The Catholic Record.

London. Saturday, Sept. 24, 1898. JOURNALISTIC CRITICISM.

One of the factors responsible for the confusion of ideas anent certain questions is the conflicting and contradictory reports given by newspapers of the utterances of public men. Some have no adjectives laudatory enough is used only to give greater solemnity to qualify them, whilst others ransack to prayer. If the framers of that rethe vocabulary of invective and vitu- gulation would stray into some of our peration to condemn them. All this, churches and hear the mutilation and for aught we know, may not violate repetition of the majestic words of the any of the rules of journalistic etiquette, but it is certainly not just to who has no idea of what praise and adthe reader, who has a right to receive oration mean, they might come to the not a few sentences culled here and conclusion that the Congregation of there as it may please the edit- Rites is wasting valuable time in drawor's fancy, but a literal rendition ing up rules for Church Music. of the speech. We can be depended upon, at this period of the century, to chant is in some places a matter of exdo our own thinking, and to have ceeding difficulty. Much training opinions that cannot be unformed by would be necessary for a decent rendisenseless ridicule. Discussion is altion of the Gregorian music. This, of ways in order. It prevents mental course, would necessitate an expendistagnation. But from discussion fair ture of time and money, which are not and frank, to personalities-the hush- at the disposal of our hard-worked up argument, as Brownson used to call pastors, but we see no reason why the it - there is a long step.

THE FRANCHISE.

evils of the body politic must be ascribed in great measure to the utter franchise. We confess that an intellinecessary for the more enlightened better gained by a conscientious study encore from the gallery. of the questions under consideration dim and shifty light of the ordinary noise. political orator.

But all do not admit that illiteracy is the fruitful mother of social evil. It is no bar to patriotism. Many of those civilization knew not how to read or headed, contemplative looking individ-

The country needs to fear more the corrupt citizens than its ignorant is suspicion of cynicism and worldcitizens - the men who buy and sell weariness in some of them, but time votes and who endeavor to make the and a little more of experience may general good subservient to personal induce the author to pen nothing but greed and aggrandizement. When we what is seen by the light of his kindly understand that our vote belongs to heart. our country and not to the individual, and that when like a merchantable commodity we dispose of it to the high est bidder we are degrading our we think that is due to the incapactant step in our political education.

"QUO VADIS."

The Rev. John T. Smith has been for for some years a litterateur of acknowledged merit. He may not, in the publication of his writings, have followed the advice of Horace, but they bear, nevertheless, the imprint of the grace and dignity that becometh the author who is conscious of his responsibility. We had the pleasure of read ing his Summer School lecture, and we confess that we could not understand why such a glowing eulogy was pronounced on the "Quo Vadis" of man needs no crutches. the Polish novelist. Our discernment and taste are possibly and rotten is a professional politician. at fault. [Our eyes may not be able to detect its hidden beauties, and we frankly admit that after reading it carefully we cannot come to the conclusion, arrived at by the critics, that it is one of the world's great novels. It is a work such as any clever writer with sufficient leisure and books of reference could present to the public. True, the portraiture of Roman customs and of the early Christians is done artistically, but this, considering that we have "Fabiola" and "Callista," can hardly place the work on an unaccessible summit. the Senator to Vinicius.

mar its beauty, and which would pre- mission and novena are sometimes vent us recommending it to our boys lacking in the essential characteristics

given once by Ben Johnson to a young sanctity which are to be found within clergyman: "Attempt from time to the precincts of the holy place. time an original sermon."

CHURCH MUSIC.

The Congregation of Rites has the following regulation with regard to Church Music:

"Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the house of the Lord and the praise of God, and being in close connection with the sacred text, is a means of inciting and furthering the devotion of the faithful."

This rule, therefore, states that music "Gloria" and "Credo," by a singer

We know that the adoption of plain fancy music should not be eliminated from the Benediction service. Our people go to adore the hidden God and not to listen to the Unrestricted suffrage is, some say, a musical vagaries of a soprano or tenor. delusion and a snare, because the Imagine a singer adapting in cold blood an operatic air to the grand""O Salutaris" of the Angelic Doctor! It ignorance of many who exercise the is enough to make every nerve in the body tingle with indignant protest, gent grasp of political issues is very and yet at a service which we attended we heard a young lady giving out with exercise of the freeman's right to vote much voice gesticulation the sacred and that this intelligence might be words to a melody that always gets an

If we cannot have Plain Chant, let rather than by viewing them by the us have our Benedictions without

"THOUGHTS OF A RECLUSE."

Austin O'Malley has published what he terms "Thoughts of a Recluse." who laid the foundations of our present The title suggests a vision of a bald write, but in their words and d.eds ual with but little sympathy for the breathed a lofty and unselfish spirit, vanities of the crowd, but a glance at the surest guarantee of constitutional the sparkling array of epigrams assures us that the Doctor is a recluse who keeps his eyes wide open. There

citizenship, we are making an impor- ity of the performer. All men have good deal of music in them if you

know how to extract it. "We should thank God that He did not give us the power of hearing through walls; otherwise there would be no such thing as

We do not believe that. We know friends who are leal and true, wise in counsel, sincere in rebuke and despite stress and storm always constant. We have the utmost confidence in human nature and we clasp it to our bosoms and cherish it as our greatest treasure. Men are simple and right to day as ever they were.

"The weaker a man in authority—layman or cleric—the stronger his insistance that all his priveliges be acknowledged. A strong man needs no entrebes"

Dr. O'Malley says that a patriot dead

"Keep a child's heart so white that our Lady might walk across its snow without staining her sandal. A man is made or unmade before his seventh year, and there is a special lower hell for fathers and mothers that have the 'yes-dear' habit. It is a popular error to think that the children of holy parents often are bad because we are

liable to mistake the Church going anoth in parents for sanctity. When one considers the responsibilities of parents, it would seem that only carefully educated men and women should marry. It does not, however, require genius to raise children. Holiness in a parent is all that is necessary; but it requires as much holiness to fulfil the obligations of a tather or a mother as to observe those of a priest or nun.

Our readers will appreciate the beauty and truth of the author's utterances. The reference to the "church-What pleases us most are the letters of going habits" of parents is unhappily too true. The individuals who are in There are one or two chapters which the habit of taking every Retreat, of a follower of the Crucified. We do not expect impossibilities from our We recommend to our brethren, the weak nature, but we may reasonably parsons who have the "Church of require from Church-goers some vis-Rome" on the brain, the following advice | ible manifestation of strength and

Never was truer thing said than

little thoughtfulnesses make one's life beautiful and bear peace and courage to the hearts of our brettern.

"If you have no charity your soul is not much better than a disinfectant—it serves only to keep your body free from bacteria."

A CRY OF WARNING.

Remarkable Letter From Rev. Silliman Blagden, a Protestant Divine, to a Disseminator of Anti-Catholic Liter-

The following letter is self-explana

Dear Brother Hammond-I thank ou for the copy of the World and the Way, which seems to be an excellent publication, and which I hope will never outgrow its present size and usefulness, as did the — , which "got too big for its breeches" and went out in spread eagle style, and consequently is no longer the desirable little and humble paper that it was formerly.

But please do not send me any more of your "Converted Catholics anti Catholic papers, for I abominate all such unChristian publications, and I do not wish nor intend to become particeps criminis in the of them or in having anything to do with them whatsoever; so I return them to you in the manner that I have done in order to emphasize the above statements. The Catholic Church, as have often written before, is the ancient spiritual Mother of us all, and that with all her so called errors and bad ways, she is nevertheless the Church of God and the bride of Christ.

The bad priests and people that may be in her, as also in our Protestant Church, will be burnt up when Christ comes as the chaff of the threshing floor, but the Catholic Church will remain for all time. Sooner will pass away the sun, moon and stars than the Catholic Church. She will last while the sun continued to rise. And when the sun has set to rise no more, the Catholic Church will soon survive and live in heaven and in glory as the Church triumphant, and as "it is writ-ten" in "the Word of God," "the gates

of hell shall not prevail against her !' Whoever fights against the Catholic Church fights against God, and all else to the contrary notwithstanding And it is as useless as it is suicidal All in the past who have as individuals fought against the Catholic Church have come to grief invariably soone I have myself no doubt that Dr. John Hall's difficulties and Church troubles have come upon him because of his prominent public sympathy with the editor of the Converted Catholic and with this Catholic abusive magazine also, and because he permitted this anti-Catholic pamphlet to publish his picture in connection with its questionable attacks upon the Catholic

And this is to put it very mildly. Mark my words and take timely warning that all who fight against the Catholic Church are now and will be found fighting against God. And who dare do this and expect God's blessing and

prosperity? I will leave you to answer. And I repeat what I have written to you be fore that there is such a thing as the "unpardonable sin," which is plasphemy against the Holy Ghost, and that persons who fight against the Catholic Church are in danger of committing it, if, indeed, they have not

already done so ! Therefore, my dear brother in Jesus, I beg of you for Christ's dear sake, to drop at once and forever all those anti Catholic publications and editors. people and sympathizers therewith, as

you would red hot coals of fire. Have nothing more to do with the unclean things; eschew them as you would snakes, slimy toads and Satan and the powers of darkness.

and the powers of darkness.
And if you can't say anything good
of the Catholic Church, then say nothing at all, but be still, remembering
that the Lord God Almighty is Jehovah! And say with Jesus in Gethsemane: Non sicut eqo volo, sed sicut Tu!" or "Thy sweet and glorious will, O Lord, be done, not Mine.

Pray for a baptism of fire and divine love in the Holy Ghost. Cultivate the desire for "Christian unity," and then work and pray for it with all your mind and heart, leaving all the results to and with God.

And don't let any man, men or society, however good and great so called, inveigle you away from so doing, which is the one and only "straight which is the one and only and narrow way," which leadeth away from hell and up the shining and glorious pathway to heaven and to Jesus. Watch and pray, labor and preach for the conversion of immortal souls with a pure heart and single eye to the glory of God and with ardent love for His Catholic Church and the

Bride of God! Forever forsake both the literature and company of those who worse than foolishly abuse the Catholic Church by

these words of Dr. O'Maliey, "The little half-heard overtones of kindness in a good man's life are what make the whole tone sweet and deep under the whole tone sweet and the properties the label of the poor, sin blinded tools of the case, and hence we see no reason for reversing the decision given by all the words of which were written by properties. Consequent Since April last, when the "Transstroke of God's hand." The tone of a that deceived them into the lake of fire voice, the accents of sympathy, the and brimstone and shall be tormented tice of hypnotism, either for public day and night for ever and ever! amusement, private curiosity, or dan-(Rev. xx., 10.) But rather, on the gerous experiment, we do claim that day and night for ever and ever other hand, make and cultivate the acquaintance and friendship of the Catholic clergy and people; love them as our suffering brethren in Christ; find out and exalt everything that is beautiful, lovely and Christ-like in the Catholic Church and tell its glories far and wide, and heartily pray and work for God appointed and Christ commanded "Christian unity;" then you may confidently and with all good reason expect and await Jehovah's smile and

blessing.
May the Lord Jesus, who has all power in heaven and on earth, thus transform and conform your mind and heart to be in accord and in harmony with the morning stars, which in the beginning sang together; when, too, all the sons of God shouted for joy, that you may indeed forever possess and express Christ's mind and will with regard to His bride, which is the Catholic Church. May He grant all this, and more also, blessing you in the act as to Him seemeth best, for His name's sake, Amen.

In the faith and love of Jesus, whom alone we would see, and whose glorious voice alone would hear, as He is to be seen and heard through the whole Word of God, from Genesis to Revelation, I am faithfully yours,

Silliman Blagdon. Fabyan House, New Hampshire

A JESUIT TALKS OF HYPNOT-ISM.

Is its Use by Physicians Permissible

The Rev. Thomas I. Gasson, S. J. professor of Philosophy at Boston College, gave an exceedingly interesting course of lectures on "Free Will and Hypnotism" at the Catholic Summer

"Hypnotism," said Father Gasson "is the pet topic of the day. It is dis-cussed in the drawing room and in the lecture hall. It forms the subject matter of numberless articles in the magazines, and additions are monthly made to the library of books already published concerning the interesting phenomena of this science. Hypnosis is said to be an abnormal condition of the human being characterized by insensibility to some sense impressions, but by some excessive sensibility to other sense impressions with an appearance of total unconsciousness This artificial sleep, as it is called, may be brought about by concentrat ing the attention of the subject either upon some object of vision, as a bright bit of glass, or upon the operator, who usually throws an air of mystery about his actions by making a few passes with his hand over the eyes of the notic patient. While in this condition the thoughts and volitions of the hynotized person are, to a large extent, under the control of the operator. is this last feature that makes hypnosis a matter of such solicitude to the prudent philosopher.

"Hypnotic phenomena were largely studied half a century ago by Elliotson of London and Braid of Manchester. It was Dr. Braid who rejected the old theory of the mesmeric fluid and explained the strange actions of mesmer

HISTORY OF HYPNOTISM.

ized patients through the suggestions of the mesmerizer. Braid's views met with little recognition in his day, and hypnotism remained almost an studied problem until 1878, when Professor Charcot, of Paris, devoted his energies to extensive experiments upon the subject in the hospital of La Salpetriere. Another eminent French
physician, Dr. Libeault, of Nancy,
had a few years before given his time to the study, and the investigations of these two famous men led to the forma tion of the rival schools of Paris and of

Nancy. "According to the Paris school, hypnotic effects are due to physical causes, principally to diseases of the nerves while according to the teachings of the Nancy school, the phenomena are to be attributed to suggestions made by the doctor to the patient excited through the words or signs. Hence the school of La Salpetriere teaches that hypnotic phenomena can be successfully st only in deceased persons; the school of Nancy holds that only perfectly healthy persons are proper subjects for experiments and that suggestion is the allpotent factor in the production of such phenomena.

IS IT LAWFUL ? "We naturally ask, is it lawful to induce hypnosis? We have a horror of abdicating our self-control, and freedom of will is regarded as man's most sacred possession. It seems to us that under certain circumstances hypnosis may with due propriety be allowed. For who would claim that the use of anesthetics in case of a painful operation is unlawful? It is true that under chloroform or ether the patient is a purely passive instrument, while in hypnosis many of his faculties are strangely active. Yet (this does gerations, errors and lies, calling white are strangely active. Yet (this does rection of Lazarus "have proved nim things, but to he, now black and bitter sweet; who are but not make a substantial change in the one of the great living masters. Each something still to do."

in the hands of a skillful and experienced physician, and with that protection which the presence of several trustworthy witnesses insures, it may be made a source of manifold blessings to those afflicted with which no other cure has yet been found.

A DISTINGUISHED CONVERT.

A Leading Member of the California Bar Joins the Catholic Church.

We take the following from a recent issue of our esteemed and ably edited contemporary, The Tidings, of Los Angeles, Cal.

On Monday, the Feast of the Assump tion, Henry C. Dillon, ex district attorney of Los Angeles, was received into the Church by Rev. J. J. Clifford. The peautiful ceremony, which was private, took place in the Cathedral, immediate ly after last Mass, only a few friends of the distinguished convert, besides the witnesses, Dr. M. M. Kannon, Richard J. Dillon and P. W. Croake, being present.

After the formal profession of faith at the foot of the altar came the benedictions and exorcisms, which took place just inside the entrance to the church; this was followed by condi tional baptism. On Sunday the sacra ment of confirmation was administered to Judge Dillon, at Wilmington, by Right Rev. Bishop Montgomery.

Although Henry C. Dillon's father was a Catholic, the son was brought up in the Episcopal faith, of which his mother was an adherent. When a youth he was sent to Racine College Wisconsin), then the Episcopal seminary for the northwest region. After graduating he remained for two years as tutor, in the college, his ultimate intention being to enter the Episcopal ministry. While at this institution he was thrown in contact with John B. Tabb (now Father Tabb, the noted author,) at that time a preceptor like himself. The friendship thus begun has continued all these years, and it is due principally to the efforts of the convert priest author that Mr. Dillon's conversion is now accomplished. Having finally decided upon the

law as a profession, Mr. Dillon located in Denver, where he was most successful and amassed handsome competence. years ago he came to California, settling in Long Beach, where bought a large ranch, which he has highly improved and on which he still resides with his family.

His investigations having led him oward the Catholic Church, some months ago he began a course of in-struction, under Father Clifford, with the happy result stated.

Mr Dillon is one of the leading lawyers in the City of the Angels, while his popularity is attested by the fact that he is now filling his third body, term as president of the Long Beach Board of Education. It was due principally to him that the present beauti ful high school building was erected It is the only example of the Old Mission style of architecture in the state Mr. Dillon finds nothing in Catholic doctrine to prevent him from continu ing his work in behalf of the public

While Mr. H. C. Dillon was one of the leaders of the Denver bar, some thirteen years ago, a warm friendship sprang up between him and the present editor of this paper, then residing Although having the same name, they were not able to trace any relationship. As state i in the foregoing extract, Mr. Dillon, some twelve years ago, threw up his fine law practice in Denver and went to live in California. The editor of the New World tenders his sincere congratulations on the event recorded in the above extract, and most earnestly hopes that this valued friend may enjoy in the fullest measure that happiness which is the portion of those who elect to follow conscience, wherever it may lead and whatever may be the cost. - The New

A GIFTED ITALIAN PRIEST.

To the names of great Italian music omposers will now be added the name of Don Lorenzo Perosi, a gifted young priest, who has not yet attained his twenty sixth year, and mention of whom was made in The Pilot recently by our correspondent in Rome. His latest compositions have created

the most protound sensation in Italy since Mascagni aroused the enthusiasm of his music-loving countrymen in "Cavalleria Rusticana.

Don Perosi's works are numerous, but his earlier productions only served to pave the way for the tremendous success he has met with in the latest outgivings of his genius. The recent presentation in Venice of a sacred trilogy composed by him, entitled "The Passion of Christ," "The Transfigura. tion of Jesus Christ," and "The Resur-rection of Lazarus" have proved him

Since April last, when the "Transfiguration "was first heard in Venice, there has been an ever-increasing demand for the presentation of this and the other works of the composer, and the fame of the young priest, who is said to be as pious and modest as he is talented, has spread far and wide. Successive hearings and his creations only reveal his extraordinary musical endowments in clearer light.

Don Perosi was born at Tortona, in Piedmont, Dec. 20, 1872. His father was the organist in a village church, and was his son's first teacher. Don Perosi was appointed organist at Monte Cassino at the age of eighteen, and his musical education was continued at the Conservatory at Milan. He sub-sequently travelled through Germany. He was made director of the chapel at Imola 1894, but remained only a few weeks, as he was engaged as director of the Royal Chapel and as organist at San Marco, in Venice. this engagement that he took up the study of theology, and he was ordained as a priest when about twenty-three vears old.

Perosi has written a great many Masses, three of which are scored for orchestra, and he has also written a Requiem. A large number of motets, hymns, psalms, litanies, etc., extend the list of his compositions to a great He is at present engaged number. upon a fourth oratorio on the subj of Christ's Resurrection. - Boston Pilot.

WHY HE IS A PRIEST.

At the celebration of his diamond jubilee some time ago, Bishop Vaughan, of Piymouth, told how he came to be a priest. The story is in-teresting, because it tells in a few words the qualifications which a priest must have. The same qualifications belong to every profession, and the world would be a much better world if all strove honestly to attain them. Bishop Vaughan comes of an old English family which suffered much for the faith, but which remained steadfast through all the vicissitudes of fortune. He is a good representative of the Church militant, of the few and scattered true men who would not bend the knee to Baal.

"You have referred to the ordination day of my priesthood sixty years Let me say how it came to pass when I was about the age of eighteen my father said to me: 'It's time for my father said to me : you to make up your mind as to the profession you wish to embrace. was then a student at St. Mary's college, Oscott. I did seriously think the matter over, and during the next vacation I opened my mind to a Catholic officer whose opinion I valued, and I told him that I wished to enter the army as my profession, and asked him to give me an insight into what an officer ought to be. He at first eyed me from head to foot and laughingly said : 'You must not stoop (which I did at that time), but hold yourself like a Yes, straight not merely in body, but above all in moral conduct, honorable and straightforward in every

obedience to all the calls of duty; a third, that you must have pluck to face at all times difficulties and dangers of every kind; and, lastly, you must show endurance and perseverance, and, so to speak, be ready to die hard. sion to my stooping cut me to the quick, but I resolved that, cost what it might, I would surmount that difficulty; and I did succeed, and am upright to the present day, in spite of my The other qualifications for a true officer I heartily approved. time after I accompanied my father to Italy, full still of my military likings. But in Rome a great change came over me, and it took this form of reflection : ' If to be a good soldier one must be upright in mind, ever obedient, plucky and persevering, why not become a soldier of Christ and be a priest? not lay aside any one of the qualifica-tions I have so much admired, but have only to adapt them to the priestly life. I reflected deeply on this point of a change from a red to a black coat, and the more I thought over it the more felt that I was called to the priesthood. I made a spiritual retreat, and then I received from my uncle, Cardinal Weld, the tonsure and minor orders, and in June, 1835, was ordained sub-deacon by him. This closed my secu-

Pope Leo on the Rumors of His Approaching Death.

The Rome correspondent of the Figaro says: "I have it from a high personage in the Vatican that the Pope, while taking a walk in the pal-Pope, while taking a wark in bear ace gardens yesterday, said to one of the nobles who accompanied him:
'Yet once again they have, so to speak, given me up for dead, but it speak, given me up for dead, appears that God has not willed it so. Then, as if his mind had become illuminated by a vision of the future, His Holiness added: 'It is true that the hour cannot be far off now.



ny of the North American Indianas magnificent specimens of physical bood. This was due, largely, to their out-door life. Nevertheless, they are wisdom to know that an active life open air alone, would not keep a healthy. They had their medicine-who gathered herbs from field and and brewed decoctions to assist the diprocesses of the various vital is.

forest and brewed decoctions to assist the captural processes of the various vital organs.

Modern civilized men do not as a usual thing recognize the same necessity until it is too late. They ignore medicine until they are within the grasp of some serious or fatal disease. The time for a man to begin taking medicine is when he begins to feel out of sorts. If a man is thoroughly well and healthy he does not feel that way. If he does feel that way he may be pretty sure that he is half sick. When he is half sick it does not take long before he is "whole-sick." Dr. Pierce's Golden Medical Discovery is the best medicine for a man when he is sick or getting sick. It puts him all right all round. It puts his stomach right to begin with, and that is the most important point. It puts his liver right, and that is the second most important point. It purifies his blood and fills it with the life-giving elements of the food he eats, and that is the third important point. It drives out all disease germs and impurities of every discription. It makes the appetite keen and hearty. It is the greatest blood-maker and flesh-builder. It cures 98 per cent. of all cases of consumption, weak lungs, spitting of blood, obstituate coughs and kindred ailments. Thousands who were given up to die have testified to their recovery under this marvelous medicine. An honest dealer will not urge a substitute for the sake of a little extra profit. He gives you what you ask for.

PEOPLE GETTING OLD.



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BY CHRISTINE FABER.

XXXIV. Florence's letter arrived; the letter which from having been so ardently and joyously expected, was now sorrowfully dreaded. It was brief and had an under-current of sadness that seemed in strange sympathy with Miss Hammond's melancholy, but was at the same time inexplic able, for there was no hint at the reason of it, and the fact that she could not come to the wedding was certainly not sufficient cause to produce its sad tenor. She could cause to produce its sad tenor. She could not come, she said, because the physicians had ordered her mother to the northern part of Italy, and she was obliged to accompany her. Still, she did not imply that her mother's health gave her new anxiety, and more singular than all, while the letter closed with the fondest wishes for the happiness of Agnes and tender refor the happiness of Agnes and tender remembrances to be given to Sydney, it did not breath a wish for a reply. In-deed, as Agnes repeatedly read it there seemed to be a studious absence of any desire to receive an answer. Could it be desire to receive an answer. Could it be an oversight on Florence's part? That was impossible, for every letter Agnes had ever received from her was wont to be filled with commands for a speedy response. What did it mean? Could she have heard of the rupture, but in her pity for Agnes, pretended ignorance, even though she had determined to drop all future correspondence? But that could not be, for though Sydney had written to her, she would not have received it in her, she would not have received it in time to answer it with the present reply. She crushed the letter in her hand white tears of wounded pride rose to her eyes. "They are all alike," she said, bitterly, "easy and eager to renounce their attach-ments when the clouds come. She need not fear, however. I shall not trouble her with any further correspondence. The implied wish in her letter shall be strictly

But even while she thus fiercely deter minded, something in her secret heart was pleading for Florence; only Agnes would not listen to it.

Days passed during which Mallaby saw nothing of Kellar, nor did he hear from him. He tried to exult at the fact, but he could not divest himself of the secret fear that this singular silence was more omin-ous than all else had been. And the fear increased as time wore on until it culminated in a restlessness and suspicion that made him frequently change his office quarters, and strongly desire to change his old residence. ld residence.

For Agnes, life had never been se

for Agnes, life had never been so dreary, or vacant; it held out no interest to her beyond that of trying to fulfill patiently her monotonous round of daily duties. She was sick of the drudgery of her employment, and even the hours which she sought to beguile by a practice of the music that hitherto she had loved were filled alone with melanchely reacti were filled alone with melancholy repeti-tions of mournful chords. Her one daily comfort was stealing to some church which she might chance to find open, and there in solitude and silence pouring out before the Blessed Sacrament her griefs, her doubts, her desolation. There seemed to be something in those visits when, as often happened, that she was alone in the church, exquisitely consoling; as if the very solitude drew her nearer to the Heart of Him to whom she prayed, and inclined that Heart more eagerly to hear her neithers.

her petitions.

Mrs. Denner was the most puzzled woman of the age; to see Miss Ham-mend's handsome suitor come no more to the house, and yet to hear not alone no reason given for his absence, but not the slightest reference to the wedding, the time of which she had supposed was fast approaching, were mysteries that threat approaching, were mysteries that threatened to interfere with her appetite and her slumber. If she had only dared to do so, she would have blantly asked for an explanation, but Mr. Mallaby maintained such an absolute silence on the subject that she feared that his very meekness might turn to wrath did she assail him. and Miss Hammond bore such an air of

and Miss Hammond bore such an air of proud reserve it was positively awe-inspiring. Her curiosity was to be further incited, while at the same time her spirits were to receive a totally unexpected blow. Mallaby and his ward were going to leave her. She was prostrated at the information; it was only after a little that she could recover herself to speak, and then she hastened to say that which might cause her curiosity to be enlightened at least on one point.

"Was Miss Hammond going to be married?"

"Was Miss Hammond going to be married?"

"No;" Mallaby replied shortly, and even somewhat testily, for he had dreaded a little this interview with his landlady, and he thought it better to assume more crustiness than he felt.

"And I'd like to impress upon you, ma'am, that I'd consider it an obligation if you'll ask no questions."

"But I must, Mr. Mallaby," interrupted Mrs. Denner in such a sharply aggrieved voice, it set his teeth on edge. "I must ask if it's dissatisfaction with my house, or my table, or my beds, or my boarders?

or my table, or my beds, or my boarders? To be sure, I've always done my best to

Mr. M. T. Wigle

Of Kingsville, Essex Co.

CURED OF ITCHING PILES OF 23 YEARS

ricinity as "Uncle Mike," was troubled for over 23 years with itching piles. At times he was so bad he would have to quit work. The irritation became so intense with constant rubbing that they became allegated and would bleed. He had been treated by many physicians, but found nothing that gave him relief. Reading in the paper the cure of a friend who had suffered in a like manner, and been cured by r. Chase's Ointment, he procured a box. After the aird application he got such relief that he had the rst comfortable night's sleep he had enjoyed in years.
the one box made a complete cure, and he says he
ould not be without it for \$50 a box if it could not
or replaced. Mr. Wigle is a wealthy farmer, well known in the community in which he resides. It is ever two years since he was afflicted, and he has never been troubled since.

> Physicians fail to make a cure when Dr. Chase's Ointment gave Immediate Relief. . . .

THE GUARDIAN'S MYSTERY; humor you and Miss Hammond, but, if there's anything more in the way of softer beds, or giving other seats to the two old deaf creatures that bother you at the table, or seeing that you get the tender-

"Heavens and earth! ma'am, will you hold your tongue?" burst from Mallaby 'It is no dissatisfaction with anything out a desire on the part of my ward and myself to live in another part of the city and as I said before, I'll be greatly oblige

if you'll ask no questions."
"No questions—oh, Mr. Mallaby; and you the decent, quiet boarder that you were; no questions, and you like a father to my poor fatherless little ones," — evi-dently ignoring the fact of her second husbeand—"no questions, and I as has the heart of a mother for Miss Agnes — oh, Mr. Mallaby! Mr. Mallaby! Mr. Mallaby!" His name uttered in a higher key each time, and more prolonged, sounded at the last like a wail, and then, as a

climax, she threw her apron over her head and seemed to be sobbing behind it. Feeling there was little use to try to ap pease her, and anxious to end a scene tha

pease ner, and anylous to end a scene that exasperated him, he turned away without another word and left the room.

"The old fool," she said, peering out at the side of her apron, with perfectly dry eyes, "does he think as a woman can't find out a thing when she wants to, and that the more a man tries to baffle and hide the program woman's bound to and hide, the more a woman's bound to know what he's keeping back. He won' be gone from here two hours before I'l now where he plants himself.

Miss Hammond had made no opposition when her guardian proposed to leave Mrs. Denner's. In fact she rather hailed the Denner's. Denner's. In fact she rather hailed the change; it would remove her from objects that seemed to have a strange, persistent, unhappy way of reminding her of Wilbur; for the rest, all places were alike to her now; she had no concern for, nor interest in any of her surroundings. She was hardly surprised when she found that Mallaby had selected a home for them very far down town, and almost in the centre of a business quarter. It was one entre of a business quarter. It was one of the few eminently respectable board-ing-houses to be found in the lower part of the city, and the house from its simple, antiquated structure seemed to date from the time of the old Dutch burghers. The boarders were entirely business people, the women seeming to have masculine professions, and to be too full of their professions, and to be too full of their work to have time, or thought for any eminine weakness.

It was the unhomelike, unsocial air of

the place that had commended itself to Mallaby. He imagined he would be safer there; freer from criticism, from notice: and yet he felt in his sect heart the utter futility of it all. His doom was coming. Kellar sstrange absence and stranger sil-ence only portended its greater certainty, and the spirit that was urging him to the frequent changes which he made in his office quarters was only a mocking delu-sion, for where could he hide when the

end came?

He would have left the city had he other means of support, and he did at times contemplate a flight to some remote corner of the earth, but he dreaded to subject Miss Hammond to the hard-ship of such a change, and he could not flee without her.

Miss Hammond saw daily how his

nervous, haunted manner increased, but she never commented on it; and yet he felt that she knew it, that she was getting to live almost in the atmosphere of suspicion and fear in which he dwelt; that she would hardly be surpised when one day a hand should be laid on his shoulder, and a stern voice should say to

They had few conversations with each other, and those never referred to the choughts that lay so heavy on the mind of each; but, there were frequent occa-sions in which Miss Hammond caught her guardian looking into her face with an indescribable wistfulness, and there were times when Mallaby found the eyes of his ward fixed upon him in a sad que ioning way that harrowed him.

Occupied and circumspect as were the

boarders, they still had some time and inclination to admire the beautiful girl, and a few of them might have attempted a passing acquaintance, had she not chilled every approach to such by her ice-ike reserve. Her guardian was a puzzle, and to those who had a sense of humor, extremely amusing. His dress out of proportion as harmony of color or propriy of fit, his green cotton umbrella carri pually when there was not a cloud in se sky, and when the rain came heavil own, made him such a prominently anny figure. Then the relation that he funny figure. Then the relation that he bore to his lovely queen-like ward made and a still more conspicuous object. People wondered why she had not transferred to him for appearance's sake, some of her own tasteful appropriateness in attire, and whether she were not ashamed of his oddities. But no trace of such a feeling ever appeared in her manner. She was quietly attentive to him, and indif-ferent to everything else; while for him, even those who were the most inclined to laugh at him found their hearts strangely touched as they watched his manner with her—the total change in the expression of his face; it showed such a patient, ten-der mountains. der, mournful wistfulness.

Agnes continued to give her music les-

ons, her little circle of scholars increasing and taking her some days to homes so remote from her own abode that the jour-ney fatigued her; but fatigue had grown to be somewhat of a blessing; it kept her to be somewhat of a blessing; it kept her wearing thoughts at bay. On one of these days that she made the long journey and was returning from it, slumber overtook her in a Broadway stage; though so gentle as to attract no attention it was deep enough to enchain her until she had gone some distance beyond the point where she are syncht callight. Then point where she was wont to alight. she saw that she was not far from the Battery green. Being August, the foliage was in a state of mellow luxuriance, and not being disfigured as the place is now by an unsightly elevated road, it seemed peculiarly inviting to her tired heart and mind. She strolled toward it rather than to her home, and entered one of the walks that led to the water. Something in the summer odor recalled St. John's Park recalled the evening on which Wilbur had asked her to marry him, and recalled it all so distinctly and painfully that she seemed overpowered. With all her seemed overpowered. With all her struggles she had been unable either to cease to care for or to forget him, and now for an instant she was utterly power-less to stop the tide of bitter anguished thoughts and doubts. The one doubt more poignant than all the others, and that never failed to surmount and per-

meate every thought, was her doubt of Mallaby. If only she knew that he had sacrificed himself for her father, then sacrinced minsel for her lather, then could she crush every feeling save that of devotion to him; but might not the rest-less, haunting fear which he was betray-ing more and more every day, be caused by the fact that when that should happen which he so mysteriously dreaded, it would reveal to her his utter duplicity? and then she would discover that she was herself only the victim of a cruel fraud, owing not alone no duty to her guardian, but even no gratitude, since all his kindness to her had been well remunerated by his own dishonest personal use of her fortune? And it would be for this that she had made her sacrifice! These were the thoughts which so often troubled her, and which were torturing her now as she walked on slowly with her head bent. It needed all her faith, all her resolution, all her prayer, to keep her from yielding to a very abandon of grief. She tried to con fort herself by remembering what her Confessor had said, when in the begin-ning of her trial she had disclosed her feelings to him; that her sacrifice at the first had been made from a true sense of duty, however imperfect her motives and incomplete her renunciation might have been afterward, and that God would surely bless her, no matter how seemingly futile it might prove to be; and then she turned to the picture he had drawn for turned to the picture he had drawn for her of Christ's renunciation and agony. At that stage of her thoughts, she reached the end of the path on which she had been walking, and lifting her eyes to determine which direction she should take next, she saw a few yards ahead of her, Mallaby. He was standing on the walk that skirted the water, and evidently gazing seaward. How stooped he had become! His shoulders rose until they gazing seaward. How stooped he had become! His shoulders rose until they seemed little less than a hump, and his long, light coat hung on his form as if it were much too large for him. Even his pantaloons seemed to have shrunken pantaloons seemed to have shrunker away more than usual from his ankles leaving those bony members in a very much exposed condition. His umbrella was held behind him, the knotty pro-tuberances of its huge, horn handle which she could plainly distinguish from where she stood, sticking up with a grotesque look. The memory of the feelings with she stood, sticking up with a grotesque look. The memory of the feelings with which she used to regard his appearance during her school days, rushed back to her, but they excited neither mortifica-tion nor amusement. She had gotten be-

yond all vanity now and thought but yond all vanity now and thought but alone of her duty.

While she stood looking at him she saw approaching from the other side a very slender young man dressed in a bright blue suit; even his hat was of the same azure hue, and it cast a sort of blue hue over his beardless, supid-looking features. tures. That which attracted her attention more even than his appearance was the hurried manner in which he walked until he arrived within a half dozen yards of Mallaby. Then he stopped abruptly thrust his hands into his pockets, put his thrust his names have been been to stare in-tently at Mallaby, who, ignorant that he was the object of any observation, coninued to gaze out to sea. mond became uneasy as she watched the protracted stare of the stranger.—a proof of her inoculation with the mysterious fear of her guardian—and she starte toward him with unwonted speed. ing reached him she gently touched shoulder. He turned as suddenly fearfully as if her touch had been hand to summon him to his fate, and be holding her hardly reassured him, for what could have brought her? she had never been in that place before. Seeing is agitated surprise she hastened to ex-

"In coming home I rode further than I was attracted to walk here. I caught sight of you, and while I was looking at you, that young man seemed to set him-self deliberately to watch you.

Mallaby turned in the direction she in-

dicated and saw the youth still surveying

him.
"I shall find out what he wants," he said, trying to make his voice firm and calm, and, with Agnes beside him, he apable occasion had returned a letter to

him.

The recognition—potent as it was with the perusal of that letter, though Mallaby remembering distinctly its contents felt that it had revealed nothing—rather add-ed to Mallaby's fear. Had it not been ed to Mallaby's fear. Had it not been that Agnes was beside him, and that for her sake he felt he must assume a confidence, and even an indignation he was far from feeling, he would have gone his way and left the spy undisturbed. He knew nothing of Miss Liscome's relation to the youth, for Kellar, owing to re asons of his own, had never told the result of his own, had never told the result of his acceptance of that lady's invitation to tea; how it had revealed to him the incid-ent of the miscarried letter, and the amount of Miss Liscome's knowledge of

Before they reached the young man he turned and absolutely ran away, not re-laxing his speed until he was quite out of

"Some demented creature," said Mallaby, looking after him, and wiping the perby looking after him, and wiping the per-spiration from his face, though there was neither sufficient heat in the day nor hurry in his walk, to have caused it. "Perhaps so," Agnes answered wearily. She was so tired of it all—the fear, the sus-

picion, the restlessness in which they lived the mysterious secret that haunted his life the horrid doubt that tortured her own.

XXXVI.

On other occasions Miss Hammond saw che singular youth; she saw him when she went to take an omnibus, or a car, on her daily journey to the homes of her pupils; twice she met him directly as she left th house, and he was always in a sort of frantichurry either absolutely running, or walking with such extraordinary speed it was little less than a run, and so far from seeming to maintain any wather, he hardly appeared to see her. ne was watching her guardian she felt certain, and that her guardian must know of this singular espionage, she felt equally sure; since, however, he forbore to speak of it, she also was silent. But when he came to her one day and asked if she would mind going up town to live she knew then that he was aware of the spy at their door, and he knew by the manner of her ready assent, that she was also aware of it. Yet neither referred to it. Nor was the change to up-town quarters permanent; for though released apparently from the vigilance of the blue-dressed youth, they saw no more of him, Mallaby seemed to feel an ever-urgent necessity for frequent to her one day and asked if she would mind going up town to live she knew then

removal. Further up town, then to the east side, again to west, they went, Agnes never protesting, never hestitating, never questioning, and Mallaby, never explaining, never alluding to the myster-ious source of his restlessness. He knew in his heart there was little use in it all, for if there were spies upon his track he would be found when he was wanted no matter where he went, and it was not so much to flee from that espionage as it was to escape from the curious observa-tions which his cwn nervous, haunted manner brought upon him from the people of every house in which they took up their abode. He had grown to be painfully shy of it, and just so soon as it began to be marked the landlady was told that he and his ward would enagage board in another part of the city.

board in another part of the city.

Thus more than a wretched year passed leaving traces of its misery in the increased furrows of Mallaby's face, the diminished corpulence of his figure, and the death-like pallor and the worn look of his ward. She was still bound to the wheel of her monotonous and laborious employment, and painfully realizing that its proceeds were actually necessary. Her guardian's frequent change of office quar-ters, together with his diminished energy, ters, together with his amininshed energy, were sensibly lessening his business profits, and he could no longer conceal the fact. She strove to redouble her energies, seeking more pupils, and wondering if she could not utilize her evening hours in some way. Filled with the idea she answered one of the advertisements for a female copyist, the work to be done at home, and saying nothing of the matter to home, and saying nothing of the matter to Mallaby, in order to spare his feelings. She received an answer desiring her to call at an office on Reade street. Re-

call at an office on Reade street. Re-sponding to it she ran across her guardian just as she was turning into the street from Broadway. He was evidently col-lecting bills, and he seemed to have something of his old-time energy and brisk-ness; but he turned ghastly when he saw ness; but he turned ghastly when he saw her. The slightest untoward incident might be so full of portentous meaning now. She had to explain, but she ended with a sort of plea to be permitted to fulfill her intention.

The color came back to his face, but the

large, freckled hand that held sundry

large, freckled hand that held sundry papers shook as if it were palsied.

"Things have not come to such a pass that you must work day and night," he said, speaking with the air of one who had received a cruel blow; and then he turned in an opposite direction to that she had been pursuing, evidently expecting her to accompany him. She stood waver-ing between her anxiety to secure the work seemingly within her reach, and her desire not to widen the wound she felt she had already given him. He looked back at her, motioning her to follow. She back at her, motioning her to follow. She obeyed, expecting him to say something when she reached him, but he was silent, walking on with his head drooped, his umbrella held very tight under his life arm, and his right hand seeming to clutch, rather than hold some papers. They turned out of Reade street into bustling, crowded Broadway. It was almost the hour of noon, a time when business seemed to be at its greatest rush, and people were hurrying as if cases of life or seemed to be at its greatest rush, and people were hurrying as if cases of life or death depended on their steps. The autumn sun was shining brightly, giving a sort of cheerful beauty to the human

"We shall go home," he said, when they reached Franklin street, and he paused to wait for a stage. She felt that he was taking her home to show his utter disapproval of what she had contemplated and to prevent the execution of her inten-tion, but she did not answer. The stage was in sight; Mallaby stepped closed to the curb, Agnes followed him while the

crowd surged about them.
Suddenly the crowd seemed to part, for some one who forced his way through it; some one who reared himself before Mallaby like a great black shadow sprung ou of the sunshine, and a hand was place on Mallaby's shoulder, while a voice said

with horrible distinctness:
"Matthias Mallaby, you are my pris oner!"
And Mallaby looked round with a gasp and a shiver saw the hand, and lookin up he met the strong, stern face with it long dreaded doom had found him. He

ence, stood upon the stoop on Hubert street; but he only said in a husky whiser: "My dear, it has come."

TO BE CONTINUED.

THE IRISH " KILS." An Englishman went over to Ireland o assist an old college chum who was standing in the Unionist interest for a nstituency in the south of Ireland. Now there are in that country, we need hardly inform our readers, a number of towns and districts which are named "Kil" something or other, "Kil" in Irish meaning churchsuch as Kilrush and Kilruddery, and in his ignorance of this geopraphical nomenclature, the Englishman was considerably startled on hearing at a railway station, the following conversation between two wild looking peasants: "I'm just after bein' over to Kilpatrick," said one. "An' I," replied the other, "am after being over to Kilmary." "What murderers they are!" thought the Englishman, "and are! 'thought the Engishman, and to think they talk of their assassinations so publicly!" "And where are you goin' now, Jim?" asked assassin No. 1. "I'm goin' to Kilmore," was No. 2's reply. The Englishman's blood curdled. "Kilmore is it?" said the curdled. "Eaith you'd better be comcurdled. "Kilmore is it curdled. "Faith, you'd better be com-

A Strong Nation

nsists of strong men and healthy women and health and strength depend upon pure, rich blood which is given by Hood's Sarsaparilla. A nation which takes millions of bottles of Hood's Sarsaparilla every year is laying the foundation for health, the wisdom of which will surely show itself in years to come.

It had come to be known among his college friends as "Paul Henderson's Madonna," or often, more familiarly still, as "Henderson's Madonna," although that gentleman had never put brush to canvas.

Five months previously he had come. like so many others, a stranger and alone, to a great Canadlan medical college. Like so many others, and yet how unlike! How unlike to the indifferent, the listless, idle, hurried, or shambling tread of his fellows, that rhythmic stride of his through the crowded thoroughfare ! Much character may be expressed in the walk

The day came when Paul Hender-son's gait altered with his altered character; but at the time my story opens, following him from afar, long before you had seen his face, his manner of walking would have brought to your mind some grand old song set to a martial strain. His nobly-poised head, with its clustering brown curls, was always held high, perhaps a triffle too high for a man who had not the world at his feet. His deep gray eyes would always be more likely to see the skies and stars above him than the dust and turmoil of the streets he trod. "An ideal face," an artist had said who had once caught a glimpse of it in a passing crowd; "the face of a dreamer, of a student, and of one doomed to loneliness and disappointment to the end of his days. It reminds one of a stately fir-tree on a lonely mountain height." Thus one who had seen and known the world.

"A strangely uncomfortable face ! His eyes make one feel as though he were trying to read one's soul." was the expressed opinion of a young lady 'in society," who had known Paul Henderson and favored his suit before the terrible reverse of fortune which had killed his father and left him to battle with the world alone. Had he read and measured the woman's soul when she gave him back his troth, and left him to fight not only the bitter battle of life alone, but a harder, nobler battle for his lost ideals of chivalry and of woman's truth and

honor? under his first great defeat and disap pointment, he sought the city. His mother had been dead so long that her face had almost faded from his memory. His sisters, thorough women of the world, had never understood him. They had called him quixotic, yea, mad, when, in order to liquidate his father's debts, he had voluntarily relinquished his own private fortune of forty thousand dollars left him by

his mother. On that bright May morning when he first walked the streets of the great city, shabby, hungry, homeless, and well nigh penniless, some thought of the truth of his sisters' verdict may have occurred to him. Certain it is, that as he passed further and further from the more fashionable quarters a sentence he had heard long ago kept ringing its strange, sad truth in his ears: "Be good, and you will sure to be lonely.

In all the hurrying faces not one did he know. In all the busy marts of men not one was there to whom he could exend the hand of friendship.

"Be good and you will sure to be The sentence kept ringing like the refrain of a song in his ears. At the street corner he met a newsboy crying over the loss of his fallen pennies. He stooped to help the waif, his nervous white hands often touching the grimy ones of the little one. Agnes—the look in his eyes that recalled the avaning when he, with her and Florting avaning when he, with her and Florting avaning when he will be a variety of the little one. The whole when he will be a variety of the little one. The whole when he will be a variety of the little one when he will be a variety of the little one. The whole when he will be a variety of the little one when he one faintly reflected the boys gladness. "Be good, and you will be sure to be lonely." Further and further away, like the memory of a dream, the words came now. Half a mile away, at the crowded street crossing, he noticed a timid old woman among the crowd. Courteously, as though had been a queen, he helped her through the throng. As he passed on, her last words, "May God and Our Lady bless you," drowned that other hant which had been following him all the day. His eyes took on a softer, tenderer look, the tense, firm lines about his mouth relaxed. Some dim, faint memory of his lady mother had been awakened. Had that dead mother seen him, how proud she would have been of his manly strength and beauty and gentleness of character !a man a king might have envied in his sterling integrity and purity and

> "God and Our Lady!" Evidently the woman was a Romanist, and yet how pretty the words had sounded!
>
> As he walked he fell to thinking of

those never to be forgotten days when men-the chivalry of Europe-who had ost everything but honor, who had given up home, country, friends, the one love of their lives perhaps, had bravely battled and saved Christian Europe from the sway of the Mohammedan. How they had rushed to battle, and rushing died, with that very cry upon their lips, "For God and Our Lady!" Ah! life was worth living in those days. Quickly—all too quickly—his thoughts came back to the present and to the homely object of his quest-a lodging-house. He stopped before a cottage standing far in from the road. A narrow patch, bordered on either side by a hedge of cedars, led up to the ivy-covered porch, and rose from her knitting in the porch the daintiest of matrons, to receive him

" Plain, but neat and comfortable," was his mental comment on the room into which she ushered him. Then his eyes wandered wistfully round the

bare, unlovely walls. All his life his own home, they had reste things of beauty. These had con be almost a necessity to Paul He son's art loving nature. A sigh was almost a sob escaped him. long, long years—perhaps for estrive as he would, such things lie outside his life. The glory nunciation had passed for him, beginning to feel the bitt that inevitably accompanies it. Suddenly his eyes followed th

his prospective landlady and res an engraving of the Mother an ' If you are not a Catholic, si

good woman was saying, "I wil the picture removed."
"Pray do not," he answered h "I am not a Catholic, but I li

picture." So it remained, the one this beauty in that attic room. Take position he would for writing or the tender eyes of the divine seemed ever watching. What fluence that picture came to exe Paul Henderson's life was know to his Creator and himself. He passed it without a courtly rev would have rendered to no

Even in the first bright and days of his college life, looki from his reading and meeting ten er eves, he sometimes whi Mother of Christ, pray for me In the dark, dark after days, the bitternes of death was in hi

the loving eyes seemed filled wit of sweet compassion; perhaps through a mist, but oftener n the darkness of his despair, t went forth, "Mother of God, p Long before this the picture

come his personal property purchase of it had become a su speculation and jest among h panions, but Paul Henderson "c all that. Among the students of tho are men, grave and elderly ne have never forgotten a certain evening spent in that attic Song and laugh were ringing

when one of their number rose coarse jest, to propose a toast. noticed that Paul Henderson alone was empty, but the speak finished. A hand of iron gras and the glass lav shivered in sand fragments beneath the pi the Madonna.

Those who once saw Paul He angry rarely forgot it, and so to pass that on entering his one of his classmates observed left the world, the flesh, and

He had taken his degree wit and still occupied the attic r his practice lay almost exc among the poor and unfortur miserables, as he often calle They loved and reverenced him he loved and pitied th wished that for their sakes his fortune had come to him. He good he could have done

money! In fact, cold, want, tion, were staring him in the The day came when he left poorer than he had entered it, earthly possessions the worn gold which had been his moth

ding ring and the picture Madonna Mile after mile he walke people stared at the gaunt you with the fever of delirium burning in his eyes; jostling ing jostled by the hurrying pe longing only to escape the tr the city and to reach some hill side, there to clos ever beneath the shade of tr the Madonna's face looking it

ly compassion upon him.

Suddenly the sound of chu near turned his thoughts i direction. He remembered t the Feast of the Ascension, as dream he remembered kneeling day, years ago, in churc mother's side. He recalled homeward drive in the live riage as he stumbled bli-clutched at the gate for sup Irish gardener crossing the him and came quickly forward native Irish shrewdness he sa young man was exhausted and fatigue, but he saw als the shabby attire, that he w tleman; and with instinctive he attributed his exhaustion

heat of the day."
"Rest ye here, while I go the kitchen and fetch ye a water, sir. Paul Henderson rested on

chair while this good brought him a glass of milk "Not a drop of water co sir, and I thought mayhap take the milk instead. There are lies, ere they heaven, over which the angel lets fall a tear and

The house happened to be residence, and Paul Hende if he might leave his picture of the gardener while he tend the church service. "With the greatest pleas

sir. What a grand thing i good Catholic," he added, miringly at the gentleman 'I am not a Catholic, m Paul Henderson answered he rose to go. "If I wer few years' longer residen world, I might become on always felt a strange attrac the Catholic faith, but as i take my doubts and perplex all doubts and perplexities rest for ever-to the foot o

The choir was intoning th as he entered. The waves

bare, unlovely walls. All his life, in his own home, they had rested on things of beauty. These had come to be almost a necessity to Paul Hender son's art loving nature. A sigh that was almost a sob escaped him. For long, long years-perhaps for everstrive as he would, such things would lie outside his life. The glory of re-nunciation had passed for him, and he beginning to feel the bitterness that inevitably accompanies it.

Suddenly his eyes followed those of his prospective landlady and rested on an engraving of the Mother and the

"If you are not a Catholic, sir," the good woman was saying, "I will have

the picture removed." Pray do not," he answered hastily. "I am not a Catholic, but I like the

picture." So it remained, the one tring of beauty in that attic room. Take what position he would for writing or study, the tender eyes of the divine Mother seemed ever watching. What an in-

fluence that picture came to exert over Paul Henderson's life was known only to his Creator and himself. He never passed it without a courtly reverence he would have rendered to no earthly queen.

Even in the first bright and happy days of his college life, looking up from his reading and meeting those ten er eves, he sometimes whispered, 'Mother of Christ, pray for me.'

In the dark, dark after days, when the bitternes of death was in his soul, the loving eyes seemed filled with tears of sweet compassion; perhaps he saw through a mist, but oftener now, in the darkness of his despair, the cry went forth, "Mother of God, pray for

Long before this the picture had become his personal property. The purchase of it had become a subject of speculation and jest among his com-panions, but Paul Henderson "changed

Among the students of those days are men, grave and elderly now, who have never forgotten a certain winter evening spent in that attic room. Song and laugh were ringing loudest when one of their number rose, with a coarse jest, to propose a toast. No one noticed that Paul Henderson's glass alone was empty, but the speaker never finished. A hand of iron grasped his, and the glass lay shivered in a thousand fragments beneath the picture of the Madonna.

Those who once saw Paul Henderson angry rarely forgot it, and so it came to pass that on entering his room, as one of his classmates observed, "men left the world, the flesh, and the devil

He had taken his degree with honors and still occupied the attic room, for his practice lay almost exclusively among the poor and unfortunate-les miserables, as he often called them. They loved and reverenced hin; in rehe loved and pitied them, and wished that for their sakes his father's fortune had come to him. How much good he could have done with the money! In fact, cold, want, starva-tion, were staring him in the face.

The day came when he left the room poorer than he had entered it, his only earthly possessions the worn circle of gold which had been his mother's wedding ring and the picture of the

Madonna Mile after mile he walked, while people stared at the gaunt young man, with the fever of delirium already burning in his eyes; jostling and being jostled by the hurrying pedestrians longing only to escape the turmoil of

ly compassion upon him.
Suddenly the sound of church bells near turned his thoughts in a new direction. He remembered that it was the Feast of the Ascension, and as in a dream he remembered kneeling on that day, years ago, in church by his mother's side. He recalled the long homeward drive in the liveried carriage as he stumbled blindly and clutched at the gate for support. An Irish gardener crossing the lawn saw him and came quickly forward. native Irish shrewdness he saw that the young man was exhausted by hunger and fatigue, but he saw also, despite the shabby attire, that he was a gentleman; and with instinctive courtesy he attributed his exhaustion to "the heat of the day."

"Rest ye here, while I go yonder to the kitchen and fetch ye a drink of water, sir.

Paul Henderson rested on a garden chair while this good Samaritan brought him a glass of milk. "Not a drop of water could I find, sir, and I thought mayhap you would

take the milk instead.' There are lies, ere they ascend to

heaven, over which the recording angel lets fall a tear and blots them out for ever !

The house happened to be the priest's residence, and Paul Henderson asked if he might leave his picture in charge of the gardener while he went to at-

tend the church service.
"With the greatest pleasure in life, sir. What a grand thing it is to be a good Catholic," he added, looking admiringly at the gentleman before him.

I am not a Catholic, my friend, Paul Henderson answered wearily, as he rose to go. "If I were sure of a few years' longer residence in this world, I might become one. I have always felt a strange attraction toward the Catholic faith, but as it is I must take my doubts and perplexities where all doubts and perplexities are set at rest for ever—to the foot of the great

The choir was intoning the "Kyrie" as he entered. The waves of pathetic

entreaty for mercy and pardon followed him, as he went hesitatingly up the aisle looking to right and left for a vacant seat. Suddenly the door of a pew was opened, and, with a grave, kindly gesture, a young lady bade him enter. He knelt as he saw others around him kneeling, but a noise as of many waters was in his ears, and the myriad altar-lights came and went, went and came, with strange persist

He grew vaguely conscious that the young lady's face was strangely familiar. Where had he seen it before? If only that rushing noise in his head would stop, that he might think more clearly! With a gesture of pain he clearly! drew his hand across his forehead, and at the same moment the girl's blue and tender as the summer heaven were lifted to his. The pity he saw in their liquid depths brought to his mind a sentence from his favorite novel:
"God bless her for her sweet compass'on!" and with a thrill he recognized the likeness of the living face beside him to the pictured face of his Madonna.

Then he tried to recall the look of the girl who had jilted him; but with a strange sensation, that was half pleasure, half pain, he found that it would not come at his bidding. He only knew that it was not like the face beside him. Above, in the choir, a glorious soprano voice was singing the "Ave Maria." Then the full choir took up the chorus, till the waves of melody seemed "to go up to heaven, and die among the stars.'

"Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae.

"Ora pro nobis"-why did the voices suddenly grow so faint, so far away Was the Madonna praying for him, and was this indeed the hour of his death?

"Ora"-the voices trembled, died, and Paul Henderson fell heavily for ward.

When he awoke to consciousness it was in a strangely unfamiliar room, but the face of his companion in the pew was looking pityingly down upon him. Again he thought of that sorely tried soul who had made a failure of everything in life except of his love, and in that how transcendently noble he had been! "God bless her for her sweet compassion!" He listened while she told him of the weeks he had lain there, of the delirium that had left him a shadow of his former self, of the talk of his profession, his patients, and the snatches of student songs he had sung. And as he listened, he knew, although she did not tell him, that in his wildest moments of delirium her touch had power to quiet him. The days came and went, and with them came to Paul Henderson a dream of what life might be with this woman's tender eyes looking ever into his.

Almost as mad and hopeless as Sidney Carton's hopeless passion seemed the dawning of love in this man's soul. Yet when the crisis of his illness had passed, and he knew that he would recover, a wild fever of exultation took possession of him. He could have cried aloud for very joy, for he would live and win her love. He remem-bered the story of Warren Hastings: how at seven years of age he had resolved to win back his father's los estate, and one day be "Hastings of Daylesford.

So one day he, Paul Henderson, would be the happy husband of a happy wife.

In the days of his convalescence he ecounted, one by one, the obstacles to his ambition, and overcame them. longing only to escape the turmoil of the city and to reach some country hill side, there to close his eyes for ever beneath the shade of trees, with the Madonna's face looking its heaven the Madonna's face looking its heaven the Madonna's face looking its heaven by compassion upon him.

Is additive them to such less sinful for this reason and none the less needing reparation. The blow I aim at my neighbor may be averted or she would be of that. Social position?

Although all our General Intentions are recommended to us by the Holy Father, we may judge that this one comes with special urgency, since he she would be of that. Social position?

Sadlier's Bible History (Schuster) Hustrated.

Sadlier's Eight History (Schuster Well, it was the fault of a clever man if he did not make even a king take off his hat to him. Religion? yes! little as he knew her, he realized that it was her life, the crowning glory of her womanhood, that which made her lovely beyond all women he had ever known. From thinking on the subject he came to talk of it, and told her the story of the Madonna, and a little of the part it had played in his

> life. When he told her how, rather than relinquish it, he had parted with his books, his case of surgical instruments, the precious souvenirs of his home and boyhood, she gave a little, startled cry, and her hot tears fell on his hands lying outside the coverlet.

Paul Henderson was received into the Church some three months later, but he has always maintained that he pecame a Catholic at the moment when Marian's tears fell on his hands. He says that they washed away forever the last faint traces of prejudice from

his soul. A year from the date of his conversion he became the happy husband of a happy wife. God has blessed and prospered him exceedingly. Many years have passed, and though he has never become wealthy, has never been able to replace his Madonna by a Raphael or a Correggio, he and his sweet wife have stood side by side and heart to heart under Italian skies, ad-

miring the works of the masters.
Paul Henderson's fame is world-wide Men tell of the vast work he has now. done for the Kingdom of Heaven. Visitors to his beautiful home are often startled by the likeness of his wife to a picture of the Madonna in the doctor's study. He is Sir Paul now, and Marian, the guiding star of his life, is Lady Henderson. He smiles, as he thinks how, in his first faint-hearted days, this was one of her favorite

prophecies. Is she beautiful, this woman of of hearts, has said, "God bless her for her sweet compassion "?

once and forever among the Swiss mountains long ago. A friend who had not met him since their student days remarked :

"I hear the most contradictory reports about your wife. Some people aver that she is positively handsome, others that she is striking looking, others that she is quite plain, and one poor lad, whom she had stopped abruptly on the road to ruin, informed me in all sincerity that 'she was beautiful as an angel.' I dare say you

incline to the latter opinion."
"No," the other had answered,
"my wife is not beautiful as the world terms beauty, but-" here he had paused, and a light that was good to see gleamed in the deep gray eyes as, ten thousand feet above the level of the sea, he lifted his hat in homage to a woman three thousand miles away, while he continued—"she will be passing fair in heaven."

Theirs has been a singularly happy union. The passing years serve only to intensify their affection, for Marian Henderson has fully realized Rogers' beautiful ideal of a wife:

"His house she enters—there to be a light, Shining within when all without is night. A guardian angel o'er his life presiding. Doubling his pleasures and his cares dividing. Withing him back when mingling with the throng.

Of a vain world we love—alas! too long—
To household pleasures and to hours of ease, blessed with that charm, the certainty to please.

Diese. How fit is eye seeks hers—her gentle mind To all his wishes, all his cares inclined; Still subject, ever on the watch to borrow Mirth of his mirth and sorrow of his sorrow.

LEAGUE OF THE SACRED HEART. The Reparation of Public Scandals. GENERAL INTENTION FOR OCTOBER,

1898. Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Scanal is an offence against the virtue of charity, because it is an injury done to our neighbor: it is the most serious offence against this holy virtue, because it injures his soul; it is any word, deed or ommission that causes the spiritual ruin of others; every evil doing and all that has the appearance of evil on our part takes on the malice of scandal when it hurts the soul of another. When anything out of the way in our conduct leads a soul to lose the grace of God, or even to love Him less, or to believe and hope less in Him, and to grow lukewarm and indifferent in His service, we are said to be a scandal, because we are what the term scandal originally meant, a stumbling · block in the way of that soul, coming across the path between

it and God. Scandal injures a soul by depriving it of innocence by making it know what is evil and the way to accomplish evil: it breaks down the constancy of a soul by making it more and more familiar with vice, by magnifying the advantages and urging the motives which allure it to sin : it lessens a soul's esteem for God's majesty and its dread of His chastisements; it gradually begets a contempt for His law, and confirms a soul in its evil ways; it darkens the intellect, perverts the judgment, weakens the will. Sometimes, in the devil's own way, it intends the spiritual ruin it effects, and acts by open advice, solicitations and persuasion : sometimes it merely sets the example, leaving others to follow or ignore it as they

Scandal may be given and taken and fortunately the scandal given is not always taken, though it is none the and sacrilege. amenable to punishment for my failure Scandal is an attempt on the soul's well-being, and even though it may not effect any harm by inducing it to sin, it always pains the upright soul, and often discourages it; "A fainting hath taken hold of me," sang the Royal Prophet, "because of sinners who have abandoned Thy law."

By its very nature every scandal is more or less public. It is not caused by the hidden private sins, though even these may sometimes come to light to the loss of other souls, as well as to the shame and confusion of the sinner there is nothing hidden that will not come to light. Still, only such scandals are rightly called public as are given by many persons uniting together in a criminal deed or course, or by one person whose station or office makes his misconduct affect a number of souls, and taken by several to their spiritual ruin. Thus, when schools or societies of men, or those in high places unite together to attack religion, to teach unsound philosophy, or to supplant re-ligious teaching by purely natural science, they scandalize souls, because they put obstacles in the way of their faith. When the vile newspapers and playwrights purposely cater to the ower passions of their patrons, when they make light of lust, divorce and suicide, they become as so many snares and pitfalls in the way of an honest Scarcely a day passes that we are life. not surprised by the disclosure of some great public theft, some grave injustice, some startling immorality; here the people's money is squandered; there the goods of the poor are confiscated ; elsewhere the properties of the Church and everywhere vast enterprises are carried on by bribery and dishonesty, and some grow rich while the many want the necessaries of life, and suffer oppression and even slavery from their

iniquitous masters.
Without dwelling on these enormous scandals that seem at times to be irrewhom more than one man, in his heart parable, we need not go beyond our own domestic and parochial circles to find much that calls for remedy and

Her husband answered that question reparation on our part. Unfortun ately, there are many prominent Cath oiles leading scandalous lives, and many rich Catholies filled with the spirit of the world. Here and there Catholics are living in concubinage after having obtained civil divorce from lawful wedlock; it may not hap pen frequently, but even one case is enough to constitute a grave public scandal so far as Catholics are con-cerned. Then parishioners are quarrelling with their pastors, and thou sands everywhere are keeping away from the Holy Mass and from the Sac raments. All this is the stumbling block that hinders "the little ones that believe in Me," the children of the Courch, and much more those who are not of the true Church, and who look to the lives of its children for the surest

evidence of its divine origin. In the face of this great evil it will not do to cry out with our Lord : that shall scandalize one of these little ones that believe in Me, it were better for him that a mill stone should be hanged about his neck, and that he should be drowned in the depths of the sea." Or, "Woe to the world because of scandals! for it must needs be that scandals come; but nevertheless, woe to that man by whom the scandal cometh!" The scandal-giver knows all this, but self-interest and the gratification of his passions make him deaf to the threat, and sometimes he scoffs at those who repeat it as he would have scoffed, doubtlessly, at Him who first uttered it. It is not enough to threaten, nor is it the spirit of the One who pronounced this threat, since He wishes not the death of the sinner, but rather that he should be converted and live. Hence it is, that we should pray, first of all, that public scandals may be averted, and, secondly, that they may be repaired as much as possible by

those who cause them. The scandal-giver is bound to repair his scandal just as a thief is bound to restore his stolen goods. His obligation to repair his wrong is even more serious than that of the theief, who in jures his victim by depriving him of material goods, while the scandal given robs his victim of spiritual goods. The good example of a Christian life is, in most cases, sufficient reparation for a public scandal, but at times something more is needed, such as a public admis sion of the evil done, and even direc and strenuous efforts to save those who have been spiritually injured from the lasting evil influences of the scandal

giver. This is very difficult; it requires humility, and the efforts and motives of the penitent are not always under or well received. Quite fre stood quently too many are concerned in the scandal to hope to have all or even a few combine to repair the effects of the bad example they have given. And yet the right order of things requires this reparation, and if those who are the guilty causes of a scandal will not offer to make it, then, besides praying for their change of heart, we owe it to ourselves and to Christ to make what reparation we can for their evil lives. We owe it to ourselves, because our efforts to repair these scandals will be our very best protection against their evil influence on ourselves, a means of appeasing God who is so grievously offended by them, and who visits great public scandals with terrible chastise-We owe this reparation to Christ, who has asked for it, particularly when the scandal is given by nose who should be most devoted to Him, and who yet wound His Heart by their coldness, irreverence, contempt

scandals given by men within as well as by men without the fold of Christ, whereby the little ones of the Church, Christ's own flock, and those who are not as yet of His fold, are kept from entering the door after Him, the Shepherd. If the Vicar so bewails the evil done by scandalous men, how much more must Christ deplore them. What a pitiful plaint was coupled with His threat against the scandal-giver: "It needs must be that scandals come," as if there

were no means of preventing them. If scandals cannot be repaired, and we are to pray that every Catholic, and for that matter, all who profess to believe in Christ, may be horrified at the enormity of the public scandals that shock the world, and turn to Him and protest that they sympathize with Him and desire to console Him, and aid Him in repairing the havoc wrought among souls by bad example, impious writings and diabolical counsels. He deigns to permit us to unite with Him in this His own great work, and looks to us for our own good examples, both as individuals and as a body in order to offset the evil impres sions made by the scandalous lives of His enemies.

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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 can be stopped.

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

London, Saturday, Sept. 24, 1898

CHURCH AND STATE.

By a declaration of Congress of date March 3rd, 1897, the policy of the United States Government is announced to be "to make no appropriations of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any Church or religious de nomination, or any institution or society which is under sectarian or ecclesiastical control."

Notwithstanding this declaration, it was enacted on June 30th, 1898, that six institutions in Washington which are under control of religious bodies should receive appropriations. As four of the six are Catholic institutions, the Apaists endeavored to prevent payment of the money under the Act of 1897, but the Hon. R. J. Tracewell, Controller of the Treasury, has decided that the appropriation made in 1898 repeals the prohibition of 1897, and the money is therefore to be paid. Thus the A. P. A. sustains another defeat.

It would be an injustice to deny assistance to a charitable institution, on the plea that it is under religious control. It would be to set a premium upon the ignoring of all religion.

HIGH AND LOW.

A vigorous fight is expected to take place between the High and Low Church parties of the Protestant Episcopal Church of the United States at the General Synod which will meet in Washington on Oct. 5. The question of divorce and the marriage of divorced persons will be one which Church party are a unit for the indissolubility of marriage, while the Low and Broad Churchmen are in favor of permitting divorce on several grounds. The question of adopting a new name for the Church will also probably come up again. The High Church party are in favor of laying aside the epithet Protestant in the name of the Church, Church," or the "American Catholic Church," either of which names would be most incongruous.

A ZULU PRIEST.

The first Zulu who has attained to the sacred order of the priesthood is the Rev. E. K. Mullet, who was ordained in Rome on June 5, 1898. He is a secular priest, though his ordination to the priesthood is the result of Trappist missionary labors. He went to Rome in the year of the jubilee of Leo XIII . and remained to prosecute his studies at the College of the Propaganda. The Trappists went to Natal in 1882, and within two years purchased 7,000 acres of land near the monastery which they then built. In 1887 they had established two schools with 200 pupils. To day the number of schools has multiplied, and they are now educating, clothing, boarding and lodging 14,000 native children, and there are in South Africa twenty three Trappist stations with 600 monks and

Father Mallet, the Zulu priest is now on his way to evangelize the Zulus, his countrymen. He returns to Zululand in company with the Trappist Abbot, the Right Rev. Abbot Franz.

KENSIT'S APPEAL

Mr. Kensit, the leader of the movement to create disturbances in all the Ritualistic Churches of England, has made an appeal to the Low Church opponents of Ritualism to establish a fund to send out evangelical speakers throughout the country, to give information to the people generally concerning the dreadful inroads made by the Ritualistically inclined clergy on the true Protestant faith, and also to incite the opposition of the people accuses the Bishops, with one or two it is the universal testimony that the commandment (Ex. xx; 4, 5; Prot.

exceptions, of favoring Ritualism, so that it is of no use to appeal to them to suppress this evil. He declares that it is only through the intense Protestantism of the people that Ritualism can be suppressed, and he wishes to induce the people throughout England to imitate in their churches the means which he has adopted in London to terrorize the Ritualistic clergy by in terrupting the Church services where distasteful ceremonies are used. There is much speculation as to what may occur on the first Sunday of November, which has been fixed upon by Mr. Kensit to create disturbances in one Kensit's movement will beget serious rioting in many Churches, and that in some instances there may be even bloodshed. It may well be asked, "is not the law strong enough to put down this disturber?"

RITUALISM IN AN UNEXPECT-ED QUARTER.

Two petitions were presented to the recently held Methodist General Conference asking that the public worship of Methodism should be made more interesting by the introduction of the creed and certain ceremonial rites which would serve to render it more attractive to the young and more respectful to Almighty God. They were referred to the Committee on Discipline for consideration. Thus we see the most anti-ritualistic of Protestant sects showing a disposition to introduce a more becoming ritual into their worship. It is beginning to be seen that in demanding a form of worship stripped of all outward solemnity, the Protestantism of the past made a serious mistake. It is now being admitted on all hands that the adoration of

lic Church is wise in using such a ceremonial. No one who reads the book of Levi ticus with moderate attention will deny that under the old law God established an elaborate ceremonial for public

worship. It will be said by some, as it has often been before, that this is no criterion for the use of a religious ceremonial, as the Jewish ceremonial laws passed away at the advent of Christ. will be keenly disputed. The High It is true that the ceremonies of Judaism are no longer of obligation, but it still remains true that Almighty God had a wise and beneficent purpose in establishing them, and that the reasons which made them useful during the period of the Mosaic law still exist

in the nature of man. These ceremonies were instituted, first, to symbolize the mysteries of and of calling it the "American religion and to impress them strongly upon the minds of men: 2ndly, to inspire respect and devotion for God to attach men to their religion.

Human nature is the same now as it was three thousand years ago, and we need aids to devotion similar to those which were deemed necessary at that time; not, indeed, exactly the same ceremonies which were then deemed most impressive, inasmuch as the mysteries of religion made known to Christians are more extensive and of deeper import, but for that very reason the importance of showing our respect for them, and of having them put strongly before our minds by an appropriate

religious ceremonial, is all the greater. The Jews are greatly attached to their religion, even at the present day. It is well known that it is the outward respect they are obliged to show for it through their religious ordinances stand first, that no prophecy of Scripthat keeps up this attachment.

Montesquien, the author of the Spirit of Laws, fully appreciated this effect of a respectful ceremonial, and Ghost." (2 Pet. i; 19-21) said of the ceremonial laws of the Jews: "a religion which is loaded with many rites attaches men more The things which we are continually doing become very dear to us. Hence, the tenacious obstinacy of the Jews.'

The ceremonies of the Jews and those of the Catholic Church differ in their object, as those of the old law had Church have been instituted in remembrance of Christ who has actually come. But the design of both is the same to treatise on the authority of the Church, this extent, that they excite reverence but we recommend our friend to read for religion, and explain the benefits on this subject some standard treatise, we derive therefrom.

Ritualists of England have been led to of Our Fathers by Cardinal Gibbons. against the introduction of Ritualistic adopt many Catholic rites, and some

Ritual they have introduced has greatly increased devotion in their parishes. But give a dog a bad name and it will bring on him the hatred of the whole community, so it is by calling the Ritualists Romanists in disguise that the London populace have been excited of late to the scenes of rioting in churches which have disgraced that city. In the opinion of the extreme Protestants, even a good thing becomes pernicious if it be used by "Romanists."

But Ritualism is making headway in spite of all effort to put it down yet we must say we scarcely expected to find the question seriously discussed thousand Ritualistic Churches, both in in a General Methodist Conference, city and country parishes. It is though the Ritualism in this case is of feared, with good reason, that Mr. a very moderate character. Still, the principle at stake is the same-that an appropriate ceremonial has a powerful influence upon the mind of man.

Recent discussions on the subject show that even among Methodists the conviction is growing that this is the ease, and a certain moderate amount, at least, of Ritualism is being loudly demanded by some among them to be introduced into the Church services 'to attract the young, and nourish fervor in devotion."

We should here add, that in England there is an authorized Ritual for those Methodists who have the inclination to use it, but its use appears to be optional. There is a demand in some quarters that it should be introduced also in Canada.

CATHOLIC AND PROTESTANT DOCTRINE AND PROGRESS.

We have received a communication from "G. L." of Morden, wherein the writer undertakes to lecture us on the errors of "Romanism." Nevertheless he admits that he admires "Ro manism " for " many things " among which is our "stand on the divorce God "in spirit and in truth" does not question.'

exclude the use of a solemn ritual or If our correspondent were to reflect ceremonial in the Church. This is a seriously on the matter he would untardy acknowledgment that the Cathodoubtedly find that not only on the divorce question, but on every question of Christian faith, the Catholic Church is right, because it adheres constantly and unswervingly to the faith which Christ delivered to His Apostles, to be taught to "all uations." St. Matt. xxviii ; 19, 20)

The Protestant sects waver on this point as on every Christian doctrine, because admittedly they have no sure Church authority against which the gates of hell shall not prevail, (St. Matt. xvi, 18,) and which is the "pillar and ground of truth." (1 Tim, iii,

Our correspondent says he "belongs to no Church and has no prejudice against any denomination," but he thinks the Bible "is the only rule of faith worth following."

All sects make the same boast with

G. L., that they follow the Bible as their only rule of faith, yet we all know into what absurdities and vagaries they have all wandered. It should be clear while we offer Him our worship: 3rdly, to every one that this is not the sure guide which St. Paul designates "the pillar and ground of truth," and of 3 14), that we must be in one body and Catholic, as contrasted with the educaone Spirit, keeping the unity of the tion and intelligence of Protestant naspirit, under the teaching of Apostles, Prophets and other teachers, that we may not be children carried about with every wind of doctrine.

Our correspondent's rule of faith does not effect this for himself any more than for all the sects, which he repudiates, thus setting himself up for the only possessor of true faith among the millions who follow the same guide as himself. We would remind him that St. Peter tells us that we have the word of prophecy, to which we do well to attend ; yet that we must "underture is made by private interpretation, because it came not by the will of man, but by the inspiration of the Holy

The Bible nowhere tells us that the writers of the various books of which it is composed intended it to be the sole strongly than one that has fewer. rule of faith for Christians, or that it should take the place of the Church in directing us on the way of salvation. On the contrary, as we have already Church, and following its teachings and that Church can be no other than their end in Christ as the expected the Catholic Church, which alone has an excellent school system, equal to Messias, whereas those of the Catholic had a constant existence since it was established by Christ.

We have not space here for a full such as Milner's End of Controversy,

Against the Catholic use of sacred practices into the Church services. He new ones of their own invention, and images in Churches, G. L. quotes the thousand in the above mentioned year.

thee any graven image. . . Thou shalt not bow down thyself to them nor serve them.'

He says : "The moment one enters a Catholic Church, he sees the people bowing to images." If he had looked further into his Bible he would have found that God commanded "two cherubims of beaten gold " to be set "on the two sides of the propitiatory ' in the Mosaic tabernacle, (Ex. xxxvii, 7.) cherubims likewise to be set in the temple of Solomon, (3 Ki. vi; 28, 27,-32,) and a brazen serpent, which the Israelites were to look upon that they might be healed when bitten by fiery serpents. (Num. xxi.)

Our correspondent might have ininferred from all this that images are not absolutely forbidden by the com mandment of the decalogue, but only images to be adored and served idola trously.

Sacred images have always been

used in the Church of Christ as aids to bring to our minds more powerfully the virtues of the saints, and the mys teries of religion, as the image of Christ crucified impresses upon us what Christ suffered for our sins, and thus tends to increase our love for Him, and to make us appreciate more fully the blessings of redemption. This use of images is not forbidden in the Bible; but the Protestant translators of the Bible have wrongfully put "graven image" for graven thing " or idol, to make it ap pear that all images are forbidden by the commandment. They themselves, however, violate the commandment as they have framed it themselves, for they frequently have images of departed and living friends decorating their houses, images of the queen or prominent statesman or soldiers in their public parks, etc., without suspecting for a moment that they are violating one of the commandments of God.

G. L. declares, in the next place, that Catholics worship "Mary and the Saints," a practice for which he can see no Scripture warrant."

Will he find a Scripture warrant for calling the mayors of our cities, their worships" or for the words of the bridegroom to his future wife 'with my body I thee worship," used in the marriage ceremony of the Church of England?

The word worship is used in English somewhat vaguely, being sometimes employed for the honor due to God, and sometimes for any earnest act of to the Saints the honor due to God, but we honor and reverence them, and for this there is ample scriptural authority. but we prefer not to use the word worship in reference to the saints, on account of its being now generally applied to God alone. Among the many passages of Scripture which show that the saints should be honored we may quote: "Glory and honor, and peace to every one that worketh good." (Rom. ii, 10.) "This glory (Prot. Bible, "honor") is to all His Saints." (P.s. cxlix, 9.)

which he speaks elsewhere (Eph. iv ; of yet another point, the illiteracy of tions.

> be considered in the comparison of the article, which has already reached

greater length than we had intended. We do not propose to depreciate the great efforts made to diffuse education in many of the Protestant countries named by our correspondent, but he gives no statistics to bear out his assertions, which are evidently made at random. He sets down Switzerland as an example of Protestant intelligence, whereas Switzerland is very nearly half Catholic, and Germany is more

than one-third Catholic. G. L. places France among illiterate countries, whereas the school attendance in France, according to Mulhall's statistics for 1892, was 170 per thousand of population, while Germany had only 140, Great Britain and Ireshown, it insists upon our hearing the land 132, the United States 130. [Catholic Belgium, which is entirely passed over by G. L., had 135. Austria has any in the world, and the greatest part of the empire has a thoroughly educated population, though those parts which have been till recently over-run by the troubles of war, or were rescued from Turkish misrule, are stillifar behind the rest of the empire in this re-It is by such considerations that the Hay's Sincere Christian, or the Faith gard. Nevertheless the school attendance of the whole Austrian' empire reached the handsome figure of 130 per

We say, then, that G. L's supposi- in the ceremonial of the Russian Mass, courage from your example.

Bible), "Thou shalt not make unto tions on the subject of Catholic illiter- in whatever language it might be acy are purely fanciful, but we must leave the further consideration of this subject to some future time. We must remark, however that morality, more even than education, is a fruit of religion, and we are quite ready to treat this whole question of the comparative morality and educational progress of Catholic and Protestant countries, though we are just now compelled to defer its further elucidation.

ANGLICANISM AND ORIENTAL. ISM.

The 36th resolution passed by the Lambeth Conference or Pan-Anglican Council in 1897 appointed the Archbishop of Canterbury and York, and the Bishop of London to act as a committee to confer with the Holy Synod of Russia, and the authorities of the other Eastern Churches, with a view to bringing about a closer union between them and the Church of Eng.

This resolution was evidently intended as an answer to the Pope for his Bull declaring the invalidity of Anglican orders. It was equivalent to telling the Holy Father and the world that if the Catholic Church refuses to acknowledge the ecclesiastical status of a man made ministry, there are other Churches, at least, which would be glad to extend the right hand of fellowship to a sacerdotal organization which the Catholic Church refuses to recognize as having received its ministerial powers by direct succession from the Apostles of Christ, and therefore from Christ Himself.

Communications were held with the various Greek and other schismatical Churches of the East to carry out the plan of the Lambeth assemblage, and the three prelates named have issued a lengthy report on the subject. We have not seen the report itself, but we learn from English papers that it reveals the fact that no satisfactory reply has been received, and the Pan-Anglican committee has really nothing to announce, though it has spun out the report to great length. One London Non-Conformist paper, the Christian Commonwealth, describes the report as "a curious document" which is "a fine instance of the ecclesiastical art of saying nothing at immense length.

Archdeacon Sinclair has issued a charge based upon the report of the two Archbishops and the Bishop of reverence. We certainly do not give London, in which he gives a history of the Eastern Churches, and at the same time reasons for the want of succes which has attended the efforts of the three Anglican prelates. The principal reason for this is that the socalled "Orthodox Eastern Church" is as hopelessly split up into sects as Western Protestantism itself, though the fragments are much larger than must be regarded as a mere ruse for are most of the Protestant sects. The Church of Russia is, of course.

the largest of these sects, but nothing can be more unlike Protestantism of any form than the Russian Church. Its doctrines are almost identical with those of the Catholic Church. Its Mass, though said in the Russian language, is in substance the same with that of Catholics, and on all points on which there is a disagreement between Catholics and Protestants, with the single exception of the universal authority and jurisdiction of the Pope, the that it would be impossible to deal with this matter fully in the present with the possible to which the matter fully in the present with the catholic Church; and even on this catholics, which has already reached. can be more unlike Protestantism of point of the Pope's authority, there are to be found prayers in the Mass book in use among the Russians and Greeks, which recognize the Pope's supremacy. Such prayers are recited on the festivals of Popes Sylvester. Leo and other Roman Pontiffs. It would surely be a grievous shock to an Anglican congregaton to have to join in such pray ers, if a Greek or Russian priest visiting England or Canada were to recite these prayers in an Auglican Cathedral in London or Toronto, where he might be celebrating Mass by virtue of the treaty of union which it was hoped would be agreed upon between the Lambeth Committee and the Oriental Church authorities. We may imagine with what indignation the Kensits and other fanatics would denounce such a mode of worship. It would be bad enough to ask the intercession of these Saints, but to acknowledge that they exercised authority over the whole Church of Christ would be an unpardonable outrage on modern Low Churchism. The only thing which might prevent these fanatics from mobbing the celebrant would be that they would not understand him, through ignorance of the language in which these prayers were being said. There would, however, be

enough to excite their suspicion

celebrated, for the Russian ceremonial is by far more complex than that of the Latin Mass of the West. In fact, this complexity of Oriental ritual has been brought to the notice of the public, through the fact that there have been negotiations for union between the Churches, and some of the London papers are uttering their thanks that negotiations have ended without fruit,

so that now there is at present no danger of witnessing this extreme of Ritualism in any of the London Churches. The papers are also thankful that the Union is not to take place, because the Church of England is al ready shaken to its base by the divisions which even now exist within it. Its condition would be more hopeless than ever if to these sources of dissension were added the dissensions which rend asunder the Schismatical Churches of the east, the Greek, Russian, Servian, and Abyssinian, the Nestorian, Eutychian, Gregorian, and Monothelite. The Babel would be more unendurable than ever. In fact, the Non Conformist journal already quoted strikes the nail on the head when it says:

"We repeat that only those ignorant of the real state of Oriental Christianity, can ex-cusably imagine that reunion with it would be anything but a curse."

SOUTH METHODIST THECHURCH WAR CLAIM SCAN-DAL.

The claim of the Methodist Episcopal Church for \$458,400, as compensation for injuries done to their book estabishment during the war, is still being discussed by the American press, but the discussion is now confined almost entirely to the Methodist naners Our readers will remember that the claim was compromised by the payment of \$288,000, of which amount Mr. Stahlman, the lawyer who pulled the wires to influence Congress, received \$100, 800 for his services.

The point now being mostly discussed is the deception practised by the book agents and Mr. Stahlman, in order to have Congress pay the claim.

The defence which is set up by members of the Methodist denomination is that the Church itself knew nothing of the contract with Mr. Stahlman. and was not responsible for the deceit of the book agents, who authorized the promoters of the bill in the Senate to deny that any percentage was to be given to the lawyer who engineered the matter. It is certain, however, that the engineering of Mr. Stahlman would not have been successful if the whole influence of the Church authorities had not backed up his efforts, and the Bishops themselves have admitted that they did so, so that their washing their hands out of the transaction dramatic eff. ct.

A recent issue of the New York Christian Advocate says this of the transaction :

agents fell, and the methods of vindication or extenuation adopted in their behalf are so pernicious and so contrary to the plain condemnation in God's word of those who do evil that good may come, that our silence might be construed into mystification upon a case of common morality; and, besides, if such men may so err, we and the whole Church need a warning."

Thus, the Advocate admits that the Church authorities "responsibly defended" the deception ; and it is conceded that the methods employed by these responsibly defended book-agents, of whom one, Mr. Barbee, is a minister of 46 years' standing in the Church, were indefensible, but an attempt is made to exonerate the Church itself from the charge of wrong doing in the matter. It is clear, however, that such a claim would not have been paid at all were it not that it was put forth by the Methodist Church. The American Government did not pay war losses to private individuals who were engaged in the Confederate cause, and there was no valid reason for paving the Methodist claim at all, more especially as that Church was officially as deeply involved in the rebellion of secession as any body of men in the South. Besides, the claim is declared by experts to have been far beyond the losses which the Church endured, and which were attributable to destructive acts of the Federal army.

So bear your cross that those coming after you may derive strength and

A GRAND RECEPTION.

The Religious of the Sacred l of America and their pupils, bot and new, have this year been a cause for special rejoicing. The head of the Order, Mother

eral Digby, has undertaken the

ous yet pleasant task of visiting a

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character have already been ten her, not only by her daughters ligion, but by the most distingu of the Canadian clergy and laity. has made a visitation of the l in Halifax, Sault au Recollet, Moand Rochester, N. Y. From our k edge of the work being done by devoted Religious we may con that the good Mother's heart mus been gladdened to note how h the labors of the Community appreciated by all classes of the p On Saturday last Reverend M Digby left Rochester for London was accompanied on the journ Mother Stuart and Mother G At Woodstock, thirty miles east, were met by a deputation of th dren of Mary of this city, consist Mrs. Jas. Wilson, Mrs P. Mu Mrs R. M. Burns, Miss Jennie W Miss Kate Gleason and Miss Fi Higgins of Detroit. The memb Society were in waiting

the Children of Mary. On their arrival at the be home of the Sacred Heart Comm a most enchanting sight pre itself. Twilight had just faded into night, and myriads of C lanterns presented a scene that easily be forgotten. Numerous parencies appeared in many w bearing the inscriptions: "Cor Corde Jesu, et anima una in Dies quam fecit Dominus," Notre Mère," "Cead mille fa The pupils, over one hundred it ber, in convent uniform and veils, presented a touching sc feelingly sang, "Vive,

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the train a very warm welcome v

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Avenue, accompained by seve

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Notre Mère au Sacré Cœur. Qu The corridor leading to the was illuminated in a most manner. When Reverend reached the chapel the commun pupils joined in singing the " M in thanksgiving to Al God for the safe arrival of the loved and revered Mother. The scene, from the arrival of the at the convent, until the close festivities, was a fitting illustr the love and regard in which tinguished visitor is held daughters in religion in far

On Monday morning took p reception of the children. The ious study hall was tastefully de in vellow and white-the color Pope. The British, America Mexican flags were graceft ranged at one end of the room the other, holding a conspicio was the Papal coat of arms, Crest of the Sacred Heart The reception opened by strumental piece, pianos and followed by a dialogue, in w children extended to their mother a hearty; welcome. pretty and most charming pro and tovched the heart of the mother, a notable trait of character is a warm and const for little children. The r closed with a magnificent ren "Praise ye the Lord," a choru

pupils. A reception was tendered th Mother by the Children of Tuesday afternoon. To the president, Mrs. Ellen O'Brien president, Mrs. James Wilso credit is due for the faultless m which the arrangements wer The address of welcome was Mrs. Robt. Muir Burns. Star side her were two little girl Wilson and Rowena Burns, wh conclusion of the address, Reverend Mother with flowe address was as follows :

Very Reverend and Dear M On behalf of the Children of London I bid you welcom greeting my associates exter ccasion of gladness is not formal salutation: a tribute of We are cognizant of your

Very Reverend for you hold the highest pla councils of an order world-w beneficent work, bestowing lands blessings without numb value known only to God. come from your Convent hom You have come tiful Paris. of miles; come, as it were, other world, to witness the ceaseless, holy labors of those taken a vow of fealty to t Heart of Our Blessed Redeem

You are in a new world, in many ways from the land birth and the land wherein performing your part in Ge vork. National character will here find varying in man from those of Europe, but i spect, dear Very Reverend M will find no change. The C Mary of the land of Columb true to the common ideal as dren of Mary beyond the gre The Sacred Heart of Jesu beacon light, their guiding Holy Heart of Mary their

A GRAND RECEPTION.

The Religious of the Sacred Heart of America and their pupils, both old and new, have this year been given cause for special rejoicing.

The head of the Order, Mother Gen eral Digby, has undertaken the onerous yet pleasant task of visiting all the houses of the Sacred Heart in the new world. Greetings of the most warm character have already been tendered her, not only by her laughters in religion, but by the most distinguished of the Canadian clergy and laity. She has made a visitation of the houses in Halifax, Sault au Recollet, Montreal and Rochester, N. Y. From our knowledge of the work being done by these devoted Religious we may conclude that the good Mother's heart must have been gladdened to note how highly the labors of the Community are appreciated by all classes of the people.

On Saturday last Reverend Mother Digby left Rochester for London. She was accompanied on the journey by Mother Stuart and Mother Gurden. At Woodstock, thirty miles east, they were met by a deputation of the Chil dren of Mary of this city, consisting of Mrs. Jas. Wilson, Mrs P. Mulkern, Mrs R. M. Burns, Miss Jennie Wright, Miss Kate Gleason and Miss Fiorence Higgins of Detroit. The members of the Society were in waiting at the depot at 6 o'clock. On the arrival of the train a very warm welcome was extended the distinguished visitor. She was driven to the Convent on Queen's Avenue, accompained by several of the Children of Mary.

On their arrival at the beautiful home of the Sacred Heart Community a most enchanting sight presented itself. Twilight had just faded away into night, and myriads of Chinese lanterns presented a scene that cannot easily be forgotten. Numerous trans parencies appeared in many windows bearing the inscriptions: "Cor Unum bearing the inscriptions.
et anima una in Corde Jesu," "Hac
et anima una in Corde Jesu," "Vive Dies quam fecit Dominus," "Viv Notre Mère," "Cead mille failthe. The pupils, over one hundred in num ber, in convent uniform and veils, presented a touching scene as they feelingly sang, "Vive, vive, Notre Mère au Sacré Cœur. Quel bon-

The corridor leading to the chape was illuminated in a most artistic When Reverend Mother reached the chapel the community and pupils joined in singing the "Magnifi in thanksgiving to Almighty God for the safe arrival of their be-loved and revered Mother. The whole scene, from the arrival of the visitors at the convent, until the close of the festivities, was a fitting illustration of the love and regard in which the dis tinguished visitor is held by daughters in religion in far off Can-

On Monday morning took place the reception of the children. The spacious study hall was tastefully decorated in vellow and white-the colors of the Pope. The British, American and Mexican flags were gracefully arranged at one end of the room, and at the other, holding a conspicious place was the Papal coat of arms, also the Crest of the Sacred Heart Society. reception opened by an strumental piece, pianos and violins, followed by a dialogue, in which the children extended to their revered mother a hearty; welcome. It was a pretty and most charming production and toyched the heart of the good notable trait of whose character is a warm and constant love for little children. The reception closed with a magnificent rendition of "Praise ye the Lord," a chorus by the pupils.

A reception was tendered the worthy Mother by the Children of Mary on Tuesday afternoon. To the honorary president, Mrs. Ellen O'Brien, and the president, Mrs. James Wilson, much credit is due for the faultless manner in which the arrangements were made The address of welcome was read by Mrs. Robt. Muir Burns. Standing be side her were two little girls, Marie Wilson and Rowena Burns, who, on the conclusion of the address, presented Reverend Mother with flowers. The address was as follows:

Very Reverend and Dear Mother. -On behalf of the Children of Mary of London I bid you welcome. The greeting my associates extend on this of gladness is not merely a formal salutation: a tribute of courtesy It is the heart's welcome.

We are cognizant of your personal Very Reverend Mother, for you hold the highest place in the councils of an order world-wide in its beneficent work, bestowing upon all lands blessings without number and of value known only to God. You have come from your Convent home in beau-You have come thousands of miles; come, as it were, from another world, to witness the patient, ceaseless, holy labors of those who have taken a vow of fealty to the Sacred Heart of Our Blessed Redeemer.

You are in a new world, differing in many ways from the land of your birth and the land wherein you are performing your part in God's great National characteristics you will here find varying in many regards from those of Europe, but in one respect, dear Very Reverend Mother, you will find no change. The Children of Mary of the land of Columbus are as true to the common ideal as the Children of Mary beyond the great ocean. The Sacred Heart of Jesus is their Holy Heart of Mary their joy, their fessor, perfect contrition and a desire

consolation, their refuge in distress In very truth, the more closely they centre around and about the community of which you, revered Mother, are the head, the more are their hearts, thoughts and aspirations controlled and directed onward and upward in the path which will one day lead them into the presence of Jesus, their loving Master, and Mary, their Mother and

Queen. For many of our number, dear Very Reverend Mother, this is an occasion of special joy. During our school-days in this hallowed home of our youth, whose every memory has left deep impress on our hearts, we read of the noble lives of Venerable Mother Barat and her several successors and co-laborers, and our young minds fondly cherished the hope that some day we might see face to face her to whom is confided a great trust, that of the widespread family of Jesus' Heart.

The longed for day has come, and in realizing the sweet privilege and hap piness - ours in these joyous but fast-gliding moments-our hearts lov ingly proclaim a thousand glad welomes to you, very reverend and dear Mother.

May your journey throughout this great continent be undimmed by cloud or sorrow. May you find the sunlight of prosperity and blessings in full measure the portion of each and every house of the Order; and may you return to Catholic France possessed of the calm and joy known only to Mothers when assured that their children are progressing onward and upward to the Great Beyond, the Blessed Land where God's friends meet anew and forever dwell.

On Thursday Rev. Mother will leave for Detroit. Her visit to London will remain a bright spot in the memory and in the hearts of those who were privileged to meet her.

JEALOUS OF THE POPE

The little Savoyard usurper is ever jealous of the Pope. The latest mani estation of this royal pettiness is the indication by the court journals that if the Pope's representatives are office ially recognized at the international peace conference in St. Petersburg, Italy will withdraw hers.

There is grim sarcasm in this, for the Pope, as the representative on earth of the Prince of Peace, has never ceased to pray for tranquility and goodwill among all peoples throughout the world. Whereas, Umberto is a product of the sword, and by the sword continues his reign of robbery and usurpation. - Buffalo Union and Times.

IRELAND'S FAITH.

The large place that religion holds in the mind of the Irish people has not been understood by many whose sense of justice has influenced them to espouse the cause of that "most distressful country." It must have been a sympathetic friend of Erin, one with intimate knowledge of her past and her present history, that penned the follow ng lines in a recent number of the Atheraum. Those who indulge the loyal but melancholy pleasure of collecting tributes to Erin from strange sources can not afford to overlook this

paragraph:

No wrong done to Ireland is more depressing than the injury inflicted on her by Fate, which has singled her out as the land of the Almost and the Might have been. Every cup held to the lip of Erin, save only the bitter draught of famine, has been dashed away ere she had time to drink. Again, axain, and again she has almost rebelled aimost prospered, almost had justice done her. If this, that, and the other event which was within an ace of taking place had taken place, if this bill had passed, and that patriot lived a year longer, something definite and great might have befallen her. But Ireland has, so to speak, no line of Saturn in her hand. Her fireworks do not go off; her idols break at the ankle; her events are a network of small failures and soualld misseries; and the break at the ankle; her events are a network of small failures and squalld miseries; and the historian who can interest his readers in them must be enough of a poet to understand the one great, perennial beauty that flowers in this poor soil—the living faith which is still the heart of Ireland, and lifts the mass of her eithidren above the dreary prose of their surroundings. To the Irish the things of the spirit are as real as the things of the field. Thoughts, ideas, words sentiments, beliefs, are as important as potatoes and Acts of Parliament; and the histories which pay no heed to such things, which ignore the vast place that religion holds in the mind of the Irish, do not go down to the roots.

The faith of Ireland in her crowning glory. It still has power to uplift and ennoble her children. Adversity has never prevailed over it .- Ave Maria.

A TOUCHING INCIDENT.

In a letter to Les Missions Catholi ques, Father Bonnald, of the Saskatche wan district, relates a touching inciden of his missionary career. An epidemic that had been raging in the glacial regions wherein his lot is cast had pre vented him for some weeks from visit ing one of the villages entrusted to his spiritual care. When he was finally enabled to harness his dogs to hi sledge and visit the village in ques tion, he found sickness and death reigning supreme. The good mission ary writes :

ary writes:

"I found eleven bodies stretched out on the cabin mats, rigid in death, with the temperature 40° below zero. I approached the remains to recite a prayer; and found to my astonishment, that in the right hand of each corpse was clasped a little package—a piece of birch bark folded in two. On the outside was written: "Only our Father (the priest) may read the enlosed lines." It was a confession. My poor people, feeling death approach, and unable to confess their sins to God's minister, had written them on slips of bark—the papyrus of these Northern latitudes. At the bottom of each sheet was some request as, "Pray, Father, say a Mass for the repose of my soul. I leave to you in gratitude for this service, a beaver skin," etc.

Before such an evidence of the faith

Before such an evidence of the faith and the naive dispositions of his de parted children, we can readily be-lieve that the good missionary was moved to tears. His ministry had not been in vain. His people had heard beacon light, their guiding star-the him explain that, in default of a con-

to receive the Sacraments suffice to justify the sinner; and they desired to testify to God, their conscience, and their spiritual Father, that they had died in these salutary dispositions .-Ave Maria.

EMPEROR-POPE.

A new complexion to the pilgrimage Emperor William to Jerusalem is of Emperor given by the Sun's Roman correspondent, "Innominato." The Kaiser intends to set himself up as a sort of Protestant Pope, he informs us, and he cites as proof of his surmise the fact that invitations to attend the opening of St. Xavier's to the representatives of all the German Lutheran churches We do not know whether the St. Xavier referred to is the same as the St. Fran cis Xavier that we wot of, or not; but it does seem odd, any way, that the Lutherans lay claim to a saint. The only Protestant saint to whom the Reformers lay claim, we had thought, was Margaret of Valois : and her saint liness was chiefly manifested in desire to oblige her gay young husband in his tastes for younger and more comely ladies than herself. The Lutherans seem to have serious designs upon the whole oriental Church, if we can credit "Innominato," and the appropriation of a saint is only a mere pagatelle in view of the greater design attributed to them. We leave it to the Sun to settle with the New York Jour nal how this programme fits in with the other magnificent one attributed to the If the Holy Places in Jerusalem are to be offered to the Pope as a means of bringing about a reconcilia-tion between the Vatican and the Quirinal, are the Lutherans to be thrown in by way of making the pres ent acceptable, but with the wily hope and purpose of bringing the Papacy over to Lutheranism by means of its irresistible arguments to the practical side of human nature? Here is a very nice riddle for the ingenious .- Phila delphia Catholic Standard and Times

WORTHLESS MEN.

" His wife took in sewing To keep things a going While he-superintended the earth!"

The reports of charity societies and poor houses go to show that many lazy, worthless men, calling themselves hus-bands, are living on the labor of women whom they call wives. If the wife's earnings are insufficient, the boy must sell papers or black the boots of the unsympathetic masses, in order to increase the income. A not inconsiderable number of street Arabs are made in this way. Meanwhile, the lazy husband "boozes" at home or spends his wife's earnings in the saloon of some congenial patriot or some "poor

widow. There is only one state of society where a similar condition of affairs is apparent. The squaw is treated in a somewhat like manner by the noble red man. But the Indian shoots the game and stands guard over the corn field. He is not altogether a loafer. The papooses are not forced into the wet, bad smelling streets of large cities to perform menial services they are left to enjoy the beauties of nature and the pure atmosphere of the

We need a mild regime of White Cap organizations in our large cities to d scipline lazy men. They are beyoud the reach of the law. They have no sense of the odious position they occupy because they have plenty of congenial company.

Sometimes they add to their va

grancy the worse attribute of brutality. An instance of this phase recently went the rounds of the press :

"Patrick Trainer, a drunken fellow, Cincinnati, assaulted his wife while she was ironing clothes, and ran a red hot poker through her cheek into her mouth, breaking her jaw. Physicians He assaulted her because, on his de manding dinner, she said there was no food in the house, as she had not been paid for the last work she had done." -Catholic Citizen.

DIVORCE AS AN INDUSTRY.

It was a citizen of Fargo, N. Dak who said, in discussing the phenomena growth of the place: "I believe our growth of the place: easy divorce laws bring into this litt'e city alone \$100,000 a year. Severa fashionable boarding houses are kept running by the divorce colony, and more or less of the hotel business is of that kind. Every year the synods and conferences and moral reform associations go up to the Legislature and ask to have the laws changed, but so far they have made no great headway. There are too many parties in interes who put up a stiffer fight on the other side. The lawyers of the State profit side. from the present system, and so do the hotels and retail shop keepers. not look for any change in the requirement of three months' residence in the State, which is the basis of our flourishing divorce business. one of Fargo's very considerable sources of revenue.

With true western enthusiasm this Dakota gentleman looks favorably upon any institution or establishment that brings good money to Fargo. If similar results were derived counterfeiting, burglary or any other outlawed business this progressive westerner would advocate its encouragement by his fellow townsmen. What cares he whether homes are wrecked and children deprived of their parents so long as Fargo takes in \$100,000 a year because of the State's liberality toward those who seek legal of his obligation, and that he may separation? It never occurs to him safely be trusted to fulfil it without that the State at large, and Fargo in question or reminder.

particular, stand disgraced before the honest and conservative elements of the population. That fact does not trouble him so long as Fargo thrives and flourishes. And there are many Protestant church goers even here in the steady-going old eastern section who hold similar views, and who care as little for the preservation of the home and family or for the sanctity of marriage as does this sprightly oppor tunist of Fargo. - Boston Republic.

MR. CHAMBERLAIN TALKS

Mr. Joseph Chamberlain, who arrived in this country a few days ago, is quoted in an interview as saying: "Ireland is perfectly quiet and is en-

tering upon an era of prosperity."
This is reassuring, coming from such a source, especially in view of the continued appeals for relief from the famine-stricken districts and the public acknowledgments in the Irish papers of donations to the funds of the destitute.

Mr. Chamberlain took advantage of the reporter's presence to vent his solicitude for America on the project of an Anglo Yankee alliance. This is a question which recent British visitors are particular to keep alive by reason of its increasing debility in this climate. Mr. Chamberlain, according to the re-port, said that England is ready to meet the United States more than half way, and, the reporter adds, was said with emphasis on each word. Naturally Mr. Chamberlain is nothing if not emphatic. Continuing in the same oracular strain he remarked :-

Why shouldn't we be allied? Our interests are common as is our language. We are both striving for the betterment of mankind. England gloried in your success in the late war, or, should I say the present war? Our sympathies were yours. Now let us have a little better understanding all around, and we can snap our fingers at hostile intrigues.

One might be tempted here to inter rupt the honorable gentleman, and inquire why England, in the proud con-sciousness of "our" united mission for the "betterment of mankind" does not begin her share of it among her down trodden Irish subjects, but it would perhaps be impertinent to break in apon this ethereal soliloquy with a question so practical and earthly. Let us hear him out :-

When I declared in Birmingham in May when I declared in Birmingnam in May that even war itself would be cheaply pur-chased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together, I had no mental reservation, and I am happy to say that I voiced the sentiments of 999 out of every 1,000 English-

He might, to finish with the apparent truth of the matter, have added And of one out of every 1,000 Americans.

It is not the least significant feature of this sapient delivery that it was given to the public at Danvers, Mass., where there is an audience of lunatics. -Boston Pilot.

VESTMENTS AND THE MASS.

Mass is said in one or another of the five ceremonial colors—red, white, purple, green or black. Now Masses of Requiem, in which black vestments are used, are of frequent occurrence. The Church has a tender regard for the welfare of her departed children, and supplements her liturgical laws on the subject of Masses for the dead by the grant of certain privileges. But, despite all this, there are certain days of great solemnity on which no Masses of Requiem, whether high or low, may be celebrated. There are certain other days of lesser dignity which, though they may admit a High Mass, do not allow of a Low Mass of Requiem. It often happens that priests intention for a Low Mass to be said on such a day for some one deceased. who depended upon his wife for the it may happen that the day support of himself and six children, in designated is one on which, according to the calendar, black vestments are forbidden. The Mass in question is therefore said in the color proper to the day. This will never occur when there is question of a month's mind or anniversary High Macs, for in such cases the calendar is always consulted before the date of the Mass is settled. Well, the priest has said the low Mass in the color of the day, and there is tribulation in Israel. He is suspected of overlooking his engagement, and perhaps is taken to task for his alleged failure to keep it. Now, explanations of this sort are annoying to those who have to make them, and, moreover, being of a technical character, are no particularly satisfactory to those who demand them.

The devout laity ought to under stand that the color of the vestments has nothing to do with the efficacy of the Sacrifice. The essence of Sacrifice, whose fruits you desire to apply to this or that purpose, consists either in the consecration alone, as ome scholars think, or according to thers in the consecration and priests Communion taken together. So that, apart from a special understanding bout the matter, a priest may fulfil his obligation of saying a Mass for the living in black vestments—if it suits his convenience to do so—or one for the dead in festal white. The sacrificial rite is performed no matter what the color of the vestments is—and the Sacrifice is the thing desired. If persons, who believe—and they do so very wisely-in the efficacy of the solemn prayers for the dead appointed to be said in Requiem Masses, want a low Mass of Requiem, they ought to say so distinctly, and if the appointed day allows it, the priest should and will do as they ask. Bear in mind alwayskind reader, that the priest who accepts an offering from you and engages to say Mass for your intention, has a conscientious sense of the weighty nature

THE OLD BIGOTRY ON THE WANE.

One of the most refreshing experiences accorded to the Catholic reader of non Catholic papers, says the Ave Maria, is the increasing frequency of sane criticisms of the Church by Protestant writers. The old time vulgar tirades with which the zealous among the sects apparently deemed it essen tial to assail Catholicism are no longer considered good form, and sectarian orthodoxy is deemed quite compatible with rational appreciation of some at least among Catholic doctrines. The following case in point—"a Protest-ant writing to the Southend paper" we quote from our excellent friend the Indo European Correspondence, of Calcutta:

I have not the slightest sympathy with those who are never so happy as when reviling the Church of Rome. To me that Church is a portal to the abodes of bilis for millions of souls; and in its present I am constrained to be respectfully silent when and where I can not understand. In its place, the Church of Rome has my fullest sympathy and goodwill; its teachers and followers, my profound regard. But where in the Church of England everything of and from Rome is to be found except authority, then I lose patience with what seems to me deception; all the more cruel because it probes the deepest depths of our nature. Can any Baptist reader imagine a man being allowed to stand in a forum of his church and inveigh against taptism? Or a Wesleyan tolerate the idea of one of his pulpits being utilized for the promulgation of the distinctive features of Unitarianism? Yet in the Church of England doctrines are held which the Articles declars to be "blasphemous fables and dangerous deceits." Can inconsistency be raised to a greater height? I have not the slightest sympathy with gerous deceits." Can inconsistency raised to a greater height?

A PULPIT ADMONITION.

The Rev. Dr. DeCosta, of St. John's Episcopal Church, New York city, uttered a wholesome and timely warning to Protestant "missionaries," including those of his own faith, who propose to engage in a religious attack on Manila. He reminds these ardent brethren that the inhabitants of our newly acquired territories are already Christians, and, for the most part, petter Christians than the flocks which the missionaries will leave behind hem when they embark on their pious errand to the East and West Indies. Furthermore, he reminds them that they can find all the work they are able to perform right here at home, provided they are sincere in their profes-sions of zeal for the spiritual and religious advancement of mankind.

Among other interesting points scored by the reverend gentleman in this notable address, the following are eminently worthy the serious cogitation of the missionary "sooners" to whose prayerful consideration they are proposed:

"One word about what are called 'missions "One word about what are called 'missions, to our great possessions. Already we hear of classes of religionists in counsel to take action, the keynote of which is pitched in accordance with the idea that in the new countries we have to deal with heathens. For the most part Christiannty is already the law of the lands coming under our rule and care, and missionary zeal may well take care how it treats those with whose religion it does not agree, as pagans.

how it treats those with whose religion it does not agree, as pagans.
"inManila the very insurgent soldier bows humbly in adoration before the Cross, and forms quite as good a Christian as hundreds of thousands of more pretentious and priviledged people in this country. Zealous propagandists may well confine themselves to their present half tilled, sunburnt fields wherein they wrangle with one another about modern forms and debate the faith to the contusion of honest inquirers, unstead of seeking to designate existing Christianity in Manila.
"As for our own, the Episcopal, a careful study of the present conditions at home would suggest better attention to itself before attempting to send more missionaries into the East. It had better find out what it believes, re establish its faith, stop the blatant denials

East. It had better find out what it ceneves, re-establish its faith, stop the blatant denials of God's Word now echoed in pulpit and print, invigorate discipline and catch more of the spirit of the Catholic Church and the Apostolic age before making any religious attack on Manila. The two houses of the coming general convention cannot attend to this matter too soon.

It is hardly to be expected that the sectarian "sooners" hit by these plain words of Dr. DeCosta will be turned from their cherished project by a little thing like the unvarnished truth The most that we dare look for from them under this head is a temporary training of their oratorical guns upon the devoted head of their frank brother, while awaiting the word to begin their " "go" to begin their rengious tack" upon the captured colonies in the far East and in Cuba and Porto

It must strike the irreverent world ling as very curious that the average gospeller apparently sets so much nigher value on souls in distant lands than on those of his own dear kith and brethren at home. But the worldling need not be preternaturally wise to penetrate the transparent mystery.— Cleveland Universe.

THE DONKEY CLUB.

The New Haven News says that a Connecticut clergyman on a recent Sunday gave out the following notice: The regular session of the Donke Club will be held as usual at the close of this service. Members will line up just outside the church door, make remarks and stare at the women who pass as is their custom. Any member known to escort a young woman to a church like a man and sit with her like a gentleman will be promptly expelled from membership."

A Send-Off,

A send-On.

A send-On.

On Monday evening a number of friends of Mr. E. J. Daly assembled at the Windsor House, Almonte, for the purpose of spending a social hour with nim on the eve of his departure for Ottawa, where he enters the law firm of Latchford & McDougall. About fifteen sat down to a spread which was highly creditable to the efforts of "Mine Host" (Face as a caterier, and to which ample justice was done. After the cloth was removed a pleasant hour was spent in speech-making and song, and it is safe to say that if haif the good wishes extended to "Ed." are realized he will have little reason to rail against fortune. In a neat speech to rail against fortune. In a neat speech to rail against fortune. In a neat speech the popular guest of the evening expressed his appreciation of the honor done him and hinanks for the many kind things said of him. Mr. Daly left for Ottawa on Tuesday morning.

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Classes Resumed on Tuesday, Sept. 6th. Select Day-School for Junior Boys, in con-ection with the Academy re-opens same day. For Propectus apply to the Mother Superior.

J. M. †J. D.-URGENT APPEAL.

J. M. †J. D.—URGENT APPEAL.

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

My lamented predecessor, Rev. J. J. Kelly, actuated by his zeal for the sanctification at salvation of souls, with the approbation of the late archbishop of Kingston, built this church a few years ago. Father Kelly saw that the few Catholic families in and around the village of Athens, being for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the most part very poor, could not pay for the pay for the most part very poor, could not pay for the pay

Please send your subscription in registered letter to REV. J. J. COLLINS

REV. J. J. Collins. Trevelyan P. O., Leeds Counts, Ont. Trevelyan P. O., Leeds County, Ont In connection with the above it is impossible for me to write and acknowledge every dollar that I receive. However, I beg to return my most heartfelt thanks to the good priests and people who have so generously and so promptly responded to my humble and pathetic appeal. May the God of Charity bless their generous hearts and may He give them and their friends a place in His own most Seared Heart. It is humiliating to me, beyond expression, to have to beg, but I do not beg for myself. I am in great trouble, fearing that my little church which will exceed the hands of the Sheriff, and which will exceed the hands of the Sheriff, and which will be so the same who have done so already.

Surely there are two thousand charitable people in this fair Demunion who can give the sum of one deddar in a holy cause and not miss it, but on the contrary will receive many blessings. Trevelyan P. O., Leeds County. Ont

TO CONTRACTORS.

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

Wednesday, the 5th of October.

Plans and specifications can be seen, and forms of Tender procured, at room No. 10, Masonic Temple Building, London, and at this Department.

An accepted bank check, payable to the undersigned, for five per cent. on the amount of Tender for the above work will be required as

An accepted bank check, payable to the undersigned, for five per cent. on the amount of Tender for the above work will be required as a guarantee of bona fides. The checks of the unsuccessful partits tendering will be returned when the contract has been entered into.

The bona fide signatures and business addresses of two parties as sureties must accompany each Tender.

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

WILLIAM HARTY,

Commissioner.

Commissioner.
Department of Public Works, Ontario, Sepember 16th, 1898.

GNAPIA RV trip tickets WESTERN EXCURSIONS SAGINAW & BAY CITY, \$5.00 DETROIT Good going Sep. Gd. Rapids \$2.00 29-30, Oct. I \$6.00 CHICAGO, \$8 (CLEVEL' ND \$8.00 ST. PAUL and - - \$33.00 - to \$34.50 MINNEAPOLIS. -Full particulars from any Canadian C. E. McPHERSON, Asst, General Passenger Agent, 1 KING ST., EAST, TORONTO.

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Some sixty years ago, more or less, there came over to this country a Pol-ish adventurer, whose unpronouncable name I have forgotten. He claimed to have been a colonel in Napoleon's to nave been a colonel in Napoleon's army. More probably he had been a corporal, possibly a second lieutenant. At all events he showed, corporal or colonel, that he knew very well on which side his bread was buttered. Of course, as a Pole he had been bred a Catholic. As a soldier of Napoleon's As a soldier of Napoleon's army he had doubtless not been overmuch troubled with any religion but the worship of "the little Corporal." He came over here in the early fury of the anti Popery crusade, not far from the time when the Ursuline Conwas burnt at Charlestown With military derision he at once took his side and concocted a droll account of the way in which according to him, the Inquisition at Madrid had been destroyed—and as he would have us believe, under his own command. This account he made over, I suppose for a consideration," to the American Tract Society, which published it as a double leaflet. I hope, though I do not know, that for the sake of Christianity, indeed, of common honesty, this society has long since thrown it

As I have not seen the tract for nearly fifty years, I may fail to reproduce the account quite accurately. substance, however, it was as follows When the French army entered Madrid in 1808 to place Joseph Bonaparte upon the throne which his imperious brother had compelled the honest man to usurp against his own will, the new government, of course, made short work with the medieval features of the old, and above all with the Inquisition. beginning with Madrid. The Grand Inquisitor seems, at this time, to have en established at the capital.

The prisoners were sufficiently fed, and from time to time questioned by I must give my Pole a name, and as I have forgotten his own, I will call him Zaorowski. This has been borne the inquisitors about the behaviour of the familiars to them. According to Llorente, indeed, the Spanish Inquisiby a greater rascal even than he. According to his story, the general in chief detailed a considerable body of troops to deal with the Inquisition, and put it under Zaorowski's command. The buildings, as I remember, he describes as having been a castellated pile, a little way out of Madrid, and not contemptibly disposed for defence. It was not until after several hours hard fighting that the French at last made a breach with their cannon and forced their way in. Thereupon there issued forth from some inner seclusion a file of inquisitors, the Chief Inquisitor at their head, in all the solemnity of their sable garments, and hypocriti cally rebuking their own men, said, "Why do you fight our friends the French?" The French, though, knew a thing or two as well as the inquisitors, and began to make immediate perquisition for prisoners, but to no

purpose. They went through every apartment of the huge pile, but found everything fair and commodious. There was no sign of dungeon or torture chamber; of shackles, racks or thumbscrews. Everybody about the place was evidently either inquisitor, familiar, or simple domestic, or Spanish Plainly all were free men. The French were fairly posed. At last, however, it occurred to some on to suggest that water should be poured on the closely fitted stone pavement At this his Reverend Excellency, the Chief Inquisitor and his fellows changed countenance. The water rolled over the courtyard, and presently began to disappear through a clink. Scrutiny then showed a scarcely discernible spring, which, being strongly pressed, caused the great stone to fly up, and disclosed the

mystery of iniquity.

The French descended into the yawn-ing chasm, and there found everything they were looking for: racks, ropes, pulleys, pans to be heated from beneath, and all conceivable appliances of torture. They found, also, dark and dismal cells, whose inmates, I need not say, were extenuate and almost expiring from hunger and the torments they had undergone. At this piteous spectacle tears rolled down the rough cheeks of the French seldiers. Tenderly they brought up the unhappy victims of sacerdotal cruelty, one by one, to the light of day. There they revived them with food and wine, and lavished attentions upon them, until at last it began to appear that, perhans, most of them might even yet sur-

When they had done this, the right eous vengeance of the soldiers turned upon the inquisitors. Their commander found it impossible to restrain them, and, indeed, was not very much in-clined. At the opening of the abyss was a great image of the Virgin, ten derly stretching forth her arms, as i to gather her wayward children to Up to this the soldiers prodd ed the Chief Inquisitor, and when the unhappy wretch came within the emthe image a hundred knives started forth from every part of it and hacked him to death. One after another his fellows were driven up to the like fate. Piling the corpses in the courtyard, the soldiers then disposed in the crypts the large supply of pow der found in the magazine, and lay-

except that Joseph Bonaparte, by a decree of Dec. 4, 1808, abolished the under the very eye and with the commission of the new Bonaparte king, Inquisition within the range of hi this ridiculous fiction would be pub-lished by a great Protestant society? authority, and that the wretched Fer dinand VII. temporarily restored it. their precipitate credulity Joseph's decree was the only explosive which Zaorowski knew he might safely that blew it up. The Polish impostor also transports "the Virgin of Nutem reckon), these grave and reverence gentlemen never stopped to think that berg," with her murderous knives, into Spain, where, as is known, no such by settled national and international aw, the inquisitors were in no way thing ever existed. Matters are somewhat better now, but fifty years ago, or at least seventy, it would have been hard to devise a forgery too law, the inquisitors were in no way accountable to the new government for anything they had done under the authority of the old. To murder them, therefore, under whatever excuse of righteous indignation, would have been simple lynch law, and however conceivable in our South or West, whelly incorposity he under the stern gross to hope for publication by a Tract Society.
CHARLES C. STARBUCK.

wholly inconceivable under the stern hand of Napoleon. Had Zaorowski

done this thing, he and his officers would have been shot off hand and his

men decimated. Of course no such thing ever happened. The Holy Office

French than the other Madrilenes

Spain the very next year-Mr. Jacob

for instance,—and treating at considerable length of the Inquisition, know

nothing of any such tremendous event

and the Spaniards appear equally ig

norant of it. Mr. Jacobs, who visited some houses of the Holy Office, could not even satisfy himself that they contained either dungeons or implements of torture.

And, indeed, we knew, from Llorente

himself, that at this date torture had

not been used by the Spanish Inquisi-

tion for at least some sixty years, so

that Pius VII., in insisting subsequent

ly that it should be abolished, did little

more than to insist on the formal abro-

gation of that which had been already

abrogated in fact for almost three

quarters of a century. So, too, with

the stories of the dungeons. Llorente

describes the prisons of the Inquisition,

says Hefele, as light and airy, and

reasonably spacious, apartments, af-

fording a decent measure of exercise.

tion had for its own practice, antici-

pated by eight or ten generations the

It is very humiliating, not only to rotestantism, but to humanity, to

of all the quarrels between the two)

have made up their minds that various

articles treating of Roman Catholic matters have been written under too

polemical an impulse, and that they

are now revising them under better

authority. It is certainly high time

that this was done with the article or

Kitchen of Worcester. As I observe

that this gentleman is three days

younger than myself, I shall assume

the privilege of seniority, to declare

that he writes with an eager acrimony

tion in his Life of Cardinal Ximenes

and his thorough refutation of Llor

ente's statement, that, in 1481, two

thousand persons were buried alive in

in the two dioceses of Seville and

Cadiz. Yet he repeats this statement

without the slightest intimation that it

has ever been controverted. There,

however, are Mariana's own words, to

which Llorente appeals, that these 2,000 were burned "by Torquemada,"

who did not become Grand Inquisitor

till two years later. Llorente trans-

fers the statement out of its place

compresses into one year what Mariana

leaves us free to extend over sixteen

years : and into two dioceses what took

place throughout Spain. Mariana, moreover, is confirmed by Marino

Siculeo and Pulgar, as Hefele shows, so that it seems hard to acquit Dean

Kitchen of deliberate untruth, and, in

order to conceal it, of a deliberate sup-

pression of the three authorities, of

whom Llorente misquotes one, and

shall treat of Llorente more at length

hereafter. His dishonesty and his amazing inaccuracy, and his implac-able hatred, not to the Inquisition

merely, which is no great sin, but to

all that does not square with freemas-

onry and illuminism, show his testi-mony against even the Inquisition to

be very suspicious, but anything he

says of an opposite tenor to be presum-

ably sound. As he himself says, "We

ought not to calumniate even the In-

I need not say that this cock and

bull story of Zaorowski, picked up

with such credulous precipitancy by

the American Tract Society (but doubtless long since rejected), is

but

does not mention the other two.

Inquisition, written by Dean

prison reforms of John Howard.

Protestantism, but to

tragedy

more offered resistance to the

Writers travelling through

Andover, Mass. THE POWER OF RELIGION.

extract From a Recent Address by Bishop Spalding, Delivered at the State Reformatory for Boys at Pon-Neither contemporary nor subsequent history knows anything of such a stage

During a recent visit to the State Re formatory at Pontiac, Ill., Bishop Spalding treated the boys to one of his nasterly and thoughtful speeches. The following extract will give some idea of the entire address:

"There is no influence which has greater power to make men good, re-form them and keep them so, than reigion. This is God's truth. made us that we might do good and He is our Father, loves us and does not wish us to fail, or be cast down, but hat we may succeed. Religion comes to us as a power, and we feel more and more that with His help we will be able to accomplish what we desire.

"Why should any man fall in country like this except through wrong Now let me assure you that doing the basis of all character is truthful- If any one shall say that a man can ness; the abomination of abominations believe, or hope, or love, or repent in is lying. Lying is the device of such manner that he shall be justified cowards and slaves, but the moment the boy tells the truth that moment you you can save him. You know yourselves that lying is a most despic able and cowardly vice and is never done by brave fellows. If you had an opportunity to stand among the soldiers of America to day you would stand there among brave and hearty fellows you would not be afraid to face death afraid to seek the truth! Hate lying Lie to no one! The moment you grov to know yourself that lying is impossi ble to you then you have come to know reflect, while constant appeals are wrong and there has risen in you a new spirit. I have no doubt that you, made to Llorente to the prejudice of yourself, appreciate this, and know that he Inquisition and of Rome (in spite to be a true man you have to speak the I have never seen any mention made by any Protestant writer of any of those who do it cannot respect them-Liorente's statements in mitigation of selves. Self respect is the very essence of human nature; if we do not respect common opinions, except in the very temperate article of Herzog's Encyclo-pedia. No doubt Mr. Lea has taken ourselves no one will respect us. Re member that you are God's children account of them, but I have not read his great work. I should except also and that He died to save each one of You respect yourselves when you obey the rules, when you show honor, truthfulness and obedience to John Fiske, and no doubt if my readng were wider I should except others A good many, of course, not repeatyour superiors and all gentlemen. That is self respect. Do not be influenced by any boy who may not have self reing his slanders, are not obliged to re peat his recifications. I hear that the pect (if there should be any such boy editors of the Encyclopedia Britanica

> fulness and honor. "When you feel this new spirit with in, seclude yourself from the world, let your religion become truer and sink leeper into your hearts, show to yourelves and others that you have a new power. The mind is the greater power. It is not the man of great bodily strength who wins the successes in life; but rather he who strives through overcoming evil to attain wisdom and perfection

but do the best you can to show

him that there is such a thing as truth

highly discreditable to himself and to the Encyclopedia. Indeed, he "The man who is merely strong in pody holds no power except that of his honesty. His allusion to Hefele shows that he knows the Bishop of Rothen-burg's chapters on the Spanish Inquisibodily strength; it is the mind that lifts us up and makes us rulers of

MAXIMS OF CARDINAL MANN-ING.

Remember that no penitent soul can perish. And no soul that loves God can be lost. Let us read the traces of God's loving hand in all our ways-in all the events, the changes, the chances of this troubled state. It is God that dispenses all. Any suffering in this world rather than to perish in the world to come. Any shame now rather than shame before Christ at His coming with the holy angels. To doubt of God's love brings winter into the soul, to feel it feebly and faintly is as the cloudy and churlish sky, which hinders the ripening influence of the light. Remember that falls are not always by the grosser sins which the world takes count of, but by spiritual sins, subtle and secret, which leave no stain upon the outward life. We are ent into this world that by our own will and choice we should determine our eternal portion. Our eternal state will be no more than the carrying out of what we are now. Many of the saints, like St. Charles Borromeo, confessed every day. We wonder what they could find to accuse themselves of. It was because they were saints that they aw so much where we see so little. The will fell by the unbelief of Eve, the first virgin, and was restored through the faith of Mary, the second virgin. The first Eve listened to the tempter, and fell; the second Eve listened to the angel and believed.

Old England's Flag, vs. Dr. A. W

DISTRUST OF SELF.

Sacred Heart Review. "Jesus spoke this parable unto certain who trusted in themselves that they were right

Holy Church, in bidding us study these words of Our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of Our Lord Jesus Christ, and not by any merits of our own. She does this that merits of our own. we may bear in mind, in this season of relaxation, that we need to be re deemed, and that without the merits of Our Lord we should be, one and all, a lost race. "I have trodden the winepress alone, and of the people there was none with me," says Our Saviour by the mouth of the prophet Isaias. There is no possibility of winning heaven except by the merits of Christ. Adam's fatal sin so infected us with its miserable poison that all human reme dies were and are totally worthless to cure us. Of course we need not exaggerate, as the Calvinists do, the de pravity of fallen man. We are not by nature totally depraved. The cor-ruption of the fall is miserable enough; but it has not utterly extinguished natural virtue in man, nor has it made his every action a sin, as our Presbyterian friends once believed, and as some of them still profess to believe.

But when you ask, How is man to enjoy the happiness of heaven? the doctrine of the Catholic Church infal libly teaches the answer: Only quiring the merits of Christ. in your own righteousness, when there is question of getting to heaven, is to rob the Son of God of His office of Redeemer and the Holy Ghost of the office of Sanctifier. Hence the Council of Trent defined as an article of faith : without the inspiration of the Holy Spirit going beforehand, let him be anathema. And there is no Christian doctrine more plainly taught in Holy Scripture, or more plainly es the office of Christ, than that His mer

its are necessary to salvation. But, if this is cause of humility to us as men, it is cause of wonderful joy to would not be afraid to face death the cannon ball! Then be not Christ we are made children of God, and are really sanctified with that holiness which the Son of God our Re deemer had and yet has - yes, really, and not technically, or fictitiously, or in name, but actually imbued with that infinite love of His Father which made to purchase heaven than all the virtues truth, that it is cowardly to lie, and of all the best and purest of the human race put together. What the Son of God is by nature that we are by grace: children of the Eternal Father, united to the Godhead by the bond of the Holy spirit. When we receive the grace of baptism, especially when we receive Communion, we become united to God by a union so perfect that St. John says we are entitled to be called, what we actually are, Sons of God.

Now if there are many who need to be warned against pride by the example of the haughty Pnarisees, there are some who, like the poor publican, need to be encouraged. true sense in which a good Christian may say, I am a righteous man; it is that sense in which St. Paul spoke when he said, "By the grace of God I am what I am."

Let us, then, be indeed humble when we look at the shrivelled nakedness of our poor, fallen nature ; but let us rejoice and be honestly proud when we consider how God changes us into princes of His heavenly kingdom.
Oh! how we ought to value the means of acquiring divine grace—the prac-tice of humble, fervent prayer, the sorrowful confession of sin, and especially the devout reception of Holy Communion; for these are the great and necessary means of acquiring Christian

Baby Eczema and Scald Head. Baby Eczema rad Scald Head.
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promptly arrested it will eventually become
chronic. Dr. Chase made a special study of
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FIVE . MINUTES' SERMON. Seventeenth Sunday After Pentecest

SEPTEMBER 24, 1899;

AVOIDING THE OCCASIONS OF SIN.

Thou shalt love the Lord thy God with thy

The love of God and our neighbor is

justly called the queen of all virtues. Our Saviour Himself praises it as the first and greatest commandment of our holy religion. But Jesus wishes us to understand that it is not a love in words, but one in deed, as He explains in the following text: "He that hath my commandments, and keepeth them he it is that loveth Me." (John 1421. But why is this efficacious love so seldom found in Christians, that the life of the majority is rather a sad chain of promises and infidelity, of: Whom do I love? God to day and the devil to-morrow. Is this caused only by inconstancy and human fraility?
Would to God it were so! But, alas the cause is generally to be found in that mad frivolity, which intentionally seeks the dangers of sin, which criminally plunges into the occasions of sin. They wish to love God, but not to avoid that which must necessarily separate them from His love. They desire the life of the soul, to preserve the precious treasure of sanctify ing grace, but do not wish to renounce that which will most certainly bring them the death of the soul, and how then could it be otherwise, than that Satan triumphs and in them is verified the warning word of holy scripture : "He that loveth danger shall perish in (Eccli. 3, 27.)

There is, for instance, a person with whom you have contracted a frivolous courtship. As often as you ap proached her, your angel guardian wept, and so will you one day weep, when at the hour of death your sine will arise before you. For you, this person is a snare of Satan and the occasion of eternal damnation. Or there is a resort, a society, which as often as you enter, you drink to excess or defile your tongue with obscene language. This resort, this society is for you a net, wherein Satan the artfully trapper of soul, wishes to ensnare you. If you have no wish to avoid these nets, these fetters of Satan, that is to say, the occasions of sin, then cease pretending to love God, for it is a lying, detestable protestation. Satan is dearer to you than God, and he will most assuredly obtain possession of

If a child has once been burnt it shuns the fire and thinks: "I now know how great is the pain of fire. If a person, by his imprudence, contracted a disease, he will certainly take care of himself, saying: "I paid dearly for my indiscretion, but it has taught me a lesson for the future. Should not you, O Christian, think and act thus, when there is a question of the greatest danger, that of being separated from God by mortal sin, of be coming a reprobate for all eternity

Perhaps you answer, it will indeed be different. If I seek that person. that house, that society, that compan ion, I shall certainly be on my guard I have taken a firm resolution. Ab fool! if you only knew how Satan re joices over your resolutions. As the proverb says: "With bacon one catches mice." Behold the devil too has a trap and excellent bacon, to catch souls. And this trap, this bacon are the approximate occasions of sin Are you, poor sinner, holier than David, or the Apostle St. Peter? Are you wiser than Solomon, or stronger than Sampson? All these fell sadly when, trusting to their own strength they shunned not the danger. And will you do likewise and yet remain Ah, no, if your soul is dear and

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erwise your perdition is inevitable

But, say you, it is so difficult to part

om that person, to remain away from nat soceity. True, dear Christian, it fficult, but there is something more so, and that is, to burn for in hell. Probably you suppose an go to Heaven as it were half b, without exertion? Do you Jesus excluded you when He The kingdom of Heaven suffer olence, and the violent bear in (Matt. 11, 12.) Do you im agine the great gospel truth does not concern you: "If thy eye scandalize thee, pluck it out, if thy hand, thy foot scandalize thee, cut them off, for it is better, without eye, with one hand or one foot, to enter into life, than to be cast into that unquenchable fire.

(Mark 9, 46.)

But you say, my companions will ridicule me, if I shun their society. To be ridiculed for this, ah, what a calam Which is worse, to be laughed by your companions, or by the vil? In your last hour, when solitary and alone you must appear with all your sins before God's tribunal, will your companions assist you? Hence, let them laugh and mock, but do you save your soul and never for-get what the catechism of your holy religion teaches, viz : that every one who will not shun the proximate occa-sion of mortal sin, confesses sacrilegiously and that the absolution of the priest will only cause him to descend deeper into hell. Therefore give up that sinful courtship, renounce that communication, never again place a foot in lewd company, cast all had books and pictures into the fire, yes, flee, avoid the dangers, the occaions of sin, as you would pestilence and cholera, or venomous serpents. Be careful in your intercourse with others, watchful over your senses, be rvent in prayer and in receiving the acraments. Behold, this is to love dod above all, and to secure in death that glorious, imperishable crown of victory. Amen.

with the prisoners and domestics, to a safe distance, they applied the match. A moment's pause, and then the vast mass rose propitiously towards heaven, and the Inquisition of Madrid was no more.

Who would have thought it possible that within forty years of the date set for this tremendously dramatic event, made to happen at the capital of Spair,

quisition

"Thou shalt love the Lord thy God with thy whole heart." (Matt. 22, 37)

The love of God and our neighbor is justly called the queen of all virtues. Our Saviour Himself praises it as the first and greatest commandment of our holy religion. But Jesus wishes us to understand that it is not a love in words, but one in deed, as He explains in the following text : "He that hath my commandments, and keepeth them he it is that loveth Me." (John 1421.) But why is this efficacious love so seldom found in Christians, that the life of the majority is rather a sad chain of promises and infidelity, of: Whom do I love? God to day and the devil to-morrow. Is this caused only by in constancy and human fraility Would to God it were so! But, alas the cause is generally to be found in that mad frivoity, which intention ally seeks the dangers of sin, which criminally plunges into the occasion of sin. They wish to love God, but not to avoid that which must necessarily separate them from His love They desire the life of the soul, to pre serve the precious treasure of sanctify ing grace, but do not wish to renounce that which will most certainly bring them the death of the soul, and how then could it be otherwise, than that Satan triumphs and in them is verified

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OUR BOYS AND GIRLS.

Dan's Friend.

Gentleman Dan, as his schoolfellows called him, because of his weakness for collars innocent of ink, and hands perceptibly washed, had no chum until Joe Clayton, in some playground dispute, made unflattering, though purely fanciful, allusion to Dan's moth

The result was a pitched battle, in which clothes and countenances suf fered considerably; and after which a Ragamuffin Dan walked away arm-inarm with his thenceforth inseparable comrade, their little bosoms swelling with the consciousness of a well fough

Fortunately for their schoolmaster's peace of mind, the boys' friendship be gan, only a few days before their school days ended.

Soon after they were entered as clerks, one in a city library, the other in a brewery near by.

Together they gained their experience of life, and Dan's innate purity of mind did much to restrain his less

fastidious friend from the coarser forms of pleasure. Together they discussed social and religious, literary and political ques

tions Their views differed widely, and they argued hotly; but when down-right rupture seemed imminent, Clay ton would say solemnly to himself, "Hold your tongue, Becket; hold your tongue," and the disagreement was forgotten in simultaneous laughter.

Becket was his second name, and Mrs. Clayton used to say he had this habit of self-admonition from childhood.

But whether the phrase had been used towards him, and had stuck in his memory, or whether he had evolved it from his inner consciousness, she did not know. When it was possible the two lads

arranged to have their annual leave together.
One July they hired a boat for a

week and went up the river.
Joe signalized himself the first morning by diving into about eighteen inches of water, deceived by the apparent depth, and removing portions of

cuticle from his nose. The next day proved so warm that, paddling up a backwater, they moored the boat, letting her swing under the overhanging branches, and stretched themselves lazily in the bottom.

The rippling waters seemed to deep-en and echo Dan's baritone as he sang If this be vanity, who'd be wise? Vanity let it be.

Clayton began to talk of the future, planning it, as if of necessity it included both their happy lives, and no others. Dreaming happily, they were uncon scious that the boat had slipped her

moorings and was drifting out midstream A little steam launch, careering round a bend in the river, whistled in vain: in one instant of time her bow

had struck the frail craft. That instant of time, however, suf ficed for Joe to fling himself across his friend, so that his chest covered Dan's

When they were dragged out of the water, a few moments later, Dan was unhurt, but Joe was dying. A medical man among the pleasure

party on board the launch did what ittle could be done.

Dan, his gray eyes fixed, his face teady, knelt beside his friend, both alike heedless of dripping clothes and of the sympathetic onlookers.

Twice Joe groaned, then checked himself sharply. "Hold your tongue, Becket; hold your tongue," he said faintly, and even then as his eyes met Ah, no, if your soul is dear and us to you, be warned and flee, still, looking up at the blue summer sky -hislips moving, butmaking no sound while the men standing round took of their hats and the women sobbed.

Presently, powerless to raise his hands, he looked again at Dan who made the sign of the cross, and said softly, but distinctly, "Greater love than this no man hath, that a man lay down his life for his friend."

Two words Joe uttered clearly, the name of the God Man who laid down His life for His friends, and the name of his Virgin Mother.

And then Joseph Becket Clayton learned the only thing worth knowing. -The Irish Rosary.

"S. P. C. M."

"Can you help me for a few minutes, Marion ? "I would like to, but I don't see how

I can. The tone was not impatient, but

hurried. "I have this essay to finish for the

society this evening, I must go to our French club in an hour, then to a guild meeting, and get back to the conversation at 5 o'clock." "No, you can't help me, dear. You look worn out yourself. Never mind.

If I tie up my head, perhaps I can finish this. "Through at last," said Marion, wearily giving a finishing touch to the "Developments of Religious Ideas Among the Greeks," at the same time

glancing quickly at the clock. Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising, but the startled girl saw bending over her mother's pale face two angels, each looking

earnestly at the sleeper. "What made that weary look on this woman's face?" asked the stern, strange looking angel of the weaker, sadder one. "Has God given her no sadder one. danghters?"

"Yes," replied the other; "but they have no time to take care of their mother."

"No time !" cried the other. "What do they do with all the time I am let-ting them have?"

"Well," replied the Angel of Life,
"I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from their arms into yours. Those gray hairs come from overwork and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses or pansies on velvet or satin.

The dark angel frowned. "The girls must be accomplished now," exclaimed the other. "Those eves grew dim sewing for the girls to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the cares and worries of every-day life; the sigh comes because the mother feels neglected and lonely while the girls are working for the women in India: that tired look comes from getting up so early while the poor, exhausted girls are trying to sleep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk around the house all

"Surely the girls help, too?" "What they can. But their feet get weary enough going around beg-ging for the charity hospital and the Church and hunting up the poor and the sick.

"No wonder," said the Angel of Death, "so many mothers call me. This is indeed sad—loving, industrious girls giving their mothers to my care soon as selfish, wicked ones."
"Ah, the hours are so crowded!

said Life, wearily. "Girls who are cultured or take an active part in life have no time to take care of the mother who spent so much time in bringing them up.

"Then I must place my seal upon her brow," said the Angel of Death, bending over the sleeping womar.
"No! no!" cried Marion, springing from her seat; "I will take care of her if you will only let her stay."
"Daughter, you must have had a nightmare. Wake up, dear. I fear

you have missed your history class."
"Never mind, mamma; I'm not going to day. I am rested now and I will make these button holes while you curl up on the sofa and take a nap.
I'll send word to the guild professor that I must be excused to day, for I am going to see to supper myself and make some of those muffins you like. Now

don't worry about me. You are of more consequence than all the languages or classes in the world." So after being snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Henson fell into

go to sleep, mamma dear, as I did, and

a sweet, restful sleep.
"I see we might have lost the best of mothers in a mad rush to be educated and useful in this hurrying, restless day and generation." Marion solilo-quized, as she occasionally stole a glance at the sleeping mother. "After this what time she does not need I shall devote to outside work and study. she gets well restored I will take charge of the house and give up all societies but one. That I'll have by myself, if the other girls won't join—a Society or the Prevention of Cruelty to

Mothers. And Marion kept her word. A few months later one remarked to her : "We miss your bright essays so much, Miss Marion. You seem to have

lost your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."-Christian Commonwealth.

THE IRISH AND THEIR FAITH.

The following passages are from a speech of Dr. Cahill which was pro ounced at a public dinner in Glasgow, March 17, 1852. Although venerable in age, yet it is still young, and will bear many repetitions yet in years to come. In fact, Catholicity, if I may so speak, is almost natural to an Irish man. He is, as it were, a Christian before he is baptized; he inherits faith by a kind of freehold grace which St. Patrick has bequeathed to the most re-mote posterity of Ireland. You can efface every feeling from his heart but Catholicity; you can crush out every sentiment from his mind but the love of his altars : you may break him to pieces and crush him into dust, but like the diamond in fragments, the faith shines in him to the last. The faith shines in him to the last. smallest particle of the Irish naturethe poorest, the most abandoned of Ireland's sons, reveals the sparkling inheritance as well as the most noble and lordly possesor; in fact, the dark-ness of the night is more favorable for seeing the native light of the fragment than the golden hours of noonday sunshine, and thus the midnight of national trial is the best time to behold the effulgence of Ireland's creed and to test the essential splendor of her national faith

CHATS WITH YOUNG MEN

It is well for our young men (and the old ones, too,) to remember that nothing great can be accomplished without great care and great perseverance. Every man who has achieved success won it through hard and thoughtful work and through self-denial, and many of them "stooped to conquer."
"Go thou and do likewise."

Lowering Taste and Intellect.

The careless and thoughtless glanc ing over the daily newspapers and the indiscriminate reading of commonplace fiction — which forms the intellectual fare of the great majority of people— is responsible for much of the cheap wit and the inanities which are rattled off as a substitute for conversation. Read thoughtfully, rather than much and when you come across a pointed and clear cut sentence in prose or a line in poetry, stop to impress it upon the mind, memorize it. You will be surprised how rapidly your vocabulary will be enlarged in this way.

Steadiness of Purpose.

Go where we will, we find men who commenced life in the most favorable circumstances, but who are such complete financial wrecks that there is little hope of their reformation. They may be honest and temperate, they may even possesss the natural ability of a high order; but, lacking in stead iness of purpose, they have not suc ceeded. Had they had sufficient will force to stick to one thing, no matter how disagreeable it might have been at first, had they been content to ad vance slowly, they would have no reason now to talk of the "luck" of those who have pushed forward into the front ranks.

A Temperance Tip.

"Twenty five years ago I knew every man, woman and child in Peek-skill, N. Y. And it has been a study with me to mark boys who started in every grade of life with myself, to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of these that drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church go ing people, who were steady, who were rugal and thrifty, every single one of them without an exception owns the house in which he lives and has some thing laid by, the interest of which, with his house, would carry him through many a day. When a man becomes debased by gambling, rum or drink, all his finer feelings are crowded out, and the poor women at home suffer -suffer for those whom they love better than life."—Chauncey Depew.

A Work of Duty.

Although it may be true that the pest service is that which we render oyfully with our hearts, and because we love our work and its object, yet there is a grandeur in the work of man who does what he dislikes, and what is abhorrent to his nature, from a stern conviction that it is his duty to

It is easy to work when we love our We bear days and nights of toil and privation with patience when we are doing what we wish to do. think of the fulfilment of our desire and with that end in view our hearts go out toward its accomplishment, and nothing is hard that helps us to bring it about.

Or if we are working for one w

love, the task may be hard and unpleasant, but we labor joyfully, happy that we are making the comfort of the

enter into our labor; when the work is uncongenial, and the object one with which we do not sympathize; when there is no love anywhere to soften the pain, and no interest to make the time pass quicker; when nothing upholds the spirit but the stern dema of the daily duty, and nothing eases the tired mind but the grin thought that one more day's work is overwhat then? Is such service as that worth nothing?

May God's pity rest on such a life Far harder than to face cannon, by which one's life may go out quickly, is it to live through such a living death, but when lived uncomplainingly and resignedly as the lot assigned by Divine Providence, it uplifts and ennobles. Even out of its grime comes beauty and out of its drudgery springs

Opportunity.

Opportunity is a favorable occasion, time, or place for doing a thing. The word is an invitation to seek safety and refreshment for the soul, an appeal to flee from danger by taking refuge in high thoughts and worthy deeds, from which flows increase of life and joy. Emerson calls America but another name for opportunity, because in America more than elsewhere it is possible for all men and women to im-The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

Mr. Thomas Ballard, Syracuse, N. Y. writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended. I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator. Children like it, prove not only their conditions but themselves. Life is good, and oppor-

and His universe still wait on each individual soul, offering opportunities. In the midst of the humble and inevitable reality of daily life each one must seek out for himself the way to the higher life. Our strength, our worth, our greatness, will be proportional to the industry and perseverance with which we make right use of the hundred little opportunities which are always occurring, whether for becoming good or for doing good. It is not opportunity that is lacking to any of us-there is a place and means for every man; but we lack the will, we lack faith, hope and desire: we lack watchfulness, meditation, and earnest striving.—Bishop Spalding.

Realizing our Ideals in Life. The great distance between man's present condition and his ideal is often a disturber of his confidence in the worth of making any effort. But there can be no wider difference between any real and any ideal in life than between the tiny acorn and the mighty oak, towering in the forest. familiarity of the transition from the one to the other may hide from us the beauty and tenderness of Nature, in her revealing of possibilities. The language of progress from one to the other has been but constant growth in perfect harmony with the aim of the acorn. Man's growth in any line to ward any ideal is precisely analogued in this; and as it is impossible to tell when the acorn ceases to be acorn and becomes oak, so it is impossible to say when man realizes his ideal and projects that realized ideal before him as

ew real to be idealized and realized Man can not place before himself models too perfect for his copying. The child, in learning to write the most perfect engraved plates that the ingenuity of man can command. The closer it keeps to that copy the better will be its work, and, having the general lines we!l in mind, its individuality will assert itself to mod-modify its interpretation and imitation of the plate.

Man can not place his ideals too high so long as the consciousness of the distance does not weaken his confidence. The mariner guides his ship by his compass, and his compass represents the harmony of obedience to the polar star, toward which it points The highest ideal of Christianity Christ, the founder and rock of the religion. Christ is the perfect, the ideal. Every suffering for the right that good may come makes man a minature Christ; every suffering for love of man and sorrow at his sin is a miniature Gethsemane, and every sur render of evil, standing bravely by what is true and just, no matter what the cost, is but a miniature crucifixion. No ideal can be too high, but man must make his efforts to attain that ideal proportionate to its greatness. Man must be satisfied to grow slowly -a little day by day, so long as he

grows surely.

And, as for the end, it matters not, walk steadily in the way of right; follow step by step in obedience, and the end is beyond your placing, your concern. Men like to have a guaranced relief to the control of the control o teed policy on living, with the end al clearly elaborated in advance; have little patience with this living They may pray for their daily bread, but they would greatly prefer to see it all stored for years to come. They like to have large visions of assured futurity; they want to know all their strength and powers at once, all made solid and certain, as Gibraltar is ever prepared for a seventeen years' siege

Can Heart Failure be Prevented? Startling and brief the announcement Sudden Death Caused by Heart Failure. Such is the stereotyped announcement o coroners, juries, and reporters arousing the forebodings of those victims of indigestion. coroners, jutter, and reporters arousing the forebodings of those victims of indigestion and mal-nutrition, who so frequently disturb themselves upon the manifestation, in palpitation or fluttering, of functional disturbance of the heart; symptoms which they are foolishly prone to accept as the signs of an incurable, and speedily fatal, malady. Maltine with Coca Wine is potent in restoring conditions that no longer render possible such alarmingly disturbing symptoms. Maltine with Coca Wine, through its remedial influence upon the nervous system, soothes into calmness the disorganized nerves. The heart, in response to increased nerves. The heart, in response to increased nerve force, no longer plunges and beats as if determined to break.

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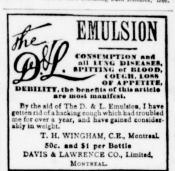
"For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a vial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post." WILLIAM HASKETT, yardman, Grand Trunk Railroad depot, Brantford, Ontario.

Hood's Sarsaparilla Is the best-in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are purely vegetable, care-

I was troubled several years with chronic czema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intoler-able. When I was heated, the Eczema became painful, and shows dist. painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thorntown, Ind.

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A BEAUTIFUL DISCOURSE.

The Brotherhood of Locomotive Firemen heid a church parade to the Anditorium. Toronto, on lest Sunday. "The fifteen hundred people who had assembled," says the Globe report, "witnessed a unique ceremony which began with a priest of the Catholic Church and a Methodist clergy man classing hands over the table of the Grand Chaplain of the order and afterwards delivering labor sermons but were repeatedly applauded. We copy from that paper the following report of the control of the cont

the order and afterwards delivering labor sermons that were repeatedly applauded.

We copy from that paper the following report of the touching and appropriate discourse of the contract of the touching and appropriate discourse of the touching and appropriate discourse of the contract of the touching and appropriate discourse of the contract of the touching and appropriate discourse of the contract of the contract

When Adam delved and Eve span, Who was then the gentleman?

Who was then the gentleman f (Applause.)

"What is this but a direct opposition to the principles of the Gospel that Christ introduced! What is this but a remanat of paganism of old? In the days of paganism the condition of the workingman was pitiable in the extreme. He onjoyed no rights either as a father, husband or as a citizen. He was the servant and the slave of harsh and cruel task masters, who treated him with seorn and contempt, and forced the very lifeblood from his veins by their iniquities and exactions. Although at times he was the equal, any, the superior, of his master, in birth, education and true nobility of soul, nevertheless he was debarred always from the rights of his manhood, and he was always forced to wear the chains of servitude which the love of his country and the religion of the land had riveted around his arms. Thank God, that day is over—tapplause—and the sentiments which induced the laws of the epoch exist no more, or, if they exist at all, it is only in the old, mediaeval brains of some purseproud aristocrat of rank or of blood. (Approach

he sentiments which induced the laws of that epoch exist to more, or, if they exist at all, its print at not more, or, if they exist at all, its print at not more, or, if they exist at all, its print at not more, or, if they exist at all, its print at not or blood. (Arplanes)

With the adverted of the status of the they are all the print at a control of the control of the print at the control of the control

wealth, nor power, nor tyranny can ever obliterate, and He brightened the lives and uplifeed the aspirations of the wage-earners of every clime and country when He assumed in His sacred person the garments and the tools of the workingman.

After again embhasizing that Christ had abolished all distinctions between the masses and the cleases the Reverend Fathersaid It was the place of all Christian ministers of the Gopel and all priests of the Catholic Church to follow in His footsteps and extend the right hand of fellowship to the wage earner of every clime, nationality and creed. He pointed out that in mediaeval times the Catholic Church established guilds and association Church established guilds and association of the workingmen, the object of which was to spread religion and education among the history of the capitalist and the aristocrat, and finally by meants of that mutual aid and mutual strength which mass to that mutual aid and mutual strength which mass of the workingmen or every side, an esto diction of the workingmen or every side, and so he he him to maintain that exalted dignity which the Son of man had conferred upon him. The guilds and associations were abolished in the lapse of time and were allowed to fall into distende partly owing to the apathy and inactivity of the workingmen themselves and partly owing to the apathy and inactivity of the werkingmen themselves and partly owing to the remember of hor. But, thank God! with the zeal and activity of men, who, like the brotherhood before him, were determined to elevate the condition of the workingman, to determined to elevate the condition of the workingman, and to preserve these would find brave men and noble women, who, in the face of power and tyramy and opposition of every kind, banded themselves to gether for the interests of the workingman, to procure for him the frugal and confortable home that God insuded he should enjoy. (Applause, Dr. Pacey referred to the once of the cantolic of the Catholic Church, he workingman to feath the solice of

motive Firemen. They had right on their side

For right is right, as God is God, And right the day shall win; To doubt would be disleyalty. To falter would be sin.

SEPARATE SCHOOLS.

Complete Results of High School En trance and Public School Leaving Examinations of June, 1898.

The following statement shows the results of he Separate Schools at the late annual examthe Separate Schools at the late annual examinations:

—Number of teachers 3, number of pupils passed 4. Wm.[Gallagher, Principal, Armprior—Number of teachers 5, 9 passed F. J. Quina. Principal.

J. Quina. Principal.

Alexadria—Number of teachers 8, 3 boys and spirit passed. A. F. Dwyer, teacher of boys of cutrance class; Sister St. James, teacher of portion of the principal.

and 5 gHrs passes, Sister St. January, of girl's class.

of girl's class, Brockville — Boys' school, 4 teachers, 13 passed, J. T. Noonan, Principal, passed, J. T. Noonan, Principal, Girl's school, 4 teachers, 9 passed. Sisters of Cong. de Notre Dame, teachers.

Belleville—6 teachers, 6 boys and 11 girls passed. W. A. G. Hardy, teacher of boys entrance class; Sister Frances de Sales, teacher trance class; Sister Frances de Sales, teacher trance de Sales, teacher tranc

rance class; Sister Frances de Sales, teacher of girls' class.
Cobourg—1 teachers, 5 passed; Sisters of St. loseph, teachers.
Cornwall—13 teachers, 3 boys and 5 girls Joseph, teachers. Cornwall—13 teachers, 3 boys and 5 girls passed; John Keating, teacher of boys entrance mass; Sister Mary Isabella, teacher of girls'

Eganville-3 teachers, 9 passed. Grey Nuns, Hastings-2 teachers, 2 passed. Miss Gibson Principal.

Kingston—15 teachers: 9 boys and 8 girls
gassed. J. F. Dunn, teacher of boys' entrance
class; Sister St. Gertrude teacher of girls'

ciass. Lindsay-Boys, 3 teachers, 4 passed. M. H. McAuley, Principal.

Lindsay Boys, 3 teachers, 4 passed. M. McAuley, Principal.
Girls'school, 4 teachers, 6 passed. Sister St.
Joshn Principal.
Oshnwa—2 teachers, 5 passed. Sisters of St.
Joseph. teachers, 5 passed. Sisters of St.
Joseph. teachers, 6 boys and 15 girls passed. Wm. Burke, W. J. Lee.
Thos. Swift and Sisters Mary of Sacred Heart
and St. Ernestine of the Grey Nuns, were
teachers of entrance classes,
Pembroke—Boys' school, 5 teachers, 7 passed.
F. E. Goodwin, Principal.
Girls' school, 4 teachers, 1 passed. Grey Nuns
teachers.

eachers.
Perth-3 teachers, 7 passed. Sisters of Prodence, teachers.
Peterborough: 13 teachers, 9 girls and 1 boy
assed, L. R. Keogh, teacher of boys' entrance
lass, Sister St. James, teacher of girls' class,
Prescott-4 teachers, 6 passed, W. J. Bruder,

rincipal.

Renfrew— Boys' school, 3 teachers, 6 passed.
C. Collins, Principal.
Girls' school, 3 teachers, 4 passed. Sisters of loly Cross, teachers.
Tweed—1 teacher, 3 passed; Miss Droogan. whitby-1 teacher, 3 passed. Miss Cronin

wintby-1 teacher, 3 bassed. Miss Cronin, teacher.

Brantford—St. Basil's school, 4 teachers, 10 wrote, 5 bassed. Sisters of St. Joseph, teachers. Chatham—6 teachers, 9 boys and 5 girls wrote 6 boys and 3 girls passed. Mr. P. J. Finn and Guelph—Boys school, 4 teachers, 9 wrote, 8 passed. Ladles of Loretto, teachers.

Girls' school, 4 teachers, 11 wrote, 7 passed. Ladles of Loretto, teachers.

Hamilton—30 wrote, 20 passed. Sisters of St. Joseph, teachers.

Hamilton—59 wrote, 20 passed. Sisters of Joseph, teachers. London—St. Peter's school, 6 teachers; 'London—St. Peter's school, 6 feachers; 'loseph teachers. Holy Angel's school, 3 teachers, wrote, 3 passed. Sisters of St. Joseph, teachers Sacred Heart school, 3 teachers, 11 wrote lo passed. Ladies of the Sacred Heart, teach lo passed. Ladies of the Sacred Heart, teach ers.
St. Catharines, St. Nicholas' school, 3 teach ers. 6 wrote, 4 passed. Mr. J. P. McNamara

ser, 6 wrote, 4 passed. Mr. J. P. McNamara teacher.

St. Catharines' school, 4 teachers, 8 wrote, 5 passed. Sisters of St. Joseph, teachers. St. Mary's school, 2 teachers, 4 wrote, 4 passed. Sisters of St. Joseph, teachers.

St. Thomas—4 teachers, 7 wrote, 7 passed. Sisters of St. Joseph, teachers, Stratford—6 teachers, 18 wrote, 8 passed. Ladies of Loretto, teachers. Toronto—5t, Cecilia's school, 2 teachers, 4 wrote, 4 passed. Ladies of Loretto, teachers. Arthur—3 teachers, 9 wrote, 9 passed. Sisters of St. Joseph, teachers, 15 wrote, 12 passed. Sisters of St. Joseph, teachers. Berlin—7 teachers, 4 wrote, 4 passed. Sisters of Notre Dame, teachers. Berlin—7 teachers, 4 wrote, 3 passed. Sisters of St. Joseph, teachers. Goderich—2 teachers, 6 wrote, 3 passed. Sisters of St. Joseph, teachers. Ingersoil —2 teachers, 13 wrote, 10 passed. Sisters of St. Joseph, teachers. Mattawa—5 teachers, 3 wrote, 5 passed. Mr. Merriyen — 2 teachers, 4 wrote, 3 passed. Mr. Merriyen — 2 teachers, 4 wrote, 3 passed. Mr. Merriyen — 2 teachers, 4 wrote, 3 passed.

teachers.

18 Tyendinaga (Lonsdale P. O.)—2 passed;
Miss A. Callaghan, teacher.

20 Tyendinaga (Read P. O.)—2 passed, Miss

Meagine, teacher,
Other schools, 42 passed.
A total of 804 wrote on high school entrance;
I these 485 passed.
In connection with the foregoing it should
be remembered that nearly a third of the
upplis attention, and before school life with
remembered that nearly a third of the
upplis attention, and before school life with
remembered that the English language.

ittle or no knowledge of the English (Amherstburg—Giris' school, 2 passed. Sisters if the Holy Names, teachers. Eganville—8 passed. Green Vuns, teachers. Etanville—8 passed. Wilson St. Bridget's school, 3 passed. Wilson Burke, teacher. Youville (English school)—13 passed. Sister Youville (English school)—13 passed. Sister Youville (English school)—15 passed. Sister fatella, teacher. Youville (French school)—11 passed. Sister st. Herminie, teacher. Hamilton—5 passed. Sisters of St. Joseph,

achers. —Girls' school, 4 passed; Sisters of Renfrew—Girls' schoels, 4 passed; Sisters of the Holy Cross, teachers. Sudbury -2 passed. Miss Annie Healy, cacher.

Walinceburg — 1 passed. Mr. James P.

Hickey, teacher.

No. 18 Cornwall (St. Andrew's West) — 2
passed. Sisters Cong. de Notre Dame, teach-

passed. Sisters Cong, de Aofre Daine, teschere.

No. 4 Crosby (Westport P. O.)—2 passed.
Sisters of Cong, de Notre Daine, teachers.
5 and 8 Anderdon (Canard River P O)—2
passed. Sisters of the Holy Names, teachers.
10 Arthur (Derrynane P. O.)—2 passed. Miss
Annie Noonan, teacher.
2 Mara (Brechin P. O.)—2 passed. Mr. R. L.
Gaughan, teacher.

Gaughan, teacher.

16 Raleigh (Merlin P. O.)—2 passed. Miss M.

18 R. Cilfford, teacher. 16 Raleigh (Merin F. O.)—2 passed. R. C. Carlord, teacher. 1 Wananosh (St. Augustine P. O.)—2 passed. Mr. John Kinahan, teacher. 8 Windham (La Salette P. O.)—2 passed, Miss Ella C. Dalton, teacher. From other schools 7 passed.

A NEW ILLUSTRATED MONTHLY FOR YOUNG FOLKS.

There are to day in America so many Catholic writers of fiction for boys and girls that probably no other country can boast their equal in numbers or in brilliancy. That their work is ally appreciated and their stories preferred to translations of any sort is shown by the success of the "Juveniles" by American writers published during the past few years. Nor is this to be wondered at, for apart from their charming style, these writers thoroughly know and clearly draw the American boy and kirl as they are, describe familiar scenes and locations, and their books breathe for the entering the services and locations, and their books breather with the assistance of these writers. Benziger Brothers will begin on October I. 1898 the publication of "Our Boys" and Giris' Own." an illustrated Catholic monthly for young folks. Its aim is to be entertaining, bright and merry, wide for our boys and girls. At the same time is to be increased and present the same time in the highest ideals of living, of thinking, and of interary taste, for the standard of this paper is to be the best. Our foremost Catholic writers will fill its pages. It is to be a periodical of our age, country, and Church, faithfully representing them in every syllable—as American at he Star Spangled Banner and always unmistakably Catholic.

Now withstanding its many attractions, "Our Boys' and Girls' Own," is offered at the low subscription price of 75 cents a year. We feel confident that on the lines laid down it will reach a large circulation. To facilitate getting such a circulation, by which alone the standard of the paper can be kept up, a list of premiums has been prepared so as to induce person to send in subscriptions. Our readers can procure sample copies and list of premiums free by mail by writing to the publishers, Benziger Besthers, 36 and 38 Barclay street, New York.

WINDSOR'S WELCOME.

Dr. Flanuery Assumes Charge of St

The Very Rev. Dean Fiannery, the new pastor of St. Alphonsus, made his first appearance last Sunday in the church. At the 8 o'cloed Mass he spoke in French and at 9 and 1039 haddressed his new congregation in English The Church was crowded at each service. The Rev. Father, in announcing himself at the new pastor, said that he was neither is the disease page Wisdows addressed his new congregation in English. The Church was crowded at each service. The Rev. Father, in announcing himself as the new pastor, said that he was neither a stranger to this diocese nor to Windsor. In 1807, at the request of the late Archbisnop Walsh, he had accompanied him to this diocese, where they found Father Bayard and the late Dean Wagner, then young men, already at work. Between these two priests and himself a warm and lasting friendship had sprung up, and it had often been his privilege to visit the late Dean here in Windsor. He paid a glowing tribute to the late Dean Wagner, who by his zeal and untiring energy had succeeded in building such a magnificent church. He felt proud that the Bishop had thought him worthy of taking charge of such parish as Windsor. He asked the prayers of his congregation that God would give him strength to manner.

manner.

He considered Windsor the banner parish of the diocese. The people were God-fearing and intelligent. With many of them he had had previous accuaintance, and when the Bishop agreed to the change he had come amongst them without the slighest misgivings. He and Fr. Scanlon were advancing in years, but they were strong and vigorous, and wherever the call of duty came from they would go. He trusted, with God's help, that he and Fr. Scanlon, together with an assistant, whom the Bishop would likely send, would be able to minister to the spiritual wants of this parish in a proper manner. A proper manner.

After Mass several of the parishioners called the parishioners called the parishioners called the parishioners.

From the Midland Review, (Louisville, Ky., MASS IN CAMP.

In days of old, when the Roman Legion went torth to battle for the Republic, they for tified themselves by offering sacrifice to the gods of Rome, and vowed, upon a victorious return, to present still more costly gifts in thanksariving.

Our Catholic soldiers in this latter day go bravely forth to uphold the honor of a Republic greater than ever dreamed of by Roman Legionary; but before leaving the beloved shores of home in this far Western State, they assist at the offering of the Eternal Sacrifice in honor of the Eternal God, who holds the world and the people thereof, "in the hollow of His hand."

assist at the oliering of the Eternal Sacrifice in honor of the Eternal God, who holds the world and the people thereof, "in the nollow of His hand."

It was the Sunday before the sailing of the second expedition to Manila, that I was so fortunate as to be present at Mass in Camp Merritt. The difference of the sailing of the priest, carried with them a striking conviction of lively and sincere faith. Outside, the sentries paced back and forth, the ccaseless wind blew clouds of sand against the sides of the tents, and all the great camp-world was instinct with life and motion; but once inside the entrance of the immense tent, the nome of the Catholic Truthsociety, in which Mass is offered twice on Sunday, everything was changed. Behind the rude altar was draped the Stars and Stripes; above it a cross, to remind the "Boys," perhaps that their first duty is to God and next to their country.

The celebrant came forward attended by two soldiers, erect and dignified, whose blue uniforms seemed more fitting there than the accustomed cassock and surplice of the acolyte, Their manner of serving was so recollected, their devotion so real, as to carry with them the evidences of living faths in the Sacrifice at Which they assisted.

The Holy Mass was begun, and with it the

the evidences of living faith in the Sacrince at which they assisted.

The Holy Mass was begun, and with it the singing, by all the congregation, of old familiar hymns known to every Catholic wherever the English tongue is spoken — "Come, Holy Ghost," "To Jesus' Heart All Burning, and "Hail, Queen of Heaven," the words of which doubtless carried many thoughts beyond the snow-clad mountains, and across the execution of desert and plain to the far-off eastern homes, where heartfett prayers were even then offered to Mary, Sax of the Sea, for those soon to sail.

A. M. D. G. Our Lady's Feasts.

Written for the CATHOLIC RECORD.)

During all seasons, at all times and each moment of our lives, our hearts cling lovingly and fondly round our heavenly Mother, but on her feasts, those flower days of life, we seem lifted nearer to aimost feel the gentle pressure of her loving hand, to mingle our praises and homage with the glad hymns of the celestial hosts and to realize all the more vividly the great hmor of being her children. Almost at the beginning of the balmy month of September we celebrate her nativity, the days of the mirror of holiness, respiendent with every grace and destined to crush the serpents head and trample on his power. A few days pass and now we greet the feast of her holy name. Oh! sweet, loving name, Mary.

"Hail Mary! oh, how pure love's flame (Written for the CATHOLIC RECORD.)

"Hail Mary! oh, how pure leve's flame Glows in that holy, blissful name."

-Name spoken ages ago by the great Archange Gabriel. Mary, the name that Gabriel spoke, The name that conquershell, Mary, the name that through high heaven The angels love so well."

The angels love so well."

-Name, uttered by her children (and who would not be her child? in joy and sorrow, in tempest and caim, in youth and age, in every clime and in every land—Name, heard on plain and mount, echoed on hill and dale, resounding over the mighty ocean, gentle rive and eddying stream—name that soothes the grief-stricken and comforts the sorrowing heart.

"Mary, our comfort and our hope, Oh! may that pame be given To be the last we sign on earth, The first we breathe in heaven."

The first we breathe in heaven."

But while our thoughts are yet lingering round the feasts of her nativity and her hole and the feasts of her nativity and her hole and the hole of the h

For the lance that pierced the Divine Heart of her beloved Son pierced her very soul, but her beloved for an instant, she offered to

nildren hasten to ner on hor to case, which is the representation of the representation of the property of the

NEW DIOCESE OF PEMBROKE. The Vicariate of Pontiac Raised to a

Diocese—Right Rev. N. Z. Lorrain, D. D., to be Installed as its First Bishop on Sept. 22.

Special to the CATHOLIC RECORD.

Special to the CATHOLIC RECORD.

The Vicariate of Pontiac will hereafter be known as the diocese of Pembroke, and the present worthy Vicar Apostolic, Right Itev.N.

Lorrain, D. D., as its first Bishom, May 4, 1898, these changes were made. The Apostolical letters have been received and preparations are being made for the ceremony of installation of the new Bishop, which will be performed on September 22, by Right Rev. J. T. Duhamel, D. D., Archbishop of Ottawa, and Right Rev. P. Larceque, D. D., Bishop of Sherbrooke, Que.

Right Rev. J. M. Emard, D. D., Bishop of Vaileviield, will preach the French sermon and Very Rev. J. J. McCann, V.-G. and Administrator of the Archdiocese of Torouto, will preach the English sermon. Many dignitaries of the Church, including Archbishogs. Bishops and priests of Canada and Suriated States are expected to be present. The Vicariate of Pontiac comprises Potitac county in the Province of Quebec, Renfrew county and northern parts of the counties of Frontenac, Lennox, Hastings and Hailburron and part of the districts of Nipissing and Parry Sound in the Province of Ontario; the territory between ninety-one degrees James west and seventy-two degrees James west height of land at the south, the Hucson Bay, the Great Whale river and Lindon Son Bay, the Great Whale river and Lindon Son Bay, the Great Whale river and the dioces of Peterborough, known as Long Lake, is added to the new Dioces of Pembrok. The Vicariate was erected July II, SS2, and during the past sixteen years of its existence has made rapid progress under the guid-ance of Right Rev. N. Z. Lorrain, who was born June 13, 1842, at St. Martin, Que; or dained priest Aux. 4, 1867; applied of the Episcopal city—the prosperous town of Pem-

and took possession 22, 1882.
The new diocese takes its name from the Penisconal city—the prosperous town of Penisconal city—the prosperous town dioceses.

The new diocess caregorous town of Pem-Eniscopal city—the prosperous town of Pem-broke, where Mgr. Lorrain has resided since his uppointment as Vicar-Apostolic and where he will continue to reside as Bishop of the new diocess of Pembroke.

FROM ENNISMORE.

spins, by all the confrequency of all familiars by mus known to every Catholic where the promote and the promo

always have with us." On the same window is represented St. Martin of Tours, the patron of the church. The other six windows are merely ornamental. The effect of these windows on the interior is indeed most beautiful. Instead of the glaring effect of the sun coming through plain glass windows as formerly, there is now a "dim religious light" that is most soothing and devotional. Although St. Patrick or St. Bridget are not represented on the windows, the congregation is reminded of those great saints of the land of their origin by two fine statues—St. Patrick on the gospel and St. Bridget on the epistle side. The sanctuary has also been enlarged and a new Communion rail erected. To the latter a very pleasing effect is given by red velvet lined with satin very artistically draped with cords and tassels. On the whole I congratulate the pastor and people of Eanismore on their beautiful church, and the zeal, energy and generosity they have dimprovements. They have surely given ample and practical evidence that they have "Loved, O Lord, the beauty of Thy house and the place wherein Thy glory dwelleth."

C. M. B. A.

C. M. B. A.

Hamilton, Sept., 1898.

Whereas it having pleased Almighty God to call from this life the beloved daughter of our esteemed First Vice-President, P. S. Bateman, be if Resolved that we, the members of the Executive Committee, on behalf of the members of St. Patrick's Branch 37, C. M. B. A., unite in expressing our sincere sympathy with our worthy First Vice-President, and family in the sad loss they have sustained by the death of his beloved daughter, and pray that Divine Providence may give them strength to bear their loss with Christian fortitude and resignation. Be it further,

Resolved that a copy of this resolution be sent to Bre. P. S. Bateman, Catholic Record and C. M. B. A. official organ. The Canadian.

Thos. Lawlor, Alf. Bourque.

Hamilton, Sept., 1898.

At the last regular meeting of St. Patrick's
Branch, 37, the following resolutions were

Branch, 37, the following resolutions were adobted:

adobted as Almighty God has been pleased to call to his heavenly reward J. W. Smith, believed son of our worthy brother, John Smith, therefore beit

Resolved that the members of Branch 37 tender to our worthy brother their heartfelt sympathy and earnest condolence in this hour of sorrow and affliction, and we commend him to look above this vale of tears to the heavenly home beyond the grave where we shall meet never more to be separated. Be it, further, Resolved that a copy of these resolutions to such to Brother James Smith, Carnolade Record and C. M. B. A. official crgan, Tag Canadian.

Thos Lawlor, Rec. Sec.

Rev. Father Gibbons Honored. At the regular meeting of Branch No. B. A. Sept. 8, the President, Rev. I boos, handed in his resignation, as

sented with the following address and a gold chain and charm:

Penetanguishene, Sept. 8, 1898.

To the Rev. J. J. Gibbons, President Memorial Branch, No. 75, C. M. B. A.:

Rev. and dear Sir and Branch—Learning that you are about to remove from our midst, we, the officers and members of this branch over which you have presided with such distinguished ability, desire to put on record our deep sense of the great value of the services which you have rendered to this branch of the C. M. B. A. and our unfeigned regret at your removal from our mids? I may be a such as a such a such as a

which you are lead of your layers.

In bidding you a reluctant farewell we pray that He who overrules all events may grant you every blessing throughout your future life, and at last bring us all together within the walls of the Grand Council above.

Signed on behalf of the branch,
Hector T. Marchildon, First Vice President;
P. T. McDonald, Recording Secretary.

On one side of the charm was the C. M. H. A. symbol and on the reverse side the following inscription: Presented by Branch No. 75, Sept. 8th, 1898 Father Gibbons, although taken completed

A. O. H.

Resolution of Condolence. Toronto, Sept., 17, 1898.

Whereas it has pleased Almighty God to remove from this earthly sphere the Most Rev'd John Waish, D. D., Archbishop of Toronto, the County Board of the Ancient Order of Hibernians of the county of York, in regular meeting assembled, desire to express profound sorrow at the irreparable loss thus sustained by the strength of the third of the Archdiocese. The strength of the Archdiocese of the third that the Church been deprived by Dr. Walsh's death of an able prelate, and the faithful a spiritual guide whose prudence and wisdom had long directed their steps with loving area and solicitude.

Holding fast to Faith and Fatherland, as Catholics we rejoice in the golden opinions won by our late Archbishop, irrespective of creed, because of his broad and enlightened Christian spirit; and as Irishmen and Irish Canadians we rejoiced no less at the many proofs given by his Grace of devotion to his native land. His tongue, his pen, and purse were always at the service of Ireland.

His fealty to the old land never wavered. Hie his antionality, while he discharged patriotically the duties of citizenship in the land of his adoption. Be it, therefore.

Resolved that this expression of our intense grief at the death of our venerated and illustrious Archbishop be placed in the minutes of the County Board of the county of York; that deceased breiate, to the Administrator of the Archdiocese, and for publication to the Catholic Register, the CATHOLIC REGIST and

lic Register, the Carnelline Ringston Freeman.
Committee, J. J. Brennan and M. J. Ryan.

and I owe my complete recovery to Dr. Whilams' Pink Pills."

These pills cure not by purging the system at ordinary medicines, but by enriching the blood and strengthening the nerves. The cure rheumatism, sciatica, locomotor ataxia paralysis, heart troubles, crysipelas and all porms of weakness. Ladies will find them at unrivalled medicine for allments peculiar the sex; restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine "just as good." Se that the full name, Dr. Williams' Pink Pills for Pale People, is on every package you tuy.

ST. PATRICK'S SCCIETY.

The committee appointed by St. Patrick's Literary and Scientific Society to prepare a resolution of condolence on the death of the late Archbishop Walsh, of Toronto, have submitted the following, which will be forwarded to the Rev. Father Walsh and other relatives of the decay of

mitted the following:
to the Rev. Father Waish and other relative
of the deceased:
"It is with feelings of the deepest sorro
that the members of St. Patrick's Literary an
Scientific Association, of Ottawa, tender the
condolence to the nephew and other relative
of the late much beloved Archbishop Wais
whose death was so sudden and unexpecte
But, while sensible that Almighty God, in H
infinite wisdom, has called this great man
share in the glories of His circulal home, a
must remember that dear old Ireland has le
a noble and patriotic son and scholar, at
Canada a true, generous and zealous preia
whose memory and good works will never
forgottom by the different denominations
this fair land, of which he was so, esteemed a
loyal a citizen.

May he rest in peace.
(Signed) P. Clarke, President.
(Signed) P. Leyden, Secretary
Ottawa, Sept. 6, 1898.

NEW BOOKS.

"OUR BOYS' AND GRIS' OWN."
The first number of this illustrated Cath menthly for young folks has been receilt is published by Benziger Bros., 36 Bar street. New York. The name of this en prising firm is a sufficient guarantee for excellence of this publication, as everythey bring out is first class.

We should advise our readers, more espaily those who have children, to send for sample copy, which will be mailed to the free.

MARKET REPORTS.

London, Sept. 22.—Grain, per cental — Red winter, \$1.10 to \$1.12; white winter. \$1.10 to \$1.12; spring, \$1.10 to \$1.12; oats, 73 to 77c; pens, \$9 to 90c; barley, 75 to 89c. "Dairy Produce — Eggs, fresh, dozen, Hez butter, best roll, 18 to 19; butter, creamery, 20 to 21c.

Farm Products—Hay, per ton, \$6.00 to \$6.50 Farm Products—Hay, per ton, \$6.00 to \$6.59;
straw, per load, \$2.00 to \$3.00; cheese, per lb.,
straw, per load, \$2.00 to \$3.00; cheese, per lb.,
wholesale, 74 to 8c; honey, per pound, 10 to 12c,
Seeds—Clover seed, red, \$3.00 to 83.00; also,
clover, seed, \$3.25 to \$4.00; timothy seed, per
bushel, \$1.25 to \$1.50; cheese, \$5.75 to \$6.00; bed,
by carcass, \$5.55 to \$6.25; mutton, by carcass,
\$5.00 to \$5.00; veal, by carcass, \$6.00 to \$6.25;
lamb, by the pound, \$10.85; stags, per lb.,
2c; sows, per lb., 3 to \$10; stags, pair, \$3.00 to
\$5.00; fat beeves, \$3.55 to \$4.00
Poultry (dressed)—Fowls, pound, 5½ to 6c.;
fowls, pair, 40 to 5c; ducks, pair, 70 to 85c.

Toronto, Ont., Sup. 22.— Wheat steady,
with millers buying in limited quantities, and
otherings small, white quoted at 50 50 6c.

moterate at local can on track.

Montreal, Sept. 22,—A fair local Montreal, Sept. 28ic, affoat; and it

and at 119c. to 18c. and No. 2 candled at 10c. per doz.

Port Huron, Mich., Sept. 22.—Grain—Wheat. per bush, 37 to 59 cents: oats, per bush. 20 to 22 cents; rye, per bush., 36 to 38 cents: buck wheat, per bush, 26 to 29 cents; barley, 69 to 70 cents per 100 pounds; peas, 40 to 15 cents per 100 pounds; peas, 40 to 15 cents per bush.; barley, 69 to 70 cents per 100 pounds; peas, 40 to 15 cents per bush.; barley, 69 to 70 cents per 100 pounds; peas, 40 to 15 cents per bush.; barley and Straw.—Hay, 85.00 to 85 per bushel; picked, \$1.00 to \$1.25 per bush.

Hay and Straw.—Hay, \$5.00 to \$6.00 per ton. on the city market; baled hay, \$2.50 to \$6.00 per ton.

Dressed Meat.—Beef, Michigan, \$6.00 per cot.; Or 10 to \$7.00 per cwt.; live weight, \$3.25 to \$4.00 per cwt.

Pork.—Light, \$5.00 to \$5.50; heavy, no sale. live weight, \$3.30 to \$4.00 per cwt.

Spring Lamb—\$3 to \$3.30 each, alive, dressed \$8.00 and \$8.00 per cwt.

Veal—\$7.50 to \$8.00 per cwt.

Veal—\$7.50 to \$8.00 per cwt.

Poultry—Chickens, spring, 10 to 11c, per ib. alive, 6 to 7c per pound; fowls, 7 to \$ cents per lb alive, 5 to 6c, rer pound; turkeys, 9 to 10c per pound; pigcons, 15c per pound; egs. 11 to 12 cents per doz.; honey, 8 to 9 cents per pound; eese, 81 to 90 cents per pound.

Latest Live Stock Markets.

Latest Live Stock Markets

Latest Live Stock Markett

Toronto, Sept. 22.—Shipping eattle good steady demand at from \$1.25 to \$
ewt. shipping bulls ranged, according were light or heavy, from \$2.25 to \$4 per Except for the best stuff here butchers was off from \$4.125 per cwt. Choice soid at \$4 to \$4.125 per cwt.; medium \$3.59 to \$3.89; good eattle eattle good eattle was off from \$3.59; and poor stuff soid at around \$3.5 which is supported by \$3.124 to \$3.59 with \$2 more occasion selections.

VOLUME XX.

The Catholic Recor London, Saturday, October, 1,

THE CASKET.

The article on Prohibition appeared in the Casket of last was one of unexceptional mer was moderate in tone and penn one who understands that accura the choice of words is an es characteristic of English prose. contemporary is always welcom speaks out plainly and to the poin abhors puffing and padding, an of all, it does its own thinkin knows how to express it. We differ from it betimes, but we it always for its honesty and ind

CHURCH MUSIC. Some of the speakers at the C

Truth Conference held recen Nottingham paid their respects church music in vogue in many in blunt fashion. There were a of rubrics forbidding this an but nobody seemed one pen worse or the better. They m the people to realize that mus is ecclesiastically bad could artistically good. As the lady "Punch," it was worse than it was vulgar.

Dr. Rivington declares that be converts are repelled by graded and pagan music tha often heard in our churche agree with the Doctor in his o nation of much of the music " sacred," but we are not prep say that it keeps individuals the pale of the Church. It n rage their ideas of what is befit liturgy and the sacred edific can be no real obstacle to any is seeking the essential and no cidental.

"PRUDENCE."

It seems to us that some friends have an everweening for what they term "pri Nothing must be said or dor turb the social waters, and if a calumny is proffered aga Church, or a course of action upon that conflicts with our ri are assured that justice loving duals outside the fold are on and are accordingly admon pay no attention to it. It mi know, if we ventured to exp provoke animosity, and do in great deal of harm. And so the platitude goes, gathering from oft repetition by the pose as pillars of the Church. what they call prudence, but it. Prudence does not sure mand us to be always in an a supplication. The best plan a lie wherever we find it, whet press or in private converse may provoke animosity, but with any consciousness of h and responsibility will deen

excuse for cowardice. CHRISTIAN DEMOCR

The most interesting paper the Catholic Truth Conferenc of Very Rev. Dom Gasquet, tian Democracy. He referr condition of the poor in pre tion days and pointed out the tempt bestowed upon them years, and that the distinction class and class were unl mediaeval times. The p treated with respect and Under the ragged vesture gar the eve of faith saw ments of Christ. Their acting was different from average philanthropist, who for motives so long as the w ditions are bettered. The upon themselves as steware with the dispensing of the g them by Providence. The not thrust into benevolen with the mark of pauper bra them. That there was social goes without saving, for th of human nature. There w with its attendant inconven there was no pauperism. of poverty were as fully rec

the duty of riches. The scholarly priest calle to the sermons of Bishop Br declared, time and again, and rich have descended fro