Lord, in whom all spirits live,
Thou that knowest all Thine own,
Who, in order to forgive
Wast Incarnate, to atone:
Hear us for the souls of those
Who, from Earth, have passed to Thee;
Grant refreshment, light, repose,
From their bondage set them free.

Lord! Their sufferings are not hid From Thy blest, all seeing Eyes; Jesu Pitiful! Oh bid Each and all to life arise, Life in Paradise with Thee — Life no pain, no ending knows:— Suffer them Thy Face to see, Grant refreshment, light, repose.

Lord, in death their eyes were turned —Closing, failing—to Thy Cross;
They in that dread hour have learned Earth, with all it holds, is loss;
Only gain to live for Thee,
—Gain that from Thy favor flows:
Grant them in Thy light to be,
Grant an end to all their woes.

Jesu! may Thime Angels bring
Those we love from out the night,
Evermore Thy praise to sing
In Thy Home of promised light;
In our final agony
Keep us from assault of foes;
Bring us all, at last, to Thee,
To Thy place of sweet repose. Francis W. Grey, in the Canadian Messenger for November.

# SERMON OF CONSECRATION.

Eloquent Address at the Evening Ser vice at St. Mary's, by Rev. Father Ryan, Toronto.

Halifax Herald, Oct. 20. The consecration of St. Mary's Cath edral was concluded last evening with sermon by Rev. Father Ryan of St. Michael's catnedral, Toronto.

The sermon of the evening was, inthe consecration sermon. Rev. Father Ryan took text from the 83rd psalm, "How beautiful are thy taber-nacles, OLord of hosts." The reverend preacher said in substance: Your Grace, Reverend Fathers, dearly beloved brethren. It seems to me that the words I have cited from the inspired prophet of God very befittingly express the thoughts and feelings of this congregation when contemplating this magnificent temple solemnly consecrated to day in its renewed beauty and splendor to the service of Almighty God. Perhaps, before going farther, I may be permitted, as an outsider, but a sincere admirer of Halifax, to offer my most heartfelt congratulations to the learned and illustrious Archbishop of this great and venerable See, to the Right Reverend and most energetic Rector of this beautiful cathedral, to the zealous priests and the devoted and generous people of St. Mary's parish, for this splendid monument and evidence of their united work, this his toric and most worthy addition to the magnificent ecclesiastical architecture

CATHOLIC MUNIFICENCE.

But this beautiful church is only the crowning glory of Catholic munificence in this fair city by the sea. In making a short tour of your city last evening I was amazed and delighted at the wonderful progress in Catholic institutions even during the few short years since my last visit to Halifax. beautiful glebe house, the new churches and parochial residences, the splendid learning, the commoinstitutions of dious and well-kept homes for the orphans, the erring and the wayward; minority, who are not all millionaires. As I saw and admired I could not help saying in my heart of hearts, God bless the good priests and people who have so nobly seconded the zeal of this great Archbishop in this magnificent ork for Halifax, for humanity, and

for the glory of God. When reading the most interesting and edifying story of the church in Halifax I felt at first inclined to make my sermon his oric. But then, I thought, my hearers know this story well. It has been learnedly told by the scholarly editor of the Memoirs of Bishop Burke and has been cleverly summarized since in one of your lead ing city papers. So I resolved to make my sermen dogmatic, to speak to your faith rather than to your feelings, and take my thought from the ceremony of the morning, which, while it primarily teaches most important religious truths, will also be one of the most interesting facts in the history of the church in Halifax.

ELOQUENT SILENCE.

And now to the subject of my sermon. It is a significant fact that there was no sermon this morning. The interpreters of the Sacred Scriptures tell us that inspired silence is often more eloquent than inspired words. The ser-mon of this morning was a silent sermon. It was a sermon to be seen rather than to be heard. Yet, was it one of the most eloquent, impressive and instructive sermons, in action, that the Catholic Church preaches to her people, indeed to the world in the solemn con secration of a temple to the service of the ever-living God. In my discourse this evening I will merely attempt to interpret the silent sermon of the morning, and will ask you to consider three temples, three tabernacles, con-secrated to God-the tabernacle of Heaven, the tabernacle of earth and the tabernacle of the altar.

THREE ARE ONE I would say at the outset, and I would like you to understand, it only for the sake of the unity of my sermon, that these three are one. They are and came to give His life for us. In paganism are the direct outcome of the

NOVEMBER-THE MONTH OF THE DEAD.

REQUIESCAT IN PACE.

one, because the person for whom they are is one, and He is the second person of the Adorable Trinity—the eternal word, Jesus Christ Our Lord and Saviour. I am taking in a good deal of Catholic Christian theology in my sermon, so I can only attempt to sug-

gest some thoughts.

The learned and eloquent preacher then took his hearers with him to the first tabernacle, and soaring on eagle wings with the apostolic seer of Patmos, St. John, he gave a vivid description of what the beloved apostle saw before breaking into his sublime pre-face: "In the beginning was the Word, and the Word was with God, and the Word was God." It is well for us to see and adore Him in the beginning, because we have to follow Him to the end. In the beginning, then, we see Him in the first tabernacle in the bosom of the Father,

where He was begotten. BEFORE THE DAY STAR true God of true God, the figure of the Father's substance and the splendor of His glory. And in a moment the Eternal Word passed from the first taber nacle to the second, from the tabernacle of Heaven to the tabernacle of Earth, Et Verbum caro est et habitavit in nobis -The Word was made flesh and dwelt amongst us. He who was from the beginning in the bosom of the Father passed in a moment to the bosom of his Mother, became the Divine Babe of lis mother, became the Divine Bace of Bethlehem, whom the angels of heaven were ordered to adore. But we have to follow Him farther. Not only to Bethlehem, Nazareth, Calvary, the cross and the tomb, but to the taber-nacle of the altar, where we have Him with us to day and forever till the end The very same God who was in the beginning, the very same Christ Jesus our Lord that was born in Bethlehem, lived and worked in Naz areth, suffered in the garden and died on the cross. He loved His own who were in the world, and He loved them
t) the end And the end is the TABERNACLE OF THE ALTAR

The three tabernacles give us three acts in the divine drama of God's love to man. The Word was with God, and the Word was God-Behold the first step, or rather the first act of the divine drama. The Word was made flesh, the second grand act. The flesh was made food, the third and last act of the drama. Here again the preach er showed with much force and eloquence and scriptural and theological citations and illustrations the various, and as he seemed to insist with much show of reasoning, the ever increasing degree of glory to God in the advanc-ing acts of the divine or Christian drama. Returning to, and summing up his first thought of the three taber nacles, he showed the peculiar character of the consecration of each, and the distinctive

REASON OF CONSECRATION at all. Here the reverend preacher became amiably and eloquently contro versial. He said, a church can be consecrated to God alone, and the reason is this: a church in our Christian Catholic sense is a place not merely of popular, or congregational prayer, not a house of religious meeting, not even a stately building in which the book of God is read or the man of God preaches, prays, or sings to or with the people. Not even again a temple in which there is only a table. work of a religious No, our religious house, our house of God, our temple, our chur deed, as the Master said His house should be, a house of prayer. But the best prayer, the only divine prayer, is the prayer of sacrifice, and for fice there must be a priest, and for a sacrificing priest there must be an altar and victim. And in our churches we have an altar, we have a priest, we have a victim, and all are found in the Holy Sacrifice of the Mass. The real reason why a recent controversy was DECIDED AGAINST ANGLICAN ORDERS was simply this. They would not have an altar, nor a sacrifice, nor a priesthood, and what they would not have what by their words and acts they were not to have, they simply ceased to have, and they have not now. But again, said the preacher, to come to St. Mary's, to come home. What was the first St. Mary's church? St. Mary's tabernacle? It was St. Mary herself Here he went on to show how God had consecrated this tabernacle of earth : how beautiful and fair it was and what a fitting type of the temple consecrated to-day. And yet, said the preacher, through Mary was not only God's tomple, but God's Mother, this Church could not be consecrated to her. Sacrifice is an act of Supreme worship that can be offered to God alone, and it is an act of religion so essentially and exclusively divine that it may not be

WITHOUT IDOLATRY

and blasphemy even to God's holy mother. This is why Catholics so easily distinguish between the honor they give to God and the honor they give to His saints. To God alone they offer sacrifice. For the saints, they ask the assistance of their prayers.

Coming to the third tabernacle-The tabernacle of the altar-the preacher gave a rather original and striking argument seemed to be this: In the first tabernacle God loved us and gave

the third, He loves us and wants to live | Broad Church movement and the spurwith us. With the cleverness of an experienced theologian as well as the fervid eloquence of a zealous priest, the preacher showed how the three tabernacles, the three consecrations are concentrated in the Eucharistic Christ and commemorated in the ceremony of to-day, in St. Mary's cathedral.

THEIR RELATION TO BEAUTY.

Having explained the religious teaching of the three tabernacles, the preacher went on to show their relation to all true beauty. Following the definition of Plato, St. Thomas, and St. Augustine, he put his argument, or application somewhat in this way. In the first tabernacle was the "splen-dor of the true." In the second, the fairest of the fair of the Being who of all mere creatures was the most pleas-ing in the eyes of God, the Immacu-late Virgin, Mother of Christ. In the third tabernacle was ideal and real beauty united and made completely perfect in the beauty ever ancient and ever new, the divine beauty of the Eucharistic Christ daily immolated and permanently dwelling on our al-tars. This is why Catholies surround their altar with every form of beauty—the beautiful lines of architecture, the beautiful figures of sculpture, the beautiful colors of painting and the sweet and beautiful melodies of sacred music and song—All these arts com-bine to give praise and glory to God in St. Mary's cathedral to day. In concluding the preacher made eloquent and touching reference to the glories of St. Mary's in the past, the Masses offered, the Bishops consecrated, the priests ordained, the com-munions received, the baptisms conthe priests ferred, the instructions given, the sermons preached. What a crowd of sacred memories must come into the minds and hearts of all those present who worshipped in the old St. Mary's. What gratitude, joy and thankfulness to all to whom it is given to witness to day the glories of the new Mary, the hallowed feelings that centre to-day round the tabernacle of earth be so consecrated and preserved as to continue for ever in the tabernacle of Heaven, where sanctified saints shall find eternal rest in the bosom of God. It has been well and truthfully said that the Catholicity, the Christianity of the northern continent was cradled in Halifax. Let us hope and pray that it may be one day said by the Master, Judge and King that the Catholicity, the Christianity of Halifax shall be crowned in Heaven.

#### DR. DE COSTA'S POSITION

Many stories have been put forth regarding the gentleman who was known, down to a few days ago, as the Rev. Dr. De Costa. There is very little else in most of them but an exer cise of imagination and that process which in philosophy is called "resson ing from induction." In this case the process has proved to be entirely mis-leading, for Dr. De Costa has not taken any of the steps which the gentlemen of imagination presupposed he would. In fact, he has not as yet taken any step at all, nor has he allowed himself to be "interviewed" by the representative of any paper. But we are privileged to say that it is very likely he may soon take a step,

and an important one.

We find we were in error when we stances, whatever give the stances, where we have the stances and the stances where we have the stances where the stances where we have the stan wrote lately that the distinguished preacher did not contemplate joining the one true Church-the one logica culmination in our mind of his recent action. We are thankful to find the assumption was an error; we are rejoiced to believe now that we were wrong. Dr. De Costa has taken, since his resignation of the ministry of the Episcopal Church, a still more decisive He has given up his member ship of the Church as well. He has ceased to be a Protestant. He is not the sort of a man to believe he can exist without a religion. There is but one logical course open to him in these circumstances. He cannot stand upon neutral ground. He feels himself to be a de facto member of the Church's body, and it cannot be long, therefore, ere he become one de jure.

What may be the consequences of Dr. De Costa's action may not be immediately measurable. But this at certain-that these conse least is quences, be they immediate or certainties of the future, must be in the direc tion of still further disintegration. The leak is percolating through the embankment; in a little while the driblet may be transformed into a roaring torrent. As the Presbyterian remarks of Dr. De Costa's retirement:

remarks of Dr. De Costa's retirement.

The action of Bishop Potter in at once deposing Dr. De Costa is no less significant. The Broad Church party is on top and rules with a high hand. Briggsism is on the way, not only to recognition, but to mastery in the Episcopal fold."

The Church Defense, the High-

Church organ, although regarding the matter from the opposite base of the parallax, arrives at the same conclusion. But its synonym for "Broad Church " is a much stronger term. It 'infidelity." To the influence of proof of the Real Presence of Christ in the Eucharist. He took his thought the Broad Church party the Defense the Eucharist. He took his thought from the three tabernacles, and his also attributes the growth of the different the three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes the growth of the different three tabernacles, and his also attributes vorce evil. The empty churches on Sundays, the swollen divorce court

ious scholarship of the Higher Criti-Mrs. Humphrey Ward is merecism. ly logical when she pleads for the inly logical when she pleads for the inclusion of her sect, the Unitarian, within the pale of the Anglican Church. Surely when the capacious arms of that establishment can enfold those who believe in the inspiration of the Scriptures and those who lost. In considering the relation of the same light as regard them in the same light as Christian Science and Faith Healing to the Civil Law, Dr. Buckley make a there is an anomaly in shutting out those who, while believing in the per Christian Science fanatics now being sonality of the Redeemer, only denied

His divinity. Whatever is cohesive in the Church, in Eagland as well as here, represents only a force which done in the name of this delusion.—
may fittingly be compared to mere
Boston Pilot. The claim of respectabil Positivism. ity and a standard of human ethics is the sole influence which may be ap pealed to. As for the idea of the re wards or punishments of a future life, such a thing is regarded as utterly out of tone with the intellectual color of today. This is the age of progress; we

however, is between Bible and no Bible, and the De Costa incident proves clearly that the party of nega-tion feel like winning. In the West-ern world there is but one Church which stands unflinching for the Bible -the Church which has preserved the Bible and is the crown and culmination of all that the Bible heralded and signified. The recent Encyclical of that Church's illustrious head leaves that Church's illustrious head leaves capable. His fiercest onslaughts are no scintilla of doubt on the mind regarding her position toward Bible study. Dr. Ds Costa is en tirely in accord with that Encycli-His action shows that he was never so constituted as to play a false part. He could not teach with his lips what he did not believe in his heart. He now stands at the door of the only place where there is light and leading or can the day be very far distant when every man in his former community capable of thinking and judg-ing must be found following in his - Philadelphia Catholic Stand-

# MARK TWAIN AND CHRISTIAN

ard and Times.

Twain. In the Cosmopolitan for October he gives a humorous sketch of his experience of the treatment which he had at the hands of a Christian Science doctor in a German village, where no other practitioner save a horse-doctor was to be found. This doctor, a Boston lady, introduced him to the book of Mrs. Mary G. Baker

Eddy. The Boston lady reads:

The Boston lady reads:

'Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God!' Her

Whereupon Mr. Twain:

It is elegant. And it is a fine thought, too marrying religion to medicine, instead of medicine to the undertaker in the old way; for religion and medicine properly belong together, they being the basis of all spiritual and physical health. What kind of medicine de you give for ordinary diseases, such

We never give medicine in any circum-

But, madam, it says—
I don't care what it says, and I don't wish
to talk about it.
I am sorry if I have offended, but you see
the mention seemed in some way inconsist

ent, and— There are no inconsistencies in Christian

Before the Boston Christian Scientist ceased the near treatment for the absent treatment, on Mr. Twain's broken bones, she assured him that Mrs. Eddy and her book were distinctly prophesied by St. John in the twelfth Chapter of the Apocalypse, as the "women clothed with the sun," and "the little book" in the hand of the angel! Mr. Twain was sceptical, as it will be seen; for he carefully read the book, "Science and Health, with Key to the Scriptures," and these

are some of his comments on it:

vincing proof that "the English of the annex has been slicked up by a very industrious and painstsking hand," not Mrs. Eddy's, by contrasting the quoted passages with samples of "the lumbering, ragged, ignorant output of the translator's natural, spontaneous and unmedicated pen-work." the book and the treatment, near and

The horse doctor charged me thirty kreutzers, and I paid him; in fact, I doubted it, and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty four places \$1.00 per fracture.

"Nothing exists but Mind?"

"Nothing," she answered. "All else is

substanceless, all else is imaginary."
I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

Doubtless Mark Twain's sharp strong and well-justified plea-these numerous and their tollowings loyal-Whatever is cohesive for State interference in all cases where there is likelihood of murder being

#### INGERSOLL'S INFLUENCE.

Rev J. T. Roche in October Donahoe's. Ingersoll has done much harm. His

influence upon the half-educated and the half instructed in religious matters has been disastrous in the extreme have gone a step farther than even the Encyclopaedists.

Voltaire sneered before him, but the world recoiled at the sight of the terri-The main struggle in Protestantism, ble fruits which his teachings bore. Hume and Gibbons philosophised, but they were too hard and logical for the "vulgar crowd." Paine reasoned and denounced, but his reasonings and denunciations lacked the charms and graces with which Ingersoll clothed his attacks.

Ingersoll covers the hideous skeleton peems of which Ossian might feel proud. His epigrams will be remempeems of bered when Rochefoucauld is forgot-His apotheosis of the humble virtues of the fireside and the domestic circle would lead us to believe that to infidelity belongs the honor of having discovered the sacred names of wife and child and mother and home Tested by the standard of intellect and of truth he is nothing more than a refurbisher of ancient fables, a propagator of long discarded calumnies, an unfair adversary who utters half-truths with all the power and earnestness of firmly-established propositions.

Tested by results he is the most dangerous man of the age. During his life he gathered about him a coterie That un Christian and unscientific delusion misnamed Christian Science meets a merciless antagonist in Mark ity and make of man's frail reason a "King of Kings and Lord of Lords." Of his private character we know little save that he was of the common mould, far removed from that high ideal of Christian manhood found in those numberless children of the faith "who reverence their conscience as their king and whose glory was redressing human wrongs, who spoke no slander, no! nor listened to it."

#### METHODIST ATTITUDE TOWARD FREEMASONRY.

Objections, Some of Which Are in Line With Those Held by the Catholic Church.

The following question and answer from the columns of the Christian Advocate, the leading organ of the Methodist Episcopal Church, will show that the Catholic Church is not alone

in its opposition to the Masonic order:
Q. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist

Epicopal Chu ch?

A. The Masonic fraternity is one of several secret societies established primarily for the aid, protection and association of their members. It pro fesses to have originated at a very ancient time, among practical masons, but after a while a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own which recognizes the Being of God, but which does not re cognize the Deity of Jesus Christ.

Neither it nor any other secret so ciety should be invited to lay the corare some of his comments on it:

Of all the strange, and frantic, and incomprehensible, and uninterrupted books which the imagination of man has created, surely this one is the prize sample.

Hainly the book was written under the men Plainly the book was written under the men tal desolations of the Third Degree, and I tal desolations of the Third Degree, and I tal desolations of the Third Degree, and I tal degree can discover meanings in it. The Annex contains one sole and that degree can discover meanings in it.

The Annex contains one sole and the Church, by being members of that body may judge, but a secret body of which the Church as a whole cannot judge solitary humorous remark. There is a most elaborate and voluminous index, and it is preceded by this note:
"This index will enable the student to find, any thought or idea contained in the book."
Besides, there are in the aggregate The book is a bit of sounding brass as it is; but at least the sound runs copal Church who do not believe at smoothly. But Mr. Twain gives conall in secret societies. The Church as such has not pronounced an adverse judgment on the propriety or other wise of secret societies, but the fact that it has not done so does not justify

ciety as such to perform one of its solemn ceremonies. There would be just as much propriety in inviting the regular trades union absent, though helped mayhap, by the of masons to lay the stone, and perhorse doctor, Mr. Twain got better. haps more, as speculative Masonry can have no bearing on the laying of a stone, and every one would object to inviting the trades union of Masons to lay the stone, if for no other reason that the Church in its official capacity ought not to decide between union and non-union workmen.

the bringing forward of a secret so-

Another reason is that a secret fra ternity, parading with its music and regalia and acting under its own forms, tends greatly to diminish rever-ent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

Through the political influence of its members the Masonic fraternity has often laid the corner-stone of a court house, school buildings and other societies, but this is no reason why it should be introduced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for Church member-

That the corner stones of churches have been so laid, and that sometimes high dignitaries of the Caurch have marched in the procession, performing their functions as Christian ministers and at the same time, but it was an aberration of judgment on their part, and has usually brought religion into contempt and left a deep and permanent feeling in many minds. in one community it caused a with-drawal of one hundred and fifty members from Church, most of whom were not on principle opposed to secret societies, and several of whom were members of the order of Masons, but who considered the Church ignored, and the introduction of an outside organization of strictly human origin and imitations an imposition.

#### MEDDLING DOCTORS.

Life is sweet. The whole world is tenacious of it. Every care and prudence is employed to save and prolong The physician, as medical expert, comes naturally by his important place in the world. He has always been in demand. Reason, common sense and the Scriptures all welcome his presence and invite his ministrations. When the medicine man confines his labors to his own legitimate field, and does not interfere with the prerogatives of his Maker, or put himself between his patient and the ministrations of religion, he may be regarded as a bene-factor, and for good reason.

When, however, he is not satisfied with attending to his own business, but assumes the role of high priest of materialism or bigotry, to rob the sick of the consolations of faith, he becomes a curse in society. Yet there are few priests of any experience who have not been repulsed by the orders of some meddling doctor—under the pretense of safeguarding the sick from every annoyance. This even at a time when the condition of the patient is desperate—in fact, hopeless. Hickory Catholics and non-Catholic relatives connive with physicians of this kind frequently to the eternal loss of the sickor until he has lapsed into that uncon-sciousness that knows no waking. And this in the name of kindness, or to satisfy a bigotry that remains unre lenting even in the presence of death ! Things have come to such a pass nowa days that in desperate cases of sickness it is a mercy if the priest anticipates the physicians at the bed of the dying, because if the doctor arrives first he is more than likely to drug the suffering patient until he is drunk to unconsciousness before anything can be done to hear his confession or prepare him for eternity. Besides the petition "from a sudden and unprovided death, On Lord deliver us," every man in these days may well add another one, "From the fool doctor who carries more chloroform than ense, Oh Lord deliver us."

Catholic physicians and every physiclan who has any faith knows how important it is for men to prepare for eternity, and invariably notify relatives of the serious nature of sickness and the necessity of calling in the With Catholic doctors this is a priest. duty binding under sin, but with many others there is such a reckless disregard for the laws of God and the consequences of an unprovided death that they boldly usurp the place of another, even in the chamber of death. The greatest cruelty to the sick is to deny them the comforts of religion. Most reputable physicians understand this so well that they invariably suggest ending for the priest. Experience has taught them that instead of retarding recovery or precipitating death the peace that is born in the heart of the sick in the reception of the sacrament is an essential help to the sick in the battle for life. For a physician to interfere where he is at best a sorry witness of his own defeat in the struggle for life and death is to put himself on record as an ignoramus and a bigot.

Catholics know how well defined their duties are in regard to the sick To disregard them is inful. Moreover, they and dying. To disregard them is grievously sinful. Moreover, they will do well to keep their eye on the so-called doctors was interfere with the visitations of the priesthood. In the crisis of life and death the man most useful is the minister of God. - Cleve-

NOVEMBER

The Church of Chr. where; the Church

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fore, not being a was not the Church

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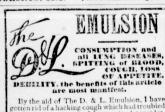
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# GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES

CHAPTER XIII.-CONTINUED.

Really Mrs. Ennis was wrong when she said that her assistant was endowed with tact. If the book-keeper had had tact, would she have said anything so certain to make an impressionable young man's heart beat wildly, and send him almost off his head in the open market-place, where an outward decorum was imperawhere an outward decorum was impera-tive? Conn did indeed with a great effort repress any manifestation of the electric shock of pleasure conveyed by the book-keeper's request. But none the less was he unbalanced, and Miss Johnson's indiscretion carried its punishment along with it. Her words unconsciously confirmed her confession that his love along with it. Her words unconsciously confirmed her confession that his love was returned, and so taken up was Conn's mind with feasting on the thought that the girl by his side was not going to be his wife only because of importunity on his part or of a fancied obligation upon hers, that he could hardly spare a look for the fabrics the shopman was presently spreading out before them, his eyes being irresistibly drawn to her who was to wear them. Oh how stupid he was! and not of the least use! When, bewildered between white stuffs and grey stuffs and stuffs of all the colors of the rainbow, the book-keeper appealed to him in her in decision to choose for her, Conn pitched blindly on a scarlet cloth—a material never by any chance used in those parts but for making country-women's cloaks, and sacred to that purpose time out of mind. Norah Hoolahan was highly indignant; and even Patrick, who didn't set up for being much of a judge in such matters, said that he had never in his life seen a person wear a dress of a bright red like that, and couldn't conceive of its

matters, said that he had bever his his heen a person wear a dress of a bright red like that, and couldn't conceive of its being fit for anybody but a witch.

"Conn," said the book-keeper as they were driving home, "why didn't you tell us it was the day for the fair?"

She was on the coveted seat beside

She was on the coveted seat beside him; he had wrapped his great coat about her to keep out the night chill. Norah Hoolahan, her father, and her brother Patey were behind them making a great as they talked in their native jar

"The old lady might have made made "The old lady might have made made difficulties," said Conn, "and I wasn't sure but what you would be a bit frightened at the thought yourself. And then I was anxious the Lishean boys should see the lucky fellow I was. But it was only an idea. When it came to the time I had no eyes to see any of them, nor ears to hear anything they might say—sure how could I, and we treether?" Yes. To these two the days danced lightly by; their mutual love tinged with rainbow hues the most trivial incidents that happened, and brightened even the

rainbow hues the most trivial incidents that happened, and brightened even the clouds in their horizon. I know well enough now how it was, for the day all unsuspected was fast approaching when I in my turn was to be affected by that magic to live under the spell of which is to live indeed. But at that time, having no direct interest in all the fuss, and yet being exprores to some extent mixed up being perforce to some extent mixed up in it, I sometimes thought there had al-ready been more than enough, and wished Conn's wedding day come and gone. Father John's sojourn at the inn during the week but one before Christmas was a welcome diversion from the mas was a weicome diversion from the monotonous topic. He was holding a station during this time, and we used to dine together in the evening and travel in our conversations over fresh fields and pastures new. And hardly a day passed that I did not turn into the open chapel and sit there for awhile looking at the "station" in progress. Father John and sit there for awhile looking at the "station" in progress. Father John would be in the rickety confessional, from the side of which stretched away a closely packed line of penitents standing in single too old or too feeble to stand long had seated themselves on a ladder that lay lengthways against the wall, or on the altar-steps, keeping all the while an eye upon their proper place. In what an infinite variety of ways people do the same thing! Sometimes when I have seen in Liverpool a batch of labouers resting would settle itself. Already it was clear in Liverpool a batch of laborers resting in some corner after a meal, I have noticed how each man falls unconsciously noticed how each man falls unconsciously into a different posture, making in the group a perfect composition. And I don't think I ever went into this mountain chapel during the present station, without being interested and satisfied by the

people all waiting for their turn to con-To confess! Yes, that was why they were here. That was what the young and the old were waiting for. To confess the sins committed against God and the me sins committed against God and the neighbor in deed or word or thought; to ask pardon, to be willing to repair the wrong, to yow to resist the temptation, and fly the occasion of sin; to put the spite out of the heart, to forgive—and be forgive. Eather, Lohn said it forgiven. Father John said it was the mental attitude I should have admired in looking at those peasants come in humility to purify their souls, which in our corrupt humanity can only, like our bodies, be kept unsoiled by constant

harmonious blending of the various atti-

tudes presented in these irregular lines of

bodies, be kept unsoiled by constant cleansing.

"But don't misjudge my people," he added, "on account of what I say. There is no vice among them. They are none of them rich, many are in the last degree of poverty; but God in Heaven does nowhere on this earth look down on men and women more nearly fit, by reason of their innocence, to stand before His Presence. Thank God 'tis often so in I reland, and especially in these mountainy parts. It is because of this purity of soil preserved through generations, that persecu-It is because of this purity of sour pre-served through generations, that persecu-tion, poverty, famine have not deter-iorated our people either mentally or physically; and that we are not unfit or unready for the temporal prosperity the near future seems to have in store for us. And the best I can wish our race is that discovered the proper store is that the proper store is that circumstances may let us live and multiply at home in pastoral simplicity and ply at home in pastoral simplicity and moderate competency; that our land may become a yet more fruitful nursery for the filling of the gaps in the angelic choirs, than the evil effects of foreign laws allow it to be now; that ambition and the lust or wealth may be far from us, for these things are in the power of the devil to gratify, and they are the causes why men

you, I was at the bottom of it all. Only for me, the young woman wouldn't be getting a strapping young husband this Christmas, nor would Master Conn be taking to himself a wife. Would you believe, now, that it has never occurred to either of those young people to say either of those young people to say thank you' for all I did for them?"

"Lovers are always selfish, and these are particularly taken up with each

other."
"To be sure, and very rightly. Sure I know that very well. But what do you say to Mrs. Ennis never once acknowledging the obligation she's under to me for securing her the continued services of an assistant that is such a prop to her establishment?"

assistant that is such a prop to her establishment?"
"Do you know," I said, "that Mrs. Ennis has become very drowsy lately? She dozes away half her time."
"She isn't the woman she was," said Father John confidentially, "and that's the fact. She's not heree'f at all this wild wast. Sure hos getting old, and the fact. She's not hereelf at all this while past. Sure, she's getting old, and who is entitled to a rest, if not she, I should like to know? 'Gad, she's done wonders considering all things in her time, and 'tis only fair she left the hard work now to the young people. But remember at her age, without husband or children about her, it would be the easiest thing in the world for her to fall into hands that would take advantage of her infirmities and her good nature. And infirmities and her good nature. And that's the way I done her the good turn,

d'ye see ?''
I told Father John of the conversation I had heard between the two women outside the chapel some Sundays ago, and of my idea that the book-keeper was not al-

ogether popular.

"Ah, stuff and nonsense! Is it the

box containing some two or three hundred of these tiny packages arrived for me from Liverpool only yesterday. Now I have been thinking that if I were to make the book-keeper my—a—well—almoner, for want of a better word, it might have the effect of bringing her for once into direct contact with the country people about, who, I believe, now mistake her silence and reserve for coldness or pride; and, once she appeared before or pride; and, once she appeared before them in a benevolent light, the feeling of distance and perhaps of hostility with which some may regard her might dis-

which some may regard her might disappear."

Father John shook his head.

Leave well alone. Distribute your gifts yourself as you have always done, and don't identify Miss Johnson with them in any way. It would be a mistake; it might even make her position hereafter more difficult. For next year, when she has no gifts, she may be disappointing expectations."

I deferred to Father John's opinion; of course, he knew his own pepple and the

I deferred to Father John's opinion; of course, he knew his own people and the pair of lovers, too, better than I did. When Christmas morning came, however, my inward comment on the warm gratitude which was elicited by my presents, and on the friendly feeling which I felt to be established between the giver and the recipients, was that my view had been right, and that Father John had no doubt had some private reason of his own for deterring me from carrying out my proposal.

proposal.

The chapel was fuller that day than I had ever seen it, and there was a larger overflow of worshippers kneeling on the green in front of the doorway. Remem-Father John was right. The matter would settle itself. Already it was clear that in these few weeks the distant re-spect in which the people had hitherto held the Eoglishwoman had warmed into kindlier feelings now that she was about to become one of themselves. Cer-tainly it was much better that such a feeling should have sprung up spontaneously than that it should owe its existously than that it should owe its existence to forcing of any kind. The book-keeper received the greetings of her neighbours with considerable ease and frankness. Of late it must be owned her manner had much improved. It was as if a cloud, which had hitherto sat brooding on her life, had suddenly been up-lifted and dispersed; as if her nature, closed up and hardened by an ungenial lot, had become softened in the warmth of the affection which now encircled her.

frankness. Of late it must be owned her manner had much improved. It was as if a cloud, which had hitherto sat brooding on her life, had suddenly been uplifted and dispersed; as if her nature, closed up and hardened by an ungenial lot, had become softened in the warmth of the affection which now encircled her. There were times when happiness shome from her eyes, beautifying her face on which content beamed serenely; and times when the demure gravity would be suddenly put to flight by a laugh that had a joyous ring in it pleasant to hear.

This Christmas morning the book-keeper brightly responded to the good wisnes of the kind-hearted country people (whose heart does not warm to a venturesome and trusting pair at the moment when, ignoront and reckless of the trouble in store for them, they are about to launch their bark upon the uncertain waters eager and strong in their mutual love? A vivid recollection came back upon me of a certain day not long before when she seemed a prey to weariness as she sat desolate in the window of the complex arm that restad on her and the progress suddenly retarded. It was she sat desolate in the window of the complex arm that restad on her and the pair.

"Good gracious, no! What suggests such an idea to you, Mrs. Eanis?"

"Good gracious, no! What suggests such an idea to you, Mrs. Eanis?"

"Sure, didn't you see that Miss Johnson was orying as she sat there? I'd give anything to know what it was. Some lovers' quarrel, I suppose. Sure, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, when a boy and girl like that are in love, was a slight frost without, and all was so still that Conn and the book-keeper, as they hurried silently along, could hear nothi when she seemed a prey to weariness as she sat desolate in the window of the bar, her sewing fallen listlessly in her lap, and her eyes far off across the bay beyond the clouds that lay upon the hills

in the faint distance.

A few weeks is a short time for so great a change to take place in; but even a few hours can work wonders in that rea few hours can work wonders in that respect. To the sunshine and bustle of that Christmas morning after Mass, and to the cheery salutations of the country folk parting on their way home, succeeded a very quiet afternoon at the inn, where some of us found ourselves gathered about Mrs. Ennis's fire. There were no children in the inn, and without children Christmas cannot be merry. Even Father John, who was almost as lighthearted as a child, had gone home early in the afternoon, for except when holding

melancholy and full of fascination. When that lulled voice chaunts in a darkened room on a Christmas night to an accompaniment of flickering firelight, its spell is well-nigh irresistible. The bookkeeper as she sat looking into the fire was completely under its influence.

Mrs. Ennis herself, in easy chair, shading her eyes from the glare with her hand, was listening to it, too, in her way.

She had had dutiful letters within a few

ing her eyes from the glare with her hand, was listening to it, too, in her way. She had had dutifal letters within a few days from both her nephews; perhaps amongst other things she wondered with some sadness as she sat there what they were doing, and how spending their Christmas. Conn—well I don't think Conn heard the voice at all, for his life had never been so full as now; the past had never had for him anything which could rival—no nor compare with the happiness of the present hour as he sat in the corner of the fire-place beating a noiseless tattoo with his his feet upon the carpet, and looking at the book-keeper's face on which the firelight fell sideways; sat content thus occupied, only wondering at her silence, wordering what her thoughts could be, marvelling at her beauty; and every now and then his heart would swell with happiness as he remembered anew that her love was his.

"So here's another Christmas Day come and nearly gone," said Mrs. Ennis, breaking silence at last. "I mind the day when it was not in this wise I would have spent it, sitting quietly before the fire, but tearing about the house eating whatever was to be had—and we didn't want for eating—wildly enjoying ones wild we will be about the house at my father's house! and the wonderful things we used to think were on them—glistening things, candies, sugar figures of men, fruits—sure, 'tis wonderful what small thing will please children; and the sight of the tree laden with its treasures used to set us beside ourselves with expectation. But by-and-bye these things don't please any more. 'Tis more of the dancing and the young menor the young women we do be thinking of, eh Conn? Or may be we taste the pleasures of being grown up, and live our old pleasures over some the second of the second o together popular.

"Ah, stuff and nonsense! Is it the passing word or the casual remark any of us can hope to escape? Do you think that I go scot-free? My friend, depend upon it, if you knew all that's said about you by your best friends, you'd be very unhappy. We are fortunate if people are civil to our faces, and in that respect Miss Johnson is more lucky than the most of us. The people to my knowledge hold her in respect. Popular! No, perhaps not; and better not, perhaps."

"Then I'm afraid you'll throw cold water on a project that has been forming in my mind. You know I always make a trifling present at Coristmas of one kind or another to the people about—a trifling present at Coristmas of one kind or another to the people about—a to acket of sweetmeats to one, a twist of tobacco to another, and so on; in fact, a box containing some two or three hunds of these tiny packages arrived for me from Liverpool only yesterday. Now I have been thinking that if I were to make the book-keeper my—a—well—almoner, for want of a better word, it might have the effect of bringing her for same as on any other. But it seems the young people are grown old too, for hereas Corn, and Miss Johnson, and Mr.

young people are grown old too, for here are Conn, and Miss Johnson, and Mr. Shipley, disposed to be as hum-drum as myself."

"I never spent so happy a Christmas Day, ma'am, in all my life," says Conn, and my selection.

Day, ma'am, in all my file, says coin, ardently.

Mrs. Ennis glanced from Conn to the young girl, who had withdrawn her gaze from the fire, and now sat in a still more pensive attitude, with her cheek resting on her hand, and saying nothing. Mrs. Ennis's look then passed from the book-keeper to her lover, whose face had suddenly become overcast with some uncasiness.

denly become overcast with some the easiness.

"Did you not promise your father, Conn, to spend the evening at his house? If the merrymaking hasn't begun ere this, 'tis because they're waiting for you and Miss Johnson."

"If—if you'd rather not go," began Conn, with a slight stutter of hesitation, addressing the book-keeper.

"It seems so unkind to leave Mrs. Eunis here all alone," she answered. Her voice was broken, and she turned her face away from the light of the fire as

face away from the light of the fire as

she spoke.
"Never mind me," cried Mrs. Eanis. "Mr. Shipley will stay with me for a little—not that I'll keep him long either, for my eyes are closing in my head. So or my eyes are cosing in my head. So get along with you, young people; start cff for your father's, and don't be spoiling sport. I thought all your brothers were to be there, and your sister," she added, turning to Conn.

saw them go by."
"There's to be a power o' people there," returned Conn, "aud great doings entirely; the rafters decked with green

an' all!"
"In honor of Christmas," assented Mrs.

Ennis "Of Christmas — and of us," added

"Of Christinas — and of the control of the control

stretched away before them white in the moonlight, an arm was passed round the book-keeper's shoulder, and she found her progress suddenly retarded. It was Conn's arm that rested on her, and Conn's

face that was bent down close to her own.
"My own little girl," he said, "what's the matter?"
"The matter?"

"The matter?"
"Yes, you were crying just now in there. It nearly killed me to see it. Tel me, Jane, tell me what was the matter."
"Nothing, Conn, nothing."
"Tis something I have said."

"Tis something I have said."
"No, no. How can you think so?
"Something I done, then."
"No, Conn. What nonsense!"
"Then why was it?"
"Don't talk of it, Conn; a passing fancy, that's all; don't ask me. There is no use in calling up painful thoughts."
"Ah!" sighed Conn, as he withdrew his arm, "its as I feared. You are unhappy."

But don't think of them any more, honey, they're not worth it. I'm vexed with those times I had no part in. Don't let them come between us, Jane. I'm mad with them entirely. But may be, we'll be even with them yet, so don't cry any more my dear."

be even with them yet, so don't cry any more, my dear."

"Why," said the book-keeper, "you would not grudge a few thoughts on a Christmas night, to the old home and the parents I shall never see again?"

"Lord save us!" cried Conn, "it isn't of that I'm thinking, but of the unkind friends that turned the back on you and gave you the cold shoulder, and ne'er a helping hand held out, nor a kind word from one of them,"

helping hand held out, nor a kind word from one of them,"

"The world is a cold place, Conn. People are not kind—not everywhere. Do you know, it came upon me to-night, as we sat in Mrs. Ennis's room, that perhaps I was cold too; cold, silent, and proud, distrustful, and suspicious. But there! what does it matter now? No friend could have been so kind to me as the chance which brought me here, and—and—"

friend could have been so kind to me as the chance which brought me here, and—and—"

"And what?" said Conn.

"Nay." the book-kesper answered, laughing off a sigh.

"I'm not going to tell you that again, you are conceited enough already."

"Oh," cried Conn, joyously, "we'll not go to my father's. Let us walk about and talk like this all night."

"Is not that your father's door, Conn, opening yonder?"

"It is. D'ye hear their voices and the laughter? How bright it looks! And there's old Toomey on the table, scraping away at his fiddle! and—who is it are jigging? Oh, won't you dance with me, Jane? Sure, if you don't to-night, how can you do it at our wedding? "Tis quite easy. You've only to go so—and so; and then you goo back to your place over there, and do the same thing all over again. "Tis the easiest thingin the world. Sure, what's there to laugh at? Ah! that's how I like to see you! 'tis better again. This the easiest thing in the world.
Sure, what's there to laugh at? Ah!
that's how I like to see you; 'tis better
than crying, any day. Hallo, there!
Don't shut the door on us!" for Patsy,
who had come out to look for them, was

going in again.

"Is it yourself, Conn? Faith, 'tis time for you. We'd almost given you up, and father's mad with you for tarrying so long. Good evening, miss, and welcome kindly. 'Tis better late than

TO BE CONTINUED.

THOUGHTS ON PURGATORY. ledit. on Christ. Dogmas. Rev. Jas. Bellord Lond, C. T. S 1898.

Purgatory, like all other doctrines is marked by its beautiful harmony with God's other works and His divine perfections. It is a marvel of justice

There is a continuity of cause and effect that is not broken by passing into the other world; the force of a man's misdeeds, so far from being checked by sudden interference, works itself out upon him to the last. So does God in the natural sequence of events render to every man exactly according to his deeds. The deliberate sinner, forgiven before his death, So they are, sure enough," said Conn, does not go scot free, rejoicing that he and the apostle and the martyr.

How terrible will be that exact retrihas sown! Be sure that every sin will one day find you out. "We know that the judgment of God is according to truth against them that do such things. And thinkest thou this, O man. escape the judgment of God?" (Rom.

II.

Purgatory is a marvel of God's forbearing mercy towards men. God is forever intercepting souls on the downward path, and giving them new chances when they forfeit the earlier ones. First came the state of original justice. This being lost, God supplied its place through the merits of Christ

more men fall away ; yet there is reparfering.

This is most comforting for us who plished in this life the full duty of preparation for the next : above all, it is a happiness for those who have been snatched like brands from the burning, and who know that their entrance into glory, although delayed, is absolutely certain. Glorify God for this final and crowning one of His mercies.

III.

oisonous meaning that would spoil his in natural society are continually actpoisonous meaning that would spoil his evening's pleasure.

"Why, Conn," she laughed, "how absurd you are, and what a tyrant!" I don't know what it is that brings the tears into my eyes, unless it is being happy, and looking back to former troubles, and wishing—"

"I know, I know," said Conn, tenderly.
"you are thinking of bygone times. Sure, what do I mind so long as you tell me, But don't think of them any more, honey,

We can share in their expiation by our prayers and sufferings. They cry aloud to us, "have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me." (Job. xix. 21)

We have the opportunity of practising works of mercy which are more beneficial and more urgently desired than any relief to those stricken by famine, or disease, or earthqake, or conflagrations. You are bound to help all your brethren according to their needs and your abilities. Help the suffering souls, and you will do a double act of satisfaction, explating the temporal punishment due to their sins and your own.

#### A NOTABLE SERMON.

The Rev. Dr. Larkin at Warrington, England — "Anglican Anxiety vs. Catholic Certainty." The annual sermons at St. Alban's Roman Catholic Church, Bewsey street, were preached on Sunday last by the Rev. Dr. Larkin, O. S. B. There was an unusually large congregation in the evening, when the reverend gentleman selected as his subject "Anglican Anxiety vs. Catholic Certainty." He said that by way of preface he would like to recall to their nemories the words that were brought before them in the Gospel of that day.
On the one hand they had Jesus Christ, under cross-examination, and He gave His answer fair and full. But when He put a question to the Pharisees they stammered and paused and could not reply. Then one of their number stood up and said to Him, "Master, what is the first commandment of all? There was no hesitation in the reply. and it was, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind." That was the first and greatest. The question He asked them went straight to their infidel hearts, because it showed clearly that He claimed the very Divinity of God, and that He, Jesus of Nazareth, was none other than God in the flesh. "What think ye of Christ?—what is your be-lief? What is your answer? Whose Son is He?" Continuing, the preacher said that in all matters and themselves, between God and their own souls, as regarded the life to come the fortune before them-the reward of Heaven or the punishment of Hell —they must have solid ground be-neath their feet. They could not speculate with a soul as they would shalt not go out from thence till thou repay the last farthing." (Matt. v. 16) Thus no one escapes the consequences of his evil deeds by a fortunately premature death. of such everlasting importance as the question of religion, which was a question as to whether they should happy for ever or lost for ever. Let them now examine and contrast the mental attitude of the man who was a good and pious Churchman churchgoing man, one born, baptized, and brought up in the Anglican faith, who had lived a good life and set a good example, and striven to obtain has outwitted divine justice, and that further light and instruction in the who had grown serious.

"Mary Maloney started an hour ago in company with your brother Pat, for I company with your brother Pat, for I and the apostle and the martyr.

has outwitted divine justice, and that further light and instruction in the life of self-indulgence has ended no otherwise than the life of the ascetic lieved in God and in the coming of Jesus Christ. He believed that Jesus and the apostle and the martyr. bution when each will reap what he that He came into the world to found a . that though shalt his Pontificate-a letter to all English-

Christ was God as well as man, and Church which would go on to the end of time. It was to such men that Leo XIII. wrote only a short time ago one of those beautiful letters which would ever be associated with the glory of men who sought unity of faith in Jesus Christ. Such a man as he (the preacher) had been alluding to, when ne read his Bible, received his instruction, and remembered what he had been taught, found before his mind a picture of a Church which he could not get rid of for a single mo-ment. It was one Church, it was Catholic, and Catholic meant everywhere - one Church, one in itself, and dispensation by Baptism.

Some cannot receive Baptism; then the desire, even the implicit desire is taken as its equivolent. Even after Baptism more men fall away; yet there is received. atton and forgiveness in the Sacrament demned," and then the promise whose of Penance, and this not once only, but consolation never failed, "I am with many times over. Finally, we have you always even unto the consummathe grace of the last sacraments. Even to go the world." The good, plous so, many are still unfit for heaven: English Churchman thought of all that, yet they are not cast off. Provided they have in some way turned towards own Church. I am in no danger. I God, there is Purgatory to complete the say my prayers and take the Sacra-God, there is Purgatory to complete the say my prayers and take the Sacra-unfinished work as a sacrament of suf-ments, and I believe that as God has placed me here if I stay here He will save me. I did not make myself, nor know our own shortcomings and dread did I choose my religion. Surely what them: it affords unfailing hope as to those who, we know, have not accom for me is good enough for me." That attitude might be taken up by the heathen. The true Church was the Church that was everywhere. Now, where was the Anglican Church? It was where England was, where England's arm extended, where the flag of England waved and the cannons of England roared, where the armies of England marched, and the triumphs of fall down and adore him."

I forget by what transition it happened, but we presently found ourselves on the irrepressible theme.

"Egad, then," said Father John, "the more am I pleased with that bit of work. For, let me tell said croak full of bitter of en sets up a dismal croak full of bitter of the father o England blazed upon her banners-

Divine power. · Whosesoever sin they are forgiven. sins ve shall retain and He gave them bread and wine Blood of Christ, sa commemoration of Church has now hood, who had Divi give sins, to pres offer the Body and daily sacrifice. "said, "we have go there is a great means are used, legitimately possessame thing—it has is directed toward had to be consider to whether the An true and a valid sense in which or and in the sense i Church understoo that the vast and ity of the Angli bishops, clergym jected the whole Romish supersti those who wante were divisions d controversies whi When the considered, it w should claim tha valid priesthood, and sacrifice w were one and th was no more diff than there was illumination ; on

bound up with th no sacrifice ther inasmuch as the original langua one who offered was what the cle of England neve the Church of and earnest boo of them had mad shine in history, world was age they constitute Divine Lord. w Pharisees, spok was not merely Catholic and the not merely that priesthood and was that the Ca teaching power teaching, and t of which no oth was the te Catholic Churc ought to bring more than it d the Gospel of J. not send His Bibles, found and argue ab them to teach. taught, and ha for inquiring elieved it was claiming. Age amining-four matters of vit the Bishops c moderation. truth; he wa leaders a final pronouncemen natters clear get it. could not spec it could not r cause it was Christ. How Catholic Chur there were I whose word the reverend he had not sting in the He did not He did not b

any man or v by a sla argument. he grace of It came from prayers of lit from that see ing until it heritage of -the Holy -ter their s ated but br Jesus Christ, their sins at and the sam might be un and in God's Whenever h Church and Church part suffered so Christ he th He though

wives and peared, and sands of th pear. And above the p be with the Church. ity of Cath

NOVEMBER 4, 1899, The Church of Christ must be every-where; the Church of England—the not on this earth, in the Church which where and made no attempt to everywhere. It catered religiously only for the English nation, and therefore, not being a Catholic Church, it was not the Church of Christ. Then, again, Jesus Christ created a priesthood, and gave the members thereof Divine power. To them He said, "Whosesoever sins ye shall forgive they are forgiven, and whosesoever e shall retain they are retained, and He gave them also power to change bread and wine into the Body and Blood of Christ, saying, "Do this in commemoration of Me." The Catholic Church has now that visible priesthood, who had Divine authority to for-give sius, to preach the truth, and offer the Body and Blood of Christ in daily sacrifice. "But," the Anglicans said, "we have got that power. True, there is a great commotion if your means are used, but what power we legitimately possess amounts to the same thing—it has the same effect and is directed toward the same purpose. That was where an important question had to be considered—the question as to whether the Anglican Church had a true and a valid priesthood in the sense in which our Lord instituted it, and in the sense in which the Catholic Church understood it. They found that the vast and overwhelming major. ity of the Anglican Church itselfbishops, clergymen and people—re jected the whole idea altogether as a Romish superstition. Even among those who wanted to claim it there were divisions deep and wide, and controversies which never seemed to When the facts of the case were considered, it was almost incredible that any of the Anglican Church should claim that that Church had a valid priesthood, because priesthood and sacrifice went together. They were one and the same thing; there was no more difference between them than there was between light and illumination; one was intrinsically bound up with the other. If there was no sacrifice there could be no priest, inasmuch as the word priest in the original language meant sacrificer, one who offered sacrifice. And that was what the clergymen of the Church of England never did. The clergy of the Church of England were a good and earnest body of men, and some of them had made names which would shine in history, but the verdict of the world was against the claim that constituted a valid priest-The Catholic Church, like our Divine Lord, when He answered the Pharisees, spoke unhesitatingly. It was not merely that the Church was Catholic and the other was not, it was not merely that they had a sacrificing priesthood and the other had not; it was that the Catholic Church had that teaching power, and that strength of teaching, and that success in teaching of which no other Church could boast It was the teaching power of the Catholic Church which, he thought ought to bring home its claims far more than it did to anyone who read the Gospel of Jesus Christ. Christ did not send His disciples to distribute Bibles, found societies, build churches and argue about religion. He sen The Catholic Church taught, and had a "yes" or a "no for inquiring humanity, for what it believed it was not afraid of plainly ac claiming. Again their friend-the Anglican whose mental attitude he was ex amining - found in his own communion distracting conflicts, and that about matters of vital importance, and all the Bishops could do was to counsel moderation. The man wanted the truth; he wanted from his spiritual leaders a final, definite and determined pronouncement that would make matters clear; but he would never The Anglican Establishment could not speak definitely and finally it could not rule, it could not teach, cause it was not the Church of Jesus How different it was with the Catholic Church! In that communion there were no differences, and they had an in fallible voice at the head whose word was law. In conclusion, the reverend gentleman said he hoped he had not uttered any word that night which would leave a wound or sting in the heart of anyone at all. He did not believe in controversy He did not believe for a moment that any man or woman could be converted by a slap, or even by an argument. Conversion came from the grace of the Lord Jesus Christ. It came from prayers-especially the prayers of little children-and it came from that seeking after truth and seeking until it was found, which was the woman. And therefore they prayed

the Holy Father made them pray -ter their separated brethren, separ ated but brethren still-brethren Jesus Christ, born for the same destiny, their sins atoued for by the same blocd and the same Lord—prayed that they might be united in the one true faith, and in God's good time it would be so. Whenever he thought of the Anglican Church and its people, of the High Church party who had done so well and suffered so bravely in the name of Christ he thought of the kings of old He thought of those who saw the star, and left their homes, their wives and children, that they might come to Bethlehem. The star disappeared, and they were weary and sick at heart, but they kept on over the sands of the desert, singing hymns of faith, and waiting for the star to reap

pear. And it leapt into the sky again

not on this earth, in the Church which was above and which never died, to see the face of God in His glory, and to partake of the j y of His grace for-

#### CATHOLIC TRUTH SOCIETY.

Replies to the Letter of the Rev. J. J

To the Editor of The St. Thomas Daily Times Sir :- We are not concerned in the question of veracity as between your-self and Rev. J. J. Baker, of Sparta, as to the correctness of your report of the remarks in his sermon of the 15th inst , which we thought proper to take exception to, but it is satisfactory to note that he repudiates the alleged objectionable utterances He returns, however, to the attack in words which

nowever, to the attack in words which are quite as offensive, hazy and misleading. We quote:

Rev J. J. Baker—I was speaking of "intellectual sufficiency in Christ," and under this head, emphasis was put on the intellectual liberty in Him. My exact statement was: "The Roman Catholic Church is not the true interpreter of the intellectual liberty in Christ."

Comment-We submit this jargon of words might mean almost anything except respect for the Catholic Church. The liberty we experience as Catholics is that promised by our Lord (St. John, 831): "And ye sha!! know the truth and the truth shail make you free."

Mr. Baker-I take it for granted that the Catholic Truth Society is not familiar with the recent controversies and movements within their own Church, hence this request for information.

Comment-You take far too much for

granted. It is not what you "take for granted," but facts, that we required, and doubtless the public sustains the same attitude. It is sheer presumption on your part to "take for granted' that we require to appeal to you for authoritative facts concerning either the ancient or modern history of the Catholic Church. You are the accuser and should produce your proof. That is why we ask you questions.

Mr. Baker—In support of my statement I referred briefly to the Retraction of Rev. John Zahm, D. D., Provincial of the Fathers of the Holy Cross and President of the University of Notre Dame, Ind.

Comment-What was the theory advanced by Dr. Zahm which he feared the Holy See might condemn? Be particular to tell us, also, if this theory or supposed "religious truth," is per mitted to be taught by the authorities of the Baptist Church. Was it not manly and proper and in the interest of truth for Dr. Zahm to withdraw his book when he became aware he could not as yet sufficiently justify his theory?

Mr. Baker—I might have mentioned other cases, and for the information of my enquirers I may call their attention to the submission of Prof. Schell, of the University of Wurtzburg, after several of his books had been placed on the Index.

Comment-Name the books you say were placed on the Index, and state religious truths" they contained contrary to the Catholic religion. Be less hazy, please.

Mr. Baker—Prof. Schell's avowed purpose, in conjunction with others, was to show the consistency of exact scientific research with good Catholicism, but his hopes were fearfully blasted.

Comment-How do you know "his hopes were fearfully blasted? Is this another case of "taking it for grant Give an instance where his consistent, exact, scientific research came in conflict with his Catholicism.

Mr. Baker—Perhaps the Truth Society does not know that the brilliant French historian, Duchesnes, has been removed and has a position as professor at the Old Saint Sulpice?

rather than have the Word of God corrupted or the "little ones" of his flock scandalized.

Mr. Baker—Loisy, also because of his liber-alism, was removed from the Institute Cath-blique, and now reads Masses for some nuns in a cloister.

Comment-" And now reads Masses for some nuns in a cloister!" How

Mr. Baker—The Truth Society ought to know that Archbishop Ireland, after the Pope's letter to Cardinal Gibbons on "Ameri-canism," bows humbly to the Vatican and swallows the preface he wrote to Elliott's "Lite of Father Hecker."

Comment-You ought to know that Archbishop Ireland, as a dutiful son of the Church and a famous dignitary of the same, yields obedience to constituted authority in matters lawful. He has never been required to retract anything, nor has Ediott's Life of Father Hecker," containing the preface by Archbishop Ireland, been put upon the Index.

Mr. Baker—Perhaps the Catholic Truth Society, from my standpoint at least, will credit me with good reasons for my utter-Comment-Only on the condition

that you admit you have taken too much for "granted."

In conclusion, Mr. Editor, we append an extract taken from the dedication sermon preached on the 12th inst. at Holy Cross College, Washington, in the presence of Archbishop Martinelli, the Apostolic Dalegate, Cardinal Gibbons, some twelve Archbishops and Bishops a great concourse of laymen, and last but not least, the said Very Rev. J. A. Zahm, by the famous Bishop of Peoria, Rt. Rev. Jno. L. Spalding, in which he used the following apertinent words in support of the well established prin-

cipies of Catholic intellectual liberty "All facts are sacred, since truth is sacred; and consequently there can be no reason why a Catholic university should impose r. strictions upon inquiry above the place where Jesus Christ was born for the sins of men. So might it be with the members of the Anglican Church. Might the prayers and chartity of Catholics be extended to them, ity of Catholics be extended to them,

mightiest force which the Eternal Catholic school down in Georgia and I THE CHURCH AND DEMOCRACY.

Father has conflied to His children. It was allowed to join the class of boys profits nothing to gain the world, if the soul is lost; but the world of which the If you will permit me, I shall be glad Saviour speaks is that of greed, lust and ambition, not that of knowledge, science and philosophy. Hence the Christian ideal excludes pride and sensuality, not intellectual power. It is reason that makes us capable o religion, and therefore to improve the mind, to dispel the darkness of ignorance, which is the cause of threefourths of our sins and miseries, is to work with God for the good of men. The spiritual union to which all generous souls aspire cannot be brought about by authoritative utterances, for we hold vitally only the truths which our own self activity kneads into our intellectual and moral constitution; and spiritual unity is the result of truth held in common, whether through faith or knowledge, and held vitally, not mechanically. Reason and authority are not antagonistic ; on the contrary, no authority is legitimate unless it is approved by reason.

Yours truly, The Catholic Truth Society of St. Thomas.

#### TALES FROM THE MISSIONS.

Priests Warmly Welcomed by the Mormons in Utah.

The average Catholic reader is deep ly interested in the success of the non Catholic mission movement. It is still new enough as a regularly organized phase of the work of the CatholicChurch in this country to be classed as a novelty, and some of the incidents that mark its progress are novel indeed. In their recent "reports from the field" the zealous priest engaged in this work give details of a most in

teresting nature. The report of Father Younan, C. S. P., who is laboring in Utah, is a revelation. At the invitation of Bishop Scanlan, of Salt Lake City, the zealous Paulist undertook the work in the citadel of Mormonism. Describing his

experience he wrote As the Catholic church was known to be by far too small for the hundreds that were most eager to attend the non-Catholic mission, a thing unheard of in the State of Utah, the Mormon leaders, with great generosity and cour tesy, offered us the free use of their grand Assembly Hall, even the Taber 'They were glad to give it to nacle. us for so noble a purpose,' they said, and added 'they would not have given it to any other denomination. of their Bishops announced the non-Catholic mission through their respect ive wards, and even urged upon their people to attend. They openly pro claimed, 'Wherever there is truth we seek it and we love it, and we know that the Catholic Church will speak the

truth.' It was spoken in all simplicity and sincerity, and that without any offense. It was thought best to use the Assembly Hall, which seats two thou-There was an average attendsand. auce of eighteen hundred, of whom fifteen hundred were of our separated

and elders. PRIEST IN MORMON TABERNACLE.

"Tae mission was closed in their mighty Tabernacle on Sunday, June 4. and five thousand were present. For the first time in the history of the State a Catholic priest preached both in the Assembly Hall and in the Tabernacle, and what was more, in full mis sionary habit and wearing his mission

Three hundred to three hundred and fifty non-Catholics attended night after night to hear more ques tions answered and further doctrine of the Catholic Church explained. Good, great good, has been done, and, of course, greater good would have re sulted had the enquiry class been car-ried on for months. Let the reader ried on for months. Let the reader judge for himself. We had forty four converts, among whom were a Mormon zealous promoter and twelve Ten more sure of other Mormons. eing received were under instructions when Father Younan left; forty two are still in the inquiry class and 200 odd 'on the fence.' Oa the 18th of June the Right Rev. Bishop confirmed thirty four adults, nearly all converts, and fifty-one children.

"The Mormons have been deeply impressed. They are on the whole good people, simple, industrious and docile, influenced by their leaders, greatly impressed with the idea of authority and full of deep respect and reverence for the Word of God. They are afraid of persecution, from their own should they embrace the faith, and they are bound by ties, religious, political and social, hard to break. Con vince them of their errors and you have secured them. Get their leaders

and you get them en masse.
"We certainly owe the Mormons debt of gratitude for their kindly bearing towards the Church, and we ough o pray God that in His infinite mercy He may one day show them the light of the true faith of Jesus Christ.'

A PROTESTANT ACTS AS ALTAR BOY. Rev. William Gaston Payne, whose field is the Diocese of Richmond, Va., relates the following edifying incident of a mission at Danville, in that State: ' A young Protestant, a cadet at the

Danville Military Academy, came into the sacristy one Sunday before Mass and courteously offered to act as altar boy.

who were taught how to serve Mass. to serve your Mass.' He ser Mass and served it as and as reverently as though He served were a Catholic. He told me after-wards that he was a nephew of the

late Bishop Backer, of Savannah, and hoped when he came of age to join the Catholic Church. "The ingenuous zeal displayed by

this young cadet on one occasion was surprising and edifying. One Sunday evening while preparing to give Benediction I found to my dismay that there was no cope, no veil, no surplice. In the embarrassment of the moment I was about to announce that we could not have Benediction, as there were no vestments. My good angel, the young cadet, to whom I mentioned the matter, exclaimed: 'Why, father, my uncle, the Bishop, when officiating at poor country chapels, used to give Benediction sometimes without cope or veil. Can't you do it? You are a mission 'As out of the mouths of babes and sucklings divine praise is perfected,' so out of the mouth of this pious youth divine praise was perfected that evening, for, acting upon his sugges-tion, I availed myself of a missionary's privilege and gave the Benediction in alb and stole. May God's blessing rest

upon this good young man, through whose instrumentality Benediction was given, and bring about the realization of his hopes-his conversion to the Church at whose altar he knelt and served with such reverence A MASON'S GENEROSITY

"Another little episode-like the

straw which shows which way the

wind blows-illustrates the good effect

of the lectures in another direction. The past grandmaster of the Masons, who stands as high in Danville as he does in his lodge, came to call on me. He expressed himself as 'mightily pleased with the lectures, all of which he had heard but one, which he regretted having unavoidable missed.' 'Fatner, I want to show my appreciation of your lectures by ping to defray your expenses expressed my thanks for his kind offer, but declined it, stating that my own people had contributed liberally. Well, Father, one good turn, deserves another, you know; you have done me good, so I beg you to accept this gold piece as a little quid pro quo in grateful acknowledgment of the benefit I got out of your lectures. What could a missionary do under the circumstances but accept gracefully the gold (85) which was proffered with such a good grace, such a bonafide sincerity, invoking upon the donor

the blessing of Him who loves the cheerful giver?" If one can judge by appearances, to this man of good will may be applied our Saviour's words This man is not far from the king dom of God,' because he appeared more than commonly interested, attending all the services at the church during the two weeks', visitation and extended the missionary cordial in vitations to visit him at his home God grant that, like Simon in the Gos

brethren, including Apostles, Bishops pel, who won the gift of faith by his hospitality to our blessed Lord, this hospitable man may be rewarded in

like manner !" OTHER INTERESTING INCIDENTS From the Diocese of La Crosse, Wis,. Rev. J. L. Vaughan writes:
"At Black River Falls a woman who has been noted as a bigot and an

A P. A. stood up in the hall and, after my talk upon "Infalibility, said: I never understood religion has a position as professor at the Old Saint Salpice?

Comment—We know of many men, otherwise able, who have, through pride of intellect, been required by the Church of God to step down and out trather than have the Word of God corday after my lecture and said: 'Father, let me thank you for these talks you have given here. I should be a Catholic, but, God forgive me I have been ashamed of the Church for years, because I did not know what the Church is.' To-day he is in the fold of the true Church.

From Fairchild a lady wrote me "I am in a perfect hell of unrest. For years I have ha ed priests and all that is Catholic, though I really knew nothing of either. The lectures given here have set my soul on fire. cannot listen to you priests talking and doubt your earnestness and In God's name, pray for me that I may find the light. What books should I read? I dare not let my people know what is passing in my mind; they would place me under restraint.

Here an old white haired man brought to me his two boys and said to me: "Father, I brought my boys to you to meet you, and I want you to talk to them and advise them. You priests know the world. What a different man I would be to-day if I could only have heard a priest's ser mon every Sunday. We do not hear talk like that in our church. different, your talk is different, every-thing is different. You tell us things we do not believe and still we must accept them."

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The JAPS DID IT.—They supplied us with

Here is a later day Macaulay paying tribute to the Catholic Church. Near-ly every school boy is familiar with the great Englishman's sonorous sentences in which he describes the imperishable character of the Catholic Church. following passage from an article of H. D. Sedgwick in the current Atlantic Monthly is as fine as Macaulay's, if not so picturesque:

"The democracy of American insti-tutions will be no hindrance to the Church of Rome, for that Church has been the greatest democratic power in the western world. With a few excep tions, the Popes have always been elec ed, originally by the Roman citizans, subsequently by the College of Cardinals; and the Papacy has always been open to every Catholic regardless of his birth. Popes have been chosen from all ranks of society. In the most vig orous period of the feudal system, the great councils of the Church were great representative assemblies; their mem bers came together from all Christen The Church has always taught dom. the spiritual equality of rich and poor, or has given precedence to the poor "It may still be objected that the

is said that age and youth can not live together; that young America will find the aged Church lame and slow ; that if any Church shall have influence it will be one untrammeled by tradition. The contrary may have a greater share of truth. This ancient institution has acquired a tough fibre and deep roots which give it enduring strength. Generations have grown up in its shine or shadow. It encum bers the horizon, and every man has adjusted his course by it, every younger organ has been affected by it, every nation has framed its govern ment and laws in fondness or lear o

Roman Church is not medern, and is

not adapted to the nation which more

than any other lives in the present ; it

it. Antique custom has a thousand crutches. One may level the Alps or flood the desert of Sahara, but the very people who shall benefit must first be overcome. Men will not suffer you to destroy their dieties or their devils. In its long life the Church has learned means to supply the needs of all, of the pious, the wayward, the am bitious and the meek, the libertine and the anchorite, the skeptic and the believer, the active and those that do nothing. Those old hands have a strength, and their softness a touch beside which the young are rude and incapable. History pronounces that no man can safely say that the Church is unequal to the requirements of latter day success.

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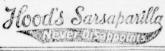
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Correspondence intended for publication as
well as that having reference to business,
should be directed to the proprietor, and must
reach London not later than Tuesday morning.

Arrears must be paid in full before the paper
say be stoned.

san be stopped.

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

London, Saturday, October 28, 1899.

SILVER JUBILEE.

The most important event in Catho lic circles in Canada during the past week was the celebration of the Silver Jubilee of His Grace the Archbishop of O.tawa. In every respect the celebration was worthy the man and the man was worthy the celebration. For a quarter of a century Mgr. Duhamel has administered the affairs of the Archdiocese of Ottawa. His administration has been characterized by a saintly life, a kind and fatherly disposition towards his clergy and flock, and a prudent administration of the temporalities of the Church. His Grace has every reason to look backward with pardonable pride and pleasure. To him was committed a great and important charge, and nobly has he fulfiled the trust. Were proof needed that such is the case it is only necessary to glance at the flourishing condition of the affairs of the Church in the Archdiocese. On all sides we find sacred edifices, a University, convents, hospitals, orphan asylums, academies, schools, each performing the work for which they were instituted in a satisfactory manner-and all this mainly due to the energy and business capac ity of the chief pastor.

That many more years of usefulness will be given the beloved prelate of Ottawa is the heartfelt wish and prayer of the publisher of the CATHOLIC RE-

#### TAKING ALARM.

The Presbyterian Synod of New York state met at Troy on the 20.h of October, and passed a resolution expressing Sorrow and alarm on account of the increasing tendency toward a lower regard for the sacreiness of the marriage tie. The Presbyterian ministers are called upon by the resolution to refuse to marry divorced persons, except the "innocent party under a divorce granted for reasons fully recognized in the New Testament." All ministers, Church officers, and members of the Church are asked to use all

# SIM TAPPERTIT AGAIN.

John Kensit in a speech at O.dham a few days ago said: "The cry of No Popery can be raised now at any moment, for the spirit of Cromwell is abroad." This sentiment was loudly applauded by his audience. What would be thought of the Catholic orator would do anything so intolerant. The work it is to educate youth. cry of no Popery has been many times raised, however, both in England and Ireland, and thousands have re-echoed it, and supported it to the shedding of Catholic blood, and the destruction of the property of Catholics. Less successful attempts at persecution to the same refrain have sometimes been made also in our own Canada.

# IN THE PHILIPPINES.

The Rev. Father McKinnon, Catholie chaplain of the First California Volunteers, stated in a lecture recently delivered that the Jesuit Fathers in the Philippines are engaged in studyin which they have adapted themselves to the present new conditions, he exhibited a slide showing sixty of these Fathers, many of whom are whitehaired, studying their A B C's in English. On this fact the San Francisco Argonaut comments as follows :

We commend this to the attention of those enthusiastic Protestant missionaries who are going to convert the Filipinos. They will find the Jesuits ahead of them. They already speak Spanish and the native dialects. Now they are studying English, in order to deal diplomatically with the Americans. We fear those zealous editors of religious journals who believe that Protestants will have an who believe that Protestants will have an who believe that Protestants will have an equal footing in the Philippines with Roman Catholicism are doomed to be disappointed. the interests of the Catholic cause the Council, and, if we remember been granted by the civil courts. In

HON F. R. LATCHFORD.

We are pleased to be able to state that on all hands satisfaction is expressed at the appointment of Hon. F. R. Latchford as Minister of Public Works for the Province of Oatario. It is particularly worthy of note that even from those who do not belong to the same political school come words of commendation. This might reason. ably be expected when it is well known that the new Minister is a type of what our politicians should be. His record is a stainless one - a model for our young men who have aspirations for public life. The Ottawa Journal, an that "the choice of Mr. Latchford as ministry into the hands of Bishop i otone of the new Ministers is at least a ter. wise and creditable one. The new Irish representative,' as it is the fashion to call one member of Ontario Cab inets, is a representative with whom any section of the community might well be satisfied." We believe it is the intention to give Hon. Mr. Latchford a strong Liberal constituency in be a gracious act on the part of the Opposition managers to allow his election by acclamation.

DIVORCES IN MICHIGAN.

Judge Newnham, of the Superior Court of Michigan, has taken a very decided stand against the granting of divorce decrees, and since May has allowed only seven divorces, while the circuit courts have granted one hundred and seven. As a consequence, the lawyers are no longer bringing their cases to him. The Judge said a few days ago at Grand Rapids :

"I wish there were no such thing allowed by law as divorces. I don't believe in them, and if I had my way I would not allow them at all, except possibly upon seriotreed at all, except possibly upon scriptura grounds, and I don't know as I would even then. I have no criticisms to make of othe then. I have no criticisms to have to controlled the courts, but it is a matter of common knowledge that divorce conditions in this State argetting to be farcical. Men and women ge married, tire of each other and separate Others have a little trouble because of their hasty temper or something else and they separate.

separate.
These couples have children and the "These couples have children and the effect upon them is demoralizing. The mother does not care for the children because she has no love for the stather, and the father thinks the same because of the wite. Both parties marry again and have more children. The children from the first wife are neglected, and suffer. It is demoralizing and disgraceful, and I think that the State has a duty to perform toward those first children. I think that it is right to protect them by refusing divorces. Society is being lowered by this condition of things and the ceremony of marriage is getting so that it is no longer considered dignified."

The Michigan laws of the children is the children laws of the considered dignified.

The Michigan law of divorce is very ax, so many divorces having been granted that it is computed that for every twelve families in the State there is at least one divorced couple. It cannot be expected that the action of one judge will stay the evil of divorces, as parties seeking divorce will take care that their cases shall be brought before some judge who takes a different view of the matter from Judge Newnham Reside this, when the case is possible proper means to cuitivate a obliged to apply the law; though his high sacerdotal views of the Ritualistic high moral and religious sentiment on | course will probably slightly diminish | school. But it has been little dreamed granted by the courts hereafter.

> THE POPE'S LETTER TO THE BRAZILIAN BISHOPS.

The Holy Father, Pope Leo XIII., has addressed an important letter to the Bishops of Brazil, in which he praises the efforts they have made during re cent years for the spiritual welfare of who would declare it to be time to the people of that country, and especiraise the cry of no Protestantism? But ally for their having established sevthere is no danger that a Catholic eral religious congregations whose

The Pope also treats of the improvement of ecclesiastical seminaries for the preparation of students for the priesthood. He shows that it is necessary there should be seminaries main. tained for the special training of priests, as the course candidates for the priesthood should pursue in their studies and the discipline to which they should subject themselves are different from that which is necessary for students for other occupations.

The Holy Father gives special attention in his letter to the work done by the Catholic press, and urges that the Press should be conducted by able ing English in their monastery in writers who not only have a taste for Manila, and, to illustrate the manner literature, but who are able to vindicate truth so that :

"The pen is to be sharpened, and the taste for letters so stimulated that falsehood may yield to truth, and prejudiced minds may gradually obey the incorrupt voice of truth and justice."

The Holy Father also advises that Catholic laymen should be encouraged great prominence to the Canadian to take part in matters which interest the public generally, and to speak at Presbyterians had this advantage public gatherings, for this tends to that they possess a unity which is help the good cause of religion by lacking in the Churches of the United their respective Churches for their voice and influence, as much as writ- States, Scotland and England. ing in the press. Yet care is to be taken in reference to this matter that the United States were represented in person, if the decree of divorce has

wretched ambition or party zeal.

The Holy Father's document will undoubtedly have a great effect in reviving religion throughout the Republic of Brazil, and even other States of South America.

LATITUDINARIANISM DOMIN-ATING.

The Rev. B F. De Costa, of New York city, who is one of those Episcopalian clergymen who have taken bold stand against the introduction of Latitudinarianism or Agnosticism into the Church, within the last few days independent Conservative paper, says resigned his position in the Episcopal

The immediate reason for Rev. Mr.

De Costa's resignation seems to have

been the admission of Rev. Dr. Briggs,

now an ex professor of Biblical exegesis in Union Presbyterian Theological Seminary of New York, to orders in the Episcopal Church. Mr. De Costa and several other Episcopalian clergy which to run. In such case it would are shocked at the looseness of religious belief regarding the principal mysteries of religion which has crept into the Episcopal Church (which is known in Canada and Great Britain as the Church of England,) and his resignation was intended as a protest against the action of Bishop Potter for the admission into the Episcopal ministry of a minister whose faith in Chris tianity was not strong enough to allow him to continue as a Presbyterian minister. Bishop Potter has accepted the Rev. Mr. de Costa's resignation with an unusual haste, which shows an anxiety to be rid of those clergymen whose views are of the orthodox stamp. He received the resignation on Saturday morning, the 7th inst., and having occasion to leave New York on Sunday for St. Paul, he stopped off at Pough keepsie to pronounce the deposition of Rev. Mr. de Costa, which was done in Christ Church of Poughkeepsie, after which he proceeded to his destination in the West.

It is a puzzle to know on what grounds Mr. de Costa's resignation was turned into a deposition. Perhaps the Bishops of Episcopalianism are more absolute in free America than in monarchical England, and can grind the clergy more effectually than can the Bishops of the mother Church of England, for it is sure that Bishop Potter would be brought to task effectually if this piece of arbitrariness had taken place in England

Hitherto the most aggressive form of Anglicanism has been the High Church, which has defied and still defies the Evangelicals to suppress High Churchism. The Evangelicals have also been aggressive on their part, not hesitating to appeal to violence to suppress High Churchism, as it relied on being backed by Low Church and No Church anticlear, even Judge Newnham will be pathy of the English people to the the number of divorces which will be that the Broad Church party either in Anglicanism or American Episcopali anism would dare to hold its head so high as Bishop Potter's course would indicate that it is now about to do.

It is only a few weeks since Bishop Potter was threatened by several of his colleagues in the Episcopacy with a trial for unfaithfulness to his duty as a Bishop, because he presumed to admit an avowed Latitudinarian to what Anglicans call "Holy Orders." Bat the tables seem to be turned now when a Sacerdotalist or High Ritualist is formally deposed because he presumed to protest loudly against the degrada tion of a quasi-sacrament; for it is certain that Bishop Potter would not have taken this step under cover of Dr. de Costa's resignation of the ministry, unless he desired to carry the war into Africa against what may be considered the orthodox school of Augli canism. At all events the Rev. Dr. de Costa is well rid of orders derived from the notorious Nag's Head.

#### THE PAN PRESBYTERIAN COUNCIL.

The Westminister, one of the Toronto Presbyterian organs, states that at the Council of Presbyterian Churches of the world, the Canadian Presbyterian Church showed to great advantage in several respects. The great extent of territory over which Canada extends, which is nearly half a continent, by itself naturally gave Church; but, besides, the Canadian

Eight different denominations of

should be kept in view, and not aright, there are seven or eight dis- fact the Evangelicals practically retinct Kirks in the land of John Knox move marriage from the category of which lay claim to the same title of Presbyterian, and in England also there are several Presbyterian sects. Properly speaking, to these should be added the Congregationalists and Independents, which are offshoots of Presbyterianism, if we desire to estimate accurately the disintegrating effect of the principle Hence some of their clergy are disof private interpretation of the Bible.

It is but fair to add that two, and possibly three of the Scotch Presbyterian sects are likely to join their forces within a few years, as negotiations to this end have been going on for some time, and a basis for union has been almost agreed upon. The Westminster predicts that the union of two of them will be accomplished at the beginning of the twentieth cen-

tury. The opinion is also expressed that some of the Presbyterian sects of the United States also will be induced by the example of the Canadian Church to form some kind of union, which may be Federal at least, if the different denominations cannot so far agree as to amalgamate more closely. It appears that at the Council

several speakers expressed the hope that a union of one kind or the other may be effected, and every expression to this effect was significantly applauded, so that it is evidently the general opinion that there ought to be a union. May we not fairly reason from this premise that the principle of private judgment on which Protestantism is founded, and which is the direct source of all the divisions and subdivisions which are so much regretted to-day, is subversive of an essential characteristic of the Church of Christ, which, according to the words of Christ, should be one fold under one shepherd?

If this disintegrating principle be set aside, the logical conclusion will be, not that Presbyterians should unite to form one great Presbyterian Church, but that all the sects should Church which has existed continuously which must be the Church against which Christ promised that the gates divorce. of hell should never prevail, and which St. Paul declares to be "the Church of God, the pillar and ground of truth ?"

Surely the eighty different denominations which were represented at the Council and which claim to be in some way one sect, though they admittedly jar with each other on questions of Christian doctrine, do not represent the "one Lord, one faith, one Baptism, one God, the Father of all,' spoken of by St. Paul in his Epistle to the Ephesians. (iv, 3)

So important a position did Canada assume in the Pan-Presbyterian Council, that a Canadian, Principal William Caven of Toronto, was the choice for the Presidency of the Alliance for the next term of five years.

pool in 1904.

THE DIVORCE QUESTION.

It may be remembered by many of our readers that in 1898 efforts were made by influential parties in the Church of England in Canada, and the Episcopal Church in the United States, to have a new Canon adopted which should materially change the attitude of the clergy in regard to the marriage of divorced persons.

The present attitude of the Anglo-Episcopalians in reference to divorce may perhaps be best described as being intermediate between the law of the Catholic Church and the course generally followed by those denominations which usually describe themselves as Evangelicals.

The Catholic teaching in regard to marriage is well known to our readers. Following the pronouncement of our Lord, that no man should put asunder what God hath joined together, it is the teaching of the Catholic Church that a valid Christian marriage, being completed, it cannot be dissolved except by the death of the husband or wife. There may, indeed, be circumstances which would justify or even necessitate the separation of husband and wife from each other, such as adultery or cruelty, but in no case can either of the separated parties marry another person while the husband and wife are both living.

Most of the so-called Evangelical ministers admit several causes for di vorce, though for the most part they have not definite rules laid down by guidance. In practice they are usually ready to marry any divorced

things sacred and make of it merely a civil contract, subject entirely to the civil law.

The Anglo-Episcopalians stand in a peculiar position in regard to this as well as other questions of faith and morals. Their Churches comprise persons of every shade of belief. posed to hold to the Catholic doctrine of marriage, while others adhere to the extreme Evangelical views on the subect. Hence, its canon in regard to had taken in the boycotting movement. divorce is a compromise. It permits the clergy to solemnize the remarriage | candidly admitted, as it was an atof the supposed "innocent party" who has obtained from the courts a decree of divorce in the case of adultery only, but does not allow them to remarry the 'guilty party." This is an intermediate stand between the sacramental belief of Catholics on the nature of marriage, and the civil contract opinion of the Evangelicals. The Anglicans and Episcopalians do not conceal the fact that their attitude in regard to this and other matters doctrinal and disciplinary is a compromise, for they even boast of the comprehensiveness of Anglican belief as "bringing within the net of the Church all kinds of fishes." The truth of the matter is, that it is evidently a compromise between truth and error-and as truth does not admit of degrees, the result of such a compromise is as absolutely error as if the most extreme error had been the accepted faith or practice.

The present situation is not altogether satisfactory to the great majority in either the Episcopal Church or the Canadian branch of Anglicanism, and in the United States another effort is being made to bring the divorce canon into accord with the Catholic doctrine on marriage. For this end, the matter will be brought up again before the General Synod for consideration at its next reassembling. It is somewhat remarkable, too, that Bishop Potter of New York who recently raised submit to the authority of the one such a storm against himself by ordaining the Latitudinarian Dr. Briggs to from the days of the Apostles, and the ministry, has taken the Catholic stand on the question of marriage and

Bishop Potter in 1898 was the leader of the so called "moderate divorce party canon." Hence his present attitude has been quite a surprise, and the High-Church party, who maintain the complete indissolubility of marriage, are quite jubilant over his conversion to their ranks, even though it may be that he is converted only in regard to this one doctrine, and several of the most prominent journals of the East consider that this unexpected strengthening of the anti-divorce party may lead to more stringent legislation as regards divorce throughout the United States, a consummation much to be desired.

Bishop Potter's sudden change of views is another testimony to the un-The Council will next meet in Liverthe Catholic Church does not change

again the next year with fresh faith
and unabated fervor. The Sister
watched har closely as she stood party. her teaching to suit the whims of the day, for the reason that she has received the truth from her Divine Founder as a sacred trust committed to her care, the faithful guardianship of which enables her to avoid "the profane novelties of words, and oppositions of knowledge falsely so called, which some promising have erred concerning the faith." (1, Tim. vi; 20,

> BOYCOTTING THE BOYCOTT-ERS.

The ridiculous attempt which was made by some business firms to boycott the French Exhibition of 1900, on account of the Rennes verdict against Dreyfus, has turned out to be a complete fiasco, as only a very few firms took any part in it, and not a single Government could be induced to notify France that it would withdraw from taking part in the exhibition. A belief in the innocence or guilt of Dreyfus is a matter on which every one should be free to have his own opinion. The intending boycotters, however, wished to force their opinion that Dreyfus was unjustly condemned by two courts down the throats of the whole public. Some of these intending boycotters evidently thought to make the movement a means of advertising their business, but were astonished to find that they had sent forth a boomerang which would injure themselves more than the people of France, against whom it was aimed. Thus one of the London, England, boycotting firms received from another firm which had

French people for what may or may not be a miscarriage of justice in the Dreyfus business. You will, therefore, be good enough to cancel any orders from us that you have on hand, and send in your account for immediate payment, and be good enough to request your representative not to call upon any of our offices in future. We have no desire to do business with a firm who could adopt such an attitude. Yours truly,

This elicited from the boycotting firm an abject apology, acknowledging that they had acted precipitately, and stating that they had already, some days before receipt of their customer's letter, sent a circular to their patrons expressing regret for the part they The injustice of this movement was tempt to punish the French nation "for the fault of a few military men:" it being assumed that Dreyfus was innocent of the crime of which he had been adjudged guilty.

In conclusion, the hope was expressed that in consideration of past acts of liberality on the part of the firm their customers would accept this apology and overlook the unpleasant incident. Thus it appears that two can play at the boycotting game, and the administering of a dose of boycott to the intending boycotters quickly brought them to their senses. There have been similar results in other instances, and the boycotters generally appear to feel that they put themselves into a very foolish situation.

The people of France took the threats of a boycott very coolly, and the French press declared that the exhibition could get along very well without the patronage of those firms who proposed to boycott it.

#### THROWING RICE.

Rev. Charles P. Gillen, pastor of St. Joseph's Catholic Church, Paterson, N. J., denounced from the altar on Sunday the practice of throwing rice at newly wedded couples in and around the church. Father Gillen referred to the subject at all the Masses. He said that it was disrespect to the sacrament of matrimony, and that he had determined that it should be stopped.

"I have tried to discourage the practice in the past without effect and now must say that it is to be finally stop-ped," he said. "If there is any more of it hereafter I propose to engage offleers and have them present at the wedding to arrest the offenders.'

He declared that it was disagreeable for him to resort to such measures, but that he had become convinced that it was his duty to pursue such a course

#### A CONVINCING STORY OF LOURDES.

An interesting account of a visit to Lourdes is given in the Ave Maria by "Mercedes," a Sister of Mercy who was an eye witness to a cur- at the wonderful Grotto. During the pil-grimage of which she told, over eighteen cures were effected and the one it was her happiness to witness was that of an old woman, bent and frail, leaning on two crutches.

It was learned that she was a para ytic who had not walked for three years, and who had visited Lourdes the previous year, only to go home as she Nevertheless came. ently waiting for the procession, bearing the Lord of Hosts, to pass her, and noted the great drops of agony rolling from her white face. after the foot of the monstrance touched her head, she dropped her crutches, raised herself erect and with glowing face walked off alone singing at the top of her voice. The Sister was so overcome at actually witnessing the wonderful sight of a miracle that she threw herself upon her face and burst

# ROUSSEAU'S CONFESSION.

Rousseau like Voltaire believed in a upreme Being, a future state and the excellence of virtue; but denying all evealed religion, he would have men advance in the ways of natural virtue freely and proudly, from love of virtue itself and not from any sense of duty or obligation. His own confessions stamp him a moral degenerate, a depraved being who rejoiced in his depravity. His five chil ren he sur-rendered without a pang to the care of a Christian foundling institute. The mother who bore them, without the sanction of the marriage tie, was cast aside at his pleasure, but nevertheless as Ingersoll says, "he did his best to civilize the Christians of his day." Rouseeau, as some one has truly said, was a strange mixture of the good and oad. Cherishing ideals of purity and innocence, he sank deeply into the mire of sensuality; an uncompromis-ing optimist, he looked out upon the whole world lying in wickedness; lover of freedom, he aimed at establishing in his "social contract" the greatest of tyrannies. His works are written in a chaste and elegant style and abound with beautiful thoughts as well as the most abominable licensiousness. The effect of his influence upon his age is a matter of controversy Many look to Rousseau's works for the first wave of that religious reaction been one of its best customers the following letter:

To Messrs.—
Gentlemen—I note from the newspapers that you are identifying yourselves with the infamous abuse and attempted boycott of the infamo impudent bawds and fer -Rev. J. T. Roche, in

in a generation of me

NOVEMBER 4, 1

MEANING OF

When the child w ceived. by divine guid iteved), the holy name happened to Isaac, who vealed to his father, happened to John the name was revealed to S a book attributed to ports this belief. St. that when St. John's na to his mother, it is u particular kind of special mark of love, g should be denied to the Mary, therefore, rec from the Lord ; 'God from my race.' where St. Ambrose for Hebrew and Syriac St. Jerome, St. Damas Fathers, Mary means the Sea' and 'Queen Maria.

> ARE OUR PRAY A correspondent o

tionalist asks the foll "When thousand over the world are pr the same time does it science and omnipre that she can hear a all? And is this no created being what only?" To this we way in which the Bi is entirely a matte We believe the fact, explain it any more plain how and why produced by us and membrane of a frien knowing our wishe latter fact is no a een made to the The great theologia warns us against ex iously into the ques some way God reve the needs and praye here below. Modern erally think that God, see in Him all to know of earthly t them as omniscient -Providence Visite

A NATIONAL T

The secular and t teem with falsehood countries and Cath ally against the in priests of Porto Ric Mexico, Italy, F Every village pape calumnies in the correspondence" fr where, embellished and interesting by and spicy style. even of our own p with these lies.

What is neede olic Union and T Catholic Truth Soc branches in ever the United States Yes, a national with a dozer

parish, would que lously affect public this republic. But while waiti ment of that po why not let us sup and enrich the Ca that we already h in San Francisco Let us scatter those anti Catholic have printed. I contributions to formation and to phlets like Fath swerable and co the Filipines ar annual subscript

Who will subsc to their funds?-

offering will be a

DEATH OF Rev. J. T. Roche

One hundred a crowned, a Fren a dying state, Lake Michigan, arms of the cl whom he loved a return. And th die as he prayed ness and amon He called those around him on kissed them, and his mother in fa him, he placed of them, asking before him, and clasped and hi sacred symbol. to die a missio

soul hangs upo missionary and to its Creator a love than this n quette, Voltaire the more gloric to the savage who strove wi

from the tombs

in a generation of mad philosphers, nt bawds and ferocious brutes -Rev. J. T. Roche, in October Dona-

#### MEANING OF MARY.

When the child was born she re ceived, by divine guidance (as is be iteved), the holy name of Mary. It so happened to Isaac, whose name was revealed to his father, Abraham ; it so happened to John the Baptist, whose name was revealed to St. Zachary. And book attributed to St. Jerome sup ports this belief. St. Ambrose says that when St. John's name was revealed to his mother, it is unlikely that this particular kind of providence and special mark of love, granted to others, hould be denied to the Blessed Virgin "Mary, therefore, received this special name from the Lord; for Mary means 'God from my race.'" Of this meaning Suarez says: "I do not know the S. Ambaca found it. for it the where St. Ambrose found it; for in the Hebrew and Syriac and according to St. Jerome, St. Damascene, and all the Fathers, Mary means rather 'Star of the Sea' and 'Queen.'"—The Ave

#### ARE OUR PRAYERS HEARD?

A correspondent of the Congrega tionalist asks the following question "When thousands of persons al over the world are praying to Mary at the same time does it not imply omni science and omnipresence to suppose that she can hear and answer them all? And is this not ascribing to a created being what belongs to God only?" To this we answer that the way in which the Blessed Virgin and the saints become aware of our prayers is entirely a matter of speculation. We believe the fact, though we cannot explain it any more than we can explain how and why certain sounds produced by us and impinging on the membrane of a friend's ear lead to his knowing our wishes. Simple as the latter fact is no approach has ever been made to the solution thereof The great theologian Denis Petavius warns us against examining too seriously into the question at issue. In some way God reveals to the blessed the needs and prayers of their clients here below. Modern theologians gen-erally think that the saints, seeing God, see in Him all it concerns them to know of earthly things. be idolaters indeed if we thought of them as omniscient and omnipresent. -Providence Visitor.

#### A NATIONAL TRUTH SOCIETY.

The secular and the Protestant press teem with falsehoods against Catholic countries and Catholic people, especially against the inhabitants and the priests of Porto Rico, the Paillippines, Mexico, Italy, France and Spain. Every village paper has its boiler-plate calumnies in the shape of "special correspondence" from Manila or elsewhere, embellished with illustrations, and interesting by means of a bright and spicy style. The minds of millions and millions of our neighbors and even of our own people, are poisoned with these lies.

What is needed," says the Cath olic Union and Times, "is a colossal Catholic Truth Society, with vigorous branches in every city and town in

the United States. Yes, a national organization of that kind, with a dozen members in every parish, would quickly and marvel-lously affect public opinion throughout this republic

But while waiting for the establishment of that powerful ramification, why not let us support and strengthen and enrich the Catholic Truth Societies that we already have in Minneapolis, in San Francisco and in New York Let us scatter the tracts, exposing those anti Catholic falsehoods, that they have printed. Let us send them in contributions to procure further information and to publish more pam phlets like Father McQuade's unanswerable and convincing defense of the Filipinos and their friars. The annual subscription is only \$1. Any

offering will be accepted. Who will subscribe to their member ship? Who will make a contribution to their funds?—Catholic Columbian.

# DEATH OF MARQUETTE.

Rev. J. T. Roche in October Donahoe's.

One hundred and thirteen years be fore the hour in which Voltaire was crowned, a French priest was borne, in a dying state, down to the shore of Lake Michigan, borne tenderly in the arms of the children of the forest whom he loved and who loved him in return. And they laid him down to die as he prayed to die—in the wilder ness and amongst his beloved Illini. He called those children of the forest around him one by one; and when they came he spoke their names and kissed them, and taking off the crucifix his mother in far-off France had given him, he placed it in the hands of one asking him to hold it raised before him, and then, with his hands clasped and his eyes raised to the sacred symbol, he thanked God for the grace He did him in permitting him to die a missionary of Jesus Christ. Silent for a time, he said slowly "my soul hangs upon His word," and the spirit of the great Marquette, priest, missionary and explorer, had passed to its Creator and Saviour. "Greater love than this no man knoweth." Marquette, Voltaire! whose tomb is to day the more glorious? He who unfolded to the savage outcasts of civilization immortal destiny, or he who strove with all his might and power to erase every vestige of hore from the tombstones of the world?

human capability, himself makes his own disposition, character, and permanent condition.—Emile Souvestre.

#### FICTITIOUS JESUITS UP-TO-DATE

A common way among the enemies of religion of explaining any political problem not beyond their often muddled intellects is to lay the diffi culty at the door of the Jesuits. The ecution of Drevfus is thus prompt hatred of the Jews being alleged in explanation. Whereupon the Provinexplanation. cial of the Jesuits says :

cial of the Jesuits says:

I make the independent statement that persecution of the Jews is against the spirit of our religion and against the spirit of the nation. I preach and teach that Jews who are in good faith will go to heaven. The Church makes no campaign against them. Drumont is not the mouthpiece of Catholics, neither is Rochefort. The two most violent anti Semites, namely, Arthur Meyer, direct or of Le Gaulois, and Pollonais, director of Le Soir, are Jews. Israelites are not a menace to France. They set a good example of industry and thrift. While many honestly believe Dreyfus guilty, we all deplore the horrible attempt to intimidate the court martial by assaults upon Labori and Bernard Lazare. Many hold that there is moral but not mathematical proof of Dreyfus guilt. There is no collusion between the clergy and officers. The latter would not allow any interference. There is no danger of a revolution. Arrests are unnecessary, and the republic is safe; safe—for legitimism is dead, Orleanism absurd, and Bonapartism a myth.

Perhaps this latest, ignorant, but accusation against the Society of Jesus, is the motive of a just published, ignorant and malevolent novel, which we will not advertise by naming. It represents the Jesuits, heretotore appearing in books of that ilk as the familiars of kings, gone over — for the aggrandizement of the Society-to the people, and incit ing popular uprisings against the established order.

The chronology of the book is vague, and its rhetoric and grammar somewhat defective.

What its author does not know about the constitution of St. Ignatius Loyola, would make a volume many times larger than that famous document.

The author, like Senator Blair, of New Hampshire, who, after a prolonged debauch on cold water, saw nine Jesuits log rolling all at once on the floor of Congress, believes—or tries to his readers believe-that the make great Society consists of "male Jesuits, female Jesuits, lay - workers, and

The young Jesuit, who was forced to deeds of violence, for no other reason than that violence was repugnant to him, suggests the author's description of the making of a Jesuit as follows:

That he must restrain and quench and quell himself into a machine without individuality or impulse, without likes or dislikes; that he must persistently perform such duties as are abhorrent to him, eat such food as nauseates him; and submit to the dictates of such men as hate him.

It raises an interesting physiological question as to how this Jesuit could ound a bogus monastery in rural England, assist in the capture and abduction of a journalist, who had written against the Society, and travel a goodly distance over sea and land in haste on a habitual diet of nauseating food ; but then, a Jesuit, as a gifted contributor of the Pilot has discovered, can do anything from eating raw babies to editing newspapers sureptitiously !

After this young Jesuit had betrayed he awful secrets of his order to an English journalist, the latter frankly asked him why he did not leave it.
Whereto, the Jesuit—

"I swore to the Mother of God-I am

We are presently introduced into a Jesuit "Monastery" in Brittany, where the brethren are "grey-robed," and there is a "sub-prior.

in front of him, and also a small mirror | Catholic youth who came to it in quest which enables him to see before and behind him simultaneously, offers the purnalist, who is now his prisoner, his liberty, and any sum he may require to convey him back to England on his signing a promise never to write another word for private or public circulation on the subject of the Holy Order of Jesus, or to dictate to the writing of

Of course, any English journalist who had proper respect for the con-struction of his mother-tongue, must have refused to sign this promise

The extraordinary thing, however, about this high-minded young man, to whom the iniquities of the Jesuits had been laid bare, was that instead of rescuing the young Jesuit whose confid ant he had been, he advised him to volunteer for the heathen missions of

the society. There is one redeeming point in the Jesuit record . . . you have done more to convert the heathen than the rest of the Christian Church put together.

This young Jesuit caught at the sug gestion, for though he had betrayed his order, he realized "that he was a Jesuit and could never be anything but a Jesuit for the rest of his days"!

The author in delineating this character, has evidently forgotten having said in a previous chapter of the Society of Jesus: "There are no traitors in that vast corporation."

But consistency is lost sight of in ooks of this kind, which are intended, of course, for the uneducated and un -like the poor farmer folk in our Western States, who were so badly humbugged six years ago by the bogus Papal Encyclical, which urged American Catholics to rise in their might on "the feast of St. Igna-tius Loyola, September 5" and slay all the Protestants in the land.

We smile, perhaps, at the dupes; but what of the knaves who put their pens to such malicious use?—Boston

Everyone of us, with the help of God, and within the narrow limits of

#### UNIVERSITY OF OTTAWA: WHERE MGR. FALCONIO RESIDES.

It is semi-officially announced-and the statement will doubtless prove cor-rect—that Canada's Apostolic Delegate, like our own, will take up his permanent residence in the capital of the country, to the church in which he is accredited. This means that Ottawa will have the honor of counting Mgr. This means that Ottawa Falconio among its residents during the tenure of his present exalted office When Mgr. Satolli came hither as our first Delegate he made the Catholic University at Washington his abode pending the purchase of the permanent residence of the Apostolic Delegation. Probably Mgr. Falconio will do similarly, and stay at O:tawa University until such time as the Canadian Cath olics arrange for his permanent residence

The Catholic history of the city wherein Canada's Apostolic Delegate will reside may be said to date from the time when, June 25, 1848, the Right Rev. Joseph Eugene Guigues was named the first Bishop of the newly-erected See of Bytown. Not until six years later did Bytown change its name to O tawa, and for seven years later still, the college of Bytown, which Mgr. Guigues established in his epis copal city during the first month of his episcopate, retained the old name of he city, its title not being legally changed until 1861, when it took the name of College of Ottawa.

The first Bishop of O:tawa was member of the Oplate order, and to the pricets of that order he entrusted the direction of the aforesaid college. The development of that institution may be regarded as a parallel to the progress the diocese. The humble structure in which the Oblates gathered their first pupils has now become the University of Ottawa, the leading educational institution in Canada for English-speaking Catholic youth ; and the diocese of Bytown is now the archdiocese of O:tawa, and the residence not alone of a Metropolitan, but also o Canada's first permanent Apostolic Dal-

egate. The history of Ottawa University nay well be said to be the history in brief of the Archdiocese, for of the two prelates who have occupied the See of Ottawa, the first, as already stated, founded the college out of which the university has come; and the second, the present incumbent of the See, was one of the first sixty-five pupils to enter the old college of Bytown.

Mgr. Guigues was consecrated the first Bishop of Bytown, on July 30, 1848, and the following month he laid the foundations of the present Univers ity of Octawa in an humble edifice that fronted upon what is now known as Church street. An Oplate himself, the Bishop naturally entrusted the destinies of this nascent institution of higher Catholic education to the members of his own order. Within a year the college of Bytown secured a charter from the Provincial Parliament, May 30, 1849, and three years later—this is one of the things which they manage far better in Canada than we do in this country-the Government granted the college a moderate annual appropriation, on condition that each year a refore the Legislature. This grant continued to be given to the college for he ensuing sixteen years. The institution prospered from the first, and in 1853, five years after its doors were first opened to students, it became necessary to secure ampler accommo The Provincial, who has a Crucifix dations for the increasing number of of a classical education.

Then, too, in 1858 Ray, J. aret, whose statue now adorns the campus, was put at the head of the college and for the long term of thirty three years he remained its president, his death, in 1886, being mourned as a public calamity by all Ottawa. The year after Father Tabaret took charge of the college Bytown became the city of Ottawa, and in 1855, enlarged acommodations being again a necessity, Bishop Guigues secured for the college additional lots to the site, generously given by a public-spirited citizen and thus the college came into posses gion of the whole square now covered

by the University buildings. When O:tawa became the capital of the newly formed Canadian Dominion a movement was started to have the college erected into a university. bill drafted for that purpose was introduced into parliament in 1866, and al though it met no little opposition from the prejudiced Protestant element, it was so ably espoused by the lamented D'Arcy McGee, then a member of the Dominion parliament, and by others, that it went through both houses and July 15, 1866 From that date to this this Canadian educational institution has marched forward rapidly. Leo XIII. honored Father Tabaret, its president, in 1879, by making him, on the suggestion of Archbishop Duhamel, who had succeeded to the See five years earlier, a Doctor of Divinity, and on the occasion of the investiture of the Doctor with this Papal dignity, six scholarships were endowed at the college by former students.

The Sovereign Pontiff added another, and a more signal honor to the college ten years later, when he erected it into a Catholic University. thus giving it equal canonical status with our own Washington University. On this occasion (Feb. 5 was the date of the Papal letters creating the university, but the celebration of the event was deferred until the following October), a bronze statue of Dr. Tabaret, who had died three years previously, was unveiled amid great enthusiasm, on the college campus. The

University of O:tawa comprises faculties of theology, philosophy, arts and law, and it has a collegiate and a commercial course. It is presided over by Very Rev. H. A. Constantineau, O M. I., and it has an attendance of probably five hundred students.

The Apostolic Chancellor of the university is the Most Rev. Joseph Thomas Duhamel, the zealous Archbishop of Ottawa, who was one of the first students to enter the old college of Bytown in 1848 Mgr. Duhamel was born at Contrecour, P. Q, Nov. 6, 1841, so that he was but a child when the Oblates began to instruct him. His parents, soon after his birth, moved from the Quebec to the Ontario province. He was ordained to the priesthood Dec. 21, 1863, and was then made curate at Buckingham. In November, 1864, he was appointed paster of East Hawkes bury, one of the poorest and most la-borious parishes in the diocese, where he toiled faithfully and successfully for ten years. He accompanied Bishop Guigues as his theologian to the Vati can Council in 1869, and later, in the same capacity, to the Pienary Council of Quebec. In his thirty-second year be was named the second Bishop of O:tawa, in succession to Mgr. Guigues, and his consecration took place Oct. 28 1874 Twelve years later, June 8 1886, he became the first Archbishop of Ottawa; and in 1889 he was appoint-

#### PROTESTANT TRIBUTE TO THE CHURCH.

Milwaukee Citizen.

ed the Apostolic Chancellor of the Cath-

olic University of Ottawa, at which Mgr. Falconio will doubtless reside

temporarily. - William D. Kelly in

Our Civilization Depends on Faith in a Being Who Shapes Our Lives.

In an interesting article in the New York Sun on "Civilization and Re ligion" Amasa Thornton thus writes of the churches in the United States "What is the coincident state of re

ligious faith in the United States?
"The Christian Church is divided into three branches-the Protestant, the Catholic and the Greek. With the Greek we have so little association that will not discuss it. The Catholic Church teaches and insists upon a re ligion which accepts the doctrine of reward and punishment in the next There is no equivocation world. about it, and the result is that the training and education of the average Catholic in the United States make him a respecter of property rights, keeps the lives of his wife and daughters pure and is making the young American Catholic among the best of our citizens. That Church permits no divorce, and I am compelled to admit that it is very wise in that position I do not say that the Catholic Church is the ideal one, but I am compelled to say that the result of its firm religious principle and uniformity of doctrine and teaching is tremendously in its favor. "The Protestant Church has, in

many of its large and strong denomin

ations, gone practically away from the Bible and the old faith upon which Protestantism was built up and made strong. The Congregational Church is so far away from the religious faith of its New England ancestry that if any of the Puritan fathers could return to earth and see it they would repudiate all connection with it; and justly, too, for as a denomination it has no doctrine that is fixed, and a Congregationalist need now hardly believe anything that includes faith in the Bible. The great includes faith in the Bible. Presbyterian Church, which, under the teachings of Calvin and Knox, grew to be such a power for civilization, permits men who openly repudiate the Bible to teach in its great theological eminaries and preach in its pulpits. The Episcopal Church has grown to be an eleemosynary institution, to which resort men with broken religiou back-bones who are either forced out or retired from the denominations because of spiritual disability. The Methodist Church in the city of New York permits a young man to stand up in a clergy man's meeting and denounce the faith of the fathers and tear whole books out of the Bible. There has been a great question in this city in the last few years whether the Presbyterian Church would not be swept entirely off its feet, and the danger is not yet passed. Most of the Protestant denominations have been more or less affected by the so-called 'higher criticism,' and have permitted their religious teachers to deny the authenticity of the Bible on the ground that scholarship demanded the surrender; but would not the best scholarship be at better and wiser work if it set itself to find out what had been the result of loss of faith in the Bible on the human race? If they did this, they would hesitate long before they would undertake to teach the masses to substitute fine-spun philosophy for that substantial faith, for in studying the history of society, they would find, as I have said, that with the decay of religious belief always came the decay of civilization. Then let them bethink themselves if the prevailing loose opinions in regard to marriage and divorce, the appearance of the socialist agnosticism and its theories of the marital relation, the depraved teachings of the anarchist on the relation of the sexes and the sexual perversion of the times are not palpable evidences of the effect of the disappearing faith of our fathers As for myself, when I look at the old civilizations and the point at which their disappearance began and find ours at the same point, I am compelled to the conclusion that we are in the drift of a current which will carry us to moral ruin if we do not get out of it. If history teaches aright, our civilization, in order to endure, like every other which has continued vigor-

ous, must be based on a religion of strong faith, one that does not substiute a human philosophy for faith in a Being who cannot be comprehended

but who shapes our lives.
"I have heard Dr. Briggs quoted in an east side saloon by a socialist over a glass of beer as evidence that even proessors of theological seminaries no longer believe in the Bible. The average socialist propagandist feels that if he can shake the faith of his hearer in his reigion he has already got him more than half way into the socialistic ranks; therefore, his stock argument is that religious faith is dead and the Christian Church no longer believes in the Bible. If the learned divines and teachers of the Protestant Churches who are pushing the 'higher criticism should study the situation closely, they would find that they are potent influences in making socialists and anarchists.

"Will the great body of the Protestant Church bring the old ship back to its moorings, or will it have the field entirely to the Roman Catholic Church? ask the question as a Protestant. Amassa Thornton.

New York, Oct. 12

#### INTERESTING INFORMATION.

Statistics Showing the Number of Oblates of Mary Immaculate at Present 1a South Africa. Following is the list of the Oblate Fathers in outh Africa:

South Africa:

Vicariate of Natal—
Pietermaritzburg, residence of Bishop Jolivet, O. M. I., and seven Oblates.

Durban, six Oblates.
Bluff, one Oblate.
Gakford, one "
Estcourt, one "
Estcourt, one blate.
Ladysmith, two Oblates
Cala, Cape Colony, one Oblate
Kokstad, " one Oblate
Total 24 Oblate Ethers, 12,000 Catholics
Total 24 Oblate Ethers, 12,000 Catholics

Total, 24 Oblate Fathers, 12,000 Catholics, 000,000 infidels.

licariate of Orange Free State-

Vicariate of Orange Free State—
Kimberley, residence of Bishop Gaughren,
O.M. I., and five Oblates.
Beaconsfield, one Oblates.
Beaconsfield, one Oblate.
Jagers fontein, Orange Fr. St., one Oblate,
Bloeinfontein, three Oblates.
Harrismith, one Oblates.
Mafeking, one Oblates.
Mafeking, one Oblates.
Total. 17 Oblate Fathers, 4,000 Catholics,
1,000,000 infidels.

Total, 17 Oblate Fathers, 4,000 Catholics, 1 000,000 infidels.
Vicariate of Transvaal—
Johannesburg, residence of R, F, DeLacy Vlear, and twe Oblates.
Pretoriate four Oblates.
Pretoriate four Oblates.
Lidenburg, one Oblates.
Viceriate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Basutoland—
Roma, residence of R, F, Cenez, O, M, I, Vicariate of Oblates
Gethsemani, one
Sion, two Oblates
Korokoro, two 'Ficksburg, three 'Total, 21 Oblate Fathers,
Vicariate of Cimbelasia—
Windneck, Deutch-sudwestafrica, residence of R, F, Hermann, O, M, I, Prefect and Ven.
Oblates—total, 11 Oblate Fathers.
Grand total in South Africa, 39; seven Fathers recently embarked for South Africa, 7;

#### C. M. B. A.

Resolution of Condolence.

At a regular meeting of Branch No. 175,

M. B. A., Kinkora, held Oct. 16, 1829, the
billowing resolution was unanimously adopted;

At a regular meeting of Branch Nos. T.

C. M. B. A., Kinkora, held Oct. 16, 1892, the following resolution was unanimously adopted:
That whereas it has pleased Almickly God to remove by death Mrs. O'Flynn, mother of our most worthy and respected brothers Timothy and John O'Flynn.

Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bro. O'Flynn, and extend to them our most sincere sympathy and condolence in their sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brothers Timothy and John O'Flynn, and also published in the official organ and the CATHOLIC RECORD. F. J. Finigan, Pres. F. Jordan, Sec.

Hamilton, Oct. 27, 1899.

F. Jordan, Sec.
Hamilton, Oct. 27, 1899.
At a regular monthly meeting of Branch 37,
Hamilton, the following resolutions of condolence were moved and unanimously carried:
That we, the members of Branch 37 desire to
record with deep regret our heartfelt sorrow
for the loss we have sustained by the death of
our highly esteemed Brother Joseph Bylakewiz.

Resolved that we, the members of this ranch, tender to the widow and family of our branch, tender to the widow and family of our late\_Brother, Joseph Bylakewiz, our sincere sympathy and condole with them in their great loss, and pray God in His great mercy will protect and comfort them.

Resolved that the charter be draped, and that a copy of these resolutions be sent to Mrs. Bylakewiz, and also published in the CATHOLIC RECORD and The CAMADIAN.

Thomas Lawlor, Rec. Sec. Branch 37,

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Catholic writers, who died only a few months ago.

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BY A PROTESTANT MINISTER. LVII.

Goldwin Smith, although a great admirer of the Puritan insurgents against Charles I. says, "Let us not glorify Revolution." Revolutions may some times be inevitable, but they are never desirable. Oar own Revolution was hardly one in reality. It was little more than the detachment of a ripened fruit from the parent stem. Yet even this, as has been rightly said, "infected our blood with the virus of resistance to authority," which gave intensity in the end to the spirit of seces sion, and the evil fruits of which are not exhausted yet. A violent convul sion and in erruption in the life and the traditi ns of a vast community Church or State, is in itself a tremend ous evil. The mocking glee with which the common run of Protestants describe the mighty divulsion of the sixteenth century simply sh we that chaff will still be chaft. Thinkers do not describe it so or feel it so. Dector Jeffrey, an able Baptist clergyman, has rightly said that "the action of the Reformation was abnormal." He he'd it firmly to have been, under the circumstances, a necessity, but he held the manner of its accomplishment to have been, in itself, far from desirable, as most assuredly it was far from admirable. Indeed, who can hold a civil war, avoidable or unavoidable, to be sirable? Who can hold a breach of fundamental tradition to be in itself a good? No one will accuse Emerson of an inclination towards Roman Catho-Yet be decla es that if Luther could have foreseen that his movement would issue in "the pale negations" of Boston theology, he never would have lifted his voice against the elder

order. Navertheless, there can be no grea revolt without great reasons for it. long as the Teutonic races judge that truths and ac ivities which are dear to them would be hampered and handi capped by a reunion with southern Europe, so long, it is certain, they will hold aloof. There may be many surgings to and fro, but the peoples, as a whole, are likely to stand pretty much as they are.

A revolt of the laity against the clergy of course urges the claims of the civil authority. Doubtless it is well, with advancing general intelli-gence, to have these claims advanced. So long as the civil power has Christian aims, so long it is well that it should have a pretty free hand. The trouble with Protestantism is, that in its assertion of the rights of the laity it gave itself so completely up to the secular power that now, when the governments so largely are reverting to pagan principles of action, it has no organ representing Christian prin-ciples and interests. Even Calvinism, which for a while stood on very much the same ground as Catholicism in this particular, has been able to evolve no such organ, and has largely fallen into the same abjectness towards the state which has always distinguished and deformed its Anglican and Luth eran sisters. It was on this ground that my late honored and beloved teacher, Doctor John Morgan of Oper lin, although a staunch Irish Calvinist, yet remarked to me a little before the weakening of Catholicis n in Amwe in ourselves are incompetent to fur nish, the voice of calm, assured Chris tian authority, continuous from the beginning of the Gospel.

The urging of the claims of secular power involves the urging of the claims of secular interests. claims are real, strong, divine. They are, it is true, the husk and prepara tion of eternity, where alone is our true home Yet if you destroy the husk before the time, you destroy the fruit Since the Fall, as before, it is appoint ed to man to subdue the earth to himseif. In doing this, he is to subdue brute matter, and unconscious force, to the service of living personality, and through that to the service of God The energy of this apprehension in Z ro astrianism raised it far above the general level of Pagan religions. Even the devoutest Jews seem hardly to have regarded the Persiaus as absolutely

Yet Man, who should be the lord of nature, too easily becomes her slave and also the slave of Man. Is not our land in no small danger of rapidly changing into an aggregation of tollers for a few magnates who can give no reason for their poraccumulations of wealth except the wish to be regarded with devetional prostration of spirit, as em-bodi sents and incarnations of Mammon? Is not one of the foremost of these, one the origin of whose wealth is regarded as peculiarly dubious, reputed, apparently on good authority, as saying that "the great business of a Christian at present is to make money?" This may be the gospel according to Demas and Apollyon, but assuredly it is not the gos pel according to Jesus Christ. Ye this man is rapidly enslaving to him self a vast denomination, its colleges, its societies, and doubtless its literary

There is another vast denomination, in which, as yet, no such overmaster-ing Nimrod has appeared, but which is waiting for him in ripened readiness to put on his yoke when he comes. Now there are many thousands of true Christians in each of these denominations, but when the mastery of Plutus

is securely fastened in both, will they

any longer be Christian bodies?
The late Professor William S. Karr,
of Hartford Theological Seminary, remarked to me once that it was of no use for him to commend any one for pastor in a manufacturing town, for that, as he held himself bound to preach the gospel of brotherhood and unworldliness, he had found that he was no favorite with the mill own-"I have been asked," he one said to me, "to write against Mariolatry. Now I dare say that the Catholics often go to excess in their hom age to the Virgin. On the other hand the Protestant churches seem to be going beyond all bounds in their wor-ship of Mammon. Now surely the Mother of the Lord is a worthier object of veneration than the god of this world." These, be it remarked, are the words of a Protestant of the Protestants, a Calvinist of the Calvinists, a Presbyterian by ancestry, a Congregationalist in membership, untouched with socialistic, equally untouched with Catholicizing tendencies of any kind. There are few as deep thinkers as he, but among the Protestant ministers of our country there are many quiet thinkers like him. These won-der if a movement which began by protesting, not without reason, against an excess of supernaturalism, may not have gone on protesting until it finds tself belpless before an over hanging burden of mere naturalism.

Protestants, not without some reason for making too much, in favor of his Church, of the power and wealth and splendor which she then enjoyed, over against the then poorer Protestants We have long since distanced him in this. He states this one argument and leaves it. Now that the balance has turned in our favor, we can not leave it. We turn it and twist it and apply it in so many ways and shapes, that our polemical literature se likely to be quite absorbed in it. Par ticularly our friends of the Champion can never weary of ringing the changes on it. Spanish America to teach the people there the true gospel, and it seems to e for them largely summed up in hree precepts: "Thou shalt beware three precepts: of regarding marriage as holy and indissoluble. Thou shalt beware of say ing anything friendly of the Catholics Thou shalt give thyself heart and soul Otherwise do not

to making money. Otherwise do not hope to enter the kingdom of heaven." The turns and applications of this last injunction, in their hands, are iu-describable. For instance, they declared that if any doubted God to be on the side of Protestantism, the battle of Manila ought to remove all question. If any clouds still hung over his spirit, Santiago would surely disperse them. If this did not suffice, they seem to have given him up for reprobate. Nay, they actually bring up the defeat of the Greeks by the Turks as an argument. The Greeks, to be sure, are at variance with the Pope, but then they are Catholics in faith and worship. Therefore God has Therefore God has crushed them at the hands of those sound and godly Protestants, the The Champion, however, Turks. does not go far enough. ians, too, are substantially Catholics in faith and worship. Therefore doubt-less it is that God has given His beloved Protestant Turks strength of hand to murder one hundred thousand of them.

These people, as the Springfield Redeath, that he should deprecate publican observes, prudently leave out the Russians, not to speak of the Buderica, for that in a crisis we may yet hist Japanese, whose upward move have to depend on it for an office which ment is almost miraculous. It should annear then that God loves Protestan petter than Catholics and Greeks, and Buddhists better than Protestants How strauge it is, that with such a gos pel, and such arguments to support it Protestantism is not making more rapid headway in Spanish America! Charles C. Starbuck.

12 Meachan Street, North Cambridge, Mass.

THE WILL OF GOD.

Submission to the will of God is one of the hardest things in life to learn, and yet, it we would enjoy any peace of heart, it is one of the most necessary It is not conducive to our spiritual welfare, either here or hereafter, to be in a continual state of rebellion against the workings of God' decree. Oaly those who accept with patience and resignation whatsoever God may send are happy.

In the providence of the Almighty, grief has its place. Grief and pain are hard to bear, and the human heart, turning naturally to pleasure, revolts against these visitations; but in the development of the character, and in the purifying of the heart and soul it is necessary that we should suffer. finest and strongest souls are those that have passed through the fires of sor-Seel is tempered and gold is row. purified by fire. To be pure as gold and strong as steel the nature of man must be refined and tempered in God's

own crucible of pain.

To take from God's hands patiently, nay thankfully, the chastisement that He gives, knowing that it is for our good, should be our desire. sorrow and suffering is sent to make us more perfect, to fit us more truly for which He may have in store for us. None of the saints were allowed to pass through life suffering nothing. Oa the contrary, they were assailed on all sides by the direst griefs; and these of Gcd when in His own good time He the salvation of souls.

Let us, therefore, cease our grumbling at the little troubles that God | meet on the field of battle an army of sends us. Let us rocognize in them

not the evidences of God's forgetful-ness, but of His dearest remembrance, not the sign of God's displeasure, but of His love. For as the loving parent reproves and corrects the child of his heart, for its own sake, so, because of the love which He bears our immortal souls, God sends us these sorrows .-Sacred Heart Review.

THE AVERAGE MAN.

A Type of What the Bulk of the Human Family is Composed.

The average man may be described as an individual member of the vast body of human beings who constitute by far the greater part of the human family. His status in the social and commercial world is of the medium grade—neither the highest nor the His respectable talents, genlowest. eral character and moral worth him from being ranked in the latter grade, while his lack of intellectual endowments, keen perceptive facul ies and business apitude of the first order bars his claim to the former He has, therefore, to reconcil grade. himself to work out his destiny by plodding, laboring and striving in the great middle walks of life. His humil ation at not being able to reach the top rung of the ladder may be sweetened by the thought that he has at least climbed half-way up. And again, he can draw comfort from the fact that countiess numbers of other Bellarmine has been censured by men have attained to no greater heights than himself. Furthermore, he may congratulate himself in beonging to the great aggregation men of average ability who, by their superiority of numbers, may be said to have the world to themselves.

The numerical strength of men of first-rate ability, who rise to the first positions by virtue of their natural endowments in statecraft, law, medicine, engineering, in the army and navy, etc., are almost insignificant when compared to the overwhelming hosts who live and move and have their being among the humbler ranks of men, who work, sow and reap and at the end of their alloted span pass out of life unknown to the world, save in their own neighborhoods and among their immediate relatives and friends. That this mediocre element of the population is proportionately as large and as distinctly marked in the Inited States, the land of democracy, freedom and opportunity, as in the nonarchical nations of Europe, must be attributed to a lack of concentrated energy, thrift, promptitude and welldirected effort on the part of the in-dividual members of the vast army lassified as mediocre or average men In dealing with the merits or de-

merits of the respectable average man and his inferior brother, who ranks several degrees lower, we must take a fair account of their early education and of their moral and physical training. If there have been defects in these formers of characters and per sonality, the ill effects will tell in the adult man, and as the early wrongs inflicted during his preparatory training may have been beyond his control, it is but just that the adverse circumstances should plead his excuse if he betrays some awkwardness, impecility and lack of determination when he comes upon the scene of real active effort in life's stern battle. And if it be right to extenuate the faults and shortcomings of the average man who has had at least a partial train ing, will we not be justified in giving sympathetic word of help to the ower orders of average men-the multitude of unequipped toilers who are the rights and feelings of his weaker thrown into life's conflict without any practical training at all? We mean trangements, oppressions and embitnapless individuals who are born to no tered relations between one part of the other inheritance but poverty and a life of constant drudgery. The posiion of this latter class of unfortunate toilers is very different from the large contingent of indolent and indifferent workers who may be called the im peciles of the army of average menmen who from their youth upward have had fair advantages in the start in the race of life; and yet neglected or abused their chances through sheer indifference, indolence or unwilling ness to concentrate whatever little energies God may have given them upon the faithful performance of task or duty assigned them. In this large-far too large-group or class of novel drones we rank the men of infirm will, who have no initiative faculty or power of independent action. but are mere human machines wh have either to be led, driven or goaded by the whip of a master. With this denomination of persons ambition, voluntary alertness and activity are cut of the question. And it can hardly be expected that the world will ever be much the gainer by their presence in it. Still the very lowest type of human beings are, in some sense, capable of improvement when arged to action by pure necessity for it is philosophically held that this is the only way that people of defective will-power and indolent disposi-

An acrid sage of a past century laid it down as his dictum that "something could be made of anything in human shape as long as it was caught when

tion can be brought to a sense of duty

As an illustration, however invalid it may be, of the relative value and worth of human beings, as in contradistinction between the highest and the lowest, or even mediocre types of huwere imposed upon them that they manity, it is historically recorded might be more adaptable to the hand that Wellington estimated Napoleon's recorded value, at the head of an army, as equal chose to use them for His own glory and to that of sixty thousand ordinary sol diers of the rank and file. In other phrase, the Iron Dake would as soon one hundred and twenty thousand men,

lei by a commander of mediocre or average ability, as half that number under the great French conqueror. This summary method of determining the actual worth of a buman being, ac cording to the law of high or low per sonal endowments, is essentially mun-dane, and cannot be safe or orthodox, since the great Creator has a far different and infinitely just way of estimat ing the real worth of His creatures, be the measure of their capacity great or small, if they obey His laws and faithfully perform the mission assigned them here below.

Having briefly glanced at types of the average man who, by reason of his constitutional make up is barred from energetic movement or much achievement, we turn to the less worthy sort of citizen who, largely by his own fault, decides his own apparent hard fate; we mean the chronic grumbler and inveterate "kicker," the unhappy individual of perpetual discontent and unrest.

In point of natural ability and busi ness aptitude he far excels his slower kinsman of small intellect and smaller energies: but he dissipates, in useless murmurings, his keener faculties and destroys his chance of preferment by his imprudence and the ungainly attitude he adopts towards his fellow men and his employer. Hence his ill luck in having to serve under so many masters whose confidence he cannot en ist and whose interests he cannot advance any more than he can his own.

In this way he defeats his own ef forts and with natural talents fit, if rightly utilized, to lift him to honor able station, he condemns himself to the obscurity of the incapables who swell the overgrown ranks of the men who pled all their days in the despised walks of life.

Another unprofitable class of em ployees are the shirkers of duty; un-reliable workers who do less than their contract calls for under a false idea that the services they render are worth more than the pay they receive. This class of partial idlers are the bone and torment of employers, and they contribute their quota to the multitude of unfruitful men who make dismal failures of their lives for want of hones endeavor and firm determination of purpose

In this age of keen business competi tion, masters and managers who conduct great enterprises want the most efficient and honest workmen that car be had, hence the constant demand for men of brains, resource and activityactual heipers who earn their wages and deserve promotion, while lighten ing the load that too often oppresse he responsible heads of large indus trial concerns. Employees of capacity and energetic parts are scarce; but when they assert themselves their mer its are acknowledged and rewarded. "There is always room at the top." This is so in all the departments of human endeavor. In the learned professions as well as in the humbler occupations, men of superior mental calibre pass their inferiors in the race of life, and while the lower field of action i overcrowded the upper places are only partially filled. As the social conditions exist to-day

in this new world, the doctrine of liberty, fraternity and equality hardly applies. The keeness of self-interes and the greed of wealth has obliterated the spirit in which the humane phrases were originally conceived. strong man uses his superior strength to overpower his weaker brother, and the man of commanding ability is too prone to undervalue and trample upor race and that of the other. In this rupture of fraternal relations there is an utter lack of appreciation of the better side of peasant life and of the laborers' lot in general. "Nobility of soul," any more than peace of mind, does not always consort with high rank and abundant riches. When the fabled Goddess of Contentment was searching for an earthly domicile she passed the abodes of luxury and immorality and journeyed on to the peaceful home of the virtuous laborer -a modest type of the average man to partake of his repast of herbs and the fruits of the earth, and to enjoy the sweet content that reigns in the house of the humble poor but is denied to the voluntuous rich. Providence has assorted and graded His creatures in talent and capacity-some humble and subservient, others gifted and commanding, but all fitted for the work assigned to them. If all were equal in strength and mental endow-

ments there would be no obedience

no leaders and no followers; and

this condition might lead to a fracture

in running the world's machinery.

-Wm. Ellison in Buffalo Union and

Times.

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prietors of Perry Davis' Pain-Killer.

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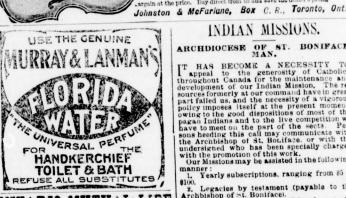
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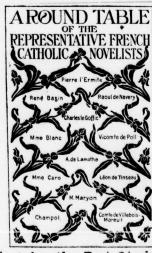
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NOVEMBER

FIVE . MINU

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#### FIVE . MINUTES' SERMON.

Make to yourselves friends of the mammon of iniquity that when you shall fall they may received you into everiasting dwellings. (St. Luke xvi. 6)

What is this mammon of iniquity of which, or with which (for this is the true sense of the words), we are to make friends for ourselves? It is the money or other property which God has given us to use in this world. We have only to read a few verses more to see that this is what it means ; for when our Lord said immediately afterwards, "You cannot serve God and mammon," the evangelist tells us that the Pharisees, "who were covet ous, laughed at Him."

It is called the mammon of iniquity or injustice, because it is the cause of all the injustice in the world We have, then, to make friends for ourselves with the money or other tem-

poral means which God has entrust d

This is what the steward of whom the gospel tells us did. He was entrusted by his master with the management of an estate. He was to take care of it in his master's interest, not in his own, for it did not belong to him; as we are here to use our pronim; as we are nere to use our pro-perty in God's interest, for He is cur Master, and what we have really be-longs to Him and not to ourselves. The steward was not faithful to his

master; he wasted his goods; so he was discharged from his office and had to give an account of his stewardship, as we also shall have to give an ac count of ours to our Master when we are discharged from it — that is, when we come to die. Then he began to think how he could make use of the means that had been committed to him to provide for himself in the new state life upon which he had to enter. He had not much time to make his arrangements, but he hit upon a very good plan. In that we do not re-semble him, for with all our lifetime to make our arrangements in, and the certainty that we shall some time have to be discharged from our stewardship, and gave an account of it before the judgment seat of God, we too often make none at ali. As our Lord says: The children of this world are wiser in their generation than the children

The steward, I say, hit on a good plan; and that was to obtain the favor of his master's debtors by taking something off the bills which they had to pay, that they might, in return, contribute something toward his support and save him from the necessity of working or begging for the rest of his life. In this way he made friends for himself with the money which had been committed to him. In order that these friends might receive him into their dwellings when he was turned

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That is the part of his conduct which we have to imitate. We have to imi-tate the steward by making friends with the means which our Lord has given us-friends who will be of service to us in the new life upon which we have so soon to enter, the life

which comes after death. But who are these friends to be Generally people try to buy the favor of the rich and the great. But these are not the friends who are going to be of use to us in the next world.

No, the poor, not the rich, are the ones whose friendship will be of use to us there. In this life they will not help those who help them, because they cannot; but they will in the next. you help them the blessing which they give you is not only a blessing when you receive it, but it is treasured up for you, long after you have forgotten God's eternal memory.

He is preparing in heaven beautiful and gloriou; mansions for these friends of yours, who are also friends of His, to to make up for the miserable ones in which they had to live on earth. There are others like them which He is preparing for us all. He has gone to get them ready. "In My Father's house," said our Lord, "there are many mansions. . . . I go to prepare a place for you."

# GENEROSITY.

We record with peculiar pleasure a kindly and graceful act performed by the members of the First Congrega-tional Church at Ottawa, Illinois. St. Xavier's Academy and Convent had been destroyed by fire, and the Sisters and children were suddenly left without a school building. The Congregationalists generously proffered the use of their spacious church parlors until other provisions could be made; their kind offer was gratefully accepted by the pastor, the Rev. Dean Keating -we quote from the Chicago Times ld-'' to-day the Roman Catholic institution held its first session in the Protestant edifice, -a proof that Christianity means something more than denominationalism or sectarianism."
This last statement is true in a sense of which the writer evidently never dreamed; yet one cannot but feel joy in the thought that such an incident and others like it—could take place in the closing years of our century. They never could take place before, and that means enlightenment and advancement of the highest and truest kind. Thus doth sweet charity soften the asperities of controversy by an act creditable alike to the Protestants who per formed it and to the Catholics whose consistent lives inspired it. — Ave

#### OUR BOYS AND GIRLS.

An " Exceptional " Boy.

I choose Rache as my "exceptional," because he is such a bundle of con tradictions; so rough, and yet so gentle; so coarse and often so sensitive; so obstinate, but, when it pleases him, so willing; so lazy, but when interested, so wide awake; so lovable, but so aggravating.

I am almost afraid to undertake the task of unravelling the twisted, tangled skein of his character. for I must confess it will be hard to re concile all these contradictory features into a human being, even if he be laced among the" exceptionals.

Long before Rache came to my school, I knew of him, for the fame of him and his family had spread abroad in the district and I knew-or thought did-what to expect. But ala my expectations were shattered, and I found what I had not expected, and much of what 1 had expected, I found not.

As he walked up the aisle to the seat I assigned him, I could not help admiring the straight, strong, healthy boy who met my rather stern reception, with a look half defiant, half friendly, and altogether full of curiosity—a look which very plainly said, "So you're my new teacher; well, see you don't bother me too much, and we'll get along alright. But if you attempt to drive me, you'd better look out.'

As he weeks glided by I began to realize what a strange boy I had to deal with. I soon found he hated to sit still, and disliked all studies except reading. He was an easy, intelligent and very proud of his one ac shment. His face would fairly complishment. beam with pride and delight if I asked him to read a paragraph that had puzzled the others.

But the one time of all the day when Rache was completely subdued-my humble slave, in fact-was when "story" time arrived. Then his rest-less hands were clasped, his feet crossed, and his whole body at rest, the moment he saw me take up the magic book, "The King of the Golden River." Woe to the child who kept me waiting a second for silence!
Rache would throw a look like a
thunder cloud at the delinquen for wasting a moment that had sudden'y become so precious to him.

Anything in the shape of a story,

made Rache a hypocrite for the tim being. He would pretend to be study-ing his lesson, but all the time he list ening, with wide-eyed delight to the stories I told the higher class in connection with their geography when I took them across the Atlantic with Columbus, or over the snow-cove ed Alps with Napoleon, through the wilds of Africa with Stanley, or across the heath-clad moors of bonnie Scotland— Rache always followed-time, school, work all forgotten.

At last came "field day." How I dreaded it! dreaded it because Rache would come. I was quite sure of the others if only I could leave him behind. We had not gone half a mile, however, before Rache was leader, and I fol lower, ready to go where he led-my He knew the shortes cuts, the highest hills, the prettiest eaves; he could show where the frogs croaked loudest, where the musk rats ouilt their houses, and the ground

birds laid their eggs. could run faster, climb higher, and whistle louder than all. His torn, old cap held more acorns and berries, and bits of moss than any other.

He picked up a dead bird and made its grave under an oak tree. rink and gave me h

the hill to a shady seat His cheeks were reddest, his eyes brightest, his laugh the loudest of all. After that day I never wondered that Rache could be restless or idle in school. With the fields for his heritage, the birds and flowers for his friends, was it to be wondered at that nature's child could not enjoy any but nature's book; Our fall "general lessons" awoke an interest in Rache, and frogs, lizards and turtles were plentiful in my room.
While at work in the early morning, I would hear the patter of bare feet and turn to see Rache standing, cap and tin pail in hand, with a look, guilty, vet confident, his eyes shining with an interest seldom seen in school hours 'I've brought you a lizard. I found him under a stone in the swamp -he's a dandy," said my hero. He knew he should not have broken the rule by coming in before the bell rang, but I couldn't scold him—could you?

He always asked if he might take care of the animals and plants over

care of the animals and plants over Sunday. He informed me once, that he put the lizards under the wood pile, to keep them warm—this, after my lesson on cold-blooded animals!

Poor Rache is one of a large, needy, family, and his home-life is not by any means an enviable or happy one.

Even Xmas brought to him no joy but vacation. He wrote his Xmas let ter, with the others, but what a pitiful little missive it was. "I hope, you'll have a happy Xmas, even if I don't,"-

that was all What will be the future of my "ex-ceptional" boy? He has left me now to go to work—gone I know not where

"An' forward tho' I canna see I guess and fear."

Maria.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

Hard and soft corns cannot withstand Hollard and soft corns cannot with the score of the excretory or gans to perform their duties regularly from contributing causes usually disordered digestion. Parmelee's Vegetable Pills, prepared on scientific principles, are so compounded on scientific principles, are so c

#### CHATS WITH YOUNG MEN.

Monthly Confessions.

One of the obligations of membership in the Young Men's Society of Great Britain, is monthy Confession. If that requirement obtained in all our church organizations and our men were trained to accept it as a matterof course, what an advance in holiness the Catholic body would make.

A Story and its Moral. There is a well known story of an old farmer calling his three idle sons around him when on his deathbed, to impart to them an important secret.
"My sons," said he, "a great treasure lies hid in the estate which I am about to leave to you." The old man gasped. "Where is it hid?" exclaimed the sons in a breadth. "I am about to tell you," said the old man; "you will have to dig for—" But his breadth failed him before h could impart the waighty goest. about to leave to you." part the weighty secret, and he died Forthwith the sons set to work with spade and mattock upon the longneglected fields, and they turned up every sod and clod upon the estate. They discovered no treasure but they sarned to work ; and when the field were sown, and the harvest came, lo! the yield was prodigious, in conse quence of the thorough tillage they had undergone. Then it was that they discovered the treasure concealed in the estate, of which their wise old father had advised them. Labor is at once a burden, a chas-

tisement, an honor, and a pleasure. It may be identified with poverty, but there is also glory in it. It bears ness, at the same time, to our natural wants and to our manifold needs What were man, what were life, what were civilization without labor? that is great in man comes of labor—greatness in art, in literature, in cience. Knowledge - "the wing wherewith we fly to heaven "-is only acquired through labor. Genius is but a capability of laboring intensely: Genius is it is the power of making great and sustained efforts. Labor may be a chastisement, but it is indeed a glorious one. It is worship, duty, praise, and immortality—for those who labor with the highest aims and for the purest purposes

Don't Cry Over Spilled Milk.

The homely philosophy expressed in the saying "There's no use crying over spilled milk" is worth following, the saying for much of the unhappiness of life springs from unavailing regrets or from attempts to do the impossible. The man who can dismiss from his mind at once a failure or a disappoint ment not only escapes the sorrow occasioned by contemplation, but keeps himself in condition for fresh endeavor. Failures have their uses, when rightly considered, as guides to future action but otherwise should be given no thought. Sometimes it is not easy to determine whether the milk has actually been spilled or whether there is a a chance to save it, and then, of course, there is no reason for crying, but it is in just such cases that some people cry their loudest instead of using their en ergies to repair the threatened misfortune. It is, therefore, desirable that along with the fortitude required for the dismissal of failure or misfortune from the mind there should be the philosophic calm which enables one to see things as they are. Teachers of mathematics occasion-

ally give their pupils an insolvable problem to test their powers of analy If the pupil understands his sub ject, he soon ascertains that some essential factor has been left out of the problem, and wastes no time upon it; He asked to carry my bag, brought if, however, he has been imperfectly impossible solutions or deluding him self with false answers. In much the same way, the clear headed, philosophic man of business will see or foresee fail ure in some enterprise and give it up without waste or effort, while his un philosophic friend, under similar cir cumstances will waste his energies over an insolvable problem, or an enter-prise foredoomed to failure, and then cry over his spilled milk. What is needed, therefore, is not only the calm fortitude to dismiss failures and disappointments without entertainment vain regrets, but the coolness which enables one to see with the eye of rea-

son, undisturbed by the emotions.

Cultivation of the philosophic frame of mind has another advantage in that it puts the nervous organization under proper control. Very many people are governed by their feelings or emo tions. They are incapable of consider ing any question by reason alone, and are, therefore, unbalanced and erratic. By a repression of feelings and emotions, through the cultivation of a calm philosophy, they would give their reason greater sway and increase their enjoyment of life, dismissing from their minds the incurable failures and disappointments, and looking not at the past, except for its lessons, but always hopefully to the future.

To Increase a Society's Membership. Now that the long cool evenings are here the following hints will be found interesting to those of our young men who wish to increase the number of members of their society:

"Set up a definite goal to be reached by selecting a date for the attainment of a certain membership. Organize a 'committee of one hundred'—more or less-every member of which will in turn try to secure a co-operative comwill add spirit and zest to the movement. Let two sides be chosen, known as the 'reds' and the 'blues,' or the 'Greeks' and the 'Romans,' the 'hustlers' and the 'rustlers,' etc. The junior department may likewise be enlisted, emphasis being placed upon set is described by the set of the se

curing fathers and older brothers as

"Organization may be continued in church committees of ladies, those earnest matrons whose good works in membership matters in other cities have already proven the worth of their active co operation. Futher, representatives will be located as rapidly as feasible in every school, manufactory

and business establishment.
"The captains and leaders of each side may call rallies of their respective divisions, issue special printing send out separate communications, e tablish headquarters and otherwise cultivate the esprit de corps of each section and prepare every active and auxilliary committee man for intelli gent and aggressive service.

"Collect and tabulate objections and testimonies, together with arguments favoring membership from different standpoints, for example, that of the student, of the young man seeking good society, of the man with limited means and so on. Possibly issue a 'Memberseip Matters Manual' containing the above, together with careful analysis of the membership privileges, suggestive How to get members,' stalements, lists of committeemen and varied helps of practical value. Again, we may wisely imitate those great commercial houses which regu larly gather their salesmen into a school where the methods for in veigling the wary business man into a verging the wary business has have purchase are thoroughly discussed and practically applied in a drill under keen and close criticism and discrim-

inating suggestion.

During this period of organization a systematic effort is being made to se-cure the names of all men eligible for membership. These names will be arranged upon slips of card index size, three by five inches, upon which may be written the address, occupation and other facts that will aid in rightly approaching the man. As from time to time one or another committeeman may endeavor to influence any individual that fact being noted upon the card, raport may be called for, additional facts be added, and in case of failure the man may be handed over to another worker. The several selections of committeemen will be guided by the fresh information gained as to the man's attitude and circumstances. These cards being arranged alphabetic ally, a name may be readily located, making available a complete summary of all that has been done in every

#### HELP DEPARTED SOULS.

In this month of November, when the Church specially recommends the Departed Souls to the devotion of the faithful, it may not be amiss to say a word of the "Archeonfraternity for the Deliverance of Forsaken Souls." It exists at lontligeon, in France, where a new and more imposing church than the former chapel of the work is in pro cess of erection, to be truly "the centre of prayer for the dead of the whole world.

During the year 1898, one hundred and fifty-two thousand eight hundred and sixty five Masses were said for for-saken souls. The bulletin shows in one month, fifteen thousand four hundred and twenty-five Masses for souls in general, and seventy nine for special cases. The office of the dead is chanted every day in the name of the associates, Matins, Lauds and Vespers being also sung by the chaplains and the rosary recited by nuns.

So that there is a continual outpour ing of prayer in behalf of the suffering souls, and many communities unite their penances, prayers and toils with this truly Expiatory Work, "L'E ivre

Expiatoire," as it is called.

It has extended over the whole earth and many eminent prelates have spec-ially commended it. "Holy Ireially commended it. "Holy Ire-land" comes well to the front; it is recorded that the very poor there de mand to assist their departed brethren. Some still poorer, the lepers of Trini-dad send their yearly offering. Under the Southern Cross, in far Australia, the work is widespread, in India, in Africa, in every part of Europe and the United States flourishing centres Our Canada has a number of sub cribers.

To become an Associate it is only necessary to send the name of Rev. Father Buguet, Montligeon, France, and to pay one cent yearly. To become a Benefactor, 25 cents is paid, or twenty five subscriptions collected. A life membership is secured by the payment of one dollar. Masses may also be founded in perpetuity. Many priests have bound themselves to say one or more Ma ses yearly for the intentions of the work. Numberless In-dulgences, mostly Plenary, have been

granted to the associates.

Thanksgivings pour in from every part of the world for favors received through the Holy Souls, and are published monthly, in French and English, in the Bulletin of the work. It needs but to be known to become uni versal, for there are few who have not some devotion towards those gone be fore and a desire to free them from purgatorial flames. The contribution sked is nominal, the results achieved magnificent, even so far as can be known in this world. And, besides helping the poor souls, much of the money received is sent to missionary priests in distant lands, who celebrate the Masses and are aided by the alms -Anna T. Sadlier in the Canadian Messenger for November.

THE D. & L. EMULSION benefits most those having Lung troubles with tendency to hem-orrhages. A few bottles taken regularly make a wonderful improvement. Made by Davis & Lawrence Co., Lim.

# LABATT'S PORTER.

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#### NAPOLEON'S HAPPIEST DAY.

The Emperor Napoleon I. sat once, after a successful battle, with his officers around a table in his tent, and all were in high glee. Then one of his companions at the table asked each of those present which was the happies and sweetest day of his life. Each one thought for a moment before giving the desired answer. One said it was the day on which he was raised to office, another, the day he became a general, and so forth. When the turn came to Napoleon, he appeared lost in deep thought and hesitated a while before giving a decision. "You must indeed," said one of the officers, "be in a dilemma to name the happiest and sweetest day of your life, since you have had so many of them." "By no means," said Napoleon, "I can indeed name the happiest and sweetest day of my life; it was the day of my first communion." The young officers communion." The young officers laughed and regarded it as a joke. General Drouol did not laugh, but, deeply moved, wiped a tear from his Napoleon went to him, clapped him on the shoulder and said: "Brave Drouol, that delights me. You alone have understood me." — Louisville Catholic Record.

# EXCRUCIATING PAINS.

The Victim a Well-Known and Popu lar Hotel Clerk.

AFTER OTHER MEDICINES FAILED HE WAS CURED BY DR. WILLIAMS PINK PILLS - EVERY DOSE COUNTED IN THE BATTLE AGAINST PAIN.

From the News, Alexandria, Ont.

There is no more popular hotel clerk in Eastern Ontario than Mr. Peter McDonell, of the Grand Union Hotel, Alexandria. At the present time Mr. McDonell is in the enjoyment of perfect health, and a stranger meeting him for the first time could not imagine that a man with the healthy glow and energetic manner of Mr. McDonell could ever have felt a symptom of disease. There is a story, however, in connection with the splendid degree of health attained by him that is worth telling. It is a well known fact that a few years ago he was the victim of the most excruciating pains of rheumatism. Knowing these facts a News re porter called on Mr. McDonell for the purpose of eliciting fuller particulars. Without hesitation he attributed his present sound state of health to the use of Dr. Williams' Pink Pills for Pale People. "I am," said he, "thirty three years of age, but three years ago I did not expect to live this long. At that time I was connected with the Commercial here and as part of my ses to and from the C. A. R. station, I was ex posed to all kinds of weather and sub-jected to the sudden extremes of heat Along in the early spring was suddenly attacked with the most terrible pains in my limbs and body. sought relief in doctors and then in patent medicines, but all to no purpose; nothing seemed to afford relief. For two months I was a helpless in valid, suffering constantly the most excruciating pains. My hands and feet swelled and I was positive the end was approaching. My heart was affected and indeed I was almost in despair, when fortunately a friend of our family recommended the use of Dr. Williams' Pink Pills. I began using them in May, 1896, and had taken three boxes before I noticed any change, but from that time every dose counted. The blood seemed to thrill through my veins and by the time I had finished the fifth box every trace of the disease had vanished. Ever since then I have been working hard and frequently long overtime, but have continued in excellent health. Whenever I feel the slightest symptom of the trouble I use the pills for a day or so and soon feel as well as ever. I feel that I owe my health to Dr. Williams' Pink Pills and never lose an opportunity of recommending them to

others suffering as I was.
Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Willlams' Pink Pills for Pale People. your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

CHILDREN WILL GO SLEIGHING. They return covered with snow. Half a teaspoonful of Pain Killer in hot water will prevent ill effects. Avoid substitutes, there's but one, Pain Killer, Perry Davis'. 25c. and 50c.

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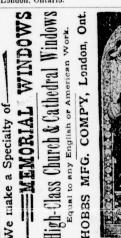
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The Holy Bible containing the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College, at Dousy, A. D., 1668. The New Testament by the English College at Rheims, A. D., 1882. With useful notes by the late Rev. Geo. Leo. Haydock, from the original of Rev. F. C. Husenbeth, D. D., V. G. To which is added an Illustrated and Comprehensive Dictionary, based on the works of Calmet, Dixon, and other Catholic authors, and adapted to the English version first published at Inclusion and Dousy, as revised by the Ven. Richard Challoner, With a comprehensive history of the books of the Holy Catholic Bible and Life of the Biesset Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greek and Latin Fathers, by Bernard O'Reilly, D. D., L. D., Graduate of Laval University, Quebec). An Historical and Chomological Index, a table of the Epistles and Gospels for all the Sundays and floly Days throughout with numerous full sized steel plates and other appropriate engravings. This edition has a space for Marriage Certificates. Births, Deaths and other Memoranda, as well as for Family Portraits.

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# ALLAN LINE

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19 Oct.

29 Nov Oreadian.

20 Nov

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#### ARCHDIOCESE OF KINGSTON. WISIT OF HIS GRACE ARCHBISHOP GAUTHIEF

On Friday, 20th October, His Grace, the Most Rev. Archbishop Gauthier, visited Morrisburg for the purpose of holding visitation and confirmation in the church of Holy Mary Immediate. His Grace was received at the railway depot by the worthy incumbent, Rev. Je. Fleming, accompanied by Very Rev. Je. P. Fleming, accompanied by Very Rev. Je. De. Mosterson, Prescott; Rev. M. J. Stanton, Brockville; Rev. J. S. Quinn, Chesterville, and an immense concourse of people of all denominations who assented to greet the Archbishop and express to him in some tangible form their deep satisfaction at seeing him in their picturesque town. Nover perhaps in the past history of the parish was such a spontaneous and warm outburst of good feeling exhibited for a Church dignitary visiting the town as that shown by young and oid of all classes towards His Grace when he appeared on the railway platform, After mutual greetings were exchanged anderded was organized under the active supervision of L. Campbell and M. McDonald, which preceded by the Chester ville band, conducted the Archbishop and visiting clerky to the solemn reception of prelates were observed. The carriage in which His Grace drove was given for the occasion by Mr. George Cooke of Montreal.

Next day (Saturday) the candidates for confirmation were examined. His Grace was

The carriage in which His Grace Grove was given for the occasion by Mr. George Cooke of Montreal.

Next day (Saturday) the candidates for confirmation were examined. His Grace was charmed with the appearance and clever answering of the children, which reflected the greatest credit on the pastor and people. Not only were the forms of prayer and responses to the catechism questions committed to memory, but the children displayed a deep knowledge of the sense and meaning of Catholic teaching.

On Sunday morning at 10 o'clock High Mass Coram Postifice was chanted by the rev., pastor. The day being an eventful one for the Catholics of the parish, they came from far and near to participate in the services. Standing room was at a premium an hour before the time announced for the beginning of the services and a noticeable feature was the presence of a large number of the non-Catholic portion of the community. The altar had been prettily decorated in honor of the event, and the music during the Holy Sacrifice was of a superior kind, under the supervision of the organis, Miss Hickey.

during the Holy Sacrifice was of a superior kind, under the supervision of the organisl, Miss Hickey.

After Mass and the administration of the sacrament of confirmation the following address was read by Mr. Thos. McDonald:
To the Most Reverend Charles Hugh Gauthier.
Archbishop of the Diocese of Kingston:
May it please Your Grace—Your loving and devoted people of Morrisburg and adjoining parishes, on this occasion of your first visit among them, in the capacity of Archbishop, respectfully congratulate you on the honorable, dignified and exalted position to which you have been appointed by His Hollness Pope Leo XIII.

We regard your appointment as an evidence of your zeal, devotion and painstaking efforts

you have been appointed by His Holmess rope
Leo XIII.

We regard your appointment as an evidence
of your zeal, devotion and painstaking efforts
in promoting the interests of our holy Mother
the Church, since your ordination in 1867.

At every period of your life's history your
footsteeps are traceable by that true spirit of
Christian charity that inspires your people
with confidence in the wise and judicious administration of all affairs entrusted to your

management.
As Vicar-Get eral of the diocese of Kingston, your personal efforts in the interests of the many churches over which you have had the many churches over which you have had the many churches over the preside is worthy of special

bound to make.

We cannot allow this opportunity to pass without expressing a word of sincere gratifude for our late and beloved pastor, Father Twomey. His kind acts and words so endeared him to the people that his departure from the parish was the cause of much regret. But as an evidence of Your Grace's interest in the welfare of our parish, your appointment of Father Fleming to fill the vacancy has been so heartily endorsed by your loving and devoted people that we have every reason to believe and do believe that under the spiritual guidance of our present pastor our spiritual interests will be watched with vigilance and care; concord and unity will be inculcated and the blessings of peace harmony and Christian fellowship will always prevail in our midst. We rejoice that, notwithstanding the many obligations of a private character now resting parishes, they are ready and willing for your private of the property of their share to renove all indebtedness rely invite Your Grace's cooperation with us in the achievement of this most desirable end. Recognizing and fully appreciating the great responsibilities resting upon Your Grace as the head of the Church in this diocese we feel it our bounden duty to assure you four untet and heartfeit co operation in all your recommendations for our general good; and in conclusion we beg to assure Your Grace that we shall constantly pray that Almighty God may ever assist you in the discharge of your many duties counselling and directing you in the just and faithful administration of the affairs of the diocese and in the end lavet you with that lovely crown reserved for the good and faithful servent.

His Grace preached one of those masterly Practical discourses for which he is noted.

Signed on behalf of the congregation, Themas McDonaid, Johial Derosier, Thomas Campbell.

His Grace preached one of those masterly practical discourses for which he is noted. He plainly demonstrated the necessity of parents and children living up to the standard of Christien life exemplified in the life and texhing of our Blessed Lord, and explained to the children that in order to form their minds and hearts for a love of good. Christian life he would ask them to make two bromises to him. Hirst, that they will attend extechism for one year; and, second, that they will abstain from law, and the standard line of the children cheerfully complied with His Grace's wish. The Archbishop thanked the people for the beautiful address presented and the warm welcome extended him on his arrival last Friday evening. He was glad they referred in the address to the love and esteem they had for their priests, both past and present. They always had good priests to govern them and he felt sure that the love, esteem and warm regard they had shown in the past for their worthy pastors would be continued to wards Father Frening.

The Archbishop prisided at Vespers in the evening, and on Morday morning proceeded to Tevelyan for visitation and confirmation. The people of Morrisburg and vicinity were charmed with His Grace's visit.

# ARCHDIOCESE OF OTTAWA.

The past week has been a busy one in Ecclesiastical circles here, owing to the celebration by His Grate the Most Reverent Joseph Thomas Duhamel of the twenty-fifth anniversary of his Episcopal consecration as Bishop of the diocese of Ottawa—some years later raised to the dignity of an Archbishops and the Bishop of Pembroke a challengar. It would exceed the limits of this column, or indeed of several of the columns of the Record, to give even a contest and other respicions which have missed account of the series of receptions, buquets and other respicings which have merked the occasion.

On the 28th October, 184, His Grace received Episcopal consecration, 184, His Grace received Cardinal Taschereau, Archbishop of Quebec, On that occasion a crics of receptions were tendered to His creas for freeptions were tendered to His creas and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Notre Dame, Gloucester street, On the 28th Issuers and pupils of la Congregation de Congregation de Congregation of the Accelence of the Delegate Apostolic, all the visiting Archbishops and Risheps — eighteen in all—Issuers, to the number of about two hundred. Any attempt to describe the chaste beauty of the decorations of the Academic hall where the reception took place; the eloquent and faultiessly delivered addresses of the pupils in French and English; the enchanting music, vocal and instrumental, musi, for

abandoned. Suffice it to say that not within the twenty-five years that have elapsed since His Grace was first received there, has any of the many noted celebrations thereat surpassed, if they equalled that of Wednesday afternoon, the 25th October, 1829.

Leaving the Convent the distinguished party proceeded in their carriages—His Excellency the Delegrate, His Grace and the Archbishops of Quebec and Montreal in a four-in hand of aplendid black horses—to the Convent of the Grey Nuns on Rideau street. Here also a right royal reception was tendered to His Grace by the Sisters and pupils—addresses in French and English being read by the latter. Music, yocal and instrumental, also graced the occa-

the Sisters and pupils—addresses in French and English being read by the latter. Music, vocal and instrumental, also graced the occasion.

The University was the next institution visited. His Grace and his distinguished visitors were received by the facuity and students and addresses were read in both languages, while music by the band enlivened the occasion. After the reception the party, added to in the meantime by visiting clergy, numbering in all about four hundred, proceeded to the dered them by the very reverend rector and the staff of the university. At its conclusion the party returned to the Archbishop's palace where they robed and thence proceeded processionally through St. Patrick and Susvitum fac Archepiscorum mostri. Addresses, exclusionally through St. Patrick and Susvitum fac Archepiscorum mostri. Addresses, exclusionally through St. Patrick and Susvitum fac Archepiscorum mostri. Addresses, exclusional English speaking Catholics.

An interesting eature of the French-speaking and English speaking Catholics. An interesting feature of the French-speaking and English speaking Catholics. An interesting eature of the procession was the escort furnished by the Garde Champiain, to the number of about ninery in their handsome uniforms and with drawn swords. At the Benediting of the Benediting of the Benediting of the Benediting on one knee. This was the first public appearance of this body of young men. On Thursday morning came the crowning event, the celebration of High Mass of Thanks; viving by His Grace, assisted by high priest, denous and sub deacons of honor and of office and surrounded by the members of the Caapter of the Archbishops and Bishops occupied the stalls, over each of which was a shield bearing the Arms and motto of its oreus and sub-dacons of honor and of office and surrounded by the members of the Caapter of the Archbishop Begin of Quebec in French, and by His Grace, assisted by high priest, denous and sub-dacons of honor and of office and the visiting Archbishops and Bishops occupied t

ministration of all affairs entrusted to your management. As Vicar-Get eral of the diocese of Kingston, your personal efforts in the interests of the many churches over which you have had the proud honor to preside is worthy of special notice. Your distinctive progressive career in building new churches, repairing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting yourself to many bereing oid ones, extinguishing large caurch debts and subjecting and your personal comfort for the sake of God's holy reigion and the temples dedicated to His service are all incidents in your life worthy of the highest commendation, and words cannot express the deep feeling of gratitude so justly due to you for such noble and praiseworthy efforts in the advancement of God's holy reigion upon earth and vancement of God's holy reigion on your described in the content of the Church in this old and venerable diocese—and as such we welcome you at the first Canadian Archibishop of the diocese of Kingston.

We welcome you to our parish as the loyal and trusted representative of our Holy Father the Pope — commissioned to admitister the affairs of the Church in all matters relating to our spiritual welfare; and your pastoral charge desire to impress your grate with the assurance that your Episcopal administer the assurance that your Episcopal administer the assurance that your grate with the assurance that your pastoral charge desire to impress your grate with the assurance that your pastoral charge desire to impress your grate with the assurance that your pastoral charge desire to impress your grate with the assurance that you

was present.
His Grace has expressed his sincere thanks His Grace has expressed his sincere thanks to the English-speaking napers for all they have said in regard to the jubilee, and hopes that all that has been done will create greater harmony among the citizens, without respect to nationality or creed.

Perhaps during the entire proceedings of the Jubilee there was nothing which touched the heart of the good Archibishop than was his reception on Tuesday afternoon in advance of the celebration of a visit from members of his own family, down to the grandnieces and nephews.

A statement made here shows that the Oblates of Mary Immaculate have ninety six eat missionary priess in South Africa. The Rev. as Father Allard, formerly of the University, was the founder of the mission.

missionary prieses in South Airica. The Lower Father Aliard, formerly of the University, was the founder of the mission.

Rev. Sister Celestin, Superior, and Rev. Sister Seraphine Provincial of the Order of St. Joseph, of St. Paul's, Minnesota, were on a visit to the city last week.

The Forty Hours devotion opened in St Brigid's church on Sunday morning last.

Mer. Dowling, Bishop of Hamilton, celebrated Mass in the chapel of the Gloucester street convent on Thursday morning.

Mr. Wm. Glichrist has been elected president of the St. Mary's Temperance society. Hintonburg, and Mr. John Copeland, Secretary, to replace Mr. Glichrist.

A golden wedding and the uniting in holy matrimony of the son of the former with Miss Blais took place in the Basilica on Monday last, when Mass was celebrated, and the nuprial blessing given by Mgr. Routhier, V. G. Th. aged couple who received their owafter fifty years were Mr. and Mrs. Charles Landreville. Eight others of their sons were present at the interesting ceremony.

# ARCHDIOCESE OF TORONTO.

PASTORAL VISIT OF ARCHBISHOP O'CONNOR.

Penetanguishene Herald, Oct. 26. Penetanguishene Herald, Oct. 26.

Last Sunday. 22nd inst. was a great day for the Carholics of Penetanguishene. The Most Rev. Denis O'Connor, Archbishop of Torouto, was here on his file pastoral visit. On the previous Friday had been at Port Seven a mission attended by Rev. Father Laboureau, where he aware of the Most Penetanguishene here was not to the penetanguishene of the Most Penetanguishene was a penetanguishene with the Most Penetanguishene was received at the what for the Mas flower. The Most Penetanguishene was received at the what for the children of the whole congregation who marched in Severn on Friday morning by the "May flower." it was received at the wharf by the entidren and the whole congregation who marched in procession to the church. After Mass, said by Father Laboureau, His Grace briefly examined the canditates and administered to them the Sacrament of Confirmation. Having addressed the congregation, and recommended to parents not to neglect the religious training of their children, he gave the fluab lebsing; after which he was conducted back to the little steamboat. The party arrived at Midland, where Father Barcelo entertained them in his usual hospitable manner. Thence the Archibishop went to the Reformatory, where he visited the Catholic boys and gave the sacrament of confirmation to those who had been prepared by the Rev. Chaplain.

to those who had been prepared by the Rev. Chapiain.

The Archbishop came then to Penetanguishene on Saturday afternoon, being of course, the zuest of the parish priest, Rev. Father Laboureau. On Sunday morninx at 8:30 His Grace said Mass and gave the Holy Communion to a large number, including the candidates for Confirmation. At 10:30, the weather being gloomy and threatening, the Archbishop made his entrance into the church, accompanied by Father Laboureau and preceded by the sanctuary boys. The spacious basement of the Memorial Church was filled—there was not sitting room for all those who were present. The candidates for confirmation occupied the froat seats, a hundred and ferty-two in number. The Mass was said by the parish priest, the choir rendering very creditably Bonner's Mass.

After Mass the Archbishop examined the

At the imposition of hands, before signing them with the sign of the cross, and confirming them with the sign of the cross, and confirming them with the chrism of salvation, he said that beautiful prayee; — Oh Aimighty and eternal God who have the said that the server the server the server that the server that the server the server the server that the server that the spirit of knowledge and fortinde; the Spirit of knowledge and fortinde; the Spirit of knowledge and fortinde; the Spirit of knowledge and protinde; the Spirit of knowledge and fortinde; the Spirit of knowledge and protinde; the Spirit of knowledge and fortinde; the Spirit of knowledge and protinde; the Spirit of knowledge and server the server the server that th

To the Most Rev. Denis O'Conner, Archbishop of Toronto:

bers of the congregation, advanced to the aliar rail and read the following address to His Grace:—
To the Most Rev. Denis O'Conner, Archbishop of Toronto:

May it please Your Grace—The Catholics of Penetanguishene, gladly avail the assives of the opportunity of this, your first passional visit to their parish, to offer Your Grace their greetings and a hearty welcome, and to give expression to the sentiments of respect, reverence and loyalty they entertain for the pastor who has been placed by the Holy Ghost to govern the Church of God.

We congratulate ourselves that the chief pastor of all, Our Holy Father, the Pope, glorious ly reigning, has chosen to confide to you the care of this portion of the Church that you may teach us, and give us the Sacramen's and teach us to observe all this whatsoever He has commanded.

We appreciate the blessing and privilege, that we Catholics, that is, that we belong to that one great Institution founded by our Blessed Lord on Peter, the Rock, who has successfully endured so many trials and withstood the assaults of all kinds of enemies.

We regret to have to receive Your Grace simply in this basement of our church. Life is full of disappointments, and we are never sure of our calculations for the future.

We had better hopes, when in Sept. 1885, Archbishop Lynch, in the midst of a great concourse, blessed and placed the corner-stone of this Memorial Church to commemorate the holiness and heroism of the first missionary martys of Canade.

We had better hopes still when in Dec. 1890, Archbishop Waish allowed us to leave the old wooden church and enter this basement waiting for the completion that Your Grace may young members of our congregation. At your hands they have received the Holy Spirit ob less it and introduce us into it.

We are thankful to Your Grace to have given the Sacrament of Confirmation to so many young members of our congregation. At your hands they have received the Holy Spirit of God. to protect them, to make them strong and firm in faith and virtue and to fo

and in this manner they would be fulfilling the worl of Christ, "He that heareth you heareth Me." well as they he regretted that they were still in the basement of their church, and he trusted that their hope would be realized before long, and that in his next visit they would receive him in the church proper. He carnestly and cloquently exherted them to work together with their pastor to bring to completion their beautiful church. They should remember that the Missionary Martyra, to whom it was a monument, were men of sacrifice, and they should after their example, be willing to achieve what was so well commenced. For himself he would be willing to help them, and he thought they would find many friends outside to assist them to complete their undertaking to the glory of God, and the honor of those who were His servants on earth. He biessed them all and their families, wishing them prosperity, spiritual and temporal.

The Benediction of the Blessed Sacrament, at which the choir's best piece "Tantum Ergo," was given in a very acceptable style, concluded the proceedings of the day. The Arenoishop left for Midiand wheace he returned to Toronto on Monday morning.

# DIOCESE OF LONDON.

Mount Carmel. THE "FORTY HOURS.

THE "FORTY HOURS."

The devotion of the "Forty Hours" recently held here will long be remembered by the Catholics of this parish with feelings of gratitude and pride.

Favorable weather, many visitors from adjoining parishes, crowded services, artistic decorations, devotional singing, communicants in numbers unprecedented—the presence of His Lordship the Bishop of Toronto and of His Lordship the Bishop of the diocese, were features of the devotions.

Instructions were given by the Rev. Fathers McRae, Parkhill: Fogarry Dublin; West, Goderich: McCabe, Seaforth; and results proved their pulpit efforts successful in the giving of light to the mind and of activity to the will.

giving of fight to the will.

On Sunday the Mass of the Exposition was celebrated by the pastor; the Mass Pro Pace on Monday by the Rev. Father Nooman, Bid dulph; the Votive High Mass on Tuesday by the Rev. Father McKeon, chancellor of the

duiph; the Votive High Mass on Tuesday by the Rev. Father McKcon, chancellor of the diocese.

The solemn Mass of the Reposition was cells brated by the Very Rev. Boon McManus of Port Huron, assisted by Rev. Father McManus of Port Huron, assisted by Rev. Father McManus of Coremondes. His Grace the Archishon assisted in cope and mitre, and was a sisted in cope and mitre, and was a sisted in cope and mitre, and was the first of Coremondes. His Grace the Archishon assisted in cope and mitre, and was the His Lordship the Bishon was attended at his throne by the Rev. Fathers West and A.Rec. His Lordship the Bishon was attended at his throne by the Rev. Fathers Walentin, Fogarty and Hogan were also present.

Solemn High Masse ended the Litany of the Saints was chanted by the choir when followed the procession of the Blessed Sucrament in which our was chanted by the choir when followed the Archishop by whom also the closing Benediction was given.

After the cetemonies His Lordship addressed the large congregation present. As the "Forty Hours' is the would, His Lordship said, be brief, After a Hitting application of one of the parables to the spiritual condition of those present has forced the proper hanked His Grace for the hour he conferred by his presence upon himself, his diocese and upon the parish—thanking also the Very Rev. Dean and the other reverging end their good work. Having complication for the choir of the choir and added a word of praise for those responsible for the decorations, His Lordship concluded by exhorting his literers to perseverance and by invoking the blessing of God upon all.

the pastor.

SUCCESSFU. ANNIVERSARY SERVICES CONDUCTED AT ST. PETER S CHURCH, GODERICH.

St. Peter's church presented a particularly attractive appearance last Sunday, the occasion of the third anniversary of the opening of the new church. Outside were displayed a number of British ensigns and also the Papai flag, whose write and old gold are not requently seen here. The interior of the church was deco ated with bunting in the colors of the Pope's flag (white and old gold) and red. The altar was set off with a profusion of plants and lights.

was decotated with bunting in the colors of the Pope's flag (white and old gold) and red. The altar was set off with a profusion of plants and lights.

The first service was held at 80 clock a. m. when Mass was celebrated by Father West. At 1025 o'clock there was High Mass. Father West again officiating. Free members of the control of 1. Joseph's choice of the full choice of 1. Joseph's choice of the full choice of 1. Joseph's choice o

Jones, of Cinton, sang "Night Folds Her Starry Curtains;" Frank Shannon sang "Thy Will Be Done," and Miss Lennon, of Mount Carmel, rendered beautifully the "Hymn to St. Anthony," was by Rev. Father McMenamin who made from Ridgetown a short time ago to minister to the parisn of St. Augustine. The reverend gentleman possesses good oratorical powers and his style of speaking is impressive. His subject was "The Two Standards," the text being: "He who is not with me is against me. In opening, the preacher expressed his pleasure at the opportunity of speaking before a gathering in Goderich. He had had to drive eighteen mies through very disagreeable weather, but he would gladiy do it again for the same opportunity. He had been informed that nearly one-third of his hearers were from the different protestant denominations of the town, and he congratulated the people of Goderich upon their showing such a spiritof charity and ioleration—qualities which were not often found. Turning to his text, he said that every man must take his stand either with Christ or with Satan. He drew a vivid word-picture of the camp of Satan, with the arch hend seated upon his throne arth and served by those who do his work here, and contrasted this with the picture of the kingdom of Christ here, with no throne and no splendor, but with Christ going about, as He did while on earth, doing good. He dwelt specially on the three great evils of the day—intemperance, impurity and blasphemy—and concluded with a stirring appeal to his hearers to range themselves under the standard of Christ.

The Benediction followed the sermon. Stearns "O Salutaris" was sung by J. J. Tighe, and the choir rendered the "Tantum Ergo," full thoughout, were thus brought to a close.—Goderich Signal, Oct 26.

FORTY HOURS' DEVOTION IN WINDSOR.

ber of the noblest order within the Catholic Church.

Father Dumouchelle, C. S. B., the speaker on Tuesday evening, is an Essex county boy, and is always a welcome guest in the pulpit of St. Alphonsus church. His sermon was on the sacrament of penance.

The local clergy were in the church from 5 a. m. until midnight each day during the devotion, as the confessionals were in demand at all hours. Mr. Pepin and the choir did good work, and, as usual, the music was far above the average. The acolytes are to be complimented on their behavior within the sanctuary. The spirit of, pious recollection she wn left little to be desired on the part of these young gentlemen. At least 1,600 person received holy Communion during the forty hours.—Windsor Record.

# DIOCESE OF HAMILTON.

His Grace, Mgr. Begin, Archishop of Quebec, and His Lordship Bishon McEvay, of London were the guests of Bishop Dowling last week. His Lordship, Bishop Dowling, assisted in the ceremonies of reception of Mgr. Falconio, Papal Oblegate at Ottawa last week. On Sunday afternoon last the members of the the different Catholic Benevolent Societies marched to St. Lawrence church, where an eloquent sermon was preached by Father Brady. The Bishop addressed the men for a few minutes and then gave Benediction of the Blessed Sacrament.

St. Helen's Branch, No. 11 Toronto.

The members of No. 11 take great interest in the work of the association, and always have candidates a head. Four members were added to the roll, and after the regular business as an opening of the fall season "A Smoker" was held, the members and their friends being liberally supplied by the branch, with eigars and soft drinks, Two hours were very pleasantly spent, and arrangements were made to have recreation after each meeting during the winter months. A committee was also appointed to meet the ladies of the circle to arrange for an "An Home."

The ladies of Circle No. 2 are doing well. They initiated two members and have others on hand.

W. Lane, Sec. Treas.

# NEW BOOKS.

boureau. On Sunday morning at 8:30 His Grace said Mass and gave the Holy Communion to a large number, including the candidates for Confirmation. At 10:30, the weather being gloomy and threatening, the Archbishop of the sanctuary boys. The spacious basement of the Memorial Church was filled—there was not stitung room for all those who were present. The candidates for confirmation occupied the front seats, a hundred and ferty-two in number. The Mass was said by the parish priest, the choir rendering very creditably Bonner's Mass.

After Mass the Archbishop examined the Candidates on their knowledge of their religion, and being satisfied that they had been well prepared by their pastor, proceeded to administer to them the sacrament of confirmation and being satisfied that they had been well prepared by their pastor, proceeded to administer to them the sacrament of confirmation and being satisfied that they had been well prepared by their pastor, proceeded to administer to them the sacrament of confirmation and being satisfied that they had been well prepared by their pastor, proceeded to administer to them the sacrament of confirmation and the sacrament of confirmation coupled the foot rendering very creditably Bonner's Mass.

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#### SAINT EDWARD.

(For the CATHOLIC RECORD.) Time was when every echoing hill and vale
In merry England rang tumuituous praise,
When every minster in the land ablaze
With light and color would thy feast day hail;
Nor schism then, nor strife within the pale
Of Mother Church, but love, whose kindling
ravs

rays
rays
The fire of charity kept bright—brave days
That builded churches, where we build a jail,
Dear holy saint we ask thee list the cry
Thy children atter in their direct need
Pray that the "Kindly hight" illume their sky
And gnide them homeward to the olden creed.
Till "faith's defender" they can justly claim,
Which now is but the mockery of a name.

—Brother Remigius, C. S. C. -Brother Remigius, C. S. C.

# SWEET LAND OF SNOW AND SUN-SHIME.

(For the CATHOLIC RECORD.) (For the CATHOLIC RECORD.

Many bards have sung the praises

Of this Canada of ours—
Sung of all ther sund resources
Hor rich forest fields and flow'ts.
They have sunded all her praises
Throughout far distant climes—
A Kipling, England's idol,
Lauds her sweetly in his rhymes.

And 10 day she stands as mistress Proud of all that she surveys; She is still a blushing maiden Yet she's seen some stormy days. When the war drums notes were rumbling Her staunch sons were quick at hand To protest 'rainst foreign weapons The soil whereon we stand.

They died the death of heroes In the battle for the right; Their hearts' blood made a nation Grow and prosper in a night. And though she's young and growing, Yet her mother 'cross the seas Is preud of her fair daughter In her home of maple trees. May her fame then spread forever And her name respected be, Sweet land of snow and sunshine! Tis there all men are free. Een now their hearts are beating Beating marrhes to success: Een now, in peace and when

#### bless. J. William Fischer. ST. AGNES.

BY ALFRED TENNYSON. Deep on the convent roof the snows
Are sparkling to the moon.
My breath to heaven like vapor goes:
May my soul follow soon!
The shadows of the convent towers
Slant down the snowy sward.

Slant down the snowy sward.
Still creeping with the creeping hours
That lead me to my Lord:
Make Thou my spirit pure and clear
As are the frosty skies.
Or this first snowdrop of the year
That in my bosom lies. As these white robes are soiled and dark,

As these white robes are soiled and dark
To yonder shining ground;
As this pale taper's earthly spark
To yonder argent round;
So shows my soul before the Lamb
My spirit before Thee;
So in my earthly house I am
To that I hope to be,
Break up the heavens, O Lord, and far
Through all yon stariight keen,
Draw me, Thy bride, a glittering star
In raiment white and clean. He lifts me to the golden doors;

He lifts me to the goiden doors;
The flashes come and go;
All heaven bursts her starry floors,
And strews her likhts below,
And deepens on and up! the gates
Roil back, and tra within,
For me the Heavenly Bridegroom waits,
To make me pure of sin.
The Sabbaths of Eternity
One Sabbath deep and wide—
A light upon the shining see—
The Bridegroom with his bride.

and the choir rendered the "Tantum Ergo," and the services of the day, which were success."

To make me pure of sin. The Sabbath of Eternity One Sabbath deep and wide—
Growth Signal, Oct 26.

FORTY HOURS' DEVOTION IN WINDSOR.

The Forty Hours' devotion in the church of St. Alphonsus came to a happy termination this morning, between eight and nine hourch of St. Alphonsus came to a happy termination this morning, between eight and nine did middle ommunicants attending the morning grivices, which began at 6 a.m. and finished with High Mass at 520 a Bruchesi, of Montreal, who was returning from a summer trip to California, remained over to enjoy one days rest from his long journey. His Grace attended the opening services on Sunday and preached a very elequent sermon in French, which was thoroughly enjoyed and highly appresiated by the vast congregation that had been made aware of the preacher were five to be presence in the city by announcements published at the early Myespers Rev. Father Finible of the state of the preacher of the corner of the preacher were Rev. Father Champion, of Ecorse, in French on Monday evening, and Father Dumouchelle of Assumption college on the evening of Tuesday, in English. At the solemn High Masses on Sunday and this morning the celebrant was Rev. M. Mental Might are the foot of the altar, and was afterway to the preacher of the solemn High Masses on Sunday and this morning the celebrant was resummed to the contracting parties of the brides and secretary to this Grace the Archbishop.

The Archbishop's sermon on Sunday was a beautiful discourse on the Holy Eucharist, and state of Exposition was broadened by the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His stemen and the sunday of the preacher of the solemn His steme

McGIVNEY-FITZPATRICK.

A very pleasant event occurred in Arthur village on the 25th ult. On the morning of that day William, son of Mr. John McGivney, and Mary, daughter of Mr. Patrick Fitzpatrick, all of Luther township, were joined in holy wedlock by Rev. Father Donerty. The groomsman and bridesmaid were respectively Mr. John Fitzpatrick, brother of the bride, and Miss Mary McGivney, sister of the groom. The bride was very becomingly dressed in white cashmere, trimmed with white satin and chiffon, and picture hat of white velvet and tips. The bridesmaid wore a gown of white cashmere, trimmed with canary colored satin. After the all important ceremony the bridal party repaired to the home of the bride's father and sat down to a most appetizing wedding breaktast where "all went merry as a marriage bell." After receiving many good wishes and congratulations, Mr. and Mrs. McGivney boarded the train for a trip to Toronto and the east. The wedding presents were many and valuable. That their united lives may be long and happy and their troubles few and small is the sincere wish of the writer.

COYLE-DOYLE. McGIVNEY-FITZPATRICK.

raluable. That their united lives may be long and happy and their troubles few and small is the sincere wish of the writer.

COYLE-BOYLE.

The bright blue skies and balmy breezes of Wednesday, October 25, were appreciated by the happy crowd that gathered at St. Malacy's church. Vroomonton, to witness the marriage of Mr. Joseph Coyle, one of Brock's most worthy and popular young men, and Miss Philomena Doyle, only daughter of Mr. James Doyle of the 7th concession. The bride looked charming in a dress of white saun, rishly trimmed with chiffon, and wore a veil witnesd in mauve silk organdle, with picure hat to match; while Mr. Michael Coyle with the mauve silk organdle, with picure hat to match; while Mr. Michael Coyle, of Dixe, brother of the groom. The ceremy was performed at 9:30 a. m., by Rev, Father Coyle, of Dixe, brother of the groom. Assisted by Rev. Father Contilion, parish press. The nuptial Mass followed, the celebrase press. The nuptial Mass followed, the celebrase of the country of the continuous continuous experience of the continuous path of virtue, one in word, and deed and thought, thus preparing for the final union with Christia party and invited guests, including Rev. Father Coyle and Rev. Father Cayle and Rev. Father Cantilion, proceeds the residence of the brides father, word to a sumptuous wedding breakfast. The one hundred guests partaking of the hospitality of the day was spent most enjoyably, over one hundred guests partaking of the hospitality of the popular host and hostess. Supper was served at 5:39 o'clock, after which the price and groom were escorted to the G. T. R. station, where they took the evening train for Toronto, Buffalo and other points south, amidst the good wishes of their host of frieads. The bride and groom were escorted to the G. T. R. station, where they took the evening train for Toronto, Buffalo and other points south, amidst the good wishes of their host of

#### MARKET REPORTS.

London, Nov. 2. — Dairy Produce — Eggs, frosh laid, per dozen, 20 to 21c; eggs, basket lots, 18 to 29c; butter, best rolls, 19 to 21c; buster, best crock, 17 to 19c; butter, creamery, 2 to 25c; cheese, pound, wholesale, 8; to 99c; cheese, pound, wholesale, 8; to 99c; cheese, pound, wholesale, 8; to 99c; cheese, pound, et al., 12 to 13c; honey, 10c; cheese, pound, retail, 12 to 13c; honey, 10c; cheese, pound, per lail, 12 to 13c; honey, 10c; cheese, pound, per lail, 12 to 13c; honey, 10c; cheese, pound, per lail, 12 to 13c; honey, 10c; cheese, pound, retail, 19 to 10c; cheese, pound, 10c; cheese, per bushel, 30 to 40c; potatoes, per bag, 50 to 60c. Poultry — Ducks, dressed, per pair, 65 to 99c; fowls, per pair (dressed), 50 to 75c; geese, cach, 60 to 30c; turkeys, per 1b, 9 to 12c.

Meat—for, per cwt., \$5.25 to \$5.89; beef, cw, \$1.30 to \$5.50; cyeal, by carcass, \$1.00 to \$1.00; mutton, by carcass, \$5.00 to \$5.50; lamb, by the pound, 7 to 8c.

Grain, per centas, \$5.00 to \$5.50; lamb, 50c; corn, 75 to 80c; rye, 90c to 810; buck, 50c; corn, 75 to 80c; rye, 90c to 810; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$4.00; and per laid, 20c; swas, per lb., 2 to 25c; swas, per lb., 2 to 25c; swas, per lb., 2 to play, \$3.00 to \$1.00; straw, per load, \$4.00; to \$1.00; at beeves, \$4.00 to \$1.00; straw, per lb., 2 to 25c; swas, per lb., 2 c; pigs, pair, \$3.00 to \$4.00; fat beeves, \$4.00 to \$5.00.

Live Stock—Live hogs, \$4.00 to \$4.10; stage, per lb., 2 to 25c; sows, per lb., 2 c; pigs, pair, \$3.00 to \$4.00; fast boeves, \$4.00 to \$5.00.

Toronto, Nov. 2.—Wheat — Some demand for millers, and market steadier; 65; to 67c for red and white, middle freights, and 66 to 65de north and west; spring wheat is quoted at 70c on a low freight to New York, and 69c north and west; Manitoba wheat is rather easier, at 81c for No. 1 hard, \$4.1c, and 79 to 85c fromto and west. Flour, duli and unchanged, cars of straight rollers, in abis, are quoted at \$2.99 west. Millifeed is steady, at \$11.50 to \$15 for shorts, and \$11.50 to \$12 for six and \$4.00 to \$15 for shorts, and \$11.50 to \$12 for six and \$4.00 to \$15 for shorts, and \$11.50 to \$12 for six and \$4.00 to \$15 for shorts, and \$11.50 to \$12 for six and \$4.00 to \$15 for shorts, and \$11.50 to \$12 for six and \$4.00 to \$15 for shorts, and \$1.50 to \$15 for \$1

Latest Live Stock Markets.

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Latest Live Stock Markets.

Toronto, Nov. 2.—Export cattle were in demand to-day at from 4 to 45c, per lb. A few selections were said to have fetched a little more, but 45c, is the highest representative digure paid to-day for shippers.

There was an active demand for what little choice butcher cattle we had on hand, and prices ranged from 31 to 45c per lb. Second rate and inferior cattle was innuer.

Stockers were doing a little better at from 21 to 35c, per lb.

There was a more active enquiry for milkers to day, and choice cows sold up to \$30 each. Feeders are not much wanted; prices are nominally from 31 to 35c, per lb. Sheep and Lambs were selling well; and an early clearance was effected.

Lambs are firm at from 35c, to 4c, per lb.; choice lambs are wanted.

Shipping sheep are steady at from 31 to 35c, per lb.; prime sheep are in demand.

Bucks are unchanged.

Quotations for hoxy to-day were 43c, per lb. for choice hogs (scaling from 100 to 200 lbs.), and 4c per lb. for light and fat hogs.

East Buffalo, N. Y., Nov. 2. — Cattle—The market was slow on all but the choice butcher stock, which were steady. Calves—choice to extra \$8 to \$8.25; good to choice, \$7.75 to \$8. Sheep and lambs—31 loads on sale; the general trade was dull and let to 15c, lower, lambs, choice to extrr, \$5 10 to \$3.25; good to choice, \$7.75 to \$8. Sheep and lambs—31 loads on sale; the general trade was dull and let to 15c, lower, lambs, choice to extrr, \$5 10 to \$3.25; good to choice, \$4.75 to \$5; common to fair, \$4.25 to \$4.65; Canadas, \$5.19 to \$3.35. Hogs—30 loads on sale; the market was very dull on light and steady on good corn fed heavy, which were in light supply and good demand; heavy, \$4.45; mixed, \$4.40; Yorkers, \$5.25 to \$5.35; stags, \$3 to \$3.30; the close was weak; with several decks left over.



The sufferer feels low-spirited and of ten tired. His works seems hard and uncoxenial and life not worth the living. The worst of his frequent cause of this general weakness is CATARRH, which has impoverished the blood and thus starved the nerves. It easily cured under the right treatment. DR. SPROULE can do it. His successes in so called "hopeless" cases have filled thousands with amaze.

with amaze.
Write him just how you feel. He will advise you free. Do not be afraid to trouble him. This great Specialist lives for the good Address DR. SPROULE, B. A., 7 TO 13 DOANE STREET, BOSTON.

# CANADIAN TEACHERS WANTED,

More vacancies than teachers. Positions guaranteed. Placed two hundred and sixty-three Canadian teachers in United States last term. Union Teachers' Agencies of America, Washington, D. C. Washington, D. C.

WANTED, FOR CATHOLIC SEPARATE
sehool section No.4. Brombey, a female, teacher, holding a 2nd or 3rd class certificate. Duties
to commence at the beginning of the year 1990.
Apply, stating salary and experience, to P. W.
Sneedy, Sec-Treas., Osceola, Ont.

1038-2.

Wanted, For School Section, One.
Wanted, For School Section No. 5, 1990, holding a experienced Teacher for year 1990, holding a school class certificate. Male teacher preferred. Duties to begin January 3rd. Apply, stating salary wanted, to Patrick Windle, Secy. S. S. Ashdad. P. O., Co. Rentings.

WANTED, A TEACHER FOR 1900, HOLD-ing a second-class certificate. Apply, stating salary expected, to John J. Carter, Sec. Treas. S. S. No. 1, Brougham, Mt. St. Patrick P. O., Out.

WANTED, A FEMALE TEACHER, HOLD-ing a second class certificate, for the Separate school of La Salette. One thoroughly competent to act as organist and lead the choir preferred. Duties to commence the 13th Nov, 1899. Apply, stating salary, to William Mc-Cauley, La Salette, Ont. TEACHER WANTED FOR SEPARATE S. S. No. 5, Normandy. Applications received up to November 10. Duties to commence January 2nd, 1900. Address Thomas Casey, Secretary, Ayton, Ont.

WANTED AT THE QU' APPELLE, ASSA. Indian Industrial School, a male teache W Indian Industrial School, a male teacher and disciplinarian. Salary \$30 a month, with board and lodging—\$35 when found competent Address Indian Industrial School, Qu' Appelle, Assa., N. W. T. Assa., N. W. T.

TEACHER WANTED FOR CATHOLIC
Separate School No. 4, Mornington, for
1900. Duties to commence January 3. State
salary and send testimonials. Address, Jacob
Gatschene, Secretary, Hesson, Ont. 1037-41

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 F. Murray, Fresident: P. F. Boyle, Secretary

VOLUME X

The Cathol London, Saturday, N "THE CHURCH

It is instructive to

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