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The Catholic Record.

London. Saturday, October, 1, 1898.

THE CASKET.

appeared in the Casket of last week days of the Plantagenets and Tudors was one of unexceptional merit. It was that everyone knew his was moderate in tone and penned by neighbor and that everyone was the choice of words is an essential contemporary is always welcome. It method of dealing with the destitute. speaks out plainly and to the point. It Writers have indeed endeavored to reof all, it does its own thinking and glance at its principles will convince

CHURCH MUSIC.

Truth Conference held recently at less than twelve acts dealing with the Nottingham paid their respects to the relief of distress, the necessity for church music in vogue in many places which Thorold Rogers says can be in blunt fashion. There were all sorts traced distinctly back to the crimes of of rubrics forbidding this and that, rulers and agents. but nobody seemed one penny the worse or the better. They must get "Punch," it was worse than wicked,

Dr. Rivington declares that wouldbe converts are repelled by the degraded and pagan music that is too often heard in our churches. We agree with the Doctor in his condemnation of much of the music termed " sacred," but we are not prepared to say that it keeps individuals without the pale of the Church. It may outrage their ideas of what is befitting the liturgy and the sacred edifice, but it tellectual marvel, a veritable Crichton. can be no real obstacle to anyone who Now it seems to us that the rights of a is seeking the essential and not the ac- human intellect are not acknowledged cidental.

"PRUDENCE."

It seems to us that some of our friends have an everweening regard which cannot be violated with impufor what they term "prudence." Nothing must be said or done to dis turb the social waters, and if at times of a reasonable individual. a calumny is proffered against the Church, or a course of action entered upon that conflicts with our rights, we are assured that justice loving individuals outside the fold are on our side, years elapse before it wakens into life. and are accordingly admonished to It were wearisome to say that knowlexcuse for cowardice.

CHRISTIAN DEMOCRACY.

the Catholic Truth Conference was that of Very Rev. Dom Gasquet, on Christian Democracy. He referred to the condition of the poor in pre-Reformation days and pointed out that the contempt bestowed upon them in later years, and that the distinction between mediaeval times. The poor were treated with respect and reverence. Under the ragged vesture of the beggar the eye of faith saw the lineaments of Christ. Their way of acting was different from that of the average philanthropist, who cares not for motives so long as the world's conditions are bettered. The rich looked upon themselves as stewards charged with the dispensing of the gifts given them by Providence. The poor were not thrust into benevolent asylums with the mark of pauper branded upon of human nature. There was poverty,

lling

stock, and that no matter what their conditions of life may be, all Christians are members of one body and are bound one to the other by the duties of a common brotherhood. "The essence The article on Prohibition which of life," says a writer, "during the one who understands that accuracy in his brother's keeper. It remained for the Reformation to give rise characteristic of Euglish prose. Our to the Poor Law and to the pagan abhors puffing and padding, and, best lieve it of this odious charge, but a knows how to express it. We may any impartial mind that the task is differ from it betimes, but we respect vain. The reformers did away with it always for its honesty and independ. the idea of stewardship and substituted that of ownership.

Some of the speakers at the Catholic necessary for Parliament to pass no

The Reformation was effected not so much by those who hungered after the people to realize that music that purity of doctrine as by those who is ecclesiastically bad could not be looked upon the seizure of monasteries artistically good. As the lady said in and Church property as their golden opportunity. It was the rising of the rich against the poor, the robbery of funds which generations had intended for the relief and education of the poor.

A PLEA FOR SIMPLICITY.

Looking over the programme of subjects taught in some of our High Schools and Academies we could not help thinking that the youth who mas tered them would be assuredly an inby the gentlemen who frame those programmes. It is guided by laws which every educationalist must respect-laws which are immutable and nity. It must be trained and developed before one may claim the title

It is not intended to be a mere re ceptacle for facts and undigested bits of information, to be pushed and worried and deadened oftimes that pay no attention to it. It might, you edge is not education, but it often know, if we ventured to expostulate, comes to our lips when we happen upon provoke animosity, and do in the end a the ordinary product of our High great deal of harm. And so the decrepit Schools. We take it also that many life platitude goes, gathering strength failures are attributable to our educafrom oft repetition by those who tional programme. This may seem a pose as pillars of the Church. This is very arbitrary assertion, but why does what they call prudence, but we think the lad from the country, with no that a better name could be applied to other intellectual equipment than it. Prudence does not, surely, com- the rudiments picked up at a section mand us to be always in an attitude of school, forge ahead of his more supplication. The best plan is to nail favored brother of the city? The city a lie wherever we find it, whether in the youth is squandering his talents and press or in private conversation. It energies in the haunts of dissipation, may provoke animosity, but no man whilst the country ladis leading a life of with any consciousness of his rights labor and abstemiousness and bending and responsibility will deem that an every energy to the securing of a position. We know, indeed, that the saloon and the ceaseless round of dances, etc., have transformed youths The most interesting paper read at of promise into dawdlers and nonentition of the state of the ies; but we speak now of individuals who, so far as good habits are concerned, stand on equal ground.

Why, then, does one fail and the other succeed? The reason, we think, is that the mind of the country lad is in a normal condition, able by its innate class and class were unknown in power to do good work, and that the intellectual grasp of the graduate has been weakened by the bewildering variety and multiplicity of studies and text books. It is easy to say that we must be up to the times, but thoroughness in one thing is better than superficiality in many, and a sure grasp of one principle is more to be desired than a bowing acquaintance with the works of ancient and modern

Wherein is the profit of knowing anything, if not thoroughly? Why force the untrained minds of boys and them. That there was social inequality girls to the study of subjects that are goes without saying, for that is a law taken up usually in a post graduate course and to the acquisition of knowlwith its attendant inconveniences, but edge which, after they leave school, there was no pauperism. The claims disappears more quickly than the snow of poverty were as fully recognized as before the rays of the sun. The

warped by injudicious management—
that has been helped from stage to
stage until it has attained a certain
measure of development—it is a labor

"The letter from the Protestant Bishop of
Liverpool to Mr. Glynn, in the cutting you
send me, says:
"I note carefully what you say about
fifty clergymen in the Church of England
being Jesuits, and it entirely confirms my measure of development-it is a labor of love that will never be cast aside and that will infuse comfort into many an hour during life.

He may be harassed with difficulties in the study of a question, but each glimmering of light will be hailed with joy, and when the solution is found he will experience one of the purest pleasures that may be enjoyed this side of the grave. We have, despite our advantages, much to learn, and, were we in a position to enforce our wishes, we should make it obligatory on all professors to study the programmes of the old universities and to take them as models for their In the sixty years which followed own. They would have to make a the overthrow of the old system it was change here and there, to eliminate some subjects, but the methods that led to the achievement of so many intellectual victories and to the formation of a generation of scholars could be

adopted. At all events we should advise more of simplicity and less of variety. We should lose in pretentiousness, but we should gain in solidity and perman-

" A JESUIT IN DISGUISE."

Cardinal Vaughan Punctures a Ridi-

Philadelphia Catholic Standard and Times Amongst all the ridiculous slanders charged against the Catholic Church and its priesthood, that of the "Jesuit in disguise" takes first rank for conspicuous and transparent assininity. But thousands of poor, blind, bigoted ignoramuses believe it! Take ten Apaists who are sane on every other subject, apply the "Jesuit in disguise" test, and nine of them will immediately prove their right to accommodations in nearest insane asylum. They really believe the monstrous statement that this man and that man and the other man, all occupying positions of trust and power and responsibility in the government service, are "Jesuits in disguise;" that the laborer who chutes 2 240 pounds of coal into your cellar at regular intervals is a "Jesuit in disguise;" that this or that promin-ent professional man — physician, lawyer or preacher—is a "Jesuit in disguise," and is using his position to forward a grand scheme by which the Pope may some day hold the entire world in the palm of his hand. They

and possibly more. course every enlightened bigot knows that every priest is a Jesuit. His Eminence Cardinal Vanghan, of London, must be a Jesuit, too, and a letter which he has just written deny ing that there are clergymen drawing salaries in the Church of England who are really Jesuits in disguise will not the "enlightened," but we give it for what it is worth. Preceding the Cardinal's letter in the columns of the London Times was the following: Editor of the Times :

really believe that there are at least

steen millions of Jesuits on the globe,

I have received the accompanying letter from Cardinal Vaughan and also his full consent to publish it. My part in the matter has been very simple. Deeply grieved, as every loyal churchman and every Christian must be, by the charge freely made in a certain been very simple. Deeply grieved, as every loyal churchman and every Christian must be, by the charge freely made in a certain quarter and repeated with assertive and growing boldness, that there are clergy in the Church of England who hold dispensations from the Church of Rome, and Jesuits similarly licensed. I ventured to write to Cardinal Vaughan (though a perfect stranger to him), enclosing him a newspaper cutting containing one of these terrible charges and a letter from the Bishop of Liverpool. I asked Cardinal Vaughan if, "for the honor of our Divine Master," he would either contradict or authorize a contradiction of the gross charge made. He has very generously replied to my letter with the one I herewith send you. I ventured to beg you to give it a prominent place in your widely-read paper in order that this most immoral charge, which it is to be feared that many believe through ignorance or prejudice, may be understood by all fair minded men to be false.

—A. Proctor in York Convecation.

THE CARDINAL'S LETTER.

"Archbishop's House,
"Westminster, August 2, 1898.

"Rev. and Dear Sir:—Your note of the

"Archbishop's House,
"Westminster, August 2, 1898.
"Rev. and Dear Sir:—Your note of the
25th has been forwarded to me. I write at
once to assure you that it is simply impossible
that a dispensation should be given by a
Bishop, a Pope or any other representative
of the Catholic Church to a Catholic, to act
as a minister of the Church of England or of
any other! denomination, for the purpose of
furthering the doctrines or practices of the
Catholic Church.

"I have more than once heard it said that
certain persons, ministering in the Church
of England, are 'Romish' priests, Jesuits,
emissaries or agents of the Pope, etc. I have
always denied, when asked, that such a course
could be pursued. I have urged that I had
some claim to speak with knowledge. But
it was of no use—they knew better. I have
asked for proof; there was none forthcoming. Let me put it to you in this way. The
Catholic Church is not a secret society. It is
spread throughout the world and pursues
methods and means which all men may examine for themselves. Its writers—historians, theologians, controversialists, canonists, etc.—have at all times recorded and
commented upon her proceedings and principles with the greatest freedom. Were any
dispensation ever granted to any Catholic to
act as a clergyman of a false religion for the of poverty were as fully recognized as the duty of riches.

The scholarly priest called attention to the sermons of Bishop Brunton, who declared, time and again, that poor and rich have descended from common before the rays of the sun. The dispensations of furthering the supposed interests done makes study a work of grinding the Church of Rome. The purpose of furthering the supposed interests done makes study a work of grinding the church of Rome. The purpose of furthering the supposed interests done makes study a work of grinding the church of Rome. The purpose of furthering the supposed interests would be known, weuld be commented upon, would be defended or explained. But there is the church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed interests of the Church of Rome. The purpose of furthering the supposed

being Jesuits, and it entirely confirms my own belief.

"Now, if Bishop Ryle will give me the rame of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any ordinary jury of Englishmen that he is not a Jesuit.

"The Franciscan, Dominican and some other orders affiliate lay members or tertiaries attached to their rule. The Jesuit Order has no affiliated members or tertiaries. No man can be a Jesuit without there being an authentic record of his name, age, training, profession, etc.

"That there are clergymen in the Church

profession, etc.

"That there are clergymen in the Church of England who hold and teach nearly all the doctrines of the Catholic Church may be true, but it is simply a lie to assert either that they are Jesuits or that they stay where they are by virtue of a dispensation from a comparison."

ne. Believe me, reverend sir, to be yours hfully, Herbert Cardinal Vaughan, "Archbishop of Wsstminster. faithfully, DOMINICAN HEROES OF THE BURGOGNE.

It will be a long time before the impression of the Burgogne horror fades from the minds of those who read the appalling incidents of its engulfment in the open sea. A few incidents have, however, been told since the first soulsickening accounts were made public, which relieve to some degree the black remembrance of the catastrophe and light it here and there with a ray as if from heaven. The story has already been given by Mrs. Lacasse, the only woman survivor, of how the sainted Father Kessler stood at the ship's rail speaking words of encouragement and benediction to the terror-crazed victims with whom he stood on the brink of eternity. Now the Dominican Fathers of Rosary Hill, New York, have just learned from the sub commissary of the fated vessel, the edifying manner in which their brethren on board prepared for and met their fate. They were roused from their berths, says this gentleman, by the shock of the collision, and as they had not removed their habits, appeared on deck clad in the garments of their O:der. Their white vesture made them conspicuous figures amid the shrinking, panic stricken crown, and as many of the passengers were Catholics, they crowded about the priests in frenzied appeals for help. Calm and self-possessed, though realiz ing the imminence of awful death white robed ministers of God endeavored to appease their beings, giving absolution to all who were in a disposition to receive it, and exhorting all to throw themselves upon

the mercy of their common Creator. Father Florisoone, the Prior, was among the most heroic. As the ship was about to make her fatal plunge, he calmly asked the relater of the incident if anything more could be done. 'Nothing but what I am now going to do myself, jump into the sea.' cannot swim," was the resigned reply.
"May the will of God be done!" And hen the friars began to chant the 'Salve Regina," in order to die ac then cording to the custom of their order and with the words of this petition for mercy on all ascending to Heaven, the devoted band of priests sank with their doomed companions into the ocean's

It would seem as though a special Providence had ordained that these priests should be numbered among the ship's passengers to give the only help possible at a time of such overwhelm ing disaster, to exhort men to confi-ence in God and to show them how to die. It must be some consolation to the friends of those who perished to know that when all human help and ope were denied their unfortunate mparted by these noble ministers of religion were not wanting.

AN INFIDEL FUNERAL.

Last week singular mortuary serv ices were held in this city at the late residence of Dr. Thomas Seton Robert son, an infidel, who so gloried in his belief that he left a command in his will that no religious ceremonies should follow his demise and that Col. Ingersoll should make an address over his bier. The latter gentlemen was too much prostrated by grief over the loss of his friend to appear, which many wondered at, because if the Colonel's belief that death ended all woes and released the dead from worries was true, why should the Colonel mourn a happy release from life's cares? More oddly still, a Hebrew, Abraham H. Hummel, the noted divorce lawyer, of whom the dead man was a close client - a Hebrew who believed in a Jehovah God and was far from being an infidel -read the Ingersoll manuscript, while Journalist Joseph Howard, jr., long an attendant of the old Beecher church and a devotee of its eloquent pulpiteer, and also far from betng an infidel made an address to the assembled Howard Mr. mourners. "Where our late friend has gone we do not know, but we can say God bless our dear friend." These words certainly expressed a belief in some after life to which the deceased had gone and recognized a God. Moreover, in the Ingersoll address

Which language goes far to illustrate the popular charge that, deny in public addresses as Col. Ingersoll, the champion of Infidelity, may, the exist ence of God and immortality, he does not really believe in either agnostic idea, and at least reserves the right to believe otherwise secretly. Else why the doubt as to an hereafter meeting with his dead friend and why his allu sion to Hope seeing dawn beyond the

Still oddest of all the exercises were those closed by the singing of Adelaide in as tight a place as Barton, and may Proctor's sublime hymn entitled the "Lost Chord," with Mass music by Sir Arthur Sullivan, and which is a well known Christian melody. The closing verse as sung over the bier of the in-

It may be that Death's bright angel Will speak in that chord again, It may be that only in heaven I shall hear that grand Amen.

These references are valuable to show that lurking in the infidel heart, however loud may be its agnostic protestations, is a crude belief in a God and an immortality. Neither the deaths of those champion infidels, Voltaire, Hume and Paine, showed prac-tical belief in their denials of God and a future life, and allows all Christians to charge that as in Ingersoll's case such denials are bravados that really quietly war against the world wide in stinct of humanity-heathen or barbaric-towards belief in a Diety and a future life, and which under the min istrations of Holy Church is an in stinct that ripens into soothing faith and comforting hope in the Cross of Under even the slightest touch of Reason and Revelation upon the corner stone of Ingersollism its arch crumbles away . - Catholic Review.

PULPIT'S INFIDELITY.

A Minister Says Protestant Churches Should Stop Denials of God's Word Before Sending Missionaries to Man-

In the Church of St. John the Evangelist, New York, the Rev. Dr. B. F. De Costa preach d recently on Coming Battles for Civilization in the East and West Indies." He rebuked his own Church—the Protestant Episcopal—for proposing to engage in a "religious attack on Manila" while denials of God's Word are heard in its own palpits.

"We are," he said, "on the eve of a great contest for the spread of civilization, one that will require wisdom, fortitude and self re-traint. It must be conducted no spirit of contempt for the people in the vast islands that, in the providence of God, we may now call our own. We must study the condition of these new people and find out what is best in them, carrying on the work of improvement on practical

"One word here about what are called 'missions' to our great posses-Already we hear of classes of religionists in counsel to take action, the knynote of which is pitched in accordance with the idea that in the new countries we have to deal with heath-

portions of Manila the situation is indeed unique, but for the most part Christianity is already the law of the lands coming under our rule and care, and missionary zeal many well take care how it treats those with whose religion it does not agree as pagans.

'In Manila the very insurgent soldier bows humbly in adoration before the cross and forms quite as good a Christian as hundreds of thousands of more pretentious and privileged people in this country. Zealous propagandists may well confine themselves to their present half tilled, sunburnt fields wherein they wrangle with one another about modern forms and debate the faith, to the confusion of honest inquirers, instead of seeking to designate existing Christianity in Manila.

"As for our own, the Episcopal, a careful study of the present conditions at home would suggest better attention to itself before attempting to send more missionaries into the East. It had better find out what it believes, reestablish its faith, stop the blatant denials of God's Word now echoed in pulpit and print, invigorate discipline and catch more of the spirit of the Catholic Church and the Apostolic age before making any religious attack on Man-ila. The two houses of the coming general convention cannot attend to this matter too soon.

THE PRESIDENT ATTENDS MASS.

Washington, Sept. 17 .- There was practically no business transacted at the White House this morning. Before the usual hour of receiving visitors arrived, the President was in confive weeks of canvassing in Connectiination for Governor.

St. Matthew's Church, where Cardinal Gibbons said Mass tor the repose of the which Lawyer Hummel read, Infidel soul of the late Empress of Austria. It Ingersoll said: "Dear friend, if we was a most imposing service and was do meet again we shall smile; if not, attended by the President, members of much for each of us. - Father Faber.

this parting is well made. Hope, the the Cabinet and the Diplomatic Corps child of deathless Love, beyond the darkness sees the dawn." present.

KENSITISM.

"A few days ago at Canterbury a Roman riest offered to take souls out of purgatory £14 each, and the priest boasted that by tax means he had secured a sum of £323."

This is the fine attempt made by the English Kensit to imitate our own Barton of the Christian Endeavor sheet. It must be owned that the Cockney brawler has shown himself to be no in ept copyist. But he has found himself not get out so easily. We find that he asked by the Daily Chronicle, which published his speech, to fur nish proofs, because the state-ment was challenged by a reader, and that he said he would do so on payment of ten pounds because, the book he relied on for his statements was out of print. The Chronicle has since discovered that the statement was taken from a pamphlet issued by some of the proselytizing societies, and that this sheet can be had for nothing. Mr. Kensit replied, when challenged further by the Chronicle about the matter, that he was too busy to work for nothing for that paper Here we have some clue to the anxiety of this zealous reformer about his hat. He can not only talk through it, but can pass it around for a collection .-Pailadelphia Catholic Standard and

BISMARCK AND HIS SAYINGS.

Dr. Moritz Busch, who was for twenty five years the confidential secretary of Bismarck, has just given to the world his diary of that period. It is published in two large volumes by the Macmillans, and contains many striking revelations. The most interesting are those relating to the conduct of the Franco Prussian War.

England's interference and her fraudulent neutrality" especially provoked the wrath of the Iron Chancellor; yet the influence of the British royal family, through the daughter of Queen Victoria, who was the wife of Prince Frederick, almost nullified all his protests. "The wishes of Eng-land, two women and Freemasonry," according to Bismarck, prevented the victorious Germans from taking Paris for three mouths. It is a fittle odd to see the arch enemy of Catholicity in Germany thus endorsing the in that ment against "political Freemasonry.

Americans will be especially terested in reading his blunt opinion of the value of far-away colonies at a time when some of our raw statesmen are clamoring for the Philippines:

I do not want any colonies at all. Their only use is to provide sinecures. That is all England at present gets out of her colonies, and Spain, too. And as for us Germans, colonies would be exactly like the silks and sables of the Polish nobleman, who had no shirt to wear under them.

Bismarck was not the man to be gov erned by any sentimental feelings in absorbing or rejecting his neighbor's property. But he did not want his country to be hampered with useless holders of sinecures.

Very valuable also at this time is his opinion of the proper method of managing an army, which is exactly oppo-With the Moslem population of close of Manila the situation is in ment in the invasion of Cuba. The comfort, health, and safety of the men are supreme considerations. General who commands well-trained soldiers has the best chance of winning.

"If MacMahon," he says, "had com-manded the Prussian soldiers, and Alvensleben the Frenchmen, the latter would have been defeated-although he is my friend."

Bismarck would have enjoyed the society of some of our political generals if he had them where he could express his mind freely. As it was, he found plenty of incompetence in the French war department, and did not fail to make the most of it. - Boston Pilot.

THE CHURCH IN ENGLAND

The annual conference of the Eng. lish Catholic Truth Society this year surpassed all expectations It was held at Nottingham, where as late as 1824 there were only seven Catholics; thus giving a striking illustration of the great change that has taken place in England, and of the wondrous progress of the Church in that country. addresses delivered on the occasion were published in all English Catholic papers. They are of the highest interest and value in themselves, besides affording evidence of the vast amount of good that is being done by the Catholic Truth Society in the disemination of Christian principles, in the defence of the Church, and in promoting vari ous social reforms which have enlisted. the sympathies and secured the prac tical support of leading citizens of all These conferences of the So creeds. ciety, as the Tablet remarks, can not ference with Secretary Porter, who reached Washington last night after vividly before the eyes of the public. and to remind Protestants of all per cut in pursuit of the Republican nom- suasions of the existence of the Church which represents the visible unity of President McKinley drove at 10:20 to | Christian faith. - Ave, Maria.

> How much we love ourselves, and pet ourselves, and legislate for ourselves, and yet God is always doing

Dr. A. W. CHASE

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THE GUARDIAN'S MYSTERY;

Rejected for Conscience's Sake.

BY CHRISTINE FABER.

XXXVII.

XXXVII.

It had come. The fate that Mallaby had been so sickeningly expecting, the mysterious something that Miss Hammond had been dreading, and it was a charge of murder, a murder said to have been committed by Matthias Mallaby in California twenty years before. That much knowledge Mallaby could no longer conceal from his ward, and that much knowledge made her frantic with the thought if what Mallaby had told her in the past were true, it was her father who was guilty of this crime of murder.

Unmindful of the presence of the officer, who had accompanied them home and who would not leave them until he had his prisoner safely on a westward-bound that we had a second that we had a second to have them until he had his prisoner safely on a westward-bound that we had a second that we were and the second that we had a sec

his prisoner safely on a westward-bound train, she knelt at Mallaby's feet clasping

train, she knelt at Mallaby's feet clasping his knees with her arms, and crying through her streaming tears:

"What shall I say to you? what shall I do for you—I, the daughter of the murderer whom you have so nobly shielded!"

"Hush!" he said, stooping to her and trying to raise her, his face as ghastly as her own, and his voice tremulous and husky.

"They will let me go with you?" she continued, turning with a frightened, questioning glance to the officer, who smiled grimly, but did not answer, at which she bounded to her feet, repeating

wildly:
"They will not prevent my going with

"They will not prevent my going with him, will they?"

"No one can prevent your travelling on the same train, young lady," he answered with a sort of kind evasiveness: but the answer did not satisfy her.

"He is my guardian," she said, with simple touching earnestness, "and it is my father who is guilty; my dead father, to save whose memory, and to save me from the dishonor, Mr. Mallaby let himself be charged with the crime. I must go with him to do as I would do for my father for whose sake he suffers, and to thell those who will try him that he is not the guilty one." the guilty one.'

Mallaby, too much overcome to try to stop her, had buried his face in his hands stop her, had buried his face in his hands, while the detective, touched in spite of himself by the beauty, grief and simplicity of the speaker, answered very kindly:

"If you can prove that on the trial it will be well; but the simple fact of your saying so will not make the jury believe

" But he, Mr. Mallaby, must tell them as he has told me," she said, at which a queer, skeptical expression came for a moment into the detective's face; and moment into the detectives face; and then, remembering suddenly the oath which Mallaby had told her, she turned to him and whispered:

"Are you so bound by that oath that you will not be able to tell everything on

our trial?"
He took his hands from his face and nodded. He could not trust himself to speak. If only he could have uttered one word; but the phantom seemed to stalk between him and the face of his ward, and the lips that once had shrieked after him the very words he had used in the taking of his oath, now seemed to open again as if to curse him did he betray an

Agnes wildly, her eyes streaming with tears; "I shall tell them of your care of me, of your devotion to my father, your long suffering for his sin. I shall touch their hearts—I—" "Then I shall plead to the jury," said

heir hearts—I—"
She could say no more for the sobs tha She could say no more for the sobs that choked her, and she fled to an adjoining room to give vent to her grief in solitude. Mallaby by an unwonted grace, was permitted two days to arrange his affairs, but he was everywhere either accompanied, or shadowed by the officer. Miss Hammond also, with a strength of will that surmounted every emotion and every doubt, made the arrangements for her doubt, made the arrangements for her departure. In addition to the strain of her position, she had to bear the impertinent and unfeeling curiosity of the people of the house, for the presence of an officer of the law, having been found out by some means, both she and her guardian were the objects of most trying scrutiny; and, aware of that, she schooled her face into an impassable expression—beyond its pallor it told nothing. But never was her soul so torn by emotions. The daughter of a murderer—well was it beyond its pailor it told nothing. But never was her soul so torn by emotions. The daughter of a murderer—well was it that her engagement with Wilbur had been broken, for, keener than any anguish of her own, would have been the disgrace she would have inflicted upon him: then the prospect of either the extreme penalty of the law, or a life imprisonment for Mallaby to whom she owed so much—oh God! how could she live on and know that he was suffering for her father's crime? And again the horrid doubt that Mallaby might not have told her the truth. If only she could be quite sure of that; would his trial make it clear? would it do anything but prove him guilty of the crime with which he was charged, and so leave her in the same horrid, torturing, awful uncertainty?

What prayers and tears she poured out is ber harried, wisits to the Riessed San.

What prayers and tears the poured out in her hurried visits to the Blessed Sac-tament, and what acts of renunciation he made Mallaby betrayed outwardly as little as

all and the conflicting emotions of his soul. Now that that which he so ong dreaded had really happened, a pressure seemed to be removed, and he would have felt thankful and relieved would have felt thankful and relieved had it not been for Agnes. She was so utterly unprovided for. All the means that he could furnish would pay little more than the expenses of her journey. And he had no friends in California to whom he might intrust her. He groaned when he thought of it. He had tried to induce her to return to Mrs. Denner, whom, despite her faults of curiosity and inquisitiveness, he knew to be kindhearted, and there remain until the end of his trial; but Agnes would listen to nothing save accompanying him. She would earn her living in the west as she earned it in the east, she said, and he was forced to be silent.

Her, threw her arms about her, and content and

vas forced to be silent. Some of the morning papers of the day on the evening of which they were to depart, contained a sensational account of Matthias Mallaby, and his arrest for murdinal the account. Matthias Mallaby, and his arrest for murder. How, or who furnished the account it was difficult to say, for even the officer who attended him, and who couried as much quiet as he could do, seemed to be very much annoyed by it. The writer of the article, however, knew little of Mallaby's antecedents, for nothing was told further than Mallaby had come from Cal-

ifornia to New York, several years ago, and since in his business avocation had borne an unblemished reputation. That article met Mrs. Denner's eye, or rather her ear through her, husband's eye, for he, reading it, told her. She was making sauce for a pudding and she had been carefully managing the ingredients so that they should not depart from the narrow way of the bowl, but, at the news about Mallaby, she let the spoon which she held, flop into the mixture, and sent the latter streaming over the vessel and down on the spotless table.

Another time, and the sight would have harrowed her, both because of the loss of

Another time, and the sight would have harrowed her, both because of the loss of material and the stains that were made; but on this occasion she was too much astonished, and to do her justice, in too much grief for Mr. Mallaby to care about

trifles.

True to her promise to herself when Mallaby left her, she had discovered where he had gone, and when he again changed his residence she managed to find that out also, though she failed to learn the locality of his second removal. The fact, however, of his frequent changes had given her intense satisfaction; it was an indisputable proof of the superiority of her house. her house

her house.

The article in the paper gave Mallaby's address, and stated that he would start that evening for the West, and those facts determined Mrs. Denner to prompt

action.

"That poor child, Miss Agnes," she said, "may need something I can do for her. I shall get ready this minute and

go to her."

In the natural kindness of her heart she had forgotten her former anger at Miss Hammond's reticent leave-taking when that young lady was going away, not a word having been imparted to satisfy the good woman's devouring curiosity regarding the strangely absent suitor. She tortured herself with conjectures about the sudden cessation of his visits, and at length she felt certain that the departure from her house with Mr. Mallaby and his ward, was due to the breaking of Mr. Wilbur's engagement to Miss Hamand his ward, was due to the breaking of Mr. Wilbur's engagement to Miss Hammond. As everybody in the house knew of that engagement it would be of course too mortifying to the young lady and her guardian to remain after it was broken. Now, as she bustled about her preparations for immediate departure there came to her mind thoughts of the mysterious letters Mallaby used to receive, and later, the mysterious visitor who had the extraordinary privilege of going to Mallaby's room and who remained there so long.

"There was some heavy trouble on h mind," she solilcquized, "but, he's inneent; I know he is, that blessed man and then recurring to the numerous kin nesses of which her children and hersel had been the recipient from him, sh burst into tears, still, however, continuin to soliloquize, but in a manner as if sh were defending Mr. Mallaby from visibl

accusers.
"I tell you he wouldn't hurt a cockroach," she said, trying to make the skirt
of an old-fashioned dress meet round her
of an old-fashioned dress meet round her orpulent figure, "much less as kill a nan; why, I've known him to save a half-drowned fly, saying, to let the poor little thing enjoy its life; and then to tell me that he's a murderer—Mr. Mallaby as me that he's a murderer—Mr. Mallaby as is the gentlest, kindest, sweetest, modestest man the Lord ever made, and her tears streamed beyond all control. She was obliged to cover her face with a veil, and thus screened, but with her tears still flowing, she set forth.

Miss Hammond had closed all her entered the strength of the property of the property of the strength.

gagements with the parents of her pupils gagements with the parents of her pupils, and as her engagements were closed before the appearance of the article in the paper, none of them knew the cause. They wondered at the suddenness, and deployed the pagestiv but Mice. deplored the necessity, but Miss Hamdeplored the necessity, but Miss Hammond's own reserved manner seemed to forbid even the proffer of friendship which some of the mothers, in admiration of the music teacher's beauty and accomplishments, might have been disposed to make. The next day, that on which they were to start, Miss Hammond packed her trunk. So far she had endured the strain with a strength and coolness that surprised herstrength and coolness that surprised her-self, but now, when the trunk—the same little modest article that had accompanied her from the convent ready to go into the expressman's arm, a sudden sense of her utter desolation of female friends seemed to overpower her. Most girls had somebody; a mother, sis-

ter, or companion; she had no one. True, she remembered her kind teachers of the Sacred Heart, but in the beginning she had neglected to maintain a correspondence with them, and afterwards she was too proud to reveal to them her humiliations. She threw herself sol. Jing into a chair. Just then there was a knock into a chair. Just then there was a knock at the door, and the tow-headed servant without waiting for a response thrust her fluffy locks within the room.

"There's a lady to see you, Miss, and as she said she was an old friend of yours,

and as the parlor's taken up with men to see that officer, I though you wouldn' mind if I just brought her up—she's ou

Agnes arose in a sort of mute, but in howing a sincere sympathy and grief, and followed the girl to the doorway. Her presence seemed almost like an answer to Miss Hammond's longing for some one, and remembering only the motherly interest which Mrs. Denner, had always tried to show, Miss Hammond rushed to her, threw her arms about her, and con-tinued upon her breast the sobs that had

around the young lady, and said:
"You poor, dear, darling child: it's
little wonder your heart would be broken
—but maybe it won't come out so bad
after all; it's not at the blackest side we And then they cried together, and it was

you if you wanted a place to stay in when you get there."
And Agnes thankfully accepted the

XXXVIII.

Mrs. Penner made one of the strange little party which, a few hours after her meeting with Agnes, alighted from a cab at the Jersey City ferry-house. The officer, fearing that the notoriety given by the newspaper article might lead to the discovery of their presence and make them objects of morbid observation, hurried his prisoner to the boat in waiting Agnes and Mrs. Denner quickly follow

That their presence was known and had That their presence was known and had been even awaited, was evident from a group of people who followed them from the moment of their alighting from the cab, and who persisted in following and staring until the little party had actually boarded the train. How thankful Agnes was for the companionship of a female, as the ill-mannered and morbid group of spectators, finding that she was with the prisoner, pressed close to her, and even rudely attempted to penetrate beneath her veil. Not a word was spoken until they were on the car and it was time for they were on the car and it was time for Mrs. Denner to go. She had given Miss Hammond the letter she had promised, and now, to avert the scene she felt she would be sure to make, did she begin at

and now, to avert the scene she felt she would be sure to make, did she begin at once to say good-bye, she said instead:

"You will go at once to my sister, dear, and of course, you will write to me how you like San Francisco;" speaking as if Miss Hammond were starting on the mest ordinary journey in the world; but then her eyes fell on Mallaby's drooping figure, the old, familiar umbrella lying across his lap, and she could carry her stoicism no further.

"Oh, Mr. Mallaby!" she cried, stooping towards him, and taking his big, freckled hands in her own:

"You poor, dear, blessed man!"

"It is time for you to go," said the detective, apprehensive of further notice being drawn upon them by the woman's outburst, and Mrs. Denner, having no small fear of this officer of the law, drew back immediately, Mallaby looking at her the gratitude he did not express, and smiling upon her in that touchingly sad manner which, as she expressed it afterward, made her "want to cry her heart out."

Miss Hammond went to the door of the

Miss Hammond went to the door of the car with her, giving her a last embrace on the very platform, and then hurrying to her seat, she saw her still near the track when the engine having shrieked its when the engine having shrieked its warning whistle, the train started on its way. Mrs. Denner could hardly tear herself from the spot even when the cars had whirled entirely out of sight, her heart was so filled with the unhappy travelers. Her grief and sympathy had excluded for the time even her curiosity to know about Wilbur: why his engagement to Miss Hammond had been broken—the young lady had not once mentioned his name. Hammond had been broken—the young lady had not once mentioned his name and Mrs. Denner had been too full of the and Mrs. Denner had been too full of the dear child's present trouble to ask a question about him. Now, however, as she looked along the track over which the train had passed, she thought of him, and stigmatized him as a dastard, "for," she soliloquized, "all this wasn't in the paper without his knowing it, big gentleman as he is, and why, even if the marriage was broken off couldn't he at least come for he is, and why, even if the marris broken off, couldn't he at least co broken off, couldn't he at least come for-ward to ask to do something for her. "The Lord help us! How it's the way of the world to leave us when we're in trouble.

That strange wretched journey! How Inat strange wretched journey! How often during it Agnes recalled the longing of her school days for travel; to behold the scenes of which she read with such interest and delight; now, they whirled by interest and delight, now, they her without arousing a gleam of interest or curiosity. She seemed to herself as she looked listlessly from the car window she should experience the relief of awaking. Objects lost their picturesqueness in the thought of the guilt of her father, the the thought of the games and that Mallaby was suffering for it, and the constant, but futile endeavor to think what she could do in the interest of just-

Though permitted to see Mallaby fre-quently she rarely spoke to him. What quently she rarely spoke to him. Wh could she say that she would have said in the presence of the officer, or that she could say to Mallaby himself at such a time? And he had as little disposition to time? And he had as little disposition to speak; had he trusted himself to do so, his overcharged feelings might have betrayed him into some violation of his oath, and now, that in spite of him, his trial might reveal what he had so solemnly sworn to guard, he was more painfully anxious to have no mark of a broken pledge upon his conscience. He seemed to be wonderfully calm; no trace of agitation, nor anxiety, at any time in his mantion, nor anxiety, at any time in his man-ner, and his eyes, constantly fixed upon the scenes which they passed, with the air of a man engaged in some earnest re-

spection.
As they neared the end of the journey

As they neared the end of the journey he referred with a sort of mourniul satisfaction to the letter of introduction Agnes held to Mrs. Denner's sister.

"She will be kind to you, I am sure," he said, "kind, while I am in prison;" and then his eyes, that had seemed to leave the exterior view in order to seek her face, but which had looked beyond ather than at her, resumed their mourning. ather than at her, resumed their mourn

occupied observation. It was well that on their arrival in that It was well that on their arrival in that utterly strange, unfamiliar city the young woman had a letter of introduction; it was a sort of sheet anchor in the gale of utter desolation that overtook her as the time neared for her parting with Mallaby. He was to be taken immediately to prison, and all that could be done for her was to consign her to the care of the driver of one of the public cabs, giving him instructions where to take her.

"They will let me in to the prison to

"They will let me in to the prison to-morrow to see you?" she asked, address-ing Mallaby, but seeming to expect an answer from the officer, and that person, compassionate from two sources, a nat-urally kind heart, and his sympathy for trany kind neart, and his sympathy for the unprotected girl, answered kindly: "There will be no doubt about that—I shall see that permits are sent to you to enable you to see him, if possible every

"Thank you," murmured with a half sob, for she was trying so hard to keep her tears back, and then she turned en-tirely to Mallaby.

He was standing in his old, familiar at-

titude, his umbrella under his arm, and evidently endeavoring to preserve a sort of indifferent composure, not looking at her but up at the cloudless California sky.
Taking one of his hands in both of her

own, she clasped it very tight.
"I shall go to see you to-morrow, Mr.

Mallaby, and every day—I shall pray for you, I shall think of you and love you for what you have so nobly done; but more than all I shall pray to God to have justice done you."

She had succeeded to the end in controlling all emotion save a slight tremulousness of voice, and for an instant he let his eves meet hers: they had the expression.

his eyes meet hers; they had the expres-sion which recalled the evening in Hubert sion which recalled the evening in Fidner Street; then he looked again towards the sky, and she dropped his hand and turned away. He wondered with a sort of in-ward shiver what change her feelings would undergo when she knew.

XXXXX.

Mrs. Sibly, Mrs. Denner's sister, unlike Mrs. Sibly, Mrs. Denner's sister, uninke Mrs. Denner, was small, slender, pretty and refined-looking. She was a childless widow, having a little means, to which she added by renting furnished rooms. Her quiet manner and neat appearance were in favorable contrast to her sister in the East and they prepossessed and even in East, and they prepossessed and even in a measure refreshed the tired, desolate girl seeking not alone acquaintance but a

She was also kind-hearted and sym-She was also kind-hearted and sympathetic, and having read the letter—an extravagant account of Miss Hammond's many virtues—and having heard Miss Hammond's own brief, simple account of the cause of her presence in California, she seemed to take the young lady to her affections at once, but in an exceedingly quiet and centle manner.

affections at once, but in an exceedingly quiet and gentle manner.

Thus Agnes found herself comfortably domiciled and with the unexpected companionship of a sympathetic friend on her daily journeys to the prison, for Mrs. Sibly would not suffer the young lady to go out alone, even whan the latter became sadly familiar with the route. Then Mrs. Sibly was a devout Catholic, and embraced with the same eagerness that Agnes did, opportunities to visit the Blessed Sacrament, and to pour out before it long, fervent prayers. With Agnes the burden of every petition was, as she

that Agnes did, opportunities to visit the Blessed Sacrament, and to pour out before it long, fervent prayers. With Agnes the burden of every petition was, as she had said to her guardian it would be, that justice should be done to him—that every-body should know how he had sacrificed himself, and that it was her father who was guilty. She crushed the thoughts that rose of the obloquy which would attach to her, as the daughter of a murderer, the thrice bitter thoughts of Wilbur's satisfaction in having missed so disgraceful an alliance should he hear the true facts in the case as he could hardly fail to do, when, if the justice she craved were granted, the papers west and east would be full of it. She heroically struggled against every feeling but that which seemed to be her present duty—absolute devotion to Mallaby. Her doubt of him grew less with every visit to his prison-cell—he was so gentle and uncomplaining, so courteously thankful to the officials about him, so calm in his manner at all times. All was a proof. Agnes fficials about him, so calm in his man mer at all times. All was a proof, Agne thought, that the story of his sacrific must be true—it was the consciousness; must be true—it was the consciousness of his innocence which made him thus patient and resigned; were it not so, son agitation of his guilty conscience must be-tray itself. And each time she left him it with a burning desire to have son opportunity to sacritice herself for

The trial began at length—the trial of Francis Forrester, alias Matthias Mallaby, for the murder of Rueben Turner in

the gold mines in 18—.
Owing to the attention which the press Owing to the attention which the press had been drawing to the case, the court-room was crowded, not a few being ladies, and these concentrated their observation on the slender, veiled figure of Miss Hammond. The papers, according to their sensational wont, had discanted on the devo sational wont, had discanted on the devo-tion which she showed to her guardian, and on her arrival in the court she was im-mediately pointed out. Mrs. Sibly accom-panied her, and the two had places almost directly expected by the property.

directly opposite the prisoner.

Confinement had told upon him in the Confinement had told upon him in the case and his big, white, freckled hands seemed to be constantly in uneasy positions as if they missed their usual care, the umbrella. His grizzled hair showed far more white His grizzled hair showed far more white than red, and his brown eyes from the worn palior of his face seemed to have become larger and brighter. For an instant he turned them about the court-room, and Agnes, feeling that they were in search of her, threw up her veil and met them. Mallahy spiled in regronge—a smile of such laby smiled in response—a smile of such unutterable kindness and gratitude, her

tears came and she hastened to cover her face again. That first day consisted of little mo

than impanelling the jury. On the next, the prisoner pleaded "Not guilty." "Thank God!" said Agnes, beneath her veil, She had feared that his sacrifice veil, She had feared that his sacrifice would go even to the extent of accusing himself in court of the crime.

Then the examination of the witnesses against the accused commenced, and the first one called was Nathan Kellar.

Agnes started and threw up her veil It was he, the mysterious acquaintance of her guardian, and he took his place with a brisk step in the witness stand, with a brisk step in an additional tooking as large, portly, and flashily and expensively dressed as when she has seen him in New York. His manne was that of confidence and triumph com was that of confidence and drupp con-bined; he had even the effrontery when, having ascended to his place he stared quickly, but cooly around the court-room, to bow slightly to Miss Hammond. Suc colored with indignation and dropped her

veil.

The substance of his testimony was, that twenty-three years before he had met the prisoner, Francis Forrester, in New York. Forrester had just arrived from England, and was anxious to make a fortune in America. He, Kellar, in company with a cousin since dead, induced him to accompany them to California intending that all three should try their luck in the gold mines. But, Forfornia intending that all three should try their luck in the gold mines. But, For-rester becoming ill in San Francisco, re-mained there. Two years after, Forrest-er, accompanied by Rueben Turner, went to the mines, and meeting again with Kellar and Kellar's cousin, resumed his acquaintace with them. The four became close companions, the companionship being marred alone by the frequent quar-rels between Forrester and Turner. The quarrels seemed to spring out of some in-explicable dislike of Turner entertained by Forrester, and were always provoked by the latter; that on one occasion, he, Kellar, and his cousin were obliged to in-terfere to save Turner from the summary wrath of Forrester; that on that occas Forrester was heard to say he would fix Turner some day. That, on a certain night, when Kellar, and the deceased cousin of the latter, and Turner, were sitting together playing cards, Forrester sud-denly drew a pistol on Turner; that Turdenly drew a pistol on Turner; that Turner iell, exclaiming:

"Forrester has killed me!" and that at which builds a solid foundation for health in pure, rich blood—Hood's Sarsaparilla.

the moment of his fall and exclamation, another of the miners had come upon the scene, a man named Wildred Everley. That Kellar's cousin having conceived a liking for Forrester, and now pitying him because of the consequences that would ensue from his crime, insisted to have it given out that the murdered man. ensue from his crime, insisted to have it given out that the murdered man had committed suicide; that he induced Kellar, despite the latter sconscientious protest, to consent to the plan. That Everley also was won to the same view. That the plan was fully carried out. Everybody supposed that Reuben Turner, from his despondency at his ill luck, had committed suicide. That Kellar and his cousin accompanied Forrester when the latter took the body of his victim to San Francisco there to be interred by rela-Francisco there to be interred by rela

That Kellar and his cousin waited for That Keilar and his cousin wated for the interment. That they then parted with Forrester and went East and after some time went to Australia. That con-scientious scruples had not ceased to tor-ment Kellar, but that they were always temporarily allayed by his cousin's com-passionating arguments. That on one occasion, about eight years after the mur-der leving business which recalled him der, having business which recalled him for a short time to New York, he met Forrester, the latter having assumed the name of Mallaby, and admitting to Kellar that he had assumed it in order to con-ceal his identity should any question ever arise of his part in the shooting of Reuben Turner

That Keliar returned to Australia, and lived there with his cousin nearly years, when his cousin died. That ar's conscientious scruples regarding the murder, tormented him anew, and having murder, tormented him anew, and having no one to allay them as formerly, they kept increasing in vigor, until they com-pelled him to return again to New York and seek Forrester, or Mallaby. That he did so, and frankly told what had brought

That Mallaby defied him, saying that That Manaby defice him, saying make the lapse of so many years would make it difficult to prove the murder. That Kellar's testimony alone would not be sufficient, and that the man named Everley, who had heard Reuben Turner's last exclamation, might be dead, or in some

other way not accessible. other way not accessible.

That Kellar, having seen in the papers occasional mention of John Turner, a rich and influential Californian, he conceived him to be the brother of the murdered man, and the same whom he had met in the home of Reuben Turner on his first visit to San Francisco, though at that time John Turner was a mere youth TO BE CONTINUED.

HOLY WATER.

The first thing one notices on entering every well-regulated Catholic church or chapel is a vessel of holy water. To the Catholic instructed in the practices of his religion, that vessel of water is a thing of solema significance. For that water was blessed with solemn rites by Church, to the end that those who use it in the proper spirit may be benefited thereby. Water, the symbol of purification, and salt, the symbol of wisdom and incorruption, are exercised that the spirit of evil may have no more power over them. prayers are said invoking b upon these elements and upon all who shall use them piously; and, finally, the salt and water are mingled in the name of the Father and of the Son and of the Holy Ghost.

Now, this holy water is placed at doors of our churches to remind us of the purity of heart with which we should present ourselves in God's house, and to excite in our hearts, with the help of God's grace, ments of sorrow for our sins and shortcomings. Weenter into the sacramental presence of the Most Holy to offer to Him the homage of our hearts. We should never forget to sprinkle ourselves with the blessed water in the name of the Trinity and in the spirit of the publican who said, nerciful to me a sinner. The Church, for fear we might be

thoughtless about the matter, directs hat the faithful be sprinkled with holy water by the priest before High Mass She wants to impress on on Sundays. us the necessity of innocence of heart in those who are going to assist at the clean oblation of the New Law. The priest recites or the choir sings, as the case may be, a verse taken from the of the Psalms, "Thou wilt sprinkle me with hyssop and I shall be cleansed wilt wash me and I shall Thou be made whiter than snow. ceremony, so solemn and so beau tiful, dates back a thousand y Again these same words, which said as a preparation for the I Mass, are appointed to be said clergy when they go to the hou the faithful to administer the ments of Holy Eucharist and Extra Unction, in order that all present, and especially the sick person, may be reminded of the holiness that becomes those who assist at the ceremony Many of the older generation of Cath olics, who took rather more interest than their children do in familiarizing themselves with the rites of the Church, have the edifying practice of repeating the "Asperges" in English when the holy water is cast upon them. It ought not to be necessary to say that in every Catholic house there she be a supply of blessed water, and that it should moreover be kept clean and Such vessels in an appropriate vessel. be had at a trifling expense can now If you are pious Catholics you will

water in the spirit of faith and that her prayers avail much. Starving Children. Thousands of well-fed children are starving simply because their food is not of the right kind. They are thin, pale and delicate. Scott's Emulsion will change all this. It gives vim and vigor, flash and force.

sprinkle yourselves on going to bed

and rising, in time of temptations and

in sickness. Don't be afraid of being

thought superstitious because of these

practices. Remember that the Church

has prayed for those who use holy

converts to be published in our col-We can only say that we have done it purposely and from a settled view the space devoted to correspondence in a newspaper cannot be better employed than in ventilating grievances. If the grievances are legitimate there is a probability of redress when they are made known, and even if they cannot be redressed it is well to remember they are less dangerous and trying when they are no longer, so to speak, beneath the surface. If the grievance are groundless and mere fictions of the imagination, then they are convinc ingly exposed, and those who have entertaining them are led to abandon them. But in any case it is not our business to pro duce false impressions by painting rosy pictures and ignoring everything which is distasteful. That, in ou opinion, would be an absolutely bale Converts coming into th ful course. Church might form to themselves th conviction that they were taking thei place amongst people who were almost free from human imperfections, an when they discovered that the tru state of affairs was by no means who they had believed it to be there would undoubtedly be a strong reaction i their minds. Better is it conver should recognize that Catholics, lil non Catholics, fall far short of the hig standard of conduct laid down by the religion, that they have their weak nesses and imperfections, and the some show a remarkable insensibili to the precepts and beauties of the

OCTOBER

nces.

CONVERTSE; AND BORN; CATHO-

Some Useful Letsons Drawn From a Publication of the Former's Griev-

We have received a very large num-

ber of letters from converts, giving their experience since they entered

the Church, says the Liverpool Catho-

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LICS

But we think that, on the whole, t testimony of converts is creditable the born Catholics. They are, as rule, genuinely kind, and besid bearing their own trials with patie resignation to the Divine will, glad afford to their neighbors such practi sympathy as they can tender. this various correspondents bear ness. The converts, on their pa are, according to the statements of majority of our correspondents, c spicuous for fervor and zeal, and bri with them into the Church many qu ities which must powerfully tend to advantage. But the corresponde rightly considered conveys a few u ful lessons to both born Catholics converts. In the first place, the b Catholics should always bear in m that converts living in a new att phere and amidst new surround! are sometimes peculiarly sensit Having done that which is always be deemed heroic-having renour the creed in which they were brot up and sacrificed worldly prospects the purpose of following Christcertainly have a right to expect they will be received by Catholics gladness and sympathy, and we pleased to observe from the unanit testimony of converts who have wr to us that this kindness; they invari

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fact much like other folk around the

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meet with from the clergy. The laity have not been so uni ally helpful. But it cannot be for ten that Catholics are only a minority in this country, and th every day life many of them fe would not be right to draw distinct between Catholics and non-Cath Moreover, whilst converts deserve than can possibly be done to con sate them for their sacrifices, it v be a misfortune if through the that the path of life was made ea them unworthy people without a faith were drawn into the Ca That there are not man would thus abuse the forms of rewe are firmly persuaded, but e

few might do much mischief. Again, born Catholics are pe too much inclined to disapprove converts' energy with regard to caffairs. Now it is certain that energy to be effective should be exercised, but under any stances it is a sign of interest in ion and even when it goes l the bounds of discretion show patiently borne with. Indeed it be no small blessing if it could solution of a difficulty causes causes grave inconvenience this country—the difficulty of br the members of the various con tions into close touch and syr with one another. But it is culty in the Church of Engla well as in the Catholic Churc it is to be feared it will only dis gradually with the disappears class distinctions and the grow sense of the dignity of human

Meanwhile every effort sho made by pastors and people to the isolation felt by converts an who become members of congre where they have no personal It is, we believe, no exagger say that there are some district a man may frequent the service Church from year's end to ye without being spoken to by Catholic, except perhaps the He may possess ideas and acc ments which might be used wi profit for the advancement of but no one suggests that the used, and they go to waste. to us that both born Catholics verts should unite in carr

some broad scheme for puttin

We have received a very large number of letters from converts, giving their experience since they entered the Church, says the Liverpcol Catho-Some few writers have exlic Times. pressed surprise and regret that we should have allowed complaints from converts to be published in our col-We can only say that we have done it purposely and from a settled policy. In our view the space de-voted to correspondence in a newspaper cannot be better employed than in ventilating grievances. If the in ventilating grievances. If the grievances are legitimate there is a probability of redress when they are made known, and even if they cannot be redressed it is well to remember they are less dangerous and trying when they are no longer, so to speak, beneath the surface. If the grievances are groundless and mere fictions of the imagination, then they are convinc ingip exposed, and those who have been entertaining them are led to abandon them. But in any case it is not our business to produce false impressions by painting rosy pictures and ignoring everything which is distasteful. That, in our opinion, would be an absolutely bale-Converts coming into the ful course. Church might form to themselves the conviction that they were taking their place amongst people who were almost free from human imperfections, and when they discovered that the true state of affairs was by no means what they had believed it to be there would undoubtedly be a strong reaction in their minds. Better is it converts should recognize that Catholics, like non Catholics, fall far short of the high standard of conduct laid down by their religion, that they have their weaknesses and imperfections, and that some show a remarkable insensibility to the precepts and beauties of the creed they profess. Catholics are in fact much like other folk around them so far as mere external acts are con-

But we think that, on the whole, the testimony of converts is creditable to the born Catholics. They are, as a rule, genuinely kind, and besides bearing their own trials with patient resignation to the Divine will, gladly afford to their neighbors such practical sympathy as they can tender. To this various correspondents bear witness. The converts, on their part, are, according to the statements of the majority of our correspondents, conspicuous for fervor and zeal, and bring with them into the Church many qualities which must powerfully tend to its advantage. But the correspondence rightly considered conveys a few use ful lessons to both born Catholics and converts. In the first place, the born Catholics should always bear in mind that converts living in a new atmos phere and amidst new surroundings are sometimes peculiarly sensitive. Having done that which is always to be deemed heroic-having renounced the creed in which they were brought up and sacrificed worldly prospects for the purpose of following Christ—they certainly have a right to expect that they will be received by Catholics with gladness and sympathy, and we are pleased to observe from the unanimous testimony of converts who have written to us that this kindness they invariably

meet with from the clergy. The laity have not been so universally helpful. But it cannot be forgotten that Catholics are only a small minority in this country, and that in between Catholics and non-Catholics. Moreover, whilst converts deserve more than can possibly be done to compensate them for their sacrifices, it would be a misfortune if through the belief that the path of life was made easy for them unworthy people without actual faith were drawn into the Catholic That there are not many who would thus abuse the forms of religion we are firmly persuaded, but even a few might do much mischief.

Again, born Catholics are perhaps too much inclined to disapprove of the converts' energy with regard to church affairs. Now it is certain that this energy to be effective should be wisely exercised, but under any circum stances it is a sign of interest in religion, and even when it goes beyond the bounds of discretion should be patiently borne with. Indeed it would be no small blessing if it could find a solution of a difficulty causes which causes grave inconvenience in this country—the difficulty of bringing the members of the various congrega-tions into close touch and sympathy with one another. But it is a difficulty in the Church of England as

well as in the Catholic Church, and it is to be feared it will only disappear gradually with the disappearance of class distinctions and the growth of a sense of the dignity of human nature.

Meanwhile every effort should be made by pastors and people to prevent the isolation felt by converts and others whoe become members of congregations where they have no personal friends. It is, we believe, no exaggeration to say that there are some districts where a man may frequent the services in the Church from year's end to year's end without being spoken to by a fellow-Catholic, except perhaps the priest. He may possess ideas and accomplishments which might be used with great profit for the advancement of religion, but no one suggests that they be so used, and they go to waste. It seems to us that both born Catholics and convertise should unite in carrying out some broad scheme for putting an end

LICS.

iome Useful Lessons Drawn From a Publication of the Former's Grievances.

LICS.

ing the progress of the Church. For the rest, we would advise Catholics of every type not to be afraid of honest criticism. We all saints, but creatures in whose lives the most human elements are frequently visible. Theirs, however, is a religion which imparts hopes and consolations ineffably sweet; yea, fountains of grace in the sacraments and nothing ess than the presence of the Saviour Himself in the sacrament of His love. It is for this manifestation of God's goodness through His Church, the pillar and ground of truth, that converts join the Church, and though the road they travel may be rough, and the struggle for the means of existence may be severe, and tribulations may be many, yet, amid the spiritual joys vouchsafed to them by God, they can not help feeling that they have chosen the better way.

THE AGED PONTIFF.

Text of the Will He Made in 1837-Has No Chronic Disease.

It is very probable that Leo XIII., like Pius IX. and like the greater number of Roman old men, will leave this earth when his time comes without long suffering. writes 'Innomin ato" in the New York Sun. His illness and the fatal result will becom known almost simultaneously. That is one of the virtues of this (Rome's) climate that is so much maligned; it

acts sharply and quickly.

Leo X!II. is suffering this year, as in years past, the inconveniences of the warm season, with the added aggravation that this is his eighty eighth summer. His extreme thinness is increasing steadily, but contrary to the statement made lately by a journalist, age has not affected the clearness of his mind nor the firmness of his will. He still sleeps little and spends his hours of waking in political and poet-ical meditation. No change has been ical meditation. No change has been made in the order that keeps the Pope's bed-room closed at night and which re moves from him during the hours of rest his chamberlains and his closest servants, even his valet Centra, a native of Carpineto, the home of the Peccis, who alone has in his possession

the key to the Pope's bed room. According to the physicians' reports, the Pope is free from any chronic disease and all his organs are in perfect condition. It was not always thus. At the school of Viterbo, where Joachim Pecci spent his early youth, he suffered from a serious malady of the intestines of which it was feared he would never be cured. About his twentieth year he believed that he was wasting with phthis's and wrote an eloquent piece of Latin verse on his approaching end. "Why flatter Why promise thyself long thyself? Why promise thyself long years? Fate urges thee on in the dreadful path of death." Ten years later, when he was Apostolic Delegate at Benevento, he came near dying of a pernicious fever. It was thought that he was lost. He was saved by the act, then thought foolbardy, of Dr. Volpis, physician to the King of Naples, of plunging him into a bath of cold water at the moment of the most violent attack of the fever.

Joachim Pecci made his will as long ago as September 14, 1837. This is the text of it. It may offer a curious material for comparison when the definitive last will of the reigning Pon-

tig becomes public:
"I leave my soul in the hands of God and of Blessed Mary. * * *
"I institute as heirs of my property

my very dear brothers Charles and every day life many of them feel it John Baptist, in equal shares, enjoinwould not be right to draw distinctions ing on them however, to have fifty Masses a year said for the space of five years for the benefit of my soul. After that time they will be freed from the burden, though I recommend myself to their charity to help my soul still further. My heirs are to be bound also to distribute once for all twenty scudi to the most needy poor of

Carpineto, my native town.

"I bequeath to my Uncle Anthony
as a slight token of my respectful affection the porcelain service which His Eminence Cardinal Sala has pre-

sented to me. It is not at all likely that Leo XIII. will be able to bequeath to his family much more ready money now than then, for his personal fortune has not increased. It consists of about 3,000 francs a year, arising from some agricultural property near Carpineto. His nephews will receive something better than a porcelain service; they will doubtless have the greater part of the jubilee presents sent to the Pontiff by the whole world. The poor, too,

will be better treated. The climate of Belgium was cruel to the Nuncio sent by Gregory XVI., in 1843 to King Leopold. It was therefore not easy to forsee that Leo XIII. would reach such an advanced age.

prelacy to the terrible empiric. since returning to healthy habits he has continued to keep well, and he has not yet missed any duty of his office. There is, therefore, no reason for alarm at any of the periodic rumors that are spread about the health of Leo XIII. His disease is age, and he bears that cheerfully.

It may be said even that so little flesh, so little body is left to him that suffering and disease have no longer any hold on this humanity, to which only the soul and will are left.

THEY ARE COMING HOME,

The Catholic Sun.
The Church is always willing and ready to receive converts. She is always open for inspection to the honest seeker of religious truth. She helps him on in his religious troubles and never falters on her part to bring a troubled soul home to rest. But she does not do so by prejudicing him against his former belief; nor does she

use fanaticism in her missionary work. The ministers of the Church and every individual who believes in the teachings of the Church have a conscientious obligation imposed upon them to assist, to the best of their ability, their non-Catholic friends who may be anxious to know what are the teachings of the Church. Every Cath olic is a missionary in his own sphere. There are hundreds of honest non Catholics who are always ready to be instructed on Catholic teachings, and Catholics are altogether too backward in coming to their assistance. There are hundreds and even thousands of converts to the Church in this country every year, but the conversions are largely from the higher intellectual circles and in those large centres of the population where the strength of the Church itself, without the aid of any individual missionary work, impresses the non-Catholic and makes him

The Church rejoices at all times over a conversion, but she never proclaims her conversions by a flourish of

trumpets. Converts from any of the Protestant sects have never dared, when they came into the Catholic Church, to malign their former creed or brethren. They instinctively feel that such a procedure would not be tolerated by Catholics. It is contrary to the practice and belief of the Church. Then again converts are usually sincere and have respect for the prejudices of their former religious alliances.

A leading Protestant journal recently acknowledged that perversions from Catholicity to Protestantism were invariably the rag tag and bob tail Cath lies, who were either ignominiously kicked out of the Church or were so lost to their faith that they became ranters against Catholicism for mercen-ary motives. This is honest and true.

priest or layman makes a living by insulting Protestants. No Protestant minister converted to Catholicity ever devotes himself to abusing his former coreligionists. He would find it hard to get an audience, if he did." is very true, and, as the Pilot observes, it is a truth which cannot be too often repeated. It is to the credit of Protestants that we never find any lecturers of the converted priest or escaped nun variety amongst those who come over to the Catholic Church. But it is to the credit of Catholics that, even if there should happen to be such a thing as a convert to Catholicity who desired to lecture on the immoralities of Pro testant clergymen, he would find no audience among Catholics. No doub there are narrow-minded bigots among Catholics as well as among Protest ants; but there is a peculiar form of venomous bigotry, which goes the length of eagerly believing everything that is evil of those who differ from it in religious belief. This extreme form of bigotry has little or no existence among Catholics.—New World.

Maltine With Cod Liver Oil.

"Spain and the Catholic Church" is the title of a well intentioned article by the Rev. Henry A. Stimson, D. D., in the Independent. Mr. Stimson notes the disposition of many non-Catholics to lay upon the Catholic Church the blame of the political state of affairs in Cuba and Porto Rico, which the United States felt compelled to end by armed

He dissociates himself from this idea. He is too just a man to assert that Spain ad to be driven from the Western Hemisphere because her Catholic faith made her not merely indifferent, but cruelly hostile to the liberties of her

But, he says:

Spain is unquestionably an anachronism, and there is no country in which the Catholic Church has had such unlimited control for more than a thousand years.

It might have been well to add that less than four centuries ago, when the Church was at the height of its influence, Spain was leading the world in discoveries and colonization, and was in the forefront of civilized peoples in the arts and sciences. Even the higher education of women considered and provided for under Ferdinand and Isabella, as it has not been until very recent years in dis-tinctively Protestant countries.

The decadence of Spain is due very largely to the fact that the Church is not as powerful as once it was within her borders : to the lack of real, prac tical Catholicity among men who have come to the front in politics. This state of affairs is found in other coun tries in Europe, even in progressive France, where we see the extraordinary spectacle of a purely Catholic nation governed by a handful of infi dels. It is difficult for American Catholics, used to a voice in the government, to keep their tempers, in view of such conditions, and the pop ular lethargy which it implies. Catholicity is not responsible for this lethargy.

There are periods of growth and de cadence, of sickness and health, in the lives of nations. There are national as there are individual temperaments. A people brought up for centuries the monarchial tradition look with fear on the Republic. No Catholic sover eign in Europe makes the extravagant claims for his office that the Protestant William III. of Germany makes.

The old French aristocrats do not welcome the command of Pope XIII. to give their loyalty to the Republic.

We are glad of Doctor Stimson's dis position to recognize even vaguely the difference between the divine and the human side of the Church, and the power within herself to expel the rrors and iniquities of the latter

He bids his own co-religionists look

to their own record:

The Protestants are facing responsibility for facts which have grown up in communities wholly our own, too alarming and altogether too reprehensible to leave us free to catholic Church will not tolerate revilers of any creed. She applauds the good work of honest adherents of every religious belief. Conversions to Catholicity are not occasions for jubilee. The Lutheran Reformation caused many to fall away from the old Church, but it will be remembered that the Aryan heresy in the early days of Christianity drew treble the number of perverts, but they all returned to the faith of their fathers.

The present influx to the Church in England is merely the coming home of the prodigals.

DEGREES OF BIGOTRY.

Says the Boston Pilot in a recent issue: "We have often said, and cannot say too often, that no Catholic priest or layman makes a living by insulting Protestants. No Protestant

We may fairly claim an unbroken to their own record :

We may fairly claim an unbroken succession of men who stood for the spirit of Christ and the Church, even in the most evil days, as preachers of the Gospel to the poor; and that the Church politic has been largely a figment of over excited Protestant imagination; but we are glad of Dr. Stimson's brave admissions, neverthe-

The Independent itself rejoices that one of our Peace Commissioners is a Catholic-Justice White of the United States Supreme Court. Says our e. c.

States Supreme Court. Says our e. c.:

He is from California, and he is a Democrat and a Catholic. Each of these facts is a qualification in his favor. There ought to be at least one Democrat on the Commission; we had hoped it might be ex-Secretary Olney, but it is understood that he declined. This is not a partisan war, and the Commission should not be a partisan one. It is especially happy that one of the Commission ers should be a Catholic. The territory that comes to us is all Catholic territory. One-fifth of our population was already Catholic. The five Spanish Commissioners will all be Catholics, and questions of the treatment of the Catholic religion will be likely to come up in the discussion of the terms of peace. Of course as a Government we shall know no difference between Catholic and Protestant; but it is well that a Catholic should be on the Commission, and a justice of a Supreme Court at that, to explain to them that no injury will be done to Catholic interests, only equal justice, and that this is not a war against the Catholic Church.

Indeed it seems that a war which, if the anti Catholic bigots could have had their way, would have revived all the old time knownothing spirit, is destined to have an effect directly opposite. Undoubtedly this is due in large part to the splendid response of the Catholies to the call to arms; but, also, in some degree to the better knowledge of the character of our opponents. -Boston Pilot.

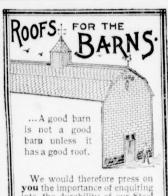
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Post Office Inspector's office,
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Rates of Advertising—Ten cents per line each neerlion, agate measurement. Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach Loudon not later than Tuesday morning.

Arrears must be paid in full before the paper can be stronged.

London, Saturday, October, 1, 1898.

A GOOD MOVEMENT.

We notice with pleasure that the Catholic Board of Instruction for Montreal has inaugurated a Commercial High School for the English speaking Catholics of that city. This institution has the approbation of his Grace the Archbishop, and will be somewhat of the nature of a first-class business college. The English-speaking Catholics of the city are very enthusiastic over the anticipations which are entertained in regard to this institution which fills a much felt want in the educational system. The classics will not be taught in the new school, as it is intended solely for a commercial course, and there is already provision for classical teaching in the colleges and high schools of the city. We are glad to see every advance in affording educational facilities to the rising generation.

THE CHURCH OF ENGLAND.

The Rev. Dr. Langtry created quite a sensation in the Provincial synod of the Church of England held at Montreal last week, by his remarks on a resolution which he introduced in favor of urging on the Bishops the necessity of more aggressive work than had this; but it may be said that as the hitherto been done by the Church. He temporal power of the Popes has passed declared regretfully that the Church of England has lost ground in the Dominion. The Methodists, he said, outnumber the English Church members by three to one. Some amusement was caused when the Dr. said that "a great many are under the impression that because we have apostolic succession and are an ancient Church, the people would recognize this and come to us, but they are not coming." Some members of the synod expressed dissent from these views by cries of "Oh no! oh no." The Dr., however, adhered to his statement, saying: "I repeat it: We have the towns, but have lest the country. However, I do not believe it is too late to recover it. We are fourth among the denominations, where we should be first."

"FLANEUR" AGAIN

The bigot who writes weekly, under the name of "The Flaneur," in the Toronto Mail and Empire, publishes the information that they have a lot tery connected with the Church in Mexico, for the release of souls from Purgatory. This has been proven, over and over again, to be a slander ous charge. It is simply a falsehood written by one of the missionaries to the Christian Endeavor paper. It matters not, however, how often it is contradicted by the very highest authority, the bigoted writer of the Mail and Empire will give it place in his page of nonsense. He is built that way. He is simply a bigot, pure and simple; and it is a matter for surprise that the management of the Mail and Empire will permit him, week in and week out, to thus insult the Catholic people. In the same issue the writer charactertzes the great O'Connell as "truculent and coarse." "Flaneur" seems to be possessed of a very pronounced hatred of everything Catholic and everything Irish.

A ZIONIST MOVEMENT.

The Jewish colonization scheme for again establishing their nation in Palestine has received a sudden check by a firman of the Sultan of Turkey forbidding the immigration of any more fereign Israelites into the country. The Sultan, no doubt, fears that if a large number of Jews were gatherwould at some future time be a pretext for the intervention of some of the divorced couples. European nations for their protection

with Jerusalem as its capital again, and there are now fifty thousand Jews in Palestine, of whom about twenty seven thousand are in Jerusalem. As Jerusalem has a total population of movement, both by the Jews of Europe and those of America generally, whether of the orthodox or the Reformed Jewish creed. Those who have gone to take up their abodes there were Russian and Roumanian Jews taking refuge from persecution, or German Jews who feared lest persecution would result from the strong anti-Semitic excitement which has been growing stronger year after year in Germany.

THE NEXT POPE.

Much has been said recently by the press of the United States, and by some Canadian papers, in reference to the choice of a Pope to succeed the Holy Father Pope Leo. XIII., and it has been stated to be highly probable that an American may be chosen as the next occupant of St. Peter's Chair. It is, of course, impossible to make any reasonable forecast regarding who may be chosen by the College of Cardinals who will make the selection. There is no rule limiting the selection to an Italian or any other nationality in particular, and there was in fact one English Pope, Adrian IV., who reigned from 1261 to 1265. There were also a number of French and German Popes, but owing to the unfortunate results which flowed from the temporary residence of a long line of FrenchPopes at Avignon, and especially on account of the Great Schism of the West, it has been generally deemed advisable since that period to elect an Italian who would be sure to remain in Rome. The temporal kingdom which was attached to the Popedom was an additional reason for away, there is no longer any reason for adhering to this custom. It must not be forgotten, however, that the Holy See still claims that the patrimony of St. Peter should be restored, and this fact may make it expedient for the next Conclave to adhere still to the practice of electing on Italian. It is, however, premature to speculate on this subject. We hope that the present illustrious occupant of St. Peter's throne may continue his able rule of the Church of God for many years to found to be many degrees below proof. come.

THE INDISSOLUBILITY OF MARRIAGE.

The question of the marriage of di vorced persons was discussed last week in the Anglican Provincial Synod which was held in Montreal. The re quest that "authoritative action should be taken by the Synod came from the Diocese of Toronto in the form of a memorial, and the matter was brought up directly for discussion by a motion made by the Rev. Dr. Langtry to the effect that "the present law of the Church of England is that marriage is indissoluable, except by death, and until such law shall have been changed by competent authority, this synod directs the clergy within its men, I will also deny him before my riage in which either of the parties has been divorced; and this synod further entreats all members of the Church who may be unfortunate subjects of a divorce to abstain from seeking re-marriage during the life of a former partner."

The resolution gave rise to a warm debate, during which it was made evident that the majority of the clergy were favorable to the resolution, while a majority of the laity were

against it. Dr. Langtry declared that the law prohibiting such re-marriages as he proposed to prohibit more clearly by this resolution, is implied in the form of the marriage service used by the Church, and by numerous deliverances of Church Councils since the marriage

service was compiled. It would appear that the doctor overlooked the fact that the law governing the Church of England is the civil law and not any decrees of Church Councils. By the civil law a door is opened to ed in Palestine, their presence there divorce, and in England the Church cannot, if it would, avoid marrying

Judge Fitzgerald and Dr. J. Hodagainst Turkish misrule, and this the gins, of Toronto, opposed the resolution, Turkish Government wishes to avoid. and supported an amendment to the During the last few years there has effect that "it is not necessary for the been a large immigration of Jews, Synod to make any declaration on the attracted by what is called the Zionist subject referred to, preferring to leave pool, who could find such a tale to be a movement for the restoration of the to the members of the Church the confirmation of a belief which he had Jews to their old kingdom of Judea, rights and liberties they now possess." already entertained?

amendment are evidently of the opinion that there is no such law as Dr. Langtry indicated.

A vote was taken both on the originforty-five thousand, the Jews have al resolution and the amendment, as already a majority of the population well as on an intermediate amendment there, though the Zionist movement proposed by the Rev. Dr. Partridge, has not been at all a general one. It but the resolutions were all voted has been opposed as a fantastical down. Though that of Judge Fitzgerald was among those defeated by the vote, as it proposed merely to leave matters as they were before, his motion was practically carried.

The resolution of Dr. Langtry was supported by 30 clergymen and 4 laymen, and opposed by 12 clergymen and eleven laymen; but as the rules of synod require a majority of both orders it was pronounced lost.

It is worthy of remark that Dr. Langtry's motion does not take the ground that such second marriages are against the law of God, but that they merely violate the human law of the Church. The position of the Catholic Church is widely different from this. The Catholic Church maintains the indissolubility of marriage under the divine law. so that no human authority, whether of Church or State, of Pope or King or Parliament, can make such marriages lawful in the sight of God.

THREE CROWS ANOTHER STORY.

A paragraph is going the round of the press to the effect that the Bishop of Liverpool sent a letter to be read at a crowded meeting held a few days ago in that city in which the statement was made to the effect that a Mr. John Glynn had received a letter about a clergyman who on his death bed confessed that "he had been for years a Roman Catholic, and, under a dispensation from the Pope, continued in the Church of England to further the cause

Mr. Glynn had forwarded that letter to the Bishop of Liverpool, who replied: "I note carefully what you say about fifty clergymen in the Church of England being Jesuits, and t entirely confirms my own belief."

It is needless to tell our readers that this whole story bears about it unmistakable marks that it is purely fanciful.

The Bishop of Liverpool is known to have a knack peculiar to himself of telling cock-and bull stories calculated to excite the Simon Tappertits and Susan Miggses of his city, but which, when tested with the hydrometer of common sense and truthfulness, are

The present story is intrinsically incredible. It is not the custom of the Popes to grant dispensations to deceive or to conceal one's faith. Catholic theology teaches that it is never lawful to tell a lie, even for a good purpose, and every Catholic child knows that the Catholic catechism says that "no lie can be lawful or innocent; and no motive, however good, can excuse a lie; because a lie is always sinful and bad in itself."

A lie denying the faith is worse than an ordinary lie, because it amounts to a denial of Christ, Who has said: "Whosoever, therefore, shall confess me before men, I will also confess him before my Father who is in heaven. But whosoever shall deny me before jurisdiction not to solemnize any mar- Father who is in heaven." (St. Matt. x. 32, 33) This is the law of God, and the Pope cannot dispense from it, nor does he claim to have any authority to do so. It is evident, therefore, that the fifty Anglican clergymen who are said to be Jesuits are beings as mythical as Neptune's sea horses, or the three daughters of Phorcus who had but one eye for their common use, which each one wore in turn, in the middle of her forehead.

The resemblance between Bishop's story and the celebrated history of the three crows is worthy of remark.

The Bishop received the intelligence of the disguised Jesuits from Mr. John Glynn, who got it from some one else, who has not even a name, but who tells, nevertheless, that he had heard of the clergyman who made the deathbed confession. Here was, surely, one Jesuit in disguise! Regarding the other fifty Jesuits, Mr. Glynn does not even assert that he has any authority for his statement. Are we to presume that he had gone about making the necessary investigations himself, whereby he obtained his intimate knowledge of the private concerns of these fifty clergymen? Extraordinarily communicative these clergymen must have been, and extraordinarily easy of conviction the Bishop of Liver-

ISTIC DEMONSTRATION.

As the time approaches when Mr. Kensit's threat to have the public worship of one thousand Ritualistic churches disturbed by the same number of bands of protesters on the first Sunday of November, throughout England, the excitement in Anglican religious circles is becoming more and more intense, so much so that, though such a result would be deplorable, there is really reason to fear that the day will not pass by without the shed ding of some blood, unless the Kensit party abandon their projected enterprise.

Mr. Kensit's project is to organize bands of Low Churchmen-Evangelicals they call themselves-who will attend the churches where Ritualistic observances are in vogue, and when some objectionable rite is used, such as the wearing of sacerdotal vestments, the lighting of candles, or the burning of incense, some one of the number will at once arise to protest against the use of such a rite in the Church of England, as being against the spirit of the Protestant Reformation and of the standards of the Church as estab lished by law.

Mr. Kensit himself was heavily fined for having disturbed public worship a few months ago, and some other disturbers have since been similarly punished : but the partisans of the doughty London book seller, animated as they are with the spirit of the celebrated Jane Geddis, are apparently not o be suppressed by the terrors of the

Among the evidences of this is the fact that a number of young men of London and other cities have actually given up their occupations to prosecute the anti-Popery and anti-Ritualistic campaign. These have formed an association under the name "Wickliff Preachers," and have set for themselves the task of propagating their principles throughout the country, se that they may have a strong backing when the day for action comes.

On the other hand, the Ritualists are not slack in preparing to resist the intending invaders of their churches. One clergyman in a letter to the Leeds Mercury gives the following advice to his colleagues:

"Let all clergy (not incapacitated by age infirmity) celebrate the holy Communion i I do, with a heavy knuckle - duster it e cassock pocket. The Birmingham mak the best, and the article can be charged

It is explained that the ornament is made necessary by the conduct of the ultra Protestants.

There are many workingmen among the Wickliff Preachers, but all the working class are evidently not in sympathy with them, for the London Council of the Church of England Workingmen's Society at their last meeting, held a few days ago, addressed an instruction to their branches throughout the country, asking them

"To place themselves at the disposal of the churchwardens of their various parishes, with the view of hindering breaches of the peace, and of protecting the clergy from molestation, and the sanctuaries from description and of endeavoring to avert from cration, and of endeavoring to avert from the intruders the fate which their outrageous conduct might otherwise bring upon them at the hands of those congregations whose wor ship they have so wantonly disturbed."

If the council represents the general feeling, as it probably does, that feeling must be very strong against the Kensit disturbers. The last sen tence forcibly reminds us of the efficacious method once adopted by a gigantic lover of peace who levelled to the ground a score or more riotous citizens who were disposed to raise a

Mr. Fox, the secretary of the Work ingmen's Society, said in an interview in reference to the resolution passed by the Council:

by the Council:

"Our object is to uphold the rights and liberties of the Church of England worship pers on the lines laid down in the prayer book. . . . It has never been the policy of the society to use force and act on the offensive: but should some misguided men try to interrupt any service, and make their way towards the altar, our members would feel justified in stopping them, and if, the church wardens desired it, putting the intruders out."

The members of this society are said to be ready to give their services to the clergy, even outside their own parishes, if their assistance be needed. On the whole, it does not seem probabie that Mr. Kensit's band are going to have all their own way.

NOTABLE CONVERTS.

Among the recent distinguished converts to the faith is Mr. Edward L. Pugh of Washington, D. C., eldest son of ex United States Senator Pugh of Alabama. Mr. Pugh is one of the chiefs of the Interstate Commerce Commission, and was recently received into the Church in Washington by Rev. Wm. O. B. Pardow, S. J.

Miss Sybil Thorold, youngest daughter of the late Anglican Bishop of Winchester, England, has quite re-

AT WORK

Another absurd report has been sent from Manila by the correspondent of the Associated Press in connection with an attempt which is said to have been made to poison Aguinaldo, the insurgent leader of the Philippines. It appears that a steward saw a Spanish prisoner, who had been allowed his freedom of action, make a movement which caused suspicion that he had took flight and to celebrate the victory tampered with a bowl of soup intended for Aguinaldo. The steward then tasted the soup and fell dead. So far the story seems probable enough, but when it is added that eleven Franciscan friars "are alleged to have been engaged in the conspiracy," it is easy to see that the report has been dictated by enmity to the Catholic Church. Notwithstanding all the lies which have been been told concerning the friars and clergy of the Philippines, they are held in profound respect and affection by the whole people of the island, with the exception of the Freemasons, the desperadoes, the bandits, and those who are there only through motives of greed.

The official consular report of date July 1st, 1898, just published by the American Government, gives more reliable information than the enemies of religion who have been busy maligning the friars ever since the war between Spain and the United States was entered upon. In this report, due credit is given to the priesthood of the Philippines both for their ability and their devotedness in promoting the welfare of the people.

The following passage in the consular report was written by Frank Karuth, President of the Philippines Mineral Syndicate, Limited:

Mineral Syndicate, Dimited:

"In these communes or parishes, the cura, (priest.) especially if he be a Spaniard, as is generally the case in the more important parishes, exercises supreme power. He is the father and counsellor of his people, and helps them, not only with spiritual advice, but he also furthers their material interests. Many of these Spanish curas have done much good work in the way of making roads and bridges, and the building of churches, acting freequently as their own engineers and archrequently as their own engineers and arch eects, with far less unsightly results than on might expect from persons who are supposed to be more conversant with breviary and rosary than with rule and compass. The Spanish priests, friars of strict orders, came to the islands for aye and good, and with scarcely any exception, do their duties faith-fully and devotedly."

In fact, the actual success of the missionaries, whereby a nation of fierce and uncivilized pirates has become a Christian people, is an evidence in itself sufficient to prove the devotedness of the clergy to their duty. There may be and no doubt there is

at the present moment, while the people are in arms against their Spanish rulers, a feeling of distrust against all Spaniards, the Spanish clergy included, but this will pass away, and the services of the priests will once more be gratefully acknowl edged even by those who are now fighting so desperately against their Spanish masters.

The lies which have been so per tinaciously told of the friars on the Philippine islands have been concocted by vicious and rapacious adventurers who are seeking only to amass money for the gratification of their own evil then, while entitling its author to all passions, at the expense of the people honor, is but an echo of the Vicar of there have sought to protect their people against these beasts of prey, and have in this way frequently counteracted and overthrown their plans, and the priests and friars have been revengefully abused and their characters have been besmirched by these men who hate the priests because they hate to be restrained in their efforts to enrich themselves by fraud.

In many instances, the priests of the islands have been entrusted by the Spanish government with civil functions, and they have used their author ity for the protection of the people against rapacious traders who would cheat them unmercifully, and for this reason the whole priesthood has been belied. It is a safe rule to take it for granted that the stories circulated so freely against the priests are falsehoods, until they are proved by indubitable evidence, and we are thoroughly convinced that this story of the eleven monks who were engaged in the conspiracy to poison Aguinaldo is simply one of the many fabrications of lying enemies to all religion.

Since writing the above, press des patches have been published which state that it has been proved that the priests had nothing to do with the conspiracy.

Life is so tremendously interesting ; there is so much to be done and seen. and thought and felt; there are so many places of beauty and interest to be visited and appropriated; there are so many noble men and women to be known and enjoyed - what ungracious guests are we if, in this magnificent | Catholics and Protestants, it rightly hostelry of God, we do not accept so observes, have been of inestimable cently been received into the Church. royal entertaining. - C. H. Henderson. value and prove him to be not only an

The mover and seconder of this THE PROPOSED ANTIRITUAL. AN UNSCRUPULOUS ENEMY RITUALISTIC MONK BAITING IN

From the Newcastle, Eng., Leader The ritualistic controversy has penetrated even to the peaceful Cotswold Hills, and the tiny little village of Lower Guiting has caught the infec tion in a most aggravated form. The vicarage there, it seems, has for about twelve months past been turned into a Monastery of the Order of St. and the other day it was nard." stormed by the villagers. The monks an effigy of Father Drake, the Rev. J. E. Green's curate, was burned, amid songs and dancing. beer was set running and between two hundred and three hundred people took part in the subsequent proceedings, hich are said to have be ticularly picturesque description

KENSIT A BLACKGUARD.

We are indebted to the Messenger of the Sacred Heart for unearthing some particulars of the means by which Mr. Kensit, the great Protestant reformer who is now turning the Anglican Church into Bedlam, prepared himself for his holy mission. On August 19, 1889, Truth said of "an abominable publication:" "I should say that a more obscene work was never publicly The publisher is one offered for sale. Kensit, of the City Protestant Book Depot, 18 Paternoster Row, who boasts that he has sold 225,000 copies." Shortly after this he published Fulton's dirty work and the revelation of Maria Monk. If the public prosecutor had done his duty, Mr. Kensit would be now adorning the inside of a jail instead of shouting "Hallelujah where's my hat?" and leading a new revolt against the revolters from Rome It will be seen that he is of the true reformer brand-as unclean as he is loud mouthed-a worthy imitator of Saint Martin of Wittenberg. - Philadelphia Catholic Standard and Times.

AGAIN UNITED.

Every friend of Ireland must be gratified to hear that the restoration of union in the National Parliamentary party there is an all but accomplished tact. We see by a special cable dispatch to the Irish World that at a great meeting in a Parnellite district prominent leaders of both sections-Parnellite and anti-Parnellite-were on the platform together, and together insisted that there should more disunion." Mr. John Redmond has also written, declaring emphatically for a united party. This is par-ticularly significant of the final disappearance of faction, for Mr. Redmond has hitherto been regarded by many as almost the sole remaining obstacl to reconciliation and harmony. His letter, calling for immediate followed by some leading members of his party, joining hands with William O Brien and John Dillon, is an augury of the long-desired peace and union. the chief if not the only conditions necessary to any hopeful prospect for the Irish cause. - N. Y. Freeman's Journal.

LEO XIII. SAID IT TEN YEARS AGO.

Elsewhere we print an interesting article translated for the Freeman' Journal from an Italian paper, the Voce della Verita, in which, in reference to the recent peace manifesto of the Emperor of Russia, the almost identical action of Pope Leo XIII. ten years ago is recalled with the eloquent words of His Holiness in favor of universal peace and disarmament.

The appeal of the Russian m generally. The Catholic missionaries Christ's peace allocution of Feb. 11, 1889, in which, on the question of standing arnies and armaments, he spoke not only to his own people, but all the world in the following impress ive language:

The desire for peace, however, does not suffice, nor does the mere good will to maintain it afford a safe guarantee for its permanence. So, too, the existence of immense standing armies, together with unlimited preparations for war, will serve to keep off for a time the impetuous assaults of the enemy, but assure a firm and lasting peace they cannot. Nay, the brandishing of arms in defance is calculated rather to rouse than to allay hatred and suspicion, to make record to allay hatred and suspicion, to make people to allay hatred and suspicion, to make people live incontinual fear of a stormy future, and, above all, to entail burdens and sacrifices hardly less disastrous than those of war.

Of course all good men earnestly wish for the consummation of tha peace always urged by the Vicars of the Prince of Peace, and doubtless sincerely desired by the Czar of Russia, but until one power of Europe which is incessantly occupied in waging wars of invasion and plunder in some part of the world is restrained and compelled to respect the rights of others, there can be little real hope of universal peace. England is almost the only obstacle to day to international peace and international justice throughout the world.—N. Y. Freeman's Journal.

ARAREOPPORTUNITY.

Rev. Dr. Starbuck, a distinguished Protestant scholar and divine, has een contributing to the Sacred Heart Review, a series of learned papers dis proving the popular errors current among non Catholics, touching points of Catholic history, practice. Our esteemed contemporary assures us that Dr. Starbuck's labors in this direction were inspired wholly by disinterested devotion to truth His efforts to dissipate ignorance and consequent misunderstanding between

eminent scholar but also a Chri gentleman of noble character. It is very much to be regretted men of this type are so scarce i Protestant ministry. A few more did, fearless and capable speaker writers having the courage of convictions and respect enoug historical accuracy, and the oblig of Christian charity, to denounce traducers of the only legitimate authenticated Christian reli system in the world, would te place Protestantism in a much light, even in the eyes of its own intelligent adherents. There is very naturally a de

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There ought to be no diffi raising an ample fund to in to be desired consum There isn't a Catholic scholar lic student in the land, on fancy, who wouldn't cheerfull bute his mite towards the si this eminently worthy and us ject. - Cleveland Universe.

THE RELIGIOUS UPHEAV ENGLAND.

Liverpool Catholic Times

Catholic Ideal Gradually Their Way Among the Peol

The correspondence colum the secular papers bear with fact that this same question is ing men's minds throughout Britain. Protestantism in th of England may not be in dan it seems as if the struggle begun between the two mai the Anglican body-the cals and the Ritualists - we fought out to the bitter end cisively. The outbreak of the spirit must have surprised the ists not a little. Some time were congratulating them their progress. They h brought before the law cothe result was only to their glory and their p ministers got it of being martyrs; the B back upon a policy of mast tivity; and the Ritualistic of went on making innovation tating Catholic ritual and Suddenly Mr. Kenstt appea scene, and the Protestanti Anglican Establishment beg sert itself vigorously. The are alarmed as well as aste pecially when they recognize have to do with a life and de gle. The Evangelicals are yet more plain that they do to desist until they have won battle. Sir William Har come to the aid of Mr. Kens Samuel Smith, M. P., and Daily News declares that th

years the Catholic ideals gradually and steadily wir way amongst the people. T Church is attracting member tablishment and by its inn inducing them to copy its vestments, and its ceremo the Established Church, wi ments of Catholic ritual since pre "reformation" de Catholic practices adopted is gaining ground among conformists. In the Dail Saturday a "Freechurchma lament that his Noncon religionists are losing both and political influence. mity, he frankly tells us, militant, no longer age even assertive. means failing, he almost return of the period of pers bad case requires drastic and he is in hopes that conformity is just now treatment. That it is unde

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It is very much to be regretted that men of this type are so scarce in the Protestant ministry. A few more can did, fearless and capable speakers and writers having the courage of their convictions and respect enough historical accuracy, and the obligations of Christian charity, to denounce cheap of Christian charty, to denounce cheap traducers of the only legitimate and authenticated Christian religious system in the world, would tend to place Protestantism in a much better light, even in the eyes of its own more intelligent adherents.

There is very naturally a demand among the readers of these luminous papers, for their preservation in book This would also secure for them a much wider range of perusal and consequently enlarge their sphere of influence. It is to be hoped that the promise of the publishers of the Review to arrange for the appearance of these valuable tracts in a more enduring form, which is conditioned on the number of advance subscriptions for such a work, will be fulfilled.

The permanent value of such a volume from such a source can scarcely be over estimated when a forecast of its contents is considered. According to "There is not a single the Review, misrepresentation by Protestants Catholic doctrine, or practice, or his tory, that has not been corrected, or that will not be corrected in this book, by this eminent Protestant scholar. The desire for such a work should not be confined to the readers of the Review. All intelligent Catholics who appreciate the advantage of possessing accessible and convenient armory of authoritative facts with which to combat the everyday assailants of their faith, employing the familiar weapons of misrepresentations, should eagerly do their part to make the idea a reality

Another suggestion by the same journal in connection with Dr. Starbuck's papers, is deserving of the widest publicity among Catholics.

widest publicity among Catholics.

Rev. Mr. Starbuck has often referred in words of warm praise to that monumental German Encyclopaedic Dictionary of Theology by Wetzer and Welte. There is no work like it in the English language. Rev. Mr. Starbuck ought to translate into English the last German edition of this invaluable work. But the undertaking will be a costly enterprise—our French edition, thirty years old, is in twenty six octavo volumes. Who will contribute to the cost of the translation and publication of this work? The Sacred Heart Review hereby subscribes \$500 towards this enterprise.

There ought to be no difficulty in

There ought to be no difficulty in raising an ample fund to insure this much to be desired consummation. There isn't a Catholic scholar or Cath olic student in the land, one would fancy, who wouldn't cheerfully contribute his mite towards the success of this eminently worthy and useful pro ject. - Cleveland Universe.

THE RELIGIOUS UPHEAVAL IN ENGLAND.

Catholic Ideal Gradually Winning Their Way Among the People.

Liverpool Catholic Times.

The correspondence columns of all the secular papers bear witness to the fact that this same question is exercising men's minds throughout Great Britain. Protestantism in the Church of England may not be in danger, but it seems as if the struggle which has begun between the two main sections the Anglican body-the Evangeli cals and the Ritualists - were to be fought out to the bitter end and decisively. The outbreak of the war-like spirit must have surprised the Ritualists not a little. Some time ago they were congratulating themselves on their progress. They had been their progress. They had been brought before the law courts, but brought the result was only to increase their glory and their proselytes. Their ministers got the cred-it of being martyrs; the Bishops fel the Bishops fell back upon a policy of masterly inac-tivity; and the Ritualistic clergymen went on making innovations and imitating Catholic ritual and practices Suddenly Mr. Kensit appears on the scene, and the Protestautism of the Anglican Establishment begins to assert itself vigorously. The Ritualists are alarmed as well as astonished especially when they recognize, that hay have to do with a life and death strug The Evangelicals are making it yet more plain that they do not intend to desist until they have won or lost the Sir William Harcourt has battle. come to the aid of Mr. Kensit and Mr. Samuel Smith, M. P., and now The Daily News declares that the Nonconformists are about to join in the fray The motives which are stirring the

Nonconformist conscience are mani The Nonconformists find that they are not a really growing force in the country. In the long course of years the Catholic ideals have been gradually and steadily winning their way amongst the people. The Catholic Church is attracting members of the Establishment and by its innate beauty inducing them to copy its altars, its vestments, and its ceremonies. And the Established Church, with its fragments of Catholic ritual preserved since pre "reformation" days, and its Catholic practices adopted since then, is gaining ground amongst the Non conformists. In the Daily News of Saturday a "Freechurchman" raises a lament that his Nonconformist coreligionists are losing both moral fibre and political influence. Nonconformity, he frankly tells us, is no longer militant, no longer aggressive, no longer even assertive. All other means failing, he almost wishes the means failing, he almost wishes the return of the period of persecution. A case requires drastic treatment, and he is in hopes that British Nonconformity is just now under such treatment. That it is under chloroform the feels certain. In the House of religionists are losing both moral fibre

Commons its strength numerically falls far short of what it ought to be whilst its fighting quality is unspeak

ably poor. Under the circumstances the non-Conformists, whose eyes are always open to strategic advantages, have decided to join hands with the Evan-They are animated by the gelicals. same religious sentiments, and are therefore ready to profit by Sir William Harcourt's championship of the anti Ritualist agitation. Their political power has been on the wane and needs revival. So they would be glad to ecure Evangelical sympathy in their political contests. Again, dis estab-lishment has long been one of their principal aims, and they feel convinced hat the struggle between the Ritu alists and the Evangelicals must sooner or later issue in separation between Church and State. They have therefore reasons which they consider pressing for combining with the Evangelicals. Nor can it be urged by Anglicans that they have no right to interfere. As The Daily News ob-serves, the Protestantism of the Estab lishment, so long as an Establishment exists, is the business of Churchmen and Nonconformists alike. ory of an Established Church includes the assumption that every citizen has a right to call himself a Churchman.

To us it appears that this crusade against Ritualism is a grace which God is vouchsafing to the well - meaning members of the High Church party, though, no doubt, they themselves look it in a very different light. Many of them in the innocence of their hearts have been misled; they think that because they see the Ritualist minister doing as the Catholic priest does they are in the Catholic church. They see him stealthily hearing confessions, and in an apologetic sort of a way acting as if he were offering up We should have thought that the want of straightforwardness in all this would have prevented any sincere worshipper from believing that such action genuinely Catholic. It was not thus that the Apostles and their earliest successors acted towards those who were within the Church. They taught them the whole truth openly, and they made no pretence that this or that practice was not what it seemed. And to day the genuine Catholics display the same frankness and the same firm ness. There is amongst them no hid-ing of the altar, no compromise as to the Mass, no disguising of confession.

home to the Ritualists how untenable their position is, the agitation now going on will inevitably remove all doubt. We say inevitably because, though the conflict is largely concerned with vestments and ceremonies, it is essentially a struggle respecting prin ciple. The Ritualists hold that the clergy of the Church of England are a sacrificing priesthood, and the Evan gelicals with the Non-conformists repu diate that tenet, maintaining that the whole object of the "Reformation" was to abolish "the sacrifice of Masses" and the power of the priest. The strife then will be continued, and the Ritualists will be taught by public measures, the significance of which cannot be doubted that their proper place is not in the Church of England. Meanwhile the newspapers will be flooded with mis representations of Catholic doctrines The Ritualists who have raised the storm will do little to refute misstatements, for whilst they imitate Catholic practices in their churches they have not as a rule the manliness to acknowl edge and defend them in the press Catholics should, however, seize the opportunity to explain the origin and meaning of the doctrines and prin ciples assailed.

CATHOLIC INSURANCE.

Syracuse Sun.

The Catholic father of a family who neglects to provide, when he can do so, for his family in case of his death, is blind to his obligations as a father; his conscience is blurted, and his whole life a lie. When there is ample means and opportunity within his grasp to ensure against absolute poverty and distress, it is hard to understand why he will not avail himself of it.

There are many Catholic parents who live a life of apparent plenty and prosperity. They always have suffi cient to eat and they clothe their chil-dren well. The earnings of the father are more than enough to keep the family happy and cheerful. They family happy and cheerful. They give no thought to the rainy day when some unforeseen occurrence may blight the happy home and remove all source of future revenue and repletion of the domestic larder. The father may die suddenly and no means is left to the weak family. This man gave no thought to the future. He treated his family well all his life, denied them nothing, and felt that he was doing his Is not every parent bound to duty. Is not every parent bound to provide for his family? His obliga-tions in this life are not lessened any more in penury than in prosperity; he squandered what might have been

judiciously laid aside.

There is no Catholic father who does not know his obligations, and it is only sheer neglect of them that results disastrously to himself and his family. There is in our Catholic insurance societies every opportunity afforded Catholic parents to provide for their children in case of their death. There is no excuse for the parents who do not

by the thought of poverty, has always been lessened by the knowledge that a dead husband has been insured in a Catholic society. There should not be a Catholic parent who is not a member of our societies. There is not a Catholic laborer who cannot afford to pay the very moderate tax levied upon him by these societies, and there is no Catholic who will feel more secure in any other similiar society outside of the Church.

HEAR THE WHOLE MASS.

Attendance at the Sunday Mass is the great spiritual duty of the week for the children of the Church. Every one of them is presumed to know the ends for which the sacrifice is offered, and, in consequence to understand the propriety of assisting at it, piously, attentively and devoutly. He is pre sumed to realize the sacredness of God's house and not to need any pointed admonitions about that decency of be-havior which the holy place demands. Now, the unpleasant fact is, that in a good many cases, these presumptions seem to be unwarranted, and that the conduct of a certain class is something that maketh the dutiful to grieve and the Philistine to scoff. To begin with unpunctuality is a glaring evil. A good many people seem to think it is all right if they get in about the time the first gospel is read and that to be a few minutes late is no great harm. If there is a question of catching a car for a Sunday trip to the sea shore, or of getting to their places of employ-ment on Monday morning, they are sure to be prompt. But in the service of God they are not so particular. Then, again, mark the postures which many take during Mass-postures, which, to put it mildly are more pic-turesque than devotional. Then, again, mark the crowding of the rear seats in the church. Many decline to go down towards the front-because, forsooth. they cannot get out of the church soon enough when the service is over. Then, again, mark the grand rush for the door when the Mass is finished. Many hurry out as if they were trying to escape from a burning building or as if they wanted to get away from Gcd by the quickest route possible. Then, again, there are people who hie themselves out as soon as the celebrant turns to read the last gospel-and pas toral abjurgations are of little avail to stop this scandalous abuse. Don't give God short measure-come in time for Mass, behave like men of faith dur But since this is not enough to bring ing it, and remain till this important duty-which takes at most one hour out of seven days-is fully performed. -Providence Visitor.

RECRUITS FOR THE PRIEST-HOOD.

The Commendable Work of a Western Priest.-An Example for Others.

Rev. Thomas Quick of Flandreau, 5. D, is attracting considerable attention by his work in recruiting young men for the Catholic priesthood Though of limited means Father Quick has prepared and sent to college elever young men. Eight of these have already been ordained to the priesthood. Father Quick's plan is to pick out a young man from the parish and have nim work around the parsonage, while he is being instructed and prepared for the seminary. As soon as one is gone, another is chosen to fill his place.

In the pious practice of this unpretentious priest may be found the solu ion of the alleged dearth of vocations. He preserves a regular succession of students. As soon as one goes forth from his house to college another takes the vacant place; and so, when his generous heart is cold in death, it is quite probable that a dozen priests of ning will offer Mass for the repose of his soul.

If by dearth of vocations is meant a scarcity of Catholic boys who are nat fitted as candidates for the urally priesthood there is in truth no dearth of vocations. Those priests and philosophers who look with apprehension on the assumed dearth of vocations can draw consolation from the labors and experience of Rev. Thomas Quick.

The Sacred Heart was always, and always continues to be, a holocaust, or or whole burnt-offering to the Eternal Father, which He accepts from His well-beloved Son. Well may our generous Lord ask us what more He could have done for us than He has done through the immensity of His love. Can we dare to ask the same question of Him?-Rev. B. Hammer, O. S. F.

WEDDING BELLS. MALONEY-KAVANAUGH.

St. Joseph's church, Fort Eric, was the scene of a pretty wedding last Thursday morning, when Mr. John Maioney, of Buffalo, was unling in the holy bonds of matrimony to Miss Mary E. Kavanach, daughter of Mr. P. J. Kavanach, of this village.

E. Kavanagh, daughter of Mr. P. J. Kavanaugh, of this village.

The Rev. P. J. Mctoil, conducted the cermony. The bride was led by her father, and was becomingly attired in a costume of white organdic, trimmed with white satin ribbon and lace to match, carrying a bouquet of white carnations. Her sister, Miss Charlotte Kavanaugh acted as bridesmaid, and was charmingly attired in colored organdic, with yellow trimmings, and carried bridai roses; while the groom was well supported by Mr. John Kirwin, of Buffalo.

Marker the ceremony the happy couple drove to the residence of the bride's father, where a sumptuous repast awaited them. Atter partaking of a delicious breakfast and a few hour's entertainment, the happy pair took the afternoon train from Buffalo to Cleveland. The invited guests included only the nearest relatives of the bride and groom. Mr. and Mrs Maloney take with them the best wishes of their many friends.

GUVETT-HALEY.

Father Kehoe, of Drayton, as deacon; Father O'Reilly, of Hamilton, as sub-deacon, and Father Cosgrove, of Elicra, as master of ceremonies; Father Gnam of Hosson also being present. The groom was abig assisted by Mr. Lou Flanagan, of Hanover; while the bride was assisted by her sister, Miss Kate, of Toronto. The music on the occasion was furnished by the Arthur, Freelton, and Macton choirs. At the Offertory Miss O Connor sang an "Ave Maria" in a most acceptable manner. Miss Cosgrove, of Detroit, and Miss Phelan, of Stratford, also ably assisted the choirs. After Mass the wedding party, and friends, repaired to the Presbytery, where they partook of a delicious lunch, at the invitation of the hospitable and popular pastor. After spending a few hours in mirth and joy at the presbytery, the bride and groom, with their many friends, including some from Hamilton, Toronto, Detroit, Guelph, Freelton, Acton, Oustic, Arthur, Fergus, Stratford, Hesson, Macton and vicinity, drove to "Crystal Place," Arthur, the residence of the bride's parents, where a sumptuous defenser awaited them. In the evening a large crowd were treated to a grand display of fire-works. The rest of the evening was spent in songs, games, and dancing to the "wee small hours o' the morn,"

The presents to the bride and groom were

morn,"
The presents to the bride and groom were rich and many, amounting in all to one hun-The presents to the bride and groom were rich and many, amounting in all to one hundred, the principal one being a well-filled purse, presented to the bride by her father; likewise that of the groom was very handsome. The costumes of the bride and bridesmald were most elaborate. The bride was gowned in rich cream watered sik, trimmed with pearl, chiffon and lace, with veil and wreath of orange blossoms, and carried a bouquet of carnations and likes; while the bridesmaid was richly gowned in cream Henrietta, with sik, lace and chiffon, with hat to match—likewise carrying a bouquet. After enjoying themselves to their hearts' content at "Crystal Place," they all dispersed to their various homes, with the best wishes for the hospitable and generous host and hostess, who did all in their power to make every one happy hospitable and generous host and hostess, who id all in their power to make every one happy and succeeded beyond me asure in so doing. Mr. and Mrs. Guyer termained a few days in Arthur, then book the train for the west, amid showers of rice and goblets of best wishes for their future success.

DIOCESE OF PETERBOROUGH. Douro.

A very successful mission was held at Saint Joseph's Church, Douro, Rev. W. J. Keilty pastor, from Sunday, the 18th to Sunday the 25th ult. The priests who conducted the Mission were Rev. Fathers McPhail and Scanlon, C. S. S. R., Montreal. It was no doubt consoling to the pastor and the good Fathers to notice the zeal displayed by the people, who showed their appreciation of the great spiritual treat thus afforded them by turning out in great numbers to every service, as large a contingent as possible coming from every family. Services were held at 9 a, m. and 7 p. m., with special services for children.

Sept. 26, 1895.

DIOCESE OF DETROIT.

Archbishop Martinelli. The Most Reverend Apostolic Delegate, ac ty Hall, at which he addressed the non-He granted a holiday to all the depart-of the Institute. He also visited Borgess tal and the Academy. Wednesday even-participated in the Grand Reception red him by our citizens without regard to Thursday was spent in the Dedication ities. Friday morning the Most Rever-belegate officiated in the church, and left in its return to Washington. When met His Excellency were charmed a simplicity of manner, which accommo-litself to all classes, portraying the truly

great man.

His affable and genial Secretary, Rev. Dr.
Rooker, made a very favorable impression on
everyone with whom he came in contact. It is
hoped the visit may be soon repeated.

The memory of the visit of the Most Reverend Delegate will be cherished by our citizens and Delegate will be cherished by our chizens is one of the great events of their lives. The Catholics, especially the Sisters of St. Joseph, will ever gratefully remember the ex-traordinary kindness of this distinguished churchman.—Kalamazoo Augustinian.

DIOCESE OF HAMILTON.

Last week His Lordship Bishop Dowling

Last Monday six young students of he diocese of Hamilton left this city or Montreal Grand Seminary to pursue their tudies for the priesthood. Three more stutents of the diocese are studying in other coleges, making a total of nine students in theology and philosophy. One of the latter, Rev. Jr. Walter, a talented young student, has late y returned from Rome after passing a brilliant xamination at the University of the Proparanda, where he obtained his agree of Doctor (Divinity last June. He is at present on a sist to his parents in the country of Waterlon, and it is expected that he will, after a short acation, be ord lined means. ation be ordered and attached to staff of St. Mary's cathedral, in this city is after before leaving Rome had cial interview the Pope, whom had in excellent health. The doctor state to the holy Father spoke most enthusiastic of the Eishop of Hamilton and of his die

DIOCESE OF LONDON.

Rev. Father McMenamin, we learn from the Ridgetown Plaindealer of Sept. 22, moved Monday into the newly erected parochial esidence, adjoining St. Michael's church The Plaindealer reporter, Mr. MacKay, was he first neighbor to call on the Rev. Father in is new home and was received with the kindly hospitality so characteristic of Father McMenamin.

the first neighbor to call on the Rev. Father in is now home and was received with the kindly hospitality so characteristic of Father McMenamin.

The house is a two-story brick on a fine amherstburg stone foundation, with seven foot cellar. On the first floor is a spacious hall, a public and private reception room, along the reception room, and kitchen and summer kitchen The rooms are finished in maple and white oak, beautifully painted by Mr. John Watson. The graining is very artistic. The starr is a particularly fine piece of wood-work. The newel post of cherry, the balustrade of oak, the work and the personal donation as well of Mr. James O'Cennor. On the second floor are four commodious bedrooms with a spacious and convenient library and study.

The house is constructed for a furnace and bathroom which can be fitted up at any time. The plastering and brick and stone work were all done by MacKay Bross, of Highwate. Mr. P. J. Orendorf was contractor for the whole work. He has done his work as he always does, satisfactorily to all concerned.

Father McMenamin expressed to the reporter and to the congregation at Mass on Sunday, his perfect satisfaction with Mr. Orendorf as contractor and with the work people and subcontractors Mr. Orendorf the whole work had been in any way scamped or surred over. The materials and workmanship are both first class. In this connection we may mention that Father McMenamin, though only a year and a half in charge of this parish, has conducted its affairs with remarkable zeal and success. The church has been re-roofed and receiled and furnished with accessories of worship to the amount of over \$1,500. And, lastly, this fine two-story residence has been completed and handsomely furnished by the voluntary gifts of his parishioners and others, so that only a very few hundred dollars debrem in so the whole.

We are proud as citizens of Ridgetown, of the improvements made under Fr. McMenamin's pastorate, and we congratulate the congregation of St. Michael's on the fact that their spirit

A CANADIAN CATHOLIC MUSICAL SOCIETY.

We have been requested to publish the following letter, which appeared in the Teronto Register of the 15th uit:

Sir-I ask the favor of space in the Register to advocate the formation of a society of Catholic musicians and of those interested in Catholic Church music, emphatically including as many of the clerky as can be prevailed upon to join, as upon them there lie perhaps greater esponsibilities in this regard than is commonly supposed.

sponsibilities in this regard than is commonly supposed.

To emit mention of others, there is in the United States what is known as "The American Cecilian Society," which is affiliated to a society in Rome enjoying the protection of a Cardinal appointed by the Holy Father. The American society has the express approbation of all, or nearly all, the Archbishops and Bishops of the United States, and has on several occasions received the commendation of the Holy Father. The name of the late Archbishop Lynch, of Toronto, also appears in the list of those who approved it. Have before me its statutes, in which its object is stated as follows:

The object of the society is the improve

cate.

(a) Chiefly liturgical, that is, plain, choral,
or Gregorian chant;
(b) also harmonized vocal music;
(c) sacred songs in the language of the coun-

ry:
(d) liturgical organ playing;
(e) instrumental music as far as tolerated by
the Church.
The statutes provide for the organization of

the Church.

The statutes provide for the organization of diocesan and parochial branches (with provision for mucical instruction) for general and branch meetings; encouragement of compositions of a liturgical character and the organization of a central library from which works can be borrowed for the purpose of copying.

It will hardly be denied, I suppose, that, speaking generally, there is room in every Canadian diocese for great improvement in Church music, both from a musical and ecelerated of the control of the control

ian society.

I beg those who may take the trouble of

A. O. H.

Div. No. 3, A. O. H., held a most successfuncting at Coneyan Hall. Thursday evening well as showing a good example to the mem bers. It is to be hoped that we will have the pleasure of entertaining a great many visiting Brothers during the coming fall and winter months. I nearly forgot to mention that we were favored by a visit from some of the delegates to the Locomotive Firemen's Convention, which is being held in this city. What a grand organization ours must be, surely, when we can have Brothers from Mexico, Indiana Maine and every State in the union visit our meeting while in session; and although neven having seen them in a lifetime before, to extend the hand of friendship and make then feel at home. It was a pleasure indeed to the members to hear that in every State of the union the order is making rapid progress Many valuable hints were thrown out where by the order might progress more rapidly in this Province which if taken hold of by on Provincial officers will prove beneficing in the future. With botter times coning it is to be expected that new name will be added to the roll of our Division and that many of our members who have dropped away through carelessness will reture to their allegiance. Our order is for the beneficing the provincing officers, and upon them it of pends for its advancements. Thousands of the A. o

49 Hocking street, Toronto. F. M. T A.

Almonte, Sept. 11, 1898, Whereas it has pleased Almighty God in His nfinite wisdom to call to their eternal reward the wife of our Bro. John O'Reilly, and the sister of our Bro. Francis Burke. Be it brothers in their affliction, and pray that God may give them strength to bear their loss with Christian resignation. May the souls of the faithful departed rest in peace! Be it, further, Resolved, that a copy of this resolution be entered on the minutes, and copies sent to Bros. John O'Relly and Francis Burke, and to the CATHOLIC RECORD, Catholic Register and

ATHOLIC RECORD, Cathout Regularity Records to the local press for publication, Signed on behalf of the association, Ed. J. Kelly, Jas. P. O'Connor.

SACRED PICTURES.

SAURED PICTURES.

Our stock of Sacred Pictures comprises the following: splendid eleographs of St. Anthony, "The Wonder-Worker of Padua, '12x 16, price 25 cents: very beautiful oil paintings of "The Last Supper," 33/x23, 82,00; "Christ Biessing the Little Children," 33/x23, 82,00; "Christ Biessing the Little Children," 33/x23, 82,00; "Christ Children," 33/x24, 81,50; "The Crucifixion," 33/x24, 81,50; clegant steel engravings of "La Madonna Dei Anside," 35/x22, 81,50; "Josus Crucific (Femme, voila votrs Firle)—voila votre Merc! 26/x29], 81,50; "St. Francis of Paul," 27/x21, 81,50; St. Mary Magdaien, 27/x21, 81,50; "St. Mary Instrustant la Sainte Vierge," 26/x21, 81,50; "Saint Heart of Jesus," 27/x21, 81,50; "St. Mary Magdaien, 27/x21, 81,50; "St. Mart of Jesus," 27/x21, 81,50; "St. Mart of Jesus," 37/x21, 81,50; "St. Mart of Jesus," 37/x21, 81,50; "St. Mart Hoart of Jesus," 26/x21, 81,50; "St. Mart Hoart of Jesus," 37/x21, 81,50; Mart Dolorosa," 37/x21, 81,50; Mart Dolo

PRAYER-BOOKS.

St. 5.00. And lastly, this fine two-story residence has been completed and handsomely furnished by the voluntary gifts of his parishioners and others, so that only a very few hundred dollars debt remains on the whole.

We have a large assortment of prayer-books, ranging in prices from 10 cents to \$2.00, as follows: The Key of Heaven, Garden of the Soul, little Path to Heaven, Bread of Angels, Vade improvements made under Fr. McMenamin's pastorate, and we congratulate the congregation of St. Michael's on the fact that their spiritual guide is a man of business, energy, capacity and public spirit.

LITERARY NOTE.

The Voice of the Good Shepherd, by the Rev. Edmund Hill, C. P., is the story of his conversion to the Catholic Church. It is told in simple, clear style, furnishing the "clue" which led him into the true faith. Catholic Rook Exchange, 120 West 60th Street, New York, are the publishers.

NEW BOOKS.

NEW TESTAMENT STUDIES.

We have received a copy of a new ook just published by Beaziger Bre titled "New Testament Studies," by tev. Mgr. Thomas J. Conaty, D. D., re he Catholic University, Washington.

and.

"Striving After Perfection," a treatise addressed especially to Religious, originally written in Latin by Rev. Joseph Banna, S. J., is now issued by the well-known and popular publishing firm of Messrs, Benziger Bros., 35 Barclay street, New York City. Price, \$1.00.

OBITUARY.

MRS. GEOGHEGAN, VICTORIA, B. C. It is with deep sorrow we publish the death of Mrs. Mary O Connor-Geoghegan, which took a nee on the Hithuit, the feast of the Exaltation of the Holy Cross. She lived a saintly life and

of the Holy Cross. She lived a saintly life and tied a happy death, Deceased was born in the County Kerry, Irland, and descended from a grand ancient trish family. rish family, We ask the faithful to pray for the repose of

MARKET REPORTS.

LONDON,
London, Sept. 29.—Grain, per cental — Red
winter, \$1.10 to \$1.13; white winter, \$1.10 to
\$1.13; spring, \$1.10 to \$1.13; oats, 70 to
\$1.3; spring, \$1.0 to \$1.13; oats, 70 to,
\$1.3; spring, \$1.0 to \$1.13; oats, 70 to,
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outer, essentially, per ton, \$5.00 to \$6.00; rm Products—Hay, per ton, \$5.00 to \$6.00; v, per lond, \$2.00 to \$3.00; cheese, per lb., lesale, 7½ to 8c; honey, per pound, i0 to 12c, eds—Clover seed, red, \$3.00 to \$3.20; alsike er, seed, \$3.25 to \$4.00; timothy seed, per

Seeds—Clover seeds, \$25 to \$4.00; timothy seed, per lover, seed, \$3 25 to \$4.00; timothy seed, per ushel, \$1.25 to \$4.75. Meat—Pork per cwt., \$5.75 to \$6.00; beef, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; veal, by carcass, \$6.00 to \$6.25; amb, by the pound, \$1 to \$6. Expending the pound, \$1 to \$6. Expending the per lower of the per lower per

TORONTO,
TORONTO,
Sept. 29.— Wheat—Slight
mprovement in trade; holders have advanced
heir prices and demand is more active; cars
fored and white wheat west quoted at 65 to
57c, with exporters several cents away; Mantuba wheat steady; No. 1 hard, Toronto and
west, quoted at 89c, Flour steady; cars of of red and white wheat west quoted at 65 to 67c, with exporters several cents away; Manitoba wheat steady; No. 1 hard, Toronto and west, quoted at 89c. Flour steady; cars of straight roller, in bbls. west quoted at \$4.50. Milliteed quiet; cars of shorts quoted at \$4.50. Milliteed quiet; cars of American entrack Toronto, quoted at 38 to 38c. Odd at 14c. Corn steadier; cars of American entrack Toronto, quoted at 38 to 38c. Odd at 24c. and north and west at 25c. cars north and west quoted at 36 to 36c. Milliteed at 38 to 38c. Odd at 24c. and north and west at 25c. and market is strong and active, and grain market is strong and active. And active quoted at 28c. and float; peas at 61c to 62 aftest; and 15c. in strong and active. And 15c. in a 15c

ay and Straw.—Hay, \$5.00 to \$5.00 per ton, on city matket; baied may, \$2.20 to \$6.00 per in ear lots; straw, \$3.00 to \$3.50 per ton. ressed Meat.—Beef, Michigan, \$5.00 to \$7.00 cwt.; hve weight, \$3.25 to \$4.00 per cwt.; cago, \$5.00 to \$7.50 per cwt. ork—Light, \$5.00 to \$5.50; heavy, no sale, weight, \$3.50 to \$5.00 per cwt.

ive weight, \$5.50 to \$4.50 per cwt.
Mutton-\$6.00 to \$6.50 per cwt.
Spring Lamb-\$3 to \$3.50 each, alive, dressed
\$8.00 and \$9.00 per cwt.
Veal-\$7.00 to \$8.00 per cwt.
Veal-\$7.00 to \$8.00 per cwt.
Poultry-Chickens, spring, 10 to 11c, per lb.
alive, 6 to 70 per periad; fowls, 7 to \$ cents
alive, 6 to 70 per periad; fowls, 7 to \$ cents

alive, 6 to 7c, per lb; ducks, 9 to 10c, per lb. alive, 5 to 7c per pound; fowls, 7 to 8 canta ser lb. alive, 5 to 8 cc, per pound; turkeys, 9 to 10 alive, 6 to 7c, per lb; ducks, 9 to 10 per pound; alive, 6 to 7c, per lb; pigeons, 15c per pair, a

Produce.—Butter, 16 to 17c per pound; eggs, 11 to 12 cents per doz.; honey, 8 to 9 cents per pound; cheese, 8\[\) to 9\[\] cents per pound.

Latest Live Stock Markets.

TORONTO.
Toronto. Sept. 29.—Shipping cattle was off uite a quarter per cwt.; ordinary butchers;

being quotee at 1000 \$2.75 to \$3. The warmer weather, the continued rain in the morning, in addition to heavy supplies, all tended to depress the trade. Small stuf shared in the general weather feeling. Mitch cows were in small supply, and lower, \$10 being about the best price obtainable. Sheep so d from \$3.30 to \$3.60 per cwt.; lambs at from \$16. to 4c, per ib. Calves self at from \$2 to \$6 cach. Hogs were nominally unchanged, 4c, was paid for singers to day; next Tuesday the highest price for "singers" will be 4c, with a proportionate reduction in other grades.

East Buffalo, N. Y., Sept. 29.—Cattle, none on sale. Calves in hight supply, and about 25c, lower; choice to extra weak \$5.75 to \$8. Sheep and lambs—22 loads on sale, more than sufficient for the demand; trade slow and 10c, lower on lambs, but \$5.60; good to choice, \$5 to \$5.40; common to fair, \$4.50 to \$5; sheep, choice to extra mixed, \$4 25 to \$4.55; good to choice, \$4 to \$4.25; common to fair, \$3.50 to \$5.25; control to fair, \$3.50 to \$5.50; control to fair, \$3.50 to \$5.50; sheep, choice to extra mixed, \$4 25 to \$4.55; good to choice, \$4 to \$4.25; common to fair, \$4.50 to \$5.50; good to choice \$6 to \$4.50; common to fair, \$4.50 to \$6.50; medium \$4.10 to \$4.15; principally \$4.12; pigs, \$3.70 to \$3.89; roughs, \$3.50 to \$5.90; stags, \$2.50 to \$3.25.

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 in use upon the alters of the Cath-olic Churches throughout the United States.

Samples and prices will be cheerfully sent

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PROTESTANT CONTROVERSY.

Sacred Heart Review.

In modifying the title of these papers, and beginning upon a new series, I do not wish it understood that I intend to not wish it understood that I intend to give over dealing with popular Protestant controversy. Hereafter, as heretofore, I am likely to be principally occupied with this. Among us, at least, it is much the more mischievous and descripted as it resuredly would and dangerous, as it naturally would be in a democratic country. As a scholar, I often feel ashamed to deal with such vulgar misrepresentation and abuse as prevail in this range of discussion. Yet a scholar has no business to detach himself aristocratically from the general interest, and in a country such as ours there seems to be no better way than to follow the style of Donnybrook Fair, and hit a head wherever it shows, be it that of butcher

There is sometimes not much to between the two. The depth of vulgar abusiveness seems to have been ed by Bishop Coxe. Mr. Lansing refrains, at least from vulgar personal allusions to living men. He does not comment upon the articles of their diet which Coxe did. Coxe was a more highly educated man, yet in his at-tacks upon the Jesuits, and still more upon Archbishop Satolli, he almost de scended below the line at which it remained permissible to allude to him. No wonder the Independent, after quoting some of his amenities, inquired in amazement, how a man of his standing could imagine such language compatible with decency, not to say charity. It is therefore not the social standing, nor measure of education, that necessarily draws the line between the higher and the lower range of con-troversy. The distinction between them may perhaps be conveniently drawn as follows. Where, the instinct of disparagement prevails over that of accurate representation, we have popular controversy, tending downward to pure blackguardism. Where the instinct of disparagement is subordinate to that accurate represent ation, we have scholarly controversy. This is always tending upward, out of the range of controversy into that of

objective inquiry.

In this higher range oppositions do not disappear. Indeed, in some re-spects they become intenser than ever. Yet they become more spiritual. They let "the ape and tiger die," the mop pings and mowings of the ape, and the brutish fierceness of the tiger. Moreover, candor is the medium in which at the last, error almost inevitably dissolves. What does remain remains as little more than an expression of inevitable human limitation. The Canon Law well says, adopting St. Augustine's words, that no mater how perverse may be the opinions of Christian men, yet if they inherit them, and do not originate them, and if they hold them in the spirit of cautious candor, such Christians are in no way to be ac counted heretics. The Church, he acknowledged, must deal with them as heretics, since the Church does not know the secrets of the heart; but in the view of God they are Catholic

There is much matter, indeed, not controversial, which may nevertheless be appropriately considered in connection with controversy. There are popular notions concerning Catholicism, many of which are not held pol emically, yet, being misapprehensions, innocently help to feed controversy, and being rectified, help to quench it. the Pope. If I were to give Mr. Lans. ing points about the pontifical cross, or the time at which mitres first cam into use, I should be much disappointed if he could not make out demonstratively that they are the specific development, the legitimate flowering forth, of anti Christ. If he could not forth, of anti Christ. If he could not do it (and indeed, to do him justice, he does not dwell much on these secondary matters) we have but to apply to a red hot English Evangelical. Lord Macaulay once plumed himself on having, for a lark, proved beyond doubt that the House of Commons is the apocalyptic beast. The number of members, I believe, was then 658, and of officers of tha house 8, giving the mystic 666. Macaulay tried this on a zealous Protestant gentleman in India, and so surprised him that, while maintaining the Pope to be the beast, he seemed half inclined to allow that the House of Commons might, perhaps, be the beast too, an alternative incarnation of the beast. On the other hand, a Mr. Baxter of Canada once made out conclusively that the EmperorNapoleonIII. was the beast, whereupon I tried my hand, and proved that Mr. Baxter himself was the beast, and "Where there's a will there's a way."

On this account I always think it best not to leave a single microbe of error concerning the Roman Catholic system, so far, of course, as I recognize it myself for an error. There is no telling how soon the apparently harmless thing may develop into a new epidemic of the cursing sickness, popularly known as the A. P. A.

Sir Walter Scott is sometimes said to have been, in Great Britain, and even towards Anglo Catholicism, and indirectly towards Roman Catholicism. No such results, assuredly, were in his thoughts. It was not a religious, but a purely antiquarian and romantic instinct, that has made his pages alive, as with kings and knights, so with bishops and abbots. Of the inner soul of religion he knew little, and there. beyond it, the father of the reaction towards Anglo-Catholicism, and in-

fore little of the soul of Catholic Chris tianity. Lord Tennyson's single short poem of "Sir Galahad" has, in my judgment, more of the inner soul of Catholic Christianity in it than the whole of Sir Walter taken together. whole of Sir Walter taken together.
Tennyson was not only a greater
scholar and a deeper philosopher and
a far more deeply religious man.
Scott's temper was that of cheerful,
healthy secularity. He has, indeed,
created one nobly religious character,
Jeanie Deans. Yet this shows rather outward appreciation and vivid outward appreciation and vivid national sympathy, than properly religious sympathy. So also, in "Old Mortality," by virtue of the same national consciousness, he has thrown out into strong relief the spiritual hero ism underlying the grotesqueness and violence of the Covenanters. Yetwhich is the surest token of an unspiritual temper - in his own time a diver gence from the conventionally accept el forms of religion was apt to be found intolerable to him. He accepted Presbyterianism, as the established religion of Scotland; Episcopalianism, as being the Church of the aristocracy Roman Catholicism, as having the right of prior occupancy, and being intertwined with so much of the earlier history of Scotland and as being the Church of various high nobles and chieftains. On the other hand, when he discovered that a builder whose intelligence and superiority in his art he greatly admired was a Baptist lay. preacher, he never spoke of him again. Had he lived eleven years longer, he would probably have been deeply dis gusted and repelled by the spiritual grandeur of that Free Church secession which so profoundly delighted Cardinal Newman, and made him augur that Christ had great things in mind for His cause and people in Western Europe, when those whose apprehensions of truth were in his view so deeply defective, could yet be moved to such heroic self-sacrifice for Christ's suprem acy and crown.

This same unspirituality Scott shows in his incapacity to apprehend a true monastic vocation. A monk is to him either a jolly voluptuary, like Abbot Boniface and the prior of Jorvaulx, or a mere zealot for the aggrandizement of his order, and of the Church as the amplification of his order. Abbot Eustace seems hardly to rise above this point. It will not do to say that monasticism was antiquated at the date of "The Monastery," for Loyola, Xavier, and Francis Borgia, Philip Neri, Las Casas and Zumarraga, Breboeuf and his brethren, Theresa and St. Vincent de Paul were yet to come. He neither understands a Bernard, an Anselm, a Francis and a Catherine of Siena in the past, nor the great names that were yet to come after Melrose and Dryburg were overthrown. Worse yet occurs in "Rob Roy.

There Francis Osbaldistone, evidently expressing the author's own mind, asks his cousin Rashleigh, who had been intended for the priesthood, but who had an offer from his uncle of business advancement, how any sane man could hesitate to prefer the latter. In 1715, the assumed date of "Rob Roy," English Roman Catholicism was deeply depressed. An English priest could only look forward to a life of ob scurity and straitness, even if he should escape positive persecution. To Scott it seemed incredible that a man of education and talents, unless he were of unsound mind, could think of embracing such a lot, except from pure necessity. The notion of a vocation, although an elementary Christian truth, seems to have been hardly more In the prevailing temper of a great part of the Protestant world, we can hardly imagine any point so innocent and indifferent but that it might be turned into a pebble with which to pelt priesthood; yet it is not the worldliess for which his cousin remonstrates It is only for what he steems its fantastical direction. In this contemptuous declaration in

'Rob Roy," Scott's inveterate secularism of temper reaches its lowest point I remember nothing so offensive in any other of the Waverley novels. Of course this does not spring out of any specific prepossession against Catholicism. Scott would have been equally contemptuous, or even more contemptuous, of a man of parts who had chosen to become an Independent or Baptist minister, having a good opening in business or an invitation to take a good living in the Establishment. His motives of opposition were entirely different from those which animated the expression of various Protestant organs some years ago, when it was known that one of General Sherman's sons was bent on entering the priesthood, and it was rumored that this purpose was distasteful to his We were then exhorted to express our abhorrence o of parental right. Had the young man been minded to become Methodist or Presbyterian minister, we should have been called to admire his heroism of self-consecration under unfriendly circumstances. He would have been viewed as a second Daniel in the lions' den. Had he been opposing the will of two Catholic parents, his determination would have praised as sublime. Had he had a mother of his own persuasion, encouraging him in his purpose, these editors would have become suddenly alive to the indisputable truth, insisted on by Catholic writers, that in matters of religion the mother has equal rights with the father over the education of

tion to an intention of entering the priesthood is the more reprehensible? Intrinsically, doubtless, Scott's. Mere secularism is far more ignoble than zeal, even inequitable and distorted. Yet we can not be too sharply and perseveringly held to the obligation of weighing things with one measure. Ought not a Christian to wish to serve

the kingdom of God? Assuredly. not a vocation to serve it immediately a good thing? Assuredly. Is not the ministry the best accredited form of doing this? Assuredly. Can a Christian tian man wish to enter the ministry otherwise than in the form which to him is valid? Certainly not. Would not Protestants be highly indignant with Catholics who should deny that the ultimate motive of a Protestant Chris tian in entering the Protestant ministry is the same as that of a Catholic try is the same as that of a Catholic Christian in entering the Catholic ministry? Of course they would, and would have a right to be. Assume on either side invalidity of orders, and does this restrain the blessing of God on a holy purpose, actuated in the form supposed to be agreeable to His will? Certainly not. Apply this now to the young Sherman and his mother, and does it not imply a condemnation of does it not imply a condemnation of their Protestant censors? Assuredly. Yet I have asked a Protestant minister these questions, or their equivalents, and when I came to the last, my answer was a positive and peremptory "No!" Neither equity nor logic held where they would benefit Papists. We

it works for their advantage.

Charles C. Starbuck. Andover, Mass.

BEAT THE DEVIL.

Story of the Famous Chess Player, Paul Morphy.

shall next be putting up prayers for a

repeal of the law of gravitation, where

Mr. Robert Munford, of Macon, Ga. writes as follows to the American Chess

On reading the notes in the July number on Paul Morphy's visit to Phil adelphia, I am reminded of an incident in connection with his visit to Richmond, Va., about the same time, which was related to me some years a 50 by the Ray. Mr. H——of that city. i do not remember ever to have seen in print. Mr. Morphy was Mr. H guest while in the city, and on his arrival was first ushered into the library, and his attention was at once attracted by a painting over the mantel, which was a fine copy of a celebrated paint ing representing a game of chess be tween a young man and the devil, the stake being the young man's soul.

The artist had most graphically depicted the point in the game where it was apparently the young man's move and he seemed just to realize the fac that he had lost the game, the agony of despair being shown in every line of his features and attitude, while the devil, from the opposite side of the table, gloated over him with fiendish delight. The position of the game ap peared utterly hopeless for the young man, and Mr. H said he had often set it up and studied it with his chess friends, and all agreed the young man's game was certainly lost.

Mr. Morphy walked up to the picture

and studied it for several minutes, when finally, turning to Mr. H-

"I can win the game for the young Mr. H-- was, of course, astonished

and said, "Is it possible?"

Mr. Morphy replied: "Get out the
men and board and let us look at it."

The position was set up, and in a few the position was set up, and in a few the position was set up, and in a few the position was set up, and in a few the position was set up. rapid moves he demonstrated a complete win for the young man, and the devil was checkmated.

The Rev. Mr. H-was wont to ap ply the evident and bautiful moral, which I leave to each one of your readers to think over.

POPE LEO TWENTY YEARS AGO.

At the time of his installation the appearance of the present Pope is thus described by the Abbe Vidieu, his bio-grapher: "The new Bishop of Rome is tall and spare, with a grand, patrician air. He has a magnificent head, crowned with white hair, strongly marked features, the aspect of an as cetic, with something marblelike in the general appearance of the figure. His face is lighted by a piercing look, and his amiable and paternal smile goes straight to the heart of those whom he addresses. His voice is sonorous and very pleasing, though less mellow and more powerful than that of Pius IX. The day after his election he was asked why he took the name of Leo, and he replied, 'Because Leo XII. was the benefactor of my family, but also because Leo signifies lion, and the virtue which seems to me the most necess ary of all is the force of the lion. There were three ballotings at his election. At the first he received seventeen votes, at the second thirtyfive and at the third forty-four or two more than were necessary to his eleva-Followed Husband's Advice.

"I was troubled for a long time with sick headaches. At last my husband bought me two bottles of Hood's Sarsaparilla telling me this medicine would cure me, as it had cured him of salt rheum. I began taking it and it made me feel like a new woman." Mrs. ROBERT MCAFFEE, Deerhurst, Ontario.

Hood's Pills cure all liver ills. Easy take, easy to operate; reliable, sure. 25c,

RYAN'S IDEA OF PRIESTS.

"Ah me! without trying - by mere y being gentle and human and tender to souls astray what good priests can wrote Father Ryan.

A discord of any kind jarred his sensitive soul to its very center. From

another city we hear: 'And I am a-weary to day, soul-sick, heart-tired; generally disgusted, mind-pained, and, added to physical fatigue, a mountain load of spirit-weariness. Why? Here there is trouble between Irish and German, an Irish priest and German priest. To me it is simply horrid. As if God were Irish or German. Nationalism narrows. I mind me of my dead father, who once said to me when I was a boy: 'Child, you are born with a broad mind. You will be horrified often, when I am dead and gone, to see how ministers, and sometimes priests and even bishops belittle God and make Him narrow an almost mean. Remember this, God is a gentleman always.' It might sound to some irreverential, but he did not mean it in that way. His strange phrase is so true and has such meaning

"St. Thomas of Aquin, Duns, Scotus, St. Bonaventure, St. Bernard, in their day, and Ambrose and Augus tine and Chrysostom in their days, were suns. They shone from lofty skies with a bright, steady light and in the intellectual light heart-heat. By and by came the little men, the Lilliputians (I was almost about to Sillyputians), and they came write with their sillygisms - little theolo gians. What did they do? In the Middle Ages they harmed the human side of the Church and in so doing caused havoc of the spiritual interests of souls, while political Popes harmed Christendom. Just think of this grave question among monks in regard to the vow of poverty by which there was no meum or tuum, no mine or yours. question: 'I drink a plate of soup it is in my body; can I say it mine? 'You cannot, said some.
'I can,' said others. Then abuse

and vituperation, till the Pope had to settle the question! . . . And for the last two hundred years theological theories, especially in moral questions, have divided into opposing schools to the harm of consciences. The great, the harm of consciences. The great, bright, sunlike Doctrines have dark heological spots ; and the gentle, love ful, quiet way of the Moral Law is infested by too many so called theologi-ans, who positively do not understand in their clearness the ten command ments. Hence false consciences, next hypocrisies, and then, Heaven hides the rest, in very mercy, from others." In speaking of the hardships and

dangers often encountered in a priest' life, Father Ryan said:
"However, were I a college boy again, I would be nothing but a priest. A priest's life is sacrificial only in a sense. He gets more than he gives even in this world. Lonely he is, and

heart on earth this night has, has had and will have more lonely hours than hours unlonely.
"I think a priest's life is less lonely

than any other life, for the very simple reason that his duties are so many and so diversified. And loneliness, I hold when he is lonely, is a stimulant if he studies. That is just what we need in the Church, a studious habit; a pas for books, for thoughts ; and the intellectual passion is the supremest

The secret of Father Ryan's swee gentleness of soul and tender sympa thy with all mankind is thus expressed

whose priesthood, unlike some cases you knew, far from destroying or diminishing, has only deepened and broadened, by exalting, his manhood. For, 'Abram J. Ryan' is not dead nor buried in 'Father Ryan.

"Indeed, if you can take my thought, the priest in me is more the man than the man is the priest. I never phrased it in that way before; but, though new, the phrase is best.

—C. A. Malone in The Rosary.

Pain in the Back. Pain in the Back.

Being troubled off and on with pains in my back, caused by constipation, I tried several kinds of pills I had seen advertised, and to put the truth in a nutshell, Dr. Chase's Kidney-Liver Pills are the only pills that have proved effectual in my case. I can heartily recommend them.

JNO, DEVLIN, Unionville, Ont.

Differences of Opinion regarding the popular internal and external remedy, Dr. Thomas' Eclectric Oil—do not, so far as known exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

Thin in flesh? Perhapsit's natural.

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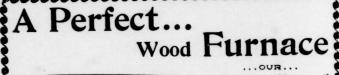
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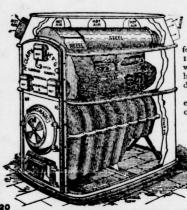
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door and ash pit.

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FIVE - MINUTES' SERMON.

Eighteenth Sunday After Pentecest.

SIN A GREATER EVIL THAN SICKNESS. Be of good heart, son, thy sins are forgiven ee." (Matt. 9, 2.)

Whenever our Lord appears before us in the gospel, we see Him surrounded by the sick and suffering. All acknowledge Him as their Saviour and knowledge Him as their Saviour and Helper, all place their confidence in Him, and no one leaves Him without consolation, and assistance. To day, however, we meet Him healing a sickness such as is not elsewhere recorded in the life of our Lord. He is request ed to restore the health of one sick with palsy, and the Saviour, who as es the heart, speaks of an inter ior sickness, a sickness of the soul.
"Be of good heart, son, thy sins are forgiven thee." From this, we should learn that sin is a greater evil than any bidly ailment, and that we should therefore be much more anxious to be delivered from it, than for the restoration of bodily health.

And, truly, dear Christians, sick-ness, pains, poverty, sufferings may indeed afflict the body, but according to faith's teaching, they are not evils, but rather tokens of divine love and a mark of predestination. But sin, and sin alone, renders us unhappy for time and eternity. It deprives greatest treasure, and causes the most appalling afflictions that could befall us. Sin robs us of the love and friend ship of God, and with it of the hope of eternal happiness. It robs us of all the merits we may have acquired; it makes us slaves of Satan and hell; it places our soul in the bonds of spiritual death. Bodily sufferings embrtter life only for a short time, but sin prepares a woe which will last forever. sufferings of this life only torture the body and cause death, which is the inevitable doom of man, but sin inflicts wounds on the soul, which cause its eternal death, from which there is no Yes, sin inflicts so great deliverance. an injury that the entire world, with all it contains, cannot compensate for it. "What doth it profit a man," says Jesus, "if he gain the whole world and suffer the loss of his own soul? (Matt. 16, 26.) For if a man loses hi soul "what exchange shall he give fo

This is a truth well known to all for how often have we not heard it in sermons and Christian doctrine, but do we act according to it? Do we properly estimate the precious treasur our soul? Do we preserve this valu able gift, as it merits? Are we mor concerned about our soul, its welfare its salvation, than we are for the thing of this world? Oh, that we might joy full respond to these questions in the affin mative. But alas! for how many would not this be a detestable lie! Who ca enumerate the deluded, the indifferen those who, indeed, have great anxie for their body and temporals, but wi treat their poor, immortal soul, as Cai did his brother Abel, murder it—ye murder it by a life of sin, lead it to the devil, to be destroyed by him, delivit to eternal perdition ! If the body is threatened by the lea

danger how great is not the anxie to preserve it? If the slightest indi position befalls them, there is no e of lamentation: then no remedies a too costly, no operations too painful, restore the health of the body. But the soul is indisposed, yea, morta wounded, how little is done for its r toration! Days, weeks, and mon pass, before the remedy is sought the sacrament of penance. The slig est effort is too burdensome to save to soul from eternal perdition. To precious gift of time is not appreciate enmity with out acquiring merits for Heav They calmly look into the abyss hell, on whose brink they stand into which they may momenta

plunge, since, imperceptibly, night of death approaches, prevent their doing aught to redeem the pa On one occasion, when Agelune the king of the Longabards, acc panied by his armor bearers, walking on the shore of lake Con he saw at no great distance sev children merrily playing in a b Coming nearer, he perceived y horror that the vessel was nearly sing. "Children," he cried, 'you lost, if you do not immediately thold of my lance, so I can draw yo the shore." Only one obeyed the r summons, the others suffered the alty of their disobedience by drown Joyfully the king enclosed in his the child that was saved, had him cated in his palace, where events he succeeded him to the throne u

the name of Lamassio.

Dearly beloved Christians, like children in the skiff, we also s trail vessels on the sea of life. A moment our tiny life boat may shattered in death, and wee to us are not prepared; if we appear b God without sanctifying grace shall be buried in the flames of On the shore stands Jesus as a me king and reaches out to us the sa lance in the sacrament of penan draw poor sinners, as children of to that happy shore where awaits the inheritance of eternal life. C us seize this holy lance of salv and permit ourselves by a worth fession, to be drawn by Jesus from abyss of our misery to swell that ious legion of children of Godheirs of heaven. "To sin is hu says St. Bernard, "but to rem sin, is satanic," in malice. This us like unto devils: it places us greatest danger of becoming th Panions of demons in the fiery of eternal hell. But let us glorify mercy by true penance and a return after our fall, for St. C. tom, the holy doctor of the C SIN A GREATER EVIL THAN SICKNESS. Be of good heart, son, thy sins are forgiven see." (Matt. 9, 2.)

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And, truly, dear Christians, sickness, pains, poverty, sufferings may indeed afflict the body, but according to faith's teaching, they are not evils, but rather tokens of divine love and a mark of predestination. But sin, and sin alone, renders us unhappy for time and eternity. It deprives us of our greatest treasure, and causes the most appalling afflictions that could befall us. Sin robs us of the love and friend ship of God, and with it of the hope of eternal happiness. It robs us of all the merits we may have acquired; it makes us slaves of Satan and hell; it places our soul in the bonds of spiritual Bodily sufferings embitter life only for a short time, but sin prepares a woe which will last forever. The sufferings of this life only torture the body and cause death, which is the inevitable doom of man, but sin inflicts wounds on the soul, which cause its eternal death, from which there is no Yes, sin inflicts so great deliverance. an injury that the entire world, with all it contains, cannot compensate for "What doth it profit a man." save Jesus, "if he gain the whole world and suffer the loss of his own soul?'
(Matt. 16, 26.) For if a man loses his

This is a truth well known to all for how often have we not heard it in sermons and Christian doctrine, but do we act according to it? Do we properly estimate the precious treasure of our soul? Do we preserve this valuable gift, as it merits? Are we more concerned about our soul, its welfare, its salvation, than we are for the things of this world? Oh, that we might joy fully respond to these questions in the affirmative. But alas! for how many would not this be a detestable lie! Who can enumerate the deluded, the indifferent, those who, indeed, have great anxiety for their body and temporals, but who treat their poor, immortal soul, as Cain did his brother Abel, murder it-yes, murder it by a life of sin, lead it to the devil, to be destroyed by him, deliver it to eternal perdition !

If the body is threatened by the least danger how great is not the anxiety to preserve it? If the slightest indis position befalls them, there is no end of lamentation: then no remedies are too costly, no operations too painful, to restore the health of the body. But if the soul is indisposed, yea, mortally wounded, how little is done for its res toration! Days, weeks, and months pass, before the remedy is sought in the sacrament of penance. The slightest effort is too burdensome to save the soul from eternal perdition. The precious gift of time is not appreciated, enmity with d. with out acquiring merits for Heaven. They calmly look into the abyss of hell, on whose brink they stand and into which they may momentarily plunge, since, imperceptibly, the plunge, since, imperceptibly, the night of death approaches, preventing their doing aught to redeem the past.

On one occasion, when Agelundus, the king of the Longabards, accom-panied by his armor bearers, was walking on the shore of lake Comer, he saw at no great distance several children merrily playing in a boat. Coming nearer, he perceived with horror that the vessel was nearly sinking. "Children," he cried, 'you are lost, if you do not immediately take hold of my lance, so I can draw you to the shore." Only one obeyed the royal summons, the others suffered the pen alty of their disobedience by drowning.
Joyfully the king enclosed in his arms the child that was saved, had him educated in his palace, where eventually he succeeded him to the throne under

the name of Lamassio.

Dearly beloved Christians, like those children in the skiff, we also sail in trail vessels on the sea of life. At any moment our tiny life boat may be shattered in death, and woe to us if we are not prepared; if we appear before God without sanctifying grace, we shall be buried in the flames of hell.
On the shore stands Jesus as a merciful king and reaches out to us the saving lance in the sacrament of penance, to draw poor sinners, as children of God, to that happy shore where awaits them the inheritance of eternal life. Oh, let us seize this holy lance of salvation, and permit ourselves by a worthy con fession, to be drawn by Jesus from the abyss of our misery to swell that glorious legion of children of God and heirs of heaven. "To sin is human," says St. Bernard, "but to remain in sin, is satanic," in malice. This makes us like unto devils: it places us in the greatest danger of becoming the com-Panions of demons in the fiery ocean of eternal hell. But let us glorify God's mercy by true penance and a speedy return after our fall, for St. Chrysostom, the holy doctor of the Church, asked of a young complainant.

promises us "not only to find grace, but the wounds inflicted by sin will be transformed into brilliant stars, which will glitter in our Heavenly crown for all eternity." Amen.

OUR BOYS AND GIRLS.

Castle-Building Boys.

- I love the youth of spirit high
 Who dreams of coming glory,
 Who means with heroes true to vie
 And live a noble story;
 Who, void of fears, finds manhood's years
 Too tardily advancing.
 And longs for fame in life's great game
 That Hope paints so entrancing.

- I love the boy who sees himself
 In Fancy's magic mirror.
 Upraised bove thought of sordid pelf,
 A knight to whom is dearer
 True worth of soul than fortune's scroll,
 Integrity than fashion—
 A man of might who loves the right,
 Nor knows the sway of passion.

But best I love the manly lad
Who never lets his longing
For future fame make havoe sad
With tasks about him thronging;
Whose brave heart now seeks only how
To do each present duty.
And earns the while his Father's smile—
Life's truest fame and beauty.

-Father Cheerheart in Ave Maria.

He Was a Gentleman. A few days ago I was passing through a pretty, shady street, where some boys were playing at base ball.
Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walk ing, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as

His companions, very good natured ly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.
"Why, Jimmy!" said one at last,

you can't run, you know."
"Oh, hush!" said another — the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time." soul "what exchange shall he give for

As I passed on I thought to myself that there was a true gentleman. -Ex.

Mary, the Queen of October. (From the Child). ; ;

The Church opens the summer season by dedicating this month to the Virgin of virgins, and by calling her by the sweetest of all names. Virgin potent, Virgin faithful, and so many other names. The spring is hers and is made hers by the display made in her honor by the children, the nuns and the Churches all over the world, and she is pleased with such honors, and to show her gratitude, as it were toward children and reward their child like simplicity, she has youch safed to appear to children whenever she left her glorious throne to come down on earth to call upon men.

Now, is it not fit to close the season

in the same worthy manner in which it was commenced, by dedicating to her honor the month of October? certainly, and we all rejoice in this, and children above all will try during this month to offer her their thoughts and actions during the school season, so that the one who is called the Queen of the Clergy may assist them in learn ing the holy doctrines concerning

Nothing is more amiable than the and the name of mother addressed to Mary the mother of God reaches home -that is to say, penetrates the heart of the heavenly queen when uttered by an innocent child.

There is hardly a thing that brings about sweeter memories of the days of youth spent in Europe under the shad ow of the mantle of the one called "Tower of David." During college girls in their convents, were led often during the summer days to visit some of the rustic chapels on the roadside and there to kneel down and pray to the Virgin mild represented so vividly to them in some sacred shrine devoted

There, in some secluded spot, under the sturdy, ivy-grown oak of a luxur-iant valley, is placed a little statue that people passing by salute and venerate. In other places the Virgin Mother is made the protectress and guardian of a cool spring, the water of which is so refreshing to the traveler passing by, while he recites devoutly a prayer at the foot of the little statue.

Other times a whole band of children would enter a chapel dedicated to her, and there intone a "Magrificat" or an " Ave Maria Stella "in her honor. The recitation of prayers at such shrines, made aloud by a number of young men, is very edifying, and one after witnessing such touching scenes, must say something divine exhales in those places and the finger of God is

Our Duty.

Duty is often an ugly word—"a bugbear to the youthful mind." We are so apt to fancy that duties are unfairly allotted; that others are burfairly allotted; dened more lightly than we are. As a matter of fact no one is free from duty save those who are not worthy to bear responsibility—the infant, the idler, the imbecile. The more duty we have, the more complimentary to

our strength of character.
"What do you call 'duties?" was

"The things I don't want to do," he

answered, smartly enough.
"Well, why don't you make of them things that you want to do?" per

sisted his interrogator.
"I'd get little thanks!" he retorted.
The matter of "thanks" has much to do with aversion to duty. We all like to be recompensed for our efforts, especially when we do more than is required of us. Conscientious performance of duty always brings its own recompense. Our reward may be own recompense. Our reward may be invisible for a time, "but soon or late the Father makes His perfect recompense to all." It is sure to come "but soon or late soon as we can think with Fielding: When I'm not thanked at all, I'm thanked enough; I've done my duty and I've done no more.

To exceed requirement is the high-est conception of duty, and this alone transforms duty into pleasure. No task is too mean, too common for

us when duty demands that we must do it. A story going the rounds tells of an ambitious girl who found herself occupied day after day with disagree-able household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew com plaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience or anger or high-thinking or bitterness which we put in them, that is the important thing, the immortal thing.

A similar parable is found in the old legend of an artist who sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oakwood which was destined for the fire. Obeying the command, he produced from a log of common firewood a masterpiece. "In like manner," says the exchange to whom we are indebted for the version, people wait for great and brilliant opportunities for doing the good things, the beautiful things of which they dream, while through all the plain, common days the very opportunities they require for such deeds lie close to them, in the simplest and most familiar

circumstances." # 1 Of what is a great picture made? Of canvas and colors-common field flax, common earthly pigments applied with an insignificant little brush of hairs. Yet because the painter makes the best use of his materials his picture becomes a masterpiece. So it is with our daily tasks. Common duties nobly accomplished make up the masterpieces of life. The person without duties is apt to have a jelly fish character. The very effort of doing one's duty unflinchingly and cheerfully makes one acquire the "good selfs" — self reliance and self respect. No duty comes to us to be done unless God so wills it. Father Faber quaintly says: "Every hour comes with some little fagot of God's will fastened at its Duty should be done for its own sake, for the sake of the doer and for the sake of Him who never gives us more than we can bear."—Catholic Standard and Times.

passing events and in the homeliest

THE CROSS.

It almost seems as if God had marked the cross on the things that we see tender, sweet devotion of children to the Blessed Virgin Mary. There is no effort demanded on the part of the child to induce him to love his mother, teaching us thereby that if we also seek to rise above this world it can only be by means of the same holy sign You cannot see a tree but its side branches and trunk present the same figure, reminding us of that tree to which our dear Lord was nailed and the glorious fruit which it has brought forth throughout the earth. You can not see a ship but the cross is set forth days the boys, and in like manner the by its mast and yards, showing us by what means we may hope to pass the waves of this troublesome Flowers have the cross painted on their leaves; sunset skies, in their clouds, and in the Southern Hemisphere there is a beautiful constellation which bear is name.

GREAT LITERARY FIND.

Folio of St. Augustine's "De Civitate "Dei" and Others Works.

London, August 22. - C. Norris Matthews, the librarian of Bristol, has made a most interesting discovery. Among a great number of brown paper parcels in the lumber room of the library he has found a grand folio of St. Augustine's "De Civitate Dei," printed in Basle in 1479; Peter Martyr De Orbe Novo Decades," containing the earliest printed data of Cabot's voyages, and another work, with notes supposedly made by the hand of Chat-

Besides these Mr. Matthews dis covered some interesting manuscripts on the subjects of mediæval surgery and numerous other valuable works.

THINK about your health. Do not allow scrofula taints to develop in your blood Take Hood's Sarsaparilla now and keep your self WELL.

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

CHATS WITH YOUNG MEN

Be Patient While We May.

The hands are such dear hands—
They are so full; they turn at our demands
So often; they reach out
With trides scarcely thought about
So many times; they do
So many things for me, for you—
If their fond wills mistake.
We may well bend, not bresk,

They are such fond, frail lips
That speak to us; pray, if love strips
Them of discretion many times,
Or if they speak very slow or quick, such
crimes

We may pass by ; for we may see Days not far off when these small words may Held not as slow or quick or out of place, but dear. Because the lips are no more here.

They are such dear, familiar feet that go Along the path with ours—feet fast or slow, And trying to keep pace—if they mistake Or thread upon some flower that we would take Upon our breast, or bruise some reed, Or crush poor Hope until it bleeds. We may be mute Not turning quickly to impute Grave fault, for they and we Have such a little way to go—can be Together such a little way lot would be patient while along the way—We will be patient while we may.

We will be patient while we may.

So many little faults we find,
We see them, for not blind
Is love; we see them, but if you and I
Perhaps remember them some by and by
They will not be
Faults then—grave faults—to you and me,
Rut just odd ways—mistakes, or even less—
Remembrances to bless;
Days change so many things—yes, hours—
We see so differently in suns and showers;
Mistaken words to night
May be cherished by to morrow's light,
We may be patient, for we know
There's such a little way to go

—New York Observ

-New York Observe

You Need More General Exercise To quicken the circulation, To purify the blood,

To clear the brain.

To improve digestion, To remove that "tired feeling,

To secure symmetry, To square those shoulders, To increase lung capacity

To give you better muscular control, more grace, agility, etc.,
To give you a better temper and

make you a more successful man.

Heroes and Heroines of Every Day Life This article from the clever paper called Vogue, makes so many excellent points that are deserving of consideration by young men who are making their first studies of the great problems of life, that it is here copied for their benefit:

"One deplorable effect of the cancerous literature of the Ibsen, Zola and other realistic schools of writing is that by unduly emphasizing the baser qualities of the race it develops in the reader a suspicious contempt for humanity. The sensational press, which exploits the sins and follies of what is, in reality, but a very small class in any civilized community, also fosters a sentiment of scorn for humanity and a suspicion that even the apparently upright are in fact sinner masquerading as saints.

Whether one accepts the theological or the scientific theory of man's creation and his development, viewed from either standpoint, it must be conceded that he has been hard beset by foes without in his efforts to attain ethical heights. Weighted down by inherited instincts, by environment, by ignorance, slowly and stumblingly he has climbed upward, striving ever he has climbed upward, striving ever to attain an ever-developing ideal. Against fearful odds he has reached out after goodness, and although some there be who are openly vicious and others who are secretly criminal, the masses of men, in civilized communities at least, are not violators of the Commandments.

"An agnostic who as becomes a be liever in evolution, regards man's shortcomings charitably, asked a priest of the Roman Catholic Church whether or not from the intimate knowledge of humanity he had gathered in the con fessional he pitied or despised the race. The ecclesiastic answered, 'I respect whom the folly, the pettiness, the meanness and the sins of humanity are laid bare as they are to God Himself. The priest knows also what the Ibsens

and the daily press reporters do notthe repentance, the strivings to do in his character. right, the temptations overcome. Man's virtues are accepted as matters of course, the world stupidly refusing to recognize the heroism, the fidelity and the patience that are to be met with on every hand. For example, there is that most commonplace of social

factors-the man who supports hi That is taken as a matter of course, a clear case of duty. But duty frequently goes most uncomfortably against the grain, especially when it depletes one's purse, and man is not a saint. When young he married because he loved. In the enthusiasm of love's ecstasy he regarded supporting the adored one as a small price to pay for the joy of appropriating her. On his return to sanity he found himself committed to earning a livelihood for a woman for life, and, as most of the world is poor, the average man must curtail his bachelor comforts and dispense with little luxuries in order to meet this new condition. The manmany millions of them—goes on, year after year, fulfilling his contract, the exactions of which he did not realize in the days when he went a wooing.

"Occasionally-very occasionallyhe deserts his post when mouths to be fed multiply, but usually he manfully takes up the burden and sacrifices health and years on the altar of the family and shuts himself away from most of the relaxations and pleasures of He is not a god nor a saint, but just an every day man, heir to various

ndsor Salt For Table and Dairy, Purest and Best | Hood's Pills cure Liver Illa: easy to take,

infirmities, who lives up to onerous ob-

ligations. Not a spectacularly heroic figure, perhaps, but a hero for all that. "It is with the woman as with the man. In all the homes throughout the and she moves, much enduring and unselfish. The romantic twin sou dreams have long ago been translated into the daily trials and anxieties of family life. However young or how ever inexperienced she may have been as a bride, as duties presented them selves she rose to the occasion and to the best of her ability she has striver to fulfil the obligations she so heedless

ly assumed.
"Only her duty! To be sure, it is her duty to care for husband and chil dren and house, but the duty is oft times hard, very hard, and the woman is, after all, but a faulty human being If in despair she flung off her load after the manner of Norah in Ibsen' Doll House, it ought not to surprise. But she is not a shirk. In millions of homes, on desolate prairies. in disease breeding tenements, she bravely fulfills her pledge. Is there anywhere a more heroic figure than that of the poor widow, without proper training in any pursuit, who brings up her family of little ones to be self respecting maidens and youths? -at what awful cost of suffering and sacri

fice God alone knows.

"Ah! Not even Joan of Arc wa

more heroic.
"If people only worked one half a industriously to discover their neigh-bors' virtues as they do to ferret out their sins, the community would be speedily resolved into a society of mutual admirers.

A Sign of a Disordered Liver.

"A greasy nose is as sure a sign of a disordered liver," explained a physican to a reporter, "as anything that I know outside of real sickness, and by studying this as a barometer much trouble can be averted. In these days when a full outfit of medical granules for liver troubles can be secured for 10 cents at any drug stere, there is but little excuse for it except in rare cases when 10 cents worth of medicine won't do the work, and here a physician is necessary. I was much amused at reading in a New York paper recently an article written by one of these mod ern beautifiers of a preparation that was said to be a sure remedy for a greasy nose. It went on to tell how much rose leaves, how much vinegar, spirits of wine and a half dozen other things should be used in a preparation to wash the nose, and after telling all of these it wound up advising that some liver medicine should be used in connection there-Now, I can assure you that the liver medicine would effect the cure without the rose leaves and the other stuff, and, indeed, in spite of it. don't mean to say that one of those swollen, three times enlarged and fiery red proboscis can be reduced with a little liver medicine, but what is known as greasy nose will be removed

Another Hero.

Here's a hero who is worthy to rank right along with the best of them. Leo Bridgewater is with a Missouri regiment at Chickamauga. His mother died recently, leaving three small chil dren in destitute cicumstances. Bridge water was in the army and could no be discharged, so he took up a collec tion and bought a tub and soap and irons, and started a laundry. His comrades heard of the reason and patronized him, so that he has been enabled to send home money to feed and clothe the children

The Worst Kind of Failures. Many a man has succeeded in his business or profession, but failed as a That is the testimony of one to man; many a man has become emi nent as a lawyer or merchant but has been a tyrant in his home, and faith less in his friendships; many a man has reached the top round in his occupation, but is still on the bottom round

Pays Big Dividends,

Life is a partnership with one an other, in which the profits are in pro-portion to the capital invested. There is no investment in this business that pays better than kindness.

There is nothing equal to Mother Graves Vorm Exterminator for destroying worms to article of its kind has given such satisfac

Holloway's Corn Cure is the medicine to emove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time-She Makes a Statement. TORONTO, ONT .- "I was troubled

with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. H. F. PARM, Degrassi Street.

CONSTANTLY

Baby Badly Afflicted with Eczema. Medical Treatment Useless. Cured by Cuticura.

My niece's little baby boy had Eczema all over his face, so that he needed continuous watching, and he scratched the sores constantly. Mornings, his face, hands and clothes would be stained with blood. She never could take him out, his face was so full of sores. She had medical treatment, and tried everything she heard of. She commenced using the CUTICHAR REMEDIES. The sores left his face and heves entirely cured, and now his face is smooth and rosy.

e is smooth and rosy.
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Of absorbing interest and historic importance was the event which occurred last week,—the installation of the first Bishop of Pembroke. And in the Right Rev. N. Z. Lorrain, who has been in Pembroke for the past sixteen years as Vicar Apostolic of Pontiac, the new diocese of Pembroke has as its first Bishop a man whom all—irrespective of creed—delight to honor. Of a mild and kindly disposition, he everseeks to go about doing good; the sick and afflicted always have his tenderest sympathies; and in his watchful care over his people he never considers his own comfort or ease. A man of profound learning and fine oratorical abilities, Bishop Lorrain is yet so simple of life, habits and address that he is always ready to talk to all, and eager to be on terms of friendship with all people—which he certainly is.

No wonder, therefore, that the towns-people generally were much interested in the proceedings of last week, and that Protestants and Catholies hang out their flags in honor of the Bishop and of the Archbishops, Bishops, priests and laymen who visited the town on the occasion.

priests and laymen who visited the town on the occasion.

At 4:25 the special train from Ottawa arrived, bringing a large number of visitors to participate in the impressive ceremony of installing the first Bishop of Pembroke.

A procession was formed at the C. P. R. station and proceeded to the Bishop's palace, Renfrew street. The procession was headed by the Pembroke brass band, followed by the C. M. B. A., and the Catholic Order of Foresters, the members of which are to be congratulated on the creditable order in which their procession was arranged and the fine appearance it presented. Following these societies were the delegates from every part of the diocese, wearing badges. Then came a long line of covered carriages containing the clergy who numbered in all nearly one hundred. Arriving at the Palace all were tendered a hearty welcome by His Lordship Bishop Lorten.

Arriving at the Panice and which Bishop Lorran.

In a few hours, thanks to the complete arrangements made by the members of the Reception Committee, all were provided with accommodation at the different places appointed for them.

The delegates were afterwards entertained by the members of the C. M. B. A. and C. O. F. in their hall in the Separate school building.

The beautiful grounds around the place and the magnificent arches in front of the palace and the cathedral were illuminated with Chinese lanterns.

In the evening at 7:30 the cathedral was crowded. Ushers had provided seats for all and distributed programmes, neatly printed in English and French.

The ceremony of installation then took place. When all the clergy entered the sanctuary, Rev. P. T. Ryan. P. P. of Renfrew, read in Latin the Papal letters erecting the Vicariate into a diocese and appointing Rt. Rev. N. Z. Lorrain its first Bishop. We here give the English translation:

APOSTOLICAL LETTER OF LEO, XIII, POPE, AP-POINTING RT, REV. N. Z. LORRAIN, BISHOP OF

To us, although unworthy, has been committed from on high the Apostolic charge in virtue of which we preside over the government of all the churches. This charge we strive with God's help to execute efficiently. Whenever, therefore, it becomes necessary to whenever, therefore, it becomes necessary to have the churches we are anxiously diligent to appoint pastors who will form the people entrusted to their care, not only by their preaching but also by their good exemple; who have, moreover, the desire and ability, with God's grace, to salurily rule and successfully govern in peace and tranquility the churches committed to their guidance.

illy rule and successfully govern in peace and tranquility the churches committed to their guidance.

In the past we have reserved to ourself the exclusive right of providing for all vacant Sees, decreeing that should any attempt at interference in these matters be made by anybody, whatever in might be his authority, whether knowingly or unwittingly, such action should be nell and void. Consequently, when we lately rected the Vicariate Apostolic of Fondac, the Exclesiastical Province of Ottawa, Orlean, into a Diocese, under the name of Pennbroke, we with paternal solicitude set about providing a pastor for this new See—a matter in which, according to the tenor of the aforementioned decree and reservation, none other than ourself can ever interfere.

After careful deliberation with our Venerable Brethren, the Cardinals of the Holy Roman Church, in charge of the affairs of the Propagands, we determined to commit the government of this new See to you, Venerable Brother, who have hitherto discharged the duties of your office, as Vicar Apostolic of Pontiac, in a manner worthy of the highest praise, and have promoted the growth of Christian faith in that field of your admirable zeal and apostolic labors. Accordingly, in the pienitude of Our Apostolic Power, we sunder the tie that binds you to the titular Church of Cythera, and, in virtue of the same apostolic authority, transfer you by these presents to the aforementioned new See of Pembroke, and appoint you its Bishop and pastor, entrusting wholly transfer you by these presents to the aforementioned new See of Pembroke, and appoint you its Bishop and pastor, entrusting wholly transfer you of fied and the eternal salvation of souls.

The foregoing dispositions shall have their full effect not withstanding the Constitution of unit of the free of the research of the provisione Maternal, so the Abox.

the greator know.

The foregoing dispositions shall have their full effect notwithstanding the Constitution of our Illustrious Predecessor, Benedict XIV., "Super Divisione Materiarum," or other Apostolic Constitutions, or Ordinances, or anything the Apostolic Constitutions of Ordinances or anything the Apostolic Constitutions of Ordinances or anything the Ordinance of Ordinance or Ordinanc

APOSTOLICAL OF LEG. XIIL, POPE. ERECTING THE VICARIATE OF PONTIAC INTO THE DIO-CISE OF PEMBROOK—FOR A PERPETUAL RE. MEMBRANCE OF THE FACT.

MEMBRANCE OF THE FACT.

From the Chair of Peter, as from a lofty watch-tower, we observe every portion of the Lord's fold, and diligently make what provision we perceive to be conducive to its spiritual in-

we perceive to be conductive to its spirtual in-terests.

The Vicariate Apostolic of Pontiac, in the Ecclesiastical Province of Ottawa, Canada, since its erection by us in 1822, has made such remarkable progress, as evidenced by its num-erous Catholic population and its flourishing institutions, that we deem it eminently oppor-tune to raise the aforesaid Vicariate to the rank of a diocese,

Accordingly, after careful consultation with

erous Catholic population and its flourishing institutions, that we deem it eminently opportune to raise the aforesaid Vicariate to the rank of a diocese.

Accordingly, after careful consultation with our Venerable Brethern, the Cardinals of the Holy Roman Catholic Church, in charge of the affairs of the Propaganda, we, of our own will, our own certain knowledge and our mature deliberation, and in the plenitude of our Apostolic power, do by these presents erect the aforementioned Vicariate of Pontae into a diocese; and since the new diocese has its See in the Town of Pembroke, we decree that it be named the Diocese of Pembroke.

We decree, moreover, that it wiew of the joint petition of our Venerable Brothers, the Bishop of Peterborough and the Vicar Apostolic of Pontae, the new Diocese of Pembroke shall include the territory known as the Mission of Lake Timaganii, which is brothers the beinged to the Vicariate of Iontiae, shall be incorporated into the Diocese of Peterborough.

It is our will that these officeations, that they have and obtain these effections in favor of those now or at any time in any way and obtain the without diminution or restriction in favor of those now or at any time in any way to the contrary by whomesoever made, by whatsoever audioid. So far as exception may be necessary the chain of the contrary by whomesoever made, by whatsoever audioid. So far as exception may be necessary to the contrary.

Given at Rome at St. Peter's, under the Fisherman's Ring, this Fourth day of May MDCCCXCVIII., in the Twenty-first year of our Pontificate.

ALOIS, CARD. MACCHI.

Most Rev. J. T. Duhamel, assisted by Most Rev. P. N. Bruchesi and Right Rev. P. La-reeque, after receiving the prefession of faith of the new Bishop, conducted him to his throne. All the priests of the newly-erected diocese proceeded to the throne to make their promise

Proceeded to the throne to make their promise
of obedience.
The evening's ceremonies concluded with
solemn Benediction of the Blessed Sacrament,
at which Most Rev. P. N. Bruchesi presided,
assisted by Rev. M. Leblanc, P. P. of St Martin, as deacon, and Rev. F. X. Sauriol, P. P. of
St. Marthe, as sub-deacon.
The choir sang splendidly, and of course
Prof. Wahl's organ voluntaries and accompaniments were all that could be desired, being
eally superb.

proj. Wains were all that could be desired, being pariments were all that could be desired, being cally superb.

PULL LIST OF CLEERS PRESENT.

Archbishops—Most Rev. J. T. Duhamel, D. D., Ottawa, Most, Rev. P., F. Bruchesi, D. D., Montreal: Very Rev. C. H. Gauthier, Archbishop-elect of Kingston.

Bishops—Right Rev. J. M. Chonnell, D. D., Alexandria; Right Rev. J. M. Emard, D. D.,

D. D., Sherbrooke.

Other prelates. — Canons, Vicars-General.
Provincials.

ogdensburg, N. Y.; Right Rev. P. Larocque, D. D., Sherbrooke.
Other prelates. — Canons, Vicars-General, Provincials.
Superiors and priests—Mgr. J. Routhier, V. G., Ottawa; Mgr. Tanguay, St. Boniface; Very Rev. J. J. McCann, V. G., Administrator, Toronto; Very Rev. Z. Racicot, V. G., Montreal; Very Rev. L. N. Thibaudier, V. G. Montreal; Very Rev. L. N. Thibaudier, V. G. Nicolet; Very Rev. L. N. Thibaudier, V. G. Nicolet; Very Rev. L. N. Thibaudier, V. G. Montreal; Very Rev. L. N. Thibaudier, V. G. Garthy, Ottawa; Very Rev. J. Belanger, St. Lede, C. Charles, V. G. G. M. L. Manitoba; Rev. F. Filiatrault, S. J. G. M. L. Manitoba; Rev. F. Filiatrault, S. J. G. M. L. Manitoba; Rev. F. Filiatrault, S. J. G. M. L. Prov. of Oblates. Montreal; Rev. J. Jodoin, O. M. L. Prov. of Oblates. Montreal; Rev. J. Jodoin, O. M. L. Prov. of Oblates. Montreal; Rev. A. Martin, J. M. I., Bursar, Ottawa University; Rev. A. Martin, J. M. I., Bursar, Ottawa University; Rev. A. Lacombe, O. M. L. Caigary, Alberta; Rev. F. Leonard, Hinionburgh. Ottawa; Rev. F. Jacques, O. P., Ottawa; Rev. S. Dozois, Sup. O. M. I., Mattawa; Rev. S. Dozois, Sup. O. M. L., Shalland, S. Martin Que.; Rev. P. Lassier, S. J., Sudbury; Rev. E. Groulx, Archbishop & Palace, Ottawa; Rev. D. J. Scollard, North Bay; Rev. J. Barrette, Maynooth; Rev. E. C. Crotaau, Plantagenet; Rev. D. J. Scollard, North Bay; Rev. J. Barrette, Maynooth; Rev. E. C. Crotaau, Plantagenet; Rev. D. Leduc, Allumette E. T. Davis, Madoe; Rev. V. Ferreri, Vinton, Rev. E. Gravel, S. Boniface, Manitoba; Rev. E. C. Crotaau, Plantagenet; Rev. D. Leduc, Allumette E. T. Davis, Madoe; Rev. V. Ferreri, Vinton, Rev. E. Gravel, S. Boniface, Manitoba; Rev. A. Renaud, Point Alexander; Rev. J. Gugnercol, L'Assompton; F. Brunet, Bouchette; A. Guillaume, Cheneville; C. Langlois, Verner; J. Gugnercol, P. S. S. Montreal; Rev. A. Canine, S. Hays; Rev. A. Ronine, Araprior; Rev. F. Sanguelle; Rev. A. Chaine, Araprior; Rev. F. Sanguelle; Rev. A. Chaine, Araprior; Rev. F. Sanguelle; Rev. A. Chaine, Araprior; Rev. F. San

Gatineau Point: Rev. E. A. Latulipe, Pembroke; Rev. J. J. Tallet, P. S. S., Montrea I; Rev. J. Horget, Ezanville.

DELEGATES FROM DIFFERENT PARISHES.
Thomas Murray, Pembroke; W. Fitzpatrick, Allumette Island; John Tierney, Arnprior: Martin Manion, Osceola; T. W. McGarry, Renfrew; A. J. Jeffery, Arnprior: James Sullivan, Sheenboro: John Donnelly, Sheenboro: P. Draper, Quyon; Andrew Finlan, Bristol; Patrick Farrell, North Onslow; John Lyons, Wylie; M. P. Manion, Sebastopol; J. E. Dolan, Portage du Fort; Stephen Whelan, Douglas; Patrick Fitzpatrick, Cobdon; Jas. O'Gorman, Mt. St. Patrick; Mortimer Kennelly, Mt. St. Patrick; John McEachen, Douglas; J. M. Kennedy, Alice; Thomas Heenan, Alice; John Foley, Eganvulle; William Griffin, John Perszyk, Renfrew Nicholas Prince, Wilno; Richard Marion, Sebastopol; August Bemaskie, Wilno; John Cahill, Bonfleld; Dr. E. Bedard, Pembroke; J. S. Sauve, Portage du Fort; A. Gravelle, Renfrew; Joseph Roy, Leslie; Joseph Mainville, Chappau A. J. Fortier, Pembroke; Noah Garceau, Pembroke; T. C. Gaboury, M. D., Bryson; Daniel Gervais, Gower Point; Paul McNally, Cambbells Bay; F. X. Guellet, Colonge; Stephen Smith, Bristol.

F. X. Ouellet, Colonge; Stephen Smith, Bristol.

THURSDAY.

Thursday at 9 a.m. all the clergy went in procession from the Palace to the Cathedral, which was artistically decorated for the occasion. Over the arch in front of the Palace was placed the Bishop's coat of arms and the motto: "Electi mei non laboraount frustra." ("My elect shall not labor in vain.") Over the superb doubt arch in front of the cathedral were two mottos: "Long live the first Bishop of Pembroke," and "Bienveun a nos illustres visiteurs."

Theorgan and a fine orchestra pealed forth from the choir gallery magnificent musicas the procession entered the cathedra.

Pontifical High Mass was celebrated by Right Rev. N. Z. Lorrain, with the following servers; Rev. E. A. Latuipe, assistant priest; Revs. A. Chaine and V. Ferreri, deacons of honor; Rev. H. S. Marion and J. P. Kiernan, deacon and sub-deacon of office: Rev. F. L. French, thuristror; Rev. B. Jankouski and J. McInerney, acolytes; Revs. P. T. Ryan and A. Renaud, masters of ceremonies. Archbishop Duhamel assisted at the throne in Pontifical vestments, accompanied by Very Rev. A. Belanger and Very Rev. P. McCarthy. Rev. B. J. Kiernan was cross-bearer, and Rev. E. Groulx master of ceremonies.

Right Rev. J. M. Emard, of Valleyfield, preached the French sermon, taking for his text: "Electi mei non laborabunt frustria" (Isaiah 65: 23); and Right Rev. J. J. McCann preached the French sermon on the words: "Thou art Peter, and upon this rock I will found my Church" (Mat. 16: 18). Both sermons were eloquent and very appropriate for the solemn occasion.

Bishop Emard spoke of the history of the Church and of the first Vicariate in this country—quebec, He referred to the erection of the Vicariate of Pontiac in 1882, and of the progress made in it during the sixteen years of its existence. He described the devotion, abnegation and sacrifice necessary for such

tolic Constitutions, or Ordinances, or anything olse to the conteary, though worthy of special states existence. He described the devotion, and even individual mention and derogation.

Given at Rome St. Peter's under the Fish Green at Rome St. Peter's under the Green and St. Peter a

Vicar Apostolic who was now honored by Pope Leo XIII. by being elected to the dignity of first Bishop of the new diocese. He referred to the beautiful cathedral he had completed, which he said was writhy of the large cities. He concluded by chorting all to appreciate the honor conference of honor conferen

majestic river, visible, always clear and undefiled.
Unity is a mark of divinity, a seal of the Divine Founder. Thank God that we are children of the Church, united to preserve intact the faith so necessary for salvation. Practice what it teaches: remember "faith alone cannot save." He quoted texts of holy Scripture to prove the necessity of unity, and showed that all kingdoms and societies require some bond of unity to keep them together. When our Lord called His disciples and selected twelve Apostles, here began the centre of oall. To-day Catholics are united in the faith then established. Concluding, he congratulated all on the honor conferred upon them and exhorted them to continue in the future the grand work of the past, thanking God for their exemplary lives as faithful members of that Church which is one and perpetual.

ual. After Mass the following address from the clergy was read by Kev. E. A. Latulipe:

ADDRESS FROM THE CLERGY. To the Right Rev. Narcisse Zephirin Lorrain, Bishop of Pembroke:

Bishop of Pembroke:
May it please your Lordship,—Sixteen years ago te-day the clergy of the Vicariate Apostolic of Pontiae assembled in this church to welcome you as their ecclesiastical superior, and to give you the assurance of loyalty due from the pastors of the people to the Chief Pastor of the newly-created fold.

n-why-created fold.
You came to us filled with apostolic zeal. Of you it could be truly said "Spiritus Domini super me: evangelizate pauperi buts mist me." The motio you inscribed on your episcopal shield was the saying of the patron of your native parish, St. Martin, "Non Recuse Labor-

ein." Your long and painful journeys among the Indians of Hudson Bay Long Lake and the remote North Eastern parts of your vicariated nave brought the state and the remote North Eastern parts of your vicariated of the wilderness; while in these civilized districts religion nas prospered, thanks to your sealous labors and your wise direction of your clergy. Our Catholic population and our flourishing institutions, ecclesiastical, educational and charitable Eather of the Faithful, and in consequence the Vicariate Apostolic of Pontac is now the young and vigorous discess of Pembroke, and the Angel of the Church of Cythera has become the Bishop of Pembroke. In this same church, now your sensitive of the White even are once more happily assembled to welcome you not merely as an excelsuastical superior, but as our Bishop. And while renewing our promise of feulty to the Chief Pastor chosen for us by the Sovereign Pontific We wish to Indoor by fame have since become better known by observation; that we have learned to love you and to esteem you san exemplar of sacerdoral perfection.

As a tangible token of our love and gratitude accept this purse, for which we know well as the property of the content of the content of the content of the content of the property of the content of the content of the property of the content of the content of the property of the content of the property of the content of the content of the property of the property

respectively.

There was an address in Algonquin, read by Mr. F. Pasinawate, of Golden Lake, to the effect that the children of the forest, hearing that the Pope had made a great feast for the 'Guardian of Prayer' at Pembroke, wished to associate themselves with the white nen of the Bishop's flock, to share in the joy of the feast, and to thank their chief pastor for the labors he had endured in ministering to his Indian children. The English address was read by Mayor Thomas Murray, as follows:

ENGLISH ADDRESS.

To the Right Rev. N. Z. Lorrain, D. D.,
Bishov of Pembreke:—

Bishop of Pembreke:—
My Lord,—Sixteen years ago it afforded the
English speaking members of your Vicariate great pleasure to welcome you as Bishopof
Cythera and Vicar Apesed, piety, administrative ability and there qualities which merited
from the proposition of confidence and
from the proposition of confidence and
from the proposition of confidence and
placed you; and since that time you have
given unmistakable proofs of your fitness for
her proposition of confidence and
placed you; and since that time you have
given unmistakable proofs of your fitness for

pacca you; and since that time you have given unmistakable proofs of your fitness for the position.

Owing to the extent of territory embraced in and coming under your jurisdiction it would seem almost impossible that you should have been able to visit all your Vicariate from one end to the other. Still, by untiring energy, constant labor, and with great peril and hardship to yourself, you were able to reach far beyond the Height of Land and there administer to the poor and lowly Indian the comforting rites of religion. In doing so you realized that every member of your flock, irrespective of rank or position, was entitled to these rites at your hands, and you were willing to brave all dangers in the performance of you duty, and well in these distant regions, we must not forget your works in the remaining portions of your Vicariate. It is not necessary to mention in detail the numerous edifices which have been built or completed, under your supervision and charge. The elegant churches, commodious priests' residences, modern and well-equipped hospitals and other works are living monuments of your labor on behalf of God and religion.

You have not been satisfied, however, with

equipped hospitals and other works are living monuments of your labor on behalf of God and religion.

You have not been satisfied, however, with governing your Vicariate and leaving the details to be carried out by your subordinates. Every works seems to have your hearty co-operation and supervision, and your whole time, day and night, is at the disposal of and spent in relieving the por and distressed and in attending to the religious wants of all.

Your past record has more than equalled the sanguine expectations of our Holy Father, the Pope, and has you for you at his hands the further honor of being appointed First Bishop of the newly enected Diocese of Pembroke. We feel that you are eminently fitted for the position you occupy, and we take this our first opportunity of congratulating you on your elevation to that hig and distinguished honor. In concluding we offer up a most fervent prayer that our polyine Lord may bestow on you all the graces necessary for the faithful discharge of the many and onerous duties of your episcopate; that the hand of peace and prosperity may be over extended over, you may receive and that when your work is over, you may receive and that when your work is over, you may receive and that when your work is over, you may receive and that when your work is over, you may receive and that when your work is over, you may receive and that when your work is over, you may receive and that when your work is over, you may free the difference of the property of the English-speaking signed on behalf of the English-speaking imitate.
Signed on behalf of the English-speaking members of your diocese.
Pembroke, Sept. 22, 1898.

Pembroke, Sept. 22, 1898.

HIS LORDSHIP'S REPLY TO THE ENGLISH ADDRESS

Honorable Sir Mayor of Pembroke, and Gentlemen, Representatives of the Irish, Polish and German Catholics of this Diocese:

I remember very well the warm and hearty welcome you gave me when I came to you in 1882, as Vicar Apostolic of Pontiac. I was a stranger to you, but you put confidence in me. I laid trust in your loyally and devotedness, and it was not a long time before that confidence on your bart and that trust on mine grew to real sympathy and mutual friendship.

THE CATHOLIC RECORD

I tried, like St. Paul, "to be all to all," and I am happy to be able to say in the presence of this respectable assembly of Bisnops, prelates and clergy, who honor us to-day, that you have been all to me, all respect, all docility, all devotedness.

and nappy to be sole to say in the presence of this respectable assembly of Bisnops, prelates and clergy, who honor us to-day, that you have been all to me, all respect, all docility, all devotedness.

With that powerful lever of union and good feeling between the faithful and; their clergy, and among the faithful themselves, the vicariate has progressed slowly but steadily. Substantial stone and brick edifices have replaced the old log structures, new chapels to accommodate the scattered groups of population, comfortable priests' houses and well-furnished hospitals to receive the sick have been built. Charitable societies to help the poor. benevolent societies to promote the moral and social good of families, flevotional exercises to stirup piety and fervor in souls, have been established throughout the vicariate.

To-day these happy results due, not as much to my ability, as you have kindly said, but to your generosity and your spirit of harmony have won for the Vicariate the signal honor of being ranked among the other dioceses of the Dominion of Canada.

You appreciate with gratitude and with a just pride, this favor, and you greatly rejoice over?!. I share in your joy because this favor gives the Catholics of this part of the country a r-ward for the noble efforts which they have made in order to promote the interests of religion; because it enhances the importance of the Metropolitan See of Ottawa, access it throws a greater lustre upon the met blocese, my fixed home, where I will be hound to reside just as much by the the see of the hew blocese, my fixed home, where I will be hound to reside just as much by the the see of the hew blocese, my fixed home, where I will be hound to reside just as much by the time of natural affection, as by that of obedience and dity; a home which I love, because in it I find friends, irrespective of creed and of race.

You, kind friends, have made my life happy so far. I hope of the metropist of the metropist of the metropist of the serion in your faith, firm in the practic

here is to us a great bonor, and a powerful en-couragement.

I thank the Catholics of the different par-ishes and missions of the Diocese for their gen-erous offerings, and the delegates who have brought them to me, also all the kind people who, by their gifts or by their work, have con-tributed to the preparations for to-day's so-lemnities and to the expenses connected with them. I thank the several committees, and more particularly the rector of the cathedral and the secretary of the diocese, who have been the very soul of the organization of this festivity, and, no doubt, in a great part instru-mental in its success.

been the very sound of the restrict, and, no doubt, in a great part instrumental in its success.

May the memory of the joys of this day be for all those who participated in them, the sweetest of recollections.

The religious ceremonies were concluded by the singing of the "Te Deum." The singing and music, specially prepared by the cathedral choir, under the able management of Prof. Wahl, was superb.

A grand banquet was given to the clergy in the academic hall of the convent by the ladies of the town. About ninety were present. At the close of the banquet Miss Regina Thibodeau read an address from the convent pupils, and Miss Margaret Murray gave a very appropriate recitation.

After an eloquent speech from Most Rev. J.

priate recitation.

After an eloquent speech from Most Rev. J.

After an eloquent speech from Most Rev. J.

T. Duhamel, the company dispersed, many of
them leaving on the 4:25 local for the east. All
seemed delighted with the visit and spoke
highly of the hospitality of the Pembroke
people.

people.

In the evening a public reception was given at the palace. Many prominent citizens called to pay their respects to the newly installed Bishop and to wish him many long and happy years as Bishop of Pembroke.

Narcisse Zephirin Lorrain, by the grace of God and the favor of the Holy See, Bishop of Pembroke.

To the clergy, secular and regular, to the re-ligious communities and to all the faithful of our diocese, health and benediction in Our Lord Jesus Christ.

See for the interest it has ever taken in us, and for the signal favor with which we have just been honored.

However, in order tto profit by ithe graces that we have received, and to become worthy of the favors thus showered upon us, we need assistance from above, from the Father of light, whence come all perfect gifts that we receive. We should then fervently pray that our Lord may continue to render fertile our labors, and that He may cause the efforts, which we are anxious to put forth for the holps. Catholic Church, to become efficacious.

Devotedness! Ah! it is necessary to the success of every cause; in the faithful of the vicariate, to undertake the beginning of their works; in the future it will be wanted still more to continue them and to perfect the organization of the new diocese.

Dearly Beloved Fellow-workers, to preserve, the true Catholic Faith in those confided to your care, to bring back the strayed sheep to the fold to kindle and fan in their hearts the sacred flame of piety and devotion, to spread

persistent labor, many a sacrifice, privation and fatigue: and all these paintin obligations you will freely accept for the good of religion. the salvation of souls, and the prosperity of your dioces.

And you also, our Dearly Beloved Brethren, shall be called upon to furnish your share of detected the cause of Mother Church. You will be called upon to furnish your share of detected the cause of Mother Church. You will do so, by generously contributing, according to your means, for the payment of those debtseontracted in the building of new churches and chapels, for the support of charitable works, for the maintenance of your priests and the carrying on of the church's services. Above all, shall you make manifest your love of our holy religion and your attachment to the Church, by your entire and ever-filial submission to the instructions of the Sovereign Pontiff, the common Father of all the faithful.

As to us, your Bishop, the honor just conferred upon us by the Holy See seems to make us understand better than ever what the episcopal mission is: a mission that in all, ages was truly delicate and tremendous, but which is even more so in our time. And as we assume the administration of the new diocese of hem broke the words which St. Bernard sudicided to the Princes of the Church in his day will an impressively flash upon our middle to the precious deposit which so under the service. It is a spouse, stuly its add the country of the service. They are sheep, be careful to team, and full of difficulties! Yet how laborious, and full of difficulties! Yet how laborious and full of

is the fact that we can rely, not only on the help of God but also on the devotedness of our clergy.

In the past we never looked in vain for that devotedness from those veterans of the sanctuary whom we found in the vicariate when we came to it, and who have, with the exception of four, fallen upon the field of labor; and for the future, we are certain that the same fielty to duty, the same filial submission will not fail us on the part of the young clergy who during these last years came to swell our ranks and who will soon form the vanguard of the new direcese of l'embroke.

Equally do we rely upon the spirit of good understanding and the generosity of the faithful, whom we have, moreover, always found prompt to second our efforts and to assist us in all our undertakings.

For these reasons, and having invoked the Holy Name of God, we have decreed and ordained, to decreed and ordain as follows:

1st We fix the 270d of September as the date of the promulgation of the Decree erecting the diocese of Pembroke, and of our installation as its first incumbent.

2nd. In virtue of indults dated the 17th of

of the promulgation of the Decree erecting the diocese of Pembroke, and of our installation as its first incumbent.

2nd. In virtue of induits dated the 17th of May last we confirm all the priests of the diocese in the privileges and powers which we conferred on them as vicar-apostolic.

3rd. From the 22nd of September to the 22nd of October, we prescribe the recitation at the holy sacrifice of the Mass, when the rubric win permit, of the prayer, Deus cui us miseri cordiae non est numerous; and from the 22nd of October to the 22nd of November, the prayer to the Holy Ghost: Deus cui omne cor patet.

The present Pastoral Letter shall beread at the prone in all the churches and chapels, where public service is held, on the first Sunday after its reception.

Given at Pembroke, under our hand and seal, and the countersign of our secretary, the 1st of September, 1898.

N. ZEPHIRIN,
Bishop of Pembroke.

By order of Monseigneur I. A. French, priest, Secretary.

TORONTO SANCTUARY BOYS MEET.

The St. Mary's sanctuary boys held the first meeting of the ensuing year on Sunday, in the new school on McDonaid square. The election of officers resulted as follows:

D. Murray, (re-elected), Pres.; B. Cartan, Vice-Pres.; J. J. O'Reilly, Secretary-Treas; F. Fulton, (re-elected), Librarian; J. M. dddgap, Ass'st. Librarian. Votes of thanks were moved and seconded to the Rev. Director and retiring officers which were responded to by the members.

J. O'Reilly, Sec. Treas.

AN AFFLICTED MOTHER. Sursing Her Dying Child Her Health Gave Way.

ANAEMIA, FOLLOWED BY NEURALGIC PAINS RACKED HER SYSTEM — HER FRIENDS FEARED THAT SHE COULD NOT RECOVER.

From the Enterprise, Bridge water, N. S.

FEARED THAT SHE COULD NOT RECOVER.

From the Enterprise, Bridge water, N, S.

Mr, and Mrs, James A. Diehl, wholive about one and a half miles from Bridgewater, are highly esteemed by a large circle of friends. Mrs Diehl has passed through a trying illness, the particulars of which she recently gave a reporter of the Enterprise, as follows:—'In addition to my ordinary household duties I had the constant care day and night of a sick child. In the hope of saving my little one, it did not anxiety, were exhausting my strength. Finally my child passed away, and then I realized my physical condition. Shortly after I was attacked with neuralgic pains in the shoulder which shifted to my right side after three weeks and settled there. The pain in my stength side of the worse, and after a few days I became hable to leave my bed. In addition to make a several weeks; to me I ease melancholy and was diry much reduced in flesh. My freend regarded my condition as dangerous.

My first of the direction of the several weeks; to me I egonics I suffered during that time. A skilful physician was in constant at tendance apome. He said mine was the worst earlier of maemia and general neuralizia he has ever seen. After some weeks he succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of bed, and after a few succeeded in getting neout of the heart and lungs, darting through and and an also spread to the region of the heart and lungs, darting through and and an adverse on the leave the succeeded in getting neout of the heart and lungs, darting through and about them like lances cutting the fiesh, Every few days



J. M. †J. D.-URGENT APPEAL.

J. M. †J. D.—URGENT APPEAL.

For the love of the Sacred Heart of Jesus, help a poor priest whose church of St. Denis, at Athens, Ont., is burdened with a debt of \$2,000 (two thousand dollars) – a very large sum for the pastor and people of St. Denis to pay; and which they cannot pay unless aided by the charitable abroad.

My lamented predecessor, Rev. J. J. Kelly, actuated by his zeal for the sanctification and salvation of souls, with the approbation of the late Archbishop of Kingston, built this church a few years ago. Father Kelly saw that the few Oatholic families in and around the village of Athens, being for the most part very poor, could not pay for its matter beautiful church, so he set out of a lantive beautiful church, and he set out of a lantive beautiful church of the set of the debt paid. May God inspire you to a lantive beautiful church and he set of he lantive so he set out of a lantive beautiful church of the set of this debt paid. May God inspire you to a lantive beautiful church and he set of he prove lantive lantive lanti

Trevelyan P. O., Leeds Counts, In connection with the above it is imposs for me to write and acknowledge every d that I receive. However, I beg to return most heartfelt thanks to the good priests people who have so generously and soprom responded to my humble and pathetic app May the Good of Charity bless their gene hearts and may He give them and their fright a place in His own most Sacred Heart, humiliating to me, beyond expression, to he to beg, but I do not beg for myself. I an great trouble, fearing that my little chu will get into the hands of the Sheriff, which will eventually happen unless may very many more, will come to my aid besitose who have done so already.

Surely there are two thousand charits people in this fair Dominion who can give sum of one detar in a holy cause and nor nit, but on the contrary will receive me blessings. Trevelyan P. O., Leeds County, Ont



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TO CONTRACTORS. CEALED TENDERS in bulk addressed to the undersigned, indorsed "Tenders for Normal School Building, London," will be received at this Department, for the whole of the works required in the erection of the building, excepting steam heating, plumbing and ventilation, until noon of

Wednesday, the 5th of October.

Plans and specifications can be seen, and forms of Tender procured, at room No. 10, Ma-sonic Temple Building, London, and at this De-partment. sonic Temple Building, London, and at this bepartment.

An accepted bank check, payable to the
undersigned, for five per cent, on the amount of
Tender for the above work will be required as
a guarantee of bona fides. The checks of the
unsuccessful parties tendering will be returned
when the contract has been entered into.
The bona fide signatures and business ad
dresses of two parties as sureties must accompany each Tender.

The Department will not be bound to accept
the lowest or any Tender.

WILLIAM HARTY.
Commissioner.

Department of Public Works, Ontario, September 16th, 1898.

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VOLUME XX.

The Catholic Record London, Saturday, October, 8, 1

If all ministers would imitate example of Rev. Mr. Blagden should be a little nearer to the u which is longed for by earnest s Many are kept in darkness bec their leaders either do not see the of truth, or, seeing, reject it. Or other hand, every Catholic should sider it a special duty to aid in the semination of books and pamp that explain the doctrines of his co "An absence of anxiety for the sp of the truth implies spiritual para

IS MIGHT STILL RIGHT

if not spiritual death."

In reading some of the extrava eulogies of Kitchener and his so we were reminded of one of O'Malley's sayings, that if you s loaf of bread you are a robber, h you steal half a continent you hero. It seems that, with all our zation, might is still right, and men are still butchered to make a day for their neighbors who Maxim guns galore.

Poor Gordon is now an idol people. He was once a visionary demned by red tape to a ling death at Khartoum.

PARENTAL RESPONSIBIL

Some parents have a very c idea of their responsibilities. content themselves with providing children with the means of educ and then all anxiety and duty or part seems to cease. It is much that the children are under the tion of Catholic teachers, but th not suffice. They are bound to s that the influence of the family t good, and this can be effected of having religion taught with home by father or mother. Th chism must have the place of It may not be explained scienti but its lessons take deep root indifference of parents neur the influence of the school or o When they see that parents a engrossed with the material th the spiritual, that their convers solely on the things and vanitie world, and that catechism is le sidered than the arithmetic boo are inclined to believe that rel not so important as they were le lieve. The stream of Catholi any town will be not higher source-the family. The pare who teach the catechism in a ve functory way are inclined to grow tired of the Gospel-expl and long for an orator with gestures and an epic poem f Sunday. And yet they would loss sometimes to give reason faith within them ! They kno dim and vague way that is no

their children but also themsel

ated to enable them to play t

with any measure of success. The earnest study of the would, consequently, help

ESSENTIALS TO SUC Some of our young people discontented with their position manifest a desire to drift, an to extol the many and varie tunities which to their minds in the grasp of those who li the Star |Spangled Banner. not reflect that [the condition are about the same, that the are over-crowded and that the tunities afforded by them amassing of wealth exist onl over-heated imaginations. as easily attained here as in It comes to every man wh in hard and persevering wor is no other road to it. less failures are caused sipation, by non-attention to by the craven spirit that is d difficulties. The "learned p are, we are told, congeste are too many doctors and la the population. We admit an M. D. and legal practitio

do very much better in a humb

of life. But we have never

professional man who was

fail in obtaining a livelihoo

is much pushing and sers the bottom, but there is all

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