians of the North and of the West, a zeal and courage and devotion which have never been surpassed. They were not, indeed, of our country, or of our communion. Nay, more ; they belonged to an order of men, in whom neither the Church nor State of England can place any trust, nor with whom they can hold by fellowship. Notwithstanding tese facts, it is impossible to deny to Thy altars and offer sacrifices of re-these facts, it is impossible to deny to paration to Thy now breaking Heart. the French Jesuit missionaries in Can-the French Jesuit missionaries in Can-

Degeneracy of American Christianity,

1.5

From the Providence Visitor. The Dreyfus " sermons " have been followed by a crop of Dawey "ser-mons." There is no surer sign of the degeneracy of American Christianity than the present tendency on the part of preachers to turn their churches into lecture rooms and donate the time that ought to be given to the preaching of the Gospel to hero worship or the discussion of political themes.

THE CATHOLIG RECORD

GLENCOONOGE. By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER XIV.

AT THE STATIONS.

? I think you tried to break that day. Would you like to

party stood for a minute or two, the men with uncovered heads. Then Conn and

AT THE STATIONS. The day of Conn's wedding came at last, and i shall not soon forget it. Early in the afternoon six cars were drawn up before "The Harp " to convey the wed-ding party proper all the way to Kieran-kil, and then back to the chapel where Father Moriarty was to perform the mar-riage ceremony about dusk. It was a very pretty turn-out, and there were a good many lookers-on. Three of the cars belonged to the inn ; Conn's Father had lent his, and the other two were borrowed from neighboring farmers. Dan mount-ed the first as driver, and Conn and the bride, in her plain white dress and white bonnet and veil, got up on one side, and Norah Hoolaban and I on the other. The rest of the party consisted of a num-bod farmer and women, or boys

It should be every one's care. Life is a struggle for the prize of success. The man who wins must take care of his stomach. It is not lack of energy or exercise that has caused so many a break-down in the race. who wins must take care or his sumach. It is not lack of energy or exercise that has caused so many a break-down in the race. It is neglect of the stomach. Increasant dull headache aggravated by eating, flatulence, gnaving in the stomach, heartburn, acid erucitations, coated tongue, bad taste in the mouth, nervousness, mental depression, sleeplessness, these are only a few of the symptoms of a weak stomach and an enfeebled condition of the digestive and nutritive functions. Not all these symptoms will be experienced at once, but, any one of them means danger. "It has made a new man of me," is the constant testimony of those who have used Dr. Pierce's Golden Medical Discovery. This remarkable remedy has such a perfect control of the stomach, digestive and assim-ilative organs and blood making glands that it speedily corrects the derangements which weaken them, re-establishes them in healthy working order, so that once more the whole mourished, and built up into rugged health. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant. Its protracted use does not create a craving for The dealer's after the dollar and the cusbonnet and veil, got up on one side, and Norah Hoolahan and I on the other. The rest of the party consisted of a num-ber of young men and women, or boys and girls as they are locally termed, viz, Conn's brothers, Mary Maloney, Tessie Kearney, and Bridget Flanagan, and a number of others ; and as they were all only too eager to scramble into their seats, the cortege was soon ready to start. There was quite a chorus of whips crack-ing, and of drivers' voices urging the horses, as we set off. Mrs. Ennis stood on the doorsteps, and behind her such of the servants as were left to complete under her directions the arrangements for the evening. Their looks rested chiefly on the prettily-dressed girl, who when they next saw her would be a wife. But from our point of view, the mistress of the inn was the central figure at that moment, as all eyes, in passing, turned to where she stood beaming and waving her handkerchief, while from the depart-ing cars hands were waved, hats were doffed or whips reised hy way of gaintie

protracted use does not create a craving for stimulants. The dealer's after the dollar and the cus-tomer's after the cure. Its the dealer with his eye on the dollar who proposes substi-tution. Let the customer keep his eye on the cure and insist on "Golden Medical Discourty".

Dr. Pierce's Pleasant Pellets do not gripe. They effectually cleanse the system of accu-mulated impurities



Pure, Antiseptic, Emollient.

F. C. CALVERT & CO., Manchester.



"They say," said Dan, " that when St. Kieran looked through that hole, he saw into Heaven." I nearly screamed with laughter ; but

I nearly screamed with imagner; but Dan appeared so unconscious that there was anything indicrous in the idea, that I suppressed my mirth, feeling, on second thoughts, that even if it were possible to deprive him of his innocent belief, he would not be any the better cff. So, bit-ing my line to keep my countenance. I fol-

deprive him of his innocent belief, he would not be any the better cff. So, bit-ing my lip to keep my countenance, I fol-lowed his example, bending down and looked through the hole in the upright stone. Certainly, in looking through you can see nothing of earth; neither hill, nor tree, nor ground; from that view all mun-dane things are shutout. Could a man for-get himself as well, his thoughts might gradually grow clear, his judgment become unwarped, his instincts true, his mind calm. He might even become more fit to comprehend the Infinite. " How or-dinary a person are you !" said some small voice, as I stood looking through; " how little do you know, how narrow is your experience ! and what folly is it in you to mock, or to pretend to say how little or how much is given to saintly minds to perceive !"

Shaking myself free of the unflattering Shaking myself free of the unilattering reflection, and remembering that Dan was waiting, I stood upright again and turned towards him; but Dan's eyes were directed uphill, where some object seemed to have caught his attention. Following his look, I saw a car creeping along the high ground at that point where for a short distance the road commands the walley. Presently the car stopped. the valley. Presently the car stopped, the driver pointed downward in our direc-tion, and seemed to hold parley with his

"I expect," said Dan, "he's telling him

where and kerchief, while from the depart-ing cars hands were waved, hats were doffed, or whips raised by way of saluta-tion. Our route lay along the familiar Ballyford road—over the new bridge, past the crumbling remains of the old one, along the river bank where the water flowed calm and silently; past the churchyard opposite, where Conn could see, half-way up on the rising ground, the mound above his mother's grave, and thought, as he lifted his hat, that she too had had her joyfal wedding-day, and that she looked down now and was glad be-cause of his happiness. Conn was not singular in his thought of the dead; all the young men's hats went off in an in-

singular in his thought of the dead; all the young men's hats went off in an in-stant, as we passed the churchyard lying on the other side of the river. But the sight of it had no saddening influence. From the cars behind us came sounds of talking and laughter, and between the gaps of my conversation with Conn's sis-ter, who was a trifle shy and difficult to draw, I could hear that Conn and the book keeper were not silent. We passe: We passed w weeks apo had flamed with red berries, of which a

tethered the horses and let them to graze by the road-side. We were a straggling party going up the hill, Conn and the book-keeper leading the way. They had not ascended very far before they reached a level bit of ground, out of which rose a high, flat-surfaced stone, with an Irish cross carved in relief upon it. This was the first of the stations, and here the

with uncovered heads. Then confi and the book-keeper led the way to the next; and so we went on till a rather long cir-cuit had been completed. Most of the stations are only marked by a small mound of stones, but out of these mounds

it keeps us from feeling thirsty for the next four and twenty hours." "Is that supposed to prove any miracul-ous quality in the water?" "Gad, I won't say that. But 'tis cer-tain 'tis the well from which St. Kieran himself drank, and he was a bleesed saint on earth as he is this day in Heaven, so I lave it to your understanding. This mound of stones beside it has been brought by the pilgrims. It has grown a great size these last few years." "Yes, I remember you telling me so. It makes quite a wall, and shuts out the view from where we stand, which is a pity."

Jeb Donovan was not now attending to

me, but was looking among the crowd for some face he could not see. "What has become of Conn ?" he asked. "And of Miss Johnson?" cried several, looking about

become of Conn ?" he asked. "And of Miss Johnson?" cried several, looking about. "Yees, indeed, what had become of them? No one but Conn had noticed that the book-keeper had lagged behind when we were moving towards the well, and had turned away from our course. Jeb Donovan had no idea how much his light-hearted words had moved the bride. By their light she saw Conn standing on the stone in the middle of that will shore, owning his love in presence of the sea and sky, and crying out to Heaven for hers. And she remembered with pain that at that time she had hardened her-self against him, and had made him feel that he was immeasurably beneath her. How patien the had beed! How unseltish was the love which made him uncom-plaining and satisfied if only he could live in her sight! With heaving breast and full of thankfulness she moved away glad to be alone for a little, for her voice if she spoke would be unsteady again, and the tears that had eprung into her eyes if seen might be misunderstood. She moved away, while Conn, angry with his friend who had seen too much and "I expect," said Dan, "he's telling him of the short cut. I wonder who it is." While Dan was speaking, the passenger stood upon the footboard of the car, and peared down upon us for a minute, then, seating himself again, he re-arranged his rug; the horse moved on, and presenty an inward turn of the road took the car and its occupants out of sight. "I'll wager, now," said Dan, "that car is making for "The Harp." Tis over a tomoth since any one came this way; but because it happens to be the most incon-venient day of all others, as sure as I'm delare 'tis too bad. I wonder who it can i decare 'tis too bad. I wonder who it can the of them's due this fortnight yet." "They hurried down the hill together the adding the out of the sub the out to move the solution of the sub the

stretched, asked her whether she was vexed with him, and not to mind that stupid fellow Jeb Donovan. "Oh, Conn," she cried, impetuously, "I'm glad you are come. Take me to this stone they speak of. I must stand upon it, too. I have something to wish for."

for." They hurried down the hill together hand in hand. "What do you wish, my dear?" he said, after a little. His anger against Jeb had melted all away. "I'd give any-thing if there were something I could do for you. I feel as I could break the wish-ing-stone to bits to think it could do more for you than I. Tell me your wish," he said, softly." The book-keeper sighed as she stepped upon the stone. Conn was still holding

NOVEMBER 11, 1899

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NOVEMBER

tude. When she re found her poor child cold in its dismal pri-that in further proof giveness, Renan rest of its mother's wicke Out of evil, as so sulted in this instar the people were cor grandow and his cour their influence the the tribes with whic The reaction that no rise to questioning? rise to questioning of the Saint. Once that he was not on t to gain heaven, and to change his abode The third hermit The third hermit his last resting plas-in the Forest of No for the remaining Y lowed to fulfil the i —that of a solitary spot he died at the His festival is obse brated in his honor terre and Cornou year. In the mid Renan were trans-oratory at Soc Rei subsequently a erected through Counts of Cornoua where the bitteres His relices are still here many favo where many favo through his interc towns which are c

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The first part of an athelete's training re-lates to the care of the stomach. The nour-ishing quality of his food is considered. The quantity he eats is carefully weighed and measured. It is curious that this care of the stom-tach is looked upon as an ex-traordinary thing only to be practiced in special circum-stances.

stations are only marked by a small mound of stones, but out of these mounds rise in some cases stonessimilar in shape to that at the first stopping-place. These stones continue to be dignified by the name of crosses; but all signs of carving, if there ever was any, has been effacel by Time. Some of our number would throw a pabble upon the mounds as they left them behind. " It is the habit," said Dan, telling me what I knew already, for I found myself beside him in the crowd, and we went together thenceforth; and he added that it was in this way the memory had been preserved of those spots at which, many hundreds of years ago, the old saint who chose this wilder-ness for his retreat. was wont, according to tradition, to pause and meditate on some incident of our Saviour's Passion. As we moved forward, our little crowd was gradually sweilad by young boys and girls, and children, who seemed sudden-ly to spring from the ground, or came scampering from the schud, or came scampering there hill-side cabins we could see scattered about. Every time our company stopped and blessed them-selves, the young would cease, and with finger in mouth they would look up at the taller people with sidelong glances, ready for merriment. The silent prayer over, our leaders would move on again, the rest ef us following in lose order; while the children frisked about, running tor-ward now to to look up into the bride's face, now hunting each other with gleeful cries. We were following over ground

the children instead of the bride's face, now hunting each other with gleeful cries. We were following over ground hardened by the tread of many genera-tions, who, like these peasants, walked in the hallowed footprints of the ancient saint, pausing where he pansed, repeat-ing prayers he prayed. Not always do pigrims come with the gaity of heart which filled our bridal party. Those tan-talizing stones at every station 1 Teey are dumb, and will never tell whether the votaries from whose hands they dropped, came from near at hand, or footsore from many miles away; whether in gratitude, or in sorrow to ask for some reversal of fate or for strength to bear a grief;

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SOME FALSE NOTIONS OF ONE WHO MEANS TO BE FAIR.

And an Object L sson in Courteou Refutation.

Boston Pilot.

It gives the Pilot great pleasure to reproduce the appended able article from our esteemed contemporary, the Ave Maria, not alone for its intrinsic value, but as an object lesson in effect-ive methods of furthering the cause of Catholic truth.

It is neither charitable nor prudent to impute culpable ignorance and malevolent intent to every adversary of our faith. On the contrary, to assume honesty and willingness to hear the side, ordinarily predisposes the adversary to listen. Controversy will oftener succeed when the wisdom of infusing charity and courtesy into it is better realized. Here is the

article : The editor of the New York Weekly Witness is an honest man, earnest and outspoken. His paper is described as "an exponent of applied Christianity; undenominational in religion, inde-nendent in politics." (We wish that pendent in politics." (We wish that all the professedly religious papers in this country were exponents of applied Christianity) A fine phrase this, applied Christianity. Some time ago the Witness gave a striking proof of its fairness toward Catholics, of which we have been wishing to show our appreciation ; and at the same time to refute certain misstatements into which the editor was betrayed on that

occasion. A correspondent wrote to make inquiries about that many-tailed comet quiries about that many-tailed comet was printed by Froben of Basie in said to have been excommunicated by Pope Calixtus III., quoting in full a short article from the Ave Maria in Luther was still wearing knickerbockwhich the idle and worn out fiction was briefly disposed of. The editor of the when there are so many really serious charges that can be brought, and be absurd to make an accusation out land, a few years ago.

and persecuted to the death any one who dared to give the Gospel to others or even to read the Bible in the privacy of his own bedroom.

"But, with all its power and learn ing and prestige, the Roman Catholic could not have succeeded in blinding men's eyes to the true character of the change which had come over it if the Bible had been within reach of the ligion, which some ministers employ people. In order to the propagation and maintenance of false doctrine it was necessary that the truth should be concealed. Therefore the Bible was gradually withheld more and more, and at last the reading or even owning of a Bible was looked upon as a crime punishable with torture and death.

These are indeed serious charges, but they are as groundless as they are grave. Like a great many others, the editor of the Witness is in the dark about the Middle Ages. Dr. Maitland says that is the reason why they are called dark. But the researches of modern historians have dispersed the cloud of ignorance on this surject ; and no learned man nowsdays, though he be even more than a Protestant of the Protestants, refers to the Middle Ages as an epoch of darkness. The invincible and wilful ignorance of that period of the world's history is an experiod of theory. As Mr. William Mor-ris remarks in his preface to "Media-val Lore," "the world of Europe was no more running round in a circle As Mr. William Morthen than now, but was developing, sometimes with tremendous speed, into comething as different from itself as the age which succeeds this will be dif erent from that wherein we live. The book to which he contributes the foreword is a reprint of a med æ zal encyclopedia, written by a Franciscan friar in the middle of the thirteenth century. It was among the most widely read books of its time, and there were at least four translations of it into as many different languages be fore the close of the next century. The fact is-this work is a striking proof of it-that the people of the Middle Ages, instead of being invincibly and wilfully ignorant, were eagerly desirous for knowledge, and their teachers, as Mr. Morris declares, men of marked

intelligence and extraordinary laboriousness The charge that the "Roman Catholic Church of the Middle Ages tried to extinguish the light of the Gospel and kept the Bible out of the reach of the people" is easily refuted. It has been refuted a thousand times, but this may be done once more. We are happy to do it, because we feel sure that the ed-itor of the Witness, being an honest man, will be glad to set his readers rtght on the subject. He ought to take a day off and examine the Coppinger collection of Bibles in his own city-at the General Theological Seminary. It comprises 1 364 volumes, representing 543 editions. Many of these were 543 editions. Many of these were issued before the world had ever heard of Martin Luther. We have a Bible in our own possession printed seven months before he was born. Among the oldest and most interesting books in the collection referred to is a copy of the "Poor Man's Bible," so called because it was published in the small folio size, and, because of its cheapness, easily procurable by the people. It was printed by Froben of Basle in

ers. Not to speak of Latin Bibles, there were as many as twenty seven editions of the Old and New Testament story is not true, and remarks that in German before the Luther Bible ap peared. Specimens of nine editions in the same language earlier than 1483, entertainment to its members is hope-the year of Luther's birth, were on ex- 1 ssly behind the times. From the proved, against the Popes of the four the year of Luther's birth, were on ex-teenth and fifteenth centuries, it would hibition at South Kensington, Eng-It will not be questioned by any advanced to a frivolousness in worship reader of the New York Witness, least of all by its editor, that the existence of a concordance to the Bible sup oses a knowledge of the Sacred Text poses a knowledge of the Sacred 198X and a desire for greater familiarity with it. Such a work was prepared by St. Anthony of Padua (1195 1231.) The eminent Protestant scholar to whom moderns are indebted for a translation affects to it as monderny translation refers to it as a wonderous collection of Biblical texts, comprehending almost every moral or relig ious subject ; and says that in translat ing the "Moral Concordances" he is 'only repaying a debt due to the labors of St. Anthony, if he expresses the greater insight into Holy Scrip ture which the work has given him." In one of his own learned books, "Mediæval Preaching," Dr. Neale ob-serves: "Naxt to the intimate knowledge of Scripture which media val writers display, their power of adapting themselves to the wants and requirements of the poor and ignorant is one of their most remarkable char acteristics." All this goes to show that the Bible was very much in evidence during the Middle Ages; and proves the truth of Dr. Maitland's saying that there is really no better reason for calling that epoch of the world's history dark than because most people are in the dark about it. There is ever so much more that might be said on the subject, but we think this will suffice. Every unpre-judiced reader of the New York Witness must admit that the story about Luther discovering the Bible is quite as absurd as that other tale about Pope Callixtus excommunicating the comet.

THE CATHOLIC RECORD

UP.TO.DATE CHURCHES.

The tendency of present-day Protest ant churches to deteriorate into mere social clubs is shown in a paper which Ian Maclaren contributes to the Ostober Ladies' Home Journal. The cheap devices savoring much of worldliness, and having little of the dignity of reto attract and hold congregations, have previously been commented upon freely by many writers-notably by the Rev. W. B. Hale, formerly of Middleboro, — and no new evidence was required to prove the unseemliness of their practices. This article, written by a British Protestant clergyman is, however, a valuable addition to the literature of the subject. It is an earnest protest against that peculiar form of Christianity which aims at "running " a church on practically

the same lines as a theatre. "One enters," he says, "what is called a place of worship and imagines that he is in a drawing-room The floor has a thick carpet, there are rows of theatre chairs, a huge organ fills the eye, a large bouquet of flowers marks the minister's place ; people come in with a jaunty air and salute one another cheerily; hardly one bends his head in prayer; there is a hum of gossip through the building. A man disentangles himself from a conversation and bustles up to the platform without clerical garb of any kind, as likely as not in laymen's dress. A quartette advances, and, facing the audience, sings an anthem to the congregation, which does not rise, and later they sing another anthem, also to the congregation. There is one prayer, and one reading from the Holy Scripture, and a sermon which is brief and bright. Among other intimations the minister urgen attendance at the Easter supper, when, as is mentioned in a paper in the pews, there will be oysters and meat -turkey, I think-and ice cream The meal is to be served in the ' church parlor.' No sooner has the benediction been pronounced, which has some original feature introduced, than the congregation hurries to the door, but although no one can explain how it is managed, the minister is already managed, the minister the stands, introducing there, shaking hands, introducing people, 'getting off good things,' and generally making things 'hum.' One generally making things 'hum. person congratulates him on his 'talk

- new name for a sermon - and another says it was 'fine '" No wonder that this Scotch divine,

used, no doubt, to the old-time gravity of worship, finds himself out of sym-pathy with the church described by him in the foregoing extract, and no wonder that people who desire spiritual comfort are beginning to se other where than in places where socia-bility and not spirituality seems the object aimed at. All these bright, bustling, entertaining features, all these continuous appeals to the social side of human nature, are a confession of weakness on the part of the sects that substitute them for religion. It is a sign that they have failed to give the people that satisfying, spiritual food their souls crave. The soul of man demands something more than places of worship that may be more properly called places of entertainment, and there are needs of the spirit that are not supplied by sermons, no matter how bright, on the latest mur der. prize-fight, or political happening. There was a time when Puritanism

attempted to crush out all the natural galety of the people. Now our sectarian friends run to the other extreme, and the Church that does not offer austerity of the past, which was so severe as to be a hardship, they have

unworthy of earnest co

part is the action of the sacrifice, which is from the Sanctus to the Pater oster. And the fourth part is Communion, that is, from the Pater Noster to the end of the last Gospel. Now, in order to fulfil the obligation of nearing Mass, we must be present at all these four parts, as they are all necessary for the integrity of the sacrifice.

WH) FORGIVES ?

Some one asks : "Who is it that forgives sins in confession, Almighty God or the priest?"

As a companion question, we ask "Who pardons the criminals con-demned to death, the Governor or the people whose agent he is?" Is it not correct to say that the Governor, using his own judgment as to propriety of it, pardons the criminal, when he exercises a power which by the will of the people belongs to the office he holds? Is it not the act of the Governor that saves the criminal from the execution-er? Is it not by his act that the will of those who empowered him becomes known and of force ?

We say the Governor pardons, and we mean precisely that, for the act is his act ; not his personally, but his officially, for before he held the office he could not pardon. Mr. Roosevent, the private citizan, cannot pardon a crim-inal, but "Governor" Roosevelt can. The pardon then is his official act, and his authority to grant it comes from the people. But the fact that the general pardoning power comes from the people does not make a particular pardon any the less the act of the Governor. It depends entirely on his will and judgment, as he can grant or refuse it, as he deems proper under the circumstances. Te say then that the Governor pardons the criminal is an exact expression of the truth, and no one knows it better than the criminal himself.

If the Governor were commanded by the people to pardon in a particular case he would be merely an irresponsible instrument and the act would not be strictly speaking his act. But he is not commanded in any case; he is simply authorized to exercise a given power according to his own judgment when and on whom he deems proper. In this case the act when done is truly his

Now in the light of these considerations let us come back to the original question. Is it Ged or the priest that torgives sin in confession?

The priest, as a minister of the Church of Christ, acts as an agent commissioned to pardon under certain conditions—he being the judge in each particular case whether those condi-These conditions tions are present. are the proper disposition of the sinner,

etc. The priest being of the ministry of the Church acts under the following commission given to that ministry "Receive ye the Holy Ghost ; whoso ever sins ye shall forgive they are forgiven them : and whose sins ye shall retained, they are retained." (John XX 23

The members of the ministry of the Church to whom this power of pardon was given, are, like the Governor, left to their own judgment and sense of duty as to when and on whom the power should be exercised. They act under a general commission, as the Governor does, but each particular act of pardon is their own act, determined by their own will and judgment. The fact that they exercise a commissioned power does not make their acts any the less their own. The act one is free to place or not to place is one's own act. The power of pardoning comes from God to His commissioned agent, the act of pardoning is that of the agent. To say, there-fore, that the priest forgives sin in

THOMAS A'KEMPIS.

Of all the millions who have read and re read the immortal works of and reress the immortal works of Thomas a Kempis, probably very few know anything of the leading facts of his life. Throughout the Catholic world the name of Thomas a Kempis is loved and revered for his wonderful religious books, the plous spirit of which have caused them to be sought after by people of every clime and tongue, and to be translated into many languages The spiritual instruction of of the inspired monk of the Catbolic Church contained in his numerous works shows the beneficent missions of the monasteries which dotted Europe previous to the Reformation, but which unfortunately fell a prey to the sacri legious greed of the royal reformers

who followed. What was born at Rempen, near Cologne, in 1879. At the age of thirteen he entered the school com-ducted by the Brothers of Common Life, and in 1893 herearn an inmate of the and in 1393 became an inmate of the bouse of Brother Florentius Radewin. Superior General of the order. Ir 1400 he began his noviceship at the monastry at Mount St. Agnes, near Zwolie, of which his brother John was prior, and in 1413 was ordained priest. It is thought that he composed about this time the short treatise on the Eucharist which now forms the fourth book of the "Imitation of Christ.

In 1425 he was elected sub-prior of the monastery, and was charged with the spiritual direction of the novices. In 1429 he and his brethren were forced to emigrate to Tunekerke, in Friesland, but they returned to Mount St. Agnes in 1432, when Thomas be-In came treasurer of the monastery. 1448 he was again elected sub prior, and he held his post till his death, which occurred on July 26, 1471, at the age of ninety two.

HOME MISSIONS.

A new sect has been started up in New England. Its adherents believe that disease is the result of a devil in hibiting the body of the sick person. They are called the "Sanford Workers," and a part of their curative prin-ciple is to "pound the devil out of the victim " with the Bible. They operated on a man by the name of Fletcher fo three days. On the fourth day he died The sect has several branches, and appears to be flourishing, as the leaders are doing well pecuniarily. We would recommend the missionaries who are so anxious to go to Manila to invade New England and give the heathens there the benefit of their zeal. - N. Y. Freeman's Journal.

What Would You Give

What Would You Give To be cured of catarrh? If you or you, friends have this disease, you know how dis agreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately is cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitu-tional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsa-parilla makes, reaching the delicate passages of the mucous membrane, soothes and re-builds the tissues and ultimately cures all symptoms of outarrh.

symptoms of patarrh. A lady writes: "I was enabled to re-move the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.



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of this story, even if it could Moreover," he adds, "even the crimes of some of the Popes can not be accepted as a proof that the doctrines which they held were false. If that were so, Christiauity itself would have started out on its mission with a very black eye as a result of the treachery of one of the twelve apostles." There were bad Popes, no doubt

and we should as soon try to defend certain of them as to rehabilitate the Iscariot himself. It will be remem ered that when the great German historian, Pastor, after completing his researches in the Vatican archives, told Leo XIII. that he should be obliged to show certain of his predecess ors in a very unfavorable light, that great Pope told him to let the truth be known by all means ; adding that concealment would be like eliminating the fall of St. Peter or the treason of Judas from the Gospel narrative.

Misrepresentation never yet benefitted any just cause, and any institu-tion founded on falsehood deserves to perish. The Church is "the pillar and ground of truth." Investigation of her aims and her teachings is what she most desires. If we could only convince non Catholics of these two facts-that for one thousand five hun dred years Christianity and the Catholic Church are in history identical ; that the good effected in the world during that long period was through the ervance of her teachings, that the evil wrought was the outcome of their neglect !

According to the editor of the Wit-- but let us quote his exact words :

ness-but let us quote his exact words : "The real argument against the Roman Catholic Church which is furnished by the history of the Dark Ages consists in the fact that these ages were so very datk-darker even in some re-spects than some of those during which heathenism had prevailed over the whole earth.

"The Roman Catholic Church of the Middle Ages not only did not give the light of the Gospel to the world : it deliberately tried to extinguish that light. It hated the light with an awful hatred, "Grasp all and Lose All,"

"Grasp all and Lose All." Many people are so intent on "grasping all" that they lose strength of nervee, appe-tite, digestion, health. Fortunately, how-ever, these may be restored by taking Hood's Sarsaparilla which has put many a business man on the road to success by giving him good digestion, strong nerves and a clear brain. It does the same thing for weak and tired women.

HOOD'S PILLS cure sick headache, indi-gestion.

To those people who are tired of the Church sociable, and the sociable Church, the quiet and restful dignity, the atmosphere of reverence, solemn rites, as old as Christian tradition, of the Catholic Church appeal in a powerful manner. In this Church alone are these evidences of a proper spirit of worship to be found, for this Church alone possesses the true faith. Her on our altars is Christ in the Blessed Sacrament, and here the priest offers again in the Mass the same sacrifice as was offered on Calvary. Here is dispensed the spiritual food so neces sary to the life of the soul, and hithe the people come for grac, to lead good lives before God and men.-Sacred Heart Review.

HOW TO HEAR MASS.

From the Catholic Sentinel.

To hear Mass is to hear the whole Mass, and consequently the command obliges all to be present at the celebra. tion of the great sacrifice from begin-ning to end. Whoever is absent, ning to end. therefore, from any portion of the Mass, through his own fault, is guilty of sin, and the sin will be greater the greater part of the Mass be that he is absent from. And if he be absent during any of the four principal parts of which the Mass is composed, he sins grievously and does not comply with the obligation no more than if he had been absent during the whole of the sacrifice ; so that he would be under necessity of hearing Mass again that day, if the opportunity of doing so presented itself.

To understand this we must remember that the celebration of the Mass is divided into four parts.

The first part is the preparation of that the priest recites at the foot of the altar, until the end of the Gospel. The second part is the preparation of the matter of the sacrifice, that is, from the Gospel to the Sanctus. The third

confession is an exact expre truth. In doing so he exercises a power entrusted by Jesus Christ to the ministry of His Church.

Then it is the priest and not God who forgives? This question brings to light a fallacy that lurks in the or-iginal question. It is the implication that if God forgives, the priest does not, or if the priest forgives God does A very simple principle blows this dust away. It is this: the act of a commissioned agent is the will of the principal who commissioned him to do The sender and the sent are corelative and cannot be separated .- N. Y. Freeman's Journal.

WHERE IS HEAVEN ?

Since Heaven must be a place where is its present locality in the astronomical universe ?

The Church has never published a guide book to our abiding home, and hence we are left to the conjectures of theologians upon this important sub-Many and various are the views iect. of these learned men, but the larger number incline to the opinion that this place of happiness is to be found at present neither on earth, nor in any of the known stars, but far beyond all the heavenly bodies, in that untraveled region known as "the Empyrean." St. Paul, speaking of our Lord's ascension, says : " He ascended above all the heavens in order that He might fill all things." Above the clouds, above the stars, above the most distant planet, far beyond the regions of sight and of telescopic investigation, is the realm, where according to a Lapide and other commentators, Christ reigns in the full sunlight of His glory sur rounded by the hosts of angels and of saints.

tion. what is the one g remedy for consumption?" He will answer, "Cod-liver oil." Nine out of ten will answer the same way.

Yet when persons have consumption they loathe all fatty foods, yet fat is necessary for their recovery and they cannot take plain codliver oil. The plain oil disturbs the stomach and takes away the appetite. The disagreeable fishy odor and taste make it almost unendurable. What is to be done? This question was answered when we first made

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of Cod-Liver Oil with Hypophosphites. Although that was nearly twenty-five years ago, yet it stands alone today the one great remedy for all affections of the throat and lungs.

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SEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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When subscribers change their residence it is important that the old as well as the new ad-dress be sent us. London, Satu day, November 11, 1889

STILL A P. P. A. PAPER.

We regret to have to state that the fire of P. P. A. bigotry still keep sfiame in the office of the Toronto Mail and Empire. Here is one of its utterances on Saturday last :

utterances on Saturday 148: : "Much has been said lately about the atti-tude of Quebec. Quebec, itks Ireland, has two distinct peoples: in Quebec, as, in Ire-land, the educated and intelligent people are loyal and British to the core, while in both places the ignorant sections, under the con-trol of the priests, are malcontents and ene-mies of the Empire."

We do not propose wasting time entering into an argument with our contemporary on this subject, as its utterance smacks too much of Margaret Shepherd literature. It is quite evident the Mail and Empire staff is sorely in need of re-organization. Will the stockholders take any action ? Well, we shall see. That is their business.

HERESY.

The Committee of New York Presbythe seat of war. Whoever the General tery, which was appointed to examine may be who permitted this sacrilege, into the case of the Rev. Professor he should be brought to account for it. McGiffert, of New York Union Theolo AN ANTI . MORMON CRUSADE. gical Seminary, has requested him to resign quietly from the Presbyterian ministry, owing to the opinions to which he adheres, which are subversive of the inspiration and divine authority of Scripture and the divinity of Christ. He refuses to resign and insists on a trial regarding the orthodoxy of his views, as he maintains to be consistent with the teaching of the Westminster Confession of Faith. It is said that owing to his refusal to resign it will be necessary for the Presbytery to grant him a trial. The Union Theological Seminary is the same institution which gave so much trouble to the General Assembly by sustaining Professor Briggs when the Assembly condemned his opinions as heretical. It may be presumed that the faculty of the Seminary will also sustain Profess or McGiffert.

A HUMBUG MOBBED.

The "Divine Healer" of Chicago, who calls himself Dr. John Alexander Dowie, was rescued from his Oak Park Church on Wednesday, Nov. 1, by a squad of twenty-one policemen, who protected him from the mob, who had beseiged the doctor and four hun-

England belong to a secret society the nant if we heard that the Boers were matter in all its bearings. The teachobject of which is to propagate the docers in both sections are French speak. trines of the Roman Catholic Church. ing Catholics, but they teach accord. ing to the Public school curriculum, He declared that

which at the best cannot and does not

fully accord with the ideal of Catholic

teaching. There are very few Protest-

ant children in the two sections ; but

DISHONORABLE CONDUCT.

were looted, and, no doubt, it will be

forthcoming at the threatened trial.

It is asserted on good authority that

entire sets or parts of one hundred sets

of looted vestments are to be found in

Milwaukee diocese alone which were

sent home by soldiers as trophies from

A severe blow has been dealt against

Mormonism by Miss Helen Miller Gould,

who has given \$6,000 to the League

for Social Service which has been used

in publishing a million pamphlets

eration.

"He entertains great respect for the Cath-olic who believes in the doctrines of his Church, and acts up to its teaching, but he cannot respect ministers who while nominal ly adhering to one denomination are secretly working to betray it to another. He continued :

under the proposed changed conditions The continued : "If I believe some other Church to be mearer the truth than the Presbyterian the only honest and manly thing for me to do would be to unite with that Church, and not to secretly injure the one I have promised to uphold and defend. Every man has a right to change his belief but not to be a hypo-prite." their education can be satisfactorily provided for without interference with their religion. The two sections are almost exclusively French-Canadian, and we have no doubt the proposed

The Rev. Mr. Tolmie appears to change will be made after due consid have very loose convictions in regard to the obligation of believing all that God has taught. The Presbyterian General Funston, of Kansas City, Confession of Faith does not declare Mo, who is en route for home, from that every man has the right to change the Philippines, with the mustered out his belief at will. It very positively 20:h Kansas Regiment, has teleasserts that the doctrine therein congraphed from Albuquerque, N. M., to tained is the only truth of God, from his Topeka attorneys to begin proceed. which we must infer that all men are ings in the courts against Archbishop bound to accept it. It should be borne Ireland for criminal libel, and also in mind that Christ in commissioning against the San Francisco (Catholic) His Apostles to preach His Gospel to every creature declared that it would Monitor. The Archbishop has been quoted by an interviewer in Chicago be more tolerable for Sodom and as saying that Gen. Funston had been Gomorra in the day of judgment than charged with looting Catholic churches. for that city which should reject the and calling upon him to deny it, or the Apostles and their teaching. But it public would be obliged to believe him was certainly not the Presbyterian guilty. We cannot say that it was by ministers who are indicated in this, as Funston's orders that the looting of they have not and do not even claim churches took place, but there is said to have any direct succession from the to be plenty of evidence that churches Apostles.

We believe the figures quoted by Rev. Mr. Tolmie in regard to the English members of the Church Union, which is the society to which he undoubtedly refers, but the actual num ber of Anglican clergymen who have adopted Catholic rites and doctrines is said to be much greater than 7,000. Archdeacon Turner, of Liverpool, places the number at 12,000. But 7,000 may be taken as the actual number of members of the Union, though there does not appear to be any valid reason for calling the union a secret society. It does its work openly and above board, and if so many clergy of the Church of England have made the discovery that the Catholic rites and doctrines which against Mormonism, and advocating the expulsion of Brigham R. Roberts fell into disuse under the reforming mania which took possession of the from Congress on account of his open English people in the sixteenth and violation of the United States law seventeenth centuries, are of Apostolic against polygamy. Congressman Roorigin, why should they not be free

berts admits that he has three wives, now to restore them to their legitimate but he asserts that he has not violated place, without their being stigmatized the law, as he was married to them beas hypocrites and traitors to their refore the passage of anti-polygamy law. ligion? It is asserted on the very best The pamphlets are said to be a very powerful arraignment of Mormonism, authority that the Ritualizing clergy and they will be sent all over the counare the most zealous and successful in restoring a religious feeling among try to inaugurate a crusade against the people of London and other cities, and that is undoubtedly due to the fact The clergy of all denominations are of their religious services being more also to be asked to co-operate in the

solemn and excitative of devotion. crusade by preaching sermons against Rev. Mr. Tolmie objects especially polygamy, and blank petitions are to to the doctrines of priestly absolution, be sent to all the clergy of the United baptismal regeneration, and the Real States, to the number of about fifty Presence. These doctrines may all be thousand, and also to all the societies shown to be handed down from the and clubs whose names and addresses days of the Apostles. can be ascertained, and when the pres-

ent supply of anti Mormon pamphlets DISORDERLY STUDENTS. will be exhausted, millions more will be

of that city on Hallowe'en.

Cornell. While we exonerate Cana-

But it happens after a few years that the initiation ceremony becomes hanging and burning the effigy of her too rough to be safely inflicted, and Majesty Queen Victoria ; and other the result is then that the candidate, nations would regard such conduct whose powers of endurance have been

with disgust, as they will now, no overestimated, succumbs to the harsh doubt, do in regard to the conduct of treatment to which he is subjected, the Toronto students, who, after hangand either falls into a sickness which ing the Transvaal President's effigy in the theatre, came out into the streets may be on him for life, or he is actually killed in the process of initiaand proceeded to burn the same effigy,

inducing the Toronto citizens to betion. As a matter of course, the fellowcome sharers in the contemptible act, students who are already members of by applauding and enjoying it. these associations never intend that While it is true that the Boers have their frolics shall end in the death of treated with an almost incredible their victim, but their youthful inex. harshness those whom they regard as perience does not accurately estimate foreigners, we should remember that his powers of endurance, and thus the they did so only through a determinadreadful catastrophe always comes untion to hold for themselves the country expectedly, and the horrors of the in-

they settled in the first place ; but we itiatory ceremony are made known to should be impelled even in time of the public only when that catastrophe war with these brave and not inoccurs. humane people with such sentiments as The recent fatality at Cornell, which the loyal and high minded Baron has greatly shocked the patrons of that Tweedmouth uttered in Edinburgh a university, occurred to a young man

few days ago : "We unfortunately are warring with a nation of the same stock and religion as our-selves. At this crisis all hearts go out to the brave Boers, and to the small British army in Na'sl, which, against fearful odds, has performed magnificent feats of valor. It is not the time to call our opponents names or to utter cries of vengeance, but to back up Her Majesty's ministers, who have a fearful, yees, an awful responsibility upon their shoulders." of nineteen years of age, named Edof great physical strength and endurance, in spite of which he succumbed Anyone entertaining such senti-

ments as these can only condemn the burning or hanging of the leaders of the Boers in effigy. future was before him. The disorders of the students did not end here. The fire alarms were rung

in several places, and the reels and engines of the fire department were driven through the streets at their usual pace from all quarters, endanger. ing the lives of peaceful citizens who were out at that late hour to see the " fun " which was expected.

The usual tooting of hideous horns was heard everywhere, and street signs were carried off to great distances to the great inconvenience of proprietors doing an honest business, and in many instances great damage was done to property. It is, certainly, extinct. no credit to the civic authorities of our cities that such lawlessness is permitted to go on year after year.

We learn that in Detroit and Ann Arbor there were similar hideous celebrations of the time-honored feast, which would be more honored in the breach than in the observance of its festivities in so disorderly a manner. The disgraceful conduct of about one thousand students in Detroit, who attended the Lyceum theatre, drove out first the ladies and next the gentlemen from the house, and the actors and actresses were insulted by continual howling and sometimes by indecent language. One of the Detroit papers quotes the commentary of one of the audience who had paid good money to see the play. He said : "It was the most disgusting scene I have ever witnessed.'

The proprietors of the Detroit theatres have very rationally determined never to admit again the stud ents in a body to their entertainments. It is surely not creditable to education

NOVEMBER 11, 1899.

ON BUYING A LIBRARY.

Everybody, young or old, rich or poor, wise or foolish, should have a library. Should have? Does have' as a general rule. There are houses in which the

library consists of what are called 'railroad " novels and an occasional magazine of the lighter sort. There are others in which are added to these certain gayly colored volumes. " sold by subscription."

And there are all sorts of gradations between these, and the richly bound and sumptuously housed volumes which the newly rich order to match their draperies.

Quite apart from these, and vastly more interesting, from the human point of view, even than the "collect. or's" library, with its rare editions, reverently displayed, is the individual accumulation - the two or three shelves of books which some one person has gathered and cannot well do without. In the case of the permanent dweller, even this collection frequently becomes ward Fairfax Barkely, of St. Louis, Mo. larger than is needful, and it requires He was six feet in height, and was an occasional weeding to reduce it to proper and natural dimensions.

The question arises almost immedito the treatment inflicted. He enately, how one with a small income tered the university only six weeks can afford to buy even a very small ago, and great hopes were entertained library. Yet it is indeed an overby his friends and family, who are strained income which cannot be themselves highly prominent citizens stretched to admit the purchase of one of the State of Missouri, that a brilliant or two books a year. Whether we buy books depends actually on how far The members of the Kappa Alpha, on they are necessary to our existence. initiating him, forced him to run If they are of prime importance we several miles in company with a shall manage some way to get them. trained athlete, to wear him out, after We shall sacrifice something else, and which he was ordered to swim across a suffer, perhaps, for the want of it. canal to pin a senseless notice on a Bit what of that? The books then are railway bridge. The canal was seven ours by so much the more, and are eet deep, and he sank out of sight of dearer to our hearts in proportion to

his tormentors, some of whom gave the their cost. alarm, indeed, and helped to rescue Books are a luxury only when they him, while others made their escape so are not essential to the growth of the as not to be recognized by those who mind and character. The moment we came to assist in searching for the begin buying them because we wish body. The body was found after two merely to embellish our shelves therehours' search, but life was, of course, by, they become a luxury. Not that we are to stop buying when we reach The Kappa Alpha members insist that stage, but that we should not stop that the death was accidental, as they until we do.

were of opinion that the canal was This stage is reached very early by shallow ; but the friends of Barkely are ome who begin with the right books. not disposed to let the matter pass so We shall make no progress at all, easily, and a criminal prosecution has for example, by purchasing "Quo been entered against those who are Vadis." It is a book with which we known to have had a hand in the afmay eternally dispense-to our own fair. Other guilty parties may be disgain. The purchase of a book that covered in the course of the investigaenj vys a phenomenal " run " is always tion ; but it is almost a certainty that unwise, unless you indulge in it as a the members of the society who know deliberate dissipation-in which case most about the matter will endeavor to it is worse than unwise.

screen each, as is always the case when The first purchase should undoubtsuch things occur, so that there is small edly be a Shakespeare. One ought not to try to keep house without Shakeshope that complete justice will be done, notwithstanding the aggravating cirpeare. As to edition, there is more solid comfort to be had out of such as One of the sad features of the genoffer each play in a separate volume. eral practice of hazing is that the pro It may be making too much concession fessors of universities are usually disto the physical ; but, to some people, nosed to encourage it. as they express the mere exertion of holding a heavy the opinion that it tends to improve volume, with a stiff, inflexible back, the students in athletics, and also betakes off a great deal from the enjoycause they render themselves popular ment of its contents. Besides, what

pleasure it is to go to your Shake-

Begin by buying only those plays

which you wish to read at once. In

this way your Shakespeare purchases

there should be the widest latitude for

Never buy the works of a poet whom

you do not love, unless you have a large

fund at your disposal and wish to make

a complete poetical collection. Beware

of compilations. Some of them are good,

but trust no man to select or compile

When you know your poets thorough-

ly you can take up one of these col-

lections and judge easily whether the

selections meet with your approval.

If they do not, you do not want the

book. If they do, you will probably

prefer having the works of the poets

The same latitude of choice should

be observed in the buying of prose

essays. Buy one volume each of four

essayists-for example, Lowell, Rus-

kin, Emerson, Bacon. If there are

others who appeal to you more directly,

substitute them ; but remember that

these are masters of English, and can-

for your individual delectation.

hemselves.

individual taste and preference.

NOVEMBER 11, 1899.

very cheap editions alone.

bargains to be had in the but keep clear of the "t cent counter" when you a your favorite essayist. He enshrined in a certain dis good paper, good type and but agreeable binding, an much tribute to pay him. the typographical errors, and other defects of the che are grievous and not to Forego some little luxury your Lowell or your Ruski form. It would be delight

Some little luxury here, Of red moroccos gilded glean And vellum, rich as country But it is the inside of the b first. Let its material pa and serviceable ; but for luxe ' have grace to wait " comes in."

A few good novels sho place, even in a small libr your first selections accord individual taste from of Scott, Cooper, Thack ens and Hawthorne. Sele and let your choice be the artistic and spiritual the book, not on its more s tractions. Finally, the su letting new novels ripen read them applies still mon

ally to the buying.

Another thing to avoid i of books whose value is the number and splendor trations The reason Poor illustrations we do good ones increase the cos which is just what we are avoid. An illustrated edi gle long poem by a stand cost at least twice as mu plain edition of the same works. Moreover, the ill tion, even as an extra i but a doubtful joy. It large for your book case, sequently to be kept in where the dust cannot g frequent removals it bee den. In addition to this have a too impressive per library of small proporti be like Mr. Austey's Gree a barber shop.

We grow remorsefully wishing it could be trans pair of boots or anything portable.

These remarks, of cour ply to books whose illus necessity ; as for instan of Art ;" or to books. w "Stories of Nations" some part of their instru pictures of places and po The sort of thing mea

poem or a novel issued i 'holiday" edition w These vary in artistic ex of the most expensive atrocities of bad taste : better ones are not d small library.

If some well meanin criminating friend, wh as a person "so fond of show signs of rememb Xmas with an addition do not hesitate to asset preference in his or Such people have a fat the "gift book ;" and vice is excusable to ci amiable intentions.

dred followers from Tuesday night at 7:30 o'clock till nearly 3 a. m. on to be requested to take up collections Wednesday, when the police rescued in their churches to aid in the work, them. The Z on Guards and other followers of Dowie had been severely be subscribed, and that the result will beaten by the crowd. From the best be the most crushing blow that Mor scurces of information we are led to believe that the attack on the church was led by medical students who were roused to indignation against the quack-healer by his denunciations against medical men, and by his declaring that he would preach against " doctors, devils and diseases." Dowie is a violent lecturer against all the other forms of Christianity than his own, and he has a large following in Chicago, having several churches

SEPARATE SCHOOLS IN KENT.

In pursuance of the policy of our beloved and revered Bishop, to conduct the schools where Catholic children are taught as Separate schools, under Separate School Acts, a meeting of the ratepayers of school sections Nos. 3 and 4 in Dover township, county of Kent, was held on Oct. 31, to consider the desired change. The Rev. Father Andrieux, pastor of the parish of Dover South, was present and explained the course necessary to be taken in order to carry out His Lordship's views, which were shown to be very advantageous in the greater facilities afford ed to truly Catholic education. There was a good deal of discussion over the matter, as some of the ratepayers feared serious difficulties in carrying out the plan, not understanding that the difficulties are rather imaginary than real-To meet the views of the dissidents, the meeting was adjourned to a later date without deciding finally, so as to

issued and distributed. The clergy are and it is expected that large sums will monism has yet received since the pas sage of the Edmunds law.

the evil of polygamy.

It is not intended that all the petitions shall be united into one monster petition, but each Congressional dis trict will have its own petition. When the blank forms of petition have been filled, they are to be returned to the Social Service League in New York, which will put together the names for each congressional district and will forward them to their respective memwhich recognize him as their head. bers of congress. As only the names of legal voters will be asked to be at-

tached to the petitions it is expected that they will have great influence on the members of Congress to pass drastic legislation against polgyamy. The recent efforts made by the Mormons in several states to propagate their tenets have given an additional impetus to the zeal of the Social Ser vice League to counteract the Mor-

mon propagandism.

AN ANTI - RITUALISTIC SER-MON.

The Rev. J. C. Tolmie, pastor of the that the Transvaal President is now St. Andrew's Presbyterian Church of waging war with the British Empire, Windsor, on Sunday last preached a it was an undignified act against very bitter sermon against Anglican- a foeman who has shown ability ism, on account of the alleged leaning and honor in the conduct of the of many Anglican clergymen towa:d disastrous war now being carried on. It should not be forgotten Catholicism. In the course of his diatribe, he said that the Episcopal Church that, after the recent disaster to the is rapidly approaching a crisis in its British, the official telegrams declared history, in proof of which statement he that the captured British troops are quoted a member of the British Parlia being as well treated as could be exment who said recently in Toronto that pected from any civilized nation. didates as were employed in regard give a full opportunity to study the seven thousand Episcopal clergy in Certainly we should feel justly indig. to himself.

We give in another columns particu that they should be forced to take such lars of a sad case of hazing which rea course. sulted fatally within the last week in

FATAL HAZING.

dian students from doing anything so Another of those barbarous pracextremely barbarous as was the contices which have for many years disduct of the Cornell students, we cannot graced the American universities, and but disapprove of the disorderly acts of which are known as hazing, has a large crowd of Toronto students of occurred at the University of Cornell, the various colleges and universities resulting fatally. There is an associ-

ation known as the Kappa Alpha so-People are tempted to allow great ciety, into which only the students of atitude to the exuberance of spirits the university are admitted, and the which generally crops out when unfortunate occurrence discloses the Hallowe'en occurs each year ; and the fact that initiations to the Kappa Alpacts of the students on that night were ha are always conducted in a grossly not, apparently, any worse than those barbarous manner, for the amusement of previous years, but lawlessness is of those who are already members. intolerable, especially when it breaks As the newly initiated members know out on a large scale, and our city that they will never be further sub authorities will be compelled, for selfected to the treatment they themselves protection, to make provision for re undergo on the day of their admission

pressing such exhibitions of disorder to membership, they are accustomed as were witnessed in Toronto on the to keep the matter secret, as they are evening of the 31st ult., when the city required by the rules to do. They are was actually for hours in possession of besides induced to keep the secret by an unruly, even if it was, as we admit the desire to see at some future time it to have been, an educated mob. other new members go through the

There was in the first place a studsame ordeal which they have under ents' performance in the Princess gone themselves, and thus the traditheatre, at which Paul Kruger's effigy tional secret is kept year after year. was hanged. This did not injure The ingenuity with which new tor-Paul, it is true, but notwithstanding

tures are devised to be inflicted upon candidates for admission into the ranks of this and similar associations is best described by the epithet "diabolical," nevertheless such new tortures are invariably invented so that the fun may be greater on each successsive occasion, and there is little

danger of exposure, as each successive member takes as much interest in inflicting new trials on the future can-

sports. In some few of the universit speare shelf and run eye and finger ies, however, the faculty have sucalong the dear familiar backs of the ceeded in having the pupils themselves little volumes, and linger a minute to pass resolutions to discontinue the over "Hamlet," "Measure for Measdangerous practice, but these resoluure," "As You Like It," as you select tions, in many instances, have the one that best fits your mood ! Isn't fallen into disuse. If we reit one of the joys of living?

member right, Cornell itseif a few years ago passed such resolutions, but the present fatality shows how badiy they have been kept.

with the students by encouraging the

cumstances of the case.

will not make a great hole in your book We are glad to be able to say that fund, but will leave something over for the Canadian university students have buying other books during the same not carried the hazing practice to the period. fatal extreme to which it has attained Beyond Shakespeare, in poetry,

in many institutions of the United States : but it is in use to a certain ex tent in some even of the Canadian universities. It ought to be entirely sup pressed, and we hope the Canadian professorial faculties will all endeavou to suppress it.

The Catholic colleges and universities of America have never had occa sion to suppress bazing, as the practice has never existed among them, and this is one of the respects under which the Catholic system of education on a religious and moral basis is to be preferred to the secularized and non-denominational systems which are generally supported by Protestants.

Catholic parents, especially, should take note of this difference in coming to a decision to what colleges they should send their children, and that decision should always be to send them to Catholic institutions, where they are sure of receiving a good moral train-

Very often, when the troubles of life not be read without profit. vex and ruffle us, or when we are downcast and distrustful, it would do If your taste runs in the direction of essays, you will find yourself collecting us good to think of that ancient life of them easily, they are obtainable in God (before the dawn of creation).such inexpensive forms. But let the Father Faber.

A few books of ref. sirable, even in a sm good dictionary is all Then a good work o American literature, recent date. Add a c history, a book of primer of mythology, ence list will be fairly

If you have a spe some branch of study, ample, you will be selection to get a y and useful though n collection inside this m Thirty volumes we

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Now as to Catholic a decidedly wrong is a distinctly Catholic place in our collectio such a book should la is beyond the writer's good Catholic wr them-writers wh should be proud to o who have won the en most competent critic hosts of interested re faith. The fact is to be

are not anxious en heroes placed in a Ca such as surrounds ou

ing.

THE CATHOLIC RECORD

very cheap editions alone. There are bargains to be had in the book line ; but keep clear of the "twenty nine cent counter" when you are buying your favorite essayist. He should be enshrined in a certain dignity ; and good paper, good type and a modest but agreeable binding, are not too much tribute to pay him. Moreover, the typographical errors, omissions, and other defects of the cheap editions are grievous and not to be borne. Forego some little luxury and have your Lowell or your Ruskin in proper form. It would be delightful to claim

Some little luxury here, Of red moroccos gilded gleam And vellum, rich as country cream."

But it is the inside of the book we want first. Let its material part be sound and serviceable ; but for ' editions de luxe ' have grace to wait " till the ship comes in."

A few good novels should have a place, even in a small library. Make your first selections according to your individual taste from the works of Scott, Cooper, Thackeray, Dickens and Hawthorne. Select critically, and let your choice be based on the artistic and spiritual qualities of the book, not on its more superficial attractions. Finally, the suggestion for letting new novels ripen before you read them applies still more emphatically to the buying.

Another thing to avoid is the buying of books whose value is enhanced by the number and splendor of their illus trations. The reason is obvious. Poor illustrations we do not wantgood ones increase the cost of the book, which is just what we are planning to avoid. An illustrated edition of a single long poem by a standard poet will cost at least twice as much as a good plain edition of the same poet's entire works. Moreover, the illustrated edition, even as an extra indulgence, is but a doubtful joy. It is often too large for your book case, and has consequently to be kept in some place where the dust cannot get at it. In frequent removals it becomes a bur den. In addition to this it is apt to have a too impressive personality for a library of small proportions, and thus be like Mr. Austey's Greek goddess in a barber shop. We grow remorsefully conscious of

wishing it could be transformed into a pair of boots or anything practical and portable. These remarks, of course, do not ap-

ply to books whose illustrations are a necessity ; as for instance a "History of Art ;" or to books, which, like the "Stories of Nations" series, derive some part of their instructiveness from pictures of places and portraits.

The sort of thing meant is usually a poem or a novel issued in a "gift" or 'holiday" edition with pictures. These vary in artistic excellence, some of the most expensive even being atrocities of bad taste ; but even the better ones are not desirable in a small library. If some well meaning, but undis

criminating friend, who thinks of you as a person "so fond of books," should show signs of remembering you a Xmas with an addition to your library, do not hesitate to assert some explicit preference in his or her presence. Such people have a fatal tondness for the "gift book ;" and almost any device is excusable to circumvent their amiable intentions.

seem almost prosy to find the hero a practical Catholic ; for we are so used to the average novelist's model, as a good "natural " man, -one whose virtues are the outgrowth of inherited tendencies, not of his knowledge of or love for God. Now what incentive can such a model be to those who lack his ennobling qualities?

On the contrary, let us take the ordinary man and show his possibilities for virtue with religion as an aid, and are we not encouraging good by showing a possible perfection? Let us, then, be glad to see our heroes and heroines in the same air we breathe, that reading of them may tend to turn our eyes inward towards improvement -surely the sim of all good literature. Besides the Catholic novel, we should have some books of good serious religious thoughts. And what a grand line we have here to select from ! A volume might be written on this section. But - our library was to be small, and so we must select with that thought in view. We want something to suit our every mood, and what book can answer the purpose so well as that which has never failed to give light, comfort and cheer-the book without which no library is complete - the little gem, "The Imitation of Christ."

NO BRIGGSISM IN THE CATHOLIC CHURCH.

The Pailadelphia Church Standard, commenting on Dr. De Costa's recent action, says:

"There is something remarkable in the tendency of radical Protestants like Dr. De Costa-after vainly endeavoring to impose their own opinions and policies on other people, and after loud assertions of their in-dependence, and all their cherished opin-ions and policies along with it, in abject sub-mission to the Church of Rome !"

Why does the Church Standard, which, from its name, is assumed to believe in the inspiration of the Bible, call Dr. D. Costa a radical Protestant for maintaining the inspiration of that Book against these who deny it or explain it away? Should he not rather be called a Conservative for insisting on a doctrine which all the sects of Protestantism since its origin have professed and insisted on as an article of faith

In holding to the inspiration of the Scriptures he makes no new departure he protests against the radicalism o so-called "higher criticism," which would destroy belief in that inspira tion and relegate the Bible to the do main of mere literature. The Church Standard misuses terms when it calls

Dr. De Costa a radical. His offence is in the opposite direction ; it is conser vative, in insisting that the Protestant Episcopal Church should keep to its standard of faith. It is because that Church has, in his judgment, failed in this regard that he no longer recognizes it as a faithful teacher and guardian of revealed truth

The Church Standard continues :

"The phenomenon is more than usually peculiar in this case, because the Church of Rume does just exactly the very thing which offends Dr. De Costa in the Episcopal Church, and does it systematically."

The charge here is that the Roman Catholic Church compromises with error, permits her members to hold doctrines contrary to her teaching. This charge is absolutely false. One of the leading objections of Protestant. ism to the Catholic Church is that she tolerates no opinions contrary to her ductrines, and that on this account she is opposed to progress. Even the Church Standard admits that the Cath olic Church requires what it calls "abject submission" to her teaching. How can it accuse the Church in one sentence of requiring "abject submis sion " and in another that she tolerates in her members opinions cont ary to her teaching? We leave the Church Standard to reconcile its two contradict-

tangible. But while in the Church he must believe the doctrines as defined by the Church, and in the sense and and meaning of the Church. This stands to reason, for one who believes in the infallible authority of the Church cannot, without stultifying himself, believe anything contrary to that authority. His assent to that authority must be absolute, even at the expense of being called by the Church Standard "abject submission." Just here it must be observed that the Just Church Standard again over does the thing. It has told us that the Roman Catholic Church requires "abject submission." Forgetting, apparently, that it has said this, it new tells us that men of the most advanced critical school and some of the broadest of broad churchmen now living are in the priesthood, the episcopate, and in the Curia of the Church of Rome. How can "abject submission be reconciled with this wonderful broadness? The Church Standard should try to be consistent. It should not accuse the Church of requiring abject submission and at the same time accuse her of tolerating opinions con-trary to her teaching. The two can't go together. They don't consist. - N. Y. Freeman's Journal.

FATHER MATURIN

Former Member of the Cowley Order Now Residing With Cardinal Vaughan.

From the Weekly Register, London.

As we reported some weeks ago, Father Maturin has now come to work in this country. The advent among us of one who until lately occupied what many considered the foremo place as an Anglican preacher and spiritual director is not an event to be assed over in silence.

It gives us opportunity to pause and look back upon the policy of the Catholic Church in past ages in her deal-ings with converts * * * We canings with converts not keep too clearly before our mind this rational spirit of the Catholic Church, lest at times we seem to only partially recognize the supreme wis dom of her policy. That one occasion-ally meets with a born Catholic whose narrowness of conception inclines him to cast doubt upon the effisience of convert's work is not to be denied ; still we make bold to say that such persons are in the minority and their counsels of little weight in the Church at large But the fact that even isolated symp toms of intolerance, of petty jealousy of thinly disguised feelings of disbelief in the thoroughness of a convert's earnestness and sincerity, exist at all, requires that we should ever be on our guard lest we lose by our coldness and distrust the valuable services of these who have sacrificed much to place the best of their enthusiasm at the service

of the Church. Those of jour readers who have a knowledge of Anglican matters will not need to be reminded of the position which Father Maturin held in this country and in America, but it may not be without interest to others to hear some details of the life of one who will, we are sure, meet with a cordial welcome from the Catholics of England

Basil William Maturin, who is now to seek his advice. We trust that all fifty-two years of age, comes of an old Huguenot stock. His ancestors settled will have many opportunities of benein Ireland in the seventeenth century. fitting by those gifts which were the His father, the vicar at All Saints' Grangegorman, Dublin, was a promi nent figure in the Protestant Church of days, and which we rejoice to know are now placed at the service of the Ireland. By his noted eloquence, and Catholic Church. by the lead which he took in the High Church movement, he gained for him elf the name of the "Irish Pusey." COME BACK TO THE CROSS. Father Maturin is proud of his 1rish In his book, La Bonne Souffrance birth. Sometime before his conversion M. Francois Coppee, the celebrated he created a sensation among Angli French literary man, who not long caus by a speech which he made on the ago returned to the Catholic Church in occasion of the dedication festival at which he was baptized, says : "Wretched one, who art staggering St. Alban's, Holborn, and where he had preached an admirable sermon under the weight of a conscience bur In returning thanks at the luncheon for the toast of "The Preacher," he dened with impure and wicked remem brances, come and lay down all human respect. Thou hast not to fear that expressed his pleasure in coming to St. Alban's, where "everything is so thou mayst inspire with horror or dis Roman, because," said he, "I am an Irishman and I love all things Roman." gust the unknown, the anonymous one Those who knew Father Maturin in old Moreover, to keep thy secret his lips days can testify that he has no lack of lrish humor, and will remember how his sallies enlivened the Cowley community and many a clergy house. Father Maturin and his brothers. who are Anglican clergymen, left Ire and at the time of the disestablishment. only with paternal indulgence, to thee His first curacy was in the diocese of he will speak words of mercy and for-Heretord, but after two years he joined giveness the Cowley Fathers, or the Society St. John the Evangelist, whose habit sinner with a troubled soul like thee he wore until his reception into the Catholic Church three years ago. After going through two years' severe novitiate he soon began to make a name as a mission preacher. Indeed, the memory of some of those early mis sions of his remains vividly impressed on the minds of his hearers to this day Such is notably the case at All Saints' The Clevedon. After some years' work in England, Father Maturin was sent to and tenderness. I have found him. "Do as I do. Open thy gospel again and come back to the cross. take charge of the important parish of St. Clement's, Philadelphia, which then belonged to the Cowley Society the Under him this vast parish became a model of organization. It is often said that Father Maturin changed the face of the Episcopal Church in Americareports of the phenomental success of his preaching, and the multitudes that flocked to hear him, reached this country continually. Father Maturin and the late Bishop Philips Brookes But were considered the two best and most only a few tears to wash away all rapid preachers in the States. After welve years' work in America Father Maturin gave up his charge, in which by a curious coincidence he was suc-ceeded by Mr. Sharpe, who afterwards It is from the Precious Blood of Jesus the Protestant commons, where he can broaden out until his Christianity be alone that our salvation comes .---Faber.

On his return to England, Father Maturin was eagerly welcomed both on account of the memory of his former ministrations and of the reputation he account of the mem pointment made by Dr. Da Costa, the virile sketch Cardinal Newman has had gained in America. It has always been one of the features of Father drawn of that hybrid of Protestantism Maturin's ministry that, admired as he called Angelicanism, will bear re read-ing. In his sermon on "Saintliness is by all, he has been essentially a man's man; and has been able to the Standard of Christian Principle draw huge congregations of the sterner that great preacher says : "The national religion (Established sex who require better stuff than mere pulpit oratory. From the date of his Church) has many attractions ; it leads arrival in England, where he reto decency and order, propriety of conmained, with the exception of a year's duct, justness of thought, beautiful domestic tastes; but it has not power absence in Africa, in '89 90, Father Maturin was in constant demand for to led the multitudes upward or to de lineate for them the Heavenly City missions, retreats and sermons, and perhaps few Anglicans have done more in building up the spiritual life in the confessional.

One of the last of the missions which he conducted as an Anglican was at St. Bartholomew's, Brighton, when his fellow-missioner was Canon Scott Hol land. This huge church was packed by a congregation of two thousand, and the streets outside were lined by crowds eager to gain admission. In a recent issue, the Church Review speaks of the immense influence which that mission exercised over the Church life of Brighton, and the multitudes that went to confession. Father Maturin's last Anglican sermon was, if we re member rightly, at Leicester, on Sexagesima Sunday. It is a fact that he was engaged to preach no less than even important Lenten courses when he became a Catholic.

Father Maturin was received at Beaumont by Father Pope, S. J. He shortly afterwards received the first tonsure from Cardinal Vaughan, and then proceeded to Rome. After a year's study he was ordained priest by After a His Eminence at the Carmelite Chape of the Carmelite nuns, St. Charles Square.

102, 6th Ed. London, 1881 Father Maturin returned to Rome for another year's study after his ordination. Last Lent he preached a course of sermons, and the Three Hours at St. Sylvestro, Rome, to large congregations, among whom were many ion-Catholics Father Maturin in his Anglican days published several works which had a large circulation, notably, "Practices of the Spiritual notably, "Practices of the Spiritual Life," which ran through five editions in on year. His works on the parables, which came out almost at the date of his conversion, suffered some-what from that fact. His little brochure on confession is in the hands of nearly every advanced Anglican During his stay in Rome Father

Maturin lived en pension at the French Canadian college, and attended lec tures at the Propapanda. He has al ready received several persons into the Church, and has sent many more to other priests.

At the request of the Cardinal Archbishop he has gone to live with His Eminence at the Archbishop's house. Father Maturin is full of zeal for the conversion of his former co-religioniste, but is a firm believer in the policy we have so often advocated, which con sists in the avoidance of controvers with a fearless statement of truth His work will doubtless not be confined to the conversion of Anglicans, though we have no doubt his readiness to enter into their difficulties and his sympathy with their troubles will lead many of his former friends and others instrument of so much good in old

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Catholic Telegraph.

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ing is of nature. It uses religious

words, of course, else it could not be

called a religion ; but it does not

impress on the imagination, it does not engrave upon the heart, it dees

not inflict upon the conscience, the

supernatural ; it does not introduce in

to the popular mind any great ideas,

such as are to be recognized by one

and all, as common property, and first

principles or dogmas from which to

start, to be taken for granted on all

hands, and handed down as images

and specimens of eternal truth from

age to age. It in no true sense incul cates the Unseen; and by consequence,

sights of the world, material tangible

objects, become the idols and the ruin

of its children, of souls which were made for God and Heaven. It is

powerless to resist the world and the

world's teaching ; it cannot supplant error by truth ; it follows where it

should lead. There is but one rea

antagonist of the world, and that is the

faith of Catholics : Christ set that faith

up, and it will do its work on earth, as

Discourses to Mixed Congregotions, p.

it ever has done till He comes again.

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A few books of reference are de sirable, even in a small library. A good dictionary is almost necessary. Then a good work on English and American literature, one of not too recent date. Add a concise universal history, a book of quotations, a primer of mythology, and your reference list will be fairly adequate.

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Now as to Catholic books. There i a decidedly wrong idea abroad that a distinctly Catholic book is out of place in our collection. Though why such a book should lack literary merit is beyond the writer's ken. We have good Catholic writers-plenty of them-writers whose works we should be proud to own and exhibit ; who have won the endorsement of the most competent critics and who have hosts of interested readers outside the

The fact is to be deplored that we are not anxious enough to see our heroes placed in a Catholic atmosphere such as surrounds ourselves. It would comes so thin as to be invisible and in. I Catholic Church.

ory statements. The Church Standard goes on :

"Men of the most advanced critical school high place in the Roman Church ; moreover, strange as it may seem to some people, some of the broadest of Broad Churchmen now of the broadest of Broad Chirchnein how living are in the priesthood, the episcopate and even the Curia of the Church of Rome and she does not cast them out."

Doubtless, meh of the most advanced scholarship in general and special hermeneutics are to be found in the Catholic Church, and always have been, for the Church has always en-couraged that kind of scholarship. But if, by "men of the most advanced critical school" the Church Standard means men who advocate theories that antagonize or contradict the doctrine that the Scriptures-all of them-are inspired of God and are truly the Word of God, it is again mistaken. Church tolerates no broadness on this subject, or on any other subject or doctrine on which she has passed a judg-

ment. If by "broad churchmen" Church Standard means men who hold opinions contrary to the doctrines of the Church it is again mistaken. their opinions are not contrary to the teaching of the Church they may be called broad or narrow, or thick or thin; it is of no consequence. But the term "broad" is not applicable to those who believe firmly and unhesitatingly every doctrine defined, or to be defined, by the Church. And any one who does not so believe is not a Catholic ; and if he makes his state of mind known and persists in it he will

be promptly thrown over the wall into the Protestant commons, where he can

whom thou art to choose for a confidant. are closed under the sacramental seal. He who listened to thee, from that little cell, will not even recognize thy countenance; he will not see thee blush. Speak, confess to him all thy shameful deeds ! He will answer thee

"For a long time had I been a poor my brother. No more than thee was I great culprit. But alone the hypocrite pharisee has the impudence to say, 'I am pure.' And Joseph de Maistre is right ; even the conscience of an honest man is something abom inable. Like thee, therefore, was I most wretched, and did I instinctively seek for a confidant full of clemency

again and come back to the cross. Divested of all pride, present thyself before the tribunal established by Jesus, wherein is seated a mercy that surpasseth even our most sublime dreams of justice. It was but yesterday that we stood amazed at the pity of those magistrates who excused a poor mother for having stolen a piece of bread for her child. The minister of God who waits for thee in the confessional requires of thee on his part stains of thy soul; for he holds his power of the Master of infinite good-

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 Pickleand Pepper by Ella Loraine Dorsey
 85

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Alternell Fabiola's Sisters, adapted by A. C. 'larke The Prodigal's Daughter, by Leila Hardin Bugg 1 25

Bugg Marcella Grace, by Rosa Mulbolland Liols, by haoul de Navery Three Girls and Especially One, by Marlon Ames Taggart. That Foo.ball Game, by Francis J. Finn, S. J. 1 00 1 25

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SITUATION WANTED.

SITUATION WANTED AS HOUSEKEEPER O for one or more elderly gentlemen by a com-petent middle-aged woman. Address, 'House-keeper,'' CATHOLIC RECORD Office. London, Ont. 1097-tf.

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NOVEMBER 11, 1999;

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

MAN. T HAS BECOME A NECESSITY TC appeal to the generosity of Catholics throughout Canadi for the maintenance and development of our Indian Mission. The re-sources formerly at our command have in greas) part failed us. and the necessity of a vigorous policy imposes itself at the present moment, our description of the sects. Per-sources for the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Per-sons beding this call may communicate with the Archbishop of St. Boulface. or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner :

1. Yearly subscriptions, ranging from \$5 te

rearry subscriptions, ranging from §5 is \$100.
 Legacies by testament (payable to the Archbiabon of St. Boniface).
 Clothing, new or second hand, material for clothing, for use in the Indian schools.
 Promise to clothe a child, either by fur-nishing material. or by paying sl a month in case of a girl, \$1.50 in case of a boy.
 Devoting one's self to the education of Indian children by accepting the charge of attached.
 Religious Order, of mon or attached.

330

Sarra Barra

FIVE . MINUTES

NOVEMBER 11, 1

First Sunday of GOD'S JUSTIFICATION OF

JUDGMEN "And they shall see the Se a cloud with great pow

In a cloud w (Luke \$1, 27.) It would seem that th day of judgment, shou day of man, because of mankind must render God. Each individua ount of all his the works and omissions. Isaias (2, 12) howe day, "the day of t day, "the day of justly so. For, on this will deign to recount the creature ; on this will mani est what H His creatures, but H what the creature h God will m Creator. has done for the sinne able graces which, He has bestow mercy, He has bestow which the sinner in and rejected. God w whole world how off voice of his conscience sinner to repentance warned him by inspir how often He admoni the voice of His Chur ter, the priest, throu of parents, husband or friends, by instruction books ; how often ev fortunes, calamities order to make him re alas! all in vain. 7 will manifest how, death-bed, He offere ture reconciliation t ments of the Church, possible, by means tion. Reconciliation tion of his soul by on will, but all to no as the Supreme Judge more could I have o what I did? The earth are witness th in your damnation. the choice of everlas of My blessing or ci hell, and you, unha death, eternal dam The dreadful day ever, will manifest Creator has done fo also what the sinne God. "And I sa and small, standing the th one, and the and another book w the book of life, a judged by those t written in the bool works." (Apoc. 20 What is meant

shall be opened ? sciences, the heart is that book in judged according t the gospel. Yes, ment, God will de consciences, the he ual, to reveal His found the sinne will expose to vi person in all its d clearly and distin were, in a mirro malice of the sint parent to the who e shown the hide hood, the crimes ligence of his du and the perversit lasciviousness of clearly shown though the darkn cealed it all, ev

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THE CATHOLIC RECORD

Life

The recent unveiling of a fine monument to the memory of Rev. Charles Bonaventure McGuire, founder of Pittsburg Cathedral, brought to light a thrilling incident in the life of the priest, says the Standard and Times. Father McGuire was born in the County Tyrone, Ireland, but educated and ordained as a priest in France He was in Paris during the stormy days of the Reign of Terror, called th French Revolution, under the bloodthirsty rule of Danton, Marat and

plerre. Father McGuire was denounced and arrested as a priest, which by them was considered a capital crime. In relat ing the circumstances of the affair Father McGuire said : "I was dragged before a tribunal amid the jeers and shouts of angry and frantic men, who acted like wolves. The accusation was made that I was a priest, and their shouts clamored for my blood. The judges said to me : 'D fend yourselt.' I addressed them in French. I never knew how I could talk until that moment. I was pleading for my life.

I saw that several of the judges wer wavering, but the howis and shouts of the inturiated mob demanding my blood prevailed and I was ordered to be executed on the guillotine. The howling and yelling of the mob became more furious. They tore me away from the place and with fierce shouts and yells were dragging and pushing me through the streets, on the way to my execution. The crowd was increasing and becoming more furious every moment. We were passing a cooper shop, where a cooper was work ing with a heavy and sharp instrument in his hands. The cooper, seeing and hearing the indignities and gross insults that were put upon me, becam enraged and rushing out with the heavy instrument in his hands, with it ttacked the men who were holding and abusing me. The poor cooper lost his life. Some good women in the crowd covered me with their long aprons and got me into a place where

remained in safety until nightfall. "Several hours after dark the man of the house where I was concealed said to me: 'My triend, those men are searching every place and every house trying to find you. I am afraid they will come to my house, and it they find you here my family and myself will be killed. So I beg you to make your es-cape. I said : 'No, my good friend, no harm shall you suffer on my account. I beg you to airect me to the ' I went the way he walls of the city.' I went the way he pointed out, and in the darkness came to a place in the wall where workmen had been working the day before re pairing a breach, and through that

made my escape from the city. "After walking for several hours met a friendly countryman, who put me in his hay loft and covered me over with hay. Those wretches followed me even to that place, searched the coun-tryman's house, his stable and hay loft and even dug bayonets and pitchforks into the hay, but, thanks to God ! they did not find me. Soon after I escaped

NOVEMBER THOUGHTS.

Nature is sinking into its winter sleep. Vegetation is gradually being stripped of its beautiful foliage and flowers. All around us are signs of death and decay. Bleak as the aspect is, the outlook would be still more azine. reary if experience had not taught in order that one may appreciate the us to look forward with positive assurance to a new birth in the spring. Oar Holy Mother the Church enters into solemn thoughts awakened by the eason, and at the end of the ecclesias season, and at the end of the ectentiat-tical year reminds us of our last things With exquisite delicacy she puts before us the bright visions of Heaven, before she invites us to think ot our dead. All Saint's precedes All Souls' Day. Death 18 not what it seems. It is not the end of all things. On the con not the end of all things. Of the text trary, it is but the beginning of our immortal life. By death we put off the corruptible in order to put on the incorruptible. To be a Saint, one of the Biessed in Heaven, is our end. For this end we were created, re-deemed and sanctified. The Saints in Heaven are our departed friends, who are still in communion with us, probably in far closer union with us than was possible in life God, who knows how to make our land of exile so attractive in all its varied beauties of the field and flower, of mountain and stream, of sea and sky displays al! His personal beauty to the ravished vision of His Blessed. They are inebriated with plenty of His house and He makes them drink of the tor rent of his pleasure. (Ps. 35 9) All that interests them is communicated to them by the Beatific Vision. In this way they now know, when and what we think of them, what we say to them, what we need and expect from their intercession, and are full of joy at our thanksgiving. The souls in purgatory are saints also. They are friends of Jesus, who, though not fully prepared to enter into the abode of the Blessed and to see God face to face, yet are in the vesti bule of Heaven, undergoing the necessary process of purification, before they are fit to enter. They also are in communion with us. We can hasten The saints must be eminent in this virtue, by the saints must be the saints must



CARDINAL AND PRIEST.

the Subject of a Tribute from Thomas Wentworth Higginson.

But most remarkable (f all, and surpassing in spontaneous oratory any-thing I ever heard in England, writes Thomas Wentworth Higginson in the Atlantic Monthly. was the speech at this meeting of Cardinal Manning, a man whose whole bearing made him, as my friend Conway said, "the very evolution of an ecclesiastic." Even the shape of his head showed the development of his function : he had the ble brow and thin, ascetic jaw, from which everything not belonging to the upper realms of thought and action seemed to have been visibly pared away; his mouth had singular mobil - and even of all worlds.

of any other speaker ; his convictions were wholly large and humane, and he urged them with a gentle and controlling courtesy that disarmed opposi-In reading his memoirs, tion. after, I recognized the limitations which came from such a temperament and breeding; but all his wonderful career of influence in England existed by implication in that one speech at the Prison congress. If I were looking for reasons in favor of the Roman Catholic Church, its strongest argument, in my opinion, would be its power to develop and promote to high

him in my personal experience, and perhaps even as his superior, is a French priest I once met by chance in one of the great continental cathedrals, and whose very name I do not know but who impressed and charmed me so profoundly by his face, manner and voice, it has seemed to me ever since that if I waked up to find myself be trayed into a great crime, I should wish to aross the ocean to confess it to

A GREAT BUILDER.—The D. & L. Emul-ion of Cod Liver Oil is a great builder. It rives weight, adds healthy flesh, and over-the state of the state of comes any downward tendency of Davis & Lawrence Co., Ltd., makers.

Ay schools of the analysis of the set of the His knowl-Use the genuine long **MURRAY & LANMAN'S** FLORIDA WATER "TheUniversal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes. THE WILL & BAUMER CO'Y Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES The Celebrated Purissma and Altar Brand . . . and Baumer's Patent Finish Beeswax Candles

Acknowledged by all to be the best is use upon the all ars of the Cath-olic Churches throughout the United States.

The difference between a St. patience, is very considerable. There is so much truth as this in the The Tor beyond their power."

hierarchy, one-half being put in charge of the spiritually ripe, the unwise, and even arrogant. Now if there is any spot on the planet at which other of the spiritually unripe, meetthis truth has been, for age after age, ing, of course, in the one Pontiff, but pondered and digested, and wrought conducting two widely different course into almost automatic justness of discipline. Yet this lady remained in full communion, and her work was self execution, that spot is Rome. Of all men on earth the incumbent published under the permission of of the Roman Chair is the least likely Rome. Should a Methodist woman to forget the frailty of his clay, and the terrible pressure of the mundane interests which bear down against him. propose so remarkable an innovation in her own persuasion, would she re-main a Methodist long? Perhaps so

may be permitted to doubt. ngregationalists claim, and sin to which he is most exposed, and

the that because Thrilling Incidents of an Irish Priest's

of supposing that because the Eastern rites are so different from the Western, they therefore endanger the validity of the Eastern sacraments. When, therefore, Lord Something or other, in the Tablet, giv-ing details of the reservation of the ing details of the reservation of the acrament at St. Petersburg, excuses himself for paying so much attention to the usages of a schismatical sect, he really, although the foolish man does not mean it, gives the Holy See a slap right in the face. To be sure, we have learned not to expect much brains in

supposing

Bacred Heart Review

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LVIII.

There are two distinct questions. First, has Christ given to His Church

an authority which, justly exercised, bears on eternity, and is ratified in

heaven ? Secondly, has He given this authority to the whole body of believ-

ers, or to a self-perpetuating priest-

The second question I am not pro

posing at present to discuss. The first question Protestants, if they are

also Christians, must, of course, answer afficmatively. Doctor Lyman Abbott has branded with just scorn those sullen imitators of the Pharisees,

God alone can forgive sins, into a denial of the possibility of a human

medium. Christ's words are clear. "I will give to thee the keys of the

kingdom of heaven : and whatsoever

thou shalt bind on earth shall be bound

heareth Me heareth Him that sent Me.

Whosesoever sins ye remit, they are

remitted unto them ; and whosesoever

slus ye retain, they are retained." Now why is it that Protestants, as a

body, explain away these words of our

Saviour so that they really mean noth-

ing? One reason undoubtedly is that, as the great Catholic divine Holden

says, in the Middle Ages there was too

abundant and reckless a use made of

this too often for personal motives.

This enraged the laity, and ar used a

revulsion of feeling under the spell of which Protestantism still lies. That

this medieval fault of administration

has long since been overcome seems to

make no impression on Protestan's in

general. To them the history of Rome appears to have stopped short with Leo

Trent. They have no consciousness of

the extreme reserve and carefulness

which Rome, since the sixteenth cen

tury, commonly shows in the use of her

spiritual weapons. This is more than can be said of some Protestant bidles.

For instance, I am informed by a

Methodist theological professor that

Methodist theorogical process and a doctor of divinity, in Canada, was not very long since precipi-tately expelled from his Conference because he urged that Methodist inter

ests are not final, but should be held

subordinate to those of general Chris-

large changes in administration, dis

think. Nay, some years ago a Paris-

tianity. Catholic

Could we easily imagine

or at all events with the Council of

accommunications and interdicts, and

distort the unquestioned truth that

an English peer, as Colonel Higginson has instructed us not to look for much manners. It is no wonder, then, that the same man in the same letter calls S:otland, a land of baptized Christians, partes infidelium, in contempt of the present Pope's express warning sgainst such blunders, to guard against which, indeed, His Holiness has changed the misunderstood style "Bishop in partibus" to "Titular Bishop." Protestants, therefore, must not interpret the occasional confusions and discourtesies of a chance layman as reflecting on the Holy See. As Dr. Leonard W. Bacon says, the centre of Catholic liberality and breadth of view, thou shalt bind on earth shall be sound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Where two or three are gathered together in My name, there am I in the midst of them." "He that heareth you heareth He, and he that heareth Ma heareth Him that sant Me." and he would doubtless add, of court esy also, is to be looked for at Rome.

The building up of a wall, indeed, between Rome and Constantinople, which should repel Roman Catholic from an intimate knowledge of the Eastern Church, is the exact antipodes of the Roman policy. Indeed, I observe that when a new Patriarch of Constantinople comes to the chair, the Pope sometimes deputes the Apostolic Delegate to pay his Holiness (a title given in the East to all Bishops) an In official visit of congratulation. Russia, too, and Poland, a Roman Catholic Bishop, on his rounds, coming to an Octhodox church, is wont to pause for devotions before the altar, at which he acknowledges that a true Eucharist is offered, by a true priest, who although unhappily separated from the centre of unity, is sound in faith and valid in order. Now, accord-ing to Henry M. Dexter's logic, interest in bodies distinc from Rome ought to involve the appli-cation of "gospel discipline." I think, therefore, as an eminent Catholic clergyman has said to me, Catholic divines as a whole, before they accept the sweet persuasion to come and en joy the peculiar interpretation of Christian liberty proposed by Ductor Duxter and the Canadian Methodists, are likely to reflect that whatever temptations to tyranny there may be in wide extent and ancient history, there are also some very decided in centives to large and forbearing allow-Bernard and a Spitz, in dignity and ance. stholic divine excommunicated, de sed, or suspended, if he should urge

foolish and pernicious article from cipline or ritual, to promote the re union of Protestants and Greeks, faith which I have been quoting. things of sense are more immediate remaining untouched? Hardly, I and evident than those of the spirit, and have under this aspect a certain ian lady, whose work had been already claim to present precedence. revised by the Holy See, published a treatise advocating a duplication of the eager a presentation of the things of eternity, therefore, may sometimes be Yet in view of the Canadian doctor, we not spiritual arrogance, but spiritual may be permitted to doubt.

UNDER THE REIGN OF TERROR. | not only towards God, but also towards all who honor or have been helpful to them. There is no surer way to join friends with God than to place them under obligations to us. This we do by praying to the Saints in Heaven, and praying for the Saints in purga

And in this connection, no means i so simple and yet so powerful as the scapular. Who can count the millions that have been saved by this blessed Who "can garment of Our Lady? number the thousands whose purgatornumber the thousands whose purgetor-ial flames are lessened and entirely ex-tinguished by this pledge of eternal alliance "with the Queen of Saints." Who can calculate the abundant graces and indulgences which like a continu ous stream refreshing waters, inun

date the suffering souls of those who once wore her scapular, not to speak of her own gracious promise embod ied in the Sabbatine privilege. Heaven must be resounding with the praises of the Mother who clothed her domestic with the double garment of salvation. If the Scapular Confraternity on earth is probably the most widespread in ex tent, and the most numerous in mem bers, it is certain that its saints in heaven must be innumerable.

Let us, therefore, enter into the most intimate union possible with our saints in heaven and in purgatory. Our Lady of Mount Carmel is the Queen of Heaven. The great saints of the scapular were among the most intimate friends of Jesus even here on earth. Think of St. Albert, St. Peter Thomas, St. Andrew Corsini, St. Mary Magdalen de Pazzis, St Teresa and St. John of the Cross, not to mention the thousand saints of prayer continually being formed within the blessed wall of Carmelite cloisters. Such saints from the Queen down to the lowest of them are all powerful with the Child of Mary. Let us make saints of all whom we can reach on earth by inducing them to wear the scapular and thus to honor our Queen. Let us make use of the countless treasures of indulgences merits and suffrages granted to the con-fraternity of Mt. Carmel, to help our departed friends in purgatory and thus o unite them to us with still closer ties of friendship, until heaven and earth and purgatory form but one grand vineyard of Carmel, whose queen is the "Flower of Carmel "by excellence.

-Carmelite Review. RITUALISTS ARE IDOLATERS.

One of the great problems of Episc palian theology was to find out the exact teaching of the Church on the doctrine of the Real Presence. From the variety of opinions taught and tolerated it was very evident that the teachers were at sea themselves. It is in this particular doc-trine where it makes a deal of practical difference as to the exact eaching of the Church. If there is no Real Presence, it is simply frightful to contemplate Ritualists who get to gether and adore a wafer of

and bread alone. The next Episco-palian church, if it be Low or Broad, down the street, believes that it is that and that alone Now, the Archbishop of Canterbury in his recent deliverance-and he is the pope of the English Church-ays positively that the Romanist view of Transubstantiation cannot be held. There is no other way of securing the ever living presence of Christ on the altar than by the method of transub stantiation. Dr. A. A. Muller, a re

stantiation. Dr. A. A. Muller, a re cent convert from the Episcopalian ministry, analyzes Canterbury's letter in the November Catholic World Mag The critique needs to be read

ity ; his voice was in the last degree winning and persuasive; his tones had nothing in them specifically English, but might have been those of highly cultivated American or Frenchman or Italian or even German. felt as if I had for the first time met a man of the world, in the highest sense of the subject seemed greater than that

ffice one such man. The individual who stands next to bread.

him

In Nature's Storehouse There are Cures.

with considerable reason, that they at east are careful in condemning varia-

tions of opinion. Yet Doctor Daxter, who regarded himself as a sort of high priest of Congregationalism, declared, some sixteen or seventeen years ago, that any one who showed continuous interest in a certain movement outside Interest in a certain inversion to usade Congregational limits — a movement guided, as he himself acknowledged, by eminent Christians, ought to be dealt with as an offender, or as he grotesquely phrased it, put under "gospel discipline." as if an intangible and undefinable offence against mere Congregationalism was a tang ible offence against the Gospel! In-deed, when Dictor L W. Bacon ex ed some disparagement of Con pres gregationalism. except as an accident al form of Church action, Doctor Dex-

ter gave out doubts whether such man could be a Christian, although he owned himself incompetent to deter-mine the polut. A meditated abandonment of Congregationalism, if avowed, he snarlingly stigmatized as a "con Now Congregationalism, on fession." its own showing, is only one of various Christian bodies, somewhat analogous to the various Catholic orders. this odious Protestant ecclestastic treats a meditated change from it to another order as a criminal act !

Let us now transfer some of these matters to within Roman Catholic bounds. O' course, in Catholic view, any one who contemplates leaving the Roman Communion, as being only one of several bodies of equal authority, is presumably guilt of mortal sin. To Care Catarrh and Stay Cured means to remain such, threatened with "gospel disciplie" for exhibiting a lively and continuous interest in some extra. Roman body? For instance, the Catholic Dictionary displays a strong and even affectionate interest in the fittle church of Utrecht. No body has been barking at it for that. All Catholic divines exhibit a strong and deep interest in the Greek Church. Rome, so far from discour-aging this, encourages it, and I might even say commands it. Pope Bene-dict XIV., for instance, warns all Catholics against the heterodoxy can we imagine a Catholic, re

which weighs most heavily science. I next purpose a rapid round

through Spanish America, to rid ourselves of it for the present. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

GENTLE CHRISTIANS.

Do Christians lack gentleness? Are they disposed to be harsh, litigious and uorelenting? But such is not the ex-ample furnished by the great Founder of Christianity. Sometimes He came into collison with the Pharisee of unbending orthodoxy and unforgiving morality. When He corrected them He corrected the Christians of future

generations. "If all Christians were like my Constn Sarah, this book would never have been written." Colonet Ingersoll wrote these words on the fly-leaf of a volume of one of his anti Christian books presented to the late Mrs. Sarah B. Cooper, his cousin. Granted that his misconception of

Christianity furnished no excuse for Ingersoli's writings, and granted that even if all Christians were like his cousin Sarah, he might still be Ingersoll of the anti-Christian platformyet may it not be true that this intense

resentment against the Caurches, that we often find in the world around us is due to the unkindness, lack of human sympathy and inflexible un charity of some Christians ?-Catholic Citizan.

To Cure Catarrh and Stay Cured

theological snarl the Episcopalian have got themselves in. Dr. Muller sums up the situation :

"However, His Grace does posit-ively exclude the Catholic doctrine of the Holy Eucharist from the list of tolerated views. Anglicans may not indulge the luxury of holding the doc-trine of transubstantiation as a tolerated view. His words are : "But it (the Church of which he is

the nominal Head) will not permit the latter (Lutheran) view to be pushed or exaggerated into the Romanist belief. rejects no shade of opinion on the Eucharist except that which is in the most distinctive way openly Romanist." "And here endeth the lesson. We care not to concern ourselves with m)re of His Grace's utterance. Comment on this last section of it is needle s. The utterer of this 'charge' has boldly stepped forward, divested of every vestige of the disguise or restraint forced on him by the claims put forth by the High-Church party in behalf of the Catholic character of the Church over which he presides ; he has stepped forward as what he has been and is-a thorough-going Protestantand declares that every Protestant view on the Eucharist is lawful for Anglicans, but the Catholic doctrine is the forbidden tree of which they may not eat lest they die. This doctrine he denounces, in another place of his 'charge,'as anti-scriptural and as de-

stroying the nature ot a sacrament,

because, he alleges, whereas a sacra

ment must have an outward and visible

sign, the doctrine of transubstantiation

You Must hav • ure bloodifor good health. Hood's Sarsaparila purities the blood. Take 1.od s Sarsaparilla if you would BE WELL.

destroys this sign !'

In Nature's Storehouse There are Cures. --Medical experiments have shown conclus-ively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be esti-mared. It is held by some that Nature pro-vides a cure for every disease which neglect and ignorance have visited upon man. How-ever this may be, it is well known that Par-melee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all di-orders of the digestion. After a Cold Drive a teaspoonful of Pain-Kiler mixed with a glass of hot water and sugar will be found a better stimulant than by whiskey. Avoid substitutes, there is but to one Pain -Killer, PerryDavis'. 25c. and 50c The Demon, Dyspepsia.-In olden time it

one Pair-Killer, PerryDavis". 25c. and 50c The Demon, Dyspepsia.—In olden time it was a popular belief that demons moved in-visibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by carelees or unwise living invite him. And once he enters a man it is difficult to dialogge him. He that finds himself so possessed should know that a valiant frierd to do battle for him with the unseen toe is Parmelee's Vegetable Pills, which are ever ready for the trial.



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LOOK OUT for the first signs of impure blood-Hood's Sarsaparilla is your safe-guard. It will purify, enrich and vitalize your BLOOD.

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FIVE . MINUTES' SERMON.

First Sunday of Advent.

GOD'S JUSTIFICATION ON THE DAY OF JUDGMENT.

"And they shall see the Son of man coming a cloud with great power and majesty." ILuke \$1, 27.)

ing on the Divine mercy that it has not been in vain. I hope and pray to God It would seem that the last day, the day of judgment, should be called the day of man, because on that day all that none of us will, with open eyes, cast himself into hell, which terrible akind must render an account to fate will be attributable to his fault, God. Each individual must give an and to his alone. Amen. account of all his thoughts, desires, works and omissions. The prophet works and omissions. The prophet Issias (2, 12) however, calls this day, "the day of the Lord" and day, "the day of the Lord and justly so. For, on this day the Creator will deign to recount His relation to the creature ; on this day the Creator will mani est what He has done for young Polish nobleman who lived and died before his native land suffered its will manifest what he has done show His creatures, but He will also show what the creature has done for his Creator. God will manifest what He cruelest trials. Creator. has done for the sinner, the innumerable graces which, in His infinite habit of invoking the prayers of his mercy, He has bestowed upon him, but which the sinner insolently scorned patroness, St Barbara. It is related of him that once he fell dangerously ill, and those who were with him, having fallen into the then novel Lutheran and rejected. God will reveal to the whole world how often, through the voice of his conscience, He called the failed into the then hover a priest for the dying boy. Stanislas felt a horror of dying without the Holy Vaticum; feeble though he was, he lifted his voice in prayer to St. Barbara, imsinner to repentance ; how often He warned him by inspirations of grace ; how often He admonished him through the voice of His Church by the minis ter, the priest, through the entreaties of parents, husband or wife, children or friends, by instructions of good books; how often even through misfortunes, calamities or sickness, in order to make him return to God, but alas! all in vain. The infinite mercy will manifest how, on the sinner's death-bed, He offered His guilty crea ture reconciliation through the sacra ments of the Church, or if this was im possible, by means of perfect contri-Reconciliation with God, salvation of his soul by one act of the sinner' tion of his soul by one act of then justly will, but all to no avail ! Then justly will say : "What the Supreme Judge will say : more could I have done for you than what I did? The heavens and the earth are witness that I have no part in your damnation. I have given you the choice of everlasting life or death, of My blessing or curse, of Heaven or hell, and you, unhappy sinner ! you, in sheer insanity, have chosen eternal death, eternal damnation.

wholly unattached to the vanities he was admitted to the noviti-The dreadful day of judgment, howate, and as a novice he died in his ever, will manifest not only what the Creator has done for the creature, but seventeenth year, already renowned for his Christian self-abnegation, his also what the sinner has done against profound humility, rapturous devotion "And I saw the dead, great and small, standing in the presence of and tender charity. the th one, and the books were opened: and another book was opened, which is the book of life, and the dead were judged by those things which were written in the books according to their etic in the early death of these two gracious young Christians, inasmuch as they were not spared to render high

written in the books according to their works." (Apoc. 20, 12) What is meant by those books which shall be opened? They are the con-sciences, the hearts of men; and what Church to the world. Yet those rar beings have left us a high and holy example, showing us that it is not imis that book in which they will be judged according to their works? It is possible to attain Christian perfection even at the age when life is but budding into bloom, when the pleasures of the gospel. Yes, in the day of judg-ment, God will deign to lay open the consciences, the hearts of each individ-Yes, in the day of judgthe world are rendered doubly attractive in the rosy light of youth. We must strive to imitate the saints. ual, to reveal His justice and to confound the sinner. The Omnipotent will expose to view the life of each This does not mean that we can be like person in all its details ; it will be seen especially favored from on high ; to be like Stanislaus Kostka, we had need clearly and distinctly-depicted, as it be so pure of heart, so free from all soil of earth, that the visions of Parawere, in a mirror-in order that the malice of the sinner will become apdise might freely enter as into that radiantly spotless soul. But we may parent to the whole world. Then will be shown the hidden sins of his childfollow him, even though by our very weaknesses we lag far behind. We may strive so far as is consistent with hood, the crimes of his youth, the neg-ligence of his duties in his manhood and the perversity, and, perhaps, even issciviousness of old age. All will be clearly shown to the whole world, our duty in life to imitate the devout our duty in this to initiate the dotting faith, patience, charity and humility of the saintly child of Poland, who died in perfect holiness, more than though the darkness of night had conle word, the cealed it all, even the i secret evil thought will not be for-. will gotten, for "the Lord . . . will bring to light the hidden things of heaven. darkness, and will make manifest the councils of the heart. (1 Cor. 4, 5,) says the Apostle St. Paul. And the Lord will say to the good, His saints : "Behold, you blessed of My Father, behold this man, does he deserve Hawway Index and the deserve Heaven? Judge ye according to My justice." With one voice the saints will cry out: "Thou are just, O Lord, will cry out : and Thy judgments are just; Thy longanimity has borne with the crimes of the wicked, now justify Thy honor. Even the heathen who are damned will cry out "Lord, if Thou wilt not damn this Christian, who knew Thy will and laws, and who nevertheless scorned the means of obtaining Thy mercy, we will eternally curse Thy injustice." Aye, the poor sinner himself, now seeing all things in their true light, must confess and say : " Lord, Thy judgments are just, I have deserved my lot. Thy holy gospel announced it, Thy holy cross had proclaimed it, my own conscience acknowledges it, Thy judgments are just, and if I am now condemned to a pool of everlasting fire, I receive only what I deserve." The eternal judge will then pass judgment, the terrible, everlasting, ir-revocable judgment: "Dapart from Me, ye cursed," Whereto? "Into everlasting fire." (Matt. 25, 41.) Into the fire which you have kindled for yourself by your sins; into the fire which, burns eternally, into everlasting fire. Terrible thought ! It ought to suffice to freeze the blood in our veins. The thought of eternal punishment has wrought more conversions, perhaps, than any other truth expressed in holy The thous ht caused David scripture. to tremble in his marble palace, as well as Augustine in the lascivious world, Jerome in the desert, Arcenius in the cave. Hell, and eternity of punishment, are often the only words which the dog and held him so that he could can turn the sinner's heart when all not get away, another little bear took the preachers of His gospel "You, my priests, raise your voice, inflame your zeal and incessantly sound the trumpet which will, in the last day, call all men it at the man, who, not stirring, an-

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THE CATHOLIC RECORD other bear came and lifted him up to a to judgment. Like Jeremias went to

the public squares in Jerusalem, go you and announce the terrible judg-

OUR BOYS AND GIRLS.

St. Stanislaus Kostka-Nov. 13.

The young Stanislas was in the

ploring her intercession for him in his

dire necesity. As told by himself afterward, a radiant vision illumin-atted the sick-room; he saw the shin-

ing countenance of that young patri

cian lady who had suffered martyrdom

for Christ in the days when pagan

Rome was yet triumphant. St. Bar

bara was accompanied by two angels,

who ministered to Stanislaus. He re

covered his strength; the beautiful vision departing, seemed to animate

him with new vitality. Stanislaus Kostka resolved to conse

crate his restored life to God's service

granted another vision, in which he was bidden to enter the Society of

Jesus, which was then less than half a

century old. The boy followed the

heavenly inspiration; after a proba-tion during which he proved himself

St. Stanislaus, like St. Aloysius, is a

boy saint. There is something path-

vice to the Church and through the

world and its

tion, during which he proved

other bear came and intred nim up to a standing position, while the big bear was still pointing the gun at him and trying to pull the trigger. He felt himself tremble with fear, his legs refused to support him and the bears laughed aloud they were so amused at his plight. All at once the big bear succeeded in pulling the trigger, and the gun went off with a bang which awoke him from his troubled sleep.

you and announce the terrible judg-ment which in the last day will cast the sinner into the abyss of hell, the judg-ment which the sinner himself will acknowledge as just "Depart from Me, ye cursed into everlasting fire." This commandment, my dear breth-ren, I have fulfilled, and I trust, rely-ing on the Diving marky that it has not He started up in great alarm, but found that everything was just as he had left it when he sat down, but great beads of perspiration were rolling down his face and he could hardly realise that the dream had not been true. After this experience he could take no more pleasure in hunting, for he im agined he knew how the animals felt when hunted, and he went home to re late his adventure and to say that he St. Stanislaus Kostka, whose feast is celebrated on November 13, was a had resolved never to take life again for amusement.-New Orleans Picay-

une.

Enemy or Friend ?

Some young people going to school, who are old enough to know better, think that their teacher is an enemyperson who imposes upon them, who forces them to study, who punishes them for wasting away their time. They try to get the better of that enemy by deceit-by having some one else do their tasks for them, by getting excused on tales of sickness

How foolish they are in their smart-

The teacher is there to help them get an education, to aid, to explain, show the way, to set the example. I His work is done when their work is done. If they neglect his lessons, the loss is theirs. If they play truant the loss is theirs. If they deceive him by look-ing at their book when reciting their unknown lessons, the loss is theirs. The time of their schooling is going by, and presently they will be out and at work for the rest of their lives, and if they be ignorant of what they should have learned, the loss will be theirs. nould Like St. Barbara, he met with brutal opposition from his own father. While in a religious ecstasy he was The way for pupils to make a friend

of the teacher, is simply to do their duty-to grow in wisdom and grace. Catholic Columbian.

Stevenson and the Newsboy.

Robert Louis Stevenson, in his book of essays entitled "Across the Plains," gives an example of what he calls the "uncivil kindness" of Americansthat rough friendliness which, in its contradictory character, is so bewilder ing to the foreigner newly landed. He 88V8 :

It was immediately after I had left the emigrant train, and I am told that I looked like a man at death's door, so much had the journey shaken me, I sat at the end of the car, and the catch being broken and myself sick and feverish, 1 had to hold the door open with my foot for the sake of air. In this attitude my leg barred the

newsboy from his box of merchandise. haste to let him pass when made observed that he was coming ; but I was busy with a book, and so once on twice he came upon me unawares.

On these occasions he most rudely struck my foot aside, and though I my self apologized, as if to show him the way, he answered me never a word. I chafed furiously and I fear the next time it would have come to words, but suddenly I felt a touch upon my should der, and a large, juicy pear was put into my hand.

It was the newsboy, who had ob-served that I was looking ill, and so made me this present out of a tender heart.

the rest of the journey I was For petted like a sick child ; he lent me newspapers, thus depriving himself of imate profit on their sale, and the smaller he appears.

CHATS WITH YOUNG MEN. LABATT'S PORTER.

Envy Not the Rich Boy. Envy not the boy who has been in a mansion, nurtured in the lap of luxury, and rocked in the cradle of affluence-who has reclined on a couch of ease and idleness, surrounded by all the enervating and dissipating influences of wealth, a stranger to industry and self-denial, for such influences are rarely helpful on the road to greatness -Gov. Mount, of Indiana.

Manners by Rule.

How far manners are to be made a matter of rule is a question you will inevitably ask. From within out-is the fundamental law; still there is an external view of the subject quite worth heeding There is a certain fine robustness of

character that is prone to pay little heed to the "thou shalt" and "thou shalt not" of society; and there is a certain spirituality that says, " Make your own rules." There is much truth in both positions, but it is delicate ground to tread on ; one needs to be sure footed and quick-eyed, to avoid fails. Upon the whole, and for the nost of us, it is better that there should be a code of so called laws, well under stood and rather carefully observed at least one should always have them at hand, ready for use.

The Value of Courtesy.

Life ought to have in it a large ele-Life ought to have in it a large ele-ment of courtesy, very gracious and tender civility. You lose nothing by the graciousness of your life, you sweeten your own life by being gra-cious to other people. "We love you, we welcome you, we are pleased to see you." These are little things ! No, not little ! There is nothing little about the love and friendship and about the love and friendship and courtesy and the tender sacrifice which mean the outpouring, the libation and gift of the heart. Are you gracious D) you do things because you must do them, or becaus the "must" does not express a mechanical law, but a gracious constraining of a renewed heart

Don't Dawdle.

Lockart, Scott's biographer, gives the following excellent advice, written by Sir Walter to a friend who had ob-

tained a situation : "You must beware of stumbling over a propensity which easily beset you from the habit of not having your time fully employed-I mean what th women very expressively call dawd-ling. Your motto must be, 'Hoc age.' Do instantly whatever is to be done, and take the hours of recreation after business, and never before it. If that which is first in hand is not instantly, steadily, and regularly dispatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confus

ion. "Pray mind this : this is a habit of mind which is very apt to beset men of intellect and talent, especially when their time is not regularly filled up, and is left to their own arrangement But it, like the ivy round the oak, ends by limiting, if it does not destroy, the power of manly and necessary exertion. I must love a man so well to whom I offer such a word of advice that I will not apologize for it, but ex pect to hear you are become as regular a Dutch clock-hours, quarters minutes, all marked and appropriated. This is a great cast in life, and must be played with all skill and caution.

Stray Chips of Thought.

Success is apt to destroy a man's belief in luck. The closer you get to a great man

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can declare to us, "He was a friend I could always count upon.

Success Demands Heart, Soul, Might, Mind, Strength.

tation, this seeming defeat," says a write , "has been the awful, resistess purpose of the unconquerable ses -and now, it is full high tide. So it is with successful men. Back of al lse, scorning disaster and defeat, has been the single eye, the steady pur pose of an unconquerable soul. If you If you are a close observer you will always detect in the countenances of these men traces of the struggle through which they have passed ; for success, wherever real and lasting, is wrought out by mighty endeavor. The sculp tor's chisel always leaves its lines of power upon the statue's form.

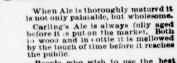
Teach youth that labor is the great schoolmaster of the race, and that in dustry and perseverance are the price which must pay for distinction ; show that it takes courage to persist in an undertaking which everybody ridicules as foolish and visionary; that it takes courage to wear threadbare clothes, while one's schoolmates and companions dress in broadcloth ; that it takes courage to say "No," when all the world says Yes."

Show young men that, to succeed, they must pour their whole hearts and souls into their work, they must be fired by a determination which knows no defeat, which cares not for hunger or ridicule, which spurns hardship and laughs at want and disaster ; and that he who would get the most out of life must fight his way up to whatever worthy prizes he would win.

Determination Makes its Opportuni-

About 1840 a lad who had come from the Catskill Mountains, where he had learded the rudiments of penmanship by scribbling on the leather of a Quaker shoemaker (for he was too poor to buy paper), thi he could write better than his neighbors, commenced to teach in that part of Oaio which has been called "benighted Ashtabula." (I suggest "beknighted "as the proper spelling of the word.) He set up a spening of the work.) He set up a little writing school in a rude log cabin, and threw into the work the fervor of a poetic soul and the strength of heart and spirit that few men possess. He caught his ideas of beauty from the waves of the ake and the curves they make upon the white beach, and from the tracery the white beach, and from the tracery of the spider's web. Studying the lines of beauty as drawn from the hand of nature, he wrought out that system of penmanship which is now the pride of our country and the model of our schools-the Spencerian. How can you keep a determined nan from success? Place stumbiman from success?

ing - blocks in his way and he takes them for stepping stones, and climbs to greatness. Take his money away, and he makes spurs of his poverty to urge him on. Cripple him, and he writes the Waver-ly Novels. Lock him up in a dungeon and he writes the "Pilgrim's Prog-



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"Back of all this surface flunctua

three hundred years before we began to try to mark our earthly pathway to

St. Stanislaus Kostka, pray for us !

Some of these holy ones were

The Tables Turned.

One pleasant spring day a number of years ago, a farmer living in the foothills of the Catskill Mountains decided that as he had been working very hard for the few weeks preceding the time of our story preparing his ground for the early crops he would take a little time for recreation and improve it by a run through the forests with his dog and gun. Accordingly, about 9 o'clock on the day mentioned he shouldered his gun and ammunition and, calling his dog off they start-They had not penetrated the ed. forest very far when the dog started a rabbit

"Bang !" spoke the gun and the little creature fell dead.

A little farther on the man saw a pretty gray squirrel sitting on the limb of a tree nibbling at a nut, all unconscious of danger, and he shared the same fate. Thus they proceeded, killing everything in the shape of bird or beast which they encountered until about noon, when, becoming tired and hungry, the man sat down under a large tree, with his dog at his feet and the gun lying beside him, and reet and the gut lying beside him, and produced from his game bag a lunch, which he proceeded to eat, throwing the bits and bones to the dog. While thus engaged he fell asleep and his mind reversed the order of things and he had a dream which taught him the cruelty of what he had before thought sport

He dreamed that while he and the dog were sleeping under the tree a company of bears stole up and, seeing them there, decided to go hunting themselves. One bear took charge of Hence, God admonishes his large hat and, sitting down with it

came repeatedly to sit by me and cheer me up. word.

Seen in a Street Car.

Two small boys signaled a street car, and when it stopped it was no ticed that one boy was lame. With much solicitude the other boy helped the cripple aboard the car, and, after telling the conductor to go ahead, re turned to the sidewalk. The lame turned to the sidewalk. boy braced himself up in his seat, so that he could look out of the car window, and the other passengers observed that at intervals the little fellow would wave his hand and smile. Fol lowing the direction of his glance the passengers saw the other boy running along the sidewalk, straining every muscle to keep up with the car. The passengers watched his pantomine in silence for a few blocks and then a gentleman asked the lame boy

"'Cause he hasn't any a question. money," was the prompt reply. "Why does he not ride with you in money, the car?" was the next question. "Cause he hasn't any money," an-swered the lame boy sorrowfully. The little runner was speedily invited into the car, and the sympathetic questioner not only paid his fare, but gave each boy a quarter besides .-Golden Days.

Maxims for Girls.

Be orderly. A disorderly, careless girl will never have a comfortable It is just as easy to return to home. It is just as easy to return to the shelf the book you have been read ing as to lay it down in a chair.

Be punctual. Some girls, and some women, too, are never at the beginning of anything. A little late at break-fast; a little late at school; a little late at church ; a little late every where. Do not spend your life in try ing to catch up. Be cheerful. A bright, smiling face

makes every one happy, and a sullen, fretful expression is just as likely to make others just as cross. Even when it rains out of doors let there be sunshine within.

A word to the wise may be sufficient. but it depends upon who speaks the

When you hear a man say " business is business " he has just cheated some body.

If you value a man's friendship never agree with him when he calls himself a fool.

The man who shakes your hand the hardest may be trying to get his other one into your pocket.

Some people worry because they are deep in debt, and others worry because they can't get in deeper.

A man imagines he has perfect con trol over his wife when he wants her to do something that she wants to.

Some men are so busy telling what they would do if they had the opportunity that the opportunity passes by unobserved.

> "Count on Me." So ran the words of a letter from a young man volunteering for a difficult service. The recipient of the letter heaved a sigh of relief as a great re sponsibility rolled off his shoulders, for he knew that young man as one to be counted on. The phrase, "You may count on me," expressed the keynote of his character. He is one of the world's dependables. This seems like an easy talent, yet

it is one of the rarest. Comparatively few of the world's workers can be intrusted with a commission in the confidence that without further direction it will be fulfilled up to the limit of possibility. Any man who has to use men will admit at once that his difficulty is in securing help that can be

counted on. The young person builds wisely who puts into his life the habit of thorough-The young person onlides wisely who puts into his life the habit of thorough-ness and faithfulness, for he is equip ping himself to take rank as one who can be depended upon. It is a worthy thing in temporal affairs and in the interest of religious work to be esteemed a sure factor. Still worthier is it to be such a one that the Master is it to be such a one that the Master

ress." "All the performances of human art, at which we look with praise and wonder," says Johnson, "are instances of the resistless force of perseverance.

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Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be con vinced.



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ONTARIO MUTUAL LIFE
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 <th W. H. BIDDELL

ARCHDIOCESE OF OTTAWA.

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ARCHDIOCESE OF OTTAWA. The annual meeting of the St. Patrick's Home Association was held on Sunday of last Home Association was held on Sunday of last Home Association was held on Sunday of last was exceedingly favorable. On the property of the Home on Gloucester street and on the farm outside the edge was made to wipe it out aperaid offection should be made to wipe it out outside the edge was exceed. The meet budy is eccelary. An . J. O'Farreli-met of the Home of the twenty of the Homes Luddy is eccelary. An . J. O'Farreli-met of the Home of the twenty of the Homes Luddy is eccelary. An . J. O'Farreli-met of the Home of the twenty of the Homes Luddy is eccelary. An . J. O'Farreli-tion of the choir material the the twenty of the stop the edge of the twenty dive years ago, each is to the edge of St. Alogistic under the diver-tion of the choir material the close by the sink is to choir material the close by the sink. The Forty Hours' adoration to ok place in The The The Hourds and the diver the diver-tion of the choir material the close by the sink is the material st. Alogistic under the diver-tion of the choir material the close by the sink is the Mass of St. Alogistic under the diver-tion of the choir material the the sink escention of the St. Alogistic under the diver-tion of the choir material the the sink of the sink is composed. The Forty Hours' adoration to ok place in The The The The The the official the the sink official the sink off

tion of the choir-master, Mr. J. C. Bohner, who is also its composer. The Forty Hours' adoration took place in Notre Dame de Lourdes last werk. Rev. Father Cavnet O. P., preached a mis-sion of a week's devotion in the Church of St. Malo, Quebec, last week. The Forty Hours Devotion opened in Si. John Baptiste Church on Monday of last week and closed on Wenneeday. Amongst the visitors to the city last week was Mr. O'Neil, of Kingston, who came to see his daughter, a religneuse of la Congregation de Notre Dame.

DIOCESE OF LONDON.

MEVAY AT THE URSULINE ACADEMY

Vivat Pastor Bonus

Miss Marchearteau
 Semi Chorus
 "Jesu Dei Vivi," Verdi
 Semi Chorus
 "Jesu Dei Vivi," Verdi
 Misses Baxter, Faucher, Suilivan, Sanders,
 McGueze, Kale, Creek, McEvoy, Goggins,
 Marchearte, McEvoy, Goggins,
 Inst. Duce - ' Dented Dance', Moskowski
 Inst. Duce - ' More New Misses Sullivan, Mersinville, Edmondson, Deziel,
 Misses Sullivan, Mersinville, Edmondson, Deziel,
 REFORT OF ''HAPPY DEATH SOCIETY'S'' TRANS REFORT OF ''HAPPY DEATH SOCIETY'S'' TRANS-

BEPORT OF "HAPPY DEATH SOCIETY'S " TRANSACTIONS FOR THE PAST YEAR. ACTIONS FOR THE PAST YEAR.
Not, ist, All Saints' Day at 3 p. m., the music of the second second second second second windsor. Rev. Dr. Flannery presided, and a farge number of members were present. The exception of the society during the year inter day is a second red and fity-four names on the member roll; maniversary of the late Dean Warner; four mine low Masses tor the member roll; mine low Masses for the member second sec

rung, and twelve low Masses recommended by the associates. After twe secretary's report was placed on file, the work of electing officers for the en-suing year was commenced. The election was by ballot, and the ladice elected as officers were as follows: President (re-elected), Miss Kitroy; two Vice Presidents, Mrs Wallace Askin and Mrs. Anrele Pacaud; Secretary. Mrs A. I. Haiford; Treasurer, Mrs. Francis Cleary, Mrs. (Dr.) Langlois and Miss Mollie Clark were elected Socraties of Bona Mors auxiliary of St. Vincent de Paul society. The meeting closed with a vate of thanks to Dr. Fiannery, to the retiring officers, Mrs. (Dr.) Langlois, Miss Kate Shinners and Miss Dell-phine Gignac.

Anglois, Miss Entre State Spine Gigmac, Dr. Flannery spoke a few words in recogni-tion of the good work of the society and then offered the usual closing prayer.

offered the usual closing prayer. The primary association of the Bona Mors society was founded in Rome two hundred and flifty years ago by the Fathers of the Society of Jesus, From thence it spread throughout the word partial by the Fathers of the Society of Jesus, From thence it was brought to Wind-sor by the late Dean Wagner in response to the request of the late Mrs. Vilas Quellette of the late

paything provide you a set to the part of the state of the state

ADDRESS AND PRESENTATION

THE CATHOLIG RECORD

<text><text><text><text><text><text><text> Kearney, Oct 26, 1899. The following address and presentation was eccutly presented to Miss McGill on her

OBITUARY.

MRS. J. D. KING, ST. THOMAS.

Until made beautiful by Love Divine.

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And He shall bring that golden crown of thine Good-night, Good-night,

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Only "good-night," beloved, not "farewell' A little while, and all His saints shall dwell In hallowed union, indivisible—Good night ! Until we meet again before His throne. Clothed in the spotless robe He gives His own. Until we know even as we are known.—Good-night, dear friend. Good-night! THE SANCTITY OF TOIL. What sound was that? A pheasant's whir? What stroke was that? Lean low thine ear. Is that the stroke of carpenter. That far, faint echo that we hear? Is that the sound that sometimes Bedouins tell Of hammer stroke as from his hand it fell? neares that the Ontario minority were grate-ful for these things and for the heartiness and cheerfulness with which the nominal majority agreed that things should be as they are. Mr. Latchford congratulated the English speaking Catholics of Montreal upon the work recently accomplished in the organization of a High school for English speaking Catholic children, as indicating that the Irish Catholics of Mon-treal were alive to the great duty devolving upon them of fitting their children to take their places by the side of all other Canadians in every walk of life. Mr. Latchford insisted that in the great work of building up this Dominion there should be, and there must be, no divisions, no antagenisms, between the dif-ferent races and the different Provinces. The man who would set race against race he con-sidered should be held to be a greater enemy to the country than an enemy posted before Quebee. He would again remind his hearers that many composite elements entered in o the Canadians would ever have sincere friendship for their neighbors of the great renew how in-situtions to make this the strong dominion of the north. Again, thanking his hosts for the countresy extended to him, Mr. Latchford re-sumed his seat amidt applause. Other speeches were made by Messrs. J. A. C. Matore, M. P., Frank J. Hart, J. A. Me-Kenna of Ottawa, H. J. Cloran, Duncan Mr-Donnid, J. C. Wash, Elmond Guerin, M. Fitzzibbon, and others. It is the stroke of carpenter. Through sighteen hundred years and m Still sounding down the hallowed stir Of patient toll; as when He wore That leathern dress—the echo of a sound That thrilis for ave the toiling, sensate gr Hear Mary weaving ! Listen ! Hear The thud of loom at weaving time The i hud of loom at weaving time In Nazareth. I wreathe this dear Tradition with my lowly thyme. Believing everything that she may hear The sound of toil, sweet Mary bends an ear. The sound of toil, sweet sharp bends in the Yea, this the toil that Jesus knew; Yet we complain if we must bear. Are we more dear i Are we more true i Give us, O God, and do not spare ! Give us to bear as Christ and Mary bore Give us to bear as Christ and Mary bore With toil by leaf-girt Nazareth of yore ! -Y. Miller. THE FUTURE. BY RUDYARD KIPLING.

usalem in 1672. Translated from the Greel with an appendix containing the Confession published with the name of Cyril Lucar con demned by the Syrod; and with notes b J. N. W. B. Robertson. Price 81.25.

MARKET REPORTS.

London, Nov. 9. — Dairy Produce — Eggs, fresh laid, per dozen, 20 to 22c; egge, baskeb lots, 18 to 20c; toutter, best rolls, 20 to 22c; buit-ter, best crock, 18 to 20c; buit-ter, best crock, 18 to 20c; buit-cherse, pound, retail. 12 to 13c; honey, per pound, 10 to 11c; lard, per pound, wholesale, 7 to 75c; lard, per pound, vholesale, 30 to 40c; 7 to 75c; lard, per pound, retail, 9 to 16c. Vegetables—Potatoes, per bushel, 30 to 40c; 9 to 184,00; Poultry — Ducks, dressed, per nair, 60 to 75c; LONDON.

potatioes, per bag, 50 to 60c; onions, per busnet Poultry — Ducks, dressed, per pair, 60 to 75c; fowls per pair (dressed), 50 to 70c; geese, each, 60 to 75c; turkeys, per lb. 8 to 10c; Meat—Pork, per own, 55.25 to \$5.50; beef, cow, \$450 to \$5.00; beef, heifers and steers, \$5.00 to \$5.50; teal, by carcass, \$4.00 to \$5.00; nutton, by carcass, \$5.00 to \$5.50; lamb,by the pound, 7 to 8c.Totas, \$0 to \$1c; peas, \$5 to \$1.0; buck, 78 to\$8c; corn, 75 to 80c, rye, \$1 to \$110; buck-wheat, 90c to \$1.00; beans, per busnet, \$1.Farm Produce—Hay, \$1000 to \$10.50; straw,per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw,per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw,per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw,per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw,per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw, per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw, per load, \$3.00 to \$3 50; straw, per to, \$5.00 to \$10.50; straw, per load, \$3.00 to \$3 50; straw, per load, \$3.00

\$6.00. Live Stock—Live hogs, \$4.00; stags per lb., 2 to 2kc; sows, per lb., 2c; pigs, pair. \$3.00 to \$4.00; fat beeves, \$4.00 to \$5.00.

MRS. J. D. KING, ST. THOMAS. "O Death, where is thy sting!" This was the thought which again and sgin arose in the mindsof the friends woo kneit in prayer around the death bed of the late Mrs. King, wife of Mr. J. D. King of St. Thomas, and witnessed the beautiful edifying close of her earthly life. On the 25ch ult., in the seventy-seventh year of her age, this exemplary Christian wife and mother passed out of this poor work of sorrows into that beautiful world beyond, where death or sorrow can never enter. nother passed out of this poor world of sorrows into that baauciful world beyond, where death or sorrow can never enter. Of her kind, motherly heart and open, gener-ous hand, there is noneed to speak. Those who have, over and over, been the recipients of her lavish bounty are not likely to forget, and God, who remembers forever even a cup of cold water given for His sake, knows well how to reward eward Enemies she had none; her friends were all who knew her. Foremost in every work of enevolence and charity, she will be long re-

Toronto, Nov. 9.—There was not much export stuff in, and only two or three lots of choice cattle sold over 4½c, and nothing touched 5c per lb. From 4 to 4½c, was the range, but business was farib prisk. Best butcher cattle sold from 4 to 4½c with a little more paid for choice selections; medi-um cattle sold weil from 3½ to 4;c; and inferior to common sold down to 3c. Stockers were selling round 3c for the best. Shipping bulls sold better to-day at from 3½c. Feeders are worth from 3¼ to 3½c, per 1b. Feeders are worth from 3¼ to 3½c, per 1b. More mikers are wanted this morning, only about one dozen came in; prices were firm. More mikers are wanted at from 3½ to 3½ per 1b. Sheep are quoted at from 3¼ to 3½ per 1b. Good lambs are wanted at from 3½c. to 4^c, or

t Hillcrest, Port Stanley on Oct. 28th, ohn P. Macdonell, of Toronto, aged 61 years, May he rest in peace.

DR. SPROULE CATARRHAL

NOVEMBER 11, 1899.

DIED

London, Saturday. Nove "THE WOMAN W

VOLUME XXI

The Catholic

The Christian Guardi ing on the passing of G us that his work, "The Did," published in 1895 criticism at the time. ingly diplomatic, but th know that a work jus infidelity met not muc ism but with hearty con People with any res

selves would not read an lustrious" Canadian ha he gave the world his r moval of morality. W bit surprised at that Allen. When men arestu out fixed principles an phantoms of the overh tion for the beauteous may expect anythin Woman Who Did "morbid and uncleanto read it. We agree that Mr. Allen's wri been onCanadian subj we are duly thankful.

THE FRIARS IN PINE

A gentleman by the Leary (without the O) censed at the friars o not fall in with his pl oration of the conditi ites. Accordingly he the colony (rather lan is now going to put i own peculiar scheme

What is it. Captain automobiles, bargain lunch counters? W For we know when western civilizatio through the alembic brain tissue we may era.

Archbishop Chape action of Leary as a four hundred years friars have been fa to the ignorant na taught them agri built houses and sch by constant super have kept them at them above the stat ignorance in which Without the friars t work, and are a living from hand would prefer to le up in weeds rath

them." Sergeant Peyton sioned by Bishop D the condition of th the Episcopal Bisho Louis an eloquen energy and devot "I do not know," earth there is a I moral, so tempera they are."_____

GENERAL FUN

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PHILIP

retted. Mrs. King was a convert to Catholicity. low full and ardent her faith was manifested How full and arden ther faith was manifested itself during the thirty-five years since she em-braced it, and in death it rose triumphant. With pertect submission to God's holy will, she received the final summons, and with full iconsciousness, believing, noping, praying to the last breath - which was indeed the first breath of her glorious, immortal ilfe-she went to meet her God, to hear from His Divine lips, we done !! Latest Live Stock Markets

done !" Osurely, " this is the victory that overcometh the world, our Faith "! And following the custom of the early Christians who said to their dying friends not "Farewell," but "God-night," for they looked forward to the glorious Ji morning of the resurrection, we happy pro-fessors of the same faith, say to our dear, kind friend departed :

"When you blow your hose do the early crack?" "Do noises in your ears keep you awake?" "Hear better some days than others !" 'Do you hear noises in ears?" 'Is hearing worse when you have a cold !" Answer the above questions, cut them out, and send them to me. I will then write and tell you if your deafness is curable or not, and if curable, how much it will cost to restore your hearing. Remember, I do not take incur-able cases. I want nobody's money unless I can do them good. Dr. Screade Knoiligh Catarrh Specialist. 7 to? about 5c per lb; choice veal calves will sell up to \$10 each. Over 2,200 hogs came in: but prices are quoted as unchanged at \$4.25 per cwt weight for choice hogs (scaling from 160 to 200 hbs), and \$3.75 to \$3.87] per 100 for light and fat

and \$3.75 to \$3.54; per lieb to high and the bags EAST BUFFALO. The offerings were mostly Canadas, there being only three or tour loads; temand moder-ate; prices unchanged. Calves were; choice supply moderate demand and to to choice. \$7 to \$7.50. Sneep and lambs-The offerings were as loads, including 9 loads of Canada lambs; the trade general fraction choice lambs, \$5 to \$3.55, 2010 \$5,25; on \$41.55 to \$5; common to \$3.55; good to choice, \$3.75 to \$4; Canada ambs sold at 5 choice, \$3.75 to \$4; Canada ato sold at \$45.55 to \$5,55 to \$5; common to fair, \$4.25 to \$5,55 to \$5,55 to \$5; common to fair, \$4.25 to \$5,55 these, choice to extra, \$4 to \$4.25; \$65.40 to \$5,55. Hogs-The trade opened \$4.55 to \$4.55 to \$5.55 to \$4; Canada ambs sold at \$5.55 to \$5.75 to \$4; Canada at \$4.55 to \$4.55 to \$5.75 to \$4; Canada at \$4.55 to \$4.55 to \$5.75 to \$4; Canada at \$4.55 to \$4.55 to \$5.75 to \$4; Sta \$4.55 to \$4.55 to \$4.55 to \$5.45 to \$5.85 to \$4.55 to \$4.55 to \$4.55 to \$5.45 to \$5.75 to \$4.55 to at \$4.55 to \$4.55 to \$5.75 to \$4.55 to \$5.55 to \$5.5

ON ... DEAFNESS



Call

1

curing the catarrh.

There never will be a treatment for Deafness

that will cure all cases. Such a thing is ridi-culous and impossible. There never will be a

treatment that will cure every case of any dis

curing the catarrh. Until within a few years most of the dis-eases of the ear were pronounced incurable, and even to day this belief is widespread. Fortu-

nately there is an error, for nearly all the disbases of the ear are curable. Do not listen to the advice of those who tell

you that your deafness has has deaf so long that nothing else can be done for it. Very many who have been deaf for years can be entirely

ured, and still many others who are rendered

by their deafness totally unfit to transact business, or have intercourse with their friends, can receive enough benefit to make them use

the letters, and a comfort and a blessing to their homes, and the community at large. Therefore, TAKE NO RISK! Do not let a trouble of the ear of any kind run on from

week to week, month to month, or perhaps

week to week, month to month, openaus-year to year, until the parts are so completely destroyed that there is little hope of regaining this valuable and important sense. THE SYMPTONS OF DISEASE OF THE EARS. Deafness and ear troubles result from catarrh passing along the Eustachian tube that heads from the throat to the ear.

ads from the throat to the ear.

'Are your ears dry and scaly ?"

"Is there a throbbing in the ears?"

'Is there a buzzing sound heard ?' Do you have ringing in the ears?"

bo you have ranging in the ears?"
" Are there crackling sounds heard?"
" Is your hearing bad on cloudy days?"
" Do you have ear-sche occasionally?"
" Are there sounds like steam escaping 1
" When you blow your nose do the rack ?"

TEACHERS WANTED.

TEACHER WANTED, HOLDING A FIRST

'Is your hearing failing ?"

"Do your ears discharge?" "Do your ears discharge?" "Do your ears itch and burn?" "Have you pain behind the ears?"

Live Stock-Live hoks, \$4.00; stags per lb, 2(2); pigs, pair \$3.00; to 2(c); sows, per lb, 2(c); pigs, pair \$3.00; to 2(c); sows, per lb, 2(c); pigs, pair \$3.00; to 2(c); pigs, pair \$3 treatment that will cure every case of any us-ease. The treatment that cures the majority of cases of any diseased condition is a great boon and a godsend to men. Nearly every case of deafness results from catarrh. Many, many are the patients afflicted with deafness that I have cured after they had tried ear specialists in vain, simply by outing the eaterth

TORONTO. Toronto, Nov. 9.-There was not much expo

And He dead in Jesus shall arise, And He shall come, but not in lowly guise-Good night!

per lb. Calves sold to day at from \$2.50 to \$7. about 5c per lb ; choice veal calves will sell

Dr. Sproule, English Catarrh Specialist, 7 to 13 Doane street, Boston, 1 or 2nd class certificate, capable of teaching both French and English. State salary, Ad-dress, Denis Meloche, Sec. Trens., R. C. S. S., No. 3A, Malden, Amherstburg P. O., Ont

the request of the late Mrs. Vilas Outleffe of mous memory. Father Bayard, now Vicar-Generai, organized the society, and had the rules approved by the Ordinary of the diocese, then Bishop O'Connor. Dr. Finnbery ap-proved of the society, and through his zeal and learning had the Bona Mors association of St. Alphonsus Windsor, nifiliated with the prim-ary association at Rome. The letters of affli-ation were signed by Right Rev. Bishop Mc-Evay, so that at the present time the associ-tion is canonically established in St. Al-phonsus church forever, M. C. K.

ARCHDIOCESE OF KINGSTON.

Once more the Catholics of the parish of St. John the Baptist, Perth, have had an evidence of the untiring zeal of their devoted pastor, Rev. Father Davis, to supply spiritual food to the souls of his parishioners, in affording them an opportunity of nearing Rev. Father Fallon, D. D. O. M. L., of the parish of St. Joseph, Ottawa.

D. D. O. M. L. of the parish of St. Joseph, Ottawa. The anomecement of his coming had been made in one course, and accordingly when Moniary evening, the 30th ult, came the sacred entities was constead to the doors by an anxious and csp-c ant, concretation all enger to hear the use of the sacred to the doors by an anxious and csp-c ant, concretation all enger to hear the user and the sacred to hear any same the user and the sacred to hear any same the user and the sacred the sacred sacred the user and the sacred to hear any same previous to the discurse, Rev. Frame, Kelly, of Smith's Falls being the cele-orant. In the asnetuary were Rev. Fathers Garson, of Merric wills; O'Connor, of Kempt-ville; O'Benen, of Stanleville, and the r si-dent pastor. Rev. Father Davis. The singing was m inself a treat, and the choir easily showed that its reputation as a first class musical organization was well desorved. Rev. Father O'Connor assisted them on this coes, sion, and his rendering of "Ine Magnifeet." and " Armasham" showed a grandly cultivated values and one which ranks him as one of the sacred of the sacred sacred

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DIOCESE OF HAMILTON. On the feast of All Souls, besides the solemn services at the city churches, Pontifical High Mass was celebrated at the mortnary chapel Bishop Dowling A large number of people were present. After Mass the Bishop de-livered an instructive sermon on prayers for like Masse and at Vespers at the esthedral, and in the afternoon he was present at the meeting of the League of the Sacred Heart and the Blessed Virgin Mary sodaity and gave a long and interesting lecture to the con-gregation After Vespers Sunday evening the Bishop attended the meeting of the could give Bishop attended the meeting of the could give a long and interesting lecture to the con-gregation After Vespers Sunday evening of the St. Vincent de Paul Society. In the song avice to the children. The anniversary Requiem Mass in memory of the Bisser Are vespers will be sum by Bistop Dowling at the cathedral on Friday. The song at the cathedral on Friday. The anniversary Requeen Mass in and the heating in the trachedral on Friday. Alarge meeting of the loadies in the field here by boles have been made in the heating the traches have been put in and the heating the meeting of the loadies interested in the fancy fair to be held in aid of St. Patrick's church took place fings of the laid of St. Patrick's heating meeting of the laid of St. Patrick's heating in the fancy fair to be held in aid of St. Patrick's heating heating meeting of the laid of St. Patrick's heating the filter took place the shore vening. The in-dications all point to a great suce as for the affair. Donald, J. C. Waish, Elmond Guerin, M. Fitzzibbon, and others.
Hon, F. R. Latchford, the new Minister of Public Works in Oatario, was born near Ortawa on the 30th of April, 1836. He is of Irish descent. His early education was received at the parish school and academy at Aylmer, and the Separate schools of Ottawa. Later the entered Ottawa University, where he quickly obtained distinction, standing at the best Eog. The one of the second schools of Ottawa. Later the entered distinction, standing at the best Eog. Ottawa University and the Separate schools of Ottawa. Later the entered distinction, standing at the best Eog. The second distinction, standing at the best Eog. The second school of Ottawa. Later the entered of the best Eog. The second school at the second school at the second of the best Eog. The second school of the second school at the second school of Ottawa. Later the second school at the second school of Ottawa. Later the second school at the second school of the second sc

SEPARATE SCHOOL WORK. - Honor roll for October.-R. C. S. S. No. I, Osgoode - Fourth class, Lena Doyle, Nellie Shieida, Jenny O'Brien; third class, Teress O'Brien, Arthur Keily, Thomas Doyle; second class, Andy Kelly, Ambrose Kelly, Stephen Shielda; part second class, Lizzie Laplant, Alice Shielda, Mary Kelly; first class, Lena O'Brien, Clara Kelly, Celia Laplant;

When earth's last picture is painted, and the tubes are twisted and dried; When the oldest colors have faded, and the youngest critic has died; We shall rest, and, faith, we shall need it—lie down for an era not two

down for an zen or two, Till the Master of all good workmen shall set us to work anew. And these that were good shall be happy; they shall sit in a golden chair; They shall splash at a ten league canvas with brushes of come's hair; They shall find real sain's to draw from-Mag-dalene, Peter and Paul; at a sitting and

dalene, Peter and Paul: They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us, and only the Master shall blame; And no one shall work for money, and no one shall work for fame; But each for the joy of the working, and each, in his separate star, Shall draw the thing as he sees it for the God of things as they are !

A FAVOR GRANTED.

Chaudiere, Que., Nov. 1, 1899, Thos. Coffey Esq.—Dear Sir.—Will you kindiy publish in your paper that I have received a great favor through prayers offered to the Sacred Heart of Jesus? I promised, too, if my potition was granied I would have it published in the CATHOLIC RECORD, as I wish to encourage devotion to the Sacred Heart. Lizzie Doyle, Chaudiere Station, Que.

FATHER CONNOLLY AND THE TRANSVAAL.

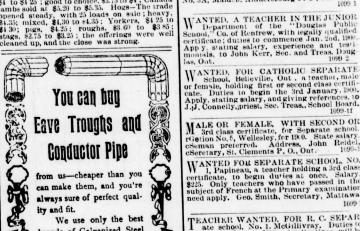
Belleville Intelligencer, Oct. 30, 1899. Belleville Intelligencer, Oct. 30, 1839. All loyal subjects of Her Majesty in Belleville will be proud of the action of Rev., Father Connolly, of Belleville, who was one of the two Roman Catholic priests whe volun-tcered for service in the Transval. A true member of the "Church Militant," the Rev. Father would probably have been equally at his ease, whether he had fighting or praying to do.

NEW BOOK.

Thes. Baker, Soho Square, W., London, Eng-land, has lately published a volume entitled The Acts and Decrees of The Syned of Jerus alem, sometimes called the Council of Bethle-hem holden under Dositheus, Patriarch of Jer-

opened steady, with 25 loads on sale; heavy, 8.1.5; mixed \$1.30 to \$4.35; Morkers, \$1 25 to \$1.30; pigs, \$1.25; roughs, \$8.60 to \$3 85; stags, \$2.75 to \$3.25; the offerings were well cleaned up, and the close was strong.

(and



We use only the best brands of Galvanized Steel TAC. Plate, and in addition to our many stock lines will make any special pattern to order. Our Corrugated Expansion Conductor Pipe is ahead de Ð of any other pipe made-it allows for contraction and 3 expansion and comes in 10 feet lengths without cross seams.

No. Why not write for our Catalogue and Price List ? Metallic Roofing Co. Limited Ì MAPUPACTURERS, TORONTO. at marchas printing contact the substantian



DR. STEVENSON, 391 DUNDAS ST. London. Specialty-anaesthetics. Phone

D^{R.} WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases.

D.K. WOODRUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, uses cstarrh and troublesome throats. Eyes tes ed. Glasses adjusted. Hours: 12 to 4 LOVE & DIGNAN, BARBISTERA, ETC

1029-11 **MALE OR FEMALE. WITH SECOND OR.** 3rd chass certificate, for Separate school. rGetion No. 5, Wellesley, for 1840. State salary-coman preferred. Address, John Reidel, escretary, St. Clements P. O., Ont. 1029-1 WANTED FOR SEPARATE SCHOOL, NO. , Papineau, a teacher holding a 3rd class certificate, to begin duries at once, Salary, \$225. Only teachers who have passed in try, subject of French at the Primary examination need apply. Geo, Smith, Secretary, Mattawa

1099 TEACHER WANTED, FOR R. C. SEPAR-ate school, No. 1, McGillivray, Duties to commence Jan. 1, 1900. Applications will be received up to Doc. 15, 1890. Address, stating salary, Trustees R. C. S. S., No. 1, McGillivray, Centralia P. O., Ont. 1099-2

TEACHER WANTED, FOR S. S. NO. 7. T Admaston. County of Renfrew. One hold-ing a legal certificate of qualification. Duties to begin Jan. 1, 1900. Applications received up to Nov. 25th. Apply to John Gauther. Secretary, McDougall P. O., Ont. 1099.2

TEACHER WANTED, FOR SEPARATE school. Section No. 6, Arthur township, Holding 2nd or 3rd class certificate. Please state salary and send testimonials. Duites to commence Jan. 3, 1900. Male teacher pro-ferred. Address, James Feehan, Trustee, Mount Forest P. O. 1059-2

WANTED, FOR CATHOLIC SEPARATE school section No.4, Bromley, a female, teach-er, holding a End or Srd class certificate. Duries to commence at the berd experience, to P, W, Sneedy, Sec-Treas, Osceon, Ont. 1098-2.

Sneedy, Soc-Treas., Osceola, Ont. 1098-2. WANTED, FOR SCHOOL SECTION No. 3. Bagot, an experienced Teacher for year 1900, holding a second-class certificate Male teacher preferred. Duties to begin January 3rd. Apply, stating salary wanted, to Patrick Windle, Secy. S. 3, Ashdad. P. O., Co. Ren-frew. Ont. 1098-3

WANTED, A TEACHER FOR 1900, HCLD-W ing a second class certificate. Appy, tating salary expected, to John J. Carter, Sec-treas, S. S. No, I. Brougham, Mt. St. Patrick 9.0, Out.

WANTED, A FEMALE TEACHER, HOLD-ing a second class certificate, for the WANDER, A PEAALLE FEACHER, ACCESS Separate school of La Salette. One thoroughly competent to act as organist and lead the enor preferred. Duties to commence the 13th Nov, 1899. Apply, stating salary, to William Mc-Cauley, La Salette, Ont. 1988-11.

C: M.B.A.-Branch No. 4, Loudon, Meste on the 2nd and the Thursday of every month, at 8 o'clock, at their hall. Albian Block, Richmond Street. James F. Warray, Freddent: P. F. Boyle, Secretary

to time allud done in record how he with a of the Eastern p solution, and th the natives the tion. His soluti the Friars, and dusky adherents dren in the ha stepfather, Uncl Perhaps the tween madness lapsed in the sol embalmed beef digestion. At take a long res

Archbishop C

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tivities and nat