

The Catholic Record.

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

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BISHOP CLANCY.

Sketch of the Bishop of Elphin.

A STUDENT AND PROFESSOR AT MAYNOOTH—A BRILLIANT PULPIT ORATOR—HIS SEE AND SOME OF HIS PREDECESSORS.

Right Rev. John Clancy, who succeeded to the See of Elphin on the death, a year or so ago, of Bishop Gilleooly, was born within the limits of the diocese over which he now presides as chief pastor. His native place was Riverstown, where he first saw the light of day about forty 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 Sligo, where he began his classical course under the Marist Brothers. Then he passed to the diocesan seminary, which was then located at Athlone, and the abilities which he displayed 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 Dunboyne 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 Gilleooly, 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 episcopal city, Sligo. The future Bishop remained at this institution, discharging 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 conciliar held at Maynooth, the successor of Rev. Dr. O'Rourke in the chair of English literature. Dr. Clancy was at that time known as one of the most eloquent and finished orators of the Irish Catholic 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 special chair of sacred eloquence, and appointed him its incumbent. He remained at Maynooth until a couple of years ago, when the venerable Dr. Gilleooly 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 of that date, to the Elphin See on the death of the former incumbent.

The diocese over which Dr. Clancy 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, throughout the diocese. Some authorities claim that St. Patrick placed St. Asicus over the Elphin churches, but that is considered doubtful. This proto-bishop is thought to have ruled this diocese about the middle of the fifth century, 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 service. 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, he could not induce him to quit his retreat, where he died with the reputation of having lived a saintly life. His nephew, Bishop Botheus, succeeded him. 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 jurisdiction were formerly the sees of Sees, to wit, Ardcarne, Drumdrumcliff and Roscommon. These Sees were, however, at an early date annexed to Elphin, 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 Clement X. promoted to the See in the year 1671. This disciple of St. Dominic and predecessor 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 Spain, but he persisted in his purpose, and finally managed to sail from Galway. He reached his Spanish destina-

tion in due time, and for the space of six years he pursued his studies and was promoted at the finish of them to the priesthood. Ireland being still in the throes of persecution, his superiors deemed it unsafe for him to return, 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 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.

Dr. Burke was but forty one years of age when he started back to Ireland to take possession of his See. The bitter 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 consecrate, on one occasion, properly the holy oils on Maundy Thursday he was compelled to travel forty miles by night, 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 quest that was being made for him at his 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 brethren 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 assembled 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 Catholic religion in Ireland. By his intercession 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 presumed 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 Year's day, 1704. His remains were buried under the high altar of the Dominican conventual church in that city.

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 term appears to have run from 1718 to thirty years later, when the See received as a new incumbent Dr. John Brett, a Dominican, who was consecrated in 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 died in 1827; and who was then succeeded by his co-adjutor, Bishop Patrick Burke; Bishop Brown, who was transferred from Galway in 1844, and Gilleooly, consecrated Sept. 7, 1856, whom Dr. Clancy has now succeeded. The Elphin diocese, which is a suffragan to the archdiocese of Tuam, embraces 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 and 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 chaplaincies, 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 Sligo, Roscommon, Elphin, Boyle, Athlone, Castlerose 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 unallowed walls, and supported at an immense expense from the public tax, 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 Maynooth, now on the mission here, fellow-students and pupils, will be delighted to see him on American soil.

His reputation as a preacher, which has preceded him, will make people in the places where he tarries here eager to hear him in the pulpit; and that desire will doubtless be gratified by the Elphin prelate, who is well used to being asked to deliver sermons, for in days when he was professor at Maynooth invitation to fill the pulpit here and there on some notable occasion were continually addressed to him. The Elphin diocese has but one junior in length of days in the 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 Hoar, of Ardagh, who was interred only five days before him, cannot be considered as greatly his senior.—Boston Republic.

THESE 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 make debate between us impossible.

He says: "And now let me ask you to show how it would be possible, by the logic of your position and the Roman Catholic principle of infallibility, for you and me ever to reach the discussion of 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 discussion 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 inspiration is affirmed. This means that you, as a Protestant, Catholic, Jew or 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 statement is false. We say you have no valid proof of inspiration other than infallible 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 fact, our statement your line of action was clear. It was to deny the 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 recognized the weakness of your position.

If our statement be true, you, who deny infallible authority, cannot prove the inspiration of the Scriptures. 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 offer.

If the fact that we are a Catholic prevents you, as a Protestant, from giving 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 issues. You who were recently hunting for an antagonist should now when you find one, dogge 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 the proof of their inspiration. After having recourse to the well-known vicious circle of proving the Book's inspiration by the Book's own testimony—a method as valid in the mouth of the Mormon and the Turk as in yours—you complain that we are obstructing debate because we insist on your authenticating your witness.

Speaking of proving the infallibility of the Church by the infallibility of the Church, which Dr. McAllister erroneously thinks Catholics must do, he continues: "To escape the force of this logic you will probably contend that the Roman Catholic Church and the *ecclesia* utterances of the Roman Pontiff are more truly divine than the revelation of God's will in the words of

Sacred Scripture. Do you fly to this as a refuge?"

Notice here how surreptitiously the doctor wings his way to the refuge of a *petito 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 God's will is in the words of scripture?

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 authentication on the Church, not the Church on the Scriptures. The Church is first in the logical, as well as in the chronological order, and the Scriptures have 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 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 condemned as false. We say "in the domain of faith and morals" because it is in that domain that infallibility is claimed.

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 *ex cathedra*, he will show that the Pope is not infallible.

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 columns the following racy letter from "Kit," the clever correspondent of the *Toronto Mail and Empire*. The last 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 liberal.

DUBLIN DOINGS.

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 fete* over the visit of the Duke and Duchess of York. It is the Jubilee over again though on a smaller scale. The Unionists are exhibiting the greatest loyalty. The Nationalists are behaving 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 cordial, 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, cannot "boss the whole show," as slang has it.

Certain London syndicates have decorated Dublin. In fact, some of the same decorations used in London during Jubilee week are now dressing up Dublin in gay colors. The green note—so lacking in the London decorations—is more prominent here, and very fresh and pretty do these little green flags look as they float bravely beside the Jack and the Cross of St. Andrew. Dublin is in a joyous mood. She has put flags in her hair and searched the attic for the old, rare, beautiful National emblem—a golden harp on a field of green—but, so long had these lain unused and decaying, that she could only find two of them, and these she hoisted amid their gayer brethren—Jack, Andrew, Turkey, and Greece. And forlorn looked the harp. It is out of fashion, this flag of a Nation. Here and there it had crowned itself with a coronet, and quartered itself with the red, white, and blue; sometimes it shone upon a field of blue. Then it waved proudly—but the two big green flags—those of their solitary harps—so long silent—drooped mournfully.

Anyhow the town is very gay—for the thirty-two counties have sent their fairest daughters and most stalwart

sons to see "Princess May" and her husband, and likewise to take part in the brilliant affairs of the month. 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 journeyed over to "dear, dirty Dublin" (which by the way, looks remarkable well washed and groomed these days). Grattan street, long, narrow Grafton street, where the prettiest and best dressed girls in the world promenade every afternoon, is almost roofed over with arches, flower baskets, and lines of flags. Trinity College railings are beautifully decorated, while Nassau street never looked so well. Irish Society—all of it—is 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 absentee landlords (!) have come over to join in the fine doings. Think of the doings though! The Royal visit (Poor Dublin is furnishing up her Court etiquette. She had got out of practice somehow.) The investiture of the Duke of York with the Order of St. Patrick; the Flower Show; the opening of the Textile Exhibition, and 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 inter-larding, 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 pleasures sadly!

"Princess May"—they won't call 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 Kingston to meet her, I think. There they were on the pier, and they cheered, and clapped, and waved their little lace-edged handkerchiefs. I think the Duchess was surprised at the warmth of the greeting. It was said that at first she was very timid, poor thing! but there was no need for it. The Irish people recognize the visit as a purely social one—bearing no political significance whatever—and if there is one party which feels no inclination 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! Ireland is the point upon which England and Scotland have fixed watchful eyes. That she may behave herself gracefully, quietly, and with dignity is the hope of every Irish born person who has the real interest of Ireland at heart.

HOME AT LAST

Two people in whom I take an interest, set out one sunny morning late in a journey to a place they called home. A most difficult and distressing bit of a place to get at—an island, indeed, 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 porter with a weak chin, who, being told to label it "Dublin," sent it off comfortably to Drogheda. But the Woman and the Boy knowing naught of this, were tucked away by a grey-haired guard (something chinked in his hand at the moment) in a smoking carriage, all by themselves. "Engaged," in big red letters, was pasted up on the window, whereat the Boy immediately stood on his head, which is his way of showing content and delight. All along the journey, at intervals, the guard looked in on them in a fatherly way, and there was always the same music in his hand when he moved off again. So, after many hours, Holyhead was reached, and there was the Shamrock panting away, ready to toss you like a pancake over the immense frying pan of the Irish Sea, beneath which, it is my firm belief, the great Sea Serpent has his dwelling. For the heaving and swelling of that bit of sea exceeds the might of the Atlantic when in its wrath. Here, too, was the amiable guard, expressing his delight that the Woman and the Boy had arrived at this much of their journey in a good state of repair. Need they look after their boxes? Not at all. Just get aboard the boat and make yourselves comfortable. Thus this wicked old guard, after one had made a musical box of him with threepenny bits. The less said about the journey across that Irish Sea the better. The Shamrock, I was told, behaved disgracefully. Indeed, she was by no means sober when she left, but her intoxication grew to insanity when she got fairly out from her restraining moorings. She waltzed, she reared, she came side-croppers. She kicked higher than any ballet, and tried to make her way over on her head. She exhibited a wild desire to wallow like a pig, and

only began to steady herself when everybody else was very unsteady indeed. She sobored up when the lights of Dublin blinked at her, and when she had reduced every other woman to a wreck. Then she sailed in, just as if she had come out of the band box, and shrilled three big whistles of demagogic joy at sight of the feeble crowd that tottered down her gangways.

The Woman and the Boy were very quiet when they set foot upon the quays of Dublin. Quiet, I think, from great joy. There was nothing riotous in it, I know, for the Woman told me afterwards that they could only hold each other's hand very tightly, speaking no word "for fear they would cry." They are ridiculous people, no doubt, but absurdly sentimental notions about things, but for once they were strangely quiet and reticent. The Boy noticed that the Woman touched the walls and railings lovingly 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—she said in confidence to me afterwards—just what was "sort of hurting her," and he travelled on behind her doing just as she did. They were very happy I have heard tell.

And the Boy said Dublin was beautiful. Oh, so much cleaner and wider and brighter than London! London was great. But Dublin! What was there in the world that could compare with Dublin? The hotel they put up at that night—a railway one on the quays—what a hotel that was! There was no London hotel could come up to it. Of course not. And these two greese climbed into bed and forgot all about looking after their luggage.

And what despair and desolation reigned next morning when all five boxes were found to have disappeared. The kindness of the officials was the worse misfortune. "There now, don't be unaisy. It'll turn up right enough in a few days. Don't be runty about ather it an' disturbin' your mind. We'll do all that for you." Thus porter, agent, superintendent. And, "shure, you couldn't be angry. The two were dismayed though. They ran about on outside cars from one station to another. The Westland Row officials abused the North Wall men, and both joined in sending the mail boats that land at Kingstown to perdition. All the while it was, "Take it aisy now. Fair an' aisy goes far in the day. Shure, you'll never grow fat if you're frettin' that way. This lame you'll be always." The marvellous kindness, uselessness, and good nature of them infected the Woman and the Boy. What really was a week's delay anyway? Of course, she wanted her best gown for the York affairs at the Castle, but "shure, you could go just as you were. 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 throsle out of the bush!"

Five days after—a mere trifle of a delay—these two recovered their luggage which had been "lost" in the Drogheda cloak room, and with it their buoyancy. But the Woman, I am told, had meantime to buy herself a 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 retelling for the benefit 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 complaints.

A clergyman whose salary had not been paid for several months told the trustees that he must have his money, as his family were suffering for want of the necessities of life. "Money!" exclaimed one of the trustees, noted for his stinginess. "Do you preach for money? I thought you preached for the good of souls." The minister replied. "So I do; but I cannot eat souls. And if I could, it would take a thousand such as yours to make a meal."

Although the Catholic clergy have no families of their own to support, there are innumerable demands on their purses which the laity seldom take into account. The hidden charity of our priests is beautiful, and many who are most generous in their benefactions receive least credit for it. The poor and distressed know what the Catholic clergy do with much of the money that comes to them. We once knew a priest who had laid up a few thousand dollars against a rainy day, to expend it all on the suffering poor of his parish during a winter when the bread winners were out of work. The rainy day came and it poured; but his trust in Providence did not fail him. He is now with God, and we feel certain his reward is immeasurably greater for that act of self-sacrifice. The late Bishop Borgess, of the Diocese of Detroit, gave handsome sums in charity every year; and was always most liberal when there was least likelihood that any one would find out how generous he had been.—Ave Maria.

SEPTEMBER 18, 1897.

THE USE OF TEMPTATIONS.

There are Christians who talk as if God was anything but faithful...

Know, then, that we must be tempted, and this from the very nature of our existence.

And again, we have our enemies from without. The devil is ever ready to pounce upon us in our unguarded moments...

Let us understand, then, the true nature of these temptations. A temptation may be said to be an allurements of the soul towards evil...

So it happens when the devil would lead us astray he transforms himself, says the apostle, into an angel of light...

A Hero Saves Nuns.

In connection with the floods that have inundated France, and while the Bishop of Montauban is begging for the victims of those floods...

It was harder to remove than a splinter. Have they not been kind? Have they not been Holyway's Corn Cure? Try the use of the corn in Hood's...

He kept his word, swimming for one after the other and dragging them out of the water by ropes.

They saved the cloistered nun and in their turn had to be saved, for the bridge which they had to cross was under water.

One advantage of taking Ayer's Sarsaparilla to purify the blood is that you need not infringe upon your hours of labor nor deny yourself any food that agrees with you.

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.

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.

Our Lord compares him to an evil tree which cannot bring forth good fruit, and is cut down and cast into the fire.

The demon in us enjoys pride. But the man enjoys the love of God. The love of God is the opposite of sin.

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 Kingdom Temperance Insurance Company for a quarter of a century, has been of again exhibited.

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.

Wonderful are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD.

One advantage of taking Ayer's Sarsaparilla to purify the blood is that you need not infringe upon your hours of labor nor deny yourself any food that agrees with you.

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.

The whole essence of a lie consists in this—the saying of something which we know to be untrue. Inasmuch so, that if one said what was true and believed it to be a lie, it would not be a lie.

She seeks to please me by her devotion in actions rather than in words; she repairs, without my knowledge, the consequences of my negligence and want of thought.

She never directly contradicts me, and never by a mocking smile gives me to understand that I have said something foolish or committed a blunder.

Once the idea of truth is established in the souls of children it will mould and ennoble their future lives. Acts of wildness or waywardness will pass off as children grow up, but the lie, if it becomes a habit in youth, becomes an incurable pest in old age.

A Queen Becomes a Nun.

Queen Adelaide, widow of the King Dom Miguel, of Portugal, pronounced her solemn vows in the Convent of Benedictines at Solesmes.

Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for.

AS PARMELEE'S VEGETABLE PILLS contain Mandrakes and Dandelion. They cure Liver and Kidney Complaints with unerring certainty.

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 I discover under this charming exterior a cold heart, a false spirit, an irritable or vain soul, I am repelled.

Is it science? No; if it exists alone, and above all in a proud, pedantic, or disdainful mind, it repels instead of attracting me—compelling me to feel ashamed of my own ignorance.

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

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

She seeks to please me by her devotion in actions rather than in words; she repairs, without my knowledge, the consequences of my negligence and want of thought.

She never directly contradicts me, and never by a mocking smile gives me to understand that I have said something foolish or committed a blunder.

She seeks to please me by her devotion in actions rather than in words; she repairs, without my knowledge, the consequences of my negligence and want of thought.

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

BACKBITING.

The tongue wrongly used is capable of effecting a great deal of evil. St. James calls an evil tongue a "world of iniquity."

We are far from thinking that such faults are to be found only or indeed generally among habitual or hardened sinners.

Testing His Honesty. Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for.

AS PARMELEE'S VEGETABLE PILLS contain Mandrakes and Dandelion. They cure Liver and Kidney Complaints with unerring certainty.

jury which we have done by speaking falsely about him, then the task assumes a much greater difficulty.

Is it science? No; if it exists alone, and above all in a proud, pedantic, or disdainful mind, it repels instead of attracting me—compelling me to feel ashamed of my own ignorance.

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

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

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A PROTESTANT VICAR'S OPINION.

The Rev. P. S. Cunningham, of Whitehaven, England, wrote a letter to the Gazette of that place after attending one of Chiniquy's anti Catholic lectures, a part of which we reprint below:

"I have a horrible revelation in store! I beg therefore that you will summon all your fortitude. A dreadful Protestant plot is afoot to dethrone Her Majesty and to set the Rev. Hugh Price Hughes upon her royal seat!

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AS PARMELEE'S VEGETABLE PILLS contain Mandrakes and Dandelion. They cure Liver and Kidney Complaints with unerring certainty.



Before Retiring...

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work.

A Victim of Dissipation.

Who of his time possessed a greater or more versatile mind or a keener sense of what was right than Robert Burns?

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.

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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.

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 regard 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 enumerate even after spending many days in investigating available statistics bearing on the subject.

If statistics 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 CONSECRATION 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.

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 his successors."

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 consecration 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 "persequar" our contemporary has also this to say: "The word persequar, though we get our word persecute from it, did not carry any such meaning to the Latins. To them it ordinarily meant little else than to follow, as to follow a

path, a course, a custom, or a profession. When used with regard to persons 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 a 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 French Republic having established freedom of worship, required its suppression."

It is to be remarked that the clause is not what the Witness's correspondent 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 acceded 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 ecclesiastical 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 usages 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 lawfulness 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 absent.

Mr. Wood is undoubtedly a clergyman of great ability, and we cannot forget that he set himself with great firmness and determination against the persecuting features of Apatism 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 Apatists 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 Mr. Wood's credit, and are a guarantee

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, 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 attending 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, notwithstanding 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 retained, while rejecting many others.

It is to be feared that in spite of the Rev. Mr. Wood's repudiation of traditions, 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 unwittingly. 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 undignified 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 inaugural sermon, as reported in the Toronto Mail and Empire, are to be attributed 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 worship of the Almighty, or to the sanctity we have been accustomed to expect to pervade the House of God.

THE SACRAMENT OF CONFIRMATION. 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 practice 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 follows:

LEO XIII. POPE. Venerable Brother, health and benediction. 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 holy chrism.

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.

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

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 age, grow in strength, seducing hearts that have no experience and leading to ruin later on. So that even in the 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, in this sacrament, the Holy Ghost is given to strengthen us in the 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 inaugurated 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 Benediction, to you venerable brother, and to your whole diocese.

Given at Rome, near St. Peter's the 22nd 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 report.

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 receive further news on the subject, which will not be long delayed, as a few days will bring the mails from Ireland, whereby the evidence will be 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 experience 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 misgovernment.

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 of the case, the effect of which might have been to stop relief from being

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 officialdom that it was not needed. Taking all these circumstances into consideration, there is room for the belief that the Tory Government was even desirous 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 way-laid 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 concocted if it had no foundation in truth.

Besides, the story as given by the World has such minuteness of detail, that it has the appearance of sincerity and truth. Hence while we would be glad to learn that Lord Cadogan's denial is the correct version, it is 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 necessities 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 other 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 would soon sweep away all the legislation which has impoverished the

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

OMAHA CITY greatest hotbed appears to be and now an Irish Constantine V. pointed chief is evidently low. If ever a his written, and location of mental in its necessary to Gallagher, at in the different States and Ca

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EDITORIAL NOTES.

OMAHA CITY, which has been the greatest hotbed of Apatism in America, appears to be getting tired of bigotry...

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 prospect of trouble between the United States and Japan is not yet entirely dissipated.

Arguments on religion, by people who are pretty ignorant of the subject and who lose their temper, are worse than useless.

The Protestant Episcopal bishops, assembled in the Lambeth Conference, weighed down with the solicitude of all the churches, declared it to be their policy to cultivate friendly relations with various schismatic denominations.

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.

A DESPATCH from Anderson, Illinois, states a convention of anti-spiritualists is in session in that city.

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 country, who have already expressed a desire to accept Christianity.

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 Canada.

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.

THE Croix of Paris gives the information that the Hon. W. Laurier on the occasion of his recent visit to Rome was accompanied by Mr. Russell, the son of Lord Chief Justice Russell of

Anglican churches throughout the world. But this design has been frustrated by the general opposition offered to it in the Lambeth conference by all the American and nearly all the colonial Bishops, and there appears to be no valid reason now for continuing the opposition to the title.

The Catholic parent who sends his son to a non-Catholic college cannot justify the selection on the ground that Catholic colleges are inferior to others.

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.

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turn to it. The evil report was born in the very malice of hell and is one of a hundred falsehoods manufactured about me during the last thirty years.

That relics of Saint Ann should be venerated by Catholic and that miraculous cures should follow the invocation of that holy woman, disturb the equanimity of some of our Protestant brethren and they cry out "Superstition!"

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programme. The Monsignor, who knows how to keep his own counsel and who, on this occasion, guarded them exceedingly well, for no one knew what was coming, not even the good teachers, had in store a most agreeable surprise.

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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 a number of their parents and guardians.

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, trustee of the school.

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A CANADIAN MISSION TO NON-CATHOLICS.

A Means Provided Whereby it may be Carried Out.

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 literature, explanatory in its nature and trifling in its cost, has been difficult to obtain; but this order of things has now all changed, and to-day, thanks to the Paulist Fathers and the Catholic Truth Society, literature meeting all the necessary requirements is published in abundant variety and quality.

The Catholic Truth Society in Toronto have published a second edition of that most valuable pamphlet entitled "Some Things Which Catholics Do Not Believe," by His Grace the Archbishop of Toronto, 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 above is most valuable and ought to be in the possession of every Catholic in America.) The pamphlet, as its title indicates, is the presentation before the non-Catholic world, in concise and simple information as to Catholicism which 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 will 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 mission work amongst our non-Catholic fellow citizens now in progress, and they hope the demand will be so great that another edition will be put 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. Callaghan is about to inaugurate a course of English sermons at St. James' cathedral. The sermons will probably be given at the 3 o'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 Okla, was consecrated by the Archbishop of Montreal. The rules of perpetual silence were 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 in large numbers and were welcomed with all possible kindness.

After Testimonial Feud. St. Mary's College, Bligny 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.

All the school children of the city have been invited by Mgr. Bruchet to attend a service in Notre Dame church on Monday afternoon at 3 o'clock. His Grace will give the Benediction of the Blessed Sacrament and also the Apostolic Benediction. All the schools have opened with full classes. The preparations which are already being made for that event assure of its being a great success.

There is a rumor that the Jesuits are about to build a new college out in Westmount. That a new college is to be built is certain, but as the time for its erection has not yet been decided this rumor is rather premature. This year has been remarkable for the large number of students who have entered Loyola College at its temporary quarters, and thus the Jesuits are in pressing need of a new college. T. T.

NEW BOOK.

Rev. John A. Talb has lately edited "Bona Fides," a collection of English Grammars. The work is published by Messrs. Benziger Bros., New York. Price, 50 cents.

Some Differences.

A Catholic priest not long ago met a High Church clergyman abroad, and the Anglican was in ecstasies over the progress of the reunion movement. "You know," he said, "there is absolutely no difference between us." "Well," the priest observed, "there is, I think, one." "What is it?" the High Episcopalian demanded. "This," replied the priest, "you and your Church allow that I am a Catholic priest; whereas I and my Church absolutely deny that you are a Catholic priest, or a Catholic at all."—Catholic Advocate.

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 branch or continuity theory, in reference to the reply of the Archbishops of Canterbury and York 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 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 background of history, but it is a very misty background all that is real 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 England. 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. Many and 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 between Anglicans and Roman Catholics." They call us Roman Catholics and themselves English Catholics. They say that the Church of England to-day is one and the same as that which existed before the Reformation; that is what they are preaching up and down England: here and there, 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 of England is now what she was before the "Reformation." They 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 Bull 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 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." We 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 representatives 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 repeat 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. He sits in the chair of St. Augustine. And this they call Continuity! He was not going into the whole subject Continuity. He was not going to show them what they said and how they altogether 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 bearings and say "Why, look, we even have the pallium." And it would not strike him as very wonderful if some morning they woke up and found that

the Protestant Archbishop of Canterbury had manufactured for himself out 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 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 until she comes to the nest of some little bird much smaller than herself, generally it is the hedgerow sparrow. Now the hedgerow sparrow 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 hedgerow sparrow 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 hedgerow sparrow out of the nest and takes possession of it, when the young cuckoo has grown into maturity by the assiduous treatment of the poor hedgerow sparrow. He would ask them one question: being born in the hedgerow sparrow's nest, being hatched in it by the hedgerow sparrow, did that make the cuckoo a hedgerow sparrow? That is what 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 successors, 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 turning up documents and coming upon facts which simply strengthen their position. What they are afraid of is the 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 Rochester, 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 blasphemous 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 acceptance of the word Protestant. He always believed in transubstantiation and burnt men at the stake after he had thrown over the Pope and declared himself head of the Church of England, for denying that doctrine, as he had burnt other men for denying that he was supreme head of the Church of England. 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 child or boy, Edward VI.; and then began Protestantism, if they liked, but it did not live very long. What happened after that? Well, all the Protestant Bishops, if they did not conform to Catholicity once more had to pack up bag and baggage and get out of the kingdom, for Queen Mary came and restored the old religion. Cardinal Pole was made Archbishop of Canterbury and received once more the Pallium from Rome. Mary died, and then came rank Protestantism under Elizabeth, such Protestantism as many of 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 the head of the Church by Act of Parliament—then the change of government, government by Act of Parliament. There was a radical change in doctrine, 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 religion which in those days was looked upon by certain people as the pure religion of Christ. They read therein that lay 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 idolatry" according to their own 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 Reformation by the uprooting and destruction 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 Church of England of to-day as exactly the same as it was before that so-called

Reformation. It is not a Church, but it is so often asserted that many and 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 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 "damnable 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 said they were "limited 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 remember one of them adopting the tone of holding one of the views of the answer. It may be well, therefore, to make a few remarks about it. First, they 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 were not. He need say no more. The men who contended for Continuity were those who desired that the Pope of Rome should acknowledge their Orders in the priesthood, and their Bishops as true and real Bishops. The preacher read an extract from Broad Churchman, who said that "all kinds of different doctrines had been tolerated in the Church of England. We have, he declared, "no living 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." No, it 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 lost if 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." "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. We believe and hold that the Church of England now is the same as before the Reformation." That would bring about disestablishment, disendowment, and disruption. The preacher concluded by exhorting them to pray that those who are not of one true Fold may hear the voice of the true Church, and that they may be one Fold and one Shepherd.

Archbishop Elder was asked by a Cincinnati Post reporter, what would be the first thing he would do if elected mayor? Said he: "I would try to close the saloons on Sunday and abolish the immoral theatrical posters, both of which are a disgrace to the community." "Another thing I would endeavor to accomplish would be to stop, if possible, the sensational publication of criminal and other disgraceful and disgusting 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 embraced." "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."

Coleman's SALT. CELEBRATED DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

CONTRACTS OF INEBRIATES.

Doctor T. D. Crothers has an article on "New Questions on Medical Jurisprudence," in the current issue of Appleton's Popular Science, from which we extract the following: Alcohol clearly predisposes to criminality by lowering 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 pre-conceived 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 circumstances 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 discriminate 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 strange motives, it is clearly the workings of an anesthetic brain, acting from suggestions from within or deranged impulses formed without. While a very large number of inebriates act rationally 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 idocy. Instances are not infrequent of acts of lawlessness and crime in inebriates previously law-abiding and honest citizens. It was not the last use of 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 fellowship 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 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 allowances, ready forgiveness.

Shakespeare Was Qualified.

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

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 her head and her throat great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

Mr. J. D. Phillips, a Justice of the Peace, declares that he knows Miss Howey and her mother, and can vouch for the truthfulness of her statements. Dr. Chase's Catarrh Cure, sold by all Dealers. Price 25 cents, complete with blotter.

Surprise Soap advertisement with illustrations of children and a woman. Text: "We use SURPRISE SOAP on Wash Day it is the best." "Joy and Smiles in place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash."

GENERAL FOREIGN AGENCY advertisement. Text: "DIRECT LINES! Ticket Tourist Freight Forwarding. Established 1888. 11 MULLINS ST., Montreal." Includes an illustration of a steamship.

PASSENGER AGENCY FOR LINES advertisement. Lists routes to Naples, Genoa, Rome, Gibraltar, Algiers, Africa, Plymouth, London, Cherbourg, Paris, Boulogne, Hamburg, Stettin, London, Russia, Londonderry, Glasgow, Liverpool, and other European ports.

Used Salvationists Methods advertisement. Text: "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 popular 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."

SOULANGES CANAL NOTICE TO CONTRACTORS advertisement. Text: "SEALED TENDERS, addressed to the undersigned, and endorsed 'Tender for Guard Lock,' will be received at this office until six o'clock on the 20th day of September, 1897, 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, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa. Printed forms of 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 \$500 must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The Department does not bind itself to accept the lowest or any tender. By order, L. K. Jones, Secretary, Department of Railways and Canals, Ottawa, 28 September, 1897. Newspapers inserting this advertisement without authority from the Department will not be paid for it."

WOULD YOU LIKE A BICYCLE OR A GOLD WATCH? 12 Stearns' Bicycles and 27 Gold Watches GIVEN AWAY EVERY MONTH FOR SUNLIGHT SOAP WRAPPERS. Ask your Greecer for particulars, or drop a postcard to LEVER BROS., Limited, TORONTO.

High-Class Church Windows advertisement. Text: "The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales XXX, Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWKES, J. G. O'BRIEN, Pres., Vice-Pres., Secy-Treas. I. C. FELL & CO. ENGRAVERS. Society Seals and Stamps. Finest work, lowest prices in Canada. Write for prices of Victoria St., Toronto." Includes an illustration of a church window.

SEPTEMBER FIVE-MINUTE Fifteenth Sunday HOW TO B... Bear ye one another you fulfil the law of... At first sight, it appears to us a fulfilling the law and very often and our own heavy enough; above these, the would seemingly able, and that it the Apostle's her Such, I say, might in regard to the not need much such is not the m and that his co applicable in o... We who are of Christ; but works are too spirit of the world selfish. It is simply himself neighbor, it says own battle, and able to do it. Let us 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 both and other good multitudes of world despises, friends of Jesu But it was n dens of this l speaking. He evident from burden, one suffering than that is the bur one another's help others to sin? How ca them from it ren, it is a never, in a t solation that ing words of s say much, pe words came sympathized spoke, the we you. He ha burden, and had lightened taken away y Thus might burden of sin by words of Who can tell thus do? Ar lives that are have been m a few kind w mistep of a at home, the him words o nessed inst had only hel of horror an to repentanc and others things by coldness an would be m the sinful a with in a sp in that of se So, I say, others, mor dens. It m been burde longs to be afraid; he the word th would givev his friends But you chance to o to me; the brethren, h it? Are v Do we ins would insp When we fallen, do gossip, a up, as di thank God of men? are many who have cheeried th by their v souls that's lost foreve Is the prie fully the Cure boils, taking Ho the pains and stoma and overc same gra Hood's s and liver Seyer's B Dr. C Turpe used y and Turpe chills. I the first children, come to a bottle of I aid me in Halifax Cucumit fruit" to the least cholera, persons a to their b bottle of Cordial, relief, an plants.

FIVE-MINUTE'S SERMON.

Fifteenth Sunday After Pentecost. HOW TO HELP OTHERS.

"Bear ye one another's burdens, and so will ye fulfil the law of Christ." (Gal. vi. 2.) 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 in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, and that his 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 their 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 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 you. 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 hopefulness instead of words of bitter reproach, had only helped him bear his burden of horror and remorse and haled him to repentance! Instead of this, parents and others drive sinners to worse things by violent language and by coldness and uncharitableness. These would be much less sin in the world if the sinful and miserable were death 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 burdens. 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 it? 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 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.

External Vigilance. Watch carefully the first symptoms of impure blood. Cures, 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. Severe Bronchitis Cured Promptly by Dr. R. Chas. J. Syrup of Linseed and Turpentine.

I used your Dr. Chas. J. 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 doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chas. J. Syrup occasionally will aid me in reducing them very materially.

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.

The Judge had dined and was enjoying an after-dinner cigar before turning to a pile of papers that lay on the table at his elbow. Yet even as he watched the flickering fire and puffed dreamily at his cigar luxuriantly in a little relaxation after a hard day's work in a close and crowded court, his mind was busy formulating the sentences he intended to sum up a case that had been tried that day. There could be no doubt as to the guilt of the prisoner, who had been accused of a most impudent fraud, and though it was a first offence, the Judge intended to pass the severest sentence which the law allowed.

The Judge was no believer in short sentences. He regarded leniency to a criminal as an offence against society, and he was accustomed to those who had been convicted of vicious crimes and were only retained by fear of punishment. The well-to-do people who got up petitions to mitigate the sentences upon a justly convicted thief or murderer were, in his eyes, guilty of a most unchristianlike and unbecomingly merciful sentimentality. There was no trace of weakness or sentimentality in his own face, with its grizzled eyebrows, somewhat cold gray eyes, thin lips and massive chin. He was a just man, just to the splitting of a hair, but austere and unapproachable.

He had conducted the trial with the most scrupulous impartiality, but now that a verdict of guilty was a foregone conclusion he determined to make an example of one who had so shamefully abused the confidence placed in him. Stated briefly, the situation was as follows: The prisoner, Arthur Maxwell, was cashier at a firm of solicitors, Lightbody and Dakton. The only surviving partner of the original firm, Mr. Lightbody, had recently died, leaving his business to his nephew, Thomas Faulkner. Faulkner accused Arthur Maxwell of having embezzled a sum of \$1,200. Maxwell admitted having taken the money, but positively asserted that it had been presented to him as a free gift by Mr. Lightbody. Unfortunately for the prisoner, the letter which he had stated had accompanied the check was not produced, and Faulkner, supported by the evidence of several well-known experts, declared the signature on the check to be forged. When the check book was examined the counterfoil was discovered to be blank. The prisoner asserted that Mr. Lightbody had himself taken out a blank check and had filled it and signed it at his private residence. He could however produce no proof of this assertion and the evidence available was opposed to his unproved 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 the basest." The chattering of voices in the hall brought the solicitor to abrupt conclusion. The Judge required absolute silence and solitude when he was engaged in study and the servants who stood in consent to the least disturbance taking place within earshot of his sanctum. He jerked the bell impatiently intending to give a good warning to those responsible 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.

"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 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 scud up 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 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 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 official moods. "This is Tommy, I suppose?" he said, taking the puppy on his knee, where it pressed its delight by ecstatic contortions 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 diminutive Nipper's ark, a pen holder, a broken-bladed knife, a crayon, a paint box, a picture book or two, and what bore some faint resemblance to a miniature of the body, and several other articles. She seemed particularly proud of the last named.

CHATS WITH YOUNG MEN.

Stepping-Stones to Success.

The Cleveland Catholic Universe rightly says that it is a great mistake to suppose that a Catholic's faith requires him to eschew all ambition for worldly advancement. Dives' fault was not in feasting and wearing fine linen. Not at all. Had he used the goods which he possessed in such abundance, according to the dictates of charity—as God's almoner, the moderate enjoyment of the good things of the table, and the fine apparel would not have counted against him. It is perfectly legitimate, nay more, it is praiseworthy to properly covet the means of being useful to oneself and to others. Money is not in itself a curse. The misuse and abuse of it is. Every young man should aspire to improve his condition. It is both sinful and foolish to sacrifice things of greater importance to gain wealth.

Nothing is more hateful and debasing than avarice. But the betterment of one's financial and social position is a commendable ambition. Frugality 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 multiply 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 extravagant 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 little—against possible emergencies and in preparation for future opportunities? 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 slothful from preference and devoid of desires beyond the satisfaction of his present questionable animal cravings? 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, wisdom and judgment. 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 to the exclusion of what is essential to the highest development of the intellect and soul. There is no refuge from a faulty and unresponsible and sluggish aversion to that vitalizing force which makes for self-improvement in every direction.

Every young man has the power to help himself, if he wants to use it. No matter how humble the sphere in which he moves, or what apparent lack of opportunity exists in his surroundings and employment, he can prove his superiority to circumstances, if he goes the right way about it. He has within himself the elements of success, and everything depends on whether he 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 provides 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 themselves wholly responsible. It were useless 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 abound every day, countless illustrations of this commonplace truth force themselves upon our notice.

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representative of the criminal classes, to be dealt with as severely as the law allowed in the interests of society in general. He was the father of this soft, plump, rosy-cheeked, blue-eyed, golden-haired little maid, who would inevitably have to share, now or in the future the father's humiliation and disgrace. For the first time, perhaps, the Judge's pang of pity for the wretched man who at that moment was probably pacing his cell in agonizing apprehension of the inevitable verdict. A vivid picture flashed before him of the prisoner's white face, twitching lips and tragic eyes. He remembered his own emotion when he first sentenced a fellow creature to penal servitude. Had he grown callous since then? Did he take sufficiently into account the frailty of human nature, the brevity of life, the far-reaching consequences of the fate of the most insignificant unit of humanity must entail.

At this moment the door opened and his ally, a slender, graceful woman, comely and young, with her hair dressed with a refined, delicate face, came quietly in. "Ah," exclaimed the Judge with a sudden inspiration, "I believe you are the mother of all this. Agnes—What is this child doing here?" "You are not vexed, Matthew?" she asked half timidly. "Hardly that," he answered slowly, "but what good can it do? It is impossible to explain the situation to this poor little maid. The Judge has not the time to do so. How did she get here?" "It was her own idea, entirely her own idea, but her mother brought her and she determined to make an example of one who had so shamefully abused the confidence placed in him. Stated briefly, the situation was as follows: The prisoner, Arthur Maxwell, was cashier at a firm of solicitors, Lightbody and Dakton. The only surviving partner of the original firm, Mr. Lightbody, had recently died, leaving his business to his nephew, Thomas Faulkner. Faulkner accused Arthur Maxwell of having embezzled a sum of \$1,200. Maxwell admitted having taken the money, but positively asserted that it had been presented to him as a free gift by Mr. Lightbody. Unfortunately for the prisoner, the letter which he had stated had accompanied the check was not produced, and Faulkner, supported by the evidence of several well-known experts, declared the signature on the check to be forged. When the check book was examined the counterfoil was discovered to be blank. The prisoner asserted that Mr. Lightbody had himself taken out a blank check and had filled it and signed it at his private residence. He could however produce no proof of this assertion and the evidence available was opposed to his unproved statement.

CHATS WITH YOUNG MEN.

Stepping-Stones to Success.

If, then, anything in your own lot or nature tempts you to neglect the common and humble duty of cheerfulness, remember that it is a duty which you owe to others, a duty by which you maintain the bond of fellowship with the lives around you, a duty which you neglect at your peril, since its neglect will bring upon you loss and deprivation and weakness far greater than those which may now make cheerfulness an effort.—Theodore G. Williams.

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Derby Cigarettes 5 Cts. Per Package.

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 foundation to work from is a sound character, a sound mind and sound health. The 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 all obstacles. Starting from this point failure is a work without meaning. Work is the main thing. Education, serious study, 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 a master of your trade—you can, if you will. Expert skill commands the high wage. The best wages will give you the opportunity and means that you need. There is more required than manual skill. Cultivate your mind, train and develop your executive powers; you have them and can use them advantageously, 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 invaluable. 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 progressive age, strive to add to these results better and more effective methods. This is very simple and easy. All that is necessary is a resolute will coupled with the qualities of head and heart that any man can acquire with persistent self-cultivation. The same spirit can be applied to any class of work. Whether you labor with your head or your hands makes no difference so far as the efficacy of the system is concerned.

Am I Doing My Work? It may be sweeping rooms or washing dishes; it may be carrying a hod or spade, it may be tending a baby or writing a sermon—the question is just as applicable, "Am I doing my work?" not criticising somebody else, not working for a better chance, not waiting for something to turn up; but doing my work as well as I know how to do it? 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 physician he is miserable as a lawyer; if a useful and prosperous farmer is sometimes spotted to make an unhappy and second-rate professional man, what will be the agony of living for an eternity out of one's element or, in other 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 during the years when its grace was most needed. The practice of the

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 discipline of the Church nor with the welfare of the faithful. There are in the souls of children the germs of evil passions; if they are not eradicated early, they gradually grow stronger, seducing inexperienced hearts and involving them in perdition. Hence the faithful have need even at a tender age of being 'clothed with the strength 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 Baltimore 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, 'except for grave reasons; for example, the danger of death.'—Ave Maria.

She Wears Her Cross. The up-to-date woman wears her cross if she is so fortunate as to possess one. As an article of jewelry this symbol of suffering is as popular as it was in the days of the grandmothers. When the grandmothers were girls the possession of a handsome and jewelled cross that could be worn as a pin, a hair ornament, or a locket, amounted almost to a badge of aristocracy. The black ones, studded with diamonds or pearls or both, were highest in favor, as they are to-day. The fashionable cross must be antique looking. Not every body's grandmother possessed one, however, so the jewelers have come to the rescue of the woman who did not fall heir to one, and an bringing out exquisite designs in Roman gold; 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 completely 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.

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C. M. B. A.

Mr. J. J. Behan Honored. From the Kingston News, of September 9...

From the Kingston News, of September 9. We learn that ex-almirant J. J. Behan has been appointed by the Government Inspector of gas and weights and measures...

Branch No. 51, Barrie. At the regular meeting of Branch No. 51, held at their hall, Barrie, Ont., on August 12, 1897...

Resolved that while we deeply regret our loss to part from so valuable a member, and one whose many good qualities mark him as a coming man in C. M. B. A. matters...

Resolutions of Condolence. Stratford, Sept. 9, 1897. At a regular meeting of Branch No. 13, Stratford, held Sept. 9, 1897...

At a meeting of Branch No. 77, Lindsay, on Tuesday, Aug. 24, the following resolution was passed: That whereas it has pleased Almighty God to remove by death the mother of our respected Brothers, Terence Michael and John O'Brien...

At a meeting of Branch No. 77, Lindsay, 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...

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...

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 CATHOLIC RECORD.

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DIOCESE OF LONDON.

The Forty Hours' Devotion.

The Forty Hours' Devotion commenced in St. Thomas, and closed on the 8th of this month, the Feast of the Nativity of our Blessed Lady. Rev. Father Tiernan, of the cathedral, London, and Rev. Father McManamin, P. P., Kingston, presided at the opening and closing devotions of the Forty Hours devotion...

FAMINE IN IRELAND.

New York, Sept. 8.—A dispatch to the Herald from London says that the famine spreading throughout Ireland over the terrible prospect of the apparently complete failure of the harvest. Reports from one hundred and ten parish priests from counties Clare, Cork, Kerry, Tipperary, Antrim, Armagh, Carlow, Down, Donegal, Fermanagh, Monaghan and Tyrone, all tell the same piteous story of ruined crops, impending famine and ruin...

At the regular meeting of Branch No. 51, held at their hall, Barrie, Ont., on August 12, 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 office to more lucrative positions 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 citizen, and also the esteem in which he is held by the members of our branch; be it, therefore...

Resolved that while we deeply regret our loss to part from so valuable a member, 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 commendable promotion tendered him by his employer, who doubtless is qualified to judge of his worth and ability; therefore be it further: Resolved that the members of this branch 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, W. Moore, President, M. Shanley, Chairman of Com.

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

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 anxious sympathy and condolence 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 to the official organ. J. E. Kneil, Secretary.

At a meeting of Branch No. 77, Lindsay, 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 Rev. 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 life 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 bereavement. M. W. Kennedy, President, J. J. MacDonell, Sec.

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: 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 CATHOLIC RECORD.

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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. 20, 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 as to the desirability of holding joint meetings, and this being the case, with the joint assistance and co-operation of the clergy, the members may with confidence look forward to a successful season, and one which ought to be crowned with good results.

After the business of the evening had been transacted, the Rev. Father Ryan to address the meeting. The Rev. Father, who was his happiest mood, delivered a most interesting address that of "How to Read." Seldom, if ever, has it been the lot of the members to listen to a lecture of this nature, and the fact that whether in the pulpit or from the platform, has the faculty of holding his hearers with the greatest interest, and this particular occasion was no exception. The lecture was interspersed with a most amusing and instructive story, which the Rev. Father Ryan related in a most entertaining manner. The subject was treated from a threefold standpoint, viz.: "How to Read," "Why to Read," and "What to Read." Sympathetically and upon its conclusion the rev. lecturer was tendered a hearty vote of thanks, and the Rev. Father Ryan, Mr. Doherty, and the Rev. Father Wm. McCann.

The concert portion of the evening's entertainment was kindly contributed by the following ladies and gentlemen: Miss Kate Clarke, M. Walsh, Teresa M. McEneaney, Mrs. Mary, Mrs. M. J. Doherty, and Mrs. M. J. Doherty, and consisted of vocal and instrumental music and song.

REV. FATHER FLEMING'S PICNIC.

From the Tweed News, of Thursday, Sept. 9, we copy the following reference to the very 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. Catharines church, was well pleased with the day's proceedings and the Rev. Father's management of the affair. The festivities, the picnic, are annual events with the people of this parish. The first one having been held in 1870, when Rev. Father Davis, now of Madoc, was in charge of the parish. Rev. Father Fleming succeeded Rev. Father Davis in 1871, and has since that time been in charge of the picnic. It is a most interesting and enjoyable event, and has during the last few years kept up the interest in this annual event. In July of 1887, the Rev. Father Fleming, who is now in charge of the handsome church that now stands on the hill overlooking the town, and it is largely for the benefit of the church that these picnics are held.

No more delightful spot for a picnic can be imagined than Hickory Point. Its location is almost perfect. It is a natural peninsula bounded on the western side by the beautiful waters of Lake Erie, and on the east by the beautiful waters of Wood Lake. In the hottest and most sultry weather this is a most refreshing spot. The Rev. Father Fleming and his parishioners have during the last few years kept up the interest in this annual event. In July of 1887, the Rev. Father Fleming, who is now in charge of the handsome church that now stands on the hill overlooking the town, and it is largely for the benefit of the church that these picnics are held.

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 Prefect of the Propaganda; he made the Cardinal 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 Lavigier.

MARKET REPORTS.

LONDON, Sept. 15.—Wheat, 90c per bushel. Ontario, 87c; Manitoba, 85c; Red River, 83c; White, 81c; Barley, 24 to 24 1/2c per bushel. Rye, 28 to 30 1/2c per bushel. Corn, 42c per bushel. In the market, dressed meat was sold at 15 to 16c per lb. Pork, 16 to 17c per lb. Lard, 10 to 11c per lb. Butter, 18 to 19c per lb. Eggs, 12 to 13c per dozen. Potatoes, 7 to 8c per bushel. Hay, 12 to 13c per ton. Cattle, 10 to 11c per lb. Hogs, 8 to 9c per lb. Sheep, 10 to 11c per lb. Chickens, 12 to 13c per dozen. Turkeys, 15 to 16c per lb. Ducks, 10 to 11c per lb. Geese, 12 to 13c per lb. Pheasants, 15 to 16c per lb. Rabbits, 10 to 11c per lb. Squirrels, 12 to 13c per lb. Foxes, 15 to 16c per lb. Badgers, 10 to 11c per lb. Skunks, 12 to 13c per lb. Weasels, 10 to 11c per lb. Minks, 15 to 16c per lb. Otters, 10 to 11c per lb. Possums, 12 to 13c per lb. Coon skins, 10 to 11c per lb. Deer skins, 15 to 16c per lb. Wolf skins, 10 to 11c per lb. Bear skins, 12 to 13c per lb. Rabbit skins, 10 to 11c per lb. 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