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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, OCTOBER 22, 1898.

NO. 1,044.

The Catholic Record. London, Saturday, October, 22, 1898.

THE RITUALISTS.

The Ritualists are very much disgusted with the recent synodal deliberations and modestly disclaim all connection with the divines who assembled in solemn conclave to draw up rules which are more honored in the breach than in the observance. They are at least supposed to belong to the Anglican communion, but in reality they are descendants of the Britains who embraced Catholicity in the second century, so they say, and we must perforce believe them, for who would question the gentlemen who are credited with a due regard for the commandments. But we imagine that the bishops who took part in the Councils of Arles and Sardica would have some difficulty in recognizing them as their offspring. Those apostolic men who received their commission from Rome and indulged in expressions such as the headship of the successor of St. Peter would think twice before accepting as relations, the individuals whose religious outfit consists of a miscellaneous assortment of maniples, etc.

nection with the Anglo - Saxon Church established after the Britains had been driven from the lands by the Jutes and Angles. Guizot refers to the Anglo Saxon Church having been founded by the Popes themselves and placed from the commence ment under their direct influence. St. Augustine and the sixty seven Archbishops who succeeded him, received the pallium from Rome and acknowledged the Pontiff as the supreme judge in all things concerning discipline and doctrine. Churches were erected in different parts, and in them was offered the Adorable Sacrifice and the truths of salvation were preached to the people. The faithful were subject to the priest, the priest to the Bishop, the Bishop to the Roman Pontiff-the unity that the Redeemer prayed for. Such was the state of the Church amongst the Auglo Saxons.

They have certainly no con

Is this the condition of things to day? Was there ever a more miserable spectacle than a body of intelligent men utterly dependent in all things on the civil power. They have no prestige save that of learning, and they have no authority save that which emanates from the Government. Since the day they threw off the allegiance to Rome and denied her faith and jurisdiction they have been bedecked, it is true, in purple, abounding in the good things of the earth, but so far as religious progress goes, they have been as if they did not exist. "We see," In such a confessional there is no harm says Cardinal Newman, "in the English Church, I will not merely say no descent from the first ages and no relationship to the Church in other lands, but we see no body politic of any kind, we see nothing more nor less than an Establishment a department of government or a function or operation of the State-without substance a mere collection of officials depending on and living in the supreme civil power. It is as little bound by what it said or did formerly as this morning's newspaper by its former numbers, except as it is bound by Law. Etizabeth boasted that she tuned her pulpit; Charles for bade discussions on Predestination George on the Holy Trinity; Victoria allows differences on Holy Baptism. There is much difference between the divine authority of the Catholic Church and that of the Privy Council - a collection of individuals who humanly speaking are betimes little qualified to act as religious experts.

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A FRANK ADMISSION.

From the Midland Review, Louisville. A frank admission was that last night made by Rev. Robert Y. Thomas in his sermon delivered before the conference of the M. E. Church, South, now in session in this city. Speaking of the present day lack of conversions, Rev. Thomas, who has been a minister since 1848, stated: "The failure to have men and women converted as they were forty or fifty years ago is not be cause the people are more educated but because the Church is more sin hearted. We are dragging in entertainments in our services rather than depending on the power of the Holy We have deserted the foun tains of living water and gone to cisterns of our own creation. We don't believe our own prayers. The

A MIGHTY SMALL " ALL."

It was Father Ignatius, the Monk of Llanthony, who once sarcastically remarked to an evening congregation who sang with great vigor a hyman in which occurs the line, "I give myself, my all, to Thee," that he had never heard the sentiment more expressively or heartily rendered, but what struck him principally was the fact that their all," as represented by the collection at the morning service, did not amount to more than 15s. 312d.—about \$3 75

A LEGEND OF ST. CHRISTOPHER

In the Goslar Cathedral, of which now but a small remnant remains, once existed a colossal wooden statue of this renowned Saint with the Christ Child on his back. St. Christopher once walked from Goslar to Halberstadt and Harzburg, and on the way shook on the ground a pea which had got into his shoe. The pea grew and became the sandstone rock called the Clus. The interior of the rock was hewn into a chapel dedicated to the Blessed Virgin, which was a shrine of great celebrity. A castle once stood on the Clus, traces of which are still to be

THE LANGUAGE OF THE SOUL.

True it is, music gives us new life, and to be without that life is the same as to be blind, etc. Music is the language of the soul, but it defies inter-It means something, but pretation. It means something, but that something belongs not to this world of sense and logic, but to another world, quite real though beyond all definition. How different music is from all other arts! They all have something to imitate which is brought to us by the sender. But what does music imitate? Not the notes of the lark, nor the roar of the sea; they cannot be imitated, and if they are it is but a caricature. - Professor Max Mui-

INFLUENCE OF MODEST PIETY.

Even immoral people have an in nate respect for real piety; they de-test only sham religion. The modest test only sham religion. The modest and unobtrusive piety which fills the heart with all human charities and makes a man gentle to others and severe to himself is an object of universal love and veneration. But mankind hate show, pretence, selfishness, when they are veiled under the garb of piety; they hate cant and hypocrisy; they hate quacks in piety; they love to tear folly and impudence from the aitar, which should be a sanctuary only for the wretched and the good.

THE CONFESSIONAL.

The Christian Register, in referring to the discussion of the uses of the confessional which now occupies so much attention, says:

" If a tempted and sorrowful human creature can find a minister of religion with whom his secrets are absolutely safe, he may confide in him for the sake of the counsel he may receive, and also for the moral support which may aid him to follow the good advice. but good. It was upon thi fact of human need that the Catholic Church built its elaborate system.

There is nothing elaborate about the sacrament of penance. It is simplicity itself. It is not a human system, but the fulfilment of a divine command, and the method taken to carry it out can be easily understood by a child. only complicated in the mind of our separated brethren. - Sacred Heart Review.

SHAKESPEARE'S FAITH.

The question, "Was Shakespeare a Catholic?" is being discussed by cor-respondents in the Liverpool Catholic Times. One correspondent communicates as follows an interesting item on

"I can well remember to have read in the 'London Journal over twentyfive years ago, in the editor's 'Answers to Correspondents' the following sent-'The authority for the statement ence: that Shakespeare died a Roman Catholic is the parish register of the church of Stratford upon Avon, in which there is this entry under the date of 1616: "William Shakespeare wrote plays and died a Papist." This announcement was not challenged by any correspondent at the time, and would seem to have been made in good faith; at all events the editor cannot be suspected of prejudice or partiality in making it, as both his paper and himself were thoroughly Protestant."

That entry, if verified, which ought to be easy to do if the entry exists, would make a strong point on the Catholic side. - N. Y. Freeman's Journal.

WORDS INADEQUATE.

A paper in Austin, Tex., whose editor is a negro, recently "boomed" John D. McCall for the mayoralty in this sonorous editorial paragraph:

a pious "Mr. McCall is eminently man, honest as the days are long; certainly he never embellishes meager

come when you will come, in serene weather or in cloudy days, daytime or night time, it wurmurs sweetly as it goes ; break on it in the thicket, cross it in the meadow, it welcomes you with the same pleasing note, flowing it sings, and singing it flows, and his piety gives sweetness of its tone to his life and character. These metaphorical illustrations are but faint ideas of the greatness of our subject."

THE DAYS OF ELIZABETH.

"The spacious times of Great Elizabeth " are set down in our school books as a brilliant era of civilization, and Elizabeth herself is even yet referred to as "the good Queen Bess," says the Ave Maria. Recent historians, however, have been less indulgent to Elizabeth than their predecessors. Hume's new biography of Sir Walter Raleigh, the Queen and her court are drawn in such realistic colors as to make the Bookman sigh: "Alas! the more the historical researchers and restorers scrape these Great Elizabethans, the blacker they look. England was ruled by a gang of thieves, sons of the old church robbers, and the Queen was captain of the band. She, and all of them, lived by plunder without shame or remorse. It was the note of the From splendid piracy and galthrough every lant buccaneering, grade of murderous robbery, embezzlement and false pretences, down to petty theft, dishonesty was rampant.' Assuming, for the sake of argument, that the Church in England needed to be purged of "Romish abuses," it rather upsets one to read such shocking things about the first real head of the reformed Church, -- this popess who made and unmade the Bishops of Anglicanism

THREE BOOKS.

I will only bid you study three books, and they will last your life. The first book is God. Look up into the face of God. Live in the light of His presence Walk to and fro in your daily life amidst the prefections of God, of His justice, of His sanctity, of His purity, of His truth, of His mercy, of His beauty, until, by walking in the midst of that light, you receive some of its brightness and read all things by its clearness. The next book is Jesus Himself. This is what St. Paul meant when he said: "I account all things to be loss for the excellent knowledge of Jesus Christ my Lord." He meant that he set before himself the life of His Master, that he read beneath the outward life, and entered into the mind of Jesus Christ, that he made the Sacred Heart of Jesus to be the manual of His contemplation. And the third and last book is your self. When you have the light of God and the vision of the perfection of Jesus Christ in your intellect, then look into your own hearts. See what is your own state, and shape and color in the sight of God. The study of these three books will light up in you a three fold science; the science of God, the science of Jesus, and the science of self-knowledge."-Cardinal Manning.

PERENNIAL LEO.

New York Times

Perhaps no better proof is required that His Holiness Pope Leo XIII. is not on the brink of the grave than that he gives sittings every morning in a quiet corner of the garden of the Vatican to the French portrait painter Chatran, for whom he has great personal esteem. When the weather is bad, the Pope receives his artist friend in the camera of the secret consistory. This room has been transformed into a studio. His Holiness is said to take great interest in the progress of his portrait. There are many and varied stories as to why certain members of the Continental press should have insisted that the Pope was on the point of death, but the most trustworthy seems to be that the tale was inspired in the non-clerical press of France by the Italian Government, which wished to punish the Vatican for its apparent encouragement of the movement against the State authorities. Pope Leo XIII. seems destined away in a manner most fitting his office. He is said to be very happy, surrounded by those whom he loves, and death when it comes will fall upon

THE ORIGINAL AMERICAN GUSHER.

Boston Pilot.

Mr. David Christie Murray, a rest less person, urges the erection in England of a monument to George Washington. 'Twould be only fair, says the Boston Journal, to put up a

statue of George III. in Boston. Thackeray's "Sketches and Travels" appeared many years ago, and yet Mr. Washington Jackson, the distinguished American, still dines with the Worshipful Company of Bellows-Menders in London, and rises "amidst

ancestor, Newton his dearest friend, Shakespeare his grandfather, or more or less-he vowed that he had wept tears of briny anguish on the pedestal o Charing Cross, kissed with honest fer vor the clay of Runnymede—that Ber Jonson and Samuel-that Pope and Dryden, and Dr. Watts and Swift were the darlings of his hearth and home, and in a speech of about five and thirty minutes explained to us a series of complimentary sensations very hard to repeat or remember."

THE REASONABLENESS OF CON-FESSION.

Liverpool Catholic Times. The question of confession is still agitating the minds of Protestants. It may be well to quote for their instruc tion the opinion of one whom they are never tired of belauding-Pascal, the opponent of the Jesuits. Speaking of self love and of our anxiety to keep up our good reputation with our neigh-bor, Pascal has the following words: "Is it not true that we hate truth and those who tell it to us, and that we love to have them deceived to our advantage and that we wish to be thought of by them other than we really Here is a proof of this which horrifies me. The Catholic religion does not oblige us to discover our sins to everybody indifferently; she allows us conceal them from all men with one exception, to whom she bids us unveil the depths of our heart and to let him see us as we are. the only man whom she orders us to undeceive (desabuser), and him she obliges to inviolable secrecy, which makes his knowledge as if it were nonexisting. Could one fancy anything more charitable or more tender? And yet man's corruption is such that he still find harshness in that law; and it is one of the chief reasons for the revolt of the greater part of Europe from the Church. How unjust and unreasonable is man's heart to find it hard to be obliged to do in regard to one man what it would be just in some way to do in regard to all men! For is it just that we should deceive them?" Pensees I., art, 5. p. 55. Paris,

THE GREGORIAN CHANT.

From Donahoe's The chant introduced into the ser vice of the Mass by Pope Gregory the Great in the seventh century has a quality intrinsically sacred, is full of the spirit of reverence, and possessing an undefinable and mystical character. Its tones have been the foundations of the best hymns and anthems, and they have given rise to a style of music which for its simplicity and grandeur many look up to as the perfection of religious expression. It has a richness of melody that is different from any-thing founded upon the modern scale. Although the cloisters had developed the art of music to such an extent as to make it comprehensible and feasible, and laid the foundation for its presen magnificent structure, nothing seems to have been done by those in religious orders, or those in the world who took up the art from them, in the way of composing suitable music for the Mass during the nine centuries succeeding the time of Pope Gregory.

Possibly, considering that for the purpose of the Mass the institutions of Gregory could not be improved upon workers in the art of music devoted their labors to mundane delectation. In lieu, though, of composing devotion al music composers degraded the music of the Church by setting the words of the liturgies to secular and popular tunes, and secular influences, came to so dominate religious sentiment that in the beginning of the sixteenth century the sacred liturgy of the Mass was sung to the lowest order of popular tunes. While the choir would be singing the sacred words the congregation would be humming the secular words belonging to the tunes. The Council of Trent in the sixteenth century under took the reformation of this abominable profanation of worship, and for its accomplishment the genius of Palestrina was invoked.

WORSE THAN IGNORANCE,

Our separated brethren, who are often grieved to find that many Catholics refuse to believe in the intellectual honesty of educated Protestants, would probably cease to wonder if they would frankly consider the sort of books and magazines that bear the official imprint of Protestantism. The American Journal of Theology, for ex ample, is published by Chicago University, yet it permits a contributor to say that before the dogmatic definition of Papal Infallibility the majority of Catholics did not believe in it; when Bishop Dupanloup wanted to consult a bible in Rome he had to borrow one from a Protestant Legation ; that Pius IX. was a violent and rather blood thirsty old tyrant, etc. It is not conceivable that the gentlemen of the divinity faculty who edit this remarkthunders of applause."

"He explained how Broadway and able periodical really believe such old Church to-day makes more infidels than all the Bob Ingersolls in the country."

Conceptions with a dazzling trope, nor than all the Bob Ingersolls in the country."

Cornhill were in fact the same. He wives tales; it is too evident that they meeting showed how Washington was in fact the same. He wives tales; it is too evident that they meeting showed how Washington was in fact the same. He wives tales; it is too evident that they meeting are published in the hope of "damag-paper we showed how Franklin ing Rome." If the theological gentle-tention.

viction, his congeniality is like a brook in the leafy month of June, takes no but for his education as a printer in pains to woo your eye or ear to its musical and sparkling waters, but that Milton was his cousin, Locke his and be convinced that the gates of vail against her . - Ave Maria.

"SENSE OF SIN."

"sermons" reported in the daily press on Mondays will understand Mr. Glad stone's complaint that he found in the discourses of American divines an astonishing absence of "the sense of politics or literary gossip is there in full strength; but among these descend An Apostolic Church in eccupancy ants of the Puritans, who saw iniquity in many innocent things, there re mains no "sense of sin." It was a Protestant gentleman to whom Mr. Gladstone uttered his complaint; yet that gentleman was frank enough to set up this single sentence from New man's "Apologia" in contrast with sinless sermons of the ministers:

"The Catholic Church holds it better awakened a newness of life, no new for the sun and moon to drop from birth has stirred the intellectual and heaven, for the earth to fail, and for moral life of Spain. Spain to-day is all the many millions on it to die of starvation in extremest agony-as far has made her-absolutism, centered in as temporal affliction goes—than that and proceeding from the Church of one soul, I will not say should be lost, Rome, absolutism as all-embracing as but should commit one venial sin — that claimed and enforced by Hilde-should tell one wilful untruth, or brand and Leo X. The hand of the should steal one poor farthing without priest is on the conscience and intelexcuse.

Mr. Gladstone's friend might have results. followed up this quotation by saying that the sermons of the Catholic clergy. which do not get reported in the daily papers, are sometimes lacking in flamboyant thetoric, but seldom or never in the Spanish colonies. lacking in "the sense of sins."-Ave Maria.

OCTOBER RESOLUTIONS.

During this month dedicated from of old to the Holv Angels and now, has not had the habit of reciting the colonies are the vilest and most ignorincarnation at the ringing of the that chaos, anarchy and rebellion crop Angelus bell, every morning, noon out where such men are all powerful? and night, should adopt that beautiful and edifying practice; and every duty of American Protestantism in this hour of opportunity? The call to duty the important duty of prayer in common should take this occasion to make a firm resolution to henceforth recite at under the Southern Cross the cross of least the rosary together daily, all the Christ.
members of the household, so far as The possible, taking part, the servants as

vell as the children and guests. The Angelus has a two-fold association with the holy angels. First, be-cause the mystery of the Incarnation was announced by the Archangel Gabriel, who is referred to in the beginning of the prayer: "Angelus beginning of the prayer: "Angelus Domini," etc.—"The Angel of the Lord declared unto Mary and she conceived by the Halv Chost." Second of the control of the ceived by the Holy Ghost." Secondly, because the Angelus bell is rung nine times to symbolize the nine choirs of angels, and then a large number of times to symbolize the countless multi tude of the saints-angels and saints uniting with us in adoring this supreme Mystery.—Church Progress.

STREET PREACHING.

vices were held in East Eleventh street | marks about Americans in his Rev. Dr. Patrick F. McSweeny, rector man was wrong, and I am sure he was said that so far as he knew it was the first time that Catholic clergymen in this country had game into the country had ga this country had gone into streets to blurred with prejudice. preach. In various parts of Europe, amine her record impartially, and in e added, the practice is a common one. He stated that if the innovation was successful in bringing lukewarm Catholics to a better performance of their duties, he proposed to continue it.

from Archbishop Corrigan to preach in have to admit that she has done fairly the streets for the benefit of the large well as compared with any Protestant number of Italians in his parish who denomination.

would not attend church. In this city, "Let us remember also that there is would not attend church. In this city he explained, there are 130,000 Italians, all Catholics, and of the num- aggressive and vigilant American ber scarcely 10,000 attend church. In Seeking for the cause of this indifference he found that the Italians were lism. There are priests and Bishops ence he found that the Italians were opposed to, building or supporting and Archbishops within her fold as opposed to building or supporting and Artenasses because in their native land the clergymen of any other denominathe Government did that.

issued a circular inviting Italians to light of modern civilization is becomattend his church, at Eight street and ing distasteful to Christian men. avenue B., and stating that the services Rather let us extend to the Roman would be free to them. Very few responded, however. He then decided and fellowship when we see her doing that if they would not go to the church good. Let us wish her Godspeed and he would bring the church to them, and he laid his plan before the Arch- her. bishop, who approved it.

PREACHERS AT ODDS.

Lively Discussion on Spain at a Meeting of Methodist Episcopal Ministers.

Baltimore, Oct. 12. Rev. Frank H. Havenner caused a good breeding. Cervera, I believe, showed some signs of being a perfect copal ministers' meeting yesterday by Christian gentleman some comments which he made on Rev. Dr. John some comments which he made on Spanish character and on the Catholic Church in a paper which he read on "The Necessity for Missionary Work Among the People of the Territories Recently taken From Spain." The meeting was a crowded one and the paper was listened to with marked at grow tired of hearing ministers maken. paper was listened to with marked at grew tired of hearing ministers mak-

The paper was in part as follows: Bishop Paret, of Maryland, took the position recently that to send mis-sionaries to the Spanish American countries to the south of us was not only unnecessary, but wicked. From the Bishop's standpoint, to attempt such a measure was to interfere with an Apostolic Church in fields of labor Any person who has glanced at the which it had occupied for centuries, and would be only an act of useless and pernicious schism. Such reasoning applies with equal force to the Spanish-American colonies, which by one of the most wonderful providences The sense of commercialism or in all history have been thrown into with its Apostolic succession, its sacra-ments, its infallible head, its perfect organization and discipline, its divinely given power to bind and loose-by

"While all Western Europe has what absolutism in Church and State lect of the people, with its inevitable

At this point Rev. Mr. Havenner branched off into criticism of the Catholic clergy, making swooping indictments against the priests in Spain and

"Spain is bankrupt morally and financially," he continued. "Honor is gone; credit is gone; morality is gone. She is what Rome made her. The priest, the politician and the soldier have plundered the native of soldier have plundered the native at home as well as abroad. Behind all an act of Leo XIII, to Our Lady of the the evil is the sinister form of the Rosary, every Catholic who hitherto Church of Rome. The friars in the prayers in honor of the Mystery of the ant of creatures. Is it any wonder

"Can there be any doubt as to the hour of opportunity? The call to duty comes from the head of all the churches, and its requirement is that we hold up

The views expressed in the paper were supported generally by Rev. Dr. W. S Edwards, presiding elder of the East Baltimore district; Rev. Dr. J. E. Smith, of Mount Vernon Place Church, and Rev. Frank G. Porter, of

Waverly.
Rev. Dr. J. F. Gou. er, of the the recently acquired territory.

REV. DR. TODD'S PROTEST Things became interesting when Rev. Dr. E. S. Todd, of Strawbridge Church, rose and said he wished to disassociate himself from some of the views expressed by the author of the

paper as to the Catholic Church and

Spaniard. "Unless I am mistaken," he said, "John Wesley expressed some very New York, October 3 - Open air ser extreme and uncomplimentary rediscussing her career in the Spanish colonies remember that she had to deal with Asiatic tribes in the Philippines and with half breeds and colored p in the West Indies. Let us look at he The rector first obtained permission work among the Indians and we will

today in the Catholic Church a strong, There are priests and Bishops Some time ago Father McSweeny fashioned roast on Rome which in the not be continually throwing stones at

THE SPANIARD HAS VIRTUES.

"I also wish to say that I think the Spaniard has many virtues. Like other human beings he has his vices. Those who have visited Spain and have seen the Spaniard in his own home have found him to be a gentleman, unsurpassed in courtesy

ing Romanism their topic.'

Influence of Creed upon Cond course by Mgr. Vaugha

The Right Rev. Mgr. V

INDIFFEBENTISM.

London Monitor.

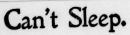
Raised . . . From a Bed of Sickness . . .

SIMCOE, Jan. 18th, 1897.

Messrs. Edmanson, Bates & Co., Toronto.

Gentlemen —For over five months I was confined to my bed, not being able to move. The best medical skill was called in, all treating me for catarrh of the stomach, but to no avail. I could not eat the most simple food without being in dreadful misery, and found no relief until same was vomited up. After spending a large sum in medical advice, I was advised to try a box of Dr. Chase's Catarrh Cure. I purchased a box from J. Austin and Company, Simcoe, and to my surprise found great relief. Not being able to eat I tried a box of Dr. Chase's Kidney-Liver Pilis; the pains left me the third day. My appetite has been fully restored. I consider myself perfectly cured, and feel as well as when a young woman, although I am 65 years old at present. I was almost a shadow, now I am as fleshy as before my sickness. Have used only three boxes of Dr. Chase's Kidney-Liver Pills, and two boxes of Dr. Chase's Catarrh Cure. I can do my house work as usual. I am positive that my marvellous cure (which I think it is) is due purely to Dr. Chase's remedies, which I have used. I can honestly recommend the same to any persons suffering from symptoms similar to mine. Wishing you every success, Messrs. Edmanson, Bates & Co., Toronto. mine. Wishing you every success,

Yours truly, Mrs. Ann Churchill, Sr.





The weary vigils of the night, anxious The weary vigils of the night, anxious that drag like days. How often they come, and how unwelcome they are.

A system robbed by sleeplessness of natural rest cannot be vigorous and strong. The nerves are at fault and must be built up. Dr. Ward's Blood and Nerve Pills are the remedy that cured

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Signed, EMMA TEMPLE, Hastings, Ont. Dr. Ward's Blood and Nerve Pills are sold at 50 cents per box, 5 boxes for \$2.00, at druggists, or mailed on receipt of price by The Dr. Ward Co., 7 Victoria St., Toronto. Book of information free.

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XLII.-CONTINUED. The letter which had fallen so strangely into Miss Liscome's hands, and which had been sent to his office instead of to his boarding house, he could not explain, unless by believing that Jared had written it. The fact that it had come to the office, and that it had been directed in unfamiliar pen-manship, had caused Mallaby greater fear, always dreading as he did, since Kellar's first visit, that something of the past would be disclosed to his employers, or even to his ward, and that vould be disclosed in a manner which would disgracefully criminate him. In that way Miss Liscome had him at her mercy when she mentioned the name of Jared. Jared was the Christian name of Kellar's cousin, and Mallaby did not know but that Jared had communicated the facts of the past to Miss Liscome, causing that lady to believe that he, Mallaby, was really a murderer. He did not mention her visits to his ward because he felt that he could not do so without betraying something of his fear, and through that breaking in some way his oath to his dying wife. Nor could he bring him self to ask Miss Liscome what she meant by her use of the name. He felt that if she did not know the whole of the dreadful story he feared she had been told, his very agitation must betray it to her; and when he thought to write to Kellar, demanding why the pledge that Keller had given for his cousin's silence as well as for his own, had been broken, he was deterred by the little satisfaction he would gain. Kel lar might reply, utterly disbelieving Mallaby, or saying, as he was already beginning to hint, that the remittance

secrecy of two witnesses Conscious of his entire innocence of the crime threatened to be so fiendishly imputed to him, Mallaby would have defied all threats, and willingly, gladly have submitted to be tried, but for his Circumstantial evidence would be so strongly against him, that she might believe him gullty, and ab-hor him accordingly. Not dreaming that Kellar suspected she was Forres ter's own offspring, instead of Mallaby's ward, he did not think there would be any means of showing his pateraity, unless he himself were to break his oath; and that, with the vivid memory of the satisfaction the taking of that oath had given his idolized, and dying wife, he was resolved not to do. Thus did he submit to a trial the evidence would show that he had shot his own father in law, but not that he had shot the grandfather of his ward; and, even though by some means evidence were obtained to reveal that, it might cause in Agnes, since his innocence of any intention to kill could not be proved, emotions alone of aversion and horror In this way was poor Mallaby tortured by his fears, and, secretly idolizing his daughter, he was torn by his perpetual struggle to betray for her no more than the respectful regard of a guard-

ian.

was too small to purchase the absolute

Then, Kellar came again with business scheme proposed by a certain company in Australia; but the cooperation of some New York firm was the firm, and Kellar knew also that if he were introduced to the firm by Mallaby, his reliability guaranteed by Mallaby, the firm would accept his proposal without further question. But, Mallaby insisted upon knowing every-thing connected with the basis of the cheme, and Kellar had at length to admit that it only presented a fair showing long enough to enrich its promoters, and then would collapse involv ing Mallaby's firm in absolute loss. But Mallaby himself would be safe with thousands of dollars in his pocket. Mallaby scouted the proposal with hor ror. Kellar coaxed, promising to take back every threat he had ever made instituting the charge of the murder, and offering to make a deposition before witnesses, that he knew Mallaby to be innocent, so that the later might feel assured of being no longer threat ened with the charge. It was a griev-ous temptation, and it became more so when at its height, Wilbur appeared

as a suitor for Miss Hammond. Mallaby still did not think Kellar suspected his paternity, but beset, as he was by all sorts of fears and suspicions, he began at length even to sus pect that, and he was wildly anxious for Miss Hammond's marriage. Kellar was still giving him time to reconsider his refusal to introduce him to the firm, and if only the marriage could take place before Kellar should set about the vengeance he promised, Agnes would be secure. The honesty of Mallaby's conscince was such that he could not even pretend to Kellar that he would consider the matter, and so gain sufficient delay for the marriage to be con-

summated. He felt that were his daughter as well and happily married as he was confident she would be, from what he knew of Wilbur, he could give her up, and submit to any fate, only praying Heaven to guard his secret ; and she, believing him to be only her guardian, could not grieve very much. But,

again he found that the engagement ad been broken, and as he had strong reasons to suspect, broken by Kellar's relations to Wilbur he determined to see the latter. He was certain that Kellar had revealed the shooting affray; making it a strong case of mur der on the part of Mallaby. But what had he told regarding Agnes? Did he, suspecting her to be a daughter, instead of a ward, tell his suspicion as it he knew it to be a fact, and what reason did he assign for Mallaby's concealment of his paternity? He meant to demand from Wilbur what he had een told, and then he would tell his story of the shooting, and that he was by what knowledge Kellar could have made such an assertion, and in that he would avoid breaking his oath. he was unable to find Wilbur, and then, the latter must have set about his vengeance, the most harrowing part of his

life began. Every day made his ward dearer to him, and every day intensified his desire to keep from her all knowledge of the past.

Her tender regard brought out by his troubled life, and never experi-enced by him before, made him all the more fearful that when she knew the past she would despise him. Her indifference to his odd dress gave him exquisite pleasure, just as her ill concealed contempt for it in earlier days used to give him pain; it recalled her mother's ridicule; but, somehow it was part of the odd tastes that he inherited from his father, and which he could not eem to change.

Then his pride in Agnes; how he had to struggle to conceal that; his pride in her beauty, her queen like air, her accomplishments. Often the struggle combined with the longing to clasp her to him, and his fear that one day he would be torn ignominously from her, sent such a look into his fac as he felt attracted attention ; it was so on the evening when Agnes, and Florence, and h e, stood on the stoop of the house on Hubert street; it was s on the frequent occasions on which Agnes alone saw it.

Yielding to his fear he kept chang ing his office quarters, and his abode, yet knowing that the change was use less; but his fear was combined with a restlessness which he could not control. He felt that he was tracked, felt it even before the day on which he saw Malli flower Mallary, for his fears made him fancy that he had many proofs of it He would have gone abroad with his ward, but he knew it would be useless ne could not hide himself from the door that Kellar's vengeance was making,

and then, also he was too poor. When at length he was seized it was a most unexpected relief; the strain of fear of just that, had been so great, and could he have told Agnes that which he was bound by oath not to tell her, he would have been resigned to his fate. He fancied that she might not have despised him.

But, when the evidence began, criminating him as it seemed to do, all desirable, and he came to Mallaby for his fear that she would believe in his the co operation of the firm with which | guilt, and despise him, returned. He that in some way in his testimony, and he wished he had, for the simple, cold fact of proving Forrester to be guilty of the murder of his own father in law, without showing that the murderer was of near kin to herself, must repel her sympathies; knowing the prisoner to be her own father, wretched murderer though he were, must surely in the natural order of things win her sympathy. Thus, at least, reasoned the poor prisoner at first, until she remained away from the court-room and the prison; then he feared that somebody had told her, and that she hated him the more for being her father.

The relief that he experienced when he saw her again in the court was tempered by his anguish lest no evidence would be adduced to show that she was his child. His one hope had een that his counsel would find Nanno Kelpley, and when the latter appeared in the witness stand, seemingly to testify against him, he was hardly concerned about the fact: she might give the most criminating testimony, roviding she told what she alone could tell : and when it seemed that no question was to be put which would elicit that, the poor prisoner, trying to transfix her with his eyes, felt as if he must shriek to her. But she did tell it, and Agnes knew it all at last.

The prisoner's story told, with such pathos as a father's feelings could alone give, carried entire conviction to his daughter's heart long before he had finished it, and long before he had finished it she had clasped his head to her throbbing bosom, and poured upon his grizzled locks burning tears of selfreproach. Not all his loving comfort could stop them until they had quite spent themselves. How she thanked God for not having accepted Wilbur's proposition; all his love could never repay her had she added her ungrateful abandonment to the other horrors REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superfor Carpet Swe

delity to his oath; the phantom of his duse the testimony of the witnesses exdead wife which so often in the past amined for the State, and he said to had seemed to be near him in reproach and condemnation, now appeared to merge itself into the face of his daughter, and to look upon him with an expression of unutterable love. In his intense happiness, no fate that might result from the unjust charge against him, had any horror or anxiety; even his bitter feelings against Kellar were absorbed, and for the time he forgot to be anxious about the future fate of his daughter, should the evidence sustain

the jury in finding a severe verdict. To the interested public they were no longer guardian and ward, but prepared directly after the marriage to father and daughter; nor was his alias go away. Should Wilbur ask him of Matthias Mallaby suffered to cling to about his paternity he would demand him; everybody spoke of him as Frank Forrester, and it was astonishing how at he many people suddenly seemed to But appear who knew, or pretended to have known Forrester when he lived feeling from the absence of Kellar that in Reuben Turner's house. A number of persons remembered Reuben Turner's reported suicide, and though from Nanno Kelpley's evidence, some sym-pathy was felt for the prisoner, the prevailing opinion—the opinion largey contributed to by the opinion firmly neld by John Turner - was that he was

guilty Nothing, however, distributed the daughter; her devotion to him was her future, and even her present cir

He had won from her how Mrs. Sibly had not alone refused all compen-sation for board, but had insisted upon her current expenses, and that when and Mrs. Sibly whispered: she had refused and remonstrated protesting that she might never be able to repay them, Mrs. Sibly had responded that it was no money of her own she was giving, but that which had been placed in her hands for charitable purposes, and she knew of no worthier charitable purpose than supplying Miss

"And I have accepted it," Agnes said, tearfully, "intending when your trial is over to work and repay it." He knew also that John Turner had made overtures of aid to his daughter, ending a messenger to Mrs. Sibly with an invitation to make his house her nome; but the invitation was not accompanied by a single reference to her father, and to it Agnes returned a polite buts pirited refusal—on reading which John Turner looked darker than

ever and ground his teeth a little. Agnes firmly believed in her father's innocence; not the testimony of a hundred Kellars could cause her a doubt of it; neither did she credit the evidence that gave so unfavorable a shade to his early character; the unvarying gentleness and kindness with which she was so familiar could hardly be traits of a temperament not distin guished by the same virtues in youth. ful manhood.

XLIV.

The court had granted a long adjournment in the case of Forrester, in order to give time to his counsel to sehe was connected. He knew that Mallaby by his exceptional integrity had won the esteem and confidence of instead of a ward, he did not include ient to testify in his favor, and an order was issued by the court, to take testimony by commission of the prisoner's character during his long residence in New York. In that way, was adduced the sworn evidence of the mem-bers of the firm which had employed Mallaby—an evidence that showed not a flaw in his character for exceptional honesty, and for prompt and unintermitting attention to his business until within the last two years, when his frequent change of office quarters, and lack of his wonted energy, made it seem that his mental, or physical denials.

health was not what it had been.

When

Mrs. Denner had been also sum moned, and never was there delivered a more eulogistic testimony. She could speak of the prisoner by no other terms than "that blessed man," and her praise took such extravagant flights that she had to be called repeatto him, causing him to show strange tongue out by the roots rather than give such testimony.

Fullerton, distrusting Kellar's evi dence as to the death of his cousin since in all his intercourse with Mal laby in New York, he had not hinted at such a thing, caused notices asking manner that she did?" asked Fuller for information of the cousin to be inserted in the Australian, and even in all the prominent European papers To be sure, the lawyer was smart enough to divine how necessary to the promotion of Kellar's fiendish scheme it was, that the prisoner should suppose the cousin to be alive, at the time that Kellar was threatening to execute his vengeance. But, to leave nothing undone, he caused the notices to be inserted; it might be, that if the cousin were not dead, and could be found his testimony might differ from that of Keliar

THE GUARDIAN'S MYSTERY; thought at the same time of seeing Wilbur. But what could he tell with out violating his pledge, that would satisfy the young man; that might not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if searching cross examination, to be searching cross examination, to be able to break down, or at least, to concrete to come to his mind. When a contract the engagement of the poor prisoner, knowing now that not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if the even cause greater suspicion and discrete the engagement of the poor prisoner, knowing now that the had been careful never to sign his not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if the even cause greater suspicion and discrete the engagement of the poor prisoner, knowing now that the had been careful never to sign his not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if the poor prisoner, knowing now that the had deen careful never to sign his not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if the poor prisoner, knowing now that the had deen careful never to sign his not alone was he not despised, but loved with more intense fillal affection than he had dreamed could be his, felt as if the poor prisoner, knowing now that the had dreamed could be his, felt as if the poor prisoner, knowing now that the had dreamed could be his, felt as if the poor prisoner, knowing now that the had dreamed could be his, felt as if the poor prisoner. the prisoner on the day before the examination was to begin "I think we can make Kellar show

himself to be a thorough villain." The prisoner did not answer.

All San Francisco was excited about this murder case brought to light after such a lapse of years. Even ladies clamored and struggled for places in the court room, and men of every proession jostled and pushed each other in their efforts to obtain even standing room within auditing distance of the counsel.

Public opinion tendered almost unanimously to the conviction of the prisoner, and though it was mingled with pity for the devoted daughter, that fact did not cause it to lose any o its severity in the interest of justice.

Agnes, accompanied by Mrs. Sibly, sat nearer to the prisoner than she had done on any previous day of the trial. She kept her veil up that she might smile at him at intervals, and that he might read continually in her face her unutterable affection and sympathy. Her eyes rarely turned from his countenance, but on the few occasions on which they did she saw affection existing between father and little in the rear of the prosecutingattorney, the face that had seemed t intense and unintermitting, and his look at her so mysteriously on the day happiness in that devotion superseded on which she fainted. It was looking every feeling save that of anxiety for her future, and even her present cir ingly recalled the face of Wilbur; but this face was so much older, having deep lines in the features, and it was heavily bearded. With a wildly beating heart, she at length quietly drew giving her at different times sums of Mrs. Sibly's attention to it, asking if noney more than sufficient to defray she knew the name of the gentleman,

"That is Mr. Dawson, a rich Californian."

Agnes, with a sigh, possibly of disappointment, withdrew her eyes, and looked no more in his direction. Her uncle, John Turner, watched

her-watched her more than he did the prisoner, and as he saw with what intense affection she was occupied with the prisoner, his beetling brow seemed to grow heavier, and his strong, determined - looking face to take on an expression that was akin to cruelty.

As Nathan Kellar had been the first Fullerton's cross examination. His flashy dress and fine physique caused a little sensation as he took his place; the sensation being increased by the bold manner in which, before facing the dignitaries of the court, he turned and surveyed the audience, bowing with exasperating effrontery to Agnes. She crimsoned with indignation and turned her head quickly away.
Fullerton seemed in no hurry to

get beyond the questions that only brought out in repetition the main points of Kellar's evidence, and the witness smiled with a sort of scornful satisfaction, and those in the audience who knew the methods of the lawver hardly stirred themselves to listen out when Fullerton, drawing a long breath like one preparing to spring, suddenly straightened himself, and darted a question at the witness self too, and leaned forward with strained attention, for it was whispered that was the way in which the clever lawyer always opened the fire of his battery. And that he knew how to charge and time his volleys was quickly apparent, for every question was a leading one and put in a skill-But Kellar was equally ful manner. smart. He might have been a lawyer himself for the way in which he knew how and when to evade, and when h need not answer ; and when he could do neither, he made flat and decisive

When he was asked what he knew of the person named Jared, he answered that Jared was the Christian name of his cousin, but he denied any knowledge of the letter signed with that name, and which had caused the prisoner to betray so much agitation. He admitted, however, that the prisoner the most remote hint that there ever letter, of Miss Liscome's mysterious had seemed to be any trouble upon his use of the name, and that he himself, mind, or that mysterious letters came making Miss Liscome's acquaintance in the office of the prisoner. emotions She would have torn her prised at her use of it. But he thought it probable that his cousin had written

it, and had not thought it necessary to say anything to the witness about it.
"Did you learn how Miss Liscome obtained the knowledge which enabled her to use the name of Jared in the

"I did," was the reply emphatically

given. 'From whom did you learn it?" "From herself.

What means did you take to learn

"I cultivated an acquaintance with "And she voluntarily told you?"

"She did." "State what she told you.

"That a letter intended for Mr Mallaby, but apparently addressed to her nephew, Malliflower Mallary, was

"Yes; having learned from her ephew of the agitation betrayed by Mr. Mallaby in receiving the letter, she, from a spirit of mischief and curiosity, thought herself to test Mr. Mallaby with it."
"Did she tell you the result of her

"Yes; manifestation of such agitation as was described by her nephew. "Did the prisoner ever lead you to think directly, or indirectly, that he knew, or suspected, whence Miss Lie come derived her mysterious knowl-

edge?"
"Never; he was not able to obtain an opinion as to its source " On your acquiring this knowledge,

did you enlighten the prisoner " Did Miss Liscome tell you the contents of this letter?

[Only that the writer, Jared, reerred to the laying of some spectre of "Did Miss Liscome ask you for an

explanation of the letter? "Did you give her any explana-

" No." "Was your cousin, Jared, in the

habit of writing to the prisoner? "Not to my knowledge "Were you in the habit of writing

to the prisoner?' " I wrote to him sometimes.

"What was the character of the conents of your letter?" A friendly character."

" Particularize some of the contents. "I do not remember them. "Why should your cousin, Jared, if

he were not in the habit of writing to the prisoner, write the letter that caused the prisoner's agitation?' " I do not know."

"Did your letters cause the prisoner agitation ?" I do not know."

"Were they of a character to cause him agitation? "What was the date of the letter to

the prisoner that fell into Miss Liscome's hands ?" " I do not know."

"On what date, or about what time of the year, and in what year, did you learn about that letter ?"

To the latter part of that question the witness gave a prompt answer.
"Now tell the date of your cousin

Jared's death." For reply he produced from his pocket book a paragraph from an Italian newspaper. Interpreted, it was witness to give testimony, so he was found to contain the notice of his the first to be subjected to the fire of cousin's death from a railroad accident in !Italy ; the date was six months subsequent to the date he had given in his

previous answer. "Was this letter from your cousin written in Italy?"

"I presume it must have been written in Australia.'

"Why do you presume?"
"Miss Liscome told me it had an Australian post mark."

"Did you ask Miss Liscome to come to California to testify on this trial?" "I did not.

"Do you know by what means she was lead to come? 'Mr. John Turner wrote to her." "Having obtained his knowledge of

her through you?" "Yes ; Mr. Turner requested me to tell him everything that had any con-

nection with the prisoner."
That will do, Mr. Kellar," said Fullerton shortly, and the witness ous testimony had not been shaken in a single point.

TO BE CONTINUED.

HOW TO PRAY.

In order that the prayer may be always truly human, let it be in all ways sincere. Say and do those things that serve to bring you nearer in feel-Kneel when you ing to your God. pray, if that action comes spontaneous ly as a true way of forgetting the self in higher things. Bow down in prayer, not to be seen by others, nor in the way of shocking your own self reliance, but do it when the action seems to fit the mood, and to express your glad reverence for all that is better than vourself.

When the body bow thus, the soul is looking up into the face of the Eternal. This upward look of the soul is the ssence of prayer-a brave and hopeful lifting up of the spirit of a man. When any one is cast down, forsaken, crushed, imperiled or in any other way stricken, let him not yield to the mo

of fear or sorrow, but rather let the

spirit hold itself erect and manful, face to face with the light eternal, heart to heart with God, the life that is larger than ours. All such prayer is rich in reasonable ness, strong in helpfulness, noble in its manliness. The progress of souls rests upon such prayer. It is the mainstay of civilization, the angel of the home, the comforter of men in trouble, and their guide in darkness. It is victory over sin. Learn, then, its simple wis

advance into your grander life. How it Hurts

dom, choose its manly way and so

How it Hurts:
Rheumatism, with its sharp twinges, aches and pains. Do you know the cause? Acid in the blood has accumulated in your joints. The cure is found in Hood's Sarsaparilla which neutralizes this acid. Thousands write that they have been completely cured of rheumatism by Hood's Sarsaparilla.

preaching on Sunday at t Cathedral, Kensington, from "One Lord, one faith, one b said: "One of the common ious fallacies of the present de it is a matter of no great con what a man believes, provide that he be sincere. How on hears the exclamation: "On difference can it make what particular form of religion If he be an honest and uprigh of society, a loyal subject father, and a faithful husband can surely signify little wh believes or disbelieves in tra tiation or in baptismal rege and the rest. I, for one, w just as well of him, whether h faith to the Pope of Rome Archbishop of Canterbury, whether he prefers the mor guidance of General Booth Salvation Army." That su ments should be expressed ments should sufficiently strange, but t should so often be well rece even applauded, is surely idrous still. Such an attitud is wholly unintelligible. It lent to asserting that it does two straws whether a man is the truth or whether he be as truth a pack of lies and f It is as though one should d truth is no better than false fact no better than fiction.

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est horror and disgust, espec Englishman, who prides him

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e of truth. But instead o

INDIFFERENCE TO TR

the world expresses admir calls them liberal. Those will exclaim: "O! what charming old gentleman. tremely broad minded! H How very unsectarian and such is the silly and re attitude of the world. B you like. Accept any Provided you don't ma objectionable or interfere pleasure, you may profess you please. In what startl to this stands out the teac Paul. He knows but one bitterly does he denounce would pervert it, or tamp Yes; he boldly warns h against the slightest defi the straight path marked o It is nothing to St. Paul teacher may be, or how learned, how wise. Even angel from Heaven preach other than that whi preached to you, let him,' Apostle, "be anathema that is to say, let such a the truth be accursed. An for Christ, Who came Heaven for the express teaching the truth, canno ent to its acceptance. have I been born," says "and to this end am l

world, that I should be the truth." The Catholi cause she breathes the sp and because she has bee bear witness to the tru Divine Master, is as em energetic as St. Paul in tion and condemnation of dare to teach another d propound any gospel of which has been comm keeping. She regards greatest of sins, and, the the heretic, especially if faith, she cannot but and execrate the beresy Church, it is far other may embrace any false erroneous doctrine, and on, and smiles, and say duct is satisfactory. WHENCE ARISES THIS I

APATHY ?

Why this utter disre

jective truth or falseho professed? Well, the planations. The first i ism of the English Ch second is the multiplic A man may be ready e up his own personal vi ments to a spiritual a pointed authority; but tinctly object to surre ment in this way to a institution. Now the is a State Church, an cauly informs us, "a Common Pleas." We that the highest offices Church are in the har A layman nominates Deans, and a large the incumbents, und the Crown. The liment, together with the sole power of making national Church. nothing to do with obey them. They c letter of the Prayer be a single ceremony, w cus permission of a la subsequent ratif

Parliament. In the as to the meaning of mularies, whether do cal, the decision is en in the first instance no case exclusively or atingly, clerical. Sthis is hardly calcu

INDIFFEBENTISM.

Influence of Creed upon Conduct-Discourse by Mgr. Vaughan.

London Monitor. The Right Rev. Mgr. Vaughan, preaching on Sunday at the Pro-Cathedral, Kensington, from the text, "One Lord, one faith, one baptism," said: "One of the commonest relig ious fallacies of the present day is that it is a matter of no great consequence what a man believes, provided only that he be sincere. How often one hears the exclamation: "Oh! what difference can it make what a man's particular form of religion may be? If he be an honest and upright member of society, a loyal subject, a good father, and a faithful husband, then it can surely signify little whether he believes or disbelieves in transubstantiation or in baptismal regeneration, and the rest. I, for one, will think just as well of him, whether he pins his faith to the Pope of Rome or to the Archbishop of Canterbury, or indeed whether he prefers the more martial guidance of General Booth and his Salvation Army." That such senti-ments should be expressed at all is sufficiently strange, but that they should so often be well received, and

even applauded, is surely more woudrous still. Such an attitude of mind is wholly unintelligible. It is equiva-lent to asserting that it does not matter two straws whether a man is believing the truth or whether he be accepting as truth a pack of lies and falsehoods It is as though one should declare that truth is no better than falsehood, and fact no better than fiction, and that it matters not whether a man build his house on the rock or on the sand. Such a view ought to inspire the great est horror and disgust, especially in an Englishman, who prides himself on his love of truth. But instead of becoming indignant at this INDIFFERENCE TO TRUTH there is rather a tendency to be pleased and gratified. When these appalling sentiments are enunciated, the world expresses admiration, and calls them liberal. Those who listen will exclaim: "O! what a quite too charming old gentleman. How extremely broad minded! How liberal! How very unsectarian and kind." Yes, such is the silly and reprehensible attitude of the world. Believe what you like. Accept any falsehood. Provided you don't make yourself objectionable or interfere with our pleasure, you may profess any gospel you please. In what startling contrast

to this stands out the teaching of St. Paul. He knows but one gospel, and bitterly does he denounce any who would pervert it, or tamper with it. Yes; he boldly warns his followers against the slightest deflection from the straight path marked out for them. It is nothing to St. Paul who the new learned, how wise. Even "though an angel from Heaven preach a gospel to CREED AND CONDUCT. other than that which we have Apostle, "be anathema" (Gal. 18), that is to say, let such a perverter of the truth be accursed. And no wonder, for Christ, Who came down from Heaven for the express purpose of teaching the truth, cannot be indifferent to its acceptance. "To this end have I been born," says Jesus Christ, "and to this end am I come into the world, that I should bear witness to the truth." The Catholic Church, because she breathes the spirit of Christ, and because she has been founded to keeping. She regards heresy as the greatest of sins, and, though she loves the heretic, especially if he be in good faith, she cannot but loathe, detest and execrate the heresy. Outside the Church, it is far otherwise. A man may embrace any false creed, and any erroneous doctrine, and the world looks on, and smiles, and says it matters not what his creed is, so long as his con-

WHENCE ARISES THIS EXTRAORDINARY APATHY?

duct is satisfactory.

Why this utter disregard of the objective truth or falsehood of dectrines professed? Well, there are two explanations. The first is the Erastian ism of the English Church; and the second is the multiplicity of the sects A man may be ready enough to yield up his own personal views and judgments to a spiritual and divinely appointed authority; but he may distinctly object to surrender his judgment in this way to a purely human institution. Now the English Church is a State Church, and as essentially "a department of the State," so Macauly informs us, "as the Court of Common Pleas." We are all aware that the highest offices in the English Church are in the hands of the laity. A layman nominates the Bishops, the Deans, and a large proportion of the Crown. The English Parliament, together with the Crown, has the sole power of making laws for this national Church. The clergy have national Church. The clergy have nothing to do with them, except to obey them. They cannot alter one letter of the Prayer book, or introduce a single ceremony, without the previous permission of a lay sovereign, and the subsequent ratification of a lay Parliament. In the case of a dispute as to the meaning of the Church's for-mularies, whether doctrinal or practical, the decision is entrusted to judges, in the first instance solely lay, and in no case exclusively or even preponder-Such a Church as atingly, clerical. this is hardly calculated to impress

anybody with a sense of divine author-A Church like the English Church, whose only protection against errors is a human tribunal, viz., THE PRIVY COUNCIL UPON WHICH JEWS

AND EVEN INFIDELS MAY SIT,

is scarcely a Church which strong minded men with convictions of their own are likely to obey. Why, indeed, should they? Where there is no in fallible authority, where there is but human reason at work, one man's mind and judgment are as good as those of another, and there will be as many opinions as there are men. This Erastianism, then, of the State Church is one of the primary causes of indiffer-ence in questions of doctrine, for no one will accept its decisions. The secondary cause is the fact that the number of religious bodies and com munities has so enormously multiplied in this country since the Church of England became a department of the State. The rejection of Papal authority and the introduction of the Bible, privately interpreted, has so broken up and pulverised the English people into hundreds of sects that anything like unity in religion is despaired of. Every man differs from his neighbor friend disagrees with friend; the son differs from the fathers; and father from son, upon all kinds of vital points. What is the consequence? Well, one can't be forever quarrel ing with every one around one; there is a tacit con-sent to overlook differences of creed, and little by little men grow accustom ed to this atmosphere, and end by concluding that definite belief is not a of any great moment. matter and that it signifies little what a person believes, or whether he believes anything. In this way one evil leads to another, and "Abyssus Abyssus invocat" "Deep calls upon Deep"
(Ps. xii 8) To sum up:—The reasons,
then, that a man's creed is quite as important and necessary as his conduct are (1) because if God had made a revelation we are obliged to receive it in all its integrity (2) because we are as strictly bound to surrender our reason to God by the exercise of faith as we are bound to surrender our will to Him by the exercise of obedience, and (3 because, even considered in itself, it cannot be a matter of indifference whether our intellect is made a storehouse of lies and fables and fancies or whether it is occupied by important and eternal verities, (4) because faith and conduct are, as a matter of fact, so intimately related that what affects the one will also affect the other. It is impossible to regard faith and conduct as two totally independent and disconnected things. They cannot be dissociated from one another, but are most closely related. So that if con-duct be of importance, then faith must be of importance; and vice versa, if it does not matter what particular truths

either what particular acts he per

a man believes, then it cannot matter

Persons who calmly assure us that "conduct but not creed is of import-ance," do not realise the import of the words they use, for creed determines conduct. A man is not a machine he is not like a steam-engine to be moved by valves and pistons; no, he acts according to his faith and belief. If he holds certain things as true he will act in one way, if he holds them as false he will act in another. This is clearly seen, even in the most ordinary and the most trivial affairs of life. If a person effers you a ring or a bracelet, sparkling with precious stones, for tion and condemnation of any who will dare to teach another doctrine, or to propound any gospel other than that which has been committed to her keeping. She regards heresy as the borne, all Sir Roger's old friends were divided into two camps; those who be-lieved him to be what he professed to be, acted in one way, those who believed him to be an imposter acted in a totally different manner. Thus, throughout life, in great things and in small we act according to our beliefs. To change a man's creed is to change his acts, his conduct, and the whole tenor of his life. It is like placing your hand on the rudder of a ship the least little pressure will affect the motion and direction of the whole vessel. What would we think of one who should teach that provided the ship keeps on its proper course it does not matter how the rudder may be in terfered with? Why, it can't keep on its course, unless the rudder be properly directed. Yet, this is exactly how those persons reason who tell us that it matters nothing what a man believes, provided only he leads a good life, and is sober and industrious. Now, what is true in the natural order, is true in the supernatural. Take, as an instance, the punishment of sin. Two men, we will suppose, are tempted to commit some secret crime. A sin of theft, or of gluttony, or of impurity. Perhaps it is but a sin of thought. One is about to indulge his passion, but his faith tells him that God is inthe incumbents, under the name of the Crown. The English Parlia actual witness of the struggle; that actual witness of the struggle; that He will reward him, if he resists, and will punish him if he basely yields to the tempter. This belief supplies him with the very strongest argu-ments against yielding to his evil in-clination. He is just about to put the cup of pleasure to his lips, when his hand is, as it were, arrested by the thought of the Crucified, sacrificing his life for love of him; he is on the point of yielding to self indulgence, when his imagination carries him down to that eternal prison house, with its quenchless fires, where the breakers of God's laws are confined for all etern-

pleasure of a moment at the price of islands and their inhabitants: "The endless torment? And so he pauses and reins up on the brink of sin. It is his faith that has wrought the change, His faith in God's love; in God's punishment of sin, and in the doctrine of hell, determine his conduct, and keeps him on the path of duty. Remove the faith and you remove the se motives, and what is there to stay him? He falls an easy prey to his passions. THE MAN WITHOUT FAITH PERISHES IN

THE DAY OF TEMPTATION. Though some dogmas will affect one's life and conduct more than others, yet surely dogma will exercise some influence. Let me select a some what different one for illustration, viz. the dectrine of the Holy Eucharist. Is it a matter of little importance whether man accepts or rejects it? One who does not believe may pass a long life sixty, seventy, or eighty years within a stone's throw of the Blessed Sacrament, and never be conscious that Jesus Christ, in His human as well as His divine nature, is so near. And because he does not believe, he does not receive; and because he does not receive, he is deprived of all the special graces of Holy Communion. No amount of sincerity, and what we call "good faith," on the part of the Protestant, can make up for the loss. There is no greater privilege on earth than the privilege of receiving into our heart of hearts the uncreated Eternal Son of God; a union such as that is unspeakable, and can never be fully estimated till our minds are illuminated and strengthened in another world. Yet without faith such a union is never even sought. Nor is this the only loss. For consider how such a dogma stirs up within our hearts the love of God. A man who has no faith in the mystery of the Blessed Sacrament may indeed love God, but how much deeper and stronger that love would be did he believe that God so loves and cherishes His poor creature as to come down upon our altars, and abide with us forever. The charity, the condescension, the infinite pity displayed in this dogma, is one of the most powerful incen-tives to love. Even a single doctrine such as this, must and does influence one's whole life. A person who be-lieves, and one who does not believe in it, are like two wholly different persons; they live in a different world, they have different conceptions of God's love, and can never look upon religion in quite the same light. No. Beware of all unreasonable doctrines. And re member that if a man's general conduct is a matter of importance, then must his creed be of importance too, since creed influences conduct, and, to a very large extent, determines a person's behavior and mode of life.

LIES REFUTED.

Slander often makes the truth more evident, by evoking a superabundance of testimony to disprove the slandarer's falsehoods. When the sainted Father Damien died in his heroic isolation among the lepers of Molokai, there were not wanting malicious tougues to smirch his character with false imputations; but these only served to elicit tributes to his holy life and labors that might not otherwise have been pronounced.

So it has happened, as it was to have been expected, in the trumped-up charges against the religious orders in the Philippine Islands. No fabrication has been too gross to be directed against them on the part of the anti-Catholic press. The enemies of Cath-

sale fashion. The defence of the friars, however, who were too remote from their exparte accusers to defend themselves fact of which full advantage was taken by the purveyers of lies—has been ably and convincingly made. Net only have disinterested current writers, Catholic and non Catholic, who are cognizant of the exact state of things in the Philippines to day, given in the lie direct to the traducers of the religious orders there, but there is to be found in the books of unprejudiced travellers and students of the historical development of those islands, testimony without stint to the learning, labors, sacrifices and virtues of the monastic guardians of the religious welfare of the islanders.

In the September number of the Messenger of the Sacred Heart appears the latest tribute to the missionary zeal, and to the valuable scientific re searches of the orders in the Philippine archipelago. It reviews the history of the islands from their discovery to the present day, and presents an estimate of the work of the monks and its results, which is an effectual reply, backed up as it is by figures and the attestations of acknowledged authorit to the diatribes of anti Catholic scribblers.

Six years ago, according to the Mes senger, there were more than six mil-lions of Catholics in the islands, out of a total population of seven millions, and of these six millions, about five millions were parishioners of the various religious orders, and mostly converts or descendants of converts from paganism or Mohammedism, and other forms of false religion. The labor of caring for these vast numbers under the conditions of life in the islands would seem to be exhaustive enough to absorb all the energies of the religious, yet according to Prof. Ferdinand Blumentritt, whom the article quotes, and who has devoted himself in a particular manner to the study of the Hood's Pills take, easy to operate. 25c. ity. And he asks himself the question, is it worth my while to purchase the

Catholic missionaries display great activity, not only for the propagation of Christianity and its civilization, but also for the geographical and ethno graphical exploration of this archipel

Another well - known authority quoted, M. E. Recius, author of the "Geographie Universelle," has stated from his own research hat the people of the Philippines are ardent Catholics, and among the most civilized of the far East, adding that they are among the

happiest people on earth.

The witness of such men as these dis poses of the tissue of slander devised by the enemies of the Church, who are always seeking new pastures of scan-dal to browse in. To these names the writer adds that of the Protestant American Minister to Siem, Mr. Bar ret, who has said of the priests of Man illa that "their efforts to pre serve order are so respected that lawlessness is seldom displayed within the spheres of their influence. Numbering nearly three thousand, they include many men of great abil ity, noble character and wide knowl edge"; and also that of another Pro testant, Mr. W. B. Palgrave, who, writing in the Scientific Supplement of the effect of the teach ing of the Philippine priests, has said from his own observation: social bond, a humanizing influence, an effective sanction, a promoter of friendly intercourse, of right, of love even; a balm-ideal, but not inefficacious-for the wounds and bruises of facts, Christianity has, it would seem, rarely been more advantageous to its followers than here."

It is a well known method of those who attack the Church and her minis ters to hold her and them responsible for any abuse that may arise among her followers, even though that abuse springs from a downright violation of the Church's inner principles and expressed teaching. This method is as absurd as it is unjust, but it originated early in the history of attacks upon the Church, and will be followed without doubt to the end of time. It is fortun ate that it can be refuted as often as it is by the words of many outside the pale, who, having no axe to grind or religious grudge to foster, bear genu tne testimony, as these gentlemen do, to her work and the labors of her priests for the souls of men . - Boston Pilot.

Weak Lungs,

Weak Lungs.

Emaciation, weakness, and that fatal disposition to take cold easily, thus adding little by little to the strain upon the already overburdened body. How many afflicted are trusting to cough mixtures, mustard and poul tices for safety? Fatal error. Not by these, but by adding to the nutritive power of the body and the increased strength and vitality which increased nutrition affords, can you hope to obtain relief. Maltine with Cod Liver Oil combines the excellencies of a medicine, a food, and a digestive agency of unexampled power. The full remedial value of the cod liver oil, rendered palatable and of easy digestion, is combined with the nutritive values of wheat, oats and barley. This in it self would render Maltine and Cod Liver Oil of greater value than any emulsion. But it possesses a further quality of inestimable value in its property of increasing the solubility of fat forming, heat producing, starchy foods, just the elements required for the upbuilding of the emaciated. This you may easily demonstrate by a short trial of this unrivalled preparation.

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Would Be Covered with Blood. We had a great many doctors to see her, out they did not help her in the least. was a terrible task to care for her. When we took her away from home, people would ask, 'How did that child burn her face?' She was completely covered with scabs for a long time. She suffered everything. At last we concluded to try Hood's Sarsaparilla, because I had great faith in it, and after awhile we could see that she was getting better. People said she would certainly be left with scars on her face, but she was not. It is now a year since she was cured by Hood's Sarsaparilla, and her face is as

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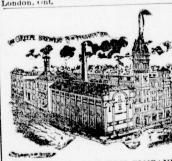


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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, October, 22, 1898

A FALSE IDEA.

A favorite opinion with some maga zine writers who are either too young or too ignorant to know better is that doctrinal teaching leads only to sectarianism. A more illogical opinion can scarcely be imagined. When we arrive at a stage of civilization which will permit us to have effects without causes, and buildings without foundations, that opinion will receive at-

UNIVERSITY OF OTTAWA RE VIEW.

The University of Ottawa Review is the name of a new magazine which has just made its appearance. It takes the place of The Owl which had been for a number of years published by the students of the University. The Review is in every regard worthy the great University from which it emanates. Not alone will collegeans pass a pleasant hour and derive much benefit from its perusal, but the general public as well. Its articles betoken great care in preparation and are the work of the brightest minds in the college. We wish The Review and the admirable institution which sends it forth unqualified success.

FAREWELL TO BROCKVILLE

As will be seen by our columns the Catholic people of Brockville have bade adieu to the distinguished priest who had been for many years their pastor. The parting was in many regards a sad one. It was a sundering of that tie which for a lengthened period bound priest and people together-a tie sweetened by the kindliest and hollest of acts on the one part, and by loyalty and sub. mission on the other. It was a sad parting for Brockville, but the larger field will be the gainer. Kingston may well feel proud of ArchbishopGauthier, and a right royal welcome will Kingston give him.

Long may be his years and smooth may be his pathway!

THE ARCHBISHOP OF MAN-

Mr. Murat Halstead, the distinguished journalist of the United States, has done good service to truth by show ing the sentiments attributed by a certain class of newspapers to the Archbishop of Manila, to be without foundation. They were simply the product of the imagination of versatile reporters and unscrupulous editors.

The Archbishop, we are told, was, in view of the circumstance that made resistance futile, the strongest advocate for peace. The reason why the insurgents are incensed against the friars and priests is the opposition of the Church to murderous anarchy. The very men who are fiercest in their denunciations were taught the lesson of civilization by the friars. We hope that our friends will give as cordial a welcome to the remarks of Mr. Halstead as they did to the vindictive utterances that were placed on the lips of the Prelate of Manilla by the calumniators.

WORK OF THE SISTERS.

A correspondent of one of the daily papers, writing from the sick soldiers camp at Montauk, speaks admiringly of the work done by the sisters who are engaged in nursing the soldiers there. He says:

The Sisters from various Catholic institutions are doing especially good work, not that their will is any than that of other noble women who are at work here, but because they are better trained, and seem to have a sympathetic intuition that guides them at all

The same story has always been told there. Two wire-bound bombs of of the Catholic Sisters of the orders devoted to charity, when their services were required to alleviate the sufferings entailed by the horrors of war.

Yet these are the ladies against whom the A. P. A. have directed all their consequence of a notification from the time, Baron von Bulow accompanies

der that these blatant bigots are silent at such a moment as the present when the sufferings consequent on the late war are still before the sight of the public.

CATHOLICS IN THE LATE WAR.

It now appears that not only was the first shot in the Spanish American war fired by a Catholic, but the last battle fought was also won by a Catholic, namely, Major J. M. Lancaster, who commanded the United States troops at Asomanta, where he advanced in the teeth of a fearful fire, and gained the victory.

Major Lancaster was appointed to West Point Military Academy in 1858, where he graduated with honors. He is a relative of Bishop Spalding of Peoria.

Catholics have certainly figured largely among the heroes brought out by the war, and unless the people of the United States are less grateful than we take them to be, the memory of the patriotism shown by the Catholic population will be duly approciated, and the anti-Catholic societies of the country, which aim at ostracising the whole Catholic body, will fall into contempt.

It is no wonder that we find so many Catholic names among those who distinguished themselves both in the army and in the navy, for over one. third of the army and navy are Catholics. The proportion is far in excess of the percentage of Catholics in the whole population.

The first shot in the war was fired by Patrick Mullen, an Irish Catholic gunner on the Nashville. The gunner who fired the first shot at Admiral Cervera's fleet is a Catholic, so also is the gunner at Manila who fired the most destructive shot at the Spaniards, killing one hundred men. Five of Lieutenant Hobson's eight men on the Merrimac, who were lauded as the greatest of heroes were also Catholics. Their names were Charette, Philipps, Murphy, Kelly and Montague.

NEW SETTERS IN THE N. W. T.

It is stated that nearly four thousand Doukhobors from Russia will settle in the Canadian North-West within a couple of years. The Doukhobors are a religions sect having doctrines somewhat similar to those of the Mennonites who have already settled in portions of Manitoba and the North West Territory. They were oppressed in Russia, partly for the reason that they refused to do military duty, and this is one of their points of resemblance to the Mennonites: but another reason for their oppression was the intolerance of the Holy Synod of the Greek Church, which cannot bear to allow the propagandism of other creeds. About two thousand Doukhobors are prepared to come to Canada soon, and their first party will arrive early in November. The rest of the four thousand are now settled in Cyprus, having gone thithe to escape from Russian rule, and to place themselves under the British flag before taking up their residence permanently in Canada, or wherever they might find a home. These settlers are absolutely penniless, and Mr. Maud, who is interesting himself in bringing about the immigration, asks for contributions to help the immigrants temporarily. From the most authentic accounts, the Galicians who have already taken up their abode in the West are superior as a class of immigrants to those who are now coming, but the latter may perhaps prove to be better than present appearances would indicate. It is, however, a dubicus policy to invite the immigration of a pauper class; though it is possible that as the pauperism in this case apparently arises out of the persecution to which these people have been subjected, and not from their own shiftlessness, they may, after all, be good pioneers in the work of settling the wild lands of our great North-West.

AN ANARCHIST PLOT AGAINST THE KAISER.

A despatch from Alexandria, Egypt, announces that the police of that city have arrested fifteen anarchists who had arranged a plot for the assassination of the Emperor William at Jerusalem when he should arrive in that city to be present at the consecration of the German Church of the Saviour great strength and full of bullets were discovered by the police in the house of a Italian cafe keeper who was one the successor of Baron von Bulow to of the anarchists. All the intending the Vatican ambassadorship will be

that the arrests were made.

The cafe keeper had bribed the steward of a steamer to secrete his bombs and carry them to Syria. The peror in the position of supreme head original plan was to assassinate the Emperor while he would be in the palace Abidin at Cairo with the Khedive, but as the Emperer determined not to visit Egypt, the plan was changed and it was decided to attack him in Palestine.

Great satisfaction is universally expressed that the plans of the anarchists have been frustrated, and the German Consulate has expressed the warmest thanks to the Cairo police for their vigilance.

Later developments have shown that this plot had numerous ramifications, all of which have probably not been discovered yet; but it appears that among the papers of the conspirators, the details of well matured plans for the assassination of King Humbert of Italy have been discovered.

Of course we shall hear again that

King Humbert expresses the greatest horror of this crime, the more especially because Italians have been the murderers in nearly all the cases of assassinations and plots which have recently occurred; but these regrets are but puerile while he and his Government persist in maintaining the cause of this state of things. All Europe can see that the source of all these horrors is the war which has been waged against religion especially for the last twenty eight years. demoralized nation might easily have been foreseen as the result of the mad course of the Italian government, and this was in fact predicted as the consequence. The prediction has been fully verified, and now, if the government of Italy will not apply the remedy, all Europe should unite in applying it by the reestablishment of religion in Italy, and especially in the Italian schools.

EN ROUTE FOR CONSTANTI NOPLE AND PALESTINE.

The long talked of journey of the Emperor William of Germany to Palestine has been at last begun, the Em peror and Empress having left Berlin on the 12th inst., en route for Constantinople, in which city they intend to remain for several days enjoying the hospitality of the Sultan of Turkey

before going to the Holy Land. Most elaborate preparations have been made for the journey, and large company of high officials, as well as gensdarmes and equerries attend on their imperial majesties. They take with them also valuable gifts and dia. mond decorations for Eastern officials whom they may deem worthy of such special marks of favor.

There is now no doubt that the ourney is undertaken specially for the purpose of enabling the Emperor to assume the position of protector of the German Christians in the Sultan's dominions.

As France has hitherto been regarded as protector of the Christians of Pales. the present move of the German mon. arch as an infringement upon the hitherto recognized rights of France, law to make the people sober. and a movement to preserve this title to France has been inaugurated by Cardinal Lavigne, who takes particular interest in the Christian missions of the Turkish Empire.

The approval given by the Holy Father to Cardinal Lavigne's movement appears to have given some offence to the Emperor William, and Baron von Bulow was very suddenly recalled from Rome as ambassabor to the Vatican. Thus though there was no actual breach of amity between the Emperor and the Pope, it has been said that the Emperor emphasized his displeasure that the Pope should have encouraged the continuance of the French protectorate, and discouraged the establishment of a German protect-

orate by the same act. A cable despatch now states that whatever coolness may have arisen from this cause has been removed, mutual explanations having been interchanged whereby it is now understood that there was no intention on the part of the Holy See to interfere with the Emperor's desired protectorate over his German subjects, though it is desirable that the French protectorate should continue over Christians in general. There cannot be too much protection for Christians in the Sultan's domin-

ions. The explanations being satisfactory, assassins were Italians, and it was in named without delay. In the mean-

archists had left that city for Port Said and this is said to have been the purpose for which he was recalled.

There is another purpose in this trip to Palestine, which is to put the Emof Lutheranism throughout Europe. He is recognized by Lutheran doctrine as the head of the Church and chief Bishop within Germany, but he that general Prohibition is an extreme is ambitious to be recognized as the head of that Church also in Holland, gladly see any measure adopted which Denmark, Palestine, Sweden, and Norway, and, if the matter can be arranged, in Austria and England likewise. According to this plan, the Emperor's office of chief Bishop of Lutheranism ing about the desired end, are the will be world wide, so far as Lutheranism extends. To this scheme it is very probable that there will be consider able opposition outside of Germany but the Emperor imagines that the opposition can be overcome, and that his jurisdiction will be recognized to an extent which will make him almost as powerful an ecclesiastical ruler as is the Czar in the capacity of head of the Greek Church of all countries where

The Sultan is also making elaborate preparations for the due reception of his imperial visitors.

THE PLEBISCITE.

The result of the plebiscite still remains doubtful, as the official returns have been made as yet for only about one half of the constituencies of the Dominion, and it cannot even be positively asserted whether or not the majority of the votes cast were for or against the proposed prohibitory law. It has been supposed until the last few days that the total majority for prohibition would be about 25,000, but as the returns come in, it has been found that the adverse majority in

Quebec is much larger than was at first reported, and it is now thought to be probable that it will amount to 80 000 cr 90,000, in which case it would nullify the affirmative vote of the other provinces. Friends of prohibi tion, however, still expect that the majority in its favor will be between

ten and fifteen thousand. The Ontario majority for prohibition is much larger than it has been supposed, and the figures given by Mr. F. G. Spence show a majority of 36,844 in this province.

What are the causes which have made Quebec take such a stand against a Prohibitory law?

It is certainly not one of the causes of this that the French Candians are an intemperate people, for among all the races which makes up our population, they are pre eminently temperate. We may pass through village after village among the French-Canadians without so much as finding a single tavern. Would that the same thing could be said of Ontario. It is one of the principles of trade that the supply naturally follows the demand, and if there were a demand for the taverns, that is to say, if the people wanted them, and if they would have customers, they would be established at once. We must infer that the principal cause of the decisive vote against prohibition tine, the French Government regards in Quebec lies in the fact that the people of that Province do not feel that it is necessary to pass a prohibitory

> The Montreal Witness attributes the large vote against prohibition to the inable book, of which Truth said that influence of the Catholic clergy, or at least to the fact that the Catholic clergy did not take an interest in urging their flocks to vote for a prohibitory law. Nevertheless that journal admits that the opposition to the law did not come from any morbid appetite of the people for intoxicants. It says in its issue of the 11th. inst.

"The French Canadian people are sober people. There are as many of them who return to their work at 7 o'clock on Monday morning as of English Canadians. There is as large a proportion of their country under ocal prohibition as there is of the English speaking country. We are assured that the great majority record-We are ed in their name against prohibition was a spontaneous one. If that means that it was the utterance of their own hearts, we do not believe it. Only one side of the question was presented to them, and that by the use of arguments of which those who used them might well be ashamed. The wildest statements were made about the burden of axation that would follow, and even about the suppression of the Mass, but most of all, the people's feelings were stirred against the tyranny of the English race."

It is well known that during election campaigns, those who deem it their duty, or who take part in the campaign from other motives, such as personal interest, etc., use all manner of arguments by which they have hope to influence the voters. Some of these argu-

both kinds were used in the campaign sion, so far as argument against in Quebec, but it is our belief that the people of that province are as capable as those of any other part of the Dominion to appreciate the arguments which may have been used at their true value, and if they voted against prohibition, it was because they honestly believed and unnecessary measure. We would would result in lessening the drink evil, but we must not in self-opinion. ativeness assert that our personal convictions as to the best means of bringonly honest convictions.

There are two opinions possible regarding the advisability of passing a prohibitory law, and as to its efficiency sincere Christians may hold either of these opinions. Hence, while we admire the energy and zeal displayed by those who have labored and are laboring for the passage of a prohibitory law, believing that it will put an end to the evil, we are not disposed to attribute to any wrongful motives the convictions of those who think differently on this subject, and who have opposed the passage of such a law believing that it would be ineffectual.

In regard to what the Montreal Witness has said concerning the clergy of the Province of Quebec, we have to say that if the journal meant to insinuate that they are intemperate, it is a vile and slanderous imputation. As a matter of fact the Quebec clergy left their flocks quite free in the expression of their opinions. Some of the clergy were probably personally in favor of prohibition, and others probably had no confidence in its efficacy, and this being the case, they could not be expected to become partisans in favor of it. It is a matter concerning which everyone should be free to vote according to his conscience, and the clergy left to all that freedom of opinion which it was their right to entertain.

THE LONDON CHAMPION OF PROTESTANTISM.

In connection with the novel warfare which is being waged by the Low-Churchmen of London against the Ritualistic Churches, some curious facts have come to light regarding the antecedents of Mr. John Kensit, bookseller, of 13 Paternoster Row, who is at the head of the new anti-Ritualistic crusade.

Mr. Kensit puts himself forward a the most genuine Protestant in the Church of England, and his claim appears to have been recognized by the Low-Church party generally, clerical as well as lay ; for while the laity are backing him by putting themselves under his command for the carrying out of his physical force raid which is expected to take place on the first Sunday of November, the ultra-Protestant Low Church clergy are giving encouragement to his tactics from the pulpit, following the example set by the Rev. Mr. Taylor, Archdeacon of Liverpool.

The matter which is now attracting attention in regard to Mr. Kensit has been fully explained in Mr. Labouchere's Truth of September 22.

It appears that in 1889 Mr. Kensit was denounced by Truth in vigorous terms for selling a noxious and aboma "more obscene work was never publicly offered for sale."

Mr. Kensit demanded an apology from Mr. Labouchere for this statement. threatening legal proceedings if the apology were not forthcoming. Mr. Labouchere would not apologize, but repeated in the columns of his journal that the book in question "contains page after page of the most loathsome indecency and obscenity. That is to say, not even a description of subjects of which conventional delicacy requires silence in the mouth, but vice and depravity in their foulest and most degraded phase.

The attention of the Vigilance Asso. ciation of London was called to the matter by Mr. Labouchere, who de manded that Mr. Kensit should be prosecuted for his sale of such literature but the Association refused to prosecute because Mr. Kensit was their publisher. The pamphlet in question was a no-

opery production of the Justin D. Fulton, Maria Monk, and Mrs. M. Shepherd style, but apparently worse than any of these filthy publications, and this fact gave Mr. Kensit the excuse that the sale of such rubbish serves the good purpose of keeping before the eyes of the public the vices of Romanism, and is therefore laudable. But Mr. Labouchere, who has no sympathy with High-Churchism, but who ments may be silly, and some may be has respect for public decency, declares other means to settle international well worthy of serious consideration. that this pretext has no foundation in disputes than by the arbitrament of abuse in time of peace. It is no won- Italian consul at Cairo that two an- the Emperor and Empress to Palestine, We have no doubt that arguments of fact. The pamphlet was a weak effu- the sword, with all the horrors which

Romanism was concerned, and it was bought for its indecency, and for noth ing else.

In fact Mr. Labouchere declares that Mr. Kensit rejoiced because the attack made upon him had resulted in so booming the book that he had done a roaring trade. Mr. La. bouchere says that Mr. Kensit 'had the impudence to boast to him that the public denunciation of the obscenity of his wares had given a gratifying stimulus to the sale." Mr. Labouchere adds that, knowing this fact, "only the most unreasoning of sectarian bigots will take the disinterestedness of his motives for granted. From such antecedents of Mr. Kensit it may readily be inferred that the ultra Protestant champion in his most recent agitation has for his primary object to boom his business, rather than to maintain the Protestant religion in its pur-

Another paper urged Mr. Kensit to bring an action for libel against the proprietor of Truth for making known these circumstances, but he appears to consider discretion the better part of valor, for he shows no inclination to have recourse to the law for redress. He merely remarked on this advice being given, "I shall use my own discretion in regard to the matter." Mr. Labouchere in fact says that it is by the sale of pornographic literature that Mr. Kensit makes his living.

There was another transaction of Mr. Kensit not long ago which equally shows up the character of this doughty champion of pure Protestantism.

The London Chronicle reported Mr. Kensit as having stated in a public speech that a certain "Romish" priest at Canterbury had a few days before realized £323 by announcing that he would take souls out of Purgatory at the reasonable charge of £14 each.

Thereupon a member of the Catholic Truth Society wrote to the London Chronicle challenging the statement, and the editor wrote a letter marked ' private " to Mr. Kensit asking upon what authority he had made the assertion.

Mr. Kensit answered this letter with his eve open to business. In his reply he told the editor that he (Mr. Kensit) would allow the latter to see the book which was issued by the priest to whom he referred. Mr. Kensit added that the book cannot now be obtained since his exposure of it, but he would sell his copy for £10. He declares that though he has not made this offer to the Daily News, he believes the News would accept it.

It turns out that the book for which Mr. Kensit wanted £10 was a copy of the annual report of the mission of St. Thomas' Church, Canterbury, for A. D. 1895 and 1896, which was supplied gratis to any one who applied for it, but the issue was exhausted, as only a limited number had been printed for the families of the parish. The sum of £323 mentioned therein has nothing to do with Masses, but was the amount of contributions to the Church given during the year. The report was two years old, which fact accounts sufficiently for its being not easily procurable, though a copy was sent gratis to the editor of the Chronicle to enable him to see the falsehood of Mr. Kensit's allegations. Such is the man who has taken upon himself the office of chief protector and champion of Low Church Anglicanism.

There is a mention in the book of £14 in connection with an annual Mass in perpetuity. It requires particular attention to establish a Mass to be said forever on a fixed day, and it is but reasonable that the church which undertakes such a burden should be remunerated for it. But there is nothing in all this to justify the assertion that souls were to be delivered from Purgatory at the rate of £14 each, or that £323 were realized by such deliverance.

The champion of the great Reformation should be more scrupulous about adhering to the truth.

THE POPE AND THE EUROPE-AN POWERS.

The Montreal Daily Witness of the Oth inst. has an editorial of an alarmng character entitled "A Papal Combination Threatened."

The editor begins with the statenent that "the Czar's disarmament proposal belongs to the category of speculative rather than practical questions.'

This may be true; but if so it is not because it is undesirable that the nations of the world should have some on even upon a small scale. An evidence of the horrors of w before us in the hostilities rece ended between Spain and the U States. Though the war lasted three months, that time was suffi to entail upon both victors and quished an immense amount of s ing, and the sufferings of the so on both sides, and the number

> being actually engaged in. This being the case, it was sur happy thought of the Czar to pr that henceforward all difficultie tween the powers should be settl some peaceable means to be arra through a conference of powers will be called at a not distant provided, of course, that he is h in his proposal.

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There may be a doubt, however the Czar's sincerity, nevertheles proposition is in its nature a goo which commends itself to the senti which all Christians should ente and we may reasonably hope t * there should be a meeting of the sentatives of the various powers, their views are interchanged, thing at least may be done t diminishing the frequency of not of completely abolishing it thus, beside the other horrors, the erable burden of taxation m removed to the same extent fro shoulders of the people. It is a but fair that an opportunity be to the Czar in the proposed Confe to show whether he is really si and it will be time enough to him absolutely of insincerity.

In regard to Pope Leo XIII. th is very different. While there be good reason to doubt the sincerity, from the fact Russian policy has been tortu the past, such tortuousness has been characteristic of the Pope certainly not of the illustrious who now sits on St. Peter's chair therefore, unfair and dishonest sume that in reference to Pop XIII's adhesion to the peace p of the Czar, the Holy Pontiff I evil design irreconcilable with desire for peace, yet this is w Witness assumes in the edite which we have made reference.

The Witness says: "It comes out, ar pressions of the Papal press t Papacy is not in favor of disarm This fact is no more startling th reason given for it, namely, t Pope still hopes to be able t ne combination of Roman (powers again Italy for the re ment of the Papacy in the State

We say, on the other hand, the is no doubt that the Holy Fa sincerely anxious for general pe disarmament. He was the first w gratulated the Czar on his proposals, assuming the sinceri motives. We are not justi assuming a priori that an ho and laudable proposition is put from unworthy motives, and an hypothesis to scout it as abs impracticable. The Pope was fore, justified in accepting the as an honest one, and on this tion gave it all the encourage his approval.

It must be borne in mind als some English politicians have r the proposition with distrust statesmen equally discreet a have considered that it was sir at least, that it should be regs sincerely made, until evid offered to prove insincerity. Lo eric Roberts of Kandahar said will be most satisfactory if such posal can be carried out," ar eminent men have expressed that Great Britain will send sentative to the proposed con in the expectation that so practical will be arrived at w question will be seriously discr

The most practical suggestion has been offered in regard to b the proposed conference to a s issue, has come from the Pope, expressed his opinion that the to assure peace would be by t lishment of a tribunal of inter arbitration, and the Russian at the Vatican is said to have this suggestion very favorably of course, nothing definite reached on this point till th ence itself will take into cons the various suggestions which offered.

At all events, humanity owes much to Pope Leo the interest he has always tak Welfare of society at large, at on even upon a small scale. An evidence of the horrors of war is before us in the hostilities recently ended between Spain and the United States. Though the war lasted only three months, that time was sufficient to entail upon both victors and vanquished an immense amount of suffering, and the sufferings of the soldiers on both sides, and the numbers of those who died of diseases contracted cunning and dishonest plotter to emupon the scene of conflict and in camp, since the war was ended, exceed all that was endured while hostilities were

being actually engaged in. This being the case, it was surely a happy thought of the Czar to propose that henceforward all difficulties be tween the powers should be settled by some peaceable means to be arranged through a conference of powers which will be called at a not distant date provided, of course, that he is honest in his proposal.

There may be a doubt, however, of the Czar's sincerity, nevertheless, the proposition is in its nature a good one which commends itself to the sentiments which all Christians should entertain, and we may reasonably hope that if there should be a meeting of the representatives of the various powers, when their views are interchanged, some thing at least may be done toward diminishing the frequency of war, if not of completely abolishing it, and thus, beside the other horrors, the intolerable burden of taxation may be removed to the same extent from the shoulders of the people. It is at least but fair that an opportunity be given to the Czar in the proposed Conference, to show whether he is really sincere, and it will be time enough to accuse him absolutely of insincerity.

In regard to Pope Leo XIII. the case is very different. While there may be good reason to doubt the Czar's sincerity, from the fact that the past, such tortuousness has never certainly not of the illustrious Pontiff who now sits on St. Peter's chair. It is, therefore, unfair and dishonest to as sume that in reference to Pope Leo XIII's adhesion to the peace proposal of the Czar, the Holy Pontiff has an evil design irreconcilable with a true desire for peace, yet this is what the Witness assumes in the editorial to which we have made reference.

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comes out, and "It c and pressions of the Papal press that the Papacy is not in favor of disarmament This fact is no more startling than the reason given for it, namely, that the Pope still hopes to be able to make ne combination of Roman Catholic powers again Italy for the reinstatement of the Papacy in the States of the

We say, on the other hand, that there is no doubt that the Holy Father is sincerely anxious for general peace and disarmament. He was the first who congratulated the Czar on his peace proposals, assuming the sincerity of his assuming a priori that an honorable and laudable proposition is put forward from unworthy motives, and on such an hypothesis to scout it as absurd and impracticable. The Pope was, there fore, justified in accepting the proposal as an honest one, and on this supposi tion gave it all the encouragement of his approval.

It must be borne in mind also that if some English politicians have regarded the proposition with distrust, other statesmen equally discreet and able have considered that it was sincere, or at least, that it should be regarded as sincerely made, until evidence is offered to prove insincerity. Lord Fred eric Roberts of Kandahar said: "It will be most satisfactory if such a proposal can be carried out," and other eminent men have expressed the hope that Great Britain will send a representative to the proposed conference, in the expectation that something practical will be arrived at when the question will be seriously discussed.

The most practical suggestion which the proposed conference to a successful issue, has come from the Pope, who has expressed his opinion that the best way to assure peace would be by the establishment of a tribunal of international arbitration, and the Russian Minister this suggestion very favorably, though, of course, nothing definite can be reached on this point till the Conference itself will take into consideration the various suggestions which may be offered.

At all events, humanity already owes much to Pope Leo XIII. for their female penitents." the interest he has always taken in the Welfare of society at large, and especi- did not dare to make this statement on

necessarily accompany a war carried ally of the working classes. Should his own responsibility, so he fathers it the coming Conference be fruitful in results, the encouragement given to it by the Pope will have to be considered as an important factor toward giving the public confidence in the good in tentions of the Czar, and contributing to its success, and there will be a new reason for the gratitude of the world to the present Pope. It is but a poor return to represent Leo. XIII. as a broil the world by setting the Catholic against the Protestant powers. This is the return the Witness makes.

But here we have the plea on which the Witness bases its misrepresentations. It is that the Pope desires once more to become the temporal sovereign over the States of the Church of which he was dispossessed violently in 1870, and that he is willing to embroil Europe to attain his end.

We do not at all deny that the Holy Father still asserts his right to the States in question, but the spoliation by which he was deprived of them was the most barefaced and flagitious robbery recorded in history. Are we to accuse the Holy Father of insincerity because he maintains his right? If so, what nation can be sincere in professing a desire for peace at any time? Do not all nations guard their territorial rights most jealously? And which among the nations are more jealous of those rights than the two which of late years have put themselves forward as the special preservers of the peace of the world, and the champions of humanity, namely, the United States and England? It is only when the Pope and the patrimony of the Church are concerned that we are told robbery and spoliation should be submissively and meekly endured.

The patrimony of St. Peter belongs

to the Church by a providential title of prescription which has longer endured than that of any other dynasty, and on Russian policy has been tortuous in this ground alone it ought to be respected. But an independent sovbeen characteristic of the Popes, and ereignty is necessary for the administration of the affairs of the universal Church, so that the nations should take an interest in the restoration of the Pope's independence; and even Protestant nations which have their millions of Catholic subjects, should be anxious that the head of the Catholic Church should be beyond the interference and influence of a monarch whose interests may often clash with theirs. But it is not necessary that there should be war between Italy and other powers in order to bring about a satisfactory arrangement between the Church and the Italian State, if the powers consider the matter equitably and seriously. It might be effected by amicable arrangement, as is frequently the case in diplomatic negotiations. At all events, should it come about that an international tribunal of arbitration be established as the result of the com ing conference of the powers, the Pope would have less reason to fear the judgment of such a tribunal, than would the king of Italy, as far as remotives. We are not justified in gards the right of the Pope to be reestablished as the sovereign of Rome and the adjacent territory, even to the full extent of what was once the States

> ANOTHER ANTI CATHOLIC LIE NAILED.

It is gratifying to remark that there appear once in a while Protestant clergymen who will not keep silence when their brother ministers make false statements regarding the Catholic Church or its clergy.

We have several such clergymen in Canada and we notice, by a recent issue of the Boston Pilot, that there is also such a one at Andover, Mass., whose name is Rev. Charles C. Starbuck.

The occasion which called forth the evidence of Rev. Mr. Starbuck's fairness was a statement made in a book by the Rev. I. J. Lansing, a Congregationalist minister who was at one time pastor of a Boston church. The book is entitled "Romanism and the Republic," and in it a statement is given has been offered in regard to bringing on the authority of Chiniquy, the notorious apostate priest who now figures as a Presbyterian minister under the jurisdiction of the Canada Presbyterian Church, though his ministerial charge is in the United States. This arrangement was made because at the Vatican is said to have received the United States Presbyterians found Chiniquy to be so crooked that they could not conscientiously have any thing more to do with him.

The statement of Chiniquy was that Father Hyacinthe said concerning the character of the Catholic priests that 199 per cent. of them live in sin with

It will be remarked that Chiniquy

on Pere Hyacinthe (Loyson). The Rev. Lansing does not dare to make it on his own knowledge either, so he quotes it from Chiniquy.

The Rev. Mr. Starbuck of Andover was not satisfied with this second hand statement, so he wrote to Pere Hyacinthe, at Neuilly, Paris, enquiring whether he had made the assertion attributed to him.

The following was Father Hy acinthe's reply, which was published by Rev. Charles Starbuck in the Springfield Republican:

28 Boulevard Inkerman.

Neuilly, Paris, April 29, 1898. Dear Sir :- You inform me that you have read a work entitled "Roman ism and the Republic," by Rev. Isaac J. Lansing, a Congregationalist clergyman, published by the Arnold Publishing Association, Boston, on pages 423, the following statement: "Father Hyacinthe, that famous priest of whom I told you on last Sunday night, quoted by Chinquy in 'Priest, Women and Confes sional, says concerning the character of the confessors, that 99 per cent. of them live in sin with their female And you ask it I have ever said this.

I reply, Never! for the statement is grossly untrue. That I am profoundy convinced of the injustice and harm of enforced celibacy I have given witness in writing, preaching and act. But that there are many very many, good and virtuous priests especiall among the French and Irish-it would be a wicked calumny to deny. hope the day is not far distant when the Roman Church in the West will also follow the example of the Roman Church and of all the other churches in the East, and its priesthood will be taught that the sacrament of holy marriage is perfectly compatible with holy orders, for this is a primordial law of God in the Church of Christ !

I remain, dear sir, yours very truly in the love and defence of truth.

(Signed) Hyacinthe Loyson.

Commenting on this letter the Bos-

ton Pilot says: What Pere Hyacinthe thinks about priestly celibacy is of comparatively little consequence. The point is, that a Protestant clergyman, Mr. Starbuck, calls down a scurrilous parson and a renegade Catholic priest for misrepresenting another ex priest on a matter of gravest moment, and that a Protestant paper cheerfully gives room to the correction. It has happened more than once, though, we are glad to say, not often, that the Pilot has had occasion to rebuke injustice to our separated brethren. Whenever need be it will do so again; for truth is the one thing worth living, fighting and dy

As we have often said, and cannot too often, no Catholic priest or layman makes a living by insulting Protest No Protestant minister con verted to Catholicity ever devotes him selt to abusing his former co-religion He would find it hard to get an audience if he did. The convert to Catholicity, as a rule, is glad to know that he has found the truth, and is only anxious to impart it to others. He has never "escaped" from a Protestant dungeon. He has no hatred for the communion from which he has severed He has no blood-curdling recollections to be disclosed at so much a head "to men" or "to women only. He is, in short, an honest man, honest convinced that he has the truth, and proving his honesty by abstaining from villification of his late associates. The signs of the sincere convert are apparent to all intelligent The ex-priest who says that the priestly power is abused, sim ply confesses that he is one who would have abused it if the opportunity

DEVOTION TO THE HOLY ROSARY.

No month could be so well chosen for this intention as the month of October which for the last fourteen years owing to the exhortations of our Holy Father has been set apart for practicing devo tion to our Lady by the recital of the Rosary.

Prayer is always needed when there is question of leading even one soul to perform one good action. It is needed more especially when the good action is to be repeated, and when we are striving to acquire a virtue by such constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instance come freely from God, so, too, must devotion be His free gift; this is why we are to seek it so earnestly by prayer.

It is not easy to forget the popular simile between the keys of a piano and the Hall Marys of the Rossry, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and good action is to be repeated, and when

monotony. The keys have each their | That is the reason why this great saint distinct notes, which when combined produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the Hail Marys ; every one that is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevating that it must be a dull mind indeed that would complain of their monotony There can be no monotony in saying the same thing over and over again day to those we love, nor any dread of fatiguing others by repeating

what we know they are glad to hear. But why use the beads? Why not say a number of Hail Marys without attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his death, in certain places, the Rosary was said without the use of beads, and on the other hand, beads were long in use as instruments of prayer before the Rosary, as we know it nowadays, came to be a common practice among Catholics. The saintly Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his Aves on his fingers, and old engravings, as ancient documents, make it clear that beads differing in number and form, were used to count Pater Nosters as well as Aves. In fact, bead originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of reckoning the number of prayers the term bead or prayer was gradually applied to the grain or stone. In othe words, the instrument of prayer, which we call Rosary or beads, came to ex press, or stand for, the prayer itself for which it was used .- Sacred Heart Review.

Philadelphia Catholic Standard and Time MONTH OF THE ROSARY.

[Translated from Annals of the OEuvre Expiatoire, October number; read at Mount Carmel chapel, Sunday, October 9, 1898.]

We are again in the month during which our Holy Father Leo III. invites and engages not only the numerous members of the Confraternity of the Holy Rosary, "this army of the living God," but Christianity entire, to de-"this army of the living mand by the command and attentive recitation of the Rosarv of Mary the treasures of all graces, the succor and consolation necessary in these days full of danger. In all the countries of the world the word of the Sovereign Pontiff is heard with respect and followed with joy; in all the parochial churches, in the venerable and beautiful sanctuaries of Our Lady resounds every day this prayer which since the days of St Dominic, the founder of the Order of the Friars Preachers, is become so dear and so salutary to the Christian people. In one of his magnificent encyclicals upon the Rosary of Mary, Leo XIII. has publicly rendered thanks to the divine Mercy because the honoring of the glorious Mother of God flourishes in the greatest part of the Catholic world. The holy rosary," says he, " has been from all time an efficacious remedy to

preserve in its purity the faith, this precious virtue which is the foundation and the root af all Christian just This admirable prayer! What does it recall to our mind if not the life, the passion and the eternal glory of Jesus Christ and of His august mother? The Son of God is the light of the world, the author and the finisher of The Virgin Mother of God was highly and solemnly praised by Elizabeth, or rather hy the Holy Spirit, for the example which she had given of this divine virtue. "And blessed art thou that hast believed, because those things shall be accomplished which were spoken to thee by the Lord.'

We have compassion on any one who loses the light of his eyes, this precious gift of Heaven; more miserable is the situation of him who loses the light of his intellect in the night of delirium. And yet these are not sins if we support these misfortunes with resignation, conformably to the holy will of God, they may become a source of immense merits. But wretched in the man who extinguishes the light, infinitely more precious, of faith by voluntary doubts or by the negation of single article of belief.

Experience teaches us that in every community where the holy rosary is flourishing there also hearts, families, the people are protected from the pes The rosary is also very use ful in enabling us to live and die in the true service of God. Listen to some remarkable words of Leo XIII.: "The

prayed for the dead during the greater part of his nights. St. Alphonsus teaches that after the august sacri fice of the altar it rosary which consoles and delivers most the poor souls. Also the the doctor of the Church, St. Francis of Sales, had a great confidence in the efficacy of this prayer. When his great friend, the Blessed Juvenal Ancina, Bishop of Saluzzo, died, after a short but fruitful ministry of eighteen months, St. Francis wrote to his disciple, St. Francis de Chantal: Bishop of Saluzzo, my intimate friend and one of the most zealous servants of God, has just died, to the unspeakable grief of his people. We were consecrated Bishops the same day. I ask of you three rosaries for the repose of his soul. If he had survived me he would have asked everywhere a like

service of charity for me. And how could it be otherwise, since the rosary is holy by its origin, by its nature and by its end, and since it has been blessed a hundred times by the heads of the Church of Christ? What pious thoughts, what sentiments of faith and charity do not rise from its recitation towards the throne of God! Who could, finally, count the indulg ences which the Popes have granted to this heavenly prayer, especially to the celebrated Confraternity of the Rosary spread throughout the universe and se lear to the Christian people? May the confidence of the Holy Father, who in the tempests of the present times places his hopes in the resary, be real ized without delay !

DR. DE COSTA HOLDS THE FIELD.

Dr. De Costa's remarkable declartion on the religious condition of the United States, noticed in our columns last week, has elicited severe utterances from some of his brethren in the Protestant clergy of other sects. all differ from the Doctor, but they have only opinions and a little to give -no facts to displace those presented Dr. De Costa's facts and figures still hold the ground, and he has been repeating and adding to them. Last Sunday he talked about the "Reand its work in this style :

"Martin Luther was a great man, but he did not reform the Church, and Protestants claim that he did not reform himself, as he held to the worship of the Virgin until the day of his death. The English reformers did not satisfy the people, and their successors who took up the task found so many errors that it took two hundred reformations by two hundred sects to eliminate the superstitions.

"The most of these sects have been reproduced in our land, with additions, forming an exhibition altogether lewd and melancholy; still another new party has risen up to reform, not only Church doctrine, but the Bible. They are the 'higher critics,' seeking to rid the Old and New Testament of 'myths' telling us that the Pentateuch is a fraudulent composition, and that when our Lord said, 'I am the way and the truth' He was ignorant of the fact that the stories of Abraham, Jonah and Daniel were simply pious falsehoods. He was the blind leading the blind."

Here is a weighty Protestant indictment of American Protestantism. Has the latter no defense to offer? Vague generalities and "mind your own business" incivilities in interviews won't do. It is not to the purpose to tell Dr. De Costa to "attend to his own parish." As a good Christian he is bound to take an interest in the general religious state of his country and of the whole world. Christianity is not a mere parish or local concern. - N. Y. Freeman's Jour

NORWOOD.

I am pleased to learn that Mr. M. P. Doherty, formerly clerk of the Rossin House, Toronto, and lately proprietor of the Brennan House, Norwood, has been appointed to a clerkship in the Ontario Crown Lands department. The Hon. Mr. Gibson has mide a wise selection as I am sure Mr. Doherty will fill the situation in a manner that will give general satisfaction. L. K.

action. Oct. 17, 1898. BROTHERHOOD OF RAILWAY TRAINMEN.

Mr. J. Considine, of St. Thomas, wishes to thank the Brotherhood of Railway Trainmen for their very practical and kindly interest in his welfare during his long and tedious illness. He is now, we are glad to state, on a fair way to recovery, and we sincerely trust he will ere long fully recover his wonted vigor and strength. We had the pleasure of a visit from him last week, and he expressed himself as more than grateful for the sympathy and encouragement he received from the members of the above Brotherhood.

RENEWAL OF MISSION AT SOUTH GLOUCESTER.

(Special to the CATHOLIC RECORD.)

WEDDING BELLS.

McClory-Walsh

McClony-Walsh.

A quiet but exceedingly pretty wedding took clace at the Catholic Church, Port Perry, on Wednesday morning, Sept. 25, when Rev. Father O'Malley united in marringe Miss Annie Waish of this place, and Mr. Frank McClory of Lindsay. The bride looked charming indeed, a handsome gown of white silk, with chiffon rimmings, and wore a yeil fastened with range blossoms. Miss E. McClory, sister of the groom, attended the bride, and wore a pretty costume of cream Henrietta, with silk and chiffon, and hat to match; while the groom was supported by Mr. E. Waish, brother of the bride. After the wedding cremony, the party drove to the Waish homestead, where an elaborate dejenter was partaken of. The bride was the reliptent of a number of handsome gifts. The happy young couple left on the vening train for points West, and on their return will take up their residence in Lindsay. The bride, being a most amiable young lady, is exceedingly popular among a large circle of friends; while the groom is well and favorably known — and a host of friends will join in wishing the young souple every happiness.

MOTHER DIGBY.

Cincinnatic Telegraph, Oct. 13.

Mother.

On her arrival in Cincinnati this evening Mother Digby will be met by a deputation of the Children of Mary, Alumnae of the academy, and escorted to the convent. The grounds will be illuminated and an electric foundain near the entrance will send forth spray of myriad colors. On Friday morning the pupils of the school will tender her a reception, with addresses and songs; and on Friday afternoon uresses and songs; and on Friday afternoon ill occur the formal reception of the Children Mary.

Chicago graduates from the academies of the acred Heart gave a formal reception to fother General Digby on the afternoon of Fri-ay of last week at the academy in West

day of last week at the academy in West Taylor street.

The children entertained the Mother from 2 until 3 o'dock, when the exercises of the Alumnae association and the Sodality of the Children of Mary began. The three hundred guests were gathered in the day pupils' study hall, which was prettily decorated in green and white. Miss annu Mary Murphy welcomed the Mother has prettily decorated in green and the Sodality and Messedward Oscood Brown, president of the anumnae, gave a formal address of welcome. An episcopal chair and priedlen of carved American osk, the gifts of the Sodality and the alumnae to Mother Digby, were presented by Miss Annie Rebecca Ward, Miss Julia Otlahy acted as mistress of ceremonies. The mails of honor who carried the chair were: Misses Ethel A. Carroll, Mildred Murphy, Janet Marie Pyott, Catherine Anna Byrne, Julia A. G.

street academy futureacy evening from the north side house, where she has been staging since her arrival in Chicago last Saturday. The children of the school, dressed in white, welcomed her at the gate and led her into the chapei, where they sang the Magnificat. The Mother and her party remained in Chicago until Thursday, when they went to Clifton, in the suburbs of Cincinnati. The Mother express-se herself as delighted with America and its people. She is much impressed with the progressive spirit of this nation, with its wonderful undertakings and its splendid achievements.

ients.
Although she had been well informed in reard to the country land the various houses of er order here, she was surprised to find things a such finished and advanced condition.

her order here, she was surprised to had dhings in such finished and advanced condition. Among the guests at the reception were: Mestames William Amberg, Alexander Sullivan, Martin J. Russell, M. D. Hardin, John McLaughin, M. McLaughin, St. Louis; John Cudahy, Walter Lockwood; Countess Smith, Charles Harrigan, Misses R. Ganger, Stella Gaynor, Annie Ward, Susie Frances Stella Gaynor, Annie Ward, Susie Frances Stella Gaynor, Annie Ward, Susie Frances Heider Harter, Flora Martin, Ratharine Ayer, Aenes Murphy, Mile Prindeville, Julia Garvy, Ella Brennon, Agnes Hamill, Mary O'Mara, Rita Fakiel, Resell, Misse Relia Rieta, Anna Comy, Milwaukee; Julia Cudahy, Catherine Russell, Minnie McLaughin, Mary Brenner, Brennan, Genevieve Amberg, Chief Resell, Minnie McLaughin, Mary Brenner, Scheley of the Sacred Heart of Jesus, of Wich Rev. Mother Digby is the head, has 5,000 members in Europe, Africa and North and Sonth America.

most important houses of the order. She left Europe Aug. Il last, and has been accompanied throughout the trip by Rev. Mother Stuart.

The convent on West Taylor street is the cipity-fifth house of the order she has visited and the ninth in North America. She and Mother Stuart remained at the convent until Thursday, when they left for the West, visiting the large cities between here and the coast, whence they will go to Mexico and may after that visit the three houses of the order in Cuba and Porto Rico.

They expect to be in France again by next May.



CANADIAN RY

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Passengers preferring wholesome, comfortable accommodation to the elaborate designs and luxurious appointments of our palace sleepers, will find it in the Tourist Car, and at less

Any Janadian Pacific Railway Agt. will gladly give you further particu-lars and secure you accommodation in one of these cars.

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C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street, James P. Murray, President; P. F. Boyle, Secretary.

It is a relief, now and then, to turn from controversy proper to amusing blunders of pure ignorance and care-Sir Walter Scott supplies us with a fair number of these. He has the exactness of genius, but not of learn As Mr. Gladstone has suggested in drawing a parallel between him and Burns, he sometimes, in the delineation of tragic passion, reaches a height and unerring force comparable to Shakespeare himself. In the delineation of nature also he is said to be as exact as free. Indeed, he would often take journeys to scenes that he had to bring into his poems and novels, to make sure that no detail was misrepreented, and in all that concerns Scotland, lowland Scotland at least, he seems to move with easy security, as respects speech, manners and history.

re his foot is on his native heath, and his name is-Walter Scott. On the other hand, let him so much as cross the border, and not only an Englishman, but by tradition of Englishman, thought, an American of English blood, may easily detect false notes, of speech, of history, and of allusions to institu For instance, the Scottish king has scarcely taken posession of his southern throne when our novelist makes a Scotch baron, arraigned for a breach of law, claim a trial by the peers at Westminster, to which he was as yet no more entitled than a German baron would be now. On the other hand, he makes him liable to mutila-tion, from which I understand that peers in England were always exempt. Going back to earlier times, say those of Richard I., he revels in inexactnesses. It it true, Englishmen themselves were then hardly more precise, as to the earlier ages. Exactness in historical fiction scarcely dates back to Scott's time. On the other hand, we now make too much of it. It renders our historical fiction heavy. It is a proof of the genius of Tennyson, that it is not depressed by his scholarship. As Cardinal Newman intimates, it might be well to keep history and fiction apart, but if they are conjoined, let the history take care of itself. Let it be merely a background for a fairy. land of imagination. Tae Macbeth of universal mankind owes nothing to the rude Celtic chieftain Macbeth but name and local setting. It is nothing to the world what Burton or Freeman may have found out about him. So too, when in "Ivanhoe" the English of Yorkshire call themselves Saxons, this, historically, is absurd. The Saxons themselves did not use "Saxon" as a national name, and the Yorkshiremen, unlike the people of Hants or Somerset were not Saxons even tribally. They were English, tribally and nationally However, what does this signify? are not moving in the real England of

the obscure bishopric of Norwich. Scott, of course, no more gives us the real Catholic Church than the real England of Richard I. or the real France of Louis XI. There is a strong family likeness in all three portraits to their originals, but traversed by profound dissimilarities to the actual kingdoms and to the actual Church.

the real Richard, but in the fairy Eng-

land of Scott and Robin Hood, just as in "King John," we are well content

to have Pandulph the Cardinal substi-

Magua Charta, a simple subdeacon and

Externally, of course, Catholicism, with Scott, wears very much the same aspect that it has worn for a thousand years or more. Whatever want of precision there may be here I must leave to Catholic archæologists to determine. So also he seems to give a fair feeling of the influence of the Church in medieval society, so far as this is practicable for so decidedly secular a temper. In some important points of Catholic history he seems to go astray. Worse than that, in at least one fundamental doctrine, that of Purgatory, he is vague and incorrect. In some fundamental points of discip-

line and use, moreover, he is completely unintelligent. As to Catholic monastic history, there aretwo representations in which I think his accuracy may be sharply questioned. The action of "Ivanhoe" is dated in The Cistercian order was not yet a century old, and its great reconstitution under St. Bernard, with the wonderful inspiration streaming out from it, was as yet only seventy nine years in the past. Moreover, Barnard's influence over the order, as over the Church, remained in full force as long as he lived, and much longer, and in 1194 he had only been dead ferty one years. I would not undertake to say that, even as early as 1194, there may not have been in England, and even nearer to Clairvaux, Cistercian dignitaries as careless and sensual as the Prior of Jorvaulx. Assuredly, however, they are not to be introduced with the easy unconcernedness of "Ivanhee," as a mere matter of course. Johnson's Cyclopedia is doubtless right in representing the Cistercian body in Richard's reign as still on the upward move, and as not reaching its culmination for some sixty years from the time set for the story. Then began a grad-ual decline. My honored friend, Doctor Richard S. Storrs, it is true, justifies Scott in the matter of the Prior of Jorvaulx, but I think he has defer red too much to this great genius, but

formations. Had he introduced his in giving sciems weight to the denial king under coercion, and " that in a

high bred and humane, but voluptuously self-indulgent prior fifty years earlier, he would probably have made him just the same man. He conceived the claustral life in itself as issuing only in well intending duliness, or in sensual self-indulgence, crossed occasionally by blind zeal or restless ambi-tion. He has so little conception of the magnificent lights of monasticism, that he cannot even portray the gloom of its shadows. The one defect, of course, implies the other. His whole description is flat, shallow and commonplace, so far as anything of his can be mmon place.

By the way, in his allusions to the Prior Jorvaulx (and there are many), e makes confusion worse confounded He evidently has never stopped to think what is the precise status of this func-tionary. In "The Monastery," it is true, he does not seem to understand that properly and originally a prior is the foreman of the monks of an abbey, representing them to the abbot, and in a nanner the abbot to them. He is appointed, and may be removed, by the Next, when an abbey swarms out into a daughter house, still depend ent on the mother, the sobordinate local superior, also appointed and removable by the abbot, naturally keeps the name of prior. Here is the first step towards detachment. If then the priory at last became independent, it often out of reverence for the founding abbey, kept the inferior title. At last, says the Encyclopedia Britannica, there was in Eugland—at least among the monks, as distinguished from the friars—no difference between an abbot and a prior of an independent house. Scott, however, seems to have no conception of this slow development, but tumbles everything together in hopeless and anachronistic contusion. The ame man, in the same chapter, indeed I think sometimes in the same para-graph, is first prior and then abbot, next abbot and then prior. Sometimes he appears as the independent chief of a separate monastery, chosen by the brethren. Then he is a prior in the early sense, subordinate, in the same nouse, to an abbot, and therefore no prelate. But to tangle matter past rescue, the author covers all his baggage with mitres, so that he alternately

are, like a backgammon board, all back and no leaves. Still the chapter of the Prior of Jorvaulx is lucid compared with that Friar There are only three things Tuck. certain about this worthy. He is a priest, an outlaw, and to cover his brigandage, ostensibly a forest hermit. How then is he a friar? There were no friars yet. The earliest order of friars, the Franciscan, is still half a generation in the future. The name of St. Francis has as yet never been heard of in England. The very notion of a friar, as dedicated to social service in contrast with contemplative seclu tuted, in all the pomp of scarlet hat and robes, for the real Pandulph of sion, is even farther away from " her than " monk," although the Augustinian friars grew out of an agdomestic prelate of the Pope, who, after gregation of former hermits. Frian receiving John's submission, died in Tuck plainly is not even a runaway from any sort of monastery. His scornful defiance of "the Bishop of York's efficial " shows that he owes, though he refuses to render, diocesan obedience, as a secular priest serving a woodland oratory. Yet Scott puts into his mouth a rollicking ballad about "The Barefooted Friar," which is full two hundred years before its time. It can only be saved from being a whimsical anachronism by being to that of Edward III., the grandson of the grandson of Richard's brother.

plunges into non prelatical subordina

ion, and re-emerges into the very

highest monastic rank, into almost

episcopal dignity. In short, Scott, evidently, has never thought twice

about the matter. His monastic books

The whole portrayal is as helter skel ter as Friar Tuck himself. Scott deals even more inequitably with the Knights Templars than with their close ailies the Cistercians, whose great abbot drew up the Templar rule. This famous order of militant monks almost exactly two hundred years, being founded in 1118 and sup pressed in 1312. In "Ivanhoe's' time, therefore, it is to be presumed. still in the ascending line, especially as, reckoned from its conciliar confirm ation, the order then only dated back sixty-six years. It had, therefore, still a hundred and eighteen years to run, almost two-thirds of its whole public duration. Now, even at the time of its suppression, did it really deserve the foul charges preferred against it? This is very doubtful. Its great This is very doubtful. Its great offence, in the eyes of that unscrupu-lous and rapacious tyrant, Philip the Fair, was undoubtedly its vast wealth, and great power. The concurrence of Clement V. in the king's action could give the royal accusations no weight. lement, a French Archbishop of no eminent repute, imposed on the long-resisting Cardinals by Philip's overmastering influence, under the still fresh dismay surviving the outrages of Anagni, retained in France by the king, was so completely under coercion, that, in a matter personal to Philip, he was hardly capable of giving a sentence of ecclesiastical, much less of moral, validity. The seventy years Babylonian captivity of the Church had begun. In most countries which were free from the control of France, that is, in Spain, Portugal, Germany, the Templars were found innocent Even in Italy, only the Guelphic Florence condemned them. England, under red too much to this great genius, but not great historian, and exceedingly ndifferent Church historian.

In truth, Scott is not thinking about the Cistercians in particular, or the Clugniacs, or the Benedictines, about their rise or their decay, or their reformations. Had he introduced his in giving scient, weight to the denial line of the influence of Isabella, the isabella, the influence of Isabella, the isabella, th

of all guilt made by fifty four knights at the stake, and confirmed, four years later, under the same fearful tortures, by the Grand Master Molay, and De Charney, the grey haired Master of

Normandy Cardinal Hergenroether, (i. e., the great encyclopedia republished under his auspices) Doctor Dollinger, and Bishop Hurst, ropresenting, respec-tively, the Roman Catholics, the Old Catholics, and the Methodists, all agree in severe condemnation of Clement's action. Indeed, it is very evident that he was not a free agent. He was in such continual fear that Philip would oerce him into bringing indelible ignominy on the Papacy by anathema-tizing Boniface VIII. that he really could not say that his soul was his own.
Thus, it may fairly be declared that,
in the estimation of all shades and grades of Christianity, the reputation of the Knights Templars stands higher now than for the last six hundred years, and the conviction of their innocence is firmer.

Now Scott not only assumes as authentic the charges of voluptuous-ness, heresy, and Epicurean atheism, but actually transfers themback (at leas as already largely prevailing in the Order) more than a century, from 1312 to 1194. This anticipated and ante. dated calumny would be a matter of grave complaint if we could take Ivanhoe" and "The Talisman" very We cannot well do this, yet it is well not to pass unnoticed this after-working of the malice of an evil king.
I will next pass to another assump

tion of Scott's respecting the Templars, which is not a calumny, but a very great blunder.

Charles C. Starbuck. Andover, Mass.

Rev. Mr. Starbuck gives us above a very terse and interesting solution of what might be called one of the historical mysteries of the Middle Ages. Volumes have been written on the tory of the Knights Templars, their alleged crimes and the reasons of their suppression. Some of the ablest historians of ancient and modern times have treated at great length these matters, and they seldom if ever agree in all their conclusions. Our friend, Mr. Starbuck, however, appears to find no difficulty in solving the knotty and intricate historical questions that have so successfully defied the learning and research of many eminent historians. The whole affair, according to Mr. Starbuck, is very simple, "The rapacious tyrant, Philip the Fair," envied the power of the Knights and longed for their wealth. As the Knights were a religious order in the Church, Philip must have a Pope of his own, who, obeying his orders, will abolish the Order and allow Philip to appropriate its wealth. simple story. Now for the evidence. Mr. Starbuck finds it "given compactly and lucidly in the new Methodist church history." To us it appears as grotesquely funny to put on the witness stand against the Pope a "New Method-ist Church History" as it would be to ist Church History "as it would be to quote the testimony of a Spanish newspaper of five months ago to prove the standing, worth, and civilization of the citizens of the UnitedStates. Of course, Cardinal Hergenroether (or rather the encyclopedia said to have been pub-lished under his auspices) united with Doctor Dollinger, and Bishop Hurst, the author we presume of the above Church history, is made to express the

same opinion of the Pope. Compelled some time ago by the state of our health to "take to the woods," we are not within reach of the encyclopedia credited above to Cardinal Hergeniether. We have, however, other sources of information as to the Cardinal's opinion of Clement V. and the suppression of the Kuights Templars. In his "Catholic Church and Christian State" the Cardinal says: "At the Council of Vienne which was opened on the 16th of October 1311, the affairs of the Templars appears to be the most important matter." The Pope, "with the approbation of the Sacred Council" promulgated the sentence of abolition of the Order of the Temple. From this same decree we learn that all the property, movable and immovable, of the Templars, was given to the Hospitalers of St John by the Pope. Again history does not appear to sustain Mr. Starbuck when he says "in Spain, Portugal and Germany the Templars were found innocent. the contrary, it would appear that in each case the courts appointed to hear the evidence simply reported their unfavorable findings to the Holy See. It is evident, therefore, that the Fathers of the Council of Vienne considered the whole question of the Knights including the charges made against them, and the evidence supporting these charges and, as a result, agreed with the Pope in the opinion that the Knights should be suppressed. The suppression of the Knights, therefore was not a case of hugger mugging be tween the Pope and the King as Mr. Starbuck would ask us to believe.

No less inaccurate, if we are to believe some of the most eminent historians, is Rev. Mr. Starbuck's statement that "Clement, a French Archbishop of no eminent repute, imposed on the long resisting Cardinals by Philip's over mastering influence," was made Pope. Such a statement is contradicted by the fact that the solemn decree of gleation, programed in the Versey. of election preserved in the Vatican tells us that the choice was made by secret ballot, that of the fifteen votes

Again Rev. Mr. Starbuck says the Pope was retained in France by the

matter personal to Philip he was hard-ly capable of giving a sentence of ecclesiastical, much less of moral valid-

There are at least two mistakes in this statement. First, the Pope did not live in France under the jurisdiction of Philip, but in Avignon; secondly, it is of course a gross error to say that the Pope was hardly capable of giving a sentence of moral validity. Catholics, at least, can understand why the official sentence of the Pope in dealing with principles of morality or even though the questions of faith, ope may be a much less worthy man than Clement V., is not only morally valid, but infallible.

We may be permitted to close this whole case of the Knights Templars in the words of the prince of modern historians, Cantu, as follows:

"If therefore the wicked prosecutions instituted in France tempt us to regard the Templars as innocent, and as vic tims of Pailip the Fair, the calm with which the Church proceeded, the processes instituted during many years in Italy and in other lands, and without violence, allow us to suppose that many of the Knights were guilty, and that the king of France should not be compared with Clement V., who, by suppressing the Order, 'not de jure, but by way of provision,' saved innocent individuals, and disappointed the royal greed by assigning its wealth to the defence of the Holy Land."

-Editor Sacred Heart Review

THE SANCTUARY LAMP.

The sanctuary lamp is a conspicuou object in every Catholic church. It burns day and night before the Taber nacle in which the Blessed Sacrament is reserved to warn the faithful of the sacramental presence of Him Who is the light of the world and "Who enlighteneth every man that cometh unto this world." It is a figure of the flame of divine charity that burns in the Sacred Heart of the Son of God. At night, its soft rays, streaming through he church windows remind the faith the church windows remind the faith-ful passing by that He who watches over Israel sleeps not. The successor of the lamps of the old Jewish taber-nacle and of the Temple which, however, burned only from night and till morning before the sanctuary of the Lord, it must be fed as they with olive oil. The old Mosaic law directed that the oil for the tabernacle lamps should be pure and clear, beaten with a pestle out of olives. olive oil is not procurable, other vegetable oil may be used in our sanctuary lamps. Coal oil can be used only when vegetable oil is quite out of the question, and gas jets are forbidden alto gether. When the Blessed Sacrament s removed from the tabernacle on Holy Thursday, the lamp should be extinguished lest the people be deceived. To allow the light to go out for a day considered a grievous neglect of

The sanctuary lamps in the Bromp ton Oratory in London—there are two of them, one on each side of the chancel-are singularly suggestive. They are reproductions on a small scale the seven branched candlestick of the Temple, which is delineated on the arch of Titus at Rome. They are mounted in marble pedestal and each contains seven lights.—New World.

LOVE IS THE MAGNET.

Thomas a Kempis utters the follow ing beautiful aspiration of the soul towards the fulness of divine teaching : "O Truth, my God, make me one with Thee in everlasting love!" Truth is made efficacious by love. To know is a blessing, because knowledge leads to love. Faith is the foundation, love is the superstructure, the very sanctuary of the temple of truth. Bear this in mind when talking about religion with non-Catholics. Unless love draws them, love for God and even their af fection for yourself, they will be only drawn in seeming. Let them once realize that the love of God is in your heart's depths, as well as at the end of your arguments, and in proportion to their earnestness of character they will advance towards the truth. It is in thus gaining souls one by one by a kindly Apostolate that the whole nation shall be converted.—The Missionary.

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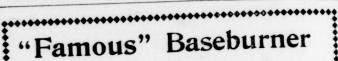
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BENZIGER BROTHERS,

OCTOBER 22 1898 FIVE - MINUTES' SERMON.

Twenty-First Sunday After Penteco

FORGIVENESS. - NO FORGIVENESS OF G

WITHOUT FORGIVENESS ON O But I say to you, love your enemie att. 5, 44.)

Our Lord pronounces, indeed, terrible denunciation in the the or clusion of the gospel of to-day: " also shall My Heavenly Father do brother from your hearts." The generous Lord had so ma

nanimously remitted to his servant enormous sum of ten thousand taler according to our money, ab \$19,000,000 because the latter had be entreated. The servant, however would not give respite to his fell servant for the trivial sum of a hund pence, despite his entreaties promises of remittance. Therefore Lord became enraged, gave him of to the torturers, until he would pay last farthing. He will not be able pay in all eternity and will theref nain forever in the power of torturers. In this occurrence, my dear Ch

tians, is also pronounced our senter if we tread under foot the sacred c mand of our Lord Jesus Christ, refr. ing from our enemies and offen forgiveness which is demanded our Lord. We are that servant whom the Lord remitted the enorm sum, and will we not forgive our fel brother his trivial offenses against Do you wish to take revenge, w God has acted so generously tow us? Judge for yourself, will our then, be an undeserving one if for implacability our Lord will one hand us over to the torturers for

The Judge of the living and the

announces hell, eternal damnatio vengeance, not only in the gosp but on many other occas Thus, for example, we read in gospel of St. Mark: "If you wil forgive, neither will your Father, is in Heaven, forgive you your (Mark 12, 26) St. John, the apos love, says: "He that loveth abideth in death. Whosoever h his brother is a murderer, and know, that no murderer hath etern (I John 3,1 abiding in himself." The Holy Ghost has already in the Old Testament: "He that eth to revenge himself shall find geance from the Lord, and He surely keep His sins in remembra (Eccli. 28, 1.) What are these a many similar expressions from mouth of God other than so voices which solemnly call to Either forgive, or renounce; pardon, or suffer forever in hell. But more than this! So imp

and exalted in the eyes of our Se

is the command to love our enem He not only most forcibly incules in His admonitions, but He daily to remind us of it, even prayer. In the Our Father w taught: "Forgive us our tree as we forgive those who to against us." O revengeful and giving Christian, have you seriously meditated on the sig tion of these words? Have you reflected that in this petition yo nounce your own condemnation say to God: Forgive me, O Go forgive others, that is to say me, O God, as I hate others! averse to me as I am to my ene forget my sins as little as I forginjuries — curse me, O Lord curse my offenders !—injure m the same malice with which I him! Beloved Christians, is r a terrible prayer? And yet

the consequence of every Our ascending to Heaven from a rev heart and from hostile lips. Cablaspheme God more—and cal yourself a greater woe, and, e prayer?
How sad, therefore, is the co of a Christian who will not if forget! Every sinner is indeed , but no sinner can be than he who can hope for no f

ness—and this is certainly t with the revengeful Christian. ever he may do for the salvation soul will profit him nothing. pray ever so much, fast ever s ly, give alms ever so profusely useless. Let him practice the austerities, yea, even like St. L on a glowing grid-iron, die th of a martyr, there is no me forgiveness for him, but he m perience what the apostle St said: "For judgment without to him that hath no mercy." (
13) Let him approach the tri
penance, for him the priest power of absolution, for him t of the representative of God an and in the hour of death the Judge will say: "Out of you I will judge you," you un servant! You did not wish to therefore, you, too, will find no ness. "Depart from Me, yo into everlasting fire which pared for the devil and his Matt. 25, 4) Yes, depart from that ocean of fire, where ther hating, cursing and laceratin

Revengeful Christian, applyourself! If you remain in placable enmity, I have war and you know the end. If however, to experience God reconcile yourself to your bro esus will reconcile Himself Love your enemy, and God you. Let the angel of peace in your heart, and you wil live among the angels in that land of eternal love, where no envy, no malice ever en where all are brothers, eterns

eternity!

FIVE . MINUTES' SERMON.

Twenty-First Sunday After Pentecost

FORGIVENESS. - NO FORGIVENESS OF GOD WITHOUT FORGIVENESS ON OUR

"But I say to you, love your enemies." (Matt. 5, 44.)

Our Lord pronounces, indeed, a terrible denunciation in the the conclusion of the gospel of to day: "So also shall My Heavenly Father do to you, it you forgive not every one his brother from your hearts." (Matt. 18, brother from your hearts." (Matt. 18, 35) The generous Lord had so mag nanimously remitted to his servant the enormous sum of ten thousand talents, 1. e., according to our money, about \$19,000,000 because the latter had been entreated. The servant, however, would not give respite to his fellow servant for the trivial sum of a hundred pence, despite his entreaties and promises of remittance. Therefore the Lord became enraged, gave him over to the torturers, until he would pay the last farthing. He will not be able to last farthing. He will not be able to pay in all eternity and will therefore remain forever in the power of the

torturers. In this occurrence, my dear Chris tians, is also pronounced our sentence, if we tread under foot the sacred com mand of our Lord Jesus Christ, refraining from our enemies and offenders forgiveness which is demanded by our Lord. We are that servant, to whom the Lord remitted the enormous sum, and will we not forgive our fellow brother his trivial offenses against us? Do you wish to take revenge, when God has acted so generously towards us? Judge for yourself, will our lot, then, be an undeserving one if for our implacability our Lord will one day hand us over to the torturers for al

The Judge of the living and the dead announces hell, eternal damnation to vengeance, not only in the gospel of but on many other occasions. Thus, for example, we read in the gospel of St. Mark: "If you will not forgive, neither will your Father, tha is in Heaven, forgive you your sins. (Mark 12, 26) St. John, the apostle of love, says: "He that loveth not, abideth in death. Whosoever hateth his brother is a murderer, and, you know, that no murderer hath eternal life abiding in himself." (I John 3,14 and 15) The Holy Ghost has already said in the Old Testament: "He that seeketh to revenge himself shall find venture of the seeketh to revenge himself shall find venture of the seeketh to revenge himself shall find venture of the seeketh to revenue himself shall find venture of the seeketh to revenue himself shall find venture of the seeketh to revenue the seeketh the seeketh to revenue the seeketh geance from the Lord, and He will surely keep His sins in remembrance."
(Eccli. 28, 1.) What are these and so many similar expressions from the mouth of God other than so many which solemnly call to us Either forgive, or renounce; either pardon, or suffer forever in hell.

But more than this! So important

and exalted in the eyes of our Saviour is the command to love our enemy that He not only most forcibly inculcated it in His admonitions, but He wished daily to remind us of it, even in prayer. In the Our Father we are taught: "Forgive us our trespasses we forgive those who trespass O revengeful and unfor against us. giving Christian, have you ever seriously meditated on the signification of these words? Have you ever reflected that in this petition you pro nounce your own condemnation? You say to God : Forgive me, O God, as I forgive others, that is to say: Hate me, O God, as I hate others! be as at the rate charged it would be four doubloons a day—a most extravagent that curse my offenders!—injure me with the same malice with which I injure him! Beloved Christians, is not this averse to me as I am to my enemiesa terrible prayer? And yet this is the consequence of every Our Father ascending to Heaven from a revengefu heart and from hostile lips. Can you blaspheme God more—and call upon yourself a greater woe, and, even in

How sad, therefore, is the condition of a Christian who will not forgive, forget! Every sinner is indeed miser but no sinner can be more so than he who can hope for no forgive ness—and this is certainly the case with the revengeful Christian. Whatever he may do for the salvation of his soul will profit him nothing. Let him pray ever so much, fast ever so strictly, give alms ever so profusely, all is useless. Let him practice the greatest austerities, yea, even like St. Lawrence on a glowing grid-iron, die the death of a martyr, there is no mercy, no forgiveness for him, but he must experience what the apostle St. James For judgment without mercy to him that hath no mercy." (James 2, 13) Let him approach the tribunal of penance, for him the priest has no power of absolution, for him the nands of the representative of God are bound, and in the hour of death the eternal Judge will say: "Out of your mouth I will judge you," you unmerciful servant! You did not wish to forgive, therefore, you, too, will find no forgive-Depart from Me, you cursed, into everlasting fire which was pre pared for the devil and his angels Matt. 25, 4) Yes, depart from Me, into that ocean of fire, where there will be hating, cursing and lacerating for all

Revengeful Christian, apply this to yourself! If you remain in your implacable enmity, I have warned you, and you know the end. If you wish, however, to experience God's mercy. reconcile yourself to your brother, and Jesus will reconcile Himself to you. Love your enemy, and God will love you. Let the angel of peace live again in your heart, and you will one day live among the angels in that beautiful land of eternal love, where no hatred, no envy, no malice ever enters, and where all are brothers, eternally united

OUR BOYS AND GIRLS.

Legends of Birds.

In the folk-lore of all peoples leg-ends concerning the birds have a prominent place. In Russia the peasants say that the swallow ministered to Our Lord when He hung upon the Cross. Therefore they consider it a sacred object, and among pious persons a swallow is never killed. But concerning the sparrow they have a dif-ferent opinion. Have you ever no-ticed the little hop which is a sparrow's only method of locomotion? He tore the flesh of our Blessed Lord and pecked at His eyes, say the Russians; so, for a punishment, his feet have been bound with invisible cords; and though, like the Wandering Jew he must move on forever, he can do it only in the awkward and jerky way we Evidently the sparrows have a hard time of it in Russia. - Ave Maria

Francis Joseph's Kindness,

The Emperor of Austria is deserved ly known as the "Best Beloved "mon arch. A writer in Donahoe's recounts an anedote of his childhood which is significant of his natural kindlines and consideration for others. The little episode which has been rendered famous by the great picture of Fendi will serve to illustrate these qualities. One summer's day, when praying be

fore the castle of Laxenburg, young Archduke perceived that the sentry on duty was suffering intensely from the excessive heat. He ran to his grandfather, the Emperor Francis, and asked him to relieve the soldier from his duty. This was refused, but a second request for money for the sen-try was granted, and the Emperor handed his grandson a dozen gold pieces, which the latter hastened to de liver to the soldier, who, however, refused the gift, as a soldier was prohib ited from accepting presents when act ing as sentry. The child was in de spair until his grandfather, raising him in his arms, enabled him to slip the money into the cartridge pouch the conscientious soldier. Now, he is poor no longer!' cried little Francis Joseph, jumping to the ground, de-lighted at having made one man

happy. Cano's Masterplece

Cano's most beautiful picture is that of "Our Lady of Belem" or Bethle hem, painted at Malaga for the cathe dral of Seville. In serene, celestial beauty this Madonna is excelled by no image of the Blessed Virgin to be found in Spain. Her glorious countenance would seem to be a revelation in answer to prayer. The drapery is a crimson robe, with a dark mantle drawn over the head. The head of the Divine Child is childlike, and yet not childlike; but there is much infantine simplicity and grace in the attitude, as He sits with His tiny hand resting on that of His Mother. These hands are admirably painted; and the whole picture finished with exceeding care, as if the painter had determined to crown his labors and honor Seville with a master-

piece. Cano was the artist who was once engaged to model a statue of St Anthony for an accountant; and after the work was finished and the price spoken of was deemed large, the accountant asked how many days' labor it had cost. The answer being that it took twenty five days, the patron at once rather indignantly observed that five days.

Effective Manners.

Growing girls and boys who have arrived at particularly conscious age often complain that companions of theirs are better liked than themselves, although they know, in their hearts, that these other boys and girls are not as really deserving-that is, not pos sessed of as many virtues as they them-selves constantly practice. Now is the time for such young people to learn that to be sought after one must have good manners as well as a good heart taste and tact as well as virtues. You may think this is rather hard, but stop a moment to consider. Why don't you choose that girl for a friend? tells the truth and is very unselfish. But you remember that she is also fond of reminding you if your hat is crooked or your gown is unbecoming. You don't care for her society, although she is a "good girl." Then there is that boy -he is generous and obliging, but he loves to talk about himself and his own affairs, and never takes any interest in what you are doing. You wouldn't care for him, in spite of his fine qualities, for an intimate friend. It is well to learn these lessons young-for we must learn it at some time or otherthat the people we shall be thrown among through life will ask yet more of us than that we keep the Ten Commandments. If they are the sort of people whom we ought to know, they will expect us to do right; but they want more tnan that of us, or, rather, they want that carried out to its inner meaning. Tact and taste are needed in social life, as well as the enforcement of the golden rule. But then tact and taste are the further carrying out of the golden rule. It is because young folks sometimes overlook these acts that they need to be reminded that good hearts are not visible to the world, as are uncouth manners, care less speech and unpleasing habits. Therefore, these all count in the impression one makes, and one must be on guard that that impression shall be "Manners make the agreeable. "Manners make the man" is not wholly true, but it has

some truth in it.

Healy's First Masterpiece.

There are in the life of the great portrait painter, Healy, says the Ave Maria, many pleasing and interesting incidents, which can not fail to delight the rising generation. His grand-father was a patriotic Irishman, financially ruined by his efforts in behalf of freedom; his father a sea captain, who, after an adventurous but upright settled in Boston, and became a genuine Yankee by adoption. It was probably from his maternal grand-mother, Mrs. Hicks, that little George inherited his artistic skill. She painted very prettily in water colors, after the fashion of the day; and the lad liked nothing better than to pore over her modest sketches,—having, it is need less to say, not the slightest idea that he himself would ever be able to create such wonderful works of art.

Meanwhile things did not go well at George was the eldest of five children, and was obliged to be, as so many other elder brothers have been "mother's right-hand man." He makes no complaint of his father, but tells us that all his business ventures proved disastrous, and we can readily the picture. He was evidently a good man, disheartened by want of success, and an easy going sailor at heart even after he left the ocean forever.

George was what the Scotch would "wee bit laddie" when the chance came for him to be of help as a wage-earner. He held the horse of a gentleman while he made a call, and was rewarded with a \$1. Probably neveragain did the sight of \$1, bravely earned, give him the same triumphant pleasure as that which he felt when he threw the money into the lap of his proud and tearful mother.

One friend, Miss Stuart, daughter of Gilbert Stuart, already renowned as a portrait painter, was the first believer in his artistic vocation. One of her kind acts was to lend him a print of Guido Keni's famous "Ecce Homo, which he at once proceeded to copy After he had reproduced the picture a well as he could, he begged a friendly bookseller to hang it in his window and to sell it if possible. Mr. Healy confesses in his autobiography that he made as many excuses as possible for passing the good-natured book-vender's shop. At last the "Ecce Homo" actually found a customer, none other than a Catholic priest who had charge of rural parish not far away. He inquired if the picture was for sale; and the bookseller, thinking this a chance to do the young artist a good turn, replied that he thuoght the painter might be induced to part with it, if the price offered were liberal.

"I am poor," answered the priest "but I wish this picture very much, and will give \$10 for it."

The bookseller promised to ask young Healy about the matter, and report the next day. The transaction was perfected and the good priest carried off the precious painting in triumph. This would seem to indicate that even the genius of Mr. Healy was manifest, and pos-sibly the kind purchaser was aware that he had a good bargain. Now for the sequel.

Some thirty years after, when the artist, enjoying world wide fame, was chatting with some friends at the Cap-itol at Washington, an aged priest tepped up to him and asked if he were Mr. Healy, the portrait painter. The painter admitted his identity, and the old priest remarked, with a smile:

"I believe that I am the happy pos-Ecce Homo' which you had placed in the little boys on the streets can tell us the window of a Boston bookseller A country priest offered ten dollars for I am that priest, and your picture still hangs in my little church. Who knows? It, perhaps, brought down blessings on your head. I have always felt that I had something to do with

your success in life.' Mr. Healy shook hands heartily with his first customer, and told him how much that ten dollars was to him at the time; but in the excitement he forgot to inquire the name of the old priestsomething he never ceased to regret. He would have liked, he said, to pay him a visit, and see his early "Ecce Homo "again.

Mr. Healy died recently at a ripe old age, honored and admired all over the civilized world. He was all his life a most earnest and consistent Catholic, and after his death it was prettily said of him: "Successful in reproducing the features of others on canvas, he was still more faithful in forming his own heart to the image and likeness of his Creator.'

Doctors Testify

There's strong testimony by eminent physicians of wonderful cures made by Dr. Chase's Family Remedies—particularly Dr. Chase's Ointment.

Chase's Ointment.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. Atter trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas ECLECTRIC GIL. I warmed the oil and poured a little of it into my ear, and before one half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

If your children are troubled, with warms

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

Life insurance is a good thing but health insurance, by keeping the blood Hood's Sarsaparilla, is still better.



CHATS WITH YOUNG MEN, duties faithfully and sound no trumpets

The Catholic Columbian asks: Catholic young men appreciate the Church and its teachings? Are they ready and willing to defend it when assailed by ignorance and bigotry Do they live up to their faith? And in answer says that it is not so much "the fighting Catholic" that the Church needs as the one who preaches by example, quoting in proof there-of the following article of Father Torke, the editor of the San Francisco Monitor:

Standing Up for One's Religion.

A man who has deep convictions on any subject is always ready to stand up for these convictions. If a Catholic is a Catholic at all his belief must be real and deep. Naturally, therefore, he must be always ready to give a reason for the faith that is in him.

This does not mean that a true Catholic is one given to theological garrul-That the tongue runs fast on religious subjects is no guarantee that the heart is permeated with piety. Indeed, crystalized common sense in the shape of the rules of politeness warns us that much speaking about holiness does not become ordinary men The saints themselves have been strict observers of this convention. Oaly vulgarians interject their religious ideas and their religious prejudice into the conversations of ordinary life.

There is one way, however, by which the Catholic can in season and out of season stand up for his religion, and that is by living up to it. Catholicity does not consist merely of a number of articles which must be believed; it consists also in many laws which must be observed. Moreover, it is not satisfied with proposing to us the mere moral law with its precepts and sanctions, but it brings that law into our daily actions and by salutary regulation forces us to face our own consciences and examine how we have done

our duty to our God and our neighbor. The Catholic who stands up for his religion by living up to his religion cannot fail to be a good man. Whether he is in business for himself or employed by others, he is not only confronted with the command of God 'Thou shalt not steal," but frequently if he is a good Catholic he has to acknowledge his sins to a priest, and he knows that not only must he then steal no more but he cannot obtain forgiveness if he restore not what he has taken unjustly

If he is in a public position he knows that God has commanded "Thou shalt not forswear thyself," and he knows too, that he is a perjurer if he breaks his oath of office. But more than this it is always before his mind that when he kneels at the confessional to tell his sins he has no hope for forgiveness unless he repairs all the wrong he may have done. If he has taken public money unjustly for his own use no priest can forgive him until that public money is restored. If he has wronged those who have come before him to seek for justice or to seek for relief no hand can be lifted up in absolution over him until he has righted these wrongs. To every Catholic who goes to the confessional God's terms are not only sorrow of the heart and confession of the lips but full reparation for every

injustice and for every wrong.

With a self-discipline so strict and exacting as this it is no wonder that the good Catholic should make an hones: business man and an upright When we find business men sessor of one of your earliest works, if and officials who claim to be Catholics Do you remember an | and who neglect the confessional-even what it means. of men who would be Catholics were there no confessional.

What we want in this age and in this country is Catholics who live up to their religion. We have too many who are willing to stand up for it in much Seldom do these do it honor. speaking. Seldom do these do it honor. Indeed there are many who are never so controversial as when they are half drunk : never so willing to make open profession of their faith as when they But men who are are disgracing it.

To His Stomach Causes Untold Suf-

fering and Misery.

But Dodd's Dyspepsia Tablets Restore

Diseases Except Cancer.

trouble you.

overwork it.

the Health and Strength the Cre-ator Gave—They Cure all Stomach

A tired, weak, worn out stomach

You should not know that you have a stomach. If it is healthy and strong

you won't know it, for it will never

There is no wonder that the stomach

so often wears out. From our earliest

childhood we persistently abuse it, and

it with ice cream; parboil it with

scalding hot tea or coffee; choke it up

with tou, h half masticated meat; and

abuse it in a hundred other ways.

No wonder it breaks down.

We sicken it with "candles;" freeze

man a crank, a woman a

MAN'S THOUGHTLESS

at the corners of the streets. are the men who show forth the truth and beauty of Catholicity. These are the men who without opening their mouths fulfil the injunction Apostle: Preach the word: be instant in season and out of season; reprove, rebuke, exhort with all long suffering These are the men and teaching." These are the men who in truth "stand up for their religion.

Enthusiasm in One's Business

A man can no more be successful in a business that he does not like than he can be happy with a wife whom he does not love, says the Furniture Journal. Enthusiasm is the power which impels men onward in any and every vocation. Without it, men are lethar-They drift. gic.

Drifting, however, does not win the race, either in business or aquatic events. There must be the long pull, the strong pull, and the pull with vigor.

Men in business to day have no easy task. There is a great deal to discour age and very little to encourage. There are foes within and foes without to contend against Under such condi-tions it is no wonder many either fail altogether or eke out a mere existence The antidote for despair is enthus

lasm; and the germ of enthusiasm is love for, or pleasure in, that business or vocation in which you are embarked. Therefore, if you would succeed, get thoroughly in love with your business.

Why Catholics Cannot Be Masons . A correspondent wishes to know why a Catholic is not allowed to join a Masonic lodge. The reasons for the condemnation of the Masons were given by Pope Benedict XIV. in 1751. first reason is the fact that in the Masonic reunions men of every sect and religion are associated intimately -a thing which must involve pre judice to the purity of Catholic doc-The second reason is found in trine. the absolute secrecy which covers all that is done in Masonic conventicles The third reason is furnished by the oath to preserve inviolable silence a to what is said and done; as though it were permitted to absolve one's self. merely by an oath, from the obligation of replying to the interrogatories o legitimate authority concerning what ever is done in these reunions to the detriment of religion and the State. The fourth reason is desumed from the prohibition, made by civil and ecclesiastical law to form any society or cor poration without the sanction of public The fifth reason is given in authority. the prohibition of the Masonic lodges, already promulgated by many sover-eigns. And a final reason is found in the condemnation of Masonry by wise and prudent men. A very plain reason nowadays is in the fact that Masonry is a form of religion, and a Catholic cannot profess any other but that of the one true Church to which he longs. The plainest reason of all is the antagonism of Masonry to Catholic

evidence.—Catholic Examiner. Build Up.

ity, of which there is abundant histor

ical proof, and ample contemporary

When the system is run down a person be comes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for of all other preparations recommended for such complaints The little folks like it, as it as pleasant as syrup

sa pleasant as syrup.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

They Never Fail.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using f Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are anti billous and a specific for the cure of Liver and Kidney Complaints, Dyspessa, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove

are disgracing it. But men who are silent in words but eloquent in deeds, these are the men who practice their and will regulate the secretions and remove all bilious matter.

Why shouldn't it have a rest occa

If it had, we would never be tortured

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Dodd's Dyspepsia Tablets give the

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Dodd's Dyspepsia Tablets digest any

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same substances that a perfectly healthy stomach secretes to digest the

By ensuring perfect digestion, Dodd's Dyspepsia Tablets cure all

By digesting the food they rest the

stomach, allowing it to regain health,

stomach troubles except cancer.

food taken into it.

strength and vigor.

sionally, as well as we do ourselves?

under opiates. The physician tried known remedy, but instead of getting b known remedy, but instead of getting better, she got worse. Distracted with her condi-tion, I was advised to try Cuticula Rims-Diss. Before the first week I noticed that the little sufferer was beginning to get relief, and in less than two months was entirely cured. Mrs.JaS. MELITON, 5 Hayden St., Atlanta, Ga-

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1899

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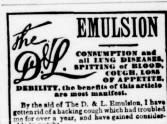
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A Solid Gold Shell Pling Genuine Padlock TISDALL SUPPLY CO., TORONTO, CM Key At a regular meeting of Branch No. 175, Kin-tors, held Oct. 3, 1898, the following resolution ras unanimously adopted:
That whereas it has pleased Almighty God o remove by death Mrs. David Haragan, sister four worthy Bro Denis Kennedy, and sister-s-law of our worthy President, Bro. William laragan,

of our worthy President, Bro. William Haragan, Resolved that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bros. Kennedy and Haragan, and extend to them our most sincer sympathy and condelence in their sad affliction; we also pray that God will strengthen them to bear the sad loss which they have sustained. Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bros. Kennedy and Haragan and also willished in the Grindley and and Carlotte William Haragan, President. RECORD.

Barrie, Oct. 12, 1898.
At the last regular meeting of Branch No. 51
of the C. M. B. A. held Monday Oct. 10, 1898, it
was moved by Bro. James Moran and seconded
by Bro. Michael Shanacy, that the following
resolution of condolence be tendered Bro. Thos.
Kennedy:

resolution of condotence be tendered Br., Fuss. Kennedy:
Whereas it has pleased Almighty God to remove from this lite Mrs. Michael Kennedy, mother of our worthy and esteemed Bro. Thos. Kennedy, be it
Resolved that while submitting to the will of Almighty God we deeply sympathize with Bro. Almighty God we deeply sympathize with Bro. Almight Fussel with the sent to Bro. Kennedy also published in The Canadian and other Catholic papers.
P. Moran, Sec.

Hamilton, Oct. 15, 1898.

At a regular meeting of Branch 234, heid in St. Lawrence's hall, it was duly moved and seconded, that,
Wherezsit has pleased Almighty God to call to Himself the mother of our esteemed brother,
M. O'Brien,
Resolved the Company of the Co

to Himself the mother of our esteemen brother, M. v/Brien, Resolved that we, the members of Branch 234. Hamilton, extend to Bro. O'Brien our sincere sympathy in the loss he has sustained. Resolved that this resolution be inscribed on the minutes of this branch and a copy sent to Brother O'Brien, also a copy to the CATHOLIC RECORD for publication.

Fractinally yours.

F. J. McGowan, Rec. Sec.

C. Y. L. L. A., TORONTO.

G. Y. L. L. A., TORONTU.

Toronto, October 6th, 1898.

The Catholic Young Ladies' Literary Association met last evening at the home of Miss M. L. Hart. Dovercourt Road, Reports were read from the delegates to the Local Council of women and from the combines in charge of the At Home to be held in St. George's Hall on the 24th inst. The affair promises to be a most enjoyable one. Business over, Mrs. W. A. Kavanach finished her remover to the first of the first of the combines of the combin

RESOLUTIONS OF CONDOLENCE.

At the first meeting for the season of the anolic Young Ladies' Literary Association is following resolution was unanimously lopted:

Camolic Young Ledies' Literary Association the following resolution was unanimously adopted: As God in His inscrutable wisdom has sud-denly and silently taken to Himself Toronto's As too in this inscritation was all as addenly and sliently taken to Hinnself Toronto's great Archbishop, and as in common with the universal Church, this Association mourns a distinguished prelate, a far-famed orator an ardent partiot and a zealous Christian, this Association further mourns a kind and liberal patron, ever ready to lend countenance or assistance by his genial presence or eloquent words.

words.

Resolved, further, that copies of this resolution be sent to the Very Rev. J. J. McCann,
Administrator of the Diocese; to the Rev.
Administrator of the Diocese; to the Rev.
James Walsh and Mrs. McMahor, nenhew and
sister of the late Archbishor; and to the
op-tholic logister and CATHOLIC RECORD.
Signed, O. ochalf of the Association.
M. O DONOGHUE, Sec.

C. O. F.

St. Joseph's Court held its regular meet-ing in Dingman's Hall on Thursday evening, 13th inst., with a very larged tendance of members and officers from sister Courts of the city, the event being also to celebrate the fifth anniversary of Court 376, with a concertafter the meet-

and officers from sister Couris of the city, the event being also to celebrate the fifth anniversary of Court 570, with a concert after the meeting.

Previous minutes being adopted as read, Bro. George Dunfy stated to the order meeting as chairman of good of the committee, the bend great given by the Court to a Brother-number who was unfortunate to ioose his team of horses in the Don river recently by an accident. The Chief Ranger then called upon Bro. Neander, D. H. C. K., for an address to which he responded in his usual oratoreal style; followed by a call from the chair wild. T. Loftus, Sec. 81, Leo Court, and one of the court of the court of the court of the court funds in high figures. The Court fook this procrumity to congratuate C. R. J. W. Mogan on the honors he has attained and the popularity ne has accomplished. Since being elected delegate by his Court to the Previncial Convention he has further been head by that convention electing him delegate to the National Convention; and Court 37 feels confident that their representative at that convention will display his usual sound logical oratory and leave an impression upon the High Court Officers that St. Joseph's Court, and the sister Courts of Toropto have sound, practical material in their ranks to coperate in advancing the good work of the Court made and the propersion of the convention of the stores in adjoining apartments and soon returned londed down with a choice bill-of-fair. Their pleasing manner and courteous attention in supplying the mwny nice things made every member leok happy and when the inner man was well provided choice brands were opened and well patronized by lovers of the wed to the closing act. Much credit is given to the committee and deserves mention as follows: Bros. P. McCabe, C. J. McCabe, Page, Culleton, Duffy, Cadaret, M. F. Mogan, Sioman, Powers and Gibbons.

Address-Forestry..... C. R. J. W. Mogan. Song...... Bro. W. Brooks

Recitation. Mr. F. Richard.
Address—Society and Labor....
Bro, C. J. McCabe. Violin solo ... Bro. M. J. Cannon.

Song...

Bro. M. F. Mogan

Address—The Five Years Progre

P. C. R. Jos. Cadaret.

Violin solo...

Violin solo.

Bro, P. McUabe
Address—C. O. F. in his Travels...
Bro, Geo. Duffey.
Address—C. O. F. Convention Work..
P. V. C. R., Bachand. Song Bro. R. Howarth.

Bro. J. T. Loftus.

H. Sloman, Chairman. H. Froman, accompanist.

The concert then closed with "God Save the Queen." M. J. Cannon, Correspondent.
Toronto, Oct, 13, 1898.

HASTINGS.

Heretofore the people of Hastings parish have used the cemetery at Norwood to bury their dead. Lately it has been deemed expedient to have one for themselves, and a beautiful site adjacent to the town, containing six acres, was p irchased. It was solemnly blessed by His Lordship the Bishop of Peterborough a few months ago.

Another much-needed improvement has been made by the erection of driving sheds near the church. A plot of land adjoining the church grounds was purchased by the pastor. Pev P. J. McGure, and about four hundred feet of sheds erected, capable of accomedating about fifty teams. This will be a great convenience, as the hotels were not able to accommodate all the teams of the parishioners who come from the country.

ARCHDIOCESE OF KINGSTON. Archbishop Gauthier Bids Adieu to St.

Francis Xavier, Brockville.

Catholic fellow-citizens have worshipped for the past quarter of a century, has been, says the Brockville Recorder, of Oct. 10, the scene of many interesting and important gatherings, but none more so than that of last night—on the occasion of the presentation of addresses from the members of that congregation, the boys of the Separate Schoel and the girls of the Convent de Notre Danie, to His Grace the Most Rev. Charles Hugn Gand, the His Grace the Most Rev. Charles Hugn Gallee, which had been handsomely decorated with plants and forns, presented a most imposing appearance. The large number who were present eloquently testified to the love and the girls of the Grace is held by all classes in the community. The regular evening devotions took place at 7:30, when Rev. Father Official Catholic Rev. Father Official Rev. Fat Francis Xavier church, in which our

behalf of the congregation, with a visining \$1,960:

To the Most Revd, Charles Hugh Gauthier, D. D., Archbishop of Kingston:
Beloved Archbishop:—Your children of the past twelve years are gathered about you today to give utterance to their heartfelt congratulations upon the occasion of your elevation to the chief place in the Hierarchy of your native Prevince—the Archbishopric of the grand old See of Kingston—and at the same time to offer to our Holy Father our felicitations upon the excellence of the selection which gives to us as our Archbishop the one who more than all others, in our numble oninon, has concentrated in himself all the attributes requisite for the high office to which you have been called.

than all others, in our numble oninion, has concentrated in himself all the attributes requisite for the high office to which you have been called.

Having regard to the great less the Church in Ontario, aye in Canada, has sustained through the recent calling home not alone of your illustrious and learned predecessor, but, almost simultaneously, of the great and good Archibishop of Providence that one so eminently qualified as ourself should be chosen to fill the forenost twee in the Councils of the Church in Ontario. If striking and conclusive evidence of the choice were wanting it in the should be chosen to fill the forenost twee in the Councils of the Church in Ontario. If striking and conclusive evidence of approval of clergy and laity—Catholic and non Catholic—which the announcement of your appointment has called forth, and in the wondrous unanimity with which all who know you have hastened to do you honor. Hence, we feel that for the future of the Church in this Archdiocese, so long as you are with us, we shall have no need to worry, and in times of trouble should there arise a necessity to stand in defense of our homes and reignon, we shall look to you with the fullest confidence for the guidance that must flow from a clear and umbiased intellect and a disposition and determination to do that only which is right.

When the hand of death touched your have the predecessor, the eyes of those whose spiritual interests were involved looked anxiously about for the one who would be chosen to succeed to so important a charge, and flow strengths the summary of the successive the summary of the summary

others.

These feelings can only be realized by those feelings can only be realized by the feeling can only be realize

These feelings can only be realized by those who have so often had occasion to call for your priestly ministrations; receive your wise and gentle word of advice and consolation in the time of trouble and affliction, and perchance to feel the benefit of the generous helping hand ever ready to be extended to the needy one—fer yours was the kindly voice that attered to us in the years just gone the holy truths of our religion and conveyed to us the words of solace and comfort when and where needed; and yours was the trusty hand that aever failed us in our trials. It was you who, under all circumstances and at all times, by rour devotedness and self-sacrifice, proved yourself to us in the highest sense "the good priest."

ander all circumstances and at all times, by your devotedness and setf-sacrifice, proved yourself to us in the highest sense "the good priest."

The years you have been with us have been marked by the most rapid strides in our history is a congregation. Wants much-needed and marked by the most rapid strides in our history is a congregation. Wants much-needed and in the ones, are second to none in any respect; a harden home has been extended adelately; our schools, wherein are trained our liste ones, are second to none in any respect; a harden home has been provided for the good sisters in charge of the education of our girls; and we cannot be blamed for taking great price in having, under the charge of those messengers of mercy—the self-sacrificing Sisters of Providence—one of the best equipped and most carefully conducted homes for the sick to be found anywhere. The whole period of your pastorate is resplendent with the evidence of a success heretofore unsurpassed in parcental work in this diocese. And for all this your children are and will continue to be grateful, appreciating as they do the difficulties under which you labored, and the almost insuperable obstacles which you had to overcome before bringing us to the proud position, outside of the Archiepiscopal seat, of the premier place amongst the parishes of this diocese.

We ask yst to accept from us the accompanying testimony of our great esteem for you. It has its alue chiefly in the readiness and cheerfulness with which it has been given.

And now, in biding you farewell, as parishioners, may we be nermitted to call you by the ever sweet and endearing name of "Father." It was by this name that we knew you best, and have learned to love, henor and respect you, and by the well cherish your memory no matter what the future may bring.

Good-tye, Father—Our hearts are full of sorrow at the parting, yet replete with joy at the cause which they not past, and may He grant you many, many years in which to work out the glorious destiny which in our heart of hea

and others.
Sunday, October 9, 1898.
The following address from the boys waread by Master Harry Kehoe, who was in ex

pose the bodies of our dear ones who have passed from our midst, but whose tombs remind us of their many acts of kindness while in this life—we bless you bear Archbishop, for the seif-sacrificing energy which animated you in bringing them to set ure to ourselves your many acts of charity, out to our selves your many acts of charity, outings, your zeal a nimparting to us the truths of our holy religion, your kind words of which your holy religion, your kind words of davice, always pregnant with wisdom, your ever ready willingness to come even in the darkest hours of the night to the bedside of our suffering and dying relatives, and your tender and Christ-like care of the poor afflicted ones at the Hospital for the Insane, the words seem to rise to our lips, "How can we live without our beloved Vicar." But notwithstanding our sorrow at your departure, our hearts are filed with joy and pride at the thought of hin, whom we love so deeply, being raised to the most exaited position in God's gift in our province. And now, before we say adieu, allow us, with all the earnestness of our boyish hearts, to beg of you to ask the Almighty Dispenser of all graces and biessings, to send into on hearts to day that special grace that ail of us may grow, not withstanding the coidness and indifference of this nineteenth entury, to be "men according to God's own heart" and loyal and clevated sons of fley Mish Ranta Boyd, and which was as follows:

The address from the girls was then read by Mish Ranta Boyd, and which was as follows:

To His Grace, the Most Rev. Charles Hugh Gauthier, D. D., Archbishop-ciect of Kingston:

chauthier, D. D., Archoisnop-elect of Resiston:

May it Piease Your Grace—There are times when the feelings of the human heart are too deep for utterance; and such are ours when we come to realize that the day of separation is at hand. For the past six werks we have been alternating between emotions of joy and sorrow; joy, that you through whose ministry we became the children of God—you who first nourished our souls with the Bread of Life-you, our Father, guide and friend, snoud have been selected by Rome to fill the See left vacant by the passing away of your personal friend, our beloved Archbishop Cheary; sorrow on the other hand, that your elevation to the episcopate must mean to us the severance of these holy ties which for the past twelve year nave united the pastor and people of this par lish.

these holy ties which for the past twelve years have united the pastor and people of this parish.

How much we little girls owe to your faith fur ministrations during those years of loving labor, eternity aione will reveal. It may look like concelt on our part to say 1—but it seems to us that none will have reason to feel your departure from Brockville more keenly than we; for all the energies of your seemly than we; for all the energies of your seem to have been directed toward the promotion of our welfare and happiness. You have token a personal interest in all our little concerns. Your beautiful teachings have woven themselves like threads of gold into our very existence. During your long stewardship in this favored portion of Christ's vineyard, your works have been essentially those that best befit the priesthood, the natural consequence of your self-denial and tender soliculue for those who are looked upon as the hope of the Church. These qualities have ever marked you out as a prices among priests.

Your Grace never counted the cost when the interests of education were concerned. The crowning work of your sacerdota. Che convent, where Reiston, the foster-mother of all that is beautiful, good and true, shelters us neath her mantle during the happiest bus most critical portion of our lives. Through these monuments, of which we feel so proud, your name will remain associated with the progress

ion.
Ad multos annos we wish Your Grace with

october 10:

The Archbishop was deeply moved and when he began to speak his voice betrayed his emotions. So embarrassing were these emotions that it was some minutes before he recovered sufficiently to proceed. The congregation also gave way. Here and there all over the church handkerchiefs were catching the flow of tears from the eyes of strong men, frail women and little children. The scene was indeed an impressive one.

mankereniefs were catching the flow of tears from the eyes of strong men, frail women and intele children. The scene was indeed an impressive one.

The Archbishop began by addressing his hearers as dear friends. "On this, the eye of my departure," he said, my heart is filled with gratitude towards you, and my first duty is to return thanks to God, which I now do win all my soul. Twelve years ago I became you passion, entrusted with the important chargof the salvation of your souls and also from the salvation of your souls and also to God because without this aid I could make are the to God because without this aid I could make are the to God because without this aid I could make a compilished anything. It was my any when work came to perform it to the best of my ability. When I came nere I founded children of the flock scattered in schools throughout the town, denied the adv which should not have been in a place of this size. You took prompt action when I proseed the erection of a new school which of the salvation of a proper Roman Catholic which alusion was made in the addresses. He specks of its fine equipment, and to the enlargment and beautifying of the R. C. cemetery, a "place we can now speak of, "said the Archbishop," with pride." It was his duty as pastor to preach the word of God, oling Masses and administer the sacraments. But another formance of little acts of charity, In doing these he felt he was only copying the example shop, "with pride." It was his duty as pastor to preach the word of God, oling Masses and administer the sacraments. But another formance of little acts of charity, In doing these he felt he was only copying the example shop, which the words of the salvation on the Archbishop, "why those tanak The following address from the boys was read by Master Harry Kehoe, who was in excellent voice:

The following address from the boys was read by Master Harry Kehoe, who was in excellent voice:

To His Grace Mest Rev. C. H. Gauthier, D. D. Archbishop of Kingston:

Most Rev. and Beloved Archbishop—On this, the eve of your departure from amongst us, suffer us, the little boys of St. Francis Xavier school, to approach you to offer you assishave so often done before, the pelegge of doctlity and the et stimoly of the pelegge of doctlity and the best of father truest of patrons, until with coronec and devotion for him who has been chosen by Our Holy Father, Pope Lee XIII., to occupy the Episcopal See of our beloved Archidecese of Kingston. We have been so accustomed, dear Archbishop, in the pasts to feel the sweet confidence of security from all troubles in having you near us that you will pardon us if we say that a deep sense of the thought of your departure, where the pelegge of the hinds the providence, to be the ruler and guide, not only of the people of St. Francis Xavier, Brock wille, but of those of one of the most important archioecese in the Dominion of Canada.

When we cast our minds back in which you have wrought on who stand foremest in the ranks of their affection. His sojourn in Brockville were been so accombled the continent; our magnificent convent, where the good and zealous Sisters de Notre Dame, the talented instructors of our girls, reside; our hospital of St. Vincent dear and the church on the same from the pelegge of the continent; our magnificent and ground the soft of the world magnetic the success which his reads expect and which he is minister to the wants of the origing and gently lead to the continent; our magnificent and ground with the soul ratios to the wants of the first and come from the continent; our magnificent convent, where the good and zealous Sisters de Note Paul, the glory of our town, in when the soul ratios of the continent corn respectively. The sould have a continuent of th

be blamed if in his higher sphere he took a be blamed if in his higher sphere he took a particular interest in the welfare of this vine-yard which he nourished and cultivated for twelve years. He would delight in its progress and prosperity. Although his field of labor had widened he would always have a special place in his heart for the people of Brockville and their families whom he wished health and prosperity and grace to live for a better world nereafter.

His Grace's reply was an eloquent oration and during its delivery a pin could be heard to drop.

After the Benediction the congregation dispersed with heavy hearts.

The address presented to Archbishop Gauthier by the congregation of St. Francis Xavier was beautifully engrossed by R. H. Lunday. It was decorated with pen pictures of the R. C. church and other Roman Catholic buildings,

ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.) (Special to the Catholic Record).

That "from little acorns, great oaks do grow" is as true to-day as when it was first in dited. But elims—not oaks—will be the theme of the present ines. "Eim Bank" is situated on Bank street on the southern bank of the Riocau cand and just one minute's walk from one present terminus of the Bank street electric car track. And this, the residence of the late Mr. McKay, is the property lated the late Mr. McKay, is the property lated acquired by those devoted ladies, the "Sisters Adorers of the Precious Blood in the Biessed Sacrament." This, possibly one of the young est, if not actually the youngest, Order in the Catholic Church, so proifife in religious communities, is, in itself, a proof, as already quoted, that

And it is essentially a Canadian Oak," to the manor born." Founded, not yet forty years ago, at St. Hyacinth, in the Province of Quebec, by Miss Aureie Caouette with the sanction of the then Bishop of that diocese, the reverend foundress still lives to witness the "little grain of mustard seed grown into a great tree," its branches extending over Canada and the neighboring United States of America, the latest "but" appearing at Manchester, N. H., where a house has just been established on the invitation of Mgr. Bradley, the Bishop of the diocese.

Not to go beyond the limits of this city of Ottawa, a proof of the Divine blessing on this Order is evident to all.

Arriving in the city on the 24th May, 1887, invoking "Our Lady Help of Christians"—the reverend Mother Foundress and her companions became temporarily the Motro Dame, Gloucester street, and look possession of that small one-and-a-half story house on St. Patrick street which was placed at their disposal "rent free" by His and there they community of eight Sisters, and there they community of eight Sisters, and there they continued to dwell, "cribb", cabin'd and confind" in that small space Infinite Wisdom alone knows: but there they community of community of

alone knows: but there they nevertheless of eight—now numbering twenty-three—whose prayers go up inceasingly to the Throne on benalf of their benefactors, and in gratitude to selves as already stated.

Really that "shanty"—for 'tis little better—on St. Patrick street would seem to be blessed. For it was there that, some fifty years ago, the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Nums of Ottawa took up their abode. To-day the Grey Indiana to the Sisters of the Precious Blood, owing to the uniform kindness of their many friends, notably of His Grace the Archoshola of the Indiana their, as already stated they have acquised the magnificent property known as "Ein Bank," on the bank of the canada Central Exhibition—one of the pretitiest and most pature seque sites in Ottawa, and herefolounown as the "McKay Estate." While speaking of the kindness of friends, it would be a greeous mistake to not mention the kindness of the former proprietors, notably their representative, Mr. Masson McKay. In this connection, also, the Sisters are mindful of Archishop Dunamel, who, happening to be in Rome at the Holy See. Their experience of the condense of the former proprietors, notably their representative, Mr. Masson McKay. In this connection, also, the Sisters are mindful of Archishop Dunamel, who, happening to be in Rome at the time, was unceasing in the sextions to have the Rules of their property of the city, from whom, and from the Catholies of the city, from whom, and from the Catholies of the city, from whom, and from the Catholies of the city, from thom of the city of Hull, they had been thee city

sons abandoned the project; they, in the early part of the present year, on the advice of responsible parties, acquired a property on sponsible parties, acquired a property on the sponsible parties, acquired a property should be acquired and with out enormous expense. With a solid rundation for their building could not be had without enormous expense. With a should be acquired and with which they closed. They have added to in a chapel of 36 feet in depth, in which is also a gallery, will be a great convenience for the substance of the situation of 30 feet in depth, in which is also a gallery will be a great convenience for the substance of the parties. Underturned the chapel is a suite of rooms destined to the accommodation of ladies who for their sooil sakes may feel disposed to make they are soonly should be a property. They have acres—has been forced off as "colister" for the Sisters, but there is still a considerable portion reserved for the see who may take up their temporary residence within the precincts of the property. These the Sisters will gladly receive the aid of their friends of the institution.

From a sketch now before the writer it is learned that the Sisters of the Precious Blood are one of the most rigorous of the cloistered contemplative orders of the Precious Blood in the Bissed Sacrament. They practice great austerities in their daily lite. They are strictly complete the cost may a bright red scapular and cineture. A deep white guimpe and coif, with a long black veil, complete the cost may a bright red scapular and cineture. A deep white guimpe and coif, with a long black veil, complete the cost may a bright red scapular and cineture. The control of their Divine Spouse, certainly not only the property of the property o abundance of this world's goods will not be unmindful of the appeal of those devoted ladies.
Their purchase (by cash borrowed) involves a
heavy drain to meet the interest on their debt,
independent of their daily needs. "Eim Bank"
was so named by the former proprietors from
the fact that thereon stood at the time of their
first occupancy two elm trees; these have since
increased until now it is quite surrounded by
those beautiful ornaments of the forest,
Let it be hoped that as the elm
trees have increased and multiplied, so
may the prosperity and usefulness of the prestent occupants of the residence increase and

the retreat of the pupils of the Rideau street avent has closed. That of the pupils of the Rideau street avent has closed. That of the pupils of La argregation de Notrelbame, Gloucester street, il close on Monday.

A. M. D. G. Queen of the Holy Rosary. For the CATHOLIC RECORD.

And now from the Church of all lands, thy dear name on the breath of one mighty acclaim.

Comes borne on the breath of one mighty acclaim.

Well, may we address these words to our Blessed Mother during her Rosary Month, for on the breath of acclaim, indeed, her name is borne over all parts of the earth body Rosary. Starkles on her brow, and her children, with grateful hearts, hasten to her shrine to offer their Rosary at her became, indeed; for this sweet garland of praise and love; for does not each Avo become fair rose in the erown of our October and the grories of our redemption, and while our minds are pondering on each, we are will not heaven our decade of Aves.

Hoth Mary! we say, love and devotion glowing in our souls, Hail, Mary! the heart growing more and more fervent. Hail, Mary! the words sink deeper and deeper into our souls. Hail, Mary! we repeat—Hail, Mary; we lovinally, fondly repeat:—Hail, Mary; we som carried back through the vista of ages, to stand beside the Heavenly Messenger and to hear the first sweet. Ave ever spoken on earth—Hail, Mary! we seem to hear the Great Messenger, and to catch the soft accents of the Peeriess One as she answers. Ecce ancilla Domini, Fiat mini secundum verbum tuum. Hail, Mary! the heaven well heavenly hosis take up the glad refrain and the vaults of heaven echo back a joyous Fall of grace, immaculate in her conception, stainless in her life, corresponding in the high-

answers "Ecce ancilla Domini. Fiat mithice and with a rebum tumm." Hail, Many! the heavenly hosts take up the glad refrain and the vaults of heaven echo back a ioyous Ave Maria.
Full of grace, immaculate in her conception, stainless in her life, corresponding in the highest degree with the graces which never ceased to flow upon her, Mary well merited Gabriel's salutation Hail, full of grace; for, clothed with this divine grace, her soul shone forth the one pure geno of God's creation.
The Lord is with thee: With her, in her Infancy, with her in her renunciation in the temple, with her, in her holy aspirations and in her tender love,—the Lord is with Mary as He is with no other. Blessed art thou among women—He seed, noblest type of all women. Has she not, bluer are and innumerable virtues, been the fright star to which we ever turn, when striping for all that is good and beautiful! Tradity which burst from her enraptured soul, "Ecce evim exhob beatam me dicent macs generations," for all generations have called, and an igenerations shall call her bilessed, is the fruit of her womb, Lesus.
And biessed is the fruit of thy womb, Jesus! Blessed, thrice blessed, is the fruit of her womb, Lesus.
Her sould be sould be seed the heavens—blessed, a thousand tiese shessed, is the fruit of her womb, Lesus.
Her sould be sould be seed to the first of the seed the inspirated dignity of the Mother of God! Wanny Mother of God! Pray for us winners! How we need the prayers of this Virgin Mother! When! Now! We need the when allured by the pleasures and deceits of the world, when weary with its cares; when faint and stunned by the almost too-heavy burden of our cross. He need them now and every moment of our lives; for is not each moment beset with temptation! Are not the stormy waves of passion ever raging and rolling around us threatening to engul fus in their most depths!

of heaven's Queen, we are invoking her powerful aid.

ful aid cach of us, then, add our meed of praise to swell the ylad chorus of her acclaim, for is Mary not now, as she was ages ago, the "Help of Christians." Is she not constantly winning for us spiritual victories as mighty, as far-reaching a their results, as the great battle of Lepanto, when the proud hosts were swept and vanquished by the power and might of Our Lady of the Rosary.

Picton, Feast of St. Theresa.

J. T. M.

OBITUARY.

MR. JOSEPH WALSH, PARIS, ONT. It is with feelings of deep regret we are called upon to record the sudden death of Mr. Joseph Walsh, only son of the late Patrick Walsh, which occurred Sept. 25, at his home, Paris. About four months ago he contracted a severgeoid, from which he never recovered, although everything was done to prolong his life.

nothing friends who are to whet the untimely death.

During his illness he was fortified by the rites of the holy Catholic Church of which he was a life-long member. He looked calmiy and confidently upon death, and when it came, comforted and consoled by the presence and earnest prayers of a number of loving friends, he breathed forth his soul in the hands of his Creator.

he breathed forth his soul in the hands of his Creator.

On Sept. 28 his remains, followed by a large concourse of friends and associates, were conveyed to the Church of the Sacred Heart, where solemn Requiem Mass was celebrated by Rev. Father Keough. The pail-bearers were Messrs. J. Sheppard, T. Murray, J. Granton, F. Skelly, J. Goodall and E. Stapleton. The sorrowing mother and sixters have the sympathy of a large circle of friends in their sad bereavement.

May his soul rest in peace!

MR. PATRICK ENRIGHT, WHELAN LAKE.

MR. PATRICK ENTIGIT, WHELAN LAKE.

Admaston mourns to-day the loss of one of her oldest and most respected residents in the person of Mr. Patrick Enright, who, at the ripe age of sixty-eight years, has gone to his eletrand reward. For the past week her blested his diving bed, as he lay in the blessed hope of a giorious eternity amidst the comforts of this fife, surrounded by his family and friends, resigned to the will of God and full of faith, hope and love, patiently awaiting the call of his Creator. After an ilmess of two years a diving bed, so the lay in the blessed hope of a giorious eternity amidst the comforts of this, resigned to the will of God and full of faith, hope and love, patiently awaiting the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years a diving the call of his Creator. After an ilmess of two years and the control of the con

HOW A SORE HEALS When the Blood is Pure and Rich it Will Heal Rapidly.

THIS FACT DEMONSTRATED IN THE CASE OF TROUBLED WITH A RUNNING SORE FOR. MORE THAN A YEAR.

From the Times, Owen Sound.

In the township of Sarawak, Grey county—there is probably no better known or respected farmer than Thos. Gawley, of East Linton P. O. Learning that his nephew, a young lad now about ten years of age, had been cured of a disease of his leg which threatened not only the loss of the himb, but also of the life of the little fellow, a reporter of the Times made ending and we are convinced that the wonder working powers of Dr. Williams! Pink Plik end for the little fellow, a reporter of the times made as of the town, he was asked if the reported cure was a fact. His face lighted up with sink as the said, "Indeed it is, sir. I was afraid we were going to lose the lad, but he is now as well as ever, hearty and strong," Asked for particulars, Mr. Gawley did the most natural thing in the world—referred the reporter to his wife, who in telling the case said: "In the month of September, 1817, my nephew. Chester Gawley, who lives with us, became afflicted with a severe pain in his left leg. In a few days the limb became badly swollen and pain, and the family obsystem was called in. The case was a perplexing one, but it was deded after a few days to lance the leg. This From the Times, Owen Sound

MARKET REPORTS.

Dairy Produces—Eggs, fresh dozen, 15 to 10c., tail 20 to 21c.

Farm Products—Hay, per ton, \$6.00 to \$6.50; straw, per load, \$2.50 to \$3.00; cheese, per lb., wholesale, 7½ to \$8; honey, per pound, 7 to 12c. Seeds—Clover seed, red, \$3.20; alsike clover, seed, \$3.20 to \$1.50; timothy seed, by carcass, \$5.50 to \$5.80; beef, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$5.80; beef, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$5.00 to \$5.00; ceal, 50; ceal

Toronto, Ont., Oct. 20.—Wheat firm; red and white west 61 to 65c; some holds ing 66c; goose wheat steady; No. 1 hard, Toron west, 80 to 10. 18 let, Flour quiet; c straight roller, in bbls. west, 83.10 to Millfeed steady; cars of shorts \$11, bran \$8 to 88.25 west, Barley firm; No 45c; west 41c, Buckwheat steady; car 36c; west, 36c, Rye quiet; cars east, 45c, 44c. Corn firm; cars of Canada yellov to 34c, west; American, on track, T. 39jc. Oats steady; cars of white wee Peas firm; cars north and west, 52½ to Montreal, Oct. 20.—The local grain is steady; at 281c, afloat, for No. 2 white peas at 62c; barley at 51c, 52c, in and rye at 51c, afloat. Flour — Mapatents, \$4.50 to \$1.65; strong bakers to \$4.35; winter patents, \$3.85 to \$4.10; strollers, \$3.40 to \$3.60; straight rollers \$1.65 to \$1.75. The meal market cor quiet at \$3.50 per bbl., and \$1.70 per bulk; Manitoba bran at \$11.50, bage int and shorts at \$11 including bags. Hay at \$6.50; No. 2 at \$5.00 to \$5.50; and mixed at \$1.40 per bulk; Manitoba bran at \$11.50, bage int and shorts at \$11 including bags. Hay at \$6.50; No. 2 at \$5.00 to \$5.50; and mixed at \$1 to \$1.60; at \$1.50; per Canadian pork. \$1.65; to flexible steady; Canadian pork. \$1.65; compound refined, do., 5 to \$1.75; pure Canadian lard, in palis, \$1.65; to flexible stastern colored Sepi \$1.65; c. for finest Eastern colored Sepi \$1.50; pure Cinadian lard, in palis, \$1.50; but \$1.50; pure Canadian lard, in palis, \$1.50; p

VOLUME XX.

The Catholic Record.

London, Saturday, October 29, 1898

THE END APPROACHING. With the Archbishop of Canterbur publishing pastorials on Confession an with John Kensit making an onslaugh on the Romish tendencies of Anglican ism, the end seems to be very near Macaulay's New Zealander should hurry along with his sketch book bo fore even the ruins likewise di

DA COSTA AND PROTESTANT ISM.

appear.

We have not yet heard of the "di ciplining" of Dr. Da Costa for hisswee ing condemnation of Protestantism The episcopal authorities may thin twice before tackling the outspoke divine, and in doing so will be wise their generation. The doctor has sa nothing but what is well known, and has simply the courage of his conv tions. Moreover, the crowd will alway flock to hear something spicy, and venture to say that he could throw the Anglican yoke and be financia none the worse for it. However, acquit him of a seeking after sensation alism ; we believe him to be since and hope that he may be convinc that the sect that is powerless again the ever-encroaching tide of irrelig cannot possibly be the "Bride Christ.

CAPTAIN DREYFUS.

We are told that all the Paris nev papers are in favor of Dreyfus' libe tion. The dramatic incidents of arrest, the touching letter of his v to the Holy Father, and his consi ment to the unhealthy prison isla are some of the things that prey u the sentimentally inclined, and cl the compassion of even those who lieve him to be guilty. But the that the Paris newspapers are clan ing for his release counts for very li They are principally in the hand the Jews and Freemasons, who everywhere and have an unlim command of money. They natur desire the pardon of a compatriot, French tribunals will inform us soon if justice can be bought or s

A UNITED IRISH PARTY.

Reports from various meeting the old land convey to us the plea intelligence that Irishmen have with dissension and disunion have resolved to display the unse and truly national spirit that mad united party of 1886. It was Ire first and self last. They have also that the discord was effecte but a few and they have made up minds that the few must slip down out or get into line. The enn that have retarded the cause of ! Rule and bereft the Irish Party fluence and power were cause those who preferred personal air their country's good. All mann charges were directed against who, whatever their capabilities be, were justified in their claim respect of reasonable Irishmen. this seems now like past history. clouds of anger and passion ar disappearing under the rays of sun of unity. Old friends who b side by side a decade ago are sh hands again and are prepared t mence another page of the hist Home Rule.

A DEATH BED DENIA

A subscriber sends us a let forming us of the death of an indi who refused to receive the last ments. He was moral and cha and was at one period of his fervent Catholic. He became ated later on with his own ide then the end.

No one can read the secrets invisible world, but from what w from Revelation the chance against that individual.

A Catholic may have opinions things excepting Faith. That to him from the Giver of all go he has no rights except to gua to protect it. He cannot lose through his own fault. He can dulge in opinions contrary without committing sin. We s reasonable individuals and not ties. The Catholic, therefore, any desire for eternal happines