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#### RISHOP CLANCY.

Sketch of the Bishop of Elphin.

A STUDENT AND PROFESSOR AT MAY NOOTH - A BRILLIANT PULPIT ORATOR -HIS SEE AND SOME OF HIS PRE-DECESSORS.

Right Rev. John Clancy, who suc-

ceeded to the See of Elphin on the death, a year or so ago, of Bishop Gillhooly, was born within the limits of the e over which he now presides as chief pastor. His native place was Riverstown, where he first saw the light of day about torty years ago. Showing an inclination to study for the priesthood, he was sent, after his preparatory education had been obtained in the national schools, to Sigo, where he began his classical course under the Marist Brothers. Then he passed to the diocean seminary, which was then located at Athlone, and the abilities which he dis played there led to his being sent by his Bishop to Maynooth. At this latter college he soon ranked as one of the most brilliant students, leading his classes and winning a place on the Danboyne establishment, which fact enabled him to pursue a special course of studies. After his ordination and the completion of these special studies, he went back to his native diocese. and Bishop Gillooly, who was then the ordinary of Elphin, appointed him a professor in his former alma mater, which, during the time Dr. Clancy was at Maynooth, had been transferred from Athlone to the epis copal city, Sligo. The future Bishop remained at this institution, discharg. ing his professional duties with the same brilliancy and success as he had previously pursued his ecclesiastical studies, until 1887, when he was chosen, at a concurcus held at Maynooth, the successor of Rev. Dr. O'Rorke in the chair of English liter ature. Dr. Clancy was at that time known as one of the most eloquent and finished orators of the Irish Cath olic Church-somebody has recently called him facile princeps a preacher of the Irish hierarchy—and the Irish Bishops who were then trustees of Maynooth, wishing to utilize his oratorical abilities on behalf of the students at that seminary, created a spe cial chair of sacred elequence, and ap-pointed him its incumbent. He remained at Maynooth until a couple of years ago, when the venerable Dr. Gillooly requested his appointment as his coadjutor; with which request Rome duly complied; and Dr. Clancy was accordingly consecrated on March 24, 1895, and he succeeded, as before stated, to the Elphin See on the death of the former incumbent.

now presides as Bishop is one of the oldest Episcopates in Ireland. Its first ordinary was St. Asicus, whose feast, falling on April 27, is kept as a double of the first class, with an octave, through out the diocese. Some authorities claim that St. Patrick placed St. Asicus over the Eiphin churches, but that is considered doubtful. This proto-prelate is thought to have ruled this diocese and having been a goldsmith in his youth he is said to have ornamented his cathedral with productions of his skill, and to have fashioned many of the sacred vessels used in the divine serv-Toward the close of his days he quitted his See and returned to Donegal, where he spent his time in prayer and penitential works; and although his people requested him to return to his See, they could not induce him to quit his retreat, where he died with the reputation of having lived a saintly life. His nephew, Bishop Betheus, succeeded The diocese of Elphin was not originally what it is to day in the matter of extent, and at least three places now located in Bishop Clancy's jurisdication were formerly the seats of Sees, to wit, Ardcarne, Drum-Drumcliff and Roscommon. Those Sees were, however, at an early date an nexed to Elpin, which then became one of the richest in Ireland. The line of succession from the sixth to the twelfth century is more or less obscure but from the latter period it can readily be followed down to the present day. Many distinguished divines sat in the chair which Dr. Clancy now fills, and perhaps the most remarkable and best known of these prelates was Dominick Burke, a Dominican friar of Athenry, whom Pope Ciement X. promoted to the See in the year 1671. This disciple of St. Dominic and preecessor of Dr. Clancy was born in 1629, and having determined to embrace the religious life, he entered the order of the friars preachers, and sailed for Spain to enter the Dominican convent in that country. The English occupants of Ireland, then on the watch for all Catholic ecclesiastics, caused his arrest at Kinsale, and, after having been robbed of all his scanty possessions, he was thrown into jail. He managed to effect his escape, however, but was compelled to lie hidden in a neighboring forest until he was succored by an Irish nobleman living in the neighborhood, who enabled him to return to his parents' residence. There his mother endeavored to dissuade him from attempting to reach

deemed it unsafe for him to return, Italian cities. In a general chapter of order held at Rome in 1670 he represented the province of Louvain, and the following year he was named Bishop of Elphin and consecrated in the Eternal City.

In his order at venice, Milan and other in his. The Elphin dicessan has one purple in the Liphin dicessan has one purple in the Irish hierarchy, viz, bishop Henry of Down and Connor, whose consecration took place some six months later than his own, though Bishop Hoare of Ardagh, who was received only five days before him.

the Eternal City. Dr. Burke was but forty one years of age when he started back to Ireland to not be considered as greatly his take possession of his See. The bitter senior. - Boston Republic. persecutions to which the Catholics of Ireland were subjected in those days were then at their height, and the good Bishop found it necessary to use the utmost care and vigilance to avoid arrest. At one time he had to lie hidden in a solitary spot for the space of four months, and in order to space of four months, and in structure of the holy oils on Maunday Thursday he the holy oils on Maunday Thursday he the says:

"And now let me ask you to show the holy oils to travel forty miles by the logic of the pressible." Galway, in order to escape the quest diocese; and finally that place becoming insecure, he was compelled to seek shelter in exile, going over to Belgium and accepting hospitality from his Dominican brethern in the city of Louvain. Alluding to this period of the persecuted prelate's career, an Irish ecclesiastical writer said this of Bishop Burke: "From his retreat, in 1695, by frequent letters addressed to the Sovereign Pontiff, the orthodox princes of Europe and their ambassadors as sembled to deliberate, on the peace of Ryswick, he informed them of the deplorable state of the Irish Catholics and of the intention on the part of the English people to extirpate the Catholte religion in Ireland. By his inter-cession with Innocent XII. two Briefs were issued, breathing piety and sympathy with and recommending the Catholics to subscribe for the support of the exiles from Ireland, then thrown destitute all over the continent. The Bishop of Elphin also solicited for the entire kingdom of Ireland absolution from the persumed excommunication pronounced by the nuncio, Rinuccini, and although others had applied and met with repulse- not so with the Bishop of Elphin." This zealous and patriotic prelate was not permitted to return to his See and his flock, but died at Louvain, after having been Bishop of Elphin, for thirty-three years, on New Years day, 1704. His remains were Years day, 1704. His remains were buried under the high altar of the The diocese over which Dr. Clancy Dominican conventual church in that

No successor appears to have been appointed for his See until 1707, when Ambrose McDermott was made Bishop of Elphin, and administered to the diocese for the ensuing ten years. Then came Bishop Patrick French, whose nized the weakness of your position. term appears to have run from 1718 to about the middle of the fifth century, about the middle of the fifth century, and having been a goldsmith in his ceived as a new incumbent Dr. John prove the inspiration of the Scriptures. Brett, a Dominican, who was conse crated at Rome in 1743 for the diocese of Killala, and who, five years subsequently, was transferred to Elphin. Right Rev. James Fallon occupied the See from 1759 to 1775; then came Bishop Edward French, who died in 1810: Bishop Plunkett, who deceased in 1827, and who was then succeeded by his co-adjutor, Bishop Patrick Burke; Bishop Brown, who was trans ferred from Galway in 1844, and Dr Gillhooly, consecrated Sept. 7, 1856 whom Dr. Clancy has now succeeded. The Elphin diocese, which is a suffragan to the archdiocese of Tuam, em braces Roscommon and certain portions of Sligo and Galway. The episcopal residence is at Sligo, where is also located the diocesan college, in which Bishop Clancy was formerly a pupil, together with a Dominican convent nd establishment of the Ursuline and Mercy Sisterhoods. The diocesan priesthood numbers about 100; there are 34 parishes in the diocese, 84 churches, with 14 public chapels and chaplancies, 310 national schools, attended by 35,000 pupils, and a Catholic population of 170,000. In the diocesan report of the present year, evidently an official utterance, it is stated that "large convent schools are located in Siigo, Roscommon, Elphin, Boyle, Athlone, Castlerea and Strokestown, attended by over 3,000 girls. The parochial schools, under lay teachers, now exceed in number 300. Model schools have been erected and opened in Sligo in defiance of the protest of the Bishop and of the adverse decision of the prelates of the province assembled in synod; but no Catholic pupil enters their unhallowed walls, and supported at an immense expense from the public taxes, there they stand a monument of British aggression upon Catholic rights and also of Catholic

fidelity to the voice of their pastors." Dr. Clancy, who is one of the youngest Irish Bishops, not alone in years but also in point of consecration, will, as a matter of course, receive a cordial welcome and his old associates of May-Spain, but he persisted in his purpose, nooth, now on the mission here, fel-

the priesthood. Ireland being still in eager to hear him in the pulpit; and the throes of persecution, his superiors that desire will doubtless be gratified by the Elphin prelate, who is well used to being asked to deliver sermons, and they sent him to Italy, where the next sixteen years of his life were spent. His piety and abilities won him many honors in his order during those years, and filled important offices in his order at Venice, Milan and other larger than the spent of days in the larger than the spent of the

#### THOSE PRELIMINARIES.

New York Freeman's Journal.

A few words more on this rather monotonous subject. Dr. McAllister seems to think we insist on conditions that are impossible, and in doing so

that was being made for him at his the main issues between us. You demand of me, as a preliminary, valid proof of the inspiration of the Scriptures. But at the same time you affirm that it is impossible for me to furnish such valid proof, apart from the testimony of an infallible Church. So we cannot possibly come to the discontinuous cannot possibly come to the discontinuous control of the discontinuous cannot possibly come to the discontinuous cannot possibly come to the discontinuous cannot possibly come to the discontinuous cannot control of the discontinuous cannot control of the discontinuous cannot control of the discontinuous cannot So we cannot possibly come to the dis-cussion of the main issues by any proof of the inspiration of the Scriptures, which I, as a Protestant, might proceed to offer. This way is therefore absolutely closed against us."

We affirm that it is impossible to

prove the inspiration of the Scriptures without the infallible authority of the Church affirming that inspiration and designating the books of which in spiration is affirmed. This means that you, as a Protestant, Catholic, Jew or does the Pope sp Gentile, cannot offer any valid proof of the inspiration of the Scriptures without the infallible authority of the Church.

This statement does not prevent you, as you seem to think, from attempting to prove the contrary. So far from that, it imposes on you, who offer the Scriptures as inspired testimony, the obligation of proving that our state-ment is false. We say you have no proof of inspiration other than infalli-ble authority. At this you throw up your hands in despair and complain that we have deprived you of the power of producing, as a Protestant, any valid argument in favor of inspiration. That, it seems to us, is a strange admission coming from you. In face of our statement your line of action was clear. It was to deny the liberal. truth of our proposition and proceed to prove it untrue. That you declined to proceed on this line of argument is a strong implication that you fully recog-

If our statement be true, you, who If you admit it to be true further discussion on that point is closed. If you do not admit its truth there is but one line of action open to you. It is to produce valid arguments, other than that of infallible authority, to prove inspiration. The shortest and best way to prove that a thing can be done is to do it.

Why did you not try it, instead of complaining that by a few strokes of the pen we had robbed you of the power to do it? You appear to have little confidence in the proofs of inspiration which you, as a Protestant, can

If the fact that we are a Catholic prevents you, as a Protestant, from givng valid proof of the inspiration of the Scriptures, you may imagine for the time being that we are a Gentile, or a Chinese or Hindoo pagan and then present your valid proofs of inspiration and submit them to criticism.

You are free to proceed in this way. Nothing we have said prevents you. Hence you are in error when you say our insistence on this point closes the way to a discussion of the main issue. You who were recently hunting for an antagonist should not, when you find one, dopge an issue which your line of argument raised. You introduced the Scriptures as an inspired witness to prove what you imagine to be errors of the Catholic Church. We called for having recourse to the well-known inspiration by the Book's own testimony-a method as valid in the as in yours-you complain that we

Speaking of proving the infallibility he continues :

escape the force of this logic cathedra utterances of the Roman low-students and pupils, will be de- Pontiff are more truly divine than the the thirty two counties have sent their way over on her head. She exhibited that any one would find out how gen and finally managed to sail from Gallow-students and pupils, will be de- Pontiff are more truly divine than the the thirty-two counties have sent their way over on her head. She exhibited that any one would find out how way. He reached his Spanish destin- lighted to see him on American soil. revelation of God's will in the words of fairest daughters and most stalwart a wild desire to wallow like a pig, and erous ne had been.—Ave Maria.

a petitio principii by assuming the point at present in issue—namely, the inspiration of the Scriptures. Is it possible that intellectual habit blinds him to the fact that the point he is required to prove is whether the revelation of Gcd's will is in the words of scripture?

We most certainly prefer the author-

might, as it was out of the question to make the journey safely in daylight.

For a long period he had to dwell at Galway, in order to escape the grant of the gr

If he proves what he proposes to prove he will have shown that the Catholic Church has erred, and is therefore fallible. In the same way, if he prove that one Pope, when defining ex-cathedra has ever contradicted another Pope when speaking  $\epsilon x$ cathedra, he will show that the Pope

There are, however, some preliminaries to be considered, such as, When does the Pope speak ex cathedra? and some other points. We leave these things for another time.

#### A LETTER FROM IRELAND.

Our readers will, we are sure, be pleased that we have given them an opportunity of perusing in our col-umns the following racy letter from "Kit," the clever correspondent of the Toronto Mail and Empire. The last portion of the article, "Home at portion of the article, "Home at Last," referring to the Woman and the Boy (which, of course, means "Kit" and her son) is an exceedingly pretty piece of work—and so Irish! But it could not be otherwise, for 'Kit" has a great Irish heart, and, besides, an Irish brain in the bestowal of which Nature has been exceedingly

I will jot down a few things about Dublin doings, though goodness knows when my dear Canadian readers will see them. The Atlantic Ocean is a fearsome thing, and it's getting tired I am of thinking it's between us!

The gay capital of Ireland is en jete over the visit of the Duke and Duchess of York. It is the Jubilee over again though on a smaller scale. The Union are exhibiting the greatest ists lovalty. ing with courteous indifference. If their Royal Highnesses had brought with them—as was fully expected—a message for the release of the Irish political prisoners, Unionist and Nationalist would have joined in giving them only such a splendid reception as this warm hearted people can give The London correspondents are in 'ectasies" as it is, over the cordiality of the welcome. They are not used to the warm note that rings in an Irish hurrah. The cheering is most cor dial, only there is not enough of it When one side of a nation remains emotionless - indeed, paralysed-the other, no matter how lively it is, canboss the whole show," as slang has it.

Certain London syndicates have de corated Dublin. In fact, some of the same decorations used in London during Jubilee week are now dressing up Dublin in gay colours. The green note-so lacking in the London dec orations-is more prominent here, and very fresh and pretty do those little his dwelling. For the heaving and there are innumerable demands on green flags look as they float bravely beside the Jack and the Cross of St Andrew. Dublin is in a joyous mood. the proof of their inspiration. After She has put flags in her hair and searched the attic for the old, free, vicious circle of proving the Book's beautiful National emblem-a golden harp on a field of green-but, so long had these lain unused and decaying, mouth of the Mormon and the Turk that she could only find two of them. and these she hoisted amid their gayer are obstructing debate because we in-sist on your authenticating your wit-and Greece. And forlorn looked the harp. It is out of fashion, this flag of of a Nation. Here and there it had of the Church by the infallibility crowned itself with a coronet, and of Church, which Dr. McAllister quartered itself with the red, white, erroneously thinks Catholics must do, and blue; sometimes it shone upon a when she left, but her intoxication reward is immeasurably greater for field of blue. Then it waved proudly -but the two big green flags with you will probably contend that the Roman Catholic Church and the ex- drooped mournfully.

She waltzed, she reared, she came troit, gave handsome sums in charity side croppers. She kicked higher every year; and was always most

We most certainly prefer the authority of the Church and her teaching to the authority of any book in existence whose inspiration is not proved; just as the early Christians believed in the authority of the Church before the New Testament was in existence. The Scriptures rest for their authentification on the Church, not the Church on The Church is first in the content of the church is first in the content of the church is first in the church of the Scriptures. The Church is first in the logical, as well as in the chronological order, and the Scriptures have the Scriptu value over profane history only after the Church of Christ, by her infallible authority, authenticates them.

This is enough on the Scriptures, as the doctor, rather than assume the burden of proving their inspiration, has abandoned his plan of introducing them as a witness to Apostolic printerless, and betaken himself to what he is treets these days as they are scarce all the year round. Even the above the said in confidence to me afterwards—just what was "sort of hurting her," and he travelled on because to unched the walls and railings loving-lovely as she walked away from where the ship landed them; and he also saw her lay her lips against an old gray wall, who responded with a frigidity which was lowering to the spirits, but, he knew—he said in confidence to me afterwards—just what was "sort of hurting her," and he travelled on because the church of Christ, by her infallible street never looked so well. Irish in Dublin just now, and so is London Society. Peers and peeresses are as common in the streets these days as they are scarce all the year round. Even the above the spirits, but, he knew—he said in confidence to me afterwards—just what was "sort of hurting her," and he travelled on believe the sort of hurting her, as the did. They them as a witness to Apostolic principles, and betaken himself to what he calls reason and common sense. He proposes now to prove that the Church is not infallible by proving that she has contradicted herself. That is, that she has, in the domain of faith and morals, taught as revealed truth at one time what at another time she has condensed as false. We say "in the domain of the Duke of York with the Order of the Duke of York with the Horse Show! The finest Horse at that night-a railway one on the

> pleasures sadly ! "Princess May"—they won't call the kindness of the officials was her anything else here—stepped upon Erin's shores, dressed in an apple green gown of Irish poplin. All the pretty Irish girls had run down to they were on the pier, and they cheered, and clapped, and waved their little lace-edged handkerchiefs. I The two were dismayed though. They The Irish people recognize the visit as boats that land at Kingstown to perdia purely social one—bearing no politicion. All the while it was, "Take it cal significance whatever—and if also now. Fair an'aisy goes far in the

HOME AT LAST

deed, set about by a great hedge of rocks and cliffs and bluffs, against which the wild sea-waves beat mournfully. They were very gay, these people, and being used to travel in a comfortable land called Canada, forgot to put their names upon their luggage, or, indeed, do other than commit it to the care of a very young comfortably to Drogheda. But the Woman and the Boy knowing naught of this, were tucked away by a greyhaired guard (something chinked in his hand at the moment) in a smoking complaints. carriage, all by themselves. "En gaged," in big red letters, was pasted up on the window, whereat the Boy when he moved off again. So, after for the good of souls." many hours, Holyhead was reached, replied. cake over the immense frying pan of the Irish Sea, beneath which, it is my Although the Catholic clergy have

ation in due time, and for the space of six years he pursued his studies and was promoted at the finish of them to in the places where he tarries here was promoted at the finish of them to in the places where he tarries here doctor wings his way to the refuge of the month of them to in the places where he tarries here doctor wings his way to the refuge of the month o ation in due time, and for the space of His reputation as a preacher, which Sacred Scripture. Do you fly to this sons to see "Princess May" and her only began to steady herself when First of all—unless you had prepared for it—you can get no lodgings. If you do—in some outlying suburb—you pay the cheerful price of twenty-five dollars a week for bed and breakfast! Men are sleeping upon the billiard tables of hotels; upon the landings, and even in butlers' pantries. Ladies are glad to roost in bathrooms at a guinea a night. All the "London Season" seems to have

the Horse Show! The finest Horse Show—bar none—that the world can give. One worth coming all the way over from Canada to see—and interlarding, as it were, all these functions are dinners, dances, polo matches, receptions. Oh, but Dublin knows how to be gay. She does not take her placeurar sadly!

boxes were found to have disappeared hink the Duchess was surprised at the ran about on outside cars from one warmth of the greeting. It was said station to another. The Westland Row that at first she was very timid, poor officials abused the North Wall men, thing! but there was no need for it. and both joined in sending the mail there is one party which feels no in-clination to accord a great welcome to the Royal couple, at least they receive them with respect and dignity. Heaven send that it will be like this throughout the visit! Ire land is the point upon which anyway? Of course, she wanted her England and Scotland have fixed watchful eyes. That she may behave Castle, but "shure, you could go just watchful eyes. That she may behave caste, but share, you could go just herself gracefully, quietly, and with dignity is the hope of every Irish born taking you fir anything but a lady person who has the real interest of Ireland at heart.

There would be no mistaking you fir anything but a lady anyway." "Oh, my countrymen," said the Woman, "but it's you could whistle a throstle out of the bush !"

Five days after-" a mere trifle of a Two people in whom I take an interest, set out one sunny morning late ly on a journey to a place they called home. A most difficult and distressing bit of a place to get at—an island, interest. new gown and bonnet at a delightful Grafton street shop, and the Boy said he believed she was glad of the excuse. It was certainly a very nice gown, and became her vastly, the Boy said

#### Stingy Christians.

The Pupil of the Cross has a story that will bear re telling for the benefit porter with a weak chin, who, being that will bear re telling for the benefit told to label it "Dublin," sent it off of those who, as they say, can never understand why the clergy are always needing money, and whose offerings are always in inverse ratio to their

A clergyman whose salary had not been paid for several months told the immediately stood on his head, which trustees that he must have his money, is his way of showing content and de- as his family were suffering for want light. All along the journey, at in- of the necessaries of life. "Money!" tervals, the guard looked in on them exclaimed one of the trustees, noted in a fatherly way, and there was for his stinginess. "Do you preach in a fatherly way, and there was for his stinginess. "Do you preach always the same music in his hand for money? I thought you preached and there was the Shamrock panting souls. And if I could, it would take a away, ready to toss you like a panthousand such as yours to make a

firm belief, the great Sea Serpent has no families of their own to support, swelling of that bit of sea exceeds the their purses which the laity seldom might of the Atlantic when in its take into account. The hidden charwrath. Here, too, was the amiable ity of our priests is beautiful, and guard, expressing his delight that the many who are most generous in their Woman and the Boy had arrived at benefactions receive least credit for it. this much of their journey in a good state of repair. Need they look after their boxes? Not at all. Just get money that comes to them. We once aboard the boat and make yourselves knew a priest who had laid up a few comfortable. Thus this wicked old thousand dollars against a rainy day, guard, after one had made a musical to expend it all on the suffering poor box of him with threepenny bits. The of his parish during a winter when the less said about the journey across that bread winners were out of work. The Irish Sea the better. The Shamrock, rainy day came and it poured; but his when she left, but her intoxication reward is immeasurably greater for grew to insanity when she got fairly that act of self-sacrifice. The late out from her restaining moorings. Bishop Borgess, of the Diocese of De-Anyhow the town is very gay-for than any ballet, and tried to make her liberal when there was least likelihood

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mother and her baby can have lots of together if they both are well and strong hearty. Health makes them good-ured and happy; but all the delights of ood are lost if the mother is weak Mothers of young children are subject to

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#### NARKA, THE NIHILIST.

By KATHLEEN O'MEARA.

CHAPTER XXIV.—Continued.

Narka had pledged her word to Dr. Schenk that she would not attempt to sing for a month from the date of her recovery. Singing lessons were therefore out of the question. In the meantime some of her former pupils were taking German lessons. These gave her a crust of bread, and, what was almost as necessary, they kept her occupied. For she was terribly lonely—more lonely than she had ever been amidst the snow-fields of Yrakow. There she had her mother, but she was quite alone now. It was a good thing that the struggle for bare life left her little time to brood; for body and soul must be kept together, the fire must be lighted, the bit of food must be cooked, the room must be swept, her shabby clothes must be kept mended, whether Basil was faithful or not, whether Father Christopher was being beaten or not, whether the Prince was cruel or relenting. And in the interval of home toil there were the lessons. These German lessons were no pleasure to her, as the singing lessons had been. They were a mere drudgery, and she was longing for the end of the month to set her free to sing, not alone for the sake of the lessons, but because the exercise of her glorious powers was in itself an enjoyment. There was only one more week now to wait. Then the period of dumbness would have expired.

Signor Zampa had gone away in despair on hearing of the illness which had so suddenly fallen like a thunder-bolt on his brilliant scheme. He had, however assured Sibylthat the engagement should

so suddenly fallen like a thunder-bolt on his brilliant scheme. He had, however assured Sibylthat the engagement should hold good for next season, and that as soon as Narka was well enough to enter on her preparatory studies he should ex-pect her to set out for Florence.

#### CHAPTER XXV.

Marguerite was in the dispensary, measuring and mixing herbs from two green canisters, when Narka came hur-riedly in, and going up to her, laid a hand on her arm: she seemed too agitated to speak. speak. "What is the matter? what has hap

pened?" Marguerite asked, dropping her little shovelful of herbs back into the canister. "I have lost it!—it is gone, clear gone!

Narka gasped.
"The ivory box? Basil's papers

Oh!"

"No; my voice. I've lost it! I can't sing a note!" She satdown, almost letting herself fall into a chair.

Marguerite clasped her hands.
"When did you discover that it was

gone "Just now; not half an hour ago. "Just now; not half an hour ago. I had promised not to sing a note until the month was out. Yesterday was the last day, and this morning I went to the piano. Not a note would come, Oh, it is too dreadful!"

Marguerite, with an answering despair in her face, stood silent, her hands still classed.

Narka looked up, and saw the sweet brown eyes filling with tears; she bent forward, and let her head drop against Marguerite's arm. "Oh," she said. "what a weary burden life is! If one might but escape from it!"

Marguerite put her arms round her, and held her clasped, making a little and held her clasped, making a little swaying movement, as if she were rock-

ng a child.
"It is, darling," she said, softly, after a moment's silence; "it is very weary; but we are not carrying it alone. There is One under the burden with us whose

is One under the ourself with a way was help can never fail."

Narka felt the loving breast heave under her head, and then two hot tears fall upon her cheek. If Marguerite was so full of pity, why was Marguerite's God

'Perhaps it is not so bad as you think," "Perhaps it is not so bad as you think, said Marguerite, presently, her sunny hopefulness and practical sense coming quickly to the relief. "After all, it may be only a temporary loss of voice. I knew a case like that in a young chorister whom we had to nurse after a typhoid fever; his voice went for some months, fever; his voice went for some months, the same is despair; but it came back. and he was in despair; but it came back.
You must see a specialist. There is Dr.
X—, who comes to the infirmary here on Tuesday; he is a great authority on the lungs and the throat. I will speak to Sour Jeanne and ask her to arrange for you to see him here after his visit to the

This practical suggestion was just the This practical suggestion was just the couch that Narka wanted to lift her up from the torpor of despair into which the shock had thrown her. She talked it yoer with Marguerite, asked questions about the chorister's case; and if Marguerite strained the facts a trifle to suspice the horse they explained by the six was a six the horse they explained by the six was a six the horse they explained by the six was a six the horse they explained by the six was a six the horse they explained by the six was a s ain the hope they pointed to, the sin was ertainly not written down against her by the recording angel. Narka went away

conderfully comforted.
The community were at once interested
n her trouble. The children were all set
raying for Sour Marguerite's friend, and n her trouble. very one in the house awaited with anx-

# Can't

thousands at this season.
They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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would say. They had not long to wait. On Tuesday morning the consultation took place. The result confirmed Marguerite's sanguine view. Dr. X— was of opinion that the loss of the voice was likely to be only temporary. The organs were weakened by the severe inflammation they had suffered, and rest and care would in time restore their powers. If Narka had had change to the country and proper care during the period of convalescence, the accident would most likely have been avoided. She was now to think as little about it as possible, to take any amusement within her reach, and to any amusement within her reach, and to follow his treatment carefully, and he promised that before long her voice

ould be as fine as ever.

This verdict was received with joy by the whole community, to whom it was at once communicated by the Sister Superce communicated by the Sister Super-er. Marguerite was almost as thankful Narka, and much more demonstrative in her satisfaction, for she already be-lieved, while Narka still only dared to

"I wish you could have some recrea-"I wish you could have some recreation, something to take your mind off trouble and worry," she said, as she and Marka sat together in the parlor after the consultation. "What a pity Sibyl is away! And she won't stop in Paris on her way from Biarritz to Carlsbad, it seems that is she will only just rest for

seems; that is, she will only just rest for the night." the night."
"I am very thankful to her for keeping out of the way," said Narka; "it was irksome as well as odious to me to have to play the hypocrite with her. And what else can I do now?" There was no deny-

ing this.
"I almost wish it were the winter that "I almost wish it were the winter that was at hand, and not the summer," Marguerite said; "then your old pupils would be coming round you, and you would have your pleasant little gatherings, as you used to have at Chaillot."

Narka laughed. "I am not so silly as the correct anything of thet sort, up here."

I told you before that I knew my value."
"What do you mean? The people who

"What do you mean? The people who were fond of you in one place would be fond of you in another, I suppose?"

"Yes, if they ever had been fond of me. But you don't suppose the people who came after me at Chaillot and made a fuss over me were fond of me?"

"Then why did they come after you and make a fuss over you?"

Narka laughed again. "You heavenly little dunce! You don't know the AB C of the gospel of this world. Its catechism is Greek to you. You don't know that contempt of poverty is the negative side of purse-pride, and that to patronize poverty is one of the amusements of the rich. You are a dunce about these things; you know nothing about the vulgarities of well-bred people and the cruelties of pious people. Fond of me! Poor dears! they were fond enough of me to ties of pious people. Fond of me! Poor dears! they were fond enough of me to turn in and spend a pleasant half-hour on their way to the Bois; but they would not

their way to this shabby place to see me. I'm not worth it."
"Then you have no loss in such butterfly friends," said Marguerite; "there are better ones in store for you, please God. One must always reckon on the generous changes of life."

generous chances of life."
"The generous chances of life!" Nar-ka repeated, with a light laugh that was very acid. "The generous chances of very acid. "The generous chances of life never come to those who want them.

If he never come to those who want them. I have found that out before this."

"I will not have you turning sour, and looking only at the bad side of life and human beings," said Marguerite.

"I cannot help it; my poverty hides the other side from me. But if it shuts

the other side from me. But if it shuts the light out on one side, it lets it in on the other, and shows the flaws in human beings as a magnifying-glass shows the animalcula in a drop of water. When animaicuia in a drop of water. When you are poor, you see the world as it really is, with its meannesses and its vulgariues and its cruelties; people don't take the trouble to wear a mask before you are not worth it; it does not you; you are not worth it; it does not matter if you see the seamy side of their character; but they must take pains to make it show fair to society. My rich papils and their mothers fancied the lessons were all on one side; they were missions were all on one side; they were missions were all on one side;

It is of no use to discover our neighbor's faults unless it helps us to correct our own. There is the bell! I must go to

own. There is the bell. I make go to the children's singing class."

"I wish you would take me in hand, Margnerite, and correct me and make me good," said Narka. "I should like to be of your orphans, and sit on a bench and have you teach me to sing canticles

and scold me when I was naughty. and scold me when I was haughty.

"I'm afraid I should be scolding you from morning till night," said Marguerite, tossing her head; "you would never obey me without waiting to know the why and the wherefore of everything." why and the wherefore of everything.' She put the canisters in their place, and

nurried off to the singing-class. Narka watched her crossing the court, her step so brisk, her whole air breathing the content of a life brimful of glad activtities. "Why could not I have a voca-tion," Narka thought, "and join these brave women, and make my life a serv-ice of love for humanity?" She sighed: but she went home with a lightened heart, as she generally did from Marguerite's companionship.

#### CHAPTER XXVI. On entering the house Narka saw

man standing in the dark entry with the bell-rope of her door in his hand. At the first glance she did not recognize him. It

was Ivan Gorff.
She uttered an exclamation of welcoming surprise, and they went in together.
"Where have you come from?" she asked, excitedly, when she had closed the

From everywhere "Not from St. Petersburg?"

Petersburg is somewhere, is it Ivan said, and his face, that looked not?" Ivan said, and his face, that looked very haggard, was momentarily bright-ened by one of his old frank smiles. Narka saw there was no bad news, so she inquired after his health. He shrugged his shoulders as if the question

were not worth either asking or answering.
"I saw Basil a fortnight ago," he said,
"He is well, taking compassion on her. "He is well, and he is growing in wisdom, and I might almost say in grace, for he has taken the

Narka held her breath; she could hardly trust herself to clutch at this splen-

hardly trust herself to clutch at this spiendid hope.

"Yes," Ivan continued; enjoying the effect he was producing; "we must smuggle him out across the Austrian frontier; then he will be safe; let them catch him if they can! It has been a good thing, this time he has spent at St. Petersburg; it has opened his eyes, and fitted him for the work that has to be these. Where he was called back and but here. Petersburg; it has been done. When he was called back and put into a court dress he was in despair. He said: 'I had rather they sent me to Siberia to work naked at the gold picking! If one must be a slave, it is better to be naked than to be in livery to being a man. If one must be a slave, it is better to be naked than to be in livery naked, one is nearer to being a man. But it was a good thing they put him in livery; it made him feel how the livery galls and pinches and degrades the man; it has made him believe all that he heard. He now knows what a devil's workshop a court is! He has seen what an open door into hell it is! He now sees that the only thing to do is to burn it down, and scatter the dust of it to the winds of heaven! He has carried the war into the enemy's country; he has done wonders for the cause: his brain is war into the enemy's country; he has done wonders for the cause; his brain is a forge where the iron is made hot, and is pen a hammer that beats it and sends the sparks flying in every direction; his hand has grown strong and his nerves tough, and his arm knows where to reach."

Ivan clinched his own hand and straightened out his massive arm threat-eningly. He had grown excited as he went on, till his voice was hoarse, and murderous hate was visible in every line of his haggard face, and he was horrible

to look at.

Narka knew not what to make of it.

The sudden outbreaking of fierce passion
was the more startling from its contrast
with his habitual quiet bonhomie; she
had never dreamed of such fires smouldering beneath the surface of Ivan's genthe patture, she admired the strength ering beneath the surface of trans gen-tle nature; she admired the strength that it revealed, but she was conscious of a recoil from him; a kind of chill horror crept over her, as if she were being forced into tacit complicity with some criminal conspiracy, or some deed of blood. He, concentrated in his own passion,

had not noticed its effect upon her; but her long silence, after he had done speak-ing, recalled him to himself. "Tell me about you," he said, turning to her, and his countenance changed suddenly, as if he had thrown off a mask. "Why did you come to this cut-of-the ou come to this out-of-the-way place

What are you doing up here?"

She answered his inquiries by giving him the history of all that had happened since they met; for he had left Paris just as she was pronounced out of danger, and as she was pronounced out of danger, and had heard of her recovery from Schenk

nad heard of her recovery from schenk; but beyond that he knew nothing.

"You are with us at heart," he said, when she had finished; "why not be with us in action? You said you were ready for any work that your hands or head could do."

"What work can they do?" Narka seled in yagne alarm.

asked, in vague alarm.
"You could translate for us. Instead
of starving on the drudgery of lessons,
you might earn an easy livelihood by you might earn an easy rivelinood by translating our circulars and pamphlets from Russian and German into French. We can pay well for good service, and I could keep you supplied with work." He plunged his hand into a capacious breast pocket, pulled out a roll of manuscript, unfolded it, and deliberately flattened it out on his knee.

Narka suddenly changed color. "That is Basil's writing!" she cried, putting out her hand to seize the paper.
"It is his writing, and it is his compos-

"it is nis writing, and it is nis composition. I risked my head travelling with it. If it had been found, it would have been as good as a charge of dynamite under my chair." He handed her the Narka devoured the well-known writing

with hungry eyes; it was almost like see-ing Basil himself, like touching his hand. Ivan's face, as he watched her, reflected transparently the battle of courage transparently the battle of courage against pain that was being fought out within him; his brow contracted, while smile of infantine hilarity made his eye After watching her for a moment ne looked away, as if he could bear it no

There is to be a meeting on the 15th, he said, fumbling in his pockets, "and I want to have that ready to distribute at it; so set to work and translate it at once. By-the-way, why should not you come to this meeting? You would learn some-thing of what is being done; you would hear what Basil is doing, and see the

position he holds among us."
"I should like greatly to go," Narka said, looking up from the manuscript with a certain hesitation. Her will was, in truth, pulled by opposite forces of ter-ror and desire; she longed to be useful in the cause for which Basil was risking his life and liberty, but she shrank before the mystery that hung like a black curtain between her and the means and agencies it employed. Who were these people she as going to associate herself Desperadoes, probably, who shrank from nothing. Still, if they were Basil's felow-workers—

"I will come and fetch you," said Ivan, his quick eye detecting the conflict in her mind; "we can go in together, and you can come away whenever you feel inclined. We sha'n't be more than a inclined. And so it was settled that she would

#### CHAPTER XXVII.

The meeting was to be held in the Quartier Latin, close to the Russian Library. On the appointed evening Ivan Library. On the appointed evening Ivan called for Narka, and they drove there in a cab. It drew up before an old-fash-ioned gateway, and Ivan led the way up and he is growing in wisdom, and I might almost say in grace, for he has taken toe line of trying to circumvent the Prince by playing a waiting game, begging for time, and laying aside the defiant tone he had been fool enough to adopt a few months ago. So there is an end to Kronstadt."

"Thank Heaven for that!" said Narka; but when is there is going to be an end

ready present, some of them women. Every eye was turned to her, and the women looked eager to claim acquaintance; but Ivan Gorff, after exchanging greetings with the men he knew, sat down beside her, placing his chair so as to barricade her against approach, and then engaged her in confidential talk. The room filled quickly; still they seemed to be waiting for some one who had not yet arrived. Presently the door opened, and Dr. Schenk appeared. It was not a pleasant surprise to Narka; but it was not as disagreeable as it might have been under other circumstances. She did not like Schenk, though she was grateful to him for the care he had taken of her in her illness; but she was glad to see him make his way round and take a seat beside her. His presence seemed a protection. Never had she found herself amidst such an assembly of vulgar, vicious, desperate-looking human beings as those who composed this meeting. The first impression of mistrust was gradually giving way to one of horror and amazement. They were all talking at the top of their voices, gesticulating in an excited manner; they seemed to be discussing every subject under the sun, if incoherent remarks and wild rant could be called discussion; it was difficult to believe such an assembly could have any serious every subject under the sun, lincoherent remarks and wild rant could be called discussion; it was difficult to believe such an assembly could have any serious purpose in view, or that the members were capable of wise and concerted action. When it was ascertained that the meating was full the door was leaked. the meeting was full, the door was locked, and some one stamped on the floor and then knocked on the table, and clamored

The first speaker was an elderly Russian, a tall, massively built man, with a quantity of black beard growing all over his face, and through this his sharp, ratnis face, and through this his sharp, rat-like eyes and exceedingly red nose-peered like live things through a jungle. He read some reports from distant mem-bers, scarcely intelligible to Narka, but evidently of interest to the company. The speaker alluded proudly to his hav-ing been fifteen years at the hulks—a fact which evidently are him a standing, as which evidently gave him a standing, as which evidently gave him a standing, as one entitled by experience to hold a heavy brief against the tyrants. The time had come, he said, for overturning that great collective tyrant called Society, and the work demanded stout hearts and steady hands. The stamping and applause which emphasized this remark left no

might begin.

doubt as to the assent of the hearts and hands of the company.

"Those," continued the speaker, when quiet was restored, "who possess what by right belongs to humanity call our work crime, and hunt us down. But if we are guilty who are the the true criminals? If guilty, who are the the true criminals our deeds are bloody, on whose head will be the blood we shed? They goad us to madness, and when we strike in self-de-

madness, and when we strike in sen-de-fence they call us robbers and assassins; they murder us in the name of justice!" The old convict went ranting on in the same style, his voice growing louder as he proceeded, until it reached a shout; his gestures, at first heavy and emphatic, grew rapid and vehement, till his Hercu-tages arms, learned, and lashed about like grew rapid and verifiering the interest read arms leaped and lashed about like the wings of a mill blown this way and that by contrary winds.

Ivan Gorff joined in the general applause, laughing and clapping hands as if the whole thing had been a clever farce. Schenk sat with his arms crossed, impassive and silent.

ive and silent.

The next speaker was a very different type. He also was Russian, but young (about thirty), with a battered, consumptive countenance, and faded blond color ing; he was nobly born, had ruined him-self by gambling, and been driven from sheer want into the business of patriotism; but he attributed his misfortune to the evil influences of the court—he had once succeeded in getting an invitation to a state ball at the Winter Palace—and to a state ball at the winter Falace—and felt that his destiny was to denounce the foul corruption of courts and the vices of kings, and to serve the noble cause of revolution by holding himself up as an awful example. He was interrupted by fits of coughing, and the intervals were filled with trantic ampliage for vals were filled with frantic applause from

the meeting.
"It is some consolation to know," he continued, "that others are carrying on the war in the very heart of the citadel, and fighting in the foul atmosphere of courts against those infernal agencies One of our countrymen is giving a glori ous example of self-sacrifice and couragin propagating the gospel of Hate under the roof of the tyrant, and mining the ground under his feet. My friend ar heroic brother in arms, Basil Zorokoff-

A faint, inarticulate cry from a corner of the room was instantly drowned in a or the room was instantly drowned in a loud and prolonged burst of applause from Ivan Gorff, and this was the signal for a general storm of enthusiasm, before which the consumptive speaker, already ex-hausted, collapsed. The hubbub might have lasted indefin

itely if Schenk had not risen, and, with one hand in his breast, and the other up-lifted to command silence, made evident his intention to speak. The effect was immediate. The clamorous tongues were Schenk spoke with a quiet power that was impressive; his accent was slightly German; his voice clear and distinct; his speech simple and direct; like that of a man who is too sure of the strength of his subject to care to borrow any aid from rhetoric or gesticulation.

"We are a company of martyrs," he said, "self-elected victims in the great cause of Humanity. Let every man keep this grand ideal well before him. Our duty is to annihilate self in the service of the general good. The claims of the universal by the proposition of the proposition versal brotherhood must swallow up every other claim. Every creed and code and prejudice must succumb at their bidding. In the interests of our noble cause we must be ready, at mid-day or at mid-night, to sacritice self. We must be ready to do and to suffer things hard and vile and hideous. The men and womer who join us must hold their lives in their hands, and be ready to fling them away at an hour's notice. They must be prepared to suffer hunger and thirst, to endure heat and cold, to give their flesh to the interest of the dure heat and cold, to give their flesh to the iron and the scourge, and their good name to the dogs; to be accursed by their kindred; to be accounted infamous by the good and virtuous; to be alone in life and in death. All this they must be ready to accept who cast in their lot with us. If there be any among us whose spirit quaiis before the prospect, let him go no farther, but leave us before it be too late. Let no man or woman who cannot face with unflinching nerve the it be too late. Let no man or woman who cannot face with unflinching nerve the issues that await them run the risk of be raying the cause, and incurring the trait-Schenk paused, as if waiting for ar

answer, It came in a loud shout of as-

sent from every side. With a quiet gesture he imposed silence, and went on:

"If we are all sure of ourselves, we need fear nothing. No man can hurt us.
They can do no more than kill us, and we are willing to be killed. However black in the aves of men, we are white and in the eyes of men, we are white and clean before Heaven and our own conclean before Heaven and our own conscience. And we stand all equal as servants in the grand cause. The lowest among us who runs the same risks, deserves the same honor as the Prince who is working in the high places. The only standard we recognize is patriotism; the value of each man is measured by the value of each man is measured by the

value of each man is measured by the service he renders to the general cause."

Schenk then proceeded to read letters and reports; but Narka did not hear them. She was reeling from the shock that his speech had dealt her; she felt like a person who had been led blindfolded into a superprise and who, when the henders quagmire, and who, when the bandage was removed, saw no way out of it. What could Ivan's motive have been in What could I van's more have seen a leading her into such a place? He had, indeed, prepared her vaguely by mysterious hints; but she never dreamed of anything so reckless of morality as this anything so reckless of morality as this policy expounded by Schenk. And looked as if Schenk had seized with avi ity the opportunity of lighting up the depths of the abyss on the brink of which she stood, and showing her what kind of solidarity she incurred and what risks she ran in throwing in her lot with him and his associates. And these men were she ran in throwing in her lot with him and his associates. And these men were Basil's friends! It was impossible! Yet there was his pamphlet. True, it did not contain anything like Schenk's cold-blooded gospel of crime; it was only an eloquent appeal to his countrymen to rise and assert their dignity as men, and their freedlings as citizens; it dealt with about for silence in order that the speaking freedmon as citizens; it dealt with ab-stract ideas and principles. Narka in her bewilderment could not,

perhaps would not, see that Schenk's concrete code was only the logical outcome of Basil's abstract principles. Suddenly the thought of Larchoff flashed through her mind. She felt sick with doubt and terror.

Schenk sat down, and then Olga Borzidoff rose to speak. This woman was a friend of Dr. Schenk's, and had kept her eyes on Narka from the first with a glance which, if Narka had notined it, would have frightened her more than anything she had seen or heard at the meeting. Olga Borzidoff, after draining the cup of pleas ure to the dregs, had taken to the game of patriotism in search of a new sensation; but she played badly, got caught, and only escaped with her life, owing to a timely varning from one of the Emperor's aides warning from one of the Emperor's aides-de-camp. Her fortune was confiscated, but the sale of her jewels gave her an in-come which enabled her to play the grande dame amongst the bankrupt par-iahs into whose society she had fallen. She had once been handsome, but now at forty, she was a hold hard forty self-way a hold hard forty self-ways a hold hard forty self forty she was a bold, hard-featured, painted coquette.

painted coquette.

She opened her speech by an attack on men, denouncing the despotism they exercised over women, and declaring that the emancipation of her sex must be a prelude to the emancipation of her country and mankind, and that her efforts and those of her sisters should tand in that those of her sisters should tend in that direction. A violent, ranting rigmarole.

After this shrieking sister, a pale-faced, blue-eyed German stood up. She acknowledged that she was a woman, timid and cowardly, and therefore had no right to put herself forward; still, trusting to the chivalrous indulgence of the stronger sex, she dared to lift up her voice and adjure she dared to lift up her voice and adjute them to make haste in their grand mis-sion of social reform; their action had hitherto been circumscribed by scruples of compassion which were in reality the promptings of cowardice. They shrank from sacrificing harmless men and women, forgetting that the death of one women, forgetting that the death of one tyrant was such a gain to humanity as to be cheaply bought by the sacrifice of a thousand lives; it would benefit millions yet unborn. Let this thought nerve their arm for the slaughter that must be accomplished if the world was to be cleaned of the race of tyrants and aristerents etc. etc. tocrats, etc., etc., etc.

The blue-eyed woman's voice had a lachrymose tremble in it that was full of pathos. It reminded Narka of the serpent beseeching Eva to eat to the death

Several other speakers followed; chiefly French, all young men, evidently of the declasse type. One after another they stood up and raved and ranted; they declasse type. One after another they stood up and raved and ranted; they were full of their own importance, ready for any enterprise, absolutely reckless of consequences; light-headed fools, seemingly more hungry and discontented than wicked—a wonderful company to undertake the redemption of their respective patients. nations.

#### TO BE CONTINUED.

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SEPTEMBE

THE USE OF

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#### THE USE OF TEMPTATIONS.

ER 18. 1897

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ce of the people in Hood's due to its unequalled record res.

TYPEWRITER

THAN SHORTHAND

HE WORLD.

BE CONTINUED.

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the logical outcom

There are Christians who talk as if God was anything but faithful— Christians who look upon the trials and difficulties and temptations of this life as so many traps set by Almighty God to eusnare them. So it would seem, at least, from the excuse they sometime seem, at least, from the excuse they sometime sin, "I was dreadfully tempted and could not resist." To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of the temptation, or from an ignorance of God's providence in regard to it.

Know, then, that we must be tempted, and this from the very nature of our existence. We are made up of body and soul—at present two conflicting elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed; but original sin destroyed that happy union of authority and submission, and the result has en a pitched battle ever since, the body, with its passions, striving for mastery over the soul and its faculties. In this conflict the soul has to contend with many enemies. We have a battle ground within us, our own evil inclinations and inordinate desires - a source of contention ever present, which we will carry with us through-

out life; and for every action, every impulse, a battle has to be fought and a victory or defeat has to be scored. And again, we have our enemies from without. The devil, who is alert, ready to pounce upon us in our un guarded moments-who employs the world and the flesh in order the better to accomplish his ends-this is our great enemy from without.

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

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

at all palatable. So it happens when the devil would lead us astray he transforms himself, says the apostle, into an angel of light, and we must be on our guard to detect And so it is with most of our temptations; they appear pleasant at first, but their sting is soon felt, and wages of sin is death. We must needs be tempted; then let us fight our we discover to our di battles manfully, knowing that God is with us, that He is faithful, and that His grace is sufficient. - Sacred Heart

#### A Hero Saves Nuns.

In connection with the floods that have inundated some of the southern departments of France, and while the Bishop of Montauban is begging for the victims of those floods, we hear of heroic acts on the part of soldiers in the matter of saving life, writes a Paris correspondent. In more than one instance those saved from watery graves were nuns. The Semaine Rel igieuse, of Auch, relates that an aged religious, Sister Agnes, belonging to the hospital of that town, was in the chapel praying before the altar with a lay companion when she saw the water rising rapidly. It had already risen All communication was cut off and death seemed inevit able when a young soldier, Des Mes nards by name, swam on the scene.

"Save that woman first," said Sister Agnes, "and leave me to die, for I am old. I will pray for you in Heaven. "I will save you both," said the

soldier, "or I will die with you." He kept his word, swimming for one after the other and dragging them out of the water by ropes. Elsewhere in the same town five soldiers went to the Elsewhere in rescue of a religious of the Sainte-Famille, surrounded by water, on the

#### THE FOLLY OF SIN.

What is the good of being a sinner? No good, but much evil. Experience shows that we have gained nothing by sin but shame, sorrow, and death. And what has been your experience in the tribunal of the confessional? Did your own tongue was lashing you, your heart was grief stricken, you fairy loathed yourself. You remembered how Jesus was smitten in the face, and blood mounted to your cheeks and well it might, for you, ungrateful wretch, had dealt those blows. A moment of sensual pleasure, a lie of injustice, a foul hatred, a meanness of human respect, or a slothful neglect has to be undone by a long penance and is this nothing? Besides, death is ever pursuing you and will overtake

you too soon. What is the good of sinning? Ask that man whose blood is burning with fiery alcohol, some day when a hot summer's sun suddenly prostrates him in death. Ask the libertine when he drops into an untimely grave. Ask the avaricious man when his stocks, deeds, and bank notes are fading from his eyes, dimmed by the last agony.

What is the good of sinning? Ask that soul that is speeding before the tribunal of judgment with scores of sins unrepented of. What is the good of sinning? Ask one who, after a case of dissipation, unexpectedly finds himself in hell. Ask the hardened sinner who refuses to repent to the very last, and now weeps and gnashes his teeth in everlasting torment. Ask him who gives up his faith and meets the traitor's doom of perdition. Ask the proud and disobedient who spurn holy discipline and are cast out with In a word, let death, judgthe devils. ment and Hell answer what is the good of being a sinner?

Our Lord compares him to an evil tree which cannot bring forth good fruit, and is cut down and cast into the The soil is good, the rain invigorating, the sunshine fructifying, but the fibre of the tree is bad, its sap watery, its roots languishing, and in the end it yields no fruit. Just so is the life of the sinner. The graces of God are given, but not used. The summer passes, the harvest ends, and

he is not saved. The demon in us enjoys pride. But the man enjoys the love of God. The love of God is the opposite of sin. That only love of the supreme God purifies us of the defilement of our animal nature, sets us free from the bondage of Satan, and makes us men-in the truest sense of the term men-and in the supernatural order Christians and children of God. Keep the commandments of God, preserve a pure concience, hate sin and the devil. -Sacred Heart Review.

#### LONGEVITY OF TEETOTALERS.

The following statement appeared in a late issue of the British Medical

Journal: 'The remarkable difference in favor of abstaining lives over those of non-abstainers, which has characterized the yearly returns of the United King. dom Temperance Insurance Company for a quarter of a century, has been of again exhibited. During last year, in the non-abstaining section, the actual death claims were 356, or 46 death rate of the abstainers had been the same as of the non abstainers, in stead of 246 there there would have been 320 deaths, or 74 more; while if the death-rate of the non ab stainers had been the same as of the obstainers, there would have been 84 fewer deaths."

In the face of the great popular fallacy that intoxicating drinks are necessary to preserve our health, this statement from the very best medical authority is, to say the very least, of paramount importance. "All that a man hath will he give for his life, says Holy Writ, and it may be reasonably presumed that if mankind genwere positively assured of longer life on condition that they totally abstained from drinking alcoholic iquors, the ranks of the teetotalers

would be swelled to formidable figures. There is a peculiar life insurance company in Great Britain, which has no counterpart in the United States. t is the United Kingdom Temperance Insurance Company, and it makes a specialty of dividing its policies into wo classes — policies issued to total abstainers from alcoholic drinks, and policies issued to non-abstainers. The non abstainers are not intemperate persons; at least they are not at the time the policies are taken out, because no insurance company will write a policy upon the life of a man who either admits, or upon medical exam ination is found to be, using intoxicants to excess at the time he makes his application. - S'cred Heart Re-

#### THE EVIL OF LYING.

Establish the Idea of Truth in the Souls of Children.

A lie is defined to be saying what we know to be untrue or the saying of what one knows to be untrue with the intention of deceiving. This is the intention of deceiving. This is the definition of a lie given in nearly all thing else is necessary to attach the dictionaries. The addition, "with heart. the dictionaries. The addition, with the intention to deceive," is not necessarily part of the lie, and yet there cannot be a lie without the intention simple, and in good taste, yet if I personal to the cannot be a lie without the intention. to deceive.

The whole essence of a lie consists

much so, that if one said what was true and believed it to be a lie, it would be a lie; on the contrary, if one said what was false and believed it truth, it would not be a lie. Now, there are three kinds of lies. There is the jocose lie, the officious lie and the pernicious lie. The jocose lie is that lie which one tells simply to create a laugh, simply done for the amuse ment of others; and indeed that which seems a lie is, after all, no lie at all, for the person in making this fun has not the least intention of passing off as truth what is to create a laugh, and nobody is deceived.

A good laugh is the spice of life be-

times, and a hearty laugh is a regular godsend, and one who in an cent way can create a laugh is a bene-factor of mankini. It would be well perhaps not to be too exacting or critical on little bits of fun of this sort, though they may not exactly fit in with The officious lie is that rigid truth. told to gain our own ends. It is that lie so common among all classes of society, the lie which nobody censures in himself or considers a harm in telling. It is the lie of the commercial and political classes. The pernicious lie is the lie directed against cur neighbor's character and behind his backthe delightful exercise of the backbiter and the scandalmonger. This sin is very great indeed, for it is a sin not only against truth, but also against charity. St. Paul tells us to put away lying absolutely, and the doctrine of the Catholic Church upon the point is very explicit and very much to the purpose. It is simply this—it is an offense against ood, an injury to our nature, humanity, charity and society. In no circumstance or possible combination of circumstances, the Church says, is it lawful to lie. Sometimes "the endigstifies the means" doctrine is described as Carbolicism, constitute it is God, an injury to our nature, human scribed as Catholicism, sometimes it is known as Jesuitism, but its real author was an Italian nobleman, writer and tion in actions rather than in words statesman, named Macchiavelli. He it was who declared the end to justify the means, and that not even murder should prevent the realization of any good purpose. Now, because a liar is the pervert of nature, parents should make it the object of their lives to guard their children against so great an evil, and every act of lying should be visited with condign punishment. Youth is the time when this evil takes root, and its meanness should be

pointed out. Once the idea of truth is established in the souls of children it will mould and ennoble their future lives. of wildness or waywardness will pass off as children grow older, but the lie, if it becomes intense in youth, becomes an inveterate pest in old age. What is it that holds society together? Is it What not the mutual interdependence of its members on each other's honesty and truth? Let lying become prevalent and unity would be an impossibility The law of the land recognizes this. fewer than the expectancy. In the temperance sections the actual death claims were 246, or 118 fewer than the expectancy. In other words, if the expectancy. In other words, if the several punished than those against the individual. The liar sins against society. He is the forger, the cheat who and destroys the confidence of man in man. And it is of this St. Paul says
"Put away lying." Now the precept, 'Confess ye the truth," stands upon a different footing. There are times, we know, when we are bound to speak out the truth, yet there are other occasions when it is prudent to keep our minds to ourselves. Our silence, how ever, must not go so far as to allow an offense to God or an injury to our neighbor. - Very Rev. W. O'Hagan,

#### A Queen Becomes a Nun.

Queen Adelaide, widow of the King Dom Migual I. of Portugal, pronounced her solemn vows in the Convent of Benedictines at Solesmes. Adelaide, Princess of Loewenstein Werttheim, entered the Convent at So esmes last year. She was born in 1831 at the Schloss of Klein-Heubach, and married the King of Portugal at the age of twenty-one. By him she had seven children, the Infant Dom Migual, who bears the title of Duke of Braganza, and six daughters, all of whom are married to high reigning families of Europe. Two nieces of Donna Adelaide were already in the Convent of Solesmes before she entered, Princess Agnes, daughters of her brother, Prince Loewenstein. One of them died last year, killed by an accident in the convent.

Testing His Honesty One advantage of taking Ayer's Sarsaparilla to purify the blood is that you need not infringe upon your hours of labors nor deny yourself any food that agrees with you. In a word, you are not compelled to starve or loaf, while taking it. These are recommendations worth considering. Your druggist is honest if when you ask

#### WHAT IS AMIABILITY?

Is it beauty? No; a person who is only pretty would be attractive certainly, but—for a short time; and however faint may be the indication, yet when

ceive merely a desire to please for the sake of winning flattery and praise, in this—the saying of something the charm does not last. Something which we know to be untrue. Inso else is necessary to attach the heart.

Is it science? No; if it exists alone, and above all in a proud, pedantic, or disdainful mind, it repels instead of at tracting me-compelling me to feel ashamed of my own ignorance. thing more than science is necessary to attach the heart.

Is it virtue in general? No; particularly if it has not learned, as St Paul recommends, to make itself all things to all men.

Of course without virtue it is impos sible, for any length of time, to be perfectly amiable; but we must not conclude from this that virtue, under whatever form it presents itself, 1s amiable.

If the person with whom I live makes me say every instant : "Do not be so harsh, have a little more compassion in your heart; be more gentle, more tolerant for my poor faults, which I try hard to correct, but which are always rebelling; do not be so sharp in discovering what I do wrong, and do not make me feel that I am less virtuous than you," she would never attract me to her or to the good God. Something else is necessary to attach the heart.

This is the amiable person whom I wish to resemble: She seeks to divine my tastes, my intentions, my desires, my repug-nances, and in a measure identify her-

self with me. If I am unreasonable, she smiles sweetly at d calmly, waits a second thought, which is always modified under her sweet influence.

She never speaks brusquely to me, her tone is never imperious, her words never wound, her reply is never

She seeks to please me by her devo-

she repairs, without my knowledge. the consequences of my negligence and want of thought. She makes order everywhere ; she is to all that surrounds me what spring

is to nature; she is to my heart what perfume and bright sunshine are to my senses. She bears with me without letting me know it; she makes me believe, not that I am perfect, but that I am

ecoming so. How can I help loving such a person Not only does she enrich my existence, but she improves my character, forms my heart, and aids the divine grace in sanctifying my life.

And if, in the depth of my soul, I try to discover in what her amiability consists, I find:
"Kindness, which makes her

thoughtful of others;"
"Love of duty, which makes her de-

voted: "Piety, which sustains and gives her tact; "The charity of Jesus Christ, which

#### tells her to love always." - Golden Sands.

The tongue wrongly used is capable of effecting a great deal of evil. St. James calls an evil tongue a "world of ini quity." Calumny, slander and backbiting are but a few of the many sins of which it is the cause. Whence, indeed, come so many disputes, quarrels, and, as a consequence, so much animosity between those who were formerly, or who ought to be, on teems of intimacy? Ask your own experi-ence if charity was ever wounded while you guarded against idle conversation, vain disputes, and unkind remarks. You may be certain that if the tongue be carefully watched over

sins against charity will be fewer.
We are far from thinking that such faults are to be found only or indeed generally among habitual or hardened sinners. Some persons who consider themselves very pious and nearly perfect, who find it hard to collect sufficient matter for confession, do not always shun uncharitable conversa tions. Let them remember what St.
James says: "He who offends not with his tongue is a perfect man." No piety is solid and genuine unless it be found ed upon charity, which is the queen of We deceive ourselves in virtues. supposing that we are perfect, or even really pious, if we continue to gossip about our neighbor.

grievous, and are often likewise irreparable in their consequences. Let us dwell upon a few such sins as offend God by reason of the injury which they do to our brother who is made according to His image. To speak to some people trifling or at most only venial. This is a great mistake if what we say does notable harm to him. It is no less grievous to injure our neighbor in his good name than in his property. To restore his goods is not very difficult if we still possess To restore his goods is them or have the means of procuring others of the same value. But when there is question of repairing the in-

ury which we have done by speaking talsely about him, then the task as sumes a much greater difficulty. It is about as possible to stay the progress of a forest fire as to prevent this fire of an evil tongue from spreading in all directions. Nevertheless, we are bound to make every effort in our power to repair the injury. not hope that God will pardon us un

less we are so disposed. But some one will say: "I do not belong to the class that you have now described. I never say anything that is untrue of my neighbor, but simply mention to others those faults of which he is guilty." To this we answer If you do so in a grave matter, without necessity, and to those who are not concerned about the welfare of the person in question, you are guilty of the sin of slander. By whom have you been authorized to make known his failings? Are you perfect in virtue? Would it please you if some one were to make your faults puble Do not, then, treat others in this way since you are unwilling to suffer it

If you have been thoughtless in the past let the future find you more guarded. Cultivate a kind, charitable past 1 lisposition towards all, even those who offend you. Weigh your words with care, think of your own sins, avoid idle conversations and gossip. -Sacred Heart Review.

#### A PROTESTANT VICAR'S OPIN ION.

The Rev. P. S. Cunningham, of Whitehaven, England, wrote a letter to the Gazette of that place (after attending one of Chiniquy's anti Catho lic lectures), a part of which we reprin "I have a horrible revelation in

store! I beg therefore that you wil summon all your fortitude. A dread ful Protestant plot is afoot to dethrone her Majesty and to set the Rev. Hugh Price Hughes upon her royal seat Now this statement is moonshine-but not a bit more moonshine than certain statements that were gravely enunciated in the town hall on Monday even 'They are stifling the Plot,' bel ing. owed that fervent Protestant, Titus Oates two hundred years ago. They are stifling the plot, cried Chiniquy, Sterling & Co., with the Protestant Alliance as chorus on that occasion. They are great sufferers, these good people with plot on the brain. It is a terrible plot! A deep plot! A Jesuit plot! Woe! Woe! A Romanist king. the fires of Smithfield, etc., etc. Jeremiah, the Rev. C. Sterling lead ing! Quite in vain, gentlemen! The common sense of Englishmen intends to smother your plot; will have none of your plot; derides your plot. "At this point may I ask a solemn

question of pastor Chiniquy and his chief supporter? They evidently think and they seem to say that no Roman Catholic can obtain eternal life. Do they deliberately consign to (an ug)y word, but I beg them to face it honestly) Bernard of Morlaix, whose hymn, 'Jerusalem the Golden,' they have sung a thousand times; Francis of Sales, Francis of Assisi Damien the leper priest, and ten thou sand more? If they do, may God for give them, for they need His pity more than most men. But what a spectacle The Blessed City, a magnified meeting house. Its people a little band of smug and selfish Pharisees.

"Now to quit points of ethics and come to the matter of the lecture or sermon, for it more deserves the latter than the former title. When a man stands forth with great demands, naturally credentials of some sort are required. But Pastor Chiniquy has no credentials. He tells a long story indeed of an appearance of our Lord to warmly than our gifted poet, and no indeed of an appearance of our Lord to him personally, which is a sort of adaption of the visions of St. Franc's of Assisi, with all the beauty and rev erence removed, and of a commission which he received from Christ to proclaim and apparently to bestow But as the gift is simply that gift. which every Christian, Roman Catho lic or primitive Methodist, can and does obtain, there is noth-ing remarkable herein. But without argument, proof or anything else, Pastor Chiniquy proceeds to ride a very high horse indeed, and having cut off the powers of the simple priest hood, proceeds to assume those of the Papacy itself. Personally, as an An glican, I do not accept the Papal the ory, but were I a Romanist I should certainly hesitate to change the limited infallibility of Leo for the unlimited in fallibility of Chiniquy.

" But the States are clearly a queen country when law is afoot, for the Pas tor (Chiniquy) informed the meeting that for fifteen years he was out on be in the custody of various officials, and that he was brought up four times a year to answer for horrible crimes, every one of them the result of priestly perjury! Unlucky Chiniquy! with this and twenty five attempts at murder (these attempts, however, seem to have included every stone thrown in thy direction) thy life has been of an Sins of the tongue are often most exciting nature, indeed, and thou hast come a long way, to pour thy tale of woe into our ears in this 'city of Whitehaven! Peace be to thee Toddle back to thy beloved French Canadians! In the old times thou mightest have added one more to thy badly of a person against whom we entertain an unkind feeling may seem on Monday the Roman Catholics were may be only a speck in the midst of wise in their generation and added no a great deal of brightness. said by thee that night was of weight enough to upset the religious convic- Calendar.

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#### THE PILL THAT WILL.

#### A Victim of Dissipation.

Who of his time possessed a greater r more versatile mind or a keeter sense of what was right than Robert Burns? Yet his most ardent admirers must confess in sorrow that he was the victim of strong drink. In early life ne acquired a taste for it and the habit of taking it. When only in his nineteenth year, he associated with smugglers on the Ayrshire coast, and became accustomed, as he tells us, "to scenes of swaggering riot and roaring dissipation, where he learned to fill his glass and mix without fear in a drunken squabble." He also tells us that when he was learning flax-dressing at Irvine. when he was a little more than twenty years of age, on a Hogmanay night, he "with some others was engaged in a glorious carousal, when the shop took fire and all was burned," and that put an end to his flax dressing. Yes, and it did more than that, it strengthened the craving for and the habit for taking

And what terrible evidence we have in his letters of the dissipated habits into which he aftervards fell. After a drinking bout in one of his friend's houses, when in a state of intoxication, ne had been guilty of some improprieties; next day, when writing an apology to the lady of the house, he con-cluded his letter by saying, 'O all ye powers of decorum, whisper to them other ladies who were present) that my errors, though great, were involuntary-that an intoxicated man was the vilest of beasts." In the touching epitaph which he wrote for his own

tombstone, he says: MDSLOIDS, HE SAYS:

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow
And softer flame;
But thoughtless follies laid him low
And stain d his name.

Was Burns a weakling? Was his a small mind? Thomas Carlyle said it one ever had less reason for doing so, for it must be mournfully confessed "Scotch drink" mastered him.— Sacred Heart Review.

#### Fault-Finding.

Fault finding is an art that is easily learned. All you have to do is to find out some little thing that is wrong, and then think about that, and keep your eyes always upon that, and by and by you won't be able to see anything but that.

You know there are black specks on the face of the sun? Well. people are greatly interested in these pecks, for they can tell us very much about the weather - about cold seasons, storms and the like. Once when a speck appeared on the face of the sun, gentleman called upon an astrono ner, who had been all day studying that speck through his telescope. "What a fine day we have had!" said the visitor; "I have seldom seen the sun so bright." looked puzzled for a minute, and then gave a hearty laugh. "Do you know," he said, "though I have been looking at the sun all day, I have never noticed whether it was bright or not? I was so interested in the new speck which appeared that I didn't see anything else; and really until you spoke my idea of the sun had been that it was rather dark !"

That is the way fault finders get so much to do; they see something or other that is not just right and they go on thinking about that, and speak ing about that, till they cannot see gem to thy martyr's crown. And they may take my word for it that nothing said by thee that night was of weight

Do not delay in getting relief for the little folk. Mother Graves' Worm, Exterminater is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

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#### London, Saturday, September 18, 1897

DIVORCES AND DIVORCE LAWS.

The inadequacy of civil laws for the protection of the sacredness of the married state was painfully illustrated in the divorce court of Detroit a few days ago. Judge Donovan presiding. Applications for divorce are very frequent in Michigan owing to the laxity of the marriage laws in that State, and It is now computed that there is a divorce granted for every twelve marriages contracted in the State. Yet Michigan is not the most lax among the States in this respect, by any means. It is said that New Jersey stands at the head of the list of States in which divorces are granted with very little trouble to the applicants. There are, indeed, at the present moment, no fewer than 1,100 divorce cases pending in the court of Chancery in that State, small as it is, and this fact indicates that in the larger and more populous States the number of divorce cases pending must be enormous.

In the two Detroit cases to which we have referred, the complainants were young women of intelligence, in whom all hopes of future happiness seem to have been utterly extinguished by the hardness of their present fate.

One decree was given to Mrs. Anna Dethloff, of Livonia Township, who was married in 1894, and was a deserted wife within a month. She has been granted a divorce decree, with \$8 per week as a permanent alimony.

The second decree was granted to Mrs. Helena Harm, also a young woman, with one child. She was married likewise in 1894, but was so cruelly treated and inadequately supported that she was obliged to leave her husband last winter, and she has been working in a laundry at \$4 per week to support herself and child. An alimony of \$8 per week was also adjudged in this case. The testimony showed that her husband is capable of earning from \$21 to \$25 per week, but he is so dissipated in habits that most of his time is spent in the saloons.

In both these cases a person might be apt to say the law is very just and effective since it has adjudged a pretty fair alimony to the deserted wives, but the plain matter of fact is that the alimony is a merely nominal affair. It cannot be collected

Judge Donovan said:

"I will make this order for alimony, but I suppose we shall be unable to enforce it. That, however, is no fault of ours. These cases are very inade That, however, is no fault quately provided for by law. Such husbands ought to be put into a cage and kept there until they make things right. I wish there were some process by which they could be brought into court and punished as they deserve. They marry young, trusting girls, live with them for a few weeks or months, and, when they tire of them. throw them off upon somebody else to support. It is an outrage that such a condition of things should be allowed to continue.

"I shall myself prepare a bill for the correction of this evil and see that it is introduced at the next legislature. A man can be imprisoned for not pay ing temporary alimony, but there is at present no way of making him pay permanent alimony, unless he happens to have property which the law can reach.

It is evident from these and numerous other cases which have come before the divorce courts lately that civil laws are not able to deal with the intricacies of the married state. The influence of religion is needed to ensure a condition of happiness in families, but this influence does not exist, because it has been destroyed in the peculiar conditions under which the present generation has been brought up, and particularly under the absence of religious influences in Public school education.

The influence of religion is seen in the fact that divorces in the United States are asked for only by Protestants as a rule, only a few Catholics, influenced by the evil example set to them by neighbors who have no religion, taking advantage of the laxity of the married [condition under | Latins. To them it ordinarily meant

give every facility to the breaking up of family ties, for the most trivial causes. But the Catholics who seek for divorces are only those who have given up the practice of their religion, and the fact that there are a few such in no way invalidates our conclusion that the frequency of divorces arises out of the neglect of religion by the present generation of people.

In another column we make refer ence to the sentiments recently expressed by Col. Robert Ingersoll on the lawfulness of divorce for trivial causes; but these Michigan cases show how Colonel Ingersoll's principles operate in real life. They destroy the foundations of human society.

In a recent article on the prevalence of the divorce evil, the New York Freeman's Journal stated that there are more divorces in the United States than in all the rest of the world together. We believe there is little if any exaggeration in this statement of the case, even if we take Turkey, Dahomey and Basuto land into the ac-

A New York secular paper recently announced that the Dakota Indians are taking to the American habit of procuring divorces from the courts of law, so that it appears the Red Men easily pick up the evil habits of the Whites in other respects beside in re gard to the habit of drunkenness.

The introduction of divorce laws and the degradation of marriage by divorce laws in Christian countries, through the acts of Henry VIII, and Martin Luther, is responsible for more evil consequences than we could enumerare even after spending many days in investigating available statistics bearing on the subject.

If statistes were available showing the number of divorces obtained by parties of each religious faith in detail it would be found that the proportion of divorces to marriages among Protestants is much higher even than the high percentage we have given above as being the proportion for Michigan.

THE FORM OF THE CONSECRA TION OF BISHOPS.

It is pleasant to notice that many of those journals which of old were most bitter against Catholics, and most ready to represent Catholic doctrines and practices in an odious light, have adopted a different course during late years. The fact may be due partly to changes in management of the journals which are brought about by time, but we believe it is mainly to be attributed to the more tolerant spirit which now prevails owing to the spread of education and knowledge, and the consequent more accurate notions which obtain among Protestants in regard to Catholic teaching.

A case in point illustrative of this matter is to be found in certain remarks made by some journals in refer ence to the pomise made by Bishops at their consecration, where the full form prescribed in the Roman Pontifical newly consecrated Bishop says: Hereticos, schismaticos et rebelles eidem Do mino, nostro, vel successoribus prae dictis, pro posse persequar et impug

This passage has been frequently misrepresented as meaning "I will persecute and combat to the utmost, all heretics, schismatics and rebels to the same Our Lord (the Pope) and to

This is an incorrect translation, but it has been made to do good service for those who are accustomed to misrepresent the Catholic Church as commanding the persecution of heretics and all Protestants.

On occasion of the recent conse cration of Mgr. Bruchesi as Archbishop of Montreal, the matter was brought up anew by correspondents to several journals, but the Montreal Witness, with a fairness which we must strongly commend, points out that the true translation of the passage is:

"Heretics, schismatics, and rebels against the same our Lord (the Pope) or his successors afore said, I will follow up and thwart to the utmost.

Our contemporary remarks that the word impugnabo" here interpreted "I will thwart, " is susceptible of stronger interpretations and also of weaker ones than that we have given. A persecuting Bishop might read it to mean attack, make war upon, and drive out, while a mild one might read it simply to mean to oppose and hinder.

In reference to the word "perse quar" our contemporary has also this to sav :

"The word persequar, though we get our word persecute from it, did To them it ordinarily meant

path, a course, a custom, or a profes-When used with regard to persion. sons it generally meant to sue at law. It means more, however, to modern ears and in modern languages, in several of which it appears with the same offensive signification as that which it bears in English.'

We have had occasion before now to explain this matter in our columns in refutation of violent attacks made upon the Catholic Church for employing this language at all, and we showed that the meaning is just what the Witness has interpreted it to be.

Heresy and schism are admitted to be sins forbidden by God, being especially denounced as such by the inspired Apostle, St. Paul. It is, therefore, the duty of a pastor of souls to oppose and thwart them to the best of his ability, and this is exactly what the Roman Pontifical commands to be done. The words do not mean that physical force is to be used in opposing heresy and schism, but all moral means available should undoubtedly be employed to this end.

The Witness remarks that in form of the ordination service printed in Paris it has found that the words above quoted are omitted. On this it remarks that this "occasions great surprise to those who have regarded the ordinance as universal; and the variation can hardly have come into the usage without very grave reason, such as that which is suggested by a correspondent, that the the French Republic having established freedom of worship, required its suppression."

It is to be remarked that the clause is not what the Witness's correspond ent calls it, "a persecuting clause," so that there is no absolute reason for its suppression anywhere, nevertheless it was made a subject of complaint by the British Government when the terms of Catholic Emancipation were discussed, though the complaint was founded upon a misconception of its meaning, and as a consequence the Bishops of Great Britain requested that the Pope should allow it to be dropped in the form of consecrating Bishops in the British Isles, and the Holy Father acceeded to the request.

We should add in reference to the surprise said to exist regarding the use or disuse of the clause, that no Catholic theologian has ever supposed that it is essential to the rite of ordination or consecration of Bishops. These words are purely of ecclesias tical law, and though Bishops would not be at liberty to suppress them on their personal authority, there can be no two opinions on the point that the supreme authority of the Church may permit their disuse, and the omission does not affect the substantial universality of the sacramental rite. It is, in fact, well known to all who are conversant with the practice of the Church that not only in the forms of ordination but in the administration of all the sacraments, the essential rites are everywhere the same, that is to say, those rites and usuages which constitute the essential matter and form of the sacraments, but outside of these the rites and ceremonies which are added for the purpose merely to excite devotion and reverence, and to signify the sacramental effects, may be different, and are actually different in the West and the East. These differences do not at all affect the validity or law fulness of the forms employed, as these have the sanction of the Church in every case.

BOND ST. CHURCH, TORONTO.

The Rev. Morgan Wood, recently of Detroit, has taken formal possession of the pulpit of Bond street Congregational Church of Toronto. On Sunday the 5th inst. he conducted the services of that church for the first time as its pastor, though on some previous occasions he had done the same thing while the regular incumbent was ab

Mr. Wood is undoubtedly a clergy man of great ability, and we cannot forget that he set himself with great firmness and determination against the persecuting features of Apaism in his Church in Detroit, and we understand that this fact had something to do with the financial strait in which Mr. Wood recently found that church becoming involved. Detroit has still a considerable amount of A. P. A. spirit, though this society is virtually defunct now as a political power, and many Apaists took umbrage at Mr. Wood's determined opposition to A. P. A. control in church matters. The result was the withdrawal of a certain amount of financial support, on account of which Mr. Wood made up his mind to seek an engagement elsewhere.

These circumstances are much to the operation of divorce laws which little else than to follow, as to follow a Mr. Wood's credit, and are a guarantee and in others, did not accord with the

that the intolerant harangues against and misrepresentations of Catholic doctrine which were the principal features of Dr. Wilde's oratory, will not be heard under the new management, age, grow in strength, seducing hearts at all events to so great an extent as that have no experience and leading to at all events to so great an extent as heretofore.

Mr. Wood was warmly welcomed to his new charge by the congregation, and in his first sermon as pastor he spoke vigorously against bigotry, which he declared to be a result of "tradition." No doubt there is some truth in this, when the traditions are of such a character as those which have hitherto prevailed in the Bond street church. The traditions of that church, under the ministrations of Dr. Wilde and the notorious Justin D. Fulton, were certainly not calculated to foster a Christian spirit among the members of the congregation attend ing it, but we may hope for a change for the better under Mr. Wood's management. He may alter the character of its traditions : if he be not himself changed by the force of the traditions he will find there established. In reference to Mr. Wood's apparently wholesale denunciation of traditions we have to say that there are good traditions as well as evil ones, and much of Christianity itself has been transmitted to us of the present day through the traditions of the Catholic Church, which, by preserving in her practice the traditions which have come from Christ and His Apostles. teaches us much of the meaning of Holy Scripture, which without these divine traditions would be obscure in many things, and would leave us a very bare theory of religion instead of the definite and complete religious faith and worship which the Catholic Church presents to us, and to which Protestantism is also greatly indebted, not withstanding that theoretically the Protestant sects profess to rely solely on the words of Scripture as their guide in matters of Christian faith. Notwithstanding their professed rejection of tradition as a guide to religious truth, they owe much to it for those Christian truths they have re-

tained, while rejecting many others. It is to be feared that in spite of the Rev. Mr. Wood's repudiation of tradi tions, he will find that some of the traditions of Bond street church which are not of the desirable kind may exercise an influence over him, even unwitting ly. Congregationalism as a system tends toward making even the clergy of that religious community pander to popular sentiment and prejudices, and this fact, probably, accounts for the un dignified flippancy as well as much of the bigotry which has frequently been heard uttered in Congregational pulpits during recent years. We are frequently shocked by such utterances, and we fear that the concluding words even of the Rev. Mr. Wood's in augural sermon, as reported in the To ronto Mail and Empire, are to be attri buted to some such influence as this. We cannot otherwise account for the levity of the statement that

"There are days when they (people in general) feel blue . . . and when asked about it they generally say they are feeling blue, but it is more than blue ness: it is downright old fashioned cussedness." (Laughter.)

We have not yet reached the conviction that a levity in the use of slang which begets boisterous merriment is suited to the seriousness of the wor. ship of the Almighty, or to the sanctity we have been accustomed to ex pect to pervade the House of God.

THE SACRAMENT OF CONFIRM-ATION.

In reply to a letter addressed to His Holiness Pope Leo XIII. by Monsignor Robert, Bishop of Marseilles, who for the last fifteen years has been admitting children to confirmation before their first Communion, the Holy Father congratulates him on his return to the practise of the Church, and tells his Lordship that henceforth this order must be observed in the Diocese of Marseilles. The text of the letter is as

LEO XIII. POPE. Venerable Brother, health and bene-

diction. Departing from a custom which nearly a century ago made its way into the Church, it has seemed good to you to establish in your diocese, that before making their first Communion, children should receive, in the sacrament of confirmation, the life giving unction of

As you have expressed a wish to know if we approve of this measure, we have much pleasure in writing to you directly, without intermediary, in a matter of such importance, and declaring to you our candid opinion.

holy chrism.

Know, then, that we not only approve but highly praise your action in For the practice which this matter. had grown into use in your diocese,

ancient and constant discipline of the Church, nor did it inure to the benefit of the faithful. There are in the souls of children bad passions in the germ which, unless extracted at an early ruin later on. So that even in most tender age the faithful require to be clothed in a virtue from on high which the sacrament of confirmation is intended to produce.

As laid down by the Angelic Doctor. n this sacrament, the Holy Ghost i to strengthen us given spiritual combat, and communicate to men's souls their perfect development. Confirmed at an early age, children henceforth become more docile in accepting the commandments, and may better prepare themselves later on for a worthy reception of the holy Eucharist and draw more abundant fruits from that Banquet of Love.

Therefore it is our most ardent wish that what has been so wisely inaugur ated by you, should become the rule and practice henceforth and forever in your diocese.

And that your zeal in consulting for the welfare of the flock committed to you, be marked with the expression of our approval and good-will towards you personally, we hereby grant to you in the Lord, our Apostolic Bene diction, to you venerable brother, and to your whole diocese. Given at Rome, near St. Peter's

the 22ad June, 1897, the twentieth year of our Pontificate. Leo XIII., Pope.

A THREATENED FAMINE IN IRELAND.

Despatches from Ireland to the New York World, which will be found in another column, announce that Ireland is again threatened with one of those dire calamities which have periodically fallen on the mother country of most of our readers, and which have carried away so many thousands of our friends, brothers and sisters, fathers and mothers, and near relatives.

The despatch tells us that the whole country is in a panic because from all parts the sad intelligence comes that the crops on which the people entirely rely for sustenance have been a total failure : potatoes, oats and hay.

It is a sad story, but since its publication we have a further announcement that Earl Cadogan, the Lord-Lieutenant, has contradicted it, stating that there is no foundation for such a

We sincerely hope that Earl Cadogan's statement is correct, and if this be the case, it is a heartless deception on the part of the World's correspondent to have given currency to such a report. The proprietors of that journal know well that there are millions of Irish men and women on this continent, and descendants of Irishmen who feel the most intense interest in matters which concern the welfare of Ireland, and it would be a cruelty to alarm these multitudes by a false report of this kind.

Whom are we to believe under the circumstances? It would be premature to give implicit credit to either of these contradictory statements until we brought to us in regard to both sides of the question which appears now to be somewhat doubtful.

Undoubtedly Lord Cadogan is in a good position to know the truth, and if it could be said that he is not an interested party, so that we could rely implicitly on his statement, we should be inclined to believe his word. But unfortunately we have had the ex. perience before now that the present ruling party have not been truthful on former occasions when Ireland was similarly threatened.

It may occur to some of our readers to ask, why should the officials wish to deceive on so important a matter, in which every Irishman throughout the world feels so deep an interest? The answer is not to be sought far away. The famines which have recurred so frequently in Ireland have been the result of bad government and the oppression of the people, and it is quite natural that the rulers to whom the evil is attributable should desire to conceal the effects of their misgovern-

We had a sample of this policy of falsehood when a failure of the crops, in 1879, brought desolation to Ireland. The failure then was attested by parish priests from all parts of the country, by municipal councils, and many other respectable witnesses who were on the spot, nevertheless the Government and its officials and organs, with a persistence which is almost incredible, denied that famine was threatened at all, and even declared when it was at hand that there was no famine, and that the crops were fairly good. Notwithstanding these misrepresentations

sent from abroad, friends of Ireland everywhere had means within reach of knowing the truth, and so aid was given which prevented the disaster from being so widespread as it would otherwise have been, though, no doubt, more relief would have been afforded were it not for the repeated assertions of official. dom that it was not needed. Taking all these circumstances into consideration, there is room for the belief that the Tory Government was even desir. ous that famine should stalk unchecked throughout the land, and it is not to be wondered at that we are somewhat incredulous now when the representative of the Government in Ireland asserts that there is no danger impending.

We regret that it should be necessary to cast any doubt upon the official statement of Earl Cadogan, for whom, as an individual, we entertain a high respect, but the consequences of apathy in regard to a famine in Ireland, if it should occur, would be so disastrous that we ask our readers to prepare themselves that they may be ready to send help if it should prove that such help is needed. We shall be on the alert to give authentic information in regard to the true state of the case as soon as certain news shall be at hand, and if the danger be real, we hope our readers will be early in the field to send help where it is found to be most wanted.

When, during the present and last year, it was learned that India was suffering also from failure of the crops, and appeal was made on behalf of the millions of sufferers, generous contributions were sent from Canada, as well as all parts of the British Empire for the relief of the distress. This was right, and we are informed that the Dominion, in proportion to its population and wealth, stood well in the front rank of those who gave succor. True charity is not limited by considerations of race and creed, as is shown by the example of the Good Samaritan who, as the gospel tells us, had pity upon the unfortunate Hebrew who had been waylaid on the road between Jericho and Jerusalem. But the ties of race, religion, and blood, are additional reasons for which our readers should take prompt measures to aid their brethren in Ireland if their assistance be needed, and by being early in the field they may be the means of saving many precious lives.

We know that it sometimes occurs that newspaper correspondents invent sensational stories for the purpose of bringing their papers into notoriety, in the hope that thereby their circulation may be increased, but we can scarcely believe that such a cruel report as the present would be concected if it had no foundation in truth.

Besides, the story as given by the World has such minuteness of detail, that it has the appearances of sincerreceive further news on the subject, ity and truth. Hence while we would which will not be long delayed, as a be glad to learn that Lord Cadogan's few days will bring the mails from Ire denial is the correct version, it is land, whereby the evidence will be very possible, and even probable, that the truth is with the World's correspondent, and that the danger of famine is imminent. If his story is a false one, it is a most deliberate falsehood, for he states that the same piteous story comes from all parts of the country, and that it is attested by one hundred and ten parish priests, besides other numerous reliable witnesses. The potatoes, it is said, have suffered everywhere from blight, the oats have been battered down by the incessant rains, and the hay is in bad condition from the same cause. The rain still continues, and the prices of cattle (it is said) have fallen.

We have said that Irish famines are the result of misgovernment. This is undeniably the case. It is by misgovernment that Irish manufactures and industries of every kind have been killed. and the people have been impoverished to pay extortionate rents, so that their sole reliance for the necessaries of life is on the potato and oats crops, and when these fail nothing can prevent starvation for the multitude, except relief from outside. If a famine be really now impending it will be another great crime to be laid at the door of bad government, and if, as we strongly suspect may be the case, the Government should endeavor to conceal the facts of the case, and to prevent timely assistance from being given, they will be responsible for another addition to the long list of their misdeeds. We are not over-captious in thus stating our fears, for what has occurred may easily occur again, and the only remedy for the cure of such evils is self-government or home rule. With this, an Irish Parliament of the case, the effect of which might | would soon sweep away all the legislahave been to stop relief from being tion which has impoverished the

country, and would dawn. Despatches prove that the ents have giv the threatened has, therefore has purposely these reports.

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country, and a new era of prosperity would dawn. Despatches received as we go to press prove that the newspaper correspondents have given a correct account of the threatened famines. Lord Cadogan has, therefore, been either mistaken or

has purposely denied the accuracy of these reports.

#### EDITORIAL NOTES.

OMAHA CITY, which has been the greatest hotbed of Apaism in America, appears to be getting tired of bigotry, and now anIrishman and Catholic, Mr. Constantine V. Gallagher, has been appointed chief of police. The A. P. A. is evidently loosing its grip on the city. If ever a history of the A. P. A. is location of those who were instrumental in its formation, it will be necessary to communicate with Mr. Gallagher, and other chiefs of police in the different cities of the United what it will be. States and Canada.

THE Emperor William has given directions to the pastors of Lutheran churches throughout Prussia to leave the church-doors open all day to give people generally an opportunity to go in to pray. The doors of Catholic churches are thus left open, and visitors to them are numerous, because Catholics are conscious of the corporal presence of Christ in the Holy Eucharist, but there is nothing in the Protestant churches to attract worshippers. Nevertheless the issuance of the order shows a disposition to imitate Catholic practices which have been in disuse among Protestants for three hundred

WE ARE pleased to notice by the official fiscal reports of the Dominion that there are several evidences of in creased trade in Canada. During the first month of the fiscal year 1897.98. which is July, the foreign trade of the Dominion exceeded that of the corresponding month of the preceding year by over \$5,500,000. The increase was chiefly in exports, which were 45 per cent. more than in July 1896. The ex ports which show the chief increases are animals and animal products, agricultural, mineral and forest pro ducts. The agricultural products exported increased nearly 100 per cent. Imports increased to a small percentage, but the reason for this is understood to be partly because lower duties are to be levied next year on British

A DESPATCH from Anderson, Illinois, states a convention of anti spiritualists is in session in that city. There are delegates in attendance from all parts of the country. The object of the convention is not to offer opposition to believers in spiritualism, but to expose the frauds of mediums. These frauds have been so frequently exposed that we might suppose that none would now be so foolish as to put faith in the penses will become law. There are pseudo-revelations promulgated by the mediums, but the fact that a large and respectable gathering from all parts of the union have considered it worth their while to hold a convention to put of the English Judiciary is £232,000. down these frauds, shows that the and that of Ireland will be £99,800. spiritualistic, or rather the spiritist hallucination is very widely extended and has many votaries, notwithstanding the great strides which education has made. It appears that education does not exempt men from the hallucination of superstition.

A MADRAS paper published in the Hinder vernacular by a Brahmin who is devotedly attrached to Buddhism declares that Hinduism is on its death. bed and that the religion which is dearer to him than life cannot be resuscitated by any medicine. It continues in this doleful strain:

"There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentle men really become, first, Christians, and then its preachers, they will give the last death-blow to Hinduism, because these men are such as will never turn their backs upon the plough after having been once wedded to it. Every moment our dear mother is expected to breath her last. "

And yet we have people in this country who have been brought up as Christians who are attempting to introduce Buddhistic superstitution under the name of Theosophy, as a substitute for the Christian religion.

written, and it is desired to give the The report has also been examined by

United States and Japan is not yet entirely dissipated. The proposed annexation of Hawaii to the former country has not been acted upon, and the reason action has been deferred so long is probably because of the decided stand taken by Japan against the annexation scheme, as it is claimed by the Japanese Government that Japanese interests would be injuriously affected by the annexation treaty. There is now reported another event which threatens to cause a rupture. A despatch to the New York Herald states that the Japanese Government is secretly negotiating with the Diet of the Greater Republic of Central America for the construction of the Nicaraguan canal independenty and in defiance of the interests and influence of the United States and all other nations. It is said also that Japan is aiming at the abrogation of treaty rights which have been secured by the United States in reference to interoceanic transit and the American Canal concession granted some years ago. It is supposed that the Central American Republic will grant to Japan the control of the Nicaraguan canal route; and if this be the case, the United States will scarcely endure the treaty, in face of the fact that they claim the right to keep European and Asiatic powers from acquiring territorial possessions or influence in either North or South America.

IT HAS long been known that the cost of the administration of the law in Ireland is far beyond what is necessary for the purpose. England and Wales have nearly seven times the population and more than twenty times the wealth of Ireland, yet England has twenty seven judges in the Supreme Court and Ireland has twenty, and will still have seventeen when the new Judicature bill of Mr. Balfour for the retrenchment of ex-Queen's Bench, and there will still be eight in Ireland, when Mr. Balfour's bill shall have been passed. The cost Forty years ago it was known that there were too many judges, and it was so reported by a commission which e iquired into the best means of putting an end to extravagance in the administration of justice, but there was no cutting down of expenses then, because the Government held that business would increase and the evil correct itself. The contrary thing has happened. As population has diminished so has the amount of business done by the courts, more than proportionately to the decrease of population yet the expenditure remains the same. The offices are kept open to reward partizan lawyers and the expense is charged to Irish administration. If there were Home Rule for Ireland, Ireland itself would apply a remedy to this and other gigantic evils in Gov-

Much satisfaction has been expressed by colonial English Churchmen at the fact that Dr. Temple, the Archbishop of Canterbury, has recognized the title of Archbishop conferred by the Canadian Church of England upon the Metropolitan of Cauada. The former Archbishop of Canterbury was opposed to the assumption of the title by any Bishop outside of England, the probability being that it was thought by the late Primate and his predecessors that the assumption of the title by colonial THE Croix of Paris gives the infor- prelates would be an obstacle to the mation that the Hon. W. Laurier on carrying out of the design which has the occasion of his recent visit to Rome been for some time in contemplation to the lying scroundrel who started the was accompanied by Mr. Russell, the proclaim the Archbishop of Canterbury report that I am dissatisfied with my

ernment.

Killowen. Mr. Russell is the advocate who accompanied the Hon. C. Fitz partick on the occasion of the visit made to Rome by the latter gentlement to place before the Holy Father the views of the Dominion Government regarding the Manitoba school question. Mr. Laurier had soveral interviews of the Dominion Government regarding the Manitoba school question and private audience with the Pope, at which, according to the Croiz, the school question was discussed. The statement is made that the Holy Father will soon have ready the final decision his regard to the course to be followed by the Churchin Canada and call their will soon have ready the final decision him a detailed report of all the circum, and any the schoolise of Canada on the matter, without water than the statement is made that the Holy Father will soon have ready the final decision him a detailed report of all the circum, stances requisite toward arriving at a satisfactory conclusion on the subject. The report has also been examined by Cardinal Satolli. As we shall soon have the Holy Father than the conversable of the con would be out of place for us to forestall in England; but the Colonial Churches it by any speculations in regard to being in themselves independent need not wait for any action by any Parlia. ment in regard to adoption of this or THE prospect of trouble between the any other title they may please to con-

> The Catholic parent who sends his son to a non-Catholic college cannot ustify the selection on the ground that Catholic colleges are inferior to others. To attempt to do so is to betray an ignorance of the facts which is even more discreditable than the preference displayed in the choice of schools .-Catholic Universe.

Arguments on religion, by people who are pretty ignorant of the subject and who lose their temper, are worse than useless. Catholics ought to be ready to give reasons for their faith, but they should do this quietly, kindly, per suasively; and if they cannot do so completely, they should lend to inquirers copies of such books as "Points of Controversy," "The Fait: of Our Fathers," and "Catholic Belief." — Catholic Columbian.

The Protestant Episcopal bishops ssembled in the Lambeth Conference, weighed down with the solicitude of al the churches, declared it to be their policy to cultivate friendly relations with various schismatic denominations; and expressed a lively hope that the Jews, too, would one day find rest for their souls in the Church of Henry VIII. The Israelites, however, with characteristic stiff neckedness, refuse to be Anglicanized. In answer to the appeal of the bishops, the Jewish leader, Mr. Oswald Simon, replied on behalf of his people : "It is well for Anglicans to reflect that no Jew with a sense of history and logic, with which they are not meagrely equipped, would dream of becoming a Christian except as a Roman Catholic."-Ave Maria.

A correspondent in Buffalo writes us to say that some one is going about peddling that alleged "Prayer found in the tomb of Christ," and is getting 50 cents from some, and a much larger sum from others, according to the credulity and ignorance of his victims. We have repeatedly cautioned our readers against this fraudulent "prayer." No such document was found in the tomb: the prayer and its claimed miraculous virtues are the LORETTO CONVENTENTERTAINproduct of some sharper who thus found an easy way to trade on the piety of people whose judgment is bad Ed. CATHOLIC RECORD: -Buffalo Catholic Union and Times

Negligent Catholics are found every ou may know them by their neglect of Mass, by their coarse talk of priests and the Church, by their excess of drink, by their neglect of children They are sleeping, and their train is thundering along towards the infernal abyss. How wake them up? They won't come to Mass; they avoid priests they are satisfied with this world. The only remedy is a good rousing mission. It goes through the parish like an electric shock. It startles. It arouses. It awakens curiosity. It gives kind friends an opportunity of pleading with unfortunate souls. God's grace flows in abundance, and the negligent are waked up. - New World.

The Theosophists are not numerous in this country, but they are numerous enough to differ widely among themselves. Mrs. Besant, who began life as a Protestant Episcopalian and subse quently graduated in Atheism, Spirit ism, etc., etc., is now touring the United States as the hierophant of the 'Indian branch " of Theosophy, while James M. Pryse, who represents the "American branch," is closely following her trail and delivering lectures simultaneously with her in the same towns but in different halls and on different lines. It is rather surprising that Mr. Pryse and Mrs. Besant cannot agree about Theosophy, seeing that neither they nor anybody else have any idea of what it means .- N. Y. Free man's Journal.

Somebody started the rumor that T. De Witt Talmage, the sensational preacher from Brooklyn, was dissatisfied with his position in Washington and that he would not return. Dr. Talmage, it may be recalled, holds a place as assistant pastor of a church at the capital. When his attention was called to the story the great sensationalist replied as follows: "I denounce son of Lord Chief Justice Russell of the Patriarch, or a kind of Pope, of all Washington church and shall not re-

15) Superstition? How can belief in the power of God, coming down to us at the request of His dear friends, be superstition ?-Catholic Review.

Mr. Michael Davitt, M. P., writing recently to the Rev. David Macrae, of Dundee, Scotland, on the agitation against the use of the word "English as a synonym for "British," says: Ireland dislikes British as much as the word English in the political sense Both have the same meaning to Celtic people in the wrongs inflicted upon them by English statesmen though British rule. Irishmen will never consent to be called British. Ireland stands independently on the Atlantic. He would be the first to resent, with or without Home Rule, the proposal to sink the name and individuality of Ireland in that of Great, Greater and Greatest Britain. We are what God made us, and God never made us to be Englishmen, saysWilliam O'Brien, M. P. Deep and wide as is the Irish Sea, there is a gulf deeper and wider between the two countries in all those idiosyncrasies and sympathies which go to make up a nation's life. That is what I may call the argument from divine right for Irish nationality.-Boston Pilot.

"Tug boat marriages" have been a feature on the Pacific coast for some time. They are simply evasions of the law of California, by parties who are wedded on the high seas, by going be yond the three mile limit from the shore. A judge has now declared them to be illegal, and it is hoped that this decision will have some effect in checking the immorality of the proceedings. The Monitor says that in the Church the lawyers denominate such actions as "defrauding the law," and consider such contracts null and void ; and it is presumed that civil lawyers are of the same opinion. It would be a good thing if other ridiculous marriages could be made illegal, but if they break no con tract laws of the State in which they take place they can not be interfered with by any judicial tribunal. Not so very long ago a couple were married in a balloon, and the man who joined them together was as idiotic as the bride and bridegroom. If they had all remained in the air their absence would not have been seriously regretted by sensible people. - Sacred Heart Review.

#### MENT.

class room of Loretto convent, and, believing that your youthful readers would enjoy the perusal of a short account thereof, I essay to

chas from of Loretto convent, and, beneving that your youthful readers would enjoy the perusal of a short account thereof, I essay to give them a summary.

Well, it was a union entertainment got up by the children of the Select and of the Separate schools to honor their schoolmates who had passed at the late Entrance and Public school leaving examinations, and I happily was an invited guest. Although I had been present at several previous concerts, and had taken a part in not a few of them—I am an ex-pupil—I must say that I never enjoyed myself more, nor was I ever better pleased with a programme. The music was excellent, the singing of a high order of merit, and the recitations nigh perfection itself. In the pretty drama the movements, the gestures, and the grace displayed by all, even the smallest tots, were truly charming. Each little lady did her part admirably, and I, being for the first time a looker-on, and not an active participator, began to fully realize how privileged I was in having had my education entrusted to the dear, self-sacrificing Ladies of Loretto.

Monsignor Farrelly presided at the intellectual feast, his face beaming with delight, as he looked on the little ones of his flock, and with friendly scrutiny noted their intricate movements, and constantly changing attitudes. Happy children, I bethought myself, who have so benign and vigilant a pastor charged by Mother Church with their educational and spiritual interests. The scene or panorama (such it was) was indeed a picture to rejoice the eyes of an artist, were there one present to transfer it to canvas, and highly calculated to impress all with the importance of an education whose basic element is religious, and not secular, but both combined. There was the venerable prelate, with the little ones, in butterfly costumes, as it were, passing and re passing before him, showing in each varying pose

tian schools to know God, to love and to serve Him, and, in the words of St. Peter, to love the brotherhood, fear God, honor the king. God first, country afterward. Let us, then, sing the "Maple Leaf" and "God save the Queen," and sung these national anthems were, most enthusiastically, by the children. Thus ended this charming entertainment that gave so much pleasure to chi dren, parents and triends, and so deligated me that I have ventured to convey my impressions to your

what friends, and so delighted me that have centured to convey my impressions to your young readers, and make my first appearance in the press.

Yours sincerely.

Margaret H. Lynch.
Belleville, September 11, 1897.

#### ARCHDIOCESE OF OTTAWA.

"Labor Day," as connected with the "Work of the Schools," was observed in St. Patrick's church, Ottawa, in presence of a vast number of school-children—boys and girls—who almost completely filled the double row of pews on either side of the main aisle, and also of a number of their parents and guardians. At a quarter past 9 o'clock, after a preparatory prayer, in which all joined aloud, Rev. Father Whelan celebrated Mass of the Holy Ghost, to beg the Divine blessing on the children and on their work in the schools. After the first Gospel the reverend gentle man ascended the pulpit and delivered a very practical allocation. He referred to the work of school-children about to commence. He urged upon them "obedience" towards their teachers and parents as was exemplified in the conduct of the boy Jesus when "He went down from Jerusalem and was obedient to them;" "punctuality," as was taught by the lesson of the wise and foolish virgins; "reverence," reverence or their teachers, gif-"reverence," reverence for their teachers, for the school house and for the church, cit for the school house and for the church, cit-ing the action of our Saviour towards those whom He found desecrating the temple; "order," as was witnessed at the miraculous feeding of the multiude; and, finally, the necessity and the dignity of "labor," as was also exemplified in the life of Christ, who labored at a trade, in conjunction with His foster-father, St. Joseph. The boy choir sang-several appropriate hymns during the progress of the Mass, and finished with "Laudate Dominium Onnes Gentes," etc., under the direction of Mr. Buels, Mr. E. A. Bonner, presiding at the organ.

under the direction of Mr. Buels, Mr. E. A. Bonner, presiding at the organ.

Immediately after Mass the successful pupils at the entrance examinations at the Collegiate Institute received prizes amounting to \$50, the gift of Mr. Denis Murphy. There were twenty pupils in all thus honored. Trustee Smith announced that a gold medal would be presented to the pupil of \$1. Patrick's Separate school who next summer made the highest number of marks at the entrance examination. An effort, he said, would also be made to have the members of the English Committee of the Separate School Board offer a scholarship for competition among the scholars of the Separate schools of the city, the prize to be awarded to the student making the highest number of marks at the Entrance Examination. Rev. Father Whelan presented the prizes, and there were present: Mr. Donis Murphy, Trustee Daff, Mr. J. S. Sullivan, Mr. Toos. Swift, teachers, and Trustee E. T. Smith.

In connection with the recent school ex-

In connection with the recent school examinations, Father Whelan, in the St. Patricks' Church Calendar for September

The numerous reports of the successes of "The numerous reports of the successes of Catholic pupils at the recent Entrance and Public school leaving examinations, that come from various parts of the Province, are satisfactory evidence of the active interest which, not only teachers and pastors, but also par penses will become law. There are fifteen Judges in the English Court of Oueen's Bench, and there will still be victimized, and deserve no sympathy.

Dear Sir—A very pleasing entertainment of was given last evening, in the principal class room of Loretto convent, and, believing last your youtful readers would enjoy the argument against their existence, that the work done in them is inferior to that done in Public schools. The splendid successes of Catholic scholars at the annual public examinations, during the past few years, should go far to remove this reproach and strengthen the plea for their right and title to exhibit pears. strengthen the plea for their right and title to establishment. It cannot be too often repeated that a good Common school education is the right of every Canadian boy and girl, and that without it their chances of success in life are materially diminished. It is, therefore, the manifold duty of parents to see to it that their children was record. to it that their children are prepared to enter upon the struggle for a livelihood, equipped so far as the law provides and their own means allow. The fields of purely unskilled labor are becoming more and more restricted, whilst the demand for skilled or technicallybeing for the first time a looker-on, and to be being a mattive participator, began to fully realize how privileged I was in having had my owners in proportionately on the interest of the carbon entrusted to the dear, self-sacrificing I may be a self-sac trained workers is proportionately on the in-crease. Consequently a boy at the age of fourteen who has passed the regular examina-tions, is in the very best position either to companye such farther study as may enable

ing that of Superior General. She is a sister of the former Bishop of Kingston, Right Rev. Patrick Phelan, whom she survived by many years; and it is the wish of her many triends that she may still be spared to further God's work by her advice and counsel for years it seems. or years to come.

A special to the Montreal Star from Three A special to the Montreal Star from Three Rivers, Que., says: Sunday, 5th current, was the eightieth birthday of Bishop La Fleche of this diocese. On the day in question both Archbishops Bruchesi of Montreal and Begin of Quebec were in the city, having travelled here specially to do honor to their venerable confere, whose age almost equals that of the combined years of the young Archbishops, who are a little over forty, respectively.

#### A CANADIAN MISSION TO NON-CATHOLICS.

A Means Provided Whereby it may be Carried Out.

To extend to our Protestant friends and To extend to our Protestant friends and neighbors a knowledge of the teaching of the Catholic Church must be the earnest desire of all Catholics. In the past this has been to some extent impossible. Missions, for many reasons, cannot be held, much as they are needed and desired, and proper Catholic literatures available to the control of the control are needed and desired, and proper Cath-olic literature, explanatory in its nature and trifling in its cost, has seen difficult to obtain; but this order of things has been all changed, and to-day, thanks to the Paulist Fathers and the Catholic Truth Societies, terature meeting all the necessary require-nents is published in abundant variety and

quality.

The Catholic Truth Society in Toronto have had published a second edition of that most valuable pamphlet entitled "Some Things Which Catholics Do of that most valuable pamphlet entitled "Some Things Which Catholics Do Not Believe," by His Grace the Archbishop of Toronto, and which contains as an appendix a history of the true relation of the Church towards the Bible. (The information to be obtained from the appendix alone is most valuable and ought to be in the possession of every Catholic in America.) The pamphlet, as its tile indicates, is the presentation before the non Catholic world, in concise form, of the information we as Catholics would have them possess. Of its literary qualities we need not say anything beyond referring to the name and reputation of its gifted author, and suffice it to say that if any non-Catholic can be induced to calmly read and weigh the statements made in it, God only can foresee the result. The Truth Society desire to scatter this little pamphlet broadcast throughout the land, and so as to accomplish this will forward single copies to any address in Canada or the United States upon receipt of a 3 cent stamp—extra copies in same proportion. This offer enables each Catholic to do something towards aiding the missionary work amongst our non-Catholic fellow citizen now in progress, and they hope the demand will be so great that another edition will be but a matter of a short time. Address, for copies, Corresponding Secretary St. Mary's Catholic Truth Society, 6 Markham Place, Toronto, Canada.

#### MONTREAL NEWS.

From our own Correspondent. It is reported that Rev. Father L. Calla-

It is reported that Rev. Father L. Callaghan is about to inaugurate a course of English sermons at St. James cathedral. The sermons will probably be given at the So'clock Mass. The rev. gentleman has lately returned from Rome, where he took his degrees in divinity, and he has now taken up his residence in the Archbishop's palace.

On Tuesday, the 7th inst., the church of the Trappists, at Oka, was consect ated by the Archbishop of Montreal. The rule of perpetual silence was relaxed for the day, and the relaxation has been continued for the rest of the week during which the celebration is to last. An excursion party having arrived by the boat, visitors were present rest of the week during which the celebration is to last. An excursion party having arrived by the boat, visitors were present in large numbers and were welcomed with all possible kindness. Mgr. Bruchesi officiated at the consecration, and there were also present Mgr. Emard, Mgr. Larocque, Mgr. Decelles, Mgr. Lorrain, Mgr. Larocque, Mgr. Decelles, Mgr. Lorrain, Mgr. Larocque, Mgr. Decelles, Mgr. Lorrain, Mgr. Larocque, was present Mgr. Lorrain, Mgr. Larocque, Mgr. Decelles, Mgr. Lorrain, and coupied a good part of the morning. At a late meeting of the St. Patrick's Society it was decided to subscribe \$50 to the Sadlier Testimonal Fund.

St. Mary's College, Bleury street, is preparing for the celebration of its golden jubilee which is to take place in June next. The preparations which are already being made for that event assure of its being a great success.

#### ANGLICAN ORDERS.

The Continuity Theory-Discourse by Very Rev. Dean Vere. London Monitor and Catholic Standard. Dean Langton Vere on Sunday evening commenced a course of sermons at St. Patrick's, Soho, on the mons at St. Patrick s, only in branch or continuity theory, in branch or continuity of the reference to the reply of the Archbishops of Canterbury and York Archdisnops of Canterbury and 10rk to the Pope's Bull on the invalidity of Anglican Orders. The Church was crowded to the doors, and the Very Rev. preacher was listened to with the closest attention by a large congregation, which included several non Catholics. Taking as his text the words from the Gospel of the day, "One Fold and one Shepherd," he said not being very well for the last few weeks he went to the South of England, and, walking in one of the most beautiful spots one morning he saw a gentleman, an artist, sketching the beautiful landscape. The mist was rolling up from the sea, and the background, after a short time, became entirely obliterated, obscured. He had a book in his hand, and was reading up for the subject of that evening's lecture. When he returned to the spot a lady had joined the artist. The lady, too, was painting, and she said these words to the artist: "Let us put in a misty background." He said to himself that will himself, that will serve me as an introduction to my lecture.
The subject they had to treat of
that night was that new phase
of Anglicanism called continuity. Our Anglican friends present to their flocks a certain picture, and in the front of the picture they put all, or as much as they possibly can, of Catholic truth, Catholic ritual, and Catholic rites and ceremonies, and they fill in a back-ground of history, but it es a very misty background all that is real is in the foreground. Who are these Anglicans? Good, honorable men; they were not going to judge them as individuals. Have they a Church? No, they are only part and parcel of the Anglican Establishment, of the Church of Eng. They are not the Church of England, they are only a portion of the Church of England, but they call themselves "Catholics." It is well for, the Catholics to be on their guard. Manyand many a person says nowadays "Oh, Father, they are so much like us." People had come to him and said, "I don't see much difference batween Anglicans and Roman Catholics." They call us Roman Catholics and themselves English Catholics. They say that the Church of England of to day is one and the same as that which existed before the Reformation that is what they are preaching up and down En land: here and everywhere where there is what they call a High Ritualistic Church this doctrine is being, he would not say propounded, but asserted, that there has never been any change in the Church of England, that the Church now what she ormation." They of England is now who say she only washed her face at the Reformation. Well, now, they would look a little into the question, because they should try and understand it before they could understand the subject before them. His object was to show how the Archbishops of Canterbury and York in their reply to the Papal Buil which was issued by our Holy Father, condemning their Anglican Orders, they only said "Amen"; and that, although a great number of people seemed to think that they are standing up for the validity of Anglican Orders, yet they would see that in the Catholic sense of the word Orders their reply contains greater condemnation than even the Bull of Pope Leo XIII. There exists then this portion of the Church of England which poses and Church of England which poses and puts itself forward as a branch of the Catholic Church, and says, "We have all things at the Catholic Church and we have never left it." They go so far as to point to us and say, "You are only an Italian mission, you are not Catholics, you are Roman Catholics, and you have no rightful position at all in this country. We are the reall in this country. We are the re-presentatives of Catholicity, and you are not." They knew that this year we are keeping the great anniversary, as is were, of the coming of St. Augustine to England. Who was St. Augustine? He was an Italian, a Roman. Who sent him to England. The Pope of Rome. They knew the history of his coming ; he need not re peat it to them; and yet they point to the Archbishop of Canterbury and say, He is the successor, and the rightful and lawful successor, of St. Augustine. sits in the chair of St. Augustine. And this they call Continuity! He was not going into the whole subject He was not going to show them what they said and how they aito gether pervert history, but he would remind them of this one thing, that from the time of St. Augustine to the time of the Reformation every Archbishop of Canterbury received his authority from the Pope. He did not know whether any of them had noticed the armorial bearings of the See of Canterbury; the present Archbishop of Canterbury bears them as they were borne all along ; and of what did they consist? The pallium. Now what is the pallium? The pallium was that sign of jurisdiction and of authority which was given to the Archbishop of Canterbury by the Pope, without which he could not exercise his jurisdiction over the other Bishops, and his supreme authority in this country. They (the Anglicans) had not received the pallium from the Pope, and they might just as well point to the armorial bear-

the Protestant Archbishop of Canter Reformation. It is not a Church, but bury had manufactured for himself out it is so often asserted that many and of lambswool an imitation of the pallium - he would not say the present man but some man in his place — and say, "I have the pallium like unto my predecessors in the See of Canterbury." Once more they would go back to the beautiful landscape. The mists had rolled landscape. The mists had rolled away. What was that sound which came from over the hill? The cuckoo. who had not heard it in the spring-time? And what is the cuckoo? Well, the cuckoo is a bird of very strange fancies. The female cuckoo, the hen cuckoo, lays her eggs, but builds no nest; she merely places the egg upon the ground, and then takes it in her mouth and bears it away un. til she comes to the nest of some little bird much smaller than herself, gener ally it is the hedgesparrow. Now the hedgesparrow is not like our little sparrow here in London, and does not build in that manner. It builds in the thick part of the hedge. What does the cuckoo do? It places its egg in the other bird's nest, and when the time of incubation comes the little hedgesparrow sits upon it, while her mate is singing his carol of joy on the hedges in the beginning of summer time and the end of spring. The cuckoo finally comes and hunts the hedgesparrow out of the nest and takes possession of it, when the young cuckoo has grown into maturity by the assiduous treatment of the poor hedgesparrow. He would ask them one question: being born in the hedgesparrow's nest, being hatched in it by the hedgesparrow, did that make the cuckoo a hedgesparrow? That is what did he called the Anglican theory of continuity, a cuckoo continuity. What did these Anglicans do? They came and turned the Catholics out of the churches and cathedrals, out of their true home, and now they have the impudence to say that they are the suc cessors, with a Continuity which has never been broken, of those men and women who lived before the so called Reformation. Need he go back to history? Catholics are not at all afraid of history, but they did not like romance. Every day they are turn-ing up documents and coming upon facts which simply strengthen their position. What they are afraid of is he falsification of history. Henry VIII. was a good, pious, young man, who hated Luther, and Luther hated him; and so he wrote a book against Luther and Lutheran doctrines. The glorious and Blessed Thomas More, and Cardinal Fisher, Bishop of Roches ter, martyrs, helped him in writing that book, in which he maintained the truth of Catholic doctrines, the supremacy of the Pope, the seven sacraments, and so forth against the blasphemies of Luther, for which the Holy Father sent him a Papal Bull and gave him a title which is engraven to the present day on every coin of the realm-Defender of the Faith. He was never a Protestant in the broad accep tation of the word Protestant. He al ways believed in transubstantiation and burnt men at the stake after he had thrown over the Pope and declared him self head of the Church of England, for denying that doctrine, as he had burnt other men for denying that he was su preme head of the Church of England. He held on to Catholic truth, and Luther called him an ass and less than an ass, that he had only the jaw bone of an ass, and many other things which he (the preacher) could not say. He died, and then came that Protestant He died, and then came that Protestant child or boy, Edward VI.: and then began Protestantism, if they liked, but it did not live very long. What hap pened after that? Well, all the Protestant Bishops, if they did not conform to Catholicity once more had to be the first thing he would do if elected be the first thing he would do if elected pack up bag and baggage and get out of the kingdom, for Queen Mary came and restored the old religion. Car dinal Pole was made Archbishop of Can terbury and received once more the Pal-lium from Rome. Mary died, and then came rank Protestantism under Elizabeth, such Protestantism as many o them remembered even to the present day. Then came the great change then was the so called Reformation. then came the change in all things, first of all in headship-the Queen nead of the Church by Act of Parlia ment—then the change of government government by Act of Parliament. There was a radical change in doc trine, and what was taught before in the reign of Queen Mary was looked upon as rank idolatry, nothing more and nothing less. A certain volume was ordered to be read in the churches, which made the whole nation rank Protestant, and that was the Book of Homilies, which propounded the re ligion which in those days was looked upon by certain people as the pure re They read ligion of Christ. that laity and clergy, learned and unlearned, all sects and degrees of men, women and children, the whole of Christendom had been until then drowned in abominable idolatry for eight hundred years and more Let them have their change. Eight hundred years and more "abominable according to their own idolatry ' Homilies, to their own book, according to those men who brought about the Reformation. Surely if they wanted to know what a book meant and there was any doubt about it, they must go to the man or men who wrote the work. They were the

men who brought about the so called Re-

formation by the uprooting and destruc

tion of Catholic truth and of Catholic

practices, and now in the nineteenth

century a sect of the same Church-for

they are no more and no less - high Anglicans turn round and point to the

the same as it was before that so-called

lings and say "Why, look, we even Anglicans turn round and point to the have the pallium." And it would not Church of England of to day as exactly

strike him as very wonderful if some morning they woke up and found that

many of our poor Anglican brethren believe in it. Go back to the Churches of their boyhood, and go to day to a Ritualistic Church. In the days of their boyhood they were told that all Go back to the Churches rites and ceremonies and bowing, prayers to the saints, adoration of the Eucharist, anointing with oils, and many doctrines of the Catholic religion were simply "paganism" and "dam-nable idolatry"; not here and there, but in nearly all England. He would rather belong to the old religion than to a religion made in Germany. The preacher proceeded to quote from The Rock newspaper, in which noting that the Archbishops in their reply to the Pope appealed to the Fathers of their Church, said they were ilimited by their argument to those Fathers who compiled and maintained our formularies. This, it said, "is satisfactory because we know those Fathers well and can with confidence appeal to them." We cannot rememer one of them adopting the tone or holding one of the views of the answer It may be well, therefore, to make a few remarks about it. First, they few remarks about it. were of all men Calvinistic in their views; secondly, they considered and asserted that the Pope was the man of sin and his Church the religion of anti-Christ; thirdly, in revising our formularies they sought the advice and then used the language of those who would be termed to day Protestant Nonconformists, and who certainly would not have accepted some of the statements in the answer; fourthly, they removed out of the church altars, and substituted tables. Altars were necessary for sacrifices, tables for He need say no more. men who contended for Continuity were those who desired that the Pope of should acknowledge their Rome Orders in the priesthood, and their Bishops as true and real Bishops. The preacher read an extract from a Broad Churchman, who said that "all kinds of different doctrines had been tolerated in the Church of England We have, he declared, "no living voice; we are not members of an Ecclesia Docens, that is to say, a Teaching Church, like the Church of Rome we are left to believe what we like and this, in the midst of the doubt and uncertainty of modern thought, I look upon as the great glory of the Church of England." Did it not put one in mind of that old American saying— 'There's nothing new, there's nothing true, and it does not signify?" would not signify, if there were no hereafter. The Rock, commenting on the Archbishop of York's letter, said: "There's not a moment to be the Church of England is to be saved from disestablishment, disendowment, and disruption." The Anglicans say "You must not put your hands on our endowments, because they are given to the Church." The Nonconformists answer: "What the State has given the State can take away." "The State," they reply, "never gave them." "Yes," say the Nonconformists, "they were given by Roman Catholic to Roman Catholics. The State took them away from Roman Catholics and gave them to you Protestants." "No." said the Anglicans, we are not Protestants. lieve and hold that the Church of Eng-Reformation."

and now is the same as before the That would bring about disestablishment, disendowment, and disruption. The preacher con-cluded by exhorting them to pray that those who are not of one true Fold may hear the voice of the true Church,

Said he: mayor? "I would try to close the saloons on Sunday and abolish the immoral theatrical posters, both of which are a dis-

grace to the community. "Another thing I would endeavor to accomplish would be to stop, if possithe sensational publication of criminal and other disgraceful and dis

gusting trials. It is the greatest evil with which we have to contend. Familiarity with crime, its details, may be divided into three stages. First it is endured, then pitied, then em-"The argument that exposure is

greatly dreaded and acts as a restraint on crime is weak. Those who dread such exposure are the very ones who may be redeemed, and if exposed grow hardened and when hardened desire notoriety.

The Stage of Convalescene The Stage of Convalescene at once interesting and critical. The tent, carefully guarded at this period and vided with the means essential for health, y be enabled once more to enjoy the inmable blessing of health. On the other id, neglect of even minor needs, at this iod, is likely to impose upon him the lifeg penalty of ill-health, resulting in a neriod, is likely to impose upon that the file-ong penalty of ill-health, resulting in a vasted life. The assimilative processes are, it this time, sure to be impaired, and nerve one overtaxed in its resistance to the ussaults of disease; will both sadly need the impetus which Maltine with Coca Wine alone

ean give.

By the action of Maltine with Coca Win upon the digestive processes, which it rapidly strengthens, and its permanent and striking influence upon the nervous system, to which it gives vigor and tone, the restorative power it gives vigor and tone, the restorative power of the body is immensely increased, and strength and vigor come to the invalid so quickly as to seem almost impossible. Experience, however, has demonstrated its efficiency in convalescene, as well as in the various forms by which debility, arising from faulty nutrition, manifests itself. Sold by all dringgists.

Coleman's DAIRY, HOUSEHOLD DAIRY, HOUSEHOLD CANADA SALT ASSOCIATION

#### CONTRACTS OF INEBRIATES.

Doctor T. D. Crothers has an article on "New Questions on Medical Juris prudence," in the current issue of Appleton's PopularScience, from which we extract the following: Alcohol clearly predisposes to criminality by owering and paralyzing the higher brain centres which preside over consciousness of right and wrong. The immediate effect of spirits is to cause impulsive, petty acts. For the present moment such acts might materialize into serious crime, but it would depend upon favorable conditions and surroundings. The unstable condition of the brain made so by alcohol, is more or less incapable of sustaining a preconceived idea and carrying it out, especially if time and continuous drinking follow. This is the rule to which there are exceptions, but these exceptions, clearly follow certain cir cumstances which are easily traced.
Often it is claimed that spirits are
given for the purpose of obtaining
undue influence in the making of a will or signing a contract. This is confirmed by a clinical study of cases, and facts indicate the impulsiveness of the act, with absence of deliberation or forethought. Delusions and misconceptions of acts and motives are very common in all inebriates Faulty reasoning, childish credulity, and general failure of capacity to dis criminate and adjust himself to the conditions and surroundings, must of necessity result in wrong doing ; although in many cases this condition is covered up, and only when the person acts along unusual lines is it apparent.

All contracts and wills written by inebriates should be subjected to careful scrutiny. Not infrequently such acts display sound judgment, and it is found that they are the culmination of previous conceptions. Where they manifest imbecility and motives, it is clearly the workings of an anæsthetic brain, acting from sug gestions from without or deranged impulses formed within. large number of inebriates act lationally in ordinary affairs of society and business, and do not commit overt acts that come under legal recognition, it is a question if this is not the result of accident and conditions. There are strong reasons for believing that a slight change of surroundings, both mental and physical, would explode the degeneration which exists and bring to light insanity, criminality, or idecy. Instances are not infrequent of acts of lawlessness and crime in inebriates previously law-abiding and honest It was not the last use of citizens. spirits which provoked the act; this only exploded a condition which had been gathering like a storm long before. The direction and form which this disturbance would take could not always be foreseen

Charity.

Sinners put the worst construction on each other's words and acts. They have no consideration or forbearance Their apparent sympathy is but a fel lowship in the same disobedience. And so also the sympathy of the world-how hollow, formal and constrained it is! How little soothing or consoling in our sorrows and trials are worldly friends, even the kindest-hearted of them! And why, but And why, but because it is peculiarly the property of true sanctity to be charitable. And in the grace of charity is contained gentleness, compassion, tenderness of hand in touching the wounds of other men, fair interpretations, large al lowances, ready forgiveness.

#### Shakespeare Was Qualified

An Englishman and an Irishman were one day holding an argument re specting the nationality of various great men who had lived and died The Irishman had successfully claimed each one mentioned as a countrymen o his own, till at length the Englishman, somewhat nettled, inquired: "How about Shakespeare—was he an Irish "To which he received the re-"Well, I can't say that he was, ply: altogether, but, at all events, he had the ability of one."—Household Words.

the ability of one."—Household Words.

Cannot Be Beat—Mr. D. Steinbach,
Ecileurich, writes:—"I have used Dr. Thomas'
Eclectric Oil in my family for a number
of years, and I can safely say that it cannot
be beat for the cure of croup, fresh cuts and
sprains. My little boy has had attacks of
croup several times, and one dose of Dr.
THOMAS' ECLECTRIC OIL wes sufficient for
a perfect cure. I take great pleasure in
recommending it as a family medicine, and
I would not be without a bettle in my house."

## Throat lined with Ulcers

A Young Lady Cured of Long Standing Catarrh and Catarrhal Sore Throat by Dr. Chase's Catarrh Cure.

Miss Anna A. Howey, of Eden, Ont., says that she suffered from Catarrh for ten years, used a number of remedies advertised, but was always disappointed

in the result.

Last fall she suffered intense pain in Last fall she suffered intense pain in her head and her throat was lined with ulcers. The doctors called it Catarrhal So. Throat, but did not cure it. She saw that Dr. Chase's Catarrh Cure was being highly recommended, so procured a box from C. Thomson, druggist, Tilsonburg, Ont., and commenced its use. Soon the ulcers cleared away from her throat, the pain in her head ceased. She says that Dr. Chase's Catarrh Cure does not cause distress or sneezing when being

says that Dr. Chases catalin when being used, and is the most effective catarrh remedy she ever tried.

Mr. J. D. Phillips, a Justice of the Peace, declares that he knows Miss Howey and her mother, and can vench for the truthfulness of her statements.

Price 25 cents, complete with blower.

# on Wash Day it is the be

Joy and Smiles In place of sighs with SURPRISE SOAP. Fasy, quick Work-- Snow white Wash,

DIRECT LINES!

Ticket

Freight

Tourist

Forwarding

#### GENERAL FOREIGN AGENCY

11 MULLINS ST., Montreal.

#### PASSENGER AGENCY FOR LINES

Direct to Naples and Genoa for Rome. Direct to Gibraltar (Spain), Algiers (Africa). Direct to Plymouth for London. Direct to Cherbourg for Paris.

Direct to Boulogne Sur Mer for Paris. Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium

and the Continent. Direct to Hamburg for all points in Germany, Austria, Russia Direct to Stettan for Germany, Austria, Russia.

Direct to Londonderry, and rail to any part of Ireland. Direct to Glasgow for all parts of Scotland and England.

Direct to Liverpool for all parts of England and Scotland. TOURS from any port and on all European Railways. RATES for any special trip cheerfully furnished.

TOUR IN MARCH, 1898, TO ROME (For Holy Week)

Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. **ALL EXPENSES** \$425. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre.

F. PENFOLD, P. O. Box 247, MONTREAL.

Or, Catholic Record Office, London, Ont.

#### Used Salvationists Methods.

For particulars apply to

Recently Father Amigo, one of the missionary priests of the wretched portion of London, went upon the street in his cassock, carrying a crucifix in his hands, and addressed a few words to the crowds who gathered about him. A few days later, he was able to organize a procession of men who came forth from the church, reciting the rosary as they marched through the wretched alleys of the quarter. The procession grew as it went along, and returned to the church more numerous than when it set out. At the populous street corners Father Amigo would pause, and, standing on the curbstone, harangue the multitude. This grand open air mission lasted for fifteen days, and great benefit resulted from the work.

#### WOULD YOU LIKE A BICYCLE.

OR A GOLD WATCH?

12 Stearns'

and Watches

GIVEN ) (EVERY AWAY) (MONTH



LEVER BROS., Limited, TORONTO



High-Class

Hobbs Mfg. Co. London, Ont.

ASK FOR DESIGNS



SOULANGES CANAL NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the under signed, and endorsed: "Tender for Guard ock," will be received at this office until six-ien o'clock on the 20th day of September, 1807, or the construction of a Guard Lock at the pure entrance.

for the construction of a Guard Lock at the upper entrance.

Plans and specifications of the work can be seen on and after the 6th day of September, 187, at the office of the Chief Engineer of the Department of Railways and Canals. Ottawa. Printed forms or tender can also be obtained at the place named.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further an accepted bank cheque for the sum of \$3.50 must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Kailways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and othe terms stated in the offer submitted.

The accepted.

The Department does not bind itself to accept.

The Department does not bind itself to accept The Department tender.

The Department tender.

By order.

L. K. Jones.

Secretary.

Department of Railways and Canals, Ottawa, 2nd September, 1897.

Newspapers inserting this advertisement vithout authority from the Department will not be paid for it.



CEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa
until noon, on Friday, 8th October, 1897, for
the conveyance of Her Majesty's Mails, on
a proposed contract for four years, 7, 13, 19,
25 and 31 times per week between London
Post office and Street Letter Boxes from the
lst January next.

Printed policies containing fayther informa-

Printed notices containing further informaation as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Office Inspector's office, London.

CHAS, FISHER, Asst. Post Office Inspector Post Office Inspector's Office. London, 27th August, 1897.

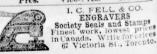


The O'Keele Brewery CO. of Terente, Ltd. SPECIALTIES:
High-class English and Bavarian Hopped Ales)

XXX: Porter and Stout.

Pilsener Lager of world-wide reputation.

E. OKEEFE, W. HAWKE, J. G. GIBSON,
E. OKEEFE, W. HOLE-Pres. 3ec-Tres.



FIVE-MINU Fifteenth Sunda

SEPTEMBE

Bear ye one anoth

At first sight, r appear to us a ra fulfilling the law and very often that our own heavy enough ; these, th would seemingly able, and that it the Apostle's her Such, I say, mig in regard to the not need much such is not the m and that his co

We who are words at least, t of Christ; bu spirit of the wo selfish. It bi simply himself neighbor, it say own battle, and able to do it, let is the way the too often follow can be seen in that men have their neighbors cause they do spirit, and do right way, the Apostle, to help see that the C help, with bot and other good multitudes of world despises. friends of Jesu But it was n dens of this lif

speaking. H evident from burden, one suffering than that is the bu one another's help others to sin? How ca them from it ren, it is ea never, in a ti solation that ing words of say much, pe words came sympathized spoke, the we you. He ha burden, and had lightene taken away Thus migh burden of six by words of

Who can tell thus do? V lives that ar have been m a few kind v misstep of a at home, the him words ness instead had only he of horror an to repentan and others things by coldness and would be m the sinful a with in a s in that of se So. I sav

others, mor dens. It m been burde longs to be afraid : he would give his friends But you chance to

to me : the

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> Is the price fully the Cure boils taking. H the pains and stoma and overce same grea

Severe I Dr. C Turpe I used and Turp chitis. I the first children, come to bottle of l aid me in

Halifax Cucum fruit" to the least cholera, persons to their h bottle of Cordial,

E SOAP

Tourist

orwarding

GENCY

Holland and Belgium ny, Austria, Russia art of Ireland.

and and Scotland. RATES for any special

or Holy Week) Liverpool, Queenstown, \$425. Return Tickets

LD, x 247, MONTREAL.

CONTRACTORS.

ERS. addressed to the under-lorsed: "Tender for Guard elved at this office until six-zuth day of September, 1897, on of a Guard Lock at the fications of the work can be

ms there must be attached to ctual signatures of the full of the occupation and resi-aber of the same, and further

nher of the same, and further cheque for the sum or \$3.500 the tender. This accepted the endorsed over tothe Min-and Canals, and will be for-tendering declines entering the work at the rates and on the offer submitted. heque thus sent in will be re-sective parties whose tenders t does not bind itself to accept

By order. L. K. Jones.

nserting this advertisement



DERS, addressed to the Post-eral, will be received at Ottawa Friday, 8th October, 1897, for of ther Majesty's Mails, on tract for four years, 7, 13, 19, s per week between London Street Letter Boxes from the xt. es containing further informa-ditions of proposed contract and blank forms of Tender may the Post Office Inspector's

CHAS. FISHER, Asst. Post Office Inspector nspector's Office. 7th August, 1897.



Brewery CO. of Toronte, Ltd. SPECIALTIES: glish andiBavarian Hopped Aless and Stout. or of world-wide reputation.
W. HAWKE, J. G. GIBSON,
S. Vice-Pres. 3ec-Tres

I. C. FELL & CO.
ENGRAVERS
Society Seals and Stamps
Finest work, lowest prices
in Canada. Write for crices
67 Victoria St., Toronto.

#### FIVE-MINUTE'S SERMON.

Fifteenth Sunday After Pentecost

"Bear ye one another's burdens, and so will you fulfill the law of Christ." (Gal. vi. 2.) appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought, that our own burdens are already

Bear ye one another's burdens, and so will you fuilift the law of Christ. (Gai. vi. z.)

At first sight, my brethren, this may appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought, that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would seemingly make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first thought and that it would apply rather to the ead much reflection to see that such is not the meaning of the Apostle, and that is command is as much applicable in our time as it was in his.

We who are Catholics profess, in words at least, to be fulfilling the law of Christ: but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself. Never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go under. Such is the way the world acts, and we but too often follow it, and the fruits of it can be seen in the countless burdens that men have to bear to day, and that heir neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake in the right way, the way pointed out by the Apostle, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunates whom the world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burdens of this life that the Apostle was in the relief of the world acts and well as a similar than the apostle was a sum and the first world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burdens of this life that the Apostle was in the world despises, but who are the true friends of the late of the profess of this life that the Apostle was in the late of the late of the late of friends of Jesus Christ?

But it was not so much of the burdens of this life that the Apostle was speaking. He had in mind, as is evident from the context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of sin. "Bear ye one another's burdens." How can we help others to bear their burden of sin? How can we lighten it or free them from it altogether? My brethren, it is easy enough. Have you never, in a time of sorrow, felt the consolation that came to you from the loving words of some friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and, even as he spoke, the weight seemed lifted from He had helped you bear your burden, and his words of consolation had lightened, and, perhaps, entirely taken away your sorrow.

Thus might we help others bear their burden of sin by kind, cheering words, by words of encouragement and hope Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have been made lives of happiness by a few kind words? If, when the first misstep of a young man became known at home, the father had only spoken to him words of sympathy and hopeful ness instead of words of bitter reproach, had only helped him bear his burden of horror and remorse and have led him to repentance! Instead of this, parents and others drive sinners to worse things by violent language and by coldness and uncharitableness. There would be much less sin in the world if the sinful and miserable were dealth with in a spirit of charity rather than

in that of severity. So, I say, each one of us can help others, more or less, to bear their bur-dens. It may be some one who has been burdened with sin for years. He longs to be freed from it, but he is afraid; he has become a coward; and the word that would help him on, that would give him courage and hope, is the word of kindness that any one of

his friends may speak.

But you may say, "I never have a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so; but why is Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to come to us. When we hear that our neighbor has fallen, do we not make it a matter of gossip, and perhaps puff ourselves up, as did the Pharisee of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and cheered the despairing, who have won by their words of kindness and hope souls that otherwise would have been lost forever.

Eternal Vigilance Is the price of perfect health. Watch carefully the first symptons of impure blood. Cure boils, pimples, humors and scrofula by taking Hood's Sarsaparilla. Drive away the pains and aches of rheumatism, malaria and stomach troubles, steady your nerves and overcome that tired feeling by taking the same great medicine.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

and liver tonic. Gentle, reliable, sure.
Severe Bronchitis Yields Promptly to
Dr. Chase's Syrup of Linseed and
Turpentine. Turpentine.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my dector's bills have annually come to a cossiderable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very materially.

Halifax, N. S. Insurance Agent.

Halifax, N. S. Insurance Agent.

Halifax, N. S. Insurance Agent.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts' content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

#### OUR BOYS AND GIRLS. DOROTHY.

whether available was opposed supported statement.

"Arthur Maxwell," soliloquized the Judge,
"you have been convicted on evidence that leaves no shadow of doubt of your guilt of a crime which I must characterize as one of

crime which I must characterize as one of the basest—"

The chattering of voices in the hall brought the soliloquy to an abrupt conclusion. The Judge required absolute silence and solitude when he was engaged in study and the servants, who stood in constant awe of him, were extremely careful to prevent the least disturbance taking place within earshot of his sanctum. He jerked the bell impatiently intending to give a good wigging to those responible for the disturbance.

But the door was thrown open by his daughter Mabel, a pretty girl of twelve, who was evidently in a state of breathless excitement.

ment.
"Oh, papa!" she exclaimed "here's such a queer little object that wants to see you. Please let her come in."

Before the Judge could remonstrate a little child, a rosy faced girl of between five and six, in a red hood and cloak, hugging a black puppy under one arm and a brown paper parcel under the uther trotted briskly into the room.

pupply duder the other trotted briskly into the room.

The Judge rose to his feet with an expression which caused his daughter to vanish with remarkable celerity. The door closed with a bang. He could hear her feet scudding rapidly upstairs and he found himself alone with the small creature before him.

"What on earth are you doing here, child?" he asked irritably. "What can you possibly want with me?" She remained silent staring at him with round frightened eyes. "Come, come, can't you find your tongue, little girl?" he asked more gently. "What is it you want with me?"

"If you please," she said timidly, "I've brought you Tommy."

Tommy was clearly the fat puppy, for as she bent, her face toward him he wagged his tail and promptly licked the end of her nose. The Judge's eyes softened in spite of him self.

"Come here," he said, sitting down, "and

The Judge's eyes softened in spite of himself.

"Come here," he said, sitting down, "and
tell me all about it."

She advanced fearlessly toward him, as
animals and children always did in his unofficial moods.

"This is Tommy, I suppose?" he said,
taking the puppy on his knee, where it expressed its delight by ecstatic contortious of
the body, and appeared to consider his watch
chain a fascinating article of diet.

"I've brought you other things as well,"
she said, opening the brown paper parcel,
and revealing a doll with a very beautiful
complexion, large blue eyes, and hair of
the purest gold, a diminuity e Noah's ark, a
white pig, a woolly sheep, a case of crayons,
a pen holder, a broken bladed knife, a small
paint box, a picture Book or two, and what
bore some faint resemblance to a number of
water colors sketches. She seemed particularly proud of the last named.

"I painted them all by myself," she exclaimed.

The Judge thought it not unlikely, as he

claimed.

The Judge thought it not unlikely, as he glanced with twinkling eyes at the highly unconventional forms and daring colors of those stikingly original works of art.

"Well "he said," it is year, kind of your test.

"Well," he said, "it is very kind of you to bring me all thse petty things, but why do you want to give them to me?", "1-1 don't want to give them to you," she faltered.

The judge regarded her with friendly eyes. He was used to hearing romantic deviations from the truth from the lips of imaginative witnesses that frankness was at all times delightful to him.

all times delightful to him.

"I'll give them to you, and Tommy, to"—the words were accompanied by a very wistful glance at the fat puppy—'if you'll promise not to send poor papa to prison."

A silence such as precedes some awful convulsion of nature, pervaded the room tor several seconds after this audacious proposal. Even Tommy, as though cowering before the outraged majesty of the law, buried his head between the Judge's coat and vest, and lay motionless except for a propitiatory wag of his tail.

between the Judge's coarland vest, and lay motionless except for a propitatory wag of his tail.

"What is your name, child? asked the Judge grimly.

"Dorothy Maxwell," faltered the little girl timidly, awed by the sudden silence, and the perhaps unconsciously stern expression upon his lordship's face.

"Dorothy Maxwell," said the Judge's "Dorothy Maxwell," said the Judge's everely, as though the little figure before him were standing in the prisoner's dock awaiting sentence, "you have been convicted of the most unparalleled crime of attempting to corrupt one of her Majesty's tempting to corrupt one of her Majesty's tempting to corrupt one of her Majesty's tempting to corrupt one of her Majesty's provided in the Judge's to persuade him, by means of Judge's to persuade him, by means of bribery, to defeat the ends of justice. I shall not further enlarge upon the enormity of your crime. Have you anything to say why sentence should not be—No, no, don't cry!

Poor little thing, I didn't mean to frighten you. I'm not the least bit angry with youreally and truly—come and sit on my knee and show me all these pretty things. Get down, you little beast."

The last words were addressed to Tommy, who fell with a flop on the floor and was replaced on the Judge's knee by his little mistress.

"This is very like condoning a criminal offence," thought the Judge to himself with a grim smile, and he wiped the tears from the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's face and tried to interest the poor little creature's f

representative of the criminal classes, to be dealt with as severely as the law allowed in the interest of society in general. He was the interest of society in general. He was the interest of this soft, plump, rosy-checked, blue eyed, golden haired little maid, who would inevitably have to share, now or in the future the father's hamiliation and disgrace. For the first time, perhaps the Judge feit a pany of pity for the wretched man who at that moment was probably pacing his cell in agonizing apprehension of the inevitable werdict. A vivid picture started up the property of the prop among the toys, and to interest the child he began to examine one of the most vivid of her pictorial efforts.

"You think I am very hard and unjust, Agnes?" he asked.

"No, no, no," she answered hurriedly. "Not unjust, never unjust. There is not a more impartial judge upon the bench—the whole world says it. But don't you think, dear, that justice without—without mercy, is always a little hard? Don't be angry, Matthew, I never spoke to you like this before. I wouldn't now, but for the poor woman in the next room, and the innocent little thing at your knees."

The Judge made no reply. He bent still more close over the scarlet animal straying amid emerald fields and burnt umber trees, of a singular original shape.

"That's a cow," said Dorothy, proudly. "Don't you see its horns?—and that's its tail—it isn't atree. There's a cat on the other side. I can draw cats better than cows."

In her anxiety to exhibit her artistic abilities in their higher manifestations, she took the paper out of his hands and presented the opposite side. At first he glanced at it list lessly and then his eyes suddenly ashed and he examined it with breathless interest.

"Well, I'm blessed!" he exclaimed excitedly.

It was not a very judical utterance, but the and temperance are virtues. These are the stepping stones to material success. The wise and prudent young man will take advantage of every opportunity to advance himself and nultiply his chances of prosperity. That he does so is practical proof of his

wisdom and prudence. The slothful and improvident person cannot justify his shortcoming and failures by any text in Holy Writ. It is Christian to bear misfortune with fortitude and resignation. But it is neither Christian nor honorable to invite tribulations by the neglect of

simple rules of common sense. Which do you fancy best measures up to the requirements of the moral law, the young man who dissipates his chances of getting on, by extrava-gant and shiftless habits, indifference to the future, with its many vague but certain responsibilities, lack of energy to provide for more than the immediate needs of physical comfort and pleasure or the youth who cultivates habits of economy, who believes in putting by something-no matter how littleagainst possible emergencies and in preparation for future opportunities? Hollies, Lightbody's private address:

"'My Dear Maxwell.—I have just heard from the doctor that my time here will be very short, and I am trying to arrange my sifairs as quickly as possible. I have long recognized the unostentatious but thorough and entirely satisfactory manner in which you have discharged your duties, and as some little and perhaps too tardy a recognition of your long and faithful services, and as a token of my personal esteem for you, I hope you will accept the enclosed check for \$1,200. With best wishes for your future, believe me, Yours sincerely.
"The misLightbody." The young man who is careful about his appearance and who takes a pride in elevating himself, intellectually and socially, or the other one who is slouchy from preference and devoid of desires beyond the satisfaction of his present questionable animal cravings?

citedly.

It was not a very judical utterance, but the circumstances were exceptional.

"Here's the very letter Maxwell declared he had received from Lightbody along with the check. His references to it, as he couldn't produce it, did him more harm than good; but I believe it's genuine, upon my word, I do. Listen; it's dated from the Hollies, Lightbody's private address:

"May I—may I say good by to Tommy, olease?" she faltered.

This is not a sermon, and is not meant to be; it is merely contrasting facts and their consequences in relation to their bearing on conduct and the moral obligation of prudence, wis dom and judgment. The young man who flatters himself that heedlessness "What do you think of it? I'll send it round to Maxwell's solicitor at once."

"Oh, Matthew, then the poor fellow's innocent, after all?"

"It looks like it. If the letter is genuine he certainly is. There, don't look miserable again. I'm sure it is. If it had been forgery you may be sure it would have been ready for production at a moment's notice. Where did you get this letter, little girl?"

Dorothy blushed guiltly and hung her head.

"Oh, Matthew, then the poor fellow's innocent, after all?"

"It looks like it. If the letter is genuine he certainly is. There, don't look miserable again. The young man who flatters himself that heedlessness of that which fosters human prosperity, corresponds to scriptural injunction, errs stupidly. There is a difference between seeking worldly riches for the countless advantages their possession affords, and attaching oneself sordidly to the things of earth, to the head.

Every young man has the power to "May I—may I say good by to Tommy, please?" she faltered.
"You sweet little thing!" exclaimed the wife, kissing her impulsively.
"Tommy's going with you," said the Judge, laughing kindly. "I wouldn't deprive you of Tommy's company for Tommy's weight in gold. I fancy there are limits to the pleasure which Tommy and I would derive from each other's society. There, run away, and take Tommy with you."
Dorothy eagerly pursued the fat puppy, which he moves, or what apparent lack | the system is concerned. of opportunity exists in his surround ngs and employment, he can prove his superiority to circumstances, goes the right way about it. He has within himself the elements of success, and everything depends on whether he

rive from each other's society. There, run away, and take Tommy with you."

Dorothy eagerly pursued the fat puppy, captured him after an exciting chase and took him in her arms. Then she walked toward the door, but the corner of her eye rested wistfully on the contents of the brown paper parcel. The Judge hastily gathered the toys, rolled them in the paper and presented them to her. But Dorothy looked disappointed. The thought of giving them to purchase her father's pardon had been sweet as well as bitter. She was willing to compromise in order to escape the pang that the loss of Tommy and the doil and the paint box and other priceless treasures would have inflicted, but she still wished—poor little epitone of our complex human nature!—to taste jyy or heroic self-sacrifice. Besides, she was afraid that the Judge might after all refuse to pardon her father if she took away all the gifts with which she had attempted to propitate him.

She put the parcel on the chair and opened utilizes or ignores these. To a certain extent he is absolute master of the situation. No one can emancipate him from the bondage of poverty unless he prepares the means of escape himself. There is a great deal in opportunity, but opportunities only become available through our own alertness and activity.

Hundreds and thousands of toil worn

mortals are wearily grinding away, heads down, in the hopeless treadmill of abject drudgery, because they failed to recognize or neglected to seize opportunities that came their way. For this failure and neglect they are them-selves wholly responsible. It were use-less to deny it. A little sober reflection will convince the most skeptical of the fact. It is not necessary to cite instances illustrating the truth of our contention that every person possesses the power of self help. In this country especially, the history of nearly every individual who has risen to affluence and eminence in any branch of human enterprise, confirms the fact. Nor is it necessary to confine ourselves to the records of men of public prominence. In the life around us, among our neighbors, those with whom we touch elbows every day, countless illus-

force themselves upon our notice. We do not know that any set formula can be given which if followed will asure success. Each person must prenot without their influence, but nearly everything depends on the individual.

To a great extent he must mould and

trations of this commonplace truth

# Derby Cigarettes

5 Cts Per Package.

shape circumstances to his own ends. Some general principles might be laid down for the guidance of youth in this important matter, broad and simple propositions so manifest that no one can contemplate the lives of successful men without plainly perceiving what they are. The first requisite is a desire to succeed, then a determination to carry this into effect. The best founda tion to work from is sound character, sound mind and sound health. Catholic who is faithful in practice to the teachings of the faith which he professes has not much to acquire. The discipline of earnest effort and indomitable perseverance will conquer

the accumulation of knowledge, all the accumulation of knowledge, all within comparatively easy command of application. To intelligence, will and determination, all things are possible. If you are a mechanic, become the faithful have need even at a tender sible. If you are a mechanic, become master of your trade-you can, if you age of being "clothed with the strength will. Expert skill commands the highest pay and steady occupation, provided your habits of life are right. You can become more than a routine laborer, in your line of work, however. The best wages will give you the opportunity and means that you need. There is more required that manual skill. Cultivate your mind, train and develop your executive powers: you have them and can use them advan-tageously, if you will. There is no question about that. When you have saved sufficient money, begin business on your own account.

Be your own master. You can if you will. A combination of intelligence and energy and honesty is invinc-ible. You can combine them in your own person, if you have the moral courage to make the start and to persevere. Know all the details of your business, keep yourself thoroughly informed on all matters pertaining to its study, the improvements that are constantly making in this inventive and

help himself, if he wants to use it. with your head or your hands makes
No matter how humble the sphere in no difference so far as the efficacy of

#### Am I Doing My Work?

It may be sweeping rooms or washing dishes; it may be carrying a hod r septer, it may be tending a baby of writing a sermon-the question is just as applicable, "Am I doing my work not criticising somebody else, not long ing for a better chance, not waiting for something to turn up; but doing my work as well as I know how to do

If one can answer this question in the affirmative he has answered one of the greatest questions that he is ever called upon to face. To be in one's place and doing one's work is supremely satisfying; to be out of one's proper place at last will be agony because it will take one away from God. If a man is meant to be a physican he is miserable as a lawyer; if a useful and prosperous farmer is some times spoiled to make an unhappy and second-rate professional man, will be the agony of living for an eternity out of one's element or, in others words, away from one's God? To be something, the right something, may be the high ambition of every humble child of God, and he may be sure that at last he will certainly reach the very summit of his ambition.

#### CONFIRMATION.

It has frequently been observed that the sacrament of confirmation seems not to be regarded with due importance in the United States. Whatever the cause be, almost every Confirmation class numbers one or more adults (other than converts), who have neglected this strengthening sacrament

Church at one time was to administer confirmation to children immediately after baptism, and it is only during the last hundred years that the custom of deferring this sacrament until after First Communion has sprung up. The Bishop of Marseilles, in France, is one of the few prelates who uniformly confirm children before they receive the Holy Eucharist; and for this he has received a letter of commendation from the Holy Father, part of which we quote from the St. Louis Review

"We bestow the greatest praise upon you for this; for the practice which had become common in your country and elsewhere was in accordance neither with the ancient and constant Starting from this point failure is a discipline of the Church and consumt word without meaning. Work is the main thing. Education, serious study the souls of children the germs of evil passions; if they are not eradicated from on high,"-an effect which the sacrament of confirmation is destined to produce. As the Angelic Doctor rightly observes, in this sacrament the Holy Spirit is given to us to fortify our souls for the combats of life, and to give man his full development. Hence it follows that the children who are confirmed at an early age become more docile in accepting the commandments, that they can better prepare themselves for the reception of Holy Communion and derive more abundant fruits from it.

The second Plenary Council of Baltinore decreed as the practice to be followed in this country that the sacrament of confirmation must not be administered to any child under seven years of age, reasons; for example, the danger of death."—Ave Maria.

#### She Wears Her Cross.

The up-to date woman wears her Dorothy blushed guiltly and hung her head.

"I took it out of papa's desk—I wanted some paper to draw on, and I took it without asking. You won't tell him, will you? Hell be ever so cross."

"Well, we may perhaps have to let him know about it, my dear, but I don't think he'll be a bit cross. Now, this lady will take you to your mother, and you can tell her that papa won't go to prison, and that he'll be home to morrow night."

"May I—may I say good by to Tommy.

"Stantly making in this inventive and progressive age, strive to add to these results better and more effective methods. This is very simple and say. All that is necessary is a refaulty and unspeakable folly of improvations theil her and more effective methods. This is very simple and say. All that is necessary is a resolute will coupled with the qualities of the grandmothers. When the grandmothers were girls the possession of a handsome bejewelled cross that could be worn as a pin, a hair or nament, or a locket, amounted almost to any class of work. Whether you labor the days of tree grandmothers. The same spirit can be applied to any class of work. Whether you labor the closes if she is so fortunate as to possesses. All that is necessary is a refaulty and unspeakable folly of improvement in every didner, their limps, will you? Hell the progressive age, strive to add to these and more effective methods. This is very simple and more effective methods. The sum of the progressive age, strive to add to thes studded with diamonds or pearls or both, were nighest in favor, as they are to day. The fashionable cross must be antique looking. Not everybody's grandmother possessed one, however, o the jewelers have come to the rescue of the woman who did not fall heir to one, and am bringing out exquisite designs in Roman gsld; most of them are studded with precious stones, and many have backgrounds of black enamel

Piles Cured Without the Use of Knife by Dr. Chase.

I was troubled for years with piles and tried everything I could buy without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes com-

The result was and pletely cured me.

Jas. Stewart, Harness Maker,

Woodville, Ont.

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed. they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Belleville, Ont.

C. W B A.

Mr. J. J. Behan Honored.

From the Kingston News, of September 9, we learn that ex alderman J. J. Behan has been appointed by the Government Inspector of gas and weights and measures. A more capable person could not have been chosen for this office. Mr. Behan is a sterling, upright gentleman, and has always been highly esteemed by the citizens of Kingston. He is one of the Executive of the C. M. B. A., and in this position he has manifested a breadth of view and administrative capacity which has proved of no small service to the association. While men of such capability hold prominent place in the C. M. B. A. its success and permanence are assured. We congratulate Bro. Behan, and hope he will live long to enjoy his new office.

The following reference to his appointment we take from the Kingston News:

"Monday ex Ald. J. J. Behan was surprised upon receiving a notice from Ottawa that he had been appointed Inspector of Gas and Weights and Measures at Kingston, his duties to commence on September 16th. His salary will be \$1,000 per annum, and the duties will be easy. He is well satisfied that he was not appointed to the Kingston Penitentiary, where confinement would not have been congenial to him. The appointment is a popular one, and Reformers and Conservatives alike unite in congratulating Mr. Behan on his success. He is an enterprising citizen, and well liked by all classes. He served the city as an alderman, representing Ontario ward, and in this capacity showed he had unusual ability. He developed into a clever speaker, and his ideas were always indicative of sound judgment. He was enthusiastic in his municipal duties, and was never known to shirk them.

"Mr. Behan was born in Ireland, coming to America when he was only two years of age. His life has been spent in Kingston, and he received his education at St. Mary's school. On leaving school, he went to work for the late Thomas Mc Keever, in the flour business, and later was employed by the late Mr. Morrison. It was with Mr. J. Y. Parkhill that h

Branch No. 51, Barrie.

At the regular meeting of Branch No. 51, and at their hall, Barrie, Ont., on April 12 97, the following resolution was unanimous-

1897, the following resolution was unanimously carried:
Whereas, the members of Branch No. 51, having learned of the transfer of Brother Edward Kingsley from our town to a more lucrative position in the Grand Trunk office at Lindsay, and whereas the members of this branch herewith desire to place on record their high appreciation of the many sterling qualities of Brother Kingsley as a Catholic and a citizen, also the esteem in which he is held by the members of our branch; be it, therefore.

and a citizen, also the esteem in which he is held by the members of our branch; be it, therefore,
Resolved that while we deeply regret having to part from so valuable a memoer, and one whose many good qualities mark him as a coming man in C. M. B. A. matters, yet we are nevertheless pleased to know that his transfer is a well mented promotion tendered him by his employers, who doubtless are qualified to judge of his worth and ability; therefore be it further
Resolved that the members of this branch most earnestly and cordially wish Brother Kingsley and his estimable wife every prosperity and God speed in their new home.
That a copy of this resolution be forwarded to Brother Kingsley, and that a copy of same be sent to The Canadian for publication.
Signed on behalf of the members,
Wm. Moore, President,
M. Shanaey, Chairman of Com.

#### Resolutions of Condolence

Stratford, Sept. 9, 1897. At a regular meeting of Branch No. 13, Stratford, held Sept. 8, 1897, the following resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death the mother of our respect-ed Brothers, Terence Michael and John O'Brien

O'Brien, Resolved that we, the members of Branch

Resolved that we, the members of branch No. 13, hereby express our heartfelt sorrow for the loss sustained by them, and extend to them our most sincere sympathy and condol ence in their sad affliction. Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to them, and also published in the officery of the second of the control of the c

James O'Loane, President. E. J. Kneitl, Secretary.

At a meeting of Branch No. 77, Lindsay n Tuesday, Aug. 24, the following resolu

on Tuesday, Aug. 24, the following resolution was passed:
Moved by Bro. J. A. Gillogly, seconded by
Bro. W. F. O'Boyle, and resolved, that as a
memento of the late Mrs. Timothy Collins,
of the parish of Lindsay, mother of Revs.
Father John Collins, Sandwich, and Father
T. P. Collins, Brighton, we, the members of
Branch No. 77. desire to record in our
minutes the high esteem in which the deceased lady was held by all classes of the
community during the past forty years, for
the many excellent qualities that adorn the
lite of a model Christian mother.
That we hereby tender to her son Charles, a
worthy member of our Branch, and to all the
members of the family, our sincere sympathy
in their present breavement.

in their present bereavement.
M. W. Kennedy, President
J. J. Mac Donell, Sec.
Lindsay, Aug. 25, 1897.

#### K. S. J.

At a regular meeting of St. Helen's Commandery, No. 310, Knights of St. John, of Toronto, held on Friday, September 3, 1897, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by sudden death the method of the property of the property

to remove by sudden death the mother of our respected Brother, M. J. Kane, Supreme Secretary, of Buffalo, Resolved, that the members of the above

commandery hereby express our sorrow for the loss sustained by him, and extend to him our sincere sympathy in his sad affliction.

Also
Resolved that a copy of this resolution be
inserted in the minutes of this meeting, and a
copy sent to Brother Kane, also to the CATHOLIG RECORD and Catholic Register for publication therein.
S. Chas. Graham, Rec. Sec.
Thos. Morton, President.

#### E. B. A.

Peterborough, Ont., Sept. 13, 1897.
At the regular meeting of the above branch, held on Thursday, Sept. 9, the following resolutions of convolence were unanimously adopted:
Whereas it has placed.

adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward, Mrs Edward Clancy, mother of our respected brother, Mr. Simon-Clancy, and sister of our reported brother, Mr. John Sullivan, be it,

therefore.
Resolved that we, the members of St. Peter's Branch. No. 21, E. B. A., do tender the above mentioned brothers our most sincere sympathy mentioned brothers our most sincere sympathy and condolerce.

Resolved, also, that these resolutions be entered on the minutes of our meeting, a copy sent to each of the above brothers, and a copy sent to the CAPHOLIC RECORD for publication.

John Hanrahan, { Committee.

#### DIOCESE OF LONDON.

The Forty Hours' Devotion.

The Forty Hours' Devotion.

The Forty Hours' Devotion commenced in St. Thomas on the 5th and closed on the 8th of this month, the Feast of the Nativity of our Blessed Lady. Rev. Father Tiernan, of the carhedra:, London, and Rev. Father Mc-Menamin, P. P., of Ridgetown, preached the sermons of the Triduum. The beautiful procession around the church apparently gave much delight to all present at the opening and closing devotions of the Forty Hours exposition. It was composed of the crossbearer and acolytes, followed by the members of the St. Vincent de Paul society—each one carrying a lighted wax candle in the right hand: school girls, robed in white, from which they cast up, as they went along, rose-leaves and other perfumed blooms before our Blessed Lord, borne in triumph by our venerable pastor, amid the smoke of burning incense, and the strains of the "Pange Lingus," song by the full choir, with or gan accompaniment. Madam Hebert is entitled to much praise for the perfect manner in which the presided at the organ, and for the accompaniment. Madam Hebert is entitled to much praise for the perfect manner in which she presided at the organ, and for the faultless singing of the soloits in the rendering of St. Cecelia's Mass in G. Mr. W. P. Reynolds led the choir most efficiently, and sang a magnificent "Salve Regina," by Dudley Buck, in the evening of Sunday. There were four hundred and twenty communicants.

#### FAMINE IN IRELAND.

New York, Sept. 8.—A dispatch to the World from London says: A panic is spreading throughout Ireland over the terrible prospect of the apparently complete fail are of the harvest. Reports from one hundred and ten parish priests from counties Clare, Cork, Kerry, Limerick, Tipperary, Antrim, Armagh, Cavan, Derry, Donegal, Down, Fermanagh, Monaghan and Tyrone, all tell the same piteous story of ruined crops, impending destitution and famine. Blight has everywhere whelly or mainly destroyed potatoes, while oats, which is the next most essential crop to an Irish farmer, have been battered down by incessant rains, and practically destroyed. From Connemars, county Galway, comes this heart-rending tale:

ing tale:
"The late long run of harsh weather leaves
"The late long run of harsh weather leaves "The late long run of harsh weather leaves scarcely a vestige of hope to the poor Connemara cottiers. The three principal crops raised in this locality, hay, oats, and potatoes, are virtually ruined, the latter to an alarming extent. It is common observation around Chifden that it is a full day's work for a man to dig one meal of potatoes for his family, and even then they can scarcely be eaten."

family, and even then they can scarcely be eaten."

From Mallow, county Cork, situated in the rich streak of land known as the "Golden Vein," the report is: The oat crop, which is the main dependence of a vast majority of the farmers, is entirely lunfit for marketing purposes. Acres are still seen spread out in sheaf, and cannot be bound or stacked. The crop is now reduced to a condition that firs it only for the manure heap. The potato crop is almost a dead failure.

A dispatch from Westmeath says: Incessant rains for the past month have completely destroyed crops of every description. What were a month ago smilingly cheerful looking fields are to-day blighted and ruined. The potato crop is bad even to rottenness. Oars and kindred crops are in such a wretched way that no yield can be expected from them. From Maryborough, Queen's county, a correspondent telegraphs: In this county there is general unanimity of opinion that since the famine year of 1847 the prospect for the agricultural community was never as bad as to day. This description does not refer to any particular locality, but to every district in the county. The crop that has suffered most is the potato, of which there will be pracally none.

It is generally believed that before the new

in the county. The crop that has suffered most is the potato, of which there will be practally none.

It is generally believed that before the new year dawns there will be no potatoes fit to eat in the country.

Next to potatoes, oats are in a very bad condition. A correspondent at Ballygawley, Tyrone, says: "The ground where potatoes have been planted in drills resembles a bit of barren waste that had been lying over for some time with the intention of being plowed in the autumn. Flax is almost an unknown quantry. During the week enormous floods have been sweeping the country. Tons of hay, to add further to the misery, have been carried away by inundation.

A Castlebar (Mayo) telegram says: Torrents of rain prevailed here during the past three days almost continuously, and the country is in a most deplorable condition. Lands are flooded, potatoes and oats destroyed, hay rotting. No efforts can be made to save several crops from destruction owing to the deluge of rain day after day.

A Waterford correspondent says: It is no exaggeration to say that prospects for harvest were hardly ever darker or sadder than at present in several parts of the county. Corn, now a month cut, is still unstacked, on account of rain. Very little new grain has been marketed yet, and buyers expect difficulty in getting oats fit forjseeding purposes. From all parts come bad accounts of the potato crop. The prices of cattle have fallen. County Limerick reports: As the season draws to a close no ray of hope is observed From all parts come bad accounts of the potato crop. The prices of cattle have fallen. County Limerick reports: As the season draws to a close no ray of hope is observed that would dispel the gloomy anticipations indulged in some time ago in regard to the ultimate failure of crops in general. From all sides the most alarming intelligence comes concerning the potato crop. The yield in most places, when compared with last year, will not arrive at one fourth.

The hay crop is in very bad condition, verging in most cases on irreparable loss from the continuous downpour of rain. The outlook for every article of agriculture is of the worst description.

A Roscommon correspondent telegraphs: The coming winter promises to be one of famine.

The coming winter promises to be one of famine.

Complaint is heard from the most distressed districts of the country that landlords are pressing for their rents to secure whatever little money the tenants may have in savings banks, notwithstanding that nothing will be left before the winter is half over. The weather shows no sign of improving. Rain continues, and the temperature has fallen to an exceptionally low point for this time of the year.

#### WEDDING BELLS. HENRY-M'PHERSON.

HENRY-M'PHERSON.

On Wedneaday morning, Sept. 8, Mr. J. B. Henry, of the London Catholic Record, was united in the holy bonds of matrimony to Miss Katie, only daughter of the late Mr. James McPherson of Forest, Ont. The Nuprial Mass was celebrated by Rev. Father Hogan in St. Christopher's church, Forest.

The bride, prettily robed in cream silk, trimmed with chiffon, and crowned with a white bridal wreath and veil, was lead to the altar by her guardian, Mr. M. Murphy. The groomsman was Mr. Frank Henry, of London, while the bride's cousin, Miss Rose Saide, of Warwick, (gracefully attired in white Sicilian,) performed the office of bridesmaid.

The evening previous to the performance of the marriage ceremony a number of the ladies of the congregation, friends of the bride, assembled at the church and artistically decorated the altar with a profusion of natural flowers, and when the candles were lighted for the celebration of Mass, the effect was very imposing.

Immediately after the performance of the marriage ceremony, Mr. and Mrs. Henry drove to the residence of the bride's grandfather, Mr. Michael Deegan, where the wedding breakfast was served.

The bride, who was formerly a pupil of the Sacred Heart Academy in this city, has a large number of sincere friends in London, while the groom is one of our Forest City's most popular Catholic young men. More than usual interest was, in consequence, taken in their marriage, and numerous were the congratalations and hearty good-wishes extended to the happy young couple. Be as good to people as you can be; you pass this way only once.—Atchison Globe.

#### ARCHDIOCESE OF TORONTO.

A SUCCESSFUL MEETING.

THE REV. FATHER RYAN DELIVERS AN ADDRESS BEFORE THE ST. MARY'S CATHOLIC TRUTH SOCIETY.

If the success of the inaugural meeting of the season, which was held in their large and commodious hall on Monday eve, Aug. 30, be an indication of what is to follow, the officers and members of this flourishing branch have much to look forward to in this respect. The hall was well filled by an appreciative audience, and if the suggestion made by one of the rev. speakers be acted upon, the work of the society in Toronto will be greatly advanced, and the influence already exeried in the spread of the knowledge of Catholic truth will be most materially increased. This suggestion was to the effect that the different branches in Toronto amaigamate at intervals for the purpose of holding, in the meetings, and this being the case, with the active assistance and co operation of the clorety, the members may with confidence look forward to a successful season, and one which ought to be crowned with good results.

The following clergy honored the society by their presence upon this occasion, viz.: the Rev. Fathers Francis Ryan, Hodgkinson (of the London diocese), Dollard and Wm. McCann.

After the business of the evening had been

the London diocese). Dollard and Wim. McCann.

After the business of the evening had been transacted, the chairman, Dr. A. J. McDonagh, called upon the Rev. Father kyan to address the meeting. The Nev. Father kyan to address the meeting. The Nev. Father kyan to address that of "How to Read." Seldom, if ever, has it been the lot of the members to listen to a more entertaining lecture. Father Ryan, whether in the pulpit or from the platform, has the faculty of holding his hearers with the greatest measure of interest, and this particular occasion was no exception. The lecture was interspersed with many an amusing aneedote related as only Father Ryan can. The subject was treated from a threefold standpoint, viz: "How to Read"—Attentively," Intelligently and "Sympathetically," and upon its conclusion the rev. lecturer was tendered a hearty vote of tranks. Short speeches were also made by the Rev. Father Dollard and the Rev. Father Wim.

McCann.

The concert portion of the evening's entertainment was kindly contributed by the following ladies and gentlemen, viz:
Miss Kate Clarke, M. Waish, Teresa Clarke and Maggie McNulty, and the Rev. Father Dollard and Messrs. Roy and Bert Fluke, and consisted of vocal and instrumental music and resultations. recitations.

The next meeting of the branch will be held
the first Monday in October, and Catholics,
with their non-Catholic friends, are accorded
a hearly welcome.

REV. FATHER FLEMING'S PICNIC. From the Tweed News, of Thursday, Sept. 9, we copy the following reference to the very successful pients held by the Rev. Father Fleming and his parishioners, at Hickory

successful picnic held by the Rev. Father Fleming and his parishioners, at Hickory Point:

Everyone who attended the picnic given on Hickory Point on Wednesday, the 1st inst., by the congregation of St. Carthage's church, was well pleased with the day's proceedings and will return assin next year to again join in the festivities. The picnics arranged his proceedings and will return assin next year to again join in the people of his arranged the strong strong strong the people of his arranged with the people of his arranged his proceedings and his teep the down of Madoc. Was in charge of the parish. Roy. Father Fleming succeeded Rev. Father Davit as parish priest in August, 1884, and has during all these years kept up the interest in this annual event. In July of 1887 the reverend gentleman undertook the erection of the handsome church that now stands on the hill overlooking the town, and it is largely for the payment of this church that now stands on the hill overlooking the town, and it is largely for the payment of this church that these picnics are held.

No more delightful spot for a picnic can be imagined than Hickory Point. Its geographical position is almost perfect. It is a natural pennsula bounded on the western side by the flowing waters of the Moira and on its front and east by the beautiful waters of stoco Lake. In the hottest and most suitry weather this is always a delightful and refreshing spot. The tall and lofty elms planted by nature many years ago add not a little to the beauty of the place, while the surrounding islands and thickly wooded shores make the scene one long to be remembered.

For days previous willing hands were at work getting the place in readiness. On

hickly wooded shores make the scene 'ne long to be remembered.

For days previous willing hands were at work getting the place in readiness. On the western shore a large grand stand was erected, where the guests sat at case watching the young athletes in the various tests of skill and speed. Booths were erected here and there where the festive gluger ale and picnic nic-nacs could be purchased. Swings were arranged for those who enjoyed such sports, and in the centre of the grounds a tenis court was laid out and not a few tried their skill with the raquets during the afternoon. The weather was delightful; in fact it was ideal weather for a picnic. During the after noon it showed signs of clouding up, but it had no effect on the merry-makers. The good taites of the congregation had the long tables fairly groaning under the heavy load of good things provided for the inner man, and a goodly number answered to the sound of the welcome dincer bell.

The early part of the afternoon was spent in the court of the tendy part of the afternoon was spent in the court of the tendy that was progressed.

ber answered to the sound of the ner bell.

The early part of the afternoon was spent in carrying out the usual programme of athletic sports and games, under the able management of Messrs. Thos. McCann and Geo. Frost. These contests took up some time and created much amusment for the large crowd of spectators. Following is a list of the prize winners:

much amusment for the large crowd of spectators. Following is a list of the prize winners:

Boys' 100 yard dash George Hardy, 1st;
Peter Beraw, 2nd; James O'Coin, 3rd. Giris' 100 yard dash—Liltie Larkin. Men's running nigh jump—James Doyle. Ladies' 100 yard dash—Norma Comer. Men's hundle race—Geo. Hardy, 1st; Geo. Easterbrook, 2nd. Sanding hop, step and jump—N. Sanford, 1st; L. Roberts, 2nd. Running hop, step and jump—N. Sanford, 1st; L. Roberts, 2nd. Running hop, step and jump—L. Roberts, 1st; N. Sanford, 2nd Fatman's race—No entries. Men's 100 yard dash—N. Sanford. Boat race—Geo. Houston. Running jump—L. Roberts.

The belloon ascension, as was previously predicted, proved a good drawing card. This was the first performance of the kind that has been given in Tweed, and Rev. Father Fleming and his committee of management are to be congratulated on their enterprise in placing be fore the public such a treat. Many of the citizens came down towards the latter part of the afternoon to see the filling of the balloon and the ascension. The filling took place almost on the extreme end of the point, and was the centre of attraction for over half an hour. At about 50 clusck the filling of the mammoth air, ship was completed, and the Professor, seating himself on the trapeze attached, gave the word to "Let go," and almost instantly the sirship shot upwards at a terrific speed. After attaining a considerable height the balloon was carried by a westerly wind out over the fake, where a number of boats were scattered about. The wind was plowing quite strong and the airship was being carried towards Stoney Point when the Professor depoping into the lake. A boat, however, happened to be near by, and went to his rescue and escorted him safely back to his starting-point. The whole performance in connection with the balloon was without doubt the best ever placed to be near by, and went to his rescue and escorted him safely back to his starting-point. The whole performance in connection with the balloon was without doubt the best

NOTES.

Rev. Father Fleming is determined to hold the interest in these annual events, and next year he will have another equally strong special feature. All unite in saying that this year's pione far excels any given during the NOTES. year a picnic far excets any given during the past five years.

The gate receipts and the sum collected for dinner and tea were far ahead of the receipts of former years.

dinner and tea were far ahead of the receipts of former years.

That fav. Father Fleming is much beloved by his neople and highly estee ned by the entire community, was shown by the willingness with which they entered into the work of preparation, and he large crowd from far and near who were present during the day.

Kev. Father Murtagh, of Marmora, and Rev. Father Guinn, of Marysville, were among the vi-tiors from a distance.

Miss McAvoy, of Stoco, won the gold watch for collecting the most money, and Mr. Michael Quinn won the gold watch in the public drawing.

#### Home Measurements.

Sister measured my grin one day.
Took the ruler and me;
Counted the inches all the way—
One and two and three.

Oh, you're a Cheshire cat," said she. Father said: "That's no sin." Then he nodded and smiled at me-Smiled at my three-inch grin.

Brother suggested I ought to begin Trying to trim it down.

Mother said: "Better a three-inch grin
Than a little half inch flown."

-St. Nicholas.

#### BETTER THAN GOLD

ls the Rare Treasure of Perfect Health. -A Nova Scotia Lady Says "I Consider Dr. Williams" Pink Pills a Priceless Boon to Saffering Humanity.

From the Amherst, N. S., Sentinel.

The rugged and the strong do not appreciate to its full extent the blessing of perfect health. It is only those who have passed through a trying illness, who feel that health is a treasure to be prized more than silver or gold. Among those, who have experienced the truth of this is Miss Sabra Rector, of West River Herbert, N. S. This lady has passed through a trying and wearisome illness, from which happily relief was found through the medium of a medicine that has brought health and strength to thou sands of others, and whose medicinal virtues will work equally good results in all cases where it is given a fair trial. Miss Rector says: "I feel it is my duty to recommend Dr. Williams' Pink Pill, as they have done wonders for me. About two years ago I be came very ill with a complication of diseases. I was suffering with in-digestion, biliousness and the resulting nervous disorders, such as sick head-ache, loss of appetite, and flashes of heat and cold. I began doctoring, and although I had the best of care I seemed to grow worse every day. I slept but little and when lying down

would grow so hot and suffer from a sensation of smothering that I would find it necessary to arise. the other extreme would come and I would shiver with cold. Time wore on, and there was no improvement in my condition. I was not able to do any work about the house and even the exertion of moving about would tire me out. If I attempted to walk any distance or hurried in the least would gasp for breath and could scarcely speak. I had a very poor ap-petite, and what food I ate did no seem to agree with me or furnish need ed nourishment, and I also suffered with a severe pain in my side and back During this time I tried many reme dies, but they gave me no relief whatever. I had become so weak, and my system was so run down that life was a burden to me. At this stage my attention was directed to Dr. Williams Pink Pills and I determined to give them a trial. After using four boxes I felt so much better that hope and en couragement came to me once more I continued the use of the Pink Pills and found myself steadily gaining health and strength. By the time I had used four boxes more I had fully regained health and strength and I am now able to do my full share of house nold work. I look upon Dr. Williams Pink Pills as a priceless boon to suffer

ing humanity."
Dr. Williams' Pink Pills are a speci fic for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Sold by all dealers, or sent by mail postpaid, at 50s. a box, or six boxes for \$2 50, addressing the Dr. Williams' Medicine Co., Brockville, Ont. Beware of imitations and substitutes alleged to be ' just as good."

#### The Cardinal's Cross.

Cardinal Melchers, when he was dying, had in his possession a pectoral cross and ring belonging to Pius IX These he left in his will as a legacy to be handed over to that foreign mission which after a certain number of years would have gained most distinction in propagating the faith, the Cardinal Pre fect of the Propaganda to be the judge Carlinal Ledochowski recently made the award and has assigned the precious bequests to Mgr. Stucher of the White Fathers. It is not necessary to dwell on the importance of the missionary labors performed in Central Africa by these pious priests, whose founder was the humanitarian French prelate, Cardinal Lavigerie.

#### MARKET REPORTS.

London, Sept. 16. — Wheat, 90c per bushel.
Oats, 25 4.5 to 27 15c per bushel. Peas, 45 3.5 to
48c per bushel. Barley, 24 to 28 4 5 per bushel.
Rye, 28 to 30 4.5c per bush. Corn, 42c per
bushel. In the meat market dressed meat was
ateady, at 73 to 8 cents a pound by the carcass.
A few calves sold at 5c cents a pound. Dressed
hogs had no change from 86 75 to 87,00 per cwt. Live
hogs sold at 8.40 to 5.50 per cwt. Live
cattle were firm, at 83.50 to 83.75 per cwt. Live
cattle were firm, at 83.50 to 83.75 per cwt. Live
cattle were firm, at 83.50 to 83.75 per cwt.
Apples were offered at 80 cents to 81.00 per bag.
Potatoes advanced to 75 to 80 cents a bag. Hay
was steady, at 87.00 per ton.
Toronto, Sept. 18.—There was a good demand
for wheat on the local market, and prices were
firmer: new No. 2 winter wheat was quoted at
80 to 90c., north and west, and 91c. middle
freights; No. 1 Manitoba hard wheat affoat
Fort William, was quoted at 81.01, for new, and
\$1.04 for old; No. 1 hard, Goderich, was
quoted at \$1.00. Flour higher: cars of straight
roller weat are quoted at \$45 to 84.50. Millfeed steady; shorts are quoted at \$11 to \$11.50,
and bran at 7 wst. Corn steady; cars of
yellow west quoted at \$30c. Peas steady; cars
middle freights are quoted at 48.0.
Monyreal. Sent. 16 —Grang—Peas 50c. for No.

middle freights are quoted at 30c. Peas steady; cars middle freights are quoted at 40c.

Montreal, Sept. 16.—Grata—Peas, 59c. for No. 2, and 60c for No. 1 in store. Rye was unchanged at 53½ to 54c, and feed barley at 32½ to 53c. There was a good enquiry from abroad for flour; winter wheat patents, 85 to 85.25; straight follers, 44.85 to 85, and in bags, 82.25 to 82.35; best Manitoba, strong bakers', 85.50; second do., 85; and low grades 83.15. Hungarian patents, 85.90. No change in feed; Manitoba bran at 81 to 81.50, and shorts at 812 to 812 50, per ton, including bags. Ontario bran in bulk its offering at 810. Demand for meal limited. Rolled oats, 83.30 per bbl., 81.60 per bag. A fairly active trade continues in hay; No. 1 at 811.50 to 812 50, and No. 2 at 89.50 to 810.50 per ton, in car lots, on track. No change in provision market; Canadian lard, in pails, at 61 to 71c, and compound, retined, at 51 to 54c, per pound. Cheese quiet; finest Onisrio cheese, 94 to 94c, and compound, retined, at 51 to 54c, per pound. Cheese quiet; finest Onisrio cheese, 94 to 94c, innest townships, 94c; finest Quebec, 94 to 94c, exconds, 840; dairy butter, 124 to 15c. Eggs, market without any change; cuotice candid 12½ to 15c; No. 1, 11½ to 12c, and No. 2, 9½ to 10c, per doz.

leg to 13c. Eggs, market without any change choice candied leg to 13c.; No. 1, 11g to 12c. and No. 2, 9g to 10c. per doz.

PORT HURON.

Port Huron, Mich., Sept.16.—Grain—Wheat, per bush., 89 to 9tc; oats, per bush., new, af to 19 cents; old, 20 to 22c; corn, per bush., 28 to 35c; rye, per bush., 30 to 48c; buckwheat, 28 to 35c gep bush.; barley, 45 to 35c per 100 lbs.; peas, 30 to 55c per bush.; beans, unpicked, 75 to 85c. per bushel; picked, 85c to 81.09 per bush.

13 to 14c per doz.; lard. 5 to 6 cents per pound; honey. 7 to 9c per pound; jcheese. 9 to 10c per pound.

Hay and Straw—Hay, £5 00 to 86,00 per ton, on the city market; baled hay, 85 to 88 per ton in car lots; straw, \$5,50 to 84.00 per ton.

Dressed Meats.—Beef, Michigan, \$6,00 to 86,50 per cwt. Live weight, \$2,50 to \$3.50 per cwt.

Pork—Light, \$4,50 to \$5,09; choloe, \$5,00; to 550; heavy, \$3,50 per cwt.

Mutton—85,00 to \$3,75, no sale; live weight, \$3,25 to \$3,55 per cwt.

Mutton—85,00 to \$3,55 per cwt.

Lamb—88 to \$7,00, per cwt.

Spring lamb—\$2,50 to \$3,75 each, alive.

Veal—\$6 to \$7,00, per cwt.

Poultry—Spring chickens, \$ to 9 cents per lb.; fowls, 7 to 8c per lb.; alive, 5 to 7c per pound; pigeons, 15 cents per pair, alive.

Latest Live Stock Markets.

TORONTO.

Toronto, Sept.16,—Export trade prices remaindeninally unchanged at from \$4 to \$4 50 per 10 libin. Dutchers cattle trade was brisk, and choice sheep sold at 3½ to 3½c per lb. Choice cattle sold at 3½c per lb, medium at from 3 to 3½c, and inferior stuff around 2½ to 2½ per lb. Choice stockers are wanted at from 3½ to 3½c per lb.

per lb.
Export bulls fetch from 3½ to 3½c per lb., with a demand at 4c for anything really worth the

Export bulls fetch from \$1 to \$2c per lb., with a demand at \$4 to ro anything really worth the price.

Cows sold to day at from \$25 to \$45 each.
Calves will sell easily at from \$4 to \$7 each.
Lambs are worth from \$5 to te per lb.

Export sheep are wanted at from \$1 to \$5c per lb., with a little more for cholce stuff.

Bucks are worth about \$2.75 per 100 lbs.

Hogs are quite unchanged and steady.

East Buffalo, N. Y., Sept. 15.—Cattle—fferings of sale cattle. O cars. mostly stockers; bulk sold a about steady of the stock of the stock



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VOLUME Y

The Time Ere the Re Brilliantly sparkle, Me Numbers, like stream Yet, wouldst thou ming Sing, too, th Sing the young time e ing!

Then was the season glowing, Then the blithe year Then the soul dwelt in Then the gay time en

Soon, ah, too soon, car ing Glory and light, but a In the chill nearnes rime, Gone was the

Here fair with goods Oh, for the Coldly, ah, coldly a Fancy's bright pala Down the sweet blos

Give us th Give us the time ere I am Zerbayeh, the Thou art Meseehi, Oh, when again rhyme, Sing of th Sing of the time ere —Ja

> NOTES B For the CA "I am delig

Back from vaca was a gentlema forty, well groo an intimate frie iniquity. "Ye man. "I have so well. Now thing : if you w in the Summe When you are that you are Catholic. Ever calls the match ago when men the bracing air

current, toning business. "Just think the country w platitudinous themes. I beli essays to enli say."
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