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on Tuesday, Sept. 7th ol for little boys in connec-demy re-opens same day.

MOTHER SUPERIOR

Brilliantly sparkle, Meseehi, thy flowing Numbers, like streams, amid lilies upgrow Yet, woulds thou mingle the sad and sublime Sing, too, the time, Sing the young time ere the roses were blow-ing !

Then was the season when hope was yet glowing, Then the blithe year of the spring and the a man.

Then the blithe year of the spring and the sowing. Then the soul dwelt in her own faery clime; Then was the time, Then the gay time ere the roses were blow-ing.

Soon, ah, too soon, came the summer bestowing Glory and light, but a light ever showing In the chill nearness, the autumn's gray

VOLUME XIX.

Gone was the time, Gone the fresh time ere the roses were blow-

Life is at best but a coming and going, Now flitting past us on swift, now on slow Here fair with goodness, there gloomy with

Crime. Oh, for the time, Oh, for the time ere the roses were blowing.

Coldly, ah, coldly goes truth overthrowing Fancy's bright palaces, coldly goes mowing Down the sweet blossoms of boyhood's young

Give us the time. Give us the time ere the roses were blowing

I am Zerbayeh, the least of the knowing : Thou art Meseehi, the golden and glowing. Oh, when again thou wouldst dazzle in rhyme, Sing of the time, Sing of the time ere the roses were blowing ! —James Clarence Mangan.

## NOTES BY THE WAY.

For the CATHOLIC RECORD. "I am delighted to meet you ! Back from vacation ?" The speaker was a gentleman of about five and forty, well groomed and apparently an intimate friend of the mammon of iniquity. "Yes," replied a young man. "I have never enjoyed myself so well. Now let me tell you something : if you want an ideal trip, take in the Summer School next year. Catholic. Everything about you recalls the matchless deeds of the long ago when men were real, and besides

the bracing air from the mountains runs through you like an electric current, toning you up for the season's "Pshaw ' No," replied the other. "Just think of it. Trotting over

the country with schoolmarms, and blue stockings, and listening to platitudinous essays on worn out themes. I believe that when a man essays to enlighten his fellows he should have something original to

say." 'You insufferable prig ' I was tempted to exclaim, "the Summer School does not purpose to give one a liberal education. I do not care if it brought together all the fossilized specimens of humanity, provided the aim be noble. Who will say that it is not? Some doubtless go there out of conceit or because it is the fashion, but they are few compared to the

The Time Ere the Roses Were Blowing. perior culture, because they look upon education as simply a means to a tan-gible end, and think knowledge valuable only when it can be made to serve some practical purpose. This is a narrow and false view, for all men need the noble and the beautiful, and

he who lives without an ideal is hardly

education. Many, alas ! are done to death ignominious by debauch-ery. Others let the ground that had been ploughed and made ready for the sewing and the planting be over-run by the weeds of triviality, in dolence and indifference. With these dolence and indifference. With these latter we are indignant, and just-ly so. Instead of being at the top, they are at the bottom in the press, where survival of the fittest is the only law, and, instead of being our leaders, they are benchmen, ministering to the ands of social dame When you are there, you feel glad ministering to the ends of social dema that you are an American and a gogues, and playing the base role of ward politician. They have good in-tentions. But hell is paved with them. "Pick up the stones, ye sluggards, and break the devil's head with them." You are soldiers sworn to do what you can, full knightly, to make the rotten world, as it was in the days of its youth, to prick with reason's lance the

airy bubble of fanciful speculation, and to give no quarter to sham and pretence. Mere nonsense you say. It may be right, but it does not pay. To truckle, to cringe, to give ourselves out until we became empty-all this pays. Does the darkness of the persecution of other days so blind our eves that we cannot see that our non-

success is due, not to our principles, but to our indifference. "Give me ten zealous priests," a holy man used to say, " and I will convert the world." Give us ten laymen who know how to think, and to express it, who, con-scious of the priceless value of their faith, are prepared to make sacrifices to guard and to protect it, and we would drive out from amongst us the foul spectre of indifference that wrecks many who are in quest of new and ruins. Do that and we shall have and ruins. Do that and we shall have the fire of a common aim, aspiration

and faith transmuting our efforts in-

to a success as solid as the laws of God.

We shall take pride in our Catholics

who are proving that some of us can

have brains. We shall patronize our

support of movements like the Summer the planetary system came by chance. rabid Anglican to trace any disre-School, that will gain for our faith the I submitted this same argument to an respect, if not the allegiance, of its ad infidel once and told him I often manner of the speaker, who yet sur-

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

LONDON, ONTARIO, SATURDAY, SEPTEMBER 25, 1897.

steamers and railroads. The sweat shops, the factories, with their myri-ads of stunted and disease-riddled vic-tims, are ellogized, but to knowledge, by which the soul is lifted into the in-vigorating and stimulating atmosphere of truth and love, is meted out a pity-ing condescension. This, then, is the aim of movements like the Summer stool-to persuade young men that their brain and heart forces can be devoted to nobler use than athletics, to convince young women that their edu-cation is not completed when they have fin mossible castles on the banks of impossible rivers, and to animate

should pare down their programmes and-but the conductor bawled out something in an unknown language and the old gentleman departed and I fell asleep. F. W.

FR. LAMBERT AND INGERSOLL. sermon delivered by Archbishop Bru

Rev. Father Lambert, the renowned the 7th instant, on "Infidelity." effect on his hearers.

the well known missionary. Fr. Lam-bert declared that he bore no enmity to his opponent on the lecture platform, but only aimed to correct false impres-sions. The speaker frequently re-ferred to Ingersoll's favorite phrase of the bart of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-tite speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speaker frequently re-ferred to Ingersoll's favorite phrase of the speak be on any other but friendly terms.

One of the features of the discourse was the evident impartiality of Fr. Lambert. He appeared in civic attire and only once referred to his priestly station. He treated his subject in the title for himself and the audience.

"It is interesting to note how our friends, the infidels, try to prove their assertions," Fr. Lambert said. "They speak of liberty of thought and yet try to deny us the very thing they make their watchword. Ingersoll de-watch as a set of the make their watchword. Ingersoll declares that if we do away with religion those nations that under pretence of we should be perfectly happy. He wants us to abandon the fruits of our reforms have forgotten or forsaken the own intellects in the same paragraph in which he so roundly applauds honest thought. Ingersoll tells us of his own devotion, sacrifice and generosity. conception of Sunday when he was a boy. He was evidently a victim of the fear that he would be thrashed vill support and defend them." Bruchesi, who is one of the most broad should he be found amusing himself. minded men in the Province, has There is not a case so palpable as the man I have quoted. Had he been given an earnest of his desire for improvement by appointing Abbe Dauth taught the idea of a merciful God instead of an avenging Deity, ever of education in his diocese and in other ready to punish and ever willing to ways to make the teachers conversant ove or forgive, there would be no Bob with modern methods. Ingersoll to day. He was the victim to some extent of a wrong system of early

Catholic Record.

paint impossible castles on the banks of impossible rivers, and to animate all to such exertions by means of in-terchange of aspiration and thought, that they stay their course only when they have reached the portal that bears the word "Perfection." It aims to prevent a waste of time and talent. There is a waste vearly

the word "Perfection." It aims to prevent a waste of time and talent. There is a waste yearly amongst us that is scandalous. What becomes of our graduates? Does any-one imaging that what they give us collection of facts and dates and bits of gress? Who are our discoverers, our one imagine that what they give us is what we have a right to expect from them? Some, indeed, show that they are not unmindful of the responsibility that weighs upon the shoulders of every man who had received a liberal that weighs upon the shoulders of every man who had received a liberal digestion of what is taught. They will have a scope as boundless as its

## EDUCATION IN QUEBEC.

A despatch from Montreal dated the 16th made the following reference to a chesi

An important allusion to the matter controversalist lectured in Chicago on of reform in the system of education in the 7th instant, on "Infidelity." The Quebec was made recently by Arch press despatch says that a strong logi bishop Bruchesi at Notre Dame Church. cal vein ran through the entire dis-Having referred to the devotion of the course, it being the aim of the lectur-er, as he announced, to refute the statements of the celebrated agnostic condition, religious temples, educationwith scientific principles. Fr. Lam- al and benevolent institutions, with bert enlivened his lecture with a bril those of a century ago, he proceeded as liant flow of wit, which had a telling follows: "We can do still better; we effect on his hearers. can further grow materially, intellectu-Ingersoll was hailed as a friend by ally and morally. It is our wish and the well known missionary. Fr. Lam- our duty to do so : for example, by im-

"honest thought," and said that co-haborers in the same field should never nal Gibbons expresses a desire to see the Canadian educational system adopt ed in the great American Republic, I beseech you, as your Bishop and your compatriot, not to lead strangers by too loud cries of reform to believe that we

do not deserve the sympathies and ad-miration bestowed upon us and that we station. He treated his subject in and miration bestowed upon us and that we generic term of a Christian and miration bestowed upon us and that we are in a state of deplorable inferiority. Avoided reference to the word Cather on the other hand, let us agitate to imolic. Fr. Lambert spoke of the apos-tles as Christians and had the same carry out that great work. Let the lead ing classes, those who hold a pen or "It is interesting to note how our

respect, if not the allegiance, of its ad-versaries. "Why don't our college graduates do better," an old gentleman asked me "I don't mean the billiard-loving and drinking set," he ratiled on, "they don't count, but the steady fellows Now let me tell you of a case in point. Some time ago I took a graduate into my oflice. He was the valedictorian ing that multitudes had so far another plan of attack. This new swung around that they were more plan is to prove that the Church has

bury Cathedral by the Anglican Dean, Canon Farrar. Times have changed indeed since the days of Cardinal Wiseman, and it is not with-cat reason that the English Catholic leaders claim that the larger "Oxford movement" has in reary truth sat in The marked and

gracious favor shown by Queen Vicof Rome, which has won so many sub-jects back during her reign. Whatever grain of possible truth there may be in these legends, as regards the private feelings of the Queen, it is sufficient to remember that while there are many liberties If the doctor introduces a definition which an English sovereign may take, this one thing she cannot do, and yet remain on the English throne. It is but three months ago since she, by a carefully worded proclamation, stopped the busy talkings of those uncertain prophets, who had prematurely uttered the word " abdication."

### A RECENT CONVERSION IN AUS-TRALIA.

Canon Grigson, Vicar of the Anglican Cathedral, Queensland, Received Into the Church.

Australian exchanges just received announce the conversion of Rev. Canon Grigson, vicar of the Anglican Cathedral, Townsville, Queensland. He was received into the Catholic Church at the Redemptorist monastery, Wendouree, by Very Rev. Father O'Farrell, C. SS. R. Mr. Grigson, who is a native of Norfolk, England, was educated at King's College, London, and is a graduate of Durham Univers ity. Though comparatively a young man, he rose rapidly to preferment in the Anglican Church since his going to Australia some ten years ago, and both in New South Wales and Queensland he was held in the highest esteem by the flock to whom he ministered. The words of Archdeacon White, who preached in Townsville Cathedral some few weeks ago on the occasion of Canon Grigson's resignation, con tained a high eulogium on the Canon's

ability, zeal and piety, and while he deplored the cause of his resignation,

THOSE PRELIMINARIES. M New York Freeman's Journal.

In our article last week we came to that part in Dr. McAllister's letter where he abandons the Scriptures as evidence rather than undertake to prove their inspiration, and adopts

He proposes to prove his point by an appeal to uninspired history-that is, to the ex cathedra definitions of the Popes on matters of faith and morals and to the definitions of general coun cils in the same domain.

We accept this issue, but we must remind the doctor of a few things. very truth set in. The marked and First, any definition introduced by him as that of a General Council must be toria to the great Catholic nobles and authentic, clear in intent and purchurchmen has again revived the old rumors as to the religious leanings of the monarch toward the ancient Church is general, and, consequently, infallible, that has not been called by the Pope, or with his approval, and that he

of the Pope as ex cathedra it must be from an undoubted Pope, whose title is clear. It must have all the conditions required for an undoubted excathedra utterance, for infallibility is claimed for these kind of utterances alone. For convenience of reference we will here state the conditions. They are : first, that he speak as the Supreme Teacher of the Universal Church, by virtue of the authority conferred by Christ on St. Peter, the first Pope ; second, that he defines a doc-trine ; third, that this doctrine concerns faith and morals ; fourth, that he speaks with the intention of binding the whole Church to accept and interiorly assent to his decision ; fifth, that he is free in his action.

When the Pope speaks in the absence of any one of these conditions, his utterance does not claim to be, and is not, infallible. The first excludes all acts of the Pope as a private person, writer, theologian, or local Bishop. The second limits the infallibility to definitions of doctrine. The third determines the subject-matter of the infallibility, and limits its object to doctrines concerning faith and morals, and excludes all other matter whatsoever. The fourth, the intention to bind, must be expressly stated. The fifth requires a condition essential to every human act, liberty.

These things being understood, we will next look into some of those things which the doctor presents as his facts.

declared that he himself was losing an An Ulster Orangeman on the Pope The Westminster Gazette publishes

of staunch Ulster Protestants came over

on a holiday trip to London a few

weeks ago, and among other places of

the following story :

"A small party

NO. 988.

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when mature men sat at the feet of the masters, and were taught to know truth, to reverence and to protect it, as they would their hearths and homes, against the onslaught of the Paynim.

Some," says Dumas,

authors who no longer believe that "Nay, fear not. Any institu-tion like the Summer Scool is a welldescriptions of sunsets, etc., and a controversial catechism thrown in, con spring of noble and uplifting thought stitute a Catholic novel, and, who are and aspiration.

giving us to day works that for liter-ary finish and intrinsic worth are in-"It is not, you say, 'orig-inal.' That sapient remark falls trippingly from the lips of in-dividuals who have not been spanked by the wine of been spanked ferior to none published on this side of the ocean.

This sounds heterodox to those wh by that wise old body, yclept, 'Ex-perience,' and from those who lounge are nursed by English critics. But we have done with forming judgments around the beaches, and think that they have done their whole duty to by proxy. Not so, however, with a lady I met the other day. She is prom-Humanity by talking shop and assist-ing at 'tea shines.' Does not an idea, born perchance in the dim and misty past, take on a new originality

inent in social circles, and quite au courant with the progress of Humanity. In the course of a conversation on the Summer School I asked her what when it is quickened into life again by she thought of Egan. Egan? Let me see ! He is a Professor at Washthe blood of an individual ?" 'People," says Goethe, "are al-

ways talking about originality, but what do they mean? As soon as we read one of his books. Well ! he is not half bad. You see our American are born the world begins to work authors lack the grace and culture, upon us, and this goes on to the end. that, somehow or other, are imparted And, after all, what can we call our by the civilization of the Oid World. "They"-but I excused myself, and own except energy, strength and will.

If I could give an account of all that I on my way homeward asked God to owe to great predecessors and congive the worthy lady a little commontemporaries, there would be but a small balance in my favor. But it is sense. She has a picture of Sir Edwin Arnold in her drawing-room, and pera remark only, a time-honored slur on haps burns a light before it as a certain those who are endeavoring to help themselves and others out of the rut, gentleman did before a statue of Platos. But that was away back in the those, who, like the Bourbons, age of the Renaissance. I will place learn nothing and forget nothing." Egan's picture in my room. Better far "have claws his loftiness of ideal and sincerity than only to tear those who have wings." the sentimentality and emptiness of say others, It is not "practical," Arnold. He is all leaf and blossom-a who regard money-making as the clever artificer in words-vox et praultima thule of human energy and terea nihil.

ambition, and who regard knowledge I cite this lady as a type of a large in very much the same way as stocks and groceries. This is the preaching of the gospel of Dirt. And when I section of our Catholics. They talk and bluster, for "we are a great peohear that soul-stupefying doctrine I ple, sir ; we've got to be cracked up bethink me of the clear and sir. But that is all. . The vanity forceful diction of the learned Bishop of that inspires so many post prandial Peoria, who loves nature, and loves orations is a delusion and a snare. more the deeper and spiritual beauty We can remedy this by giving n "It is the fashion with quarter to dishonest criticism of our

training. "With Ingersoll and his followers there is nothing but matter. Reli-

gion, according to them, is simply a question of duty to fellow man. Our conception is different. The cross and the flag together-that is the Christian platform.

"Ingersoll lauds free thought. So do I. In my opinion it is the most en-nobling attribute of the human mind. Our minds revert to the supernatural. That is the great lever of society. Will you deny me the honest expres sion of my heart? That is free thought. What is the meaning of the expression—free thought and free ex-in full canonicals. Yet such pressions? These things come from a parade took place not only unmolest-

onest reflection and arise from the ed, but greeted with all the signs of heart. I will die for the vindication of an honest thought. No infidel can Ebbsfleet, near Minster, on the spot, deny bounds of thought and be re- now about half a mile inland, where garded as sane. That power of the St. Augustine and his monks landed mind is unfettered by its surroundings some thirteen centuries back. Hard and leaps beyond matter.

"The natural consequence after es- Augustine held a conference with timating the universe is that it is the Ethelbert. work of a great Being. If it requires livered an address, which was a strik a great mind to change matter, must ing proof of the diplomatic ability of not the mind be greater that creates this churchman. The fact that the it? Science is a great thing. It is a American Bishops a short time back

daughter of the same God that revealed had made a pilgrimage to the same Himself. If it would be foolish to place, with a similar object, created a claim that a big clock evolved all the delicate situation in which a less able opportunities of strengthening your-watches in the world, how much more man might easily have stumbled. But self in the loving, forbearing graces many to affect contempt for men of su- prominent men and by our earnest preposterous would it be to say that it would be difficult for the most which our dear Lord sets before us.

LAND.

(Cable Despatch)

London, Sept. 18.-Were any sign

needed of the great increase of late

excellent frierd and the people an able ware and not follow the example of and devoted pastor.

Mr. Grigson is still young, though perhaps past his youth, and in appearright of God, of the Church and of the ance suggests at once a Catholic priest. family. Let us work in a spirit of In an interview with a representative of a secular paper he spoke freely of his conversion. The following por-Your Bishops will be by your side to support and defend you, and you also tions of the interview are of special in-Mgr. terest :

"What was the particular point on which you had misgivings?

"Principally the question of con-tinuity, but also on the subject of dog-ma. I cannot but feel that at the Reo lecture on pedagogy in the houses formation an absolutely new Church was established, and I could not but doubt the validity of the orders of that THE CATHOLIC CHURCH IN ENG-Church.

" And had the local discussion on that subject anything to do with turning your thoughts in that direction?" "No; my thoughts had been turned previously. but because of my feelings I followed that controversy with very great interest.

years in the power and prestige of the Roman Catholic Church in England And this change of faith means, doubtless, the breaking or, at any rate, it would be afforded by the striking the slackening of many ties of friendcenes enacted this week on the Kentish coast. In the early days of Vic-

ship ?" "Yes, I suppose so," replied the toria, and even at a much later date, "I have many relatives in the there would have been a violent "no Canon. Anglican priesthood. Still,"he added, reflectively, "truth is greater than all Popery " cry at the mere idea of an things, and one should be prepared to make sacrifices for what he believes to be truth.

Mr. Grigson purposes to return to England in a few weeks and place himself at the disposal of Cardinal Vaughan, who will probably send him to the new College of St. Bede, at Rome, which has been lately opened under the auspices of the Pope for Anby is a cross marking the place where glican convert clergymen who may desire to study for the priesthood. Cardinal Vaughan de-

> Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but

becomes all glowing, so a man that turns himself wholly to God puts of his sluggish-ness and is changed into a new man.—The Imitation. Imitation. When a man begins to grow lukewarm, le is afraid of little tabor, and willingly takes. external comfort.—The Imitation.

As iron put into the fire loses the rust and

interest visited a very popular Roman Catholic institution in Hammersmith, in which a poor co-religionist of the trippers had found a welcome, and a sisterly care denied to none who enter their portals by the good nuns in "And does this place belong charge. to the Pope now," asked a male mem-ber of the party of one of the sisters "Yes; we sisters are in a spiritual sense children of His Holiness; but we make no distinction between Protest-ants and Catholics among those who come to us for help." "Well, now, that's nice ; but tell me, does he ever come to see ye?" "No; he lives in Rome. But why have you any feeling against the Pope?" "Well," slowly replied the spokesman of the party, "I have little against the man myself,

but he doesn't bear a good name round Portadown."

> The Miraculous Preface. ---- 1905

The preface of the Mass on feasts of the Blessed Virgin is called the Miracu-lous Preface; for, as the legend goes, the greater part was miraculously put on the lips of Pope Urban II. as he was one day singing High Mass in the church of our Blessed Lady at Placentia. He began by chanting the common preface, but when he had come to that part where the prefaces generally turn off to suit the occasion he is said to have heard angels singing. He afterward caused their words to be inserted in the common preface at the council of Piacentia in 1095 .- Ave Maria.

## NARKA, THE NIHILIST.

### BY KATHLEEN O'MEARA. CHAPTER XXVII.-Continued.

Ivan Gorff had not spoken, except that short parley improvised to screen Narka when she had nearly betrayed herself. He rose now, and said he had something to communicate before they separated. There was a general assent, and he pro-ceeded to read out, in his deep, metallic voice, Basil's pamphlet translated. The effect was electric. The language had seemed inepiring to Narka when she read-it alone; but, declaimed by Ivan to this excited and responsive audience, its elo-quence was like fire and dancing flames. The reading was all along punctuated by "bravos" and suppressed cheers; the meeting could hardly restrain its enthusi-asm within bounds, and the moment Ivan had done, the applause burst out like a torrent let loose. The pamphlets were seized upon as if they had been loaves of torrent let loose. The pamphlets were seized upon as if they had been loaves of bread thrown to starving men; the com-

seized upon as if they had been loaves of bread thrown to starving men; the com-pany embraced one another; they kissed the pamphlet; they made every demon-stration of wild delight. Under cover of the general hubbub Ivan said to Narka, "Let us slip away." Schenk, who was before her, moved on at once, and Olga Borzidoff, whose eyes had never left the group, pushed quickly toward the door and met them. "Present us to one another." she said

"Present us to one another," she said to Schenk, putting her hand on his arm; but Schenk moved on as if he had not "Let us introduce ourselves," lga. "I am Olga Borzidoff. What heard. " ! said Olga. is our new sister's name

Narka Larik," replied the new sister,

coldly. Ivan pushed her gently on, remarking that it was later than he thought. It was pitch-dark on the stairs. Schenk strack a match, and nursed the little flame, that Narka might see where to step; but the

Narka might see where to step; but the light, after a moment, went out. "Take my arm," said Schenk. "I know the way. I will guide you." They were groping their way, Ivan fol-lowing, when a hand was laid on his shoulder, and a woman's voice said, "I want a word with you." He stood at her bidding. bidding.

Narka got safe down, thanks to Schenk's steady guidance. When they emerged into the court below, the moon was high and the dark blue heaven was

full of stars. "Here we are, a riveder le stelle !" he

In spite of the horror with which his speech had so lately inspired her, Narka for a moment felt in sympathy with him; the beautiful quotation seemed to strike a sursum corda that lifted her spirit out of the dense atmosphere in which she had heen morally and physically stifting. had been morally and physically stifling. They stood and looked back, expecting

they book and took back back of the second back of Schenk. "Come on, and I will put you into a cab."

They went out, and he hailed one. he was closing the door upon Narka, he said, " It is very late for you to go such a long drive alone; you had better let me long unversion of the state of the set of th alone in the starlight.

CHAPTER XXVIII.

The meeting in the Quartier Latin had one good effect on Narka: it forced her thoughts into a new channel and made thoughts into a new channel and made it easier for her to obey the doctor's in-junction of thinking as little as possible about her lost voice. That extraordinary scene, and the sudden and dangerous cur-rent it had introduced into her life, ab-sorbed her so completely that all other thoughts were for the moment crowded out of eight. But she foll more along since her solitude had become peopled by this multitude of unbidden presences. A

the dead painter in being so deeply moved by his inspired renderings. She lingered long before them to-day, and though tired physically from standing about so many hours, she felt refreshed and rested in spirit when she left the place. place. She was turning into the Tuileries gar-

dens when a gentleman, hurrying out, met her. It was Dr. Schenk. Narka had not seen either him or Ivan Gorff since "I am so glad to meet you !" he said, "I am so glad to meet you !" he said, cordially. "Shall we sit down and chat

for a moment ?' There was a bench close by, under the

There was a bench close by inder the broad shade of a chestnut-tree. Narka was not sorry to sit down and rest a little. " I need not ask what you thought of the company the other evening," Schenk said, entering at once on the subject. Narka's level brows went up expres-sively. " It was not so much the com-pany avan as the destrines that took was

sively. " It was not so much the com-pany, even, as the doctrines, that took me by surprise," she answered. "You were not prepared to find them so advanced? Ivan ought to have been

more outspoken and explicit with you. You were hardly strong enough to bear the shock of being brought in contact with the reality so suddenly. I took for with the reality so suddenly. I took for granted that you had come there with your eyes open, and I was surprised to see you, I confess. However, as you have been taken behind the curtain, you must just accept the fact that there is an ugly just accept the fact that there is an ugly side to patriotism when it has to work in secret. But though the patriotism that goes forth to the roll of drums and the braying of trumpets looks a more respect braying of trumpets looks a more respect-able thing, it is far less worthy in reality than ours, that gets no reward but scorn and stripes; we at least despise the con-ventional fallacy that goes by the name of honor; we trample that cant and the rest of the world's jugglery and caricatur-ing under our feet, and we bring on our-selves the odum of the result for a purely serves the other of the result for a purely impersonal gain. I perceive you have a great deal to learn as to our principle of action," he added, reading, with his hab-itual intuition, on **Na**rka's features the conflict between utter revulsion and re-luctant admiration that he was exciting in her. " you have taken a perilons step in her; " you have taken a perilous step in joining us, but you will trust me and let me be your friend—" "I hope our new sister will trust us all as friends," said a woman's voice behind

them. Before turning round to see who it was

Narka had recognized Olga Borzidoff. She started and colored. Schenk stood up. "What brings you here?" he said, in a low tone that had

something dangerously fierce in it. " Precisely what brings you here," she replied, in a high, insolent key: " the de-sire to converse with Mademoiselle Lar-

"I had business to discuss with ma

demoiselle. " So have I. Perhaps you won't mind

our discussing it together ?" "Good-morning, monsieur," said Narka and quivering with anger and wound

ed pride, she walked away. That bold, bad woman's stare was like the touch of an unclean thing. She could not forgive I van Gorff for subjecting her to the humiliation of such a contact Why had he entrapped her so treacher a contact ously into this secret congregation of disreputable men and women? What sort of good were such people capable of effect-

of good were such people capable of effect-ing for their country ? And Basil was working in common with them ! All the way to La Villette, as the om-nibus rolled along, Narka protested in-wardly against this unworthy comrade-ship, and upbraided Ivan Gorff. But on reaching home she found that Ivan had called and left a sealed parcel for her. She opened it and saw Basil's handwrit-ing. In an instant all her anger van-ished, and she could feel nothing but gratitude toward the man who had brought this joy into her life. brought this joy into her life. She sat down and devoured the manu-

script. It was just what she wanted to restore her bruised self-respect and reconcile her to the irreconcilable. The article was a powerful and impassioned piece of writing; but it remained, like the this multitude of unoidden presences. A piece of writing; out itremained, nice the degrading effect of tyranny upon the moral nature of a people. Here was the wishow she could trust, and who would understand, whose sympathy or whose the gold in the dross. Narka set to work at constraint denuncia. at once on the translation, happy in the consciousness that she was putting her hand to the plough with Basil, and driv tting her ing the share through the smoking soil, while he cast the seed into the furrow.

noticed that men who habitually met her with a bright kindly word now turned round the corner when they saw her in the distance, or, if they came up with her unexpectedly, hurried on with a curt salutation. Clearly they were fighting shy of her, and she read the reason in their sullen averted faces and in the troubled

have blown up!' "But it didn't explode ?"

about your voice, dearest?" she said, anxionsly; "I have been haunted by the thought ever since I heard from Marguer-ite that you had lost it. How I did long to fly to you that moment and hold your hand while you were passing through that terrible anguish of the first discovery! But it is sure to come back. Have you tried it since then?" Before Narka could answer, there was a quick tap at the window, which was only a few feet from the ground outside, and something like a great white wing fluttered past. sullen averted faces and in the troubled eyes of the women. Madame Blaquette, whom Narka fre-quently met coming in and out, seemed much alarmed, and hinted at some great impending catastrophe; but Madame B.aquette was so well known as a croaker and an alarmist that no one paid any heed to what she said. One afternoon she came against Narka in the entry, and clutched her arm in great excitement : "Oh, mademoiselle, we have had the nar-rowest escape ! Just think ! The house opposite is watched by the police, and such odd-looking people have been hang-ing about ! Three days ago a box was brought io a man who lodged there a fluttered past. "It is Marguerite," said Narka; and, loubly to let her in.

The cornette seemed to bring in the unshine with it.

sunshine with it. "I guessed who was responsible for the scandal of a powdered flunky in this re-spectable neighborhood," said Marguer-ite. "Who ever thought of your lady-ship's being in town at this time of year? Business? Well, Narka is not so badly off, you see?" and she glanced admiring-ly round the room, to which, in spite of its tiled floor and whitewashed walls, the grand plano under its rich embroidered ing about 1 infree cays ago a box was brought is a man who lodged there a month back. They wouldn't take it in, so the porter carried it over here, and said if I kept it for a couple of days it would be called for. I, never suspecting anything, took it into my room, and this morning it suddenly occurred to me that it might be an infernal machine !" grand piano under its rich embroidered over, and flowers and books about, gave gracious, home-like air. "If the outside were only as good as the

"Oh !" cried Narka, with a gesture of inside. But what an awfal neighborhood it is?" said Sibyl, lifting up her hands. "As I drove up here the wickedness of the people's faces, the way they scowled at me made me shudder." dismay. "I went off at once to the commissaire de police, and he went to the Prefectur and three men came just now and carried it into the back yard, and took all sorts of

"You need not have shudder." "You need not have shuddered," said Marguerite, with a little toss of her head. precautions in opening, for if it had ex ploded, you know, the whole street would "The worst of our people up here is they are not hypocrites; they wear their wickedness outside instead of in; but 1.2.If "Oh, no; it was a sewing-machine But only think if it had been the other!" the time it is pain that makes them scowl, poor creatures! When hunger is scowl, poor creatures! When hunger is griping a man's inside, it is enough to "But it wasn't the other," said Narka, half amused, and half vexed at having make him scowl. I'm sure it would me.

glad of the interruption, she went

been so taken in. "All the same, we have been most mer-"You always stand up for your people here," said bibyl, "but you know very weil, dear, they are the scum of the city." " I know nothing of the sort; they may cifully preserved," insisted Madame Bla-quette, "for it might have been the other, and I might have been buried at this mobe the dregs, but they certainly are not the scum—the scum is at the top. You must look to our monde for that. ment under the ruins of my own roof. We ought to be on our knees thanking

"We don't get drunk, at any rate." "Humph!" Marguerite remembered certain traits de mœurs she had heard at Narka, with an impatient shrug, passe on, laughing, into her room. As she tool off her things she looked out at the house Yrakow, and admired Sibyl's impudence opposite. It was a dingy, disreputable-looking house, with a battered face, and windows so crusted with durt you could not have seen through them — a house "Perhaps it would be better for them if they did," she said, defiantly. "I know a few respectable Pharisees whom I a few respectable Pharisees whom I should love to make so drunk that they would roll under the table. That might take the pride out of them, and send that looked as if it might want watching but probably there was as much founda tion for its bad character as for the provi dential escape from the sewing-machine She was turning from the window, when she observed as unusual movement out

them up to the Temple to strike their breasts and get justified." Narka burst out laughing. "The Phar-isees get no quarter from Marguerite," she read side; a number of gamins were rushing said to stare at something; presently an open carriage with liveried servants drew up before her door. Flushed and excited, she went to receive Sibyl.

Sibyl looked half inclined to be angry. "Well, if she is fond of publicans, I should think she is satisfied up here. The shouts and yells from the wine-shops as I came along were perfectly awful. It re-minded me of the shricks of the damned.

damed." "That can't be a pleasant noise," said Marguerite; "but I would rather hear that than the laughter of the damned." "I did not know they ever laughed in heal!" dered. "Yes," said Narka, with a constrained laugh, "it is a funny place for you to come to pay a visit. I wonder what your serv-ants think of it?" "My servants? I should as soon think of mondaring what my horse thought

hell." "I fancy they do now and then; I "I fancy they do now and then the Pharisees are fancy that when the Pharisees are stripped of their shams and shown up naked at the judgment-seat, their coun tenances on finding themselves in that predicament must be a sight to make even the poor devils laugh." "The poor devils? Well, if you are

"The poor devils? Well, if you are going to stand up for the devils !" "It would be a good thing for us if we had their zeal and their perseverance,"

retorted Marguerite. "You need not envy them their spirit of contradiction, at any rate," said Sibyl, good-humoredly, feeling that she had made a bit made a hit.

made a hit. "Give it up, Sibyl — give it up," said Narka, triumphing with Marguerite, who had had the best of it up to this. But Marguerite had not thought of triumphing; she only thought of defend-ing her poor people. "What news have a shead ing her poor people. "What news have you from St. Petersburg?" she asked, urning the conversation.

Sibyl slowly lifted her shoulders, and with a sigh slowly let them down. "I'm afraid my father is growing weak. Basil SEPTEMBE 2 25, 1897.

don't believe God ever meant to place the majority of His children in jeopardy to that choice." There was a passionate vibration in Narka's voice that reminded Sibyl how

Narka's voice that reminded Sibyl how cruelly the choice had been used against her kindred. The remembrance smote Sibyl's heart, if not her conscience, There was an awkward silence, when Marguerite exclaimed: "Good gracious] is that 3 o'clock? I had only meant to say ten minutes, and you have beguiled meinto wasting twenty! Dear Sibyl, you will be interested to hear that Lear me into wasting twenty! Dear Sibyl, you will be interested to hear that I am as poor as a rat, and ready for any spare cash you may want to get rid of. eash you may want to get rid of. I just mention it in case you should not like to ask me. Now I must be off!" She kissed her and hurried away. "Where is she going in such a hurry?" inquired Sibyl, when Narka returned, after having closed the door. "She is yong to dress the wound of a

"She is gone to dress the wound of a "She is gone to dress the wound of a carter whose leg was smashed under a stone, and then amputated. It is a frightful case. Marguerite dresses the wound twice a day." Sibyl shuddered. "It is extraordinary how hard Marguerite has grown; she can stand by without wincing, and look on st

stand by without wincing, and look on at those horrors, while the very sight of blood makes me sick ! But it is much better for one's self and others not to be

embrace which had so long been her haven of sweetest rest, but suddenly she recollected how that soft little hand had clutched an imaginary knout and cut open in desire the flesh of the woman whom Basilloved. The recollection made her blood run cold, and she drew herself

away from the classing arms. All this time a crowd of gamins were collected at the door outside, staring at the grand equipage and chaffing the fine flunky. When the owner of this splendor came out they ceased their chaffing, and

stood in silence, watching the ceremon of her getting into the carriage and sinh of her getting into the carriage and sink-ing back on the cushions, while the fine flunky arranged her silken skirts, the glossy thorough-breds meantime tossing their heads and pawing the ground, and giving every sign of impatience and dis-gust. Finally they moved on, spurning the stones contemptuously, and striking sparks with their steel hoofs—a comical paredk on human impudence and concel

parody on human impudence and conceit admirably performed by well bred beasts. As the carriage with its liveries and emblazoned panels jolted lightly down the roughly-paved street, the pageant drew gazers to doors and windows, and Sibyl again passed under the fire of those sullen glances which to her betokened the excess of wickedness. Clearly these people needed to be held down with a hand of iron.

Narka watched the carriage out of sight from the door-step. As she was turning in she saw Madame Blaquette standing in the middle of the street, and earnestly gazing into the palm of her hand. "God direct me!" ejaculated the land-

lady, in a voice evidently intended to reach Narka. Then, looking up. "Oh! it is you, mademoiselle! I was just consid-ering whether I ought to bestow an alms on this poor woman or not; she looks de-serving, but I may be deceived." "As you have taken out the penny, I think I would bestow it," replied Narka.

"That is precisely what I feel about it. Then, in God's name, I will risk it!" She presented the penny to the beggar, who had been patiently waiting while her fate was discussed. dis

cussed. Narka glanced at her and noticed that she wore green spectacle, and a bandage over one side of her surprisingly red face. "I should not have said that she looked deserving, was Narka's reflection as si turned indoor; "but I don't suppose Madame Blaquette's penny will do her much harm.

### SEPTEMBER

THE MASTER

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better for one's self and others not to be so tender-hearted. I should think the atmosphere of this place, with such misery all about as Marguerite describes, must be very bad for you, Narka, it is so de-pressing? And you want to be cheered up. Now I look at you, my darling, you seem very tired. I am sure you are over-working yourself. You want rest. You ought to be lying down this minute. I wish I could stay and put you on the sofa and read to you for an hour. Have you and read to you for an hour. Have you any nice books?"—she glanced round at the table. "When I come back I will in-sist on your letting me take care of you."

She stood up, and looked into Narka's great pathetic blue-black eyes, and then opened her arms. Narka let herself sink into the loyed

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not remain where I was.' "You might have gone down to Beau-crillon and waited there. Have you made a vow never to come and stay with me Narka made no answer for a moment

"Oh, my darling, what a funny place rou have come to!" exclaimed Sibyl ooking round her like a person bewil

of wondering what my horses thought of

Narka laughed again. "Yes," she said to herself, "horses and servants are the same sort of cattle to you, only with dif-

They sat down, Sibyl glancing round

her with a kind of half-alarmed curiosity

" Do you know, I am very angry with you," she said. 'What business had you

to steal a march on me and come off to

this outlandish place the moment my back was turned ?" "I was obliged to come away ; I could

dered.

erent prices.

Narka made no answer for a moment. Then looking at Sibyl with an expression half grave, half comical, "Do you remem-ber," she said, "how we laughed over that remark of Mademe de Stael's, that a woman who was unhappy with her hus-band ought never to leave him for a day, heavened wada it so much worse for her bala ought never to leave thin for a two because it made it so much worse for he when she had to come back to him?" "Where is the bad husband here?"

tration and exhaustion, creep upon a man slow-ly. A man overworks. Then he neglects his meals, and pays no attention to his di-gestion. His liver gets aluggish. His ap-petite falls off. The blood is improperly nourished and becomes impure. The brain and nerve tissues do not receive proper nu-triment and are befogged with the poisons in the blood. The man cannot sleep or eat. Then comes nervous prostration, and ex-haustion. Dr. Pierce's Golden Medical Dis-covery makes the appetite hearty, the di-gestion perfect, the liver active, the blood pure, the brain clear and the nerves steady. It makes pure blood and healthy flesh, mus-cle, brain and nerve tissue. It cures nerv-ous diseases. No honest dealer will urge an inferior substitute for the little extra profit there is in it. "About fourteen years ago," writes C. P. Wil-

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and am enjoying good health." A good wife should be a good nurse and something of a doctor. Send thirty-one one cent stamps, to cover customs and mailing only, to World's Dispensary Med-ical Association, No. 663 Main Street, Buf-falo, N. Y., for a paper-covered copy of Dr. Pierce's Common Sense Medical Ad-viser. Cloth binding, 50 stamps. One thousand and eight pages, over three hun-dred illustrations, some of them in colors. The best doctor-book extant.

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contradiction, whose indignant denunciacontraction, whose indignant denoted tion even, might help her to adjust the balance of things, and bring them to their true proportion. It is so much harder to battle through these spectral crowds

Narka tried to escape from her beleag uered solitude by occupying herself, and being as much as possible out-of-doors. One of the few helpful recreations within her reach was a visit to the Louvre. She ok the omnibusone morning and drove ere. The serene atmosphere of the gal ies soothed her, the brooding presence f the dead masters, who were still so liv ng, exercised the evil spirits and scared hem away. Narka had never held a yrush, but her delight in the art was gentime. She loved some of the pictures as if they were living persons who felt her enthusiasm, and might be touched by it. The Murillos were her chief delight; cometimes it almost seemed to her that she might awake or trouble the sleep of

Good Is essential to health. Every nook Blood system is reached by the blood, and on its quality the condition of every organ do pends. Good blood means strong nerves good digestion, robust health. Impure blood means scrotula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates s good appetite, gives refreshing sleep and cures that tired feeling. Remember,

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Is the best - in fact the One True Blood Purifier. Hood's Pills take, easy to operate. 25e. CHAPTER XXIX.

Narka had not been to see Marguerite since the meeting. If any one had asked her why, she, would have said it was beher why, she, would have said it was be-cause she had been busy, or absent at Margnerite's convenient hours for seeing her. But the true though unacknowl-edged reason was that she shrank from the contact. Margnerite's pure and un-compromising orthodoxies somehow always rebuked her like a living con-science; and now that her mind had be-come tained with white knowladee and come tainted with guilty knowledge, and was tacitly, half-consciously, conniving at it, she did not dare intrude herself on a life that was filled from morning till night with placid sanctities, sweet and common as daisies in the grass, and wholesome as a field of new-mown hay. She was afraid to meet those true, inn cent eyes that were bubbling up with happiness and trust in God and man, like with happiness and trust in God and man, fike clear fournains in the sunlight. She avoided Marguerite since she had set her foot upon the downward path. For Nar-ka knew that it was a downward path. Those articles of Basil's had fanned the lame of her love and fired her imagina-ion, but they had not blinded her reason. She saw clearly enough the logical link between those blood-stirring appeals and the doctrines enunciated at the meeting. Marguerite, meantime, was too busy to go to people who were able to come to her. She heard from Madame Blaquette that Narka was well and out every day, and this was enough. She had, morever, heavier cares than usual pressing on her for the moment. La Villette was "nervous;" in other words, it was mak-ing ready for a revolution. The elders of

the community, enlightened by past ex-periences, recognized signs and symbols which Marguerite's quick intuition could not have failed, even without this warn-ing, to notice. The district echoed with sounds and silences that were not to be which Marguerite's quick intuition could not have failed, even without this warn-ing, to notice. The district echoed with sounds and silences that were not to be mistaken. The wine-shops were crowded doors there came reverberations of that alcoholic oratory which to the Parisian ouvrier is like a lighted match put to pou-der. A more significant sign to Marguer-ite was that the orators avoided her. She

said Sibyl, glancing round as if she half expected to see him hiding somewhere. "Have you gone and married unbeknown "The husband is only a figure," replied

"The husband is only a figure," replied Narka. "The fact is, the contrast be-tween my life and yours is too great, the charm and splendor of your home make the hurry-scurry and sordid vulgarities of my own look worse to me. I have made up my mind not to risk it, not to try to shatch at what has been so com-pletely taken from me. It is much better for me to stay in my own corner and toil and moil and never try to sease, and and moil, and never try to escape, and put on my silk gown and sit idle like a lady. I feel such a sham when I go to

you and play the lady "What nonsense you are talking! You

"What nonsense you are talking! You are a sham when you try not to play the lady, as you call it. Your ladyhood is as inalienable as the shape of your eyes or the color of your hair. I don't know what you mean by sordid vulgarity; a life of intellectual labor is not sordid or vulgar. It has always seemed to me a grand thing to owe everything to one's self. I should have been very proud if I could have earned my own living." The sentiment was sublimely absurd in Sibyl's mouth, and yet it did Narka good to hear her speak so. It raised her

in Sibyl's mouth, and yee it out starks good to hear her speak so. It raised her in her own eyes to hear Sibyl say that working for bread was a grand thing. There was still a virtue in Sibyl's touch

They was like nothing else. They talked about other things, and then Sibyl said : "And Marguerite? You see her often ?" How is she?"

"I hope she is well, for she works like a little pony. She is goodness itself to

"I am so glad, darling! But Marguer

ite is an angel." "I knew that already ; but I have dis-"I knew that already ; but I have discovered here that she is a genius. She would have made a first-rate queen. She has a genius for governing. If you could see how she manages the roughs and the drunkards! The people positively wor-ship her; there are all sorts of stories abroad about the miracles Sour Marguer-

has persuaded him to wait and give him time to live down his foolish passion. I fear Basil has entangled himself deeper, and in more ways than we suspected. And he has broken through all restraint with my father, and rails against the tyranny of the emperor and the miserable condition of the people, and goes on like a lunatic. The wonder is that my father bears it. But the wonder of all is that any one so clever as Basil can be such a tool! As if our moujiks wanted to be free! As if they would know what to do fool: As if our moujiks wanted to be free! As if they would know what to do with themselves if they were sent adrift to morrow like English or French peasants! Togive them perfect freedom would be to make them miserable." "My dear Sibyl," Narka protested, with a ringing laugh, " would a lark be miser-

a ringing laugh, " would a lark be miser able if you opened its cage and set i

free?" "Yes, it would, if it had been born in a cage. That is what you and Basil don' consider.' (How that ' you and Basil' made Narka's heart leap !) "Human " Human beings, like animals, are only happy in the conditions they are born to. A savage is happy in savage conditions; our civilized ways would be misery to him. Fancy a red Indian, roaming through his forests in a bead necklace, suddenly trapped, and his free limbs packed into pantaloons and

top-boots ?" "We Russians are not quite red In-dians," said Narka." "We have been slowly educated up to top-boots these fifty years past."

years past. "Unfortunately!" said Sibyl, with in-tense emphasis. "Our people were much happier before they ever heard of top-boots. They were content with their lot, just as the camel that toils all his life through the desert is content; but if you bring a camel un as a net to eat and drink bring a camel up as a pet to eat and drink and lie in the shade, and then load him and turn him cut into the desert to tramp dis-without water under a vertical sun, do you she think he would be content?"

"He would be a great fool if he were. But what does that prove ?—that the majority of human beings ought to be treated like camels ?

like camels ?" "They ought not to be unfitted for their allotted work." "Allotted? Who allotted it? When God created the world did He allot the millions as camels to the tens? Did He authorize you to treat the people as cathe?" cattle

cattle ?" "I don't think we ever treated our people as cattle," said Sibyl, surprised and resentful. "You did not; but others around you

did, and you might if you had chosen. I For Table and Dairy, Purest and Best

TO BE CONTINUED.

Friendly to Catholicism.

Dispatches from England state that staunch Protestants are greatly alarmed by the claim put forward by a leading Catholic journal that Qaeen Victoria was baptized a Roman Catholic. It maintains that the Queen cer tainly was not baptized in the Anglican church ; that the Duchess of Kent (her mother), whose Catholic tenden cies were well known, had her bap-tized by a Catholic priest; and that at the coronation both baptism and confirmation were conferred as the easiest way out of a difficulty.

The Queen herself is certainly friendly to Catholicism, and just now she has given striking proof of her re-gard for the Catholic religion. The Rev. Jacob Primmer, a fierce anti-Catho lic preacher, sent the Queen a copy of book he had just published, giving a characteristic account of a visit he made to Rome. The Queen returned the volume immediately, with a curt intimation that she could, not possibly accept it. Mr. Primmer thereupon made a violent, insulting attack upon her from a Scotch pulpit, accusing her of Roman tendencies. The Queen, of course, has ignored the onslaught.

After a Severe Cold.

"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated and Hood's Sarsaprilla built me up and made me strong and well. Atter a severe cold I had catarrhal fever. I again resorted to Hood's Sarsaparilla which accomplished a complete cure," SARAH E. DEVAY, Annapolis, Nova Scotta.

Hood's Pills are the favorite family cathar-tic, easy to take, easy to operate.



versal Ch seven sacr the sacrifi Body and Incarnatio

## (BE 2 25, 1897.

er meant to place the dren in jeopardy to

sionate vibration in reminded Sibyl how ad been used against remembrance smote kward silence, when

ed: "Good gracious! I had only meant to d you have beguiled nty! Dear Sibyl, you to hear that I am as ready for any spare to get rid of. I just you should not like to ist be off?" She kissed

ay. ing in such a hurry?" nea Narka returned, the door. dress the wound of a was smashed under a imputated. It is a arguerite dresses the

" It is extraordinary te has grown; she can incing, and look on at the very sight of the the very sight of ck! But it is much f and others not to be I should think the lace, with such m uerite describes, describes, must ou, Narka, it is so de ou want to be che you, my darling, you am sure you are over You want rest. You down this minute. I and put you on the sofa r an hour. Have you -she glanced round at a I come back I willin-t me take care of yon." I looked into Narka's e-black eyes, and then

If sink into the loved ad so long been her rest, but suddenly she at soft little hand had ginary knout and cut e flesh of the woman The recollection made and she drew herself , and she drew herself

sping arms. crowd of gamins were loor outside, staring at e and chaffing the fine e owner of this splendor sed their chaffing, and vatching the ceremony the carriage and sink-ushions, while the fine her silken skirts, the reds meantime tossing pawing the ground, and of impatience and dis-ey moved on, spurning nptuously, and striking steel hoofs—a comical impudence and conceit ned by well bred beasts. its liveries and e with s jolted lightly down the reet, the pageant drew nd windows, and Sibyl or the fire of those sullen er betokened the excess Clearly these people I down with a hand of

the carriage out of sight p. As she was turning ame Blaquette standing he street, and earnestly alm of her hand. e." ejaculated the land

ejaculated the landevidently intended to nen, looking up. "Oh! it relle! I was just consid-ught to bestow an alms an or not; she looks de-y be deceived."

taken out the penny, I tow it," replied Narka. tow it, 'replied Narka. sely what I feel about it. ame, I will risk it!' She nny to the beggar, who ly waiting while her fate

at her and noticed that pectacle, and a bandage her surprisingly red face. we said that she looked Narka's refle ction as st "but I don't suppose tte's penny will do her

## REPTEMBER 25, 1897.

"REFORMATION.

From Manning's Temporal Mission of the Holy Ghost, pp. 181-89. It seems hardly necessary to say that Christianity was not derived from the

Scripture, nor depends upon it ; that the master error of the Reformation the fallacy, contrary both to fact and faith, that Christianity was to be derived from the Bible, and that the degma of faith is to be limited to the written records of Christianity; or, in other words, that the Spirit is bound

by the letter, and that, in the place of a living and Divine Teacher, the Church has for its guide a written It is to this fallacy I would make an-

swer by drawing out what is the relation of the Holy Spirit to the interpretation of the written Word of God. First, then, it is evident that the phole revelation of Christianity was given by the Holy Spirit of God, and preached also and believed among the nations of the world before the New Testament existed. The knowledge of God through the incarnation, and the way of salvation through grace, was revealed partly by our Divine Lord and fully by the Holy Ghost at His coming. The faith or science of God coming. The faith or science of God was infused into the apostles by a divine illumination. It was not built up by deduction from the Old Testament, but came from God, manifest in the flesh, and from His Holy Spirit. It was in itself the New Testament before a line of it was written. It was a divine science, one, full, harmonious, and complete from its central truths and precepts to its outer circumference. It was traced upon the intelligence of man by the light which flowed from the intelligence of God. The outlines of

truth as it is in the Divine Mind, farias God was pleased to reveal, that to unveil it, were impressed upon the human mind. This truth was preached throughout the world by the apostolic mission. They were commanded to "preach the Gospel to ever creature," and "to make disciples of all nations." And

what Jesus commanded the apostles They promulgated the whole of Christianity. They baptized men into the faith of Jesus Christ. But be-fore they baptized any men he became a disciple ; that is, he learned the faith. The faith was delivered to him in the articles of Baptismal creed, as the law was delivered in the Ten Com mandments. These two summaries contain the whole truth and law of God. And every baptized person according to his capacity, received the explicit knowledge of all that is im plicitly contained in them. But what was the source of this perfect science of God in Jesus Christ? It was no written book, but the presence of a Divine Person illuminating both the

teachers and the taught. And this universal preaching of the apostles was written by the Spirit upon the intelligence and heart of the living Church, and sustained in it by His presence. The New Testament is a living Scripture, namely, the Church itself, inhabited by the Spirit of God, the author and writer of all revealed truth. He is the Digitus Paternae dexterae, "the finger of the right hand of the Father," by whom the whole revelation of the New Law is

this time, which is nearly four genera

tions of men, on what had Christianity

depended for its perpetuity but upon the same divine fact which was its

source, the presence of a Divine Per-

the original revelation in its perfect

tian truths, and the seven sacraments

of the Church are a record, or Scrip-

ture, of God anterior to the writte

son inhabiting the mystical body

integrity ?

## THE MASTER ERROR OF THE stantial union of the mystical Body with its Head, the communion of saints and souls departed, are therein incor-porated and manifested. All truths

But the Church, its sacraments and its worship were spread throughout the world before, as yet, the books of the New Testament were written. It was not till the faith had been

everywhere preached, believed, defined in creeds, recorded in the mind of the universal Church, embodied in sacra-ment and manifested in its perpetual worship that the New Testament was

By the inspiration and imformed. pulse of the same Divine Teacher who had already revealed the whole truth to the apostles it was for the most part, put in writing. I say for the most part, because the written Scripture is not co extensive with the revelation of Pentecost, nor with the preaching of presupposes and recognizes in those to whom it is addressed the knowledge of the whole truth. It is to the Church, guided by the Spirit of God, that the writings and letters of a man are to his personal identity. They would recognize all, but record only a part; They would imply many things, and express only such things as fall within their scope. The most elementary knowledge of Christian history is enough to prove this. The first Gospel, that of St. Matthew, was not written till five years, after the ascension, and then in Hebrew only. In Greek it did not exist for five or six years later ; that is, for ten years at least, none of the four Gospels, as we possess them, was written. The second Gospel, that of St. Mark, was written about the same time. The third, twenty-four years after. For the first twenty years there were only two Gospels, and those in

Greek. The fourth Gospel, that of St. John, was not written till about sixty years after the ascension. Where, then, till the end of the first century, or for two generations of men, were the four Gospels, which people seem to imagine were distributed by the twelve Apostles to their converts on the day of Pentecost?

The earliest of the Epistles was written about fifteen years after our Lord's ascension-the latest more than thirty years after that event. But all these books are limited in their scope. Even the four Gospels treat only of the incarnation and earthly life of Jesus. The Book of Acts is but a fragment of the history of St. Peter and St. Paul. The Epistles are local and occasional, and even private and personal in their nature. And all these books for generations were known only by those parts of the Church to which they were ledicated and entrusted. They were not collected into a volume ; that is, the New Testament, as men call it, did

not exist until a hundred years at least after the ascension. During all this century martyrs, confessors, saints and penitents multiplied in the world. The apostolic mission had become a universal tradition. The Church on earth rested on the sunrise and the sutset ; upon Spain, and upon India. The Heavenly Court had already received the saints of three generations of men. But during all this time what was the source of their Christianity, and what written upon the living tables of the heart. St. Ireræus, the disciple of Polycarp, the disciple of St. John, writ-ing fifty years after the death of the last apostle, asks: 'What if the apostles had not left us writings, would it not have been needful to follow the order. Charles and nor persented apostle, asks: What if the presence of the Boly Spirit in the and upperbul had not left us writings, would it not have been needful to follow the order of that tradition which they delivered to those to whom they committed the to those to the problem which the problem which prewhole circle of divine truths and the assent, having salvation written withwhole order of divine facts in the out paper and ink, by the Spirit in faith and Church of God upon earth, their hearts, sedulously guarding the but reciting only portions, and point old tradition. ing to the living and Divine Teacher

## THE CATHOLIC RECORD

## RELIGION AND BUSINESS.

In an article on "Business in Religand souls departed, are therein incor-porated and manifested. All truths congregate around the altar, as all truths radiate from Jesus Christ. The whole revelation of Christianity is re-flected in it. Almighty, but nevertheless it possesses, in a measure, the saving grace of com-mon sense. Of course, unless one is leading a purely contemplative life, little can be accomplished without push, energy and tact. These qualties have to be employed in the Church and in associations connected with the Church, in order that they may be prosperous and successful in accomplishing good works. We can not sit and fold our hands and expect that everything will be dropped at our feet like manna in the desert. There are times, no doubt, when we can not help ourselves, that God comes directly to our assistance, but usually we are expected to help ourselves in the apostles. The written Scripture order to secure the aid of heaven. In speaking of the temporal business con nected with the Church, our New York contemporary makes' this pertinent observation: "We may remark, in passing, it is a mistake that the pastor can not, or if he can should not, have anything to do with the business arrangements of the church. Oftentimes he is the best financier in the congregation. He ought to be in order to support himself respectably on the amount he usually receives for his services, as well as to see that there is no deficiency in the church treasury. Woe he to him if there be a deficit He is supposed not to be responsible for it, and yet he will be the chief sufferer if the balance is on the wrong side of the ledger." The value of a remark, as some one has shrewdly observed, lies in the application of it, and the foregoing one may be applied generally, in religious affairs, without any loss of its point or significance.

In considering the second part of its subject- religion in business - the Observer is equally quick to direct at-tention to faults in those church members who obey the letter and not the spirit of the law-people who believe, because they observe certain forms of worship, they are to be saved, regard less of what deceits or double dealings they may practice in their wordly affairs. These people divorce church and business, as some insist on divorcing church and state, and the result is that, while they are very pious, out-wardly, on Sundays and holidays, they are far from thinking of religion as a practical thing on other days in their transactions with their fellow Christians

We hope that there is no person calling himself a practical Catholic to whom the following illustration from the Observer will apply, but, nevertheless, we give it as an example of the sin to which any man, who is inclined to always want "the bargain," might

yield : "John Brown wants to buy a house. There is one directly across the street which just suits him. The owner, who has occupied it for many years and always kept it in prime order, has died. The widow wants to sell and move elsewhere. John makes an offer to purchase. It is much less than the property is worth. But the times are hard, money is scarce, buyers are few, and, reluctantly, the widow accepts the offer. Shortly after John says to one of his friends, 'Did'nt I make a good bargain? The very next day there was a party offered three thousand dollars more than I gave, but he was too late.' Did Mr. Brown, who

Remarks of the Holy Father to a Dele gation From France. The full text of the Holy Father's speech to the French workmen who, under the direction of M Leon Harmel. went on a pilgrimage to Rome and

Father, has been published. His Holi ners said : " Amidst the difficulties and trials of Our Apostolic Ministry, the Lord, ever good and helpful, affords Us touching consolations which strengthen Us in that they will cease to exist after our old age and open Our heart to the death ; that the soul of man, so noble, sweet hope of a happy future for the Church and society. To day it is Our good fortune to experience inexpressible joy in seeing Ourselves surrounded by children of France, who, under the guidance of pious and devoted men, have come from their country to the Eternal City full of faith and love in order to offer homage to the Vicar of Christ and to receive his benediction. It is with great tenderness that We welcome you, the representatives of the working class, so worthy of Our interest and paternal solicitude; you, the sons of that generous France for whom you know We have a constant and special affection, because, notwithstanding individual errors and aberrations, she has never ceased to manifest her admirable charity and energy in the noble cause of religion and civilization.

"We consider it opportune to re mind you to day of the principles of equity and justice which can alone furnish a solution of the social question. Not only do you know them, but you have put them into practice, finding in them a solid and constant guarantee of harmony and peace in the daily relations between yourselves and your employers. That is a great consolation for us, because if on the one side we have during Our Pontificate always sought to secure for re-ligion the respect which is due to it in defending with all our might its sacred rights and in placing it above contingencies and secondary interests of parties, as a lighthouse which should lighten the path of humanity, on the other hand our efforts have not been less constant or energetic to avert the grave perils and terrible conflicts which menace society, and to strengthen everywhere the reign of justice, and by that means to secure order and the welfare and the tranquility of people. That is why We address to you, the Catholic workmen of France, Our heartfelt congratulations and encouragements.

"To you We have nothing to say ex cept, be firm in your good intentions, continue to be docile to the directions of your respective pastors, continue to love and practise religion, the inexhaustible source of consolation and courage in the struggles and tribula-tions of life. Lastly, avoid with care contact with those dangerous men who seek the solution of that so difficult social problem in the destruction of the imply inviolable laws on which property. family, and the whole of humanity are based. Such men will but foment in cessant struggles, accumulate ruins, and decay. and render the condition of the workclasses harder and more painful It is agreeable to Us to express Our satisfaction to the numerou French priests we see around Us, united with the workmen pilgrims. Their presence is agreeable to Us, be-We know that they strive by cause words and acts to further the moral and material well-being of the working occupies their minds. We entertain ives on in indifference and neglect of the sweet confidence that, under the these great and infinitely important wise direction of the Episcopate, they questions? It only shows the awfully will persevere in that noble mission, ascinating power of the world which in showing themselves more and more ministers so effectually and so seduccharitable and eager to help the poortively to the depraved appetites and est, the weakest, and the most suffer passions of human nature. When one sits down and calmly and ing. . "Now, in returning to your beauti ful country and to your dear families. f the object of our creation and of our sow the good seed around you, and final destiny-thinks of eternity, and show to all, by the spirit of discipline, tries to take in the full significance of by the good and healthy education of the awful thought that, when death comes, our fate for good or evil, for happiness or misery, will be finally, your children, and by irreproachable conduct, that you are truly Christian forever and irrevocably fixed-no change forever! forever! forever! workmen, worthy sons of the Catholic Church and France. We accompany you with our good wishes and prayers surely he may well exclaim that indifthat the Lord may assist, protect, and erence on this momentous subject is a console you during the whole course of your life. And as a pledge of that olly worse than madness.-Sacred Heart Review. protection from Heaven and of Our paternal good will, We grant the Apostolic Benediction with all Our Nursery Economics. heart to you, your wives, your chil-dren, and your families, and also to Most children are liars and thieves by nature. The theft is easily ex-plained; they have no notion of prop-erty in the social sense. They are your masters, and all who are here present, priests and laics." erty in the social sense.

#### THE POPE AND THE WORKMEN. THE FOLLY AND MADNESS OF INDIFFERENCE.

There is no folly and madness in all the world to be compared with that of indifference to the claims of religion. Why should men be indifferent to the great questions that pertain to their eternal welfare in the world to come Most men, at least in a Christian land, believe in a future life. Comparative were received in audience by the Holy ly few have succeeded in so stultifying themselves - so repressing the spiritual instincts and higher aspirations of their nature -- as to really believe so godlike in its powers and aspira tions, will go out like a puff of smoke and sink into eternal night. The un perverted mind shrinks instinctively and with horror from such a thought But if we are to live forever who can begin to estimate the importance of the

questions, how? when? in what condition? Can we be sure of eterna happiness without any conditions? it wise—is it safe—to be indifferent to these great, these vital questions? Christianity teaches us that happi

ness in the future world is not certain for all, but will depend upon charac ter. Even paganism taught that the good would be happy-the bad miser-able. The conditions which Christian ity requires are revealed and taught in the Holy Church. But the most common excuse for indifference is the multitude of sects all claiming to in terpet the will of God as made known His revelation. This is a very in poor excuse. Truth must exist some where. It is absurd to suppose that God would have given us a revelation of His will without also giving us the means of ascertaining that will

The claims of the Catholic Church are not recondite-not hidden, not en shrouded in impenetrable darkness They are clear, plain, open to all men, easily ascertainable by the humblest capacity. There are certain great reasons which lie upon the surface and constitute an irrefragable a priori argument in their favor. The Catho lic Church, by acknowledgment of all, is the old, original Church, and contains the traditional teaching from the beginning. She has been persecuted, oppressed and kept down for nearly three hundred years, but, thank God the time of her weakness and repres sion is passed, and she is rising from the ashes of persecution with renewed vigor, and she is vindicating with the most striking success her claim to recognition and precedence. Multitudes are flocking to her portals, among them a large proportion of the most intelligent, cultivated, and often learned and accomplished men and vomen in professional life and the higher walks of society. On the other hand, it is a notorious

fact that Protestantism is losing its hold on the minds of the people. In fact, the whole history of Protestantism is enough to convince any candid mind which will take the trouble to investigate the subject that it was a rebellion against the true Church of Christ, and that it evabodies within its very constitution the elements of deterioration, disintegration

There is really no excuse for ignor ance on the part of any honest, can-did man who wishes sincerely to find out the truth. And what tremendous interests are involved ! Eternity ! How oppressive the thought! Is it possible that our everlasting well being will depend upon our decision here? Certainly no one can say that it will not, and as long as there is the



3

Fifty Years Ago.

This is the cradie in which there grew That thought of a philanthropic brain; A remedy that would make life new For the multitudes that were racked

with pain. Twas sarsaparilla, as made, you know By Ayer, some 50 years ago.

mm

# Ayer's Sarsaparilla

was in its infancy half a century ago. To-day it doth "bestride the narrow world like a colossus." What is the secret of its power? Its cures! The number of them! The wonder of them! Imitators have followed it from the beginning of its success. They are still behind it. Wearing the only medal granted to sarsaparilla in the World's Fair of 1893, it points proudly to its record. Others imitate the remedy; they can't imitate the record:

### 50 Years of Cures.

#### CHARITY NOT HATRED.

The idea maliciously fostered by a certain class of bigoted preachers, that Catholics are encouraged or even en-joined to hate those who differ from them in religion, is, of course, utterly erroneous. One of the chief virtues inculcated by Catholic teaching is charity, and charity in its real meaning precludes the possibility of such hatred. If there are Catholics who hate non Catholics because they are non Catholics, they have not charity and are disloyal to an essential obliga tion of faith, therefore they cannot be good Catholics. But we do not believe that many of our brethren are to There is be classed in this category. no hypocrisy or double dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be accepted and followed without deviation from their manifest intent, otherwise those who profess to adhere to the soul of the Church act vainly

and without merit. While we do not despise our dissenting friends on account of their heresy, indeed where they are sincere in their belief or disbelief we are bound to respect their sincerity, we must hate and loathe the error which places them beyond the pale of the true fold. There s no question that thousands of non-Catholics are honest in their rejection of the tenets of Catholicity, yet it must be added that the majority of those outside of the Church are there because they either wilfully or ignorantly re fuse to learn what her teachings really are. They cherish misconceptions of Catholic truth and cling to inherited or acquired prejudices, notwithstandleast thousand-millionth part of a pos ing that such a course involves a violent abuse of that reason which they

### CONTINUED. \*

#### to Catholicism.

om England state that stants are greatly claim put forward by blic journal that Queen ptized a Roman Cathoins that the Queen cer-baptized in the Anglinat the Duchess of Kent whose Catholic tendenknown, had her bap olic priest ; and that at both baptism and conconferred as the easiest

fficulty. herself is certainly holicism, and just now triking proof of her re-Catholic religion. The nmer, a fierce anti Cathont the Queen a copy of ast published, giving a account of a visit he The Queen returned mediately, with a curt the could, not possibly Ir. Primmer thereupon insulting attack upon tch pulpit, accusing her lencies. The Queen, of nored the onslaught.

a Severe Cold. saparilla has cured me of weak and debilitated and la built me up and made me Atter a severe cold I had I again resorted to Hood's ch accomplished a complete E. DEVAY, Annapolis

e the favorite family cathar-easy to operate.

your grocer ior ndsor Salt Dairy, Purest and Bes

This was a hundred and fifty years as the only guide into all truth. after the Incarnation. During all

its

Result of Oppression.

The English oppression of Ireland -which has driven considerably more than half of the people of Irish blood from the beautiful isle of Erin to the Church of Jesus Christ, and sustaining United States - must account for a large part of this anti-English feeling. American sympathy for Ireland has But, secondly, this revelatiou was also divinely recorded before the New always been intense and sincere. England has made the mistake of sup Testament Scriptures were written. posing that the American professions It was written, as I have said, upon of regard for the Irish cause were

the mind of the pastors, or the Ecclesia docens, the Church teaching the world; merely an election device, to catch the Irish American vote. But about some and upon the mind of the flock or the matters the English perceptive facul-Ecclesia discens, the Church learning ties are not keen ; and the English throughout the world. have never understood American pub-It was incorporated and recorded in lic opinion. The feeling for Ireland the seven sacraments of grace, which remains, as heretofore, clear and are each one of them truths of revelation permanently embodied and pro

strong. In spite of all witticisms and criticisms directed against the Irish as posed to faith. The sacrament of bapa race, the Hibernian element in our tism incorporates, so to say, the doc American citizenship has contributed trines of original sin and regeneration; the sacrament of penance, the absolusplendidly to the development and progress of the United States.-Review of tion of sin after baptism, the cleansing

Reviews. of the Precious Blood, the power of contrition, the law of expiation ; the To Whom it May Concern.

sacrament of comfirmation, the interior The Catholic parents whom circum grace and the seven gifts of the Holy stances compel to send their children to the Public schools should remember Ghost ; the sacrament of Order, the divine authority, unity and power of that not only is no provision made in the hierarchy of the Church ; the sacrathese schools for the religious instrucment of matrimony, the unity and intion of the pupils, but that the faith of dissolubility of Christian marriage, the Catholic scholars is exposed to perils root of the Christian world, and so on. that are neither few nor slight ; and Each one embodies, teaches and requires faith in a constellation of Christhat it behooves them, consequently, to supply that defect and counteract those

perils by proper home teaching. Beware of Cocaine.

Thos. Heys, Analytical Chemist, Toronto, says:--'' I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and any of its compounds from samples purchased in the open market, and find none present.'' Dr. Chase's Catarrh Cure is a cure-not a drug. Price 25 cents, blower included. Gospels of the Evangelists. Much more ; the divine worship of the universal Church, of which one of these seven sacraments is the centre, namely the sacrifice of the sacrament of the Body and Blood of Jesus Christ. The Incarnation, redemption and consub-

'It is naught, it is naught, saith the buyer ; but when he is gone his way, then he boasteth?' Was he thinking in his heart towards his neighbor as he would have liked his neighbor to think towards him? In this sharp transaction, and especially in gloating over it when it was accomplished, did he fee that he was keeping close to the golden

rule? In fact, there should be no business transaction in which a man en-gages in which he should not be able o fearlessly ask the aid of the Lord. If the man is an extortioner, a usurer how can he do this without being double - dyed hypocrite, unless his reasoning powers are all askew and he s unable to draw right conclusions. There are men who call themselve Christian and hold up their heads in society who are supplying money, at exorbitant rates of interest, for dissi-pated heirs to spend in debauchery. The law can not reach these usurers they are nothing else-at present, but God can and will, and we believe that they will be held to a strict accountabil ity for thus pandering to the vices of the young, the inexperienced, or even to the weaknesses of older persons who are not mentally responsible

A man may very carefully abstain the man who breaks into a bank or obtains money in any other way who by taking what does not belong to him. Fair competition in business is not to be condemned. It makes men energetic, progressive and enterprising, but when competition drifts into positive dishonesty, then, of course, it ceases to be a virtue. It is wise, prudent and right, therefore, that you should put religion into your business. -Sacred Heart Review.

Your druggist is honest if when you ssk him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil.

See The Good Side.

to them by words, not by blows, that the producer has certain rights in his product, and that if each took exhis weak points; everyone has his fault. actly what pleased him without reference to the rights and feelings of others, society, even the society of the nursery, would be reduced to a state of We may forgive, warfare, and he (the child) being the weakest might come off the worst in ourselves in the place of Thus early may the moral others, and ask what we should wish the fray. Thus early may the mora to be done to us, and thought of us, of economics be explained.—The Hos to be done to us, and thought of us, were we in their place. By loving pital. whatever is lovable in those around

An ordinary cough or cold may not b hought much of at the time, but neglec An ordinary cough or cold may not be thought much of at the time, but neglect may mean in the end a consumptive's grave. Dr. Chase's Syrup of Linseed and Turpen-tine will not cure Consumption when the lungs are riddled with cavities; but it will stop the cough, will cure Consumption in its early stages, and even in its last stages gives such relief as to be a perfect Godsend to those whose lives are nearing a close. us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like Heaven; and we shall become not un worthy followers of Him whose name

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES. Tired Mothers find help in Hood's Sarsaparilla appendic and new and needed STRENGTH.

is amazing to find that so many per sons otherwise well-informed entertain the most grotesque notions of what Catholics believe and practice. of these false views are so flagrantly stupid as to be wholly inexcusable on any grounds, especially when we remember that the persons upholding them pretend to justify their position

on the pretext of free and untramcandidly thinks of these things-thinks melled exercise of their reasoning fac ulties. It is impossible not to regard such fatuous attachment to foolish mis conceptions with the contempt which it provokes. Yet, while we despise and deplore error we have only pity for those who sit complacently under its thrall.

Catholics naturally view Protestants and other dissidents from the ancient creed from an attitude of spiritual superiority, as having the certitude of

true faith, though through no indi vidual right or merit, and occupying a vantage ground which can never be fully appreciated by our separated

brethren until they are fortunate enough to share it with us, as in so many notable instances they have done. We must needs commiserate our born individualists. They see a thing, they desire it; they take it; and it has to be explained estranged friends who are groping about aimlessly in spiritual darkness, whether or not they realize their

plight, and though we cannot on any consideration consent to descend to a compromise that would place us on a different plane and one nearer that which they occupy, we can extend to them-and in spirit all good Catholics do extend to them-a helping hand and evince a sympathetic desire to point the way to light. Catholics themselves do not always appear to comprehend the immense and signal advantage which they possess, if we are to judge by occasional exhibitions of moral cowardice on the part of those who having received the gift of faith

attempt, out of human respect, to reason away the irreconcilable differences which separate truth from error. -Catholic Universe.

may fix our attention constantly upon these. But we may also make the best of one another. We may forg even as we hope to be forgiven. may put

We may, if we choose, make the worst of one another. Everyone has We may make the worst of these; we

is Love.

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### London, Saturday, September 25, 1897

THE DUKE OF YORK'S VISIT TO IRELAND.

The visit of the Duke' and Duchess of York to Ireland has been described as one of uninterrupted triumph, and as far as officialdom was concerned it was undoubtedly all that could be desired. A round of demonstrations greeted their Royal Highnesses whereever they appeared, and on the other hand the Nationalists and the people generally made no counter demonstrations to mar the agreeableness of the occasion.

The Duke was made a Knight of St. Patrick, the purpose being to please the Irish people, and numerous addresses were read to him by such bodies as the Dublin Chamber of Commerce, the Irish Tourists' Society, the Orangemen, the Township Commissioners, the Dublin Royal Society and similar organizations representing the anti-Home Rule minority of the people, but it was noteworthy that no popular body presented an address, expect the Belfast Town Council, which is composed entirely of Orangemen.

Notwithstanding that this is the truth of the matter, it has been represented by press correspondents that the visit of the royal party was marked by a continuous manifestation of enthusiasm on the part of the people. The correspondents belonging to the Associated Press took special pains to state that with the Irish peasantry the Duke and Duchess are remarkably popular, and one correspondent, writing to the Daily Graphic, says : "The tour has become a triumphal procession. At Castletown and Dunraven I was simply astonished. You cannot magnify its significance."

In view of the fact that the prevailing sentiment among the people is well known to be one of discontent with the misgovernment to which Ireland has all along been subjected, it would naturally be suspected that the correspondents have colored the enthusiasm too highly, and this is really the case.

Personally against the Duke and Duchess of York the people of Ireland have no complaint to make, and they accordingly made no demonstrations of any kind which would make the tour disagreeable to the distin-

against English rule while the Duke was in the country. In fact, the Council of Nationalists declares that it was on the strength of apparently semiofficial promises that amnesty would be extended, that Irishmen generally did not take steps to show their real feelings regarding present misgovern ment.

The council declares further that,

"While not desiring to show any discourtesy to strangers as long as their visit is proclaimed to be of a non-politi cal character, the Nationalists cannot join in any mark of honor to those who persist in ruling Ireland by force, against the will of the people, or to the representative of a power which while reaching humanity to other powers, cruelly and vengefully detains the political prisoners in dungeons for years after they ought to have been reeased according to every considera

tion of statesmanship and humanity. Some of the English papers have called this resolution a "jarring note" amid the general jubilation, and no doubt it does jar upon the ears of those who think that the wholecountry should dance to the piping of Dublin Castle, but the Irish people are strongly of the opinion that when they are cruelly treated. they should not assume a satisfied countenance. It was a jarring note also when the Irish Nationalists declared that they would take no part in the celebration of the Queen's Jubilee. The rest of the British Empire nad reason to be joyful for the prosperity it enjoyed and now enjoys, but Ireland stands alone of all parts of the Empire in having dwindled one half in population during the sixty years of the Queen's reign, and it is no wonder she should refuse to rejoice with those around her. She has no reason to rejoice with the Govern ment to which her poverty and gen eral decay are to be attributed. If it shall rejoice in the general prosperity of the British Empire, steps should be taken to make her a participator in that prosperity, but it is certain this will never be till she obtain the autonomy to which she aspires, and which is enjoyed by even the newest of British colonies.

There was one episcde in the Duke of York's visit to Ireland which was greatly to his credit and that of the Earl of Cadogan, namely, that they' promptly set down their feet upon an effort which was made by the Orangemen of Ireland to turn the visit into a demonstration of the Protestant Ascendancy Party. Even in Dublin Castle there is a clique which made an effort to do this. Several Orange addresses were desired to be offered to the Duke, but it was insisted on that eliminated. only one should be received, which should simply express the loyalty of the Orange body to the throne, and, further, that to avoid the expression of any undesirable sentiments, the address should be submitted to the au thorities before being presented.

The address as proposed to be offered contained phrases to the effect that Orangeism was originally established for "the maintenance of civil and religious liberty," and that its purpose is now to maintain the legislative union between Great Britain and Ireland. These phrases, and others which suggested that Orangeism has a monopoly of Irish loyalty, were carefully expunged before the address was allowed to be presented.

article of Faith that they should be extal law until it was modified by the recent General Assembly. But there is now so much opposition to the change that a schism is threatened, and an effort is actually being made to upset the action of the assembly, by appeal both to the next assembly and to the

civil law, in order that the rights of the minority not to have violence done to their consciences by their being compelled to listen to the profane sound of uninspired songs, and "kists o' whistles," may be maintained.

We are reminded by the present trouble that a similar controversy raged in Canada about twenty-five or thirty years ago, and the kist o' whistles was then driven out of Knox Church, Toronto, by the genuine disciples of John Knox, who adhered to the old tradition, but modern ideas prevailed in the end, and organs are used by the most austere Presbyterians in this country. The battle for modern forms has still to be fought out in Ireland, and there is little doubt the moderns will finally win, as they are already a majority in the Church, but the fossils are prepared to make a vigorous fight, and it is said that if they decide on secession they may be able to keep possession of the Kirk property. So far has the controversy gone already, that a convention of elders opposed to the change has been held, and a committee appointed to take into consideration the point whether they can lay claim to the property if they secede. Nine hundred of these elders have signed a memorial to be presented to the next general assembly, asking that the book of hymns which has been adopted be prohibited as "a modern idol," containing " wretched doggrel is to be expected that the Irish people by uninspired men." The hymns are also said to be unsound in doctrine.

The movement toward making use of all our faculties, including that of music, for the worship of our Creator, has our sympathy; nevertheless, we cannot but remark that the change which is working its way in Presbyterianism shows that even among Pres-

byterians the discovery has been made that the thorough godly Reformation which was carried out by the Scotch Reformers of the sixteenth century swept away as idolatrous and unlawful many practices which contribute to devotion and piety. There are still more important doctrines than the utility of instrumental music which the Presbyterians might very profitably restore to a place on their Confession of Faith, and there are others which ought to be

CATHOLICS AT OXFORD.

While religious tests were required of all students who entered the universities of Oxford and Cambridge, it was of course impossible for consientious Catholics to take advantage of the opportunities afforded for higher education in these world-famed institutions. It was requisite, even long after Catholic emancipation was achieved, that the students entering these institutions should sign a declaration to the effect that they accepted fully the thirty nine articles of Church of England belief. This made it impossible, not only for Catholics, but also for many conscientious non Conformists, to seek admission; but for Catholics there were even addi tional tests to make it impossible for them to enter without a denial of their faith. One of the first conditions they had to fulfil was that they should renounce the authority of the Pope, and all belief in the distinctive doctrines of the Catholic Church, especially that of Transubstantiation. It was not so difficult for Protestant non Conformists to gulp the thirtynine articles, for their faith is not a fixed one, and with the liberty with which these articles are interpreted even within the Church of England itself, every phase of non-Conformity could discover some mode of interpretation which would bring the articles into conformity with non-Conformist belief. Catholics cannot accept such loose methods of interpretation, and they

THE CATHOLIC RECORD the work, and from other causes, yet cluded from public worship, and in there has been a continually increas-Ireland this was actually a fundamen. ing demand for opportunities for higher education. It is fortunate, and we may say providential, that the obstacles formerly existing against the attendance of Catholics at the universities have been at length removed. and, under certain conditions which have been fulfilled for the protection of Catholic students, the Holy Father has given permission to Catholics to attend the University lectures at Ox ford, and to enjoy all the opportunities for higher education which that in stitution affords. We observe by English papers that at the last university examinations there was a large

number of Catholic candidates from Catholic colleges such as St. Cuthbert's, Ushaw ; St. Mary's, Chesterfield ; Notre Dame of Liverpool, etc. We find no fewer than one hundred and eightyfour names of pupils of Catholic High schools and colleges who have not only passed the examinations, but have been placed on the honors list of seniors and juniors, indicating at once the efficiency of these Catholic colleges and the determination of the rising Catholic generation to advance in the higher paths of education and to keep pace with the progressive spirit of the age. Where so many have gained honors, a much larger number must have passed successfully without honors.

CIVIL SERVICE DISMISSALS.

the col .....s of some of our contemporaries in regard to the dismissal of Catholics from the civil service, and among the large number of dismissals which have been made by the Government Catholics appear to have been the victims to a greater extent than Protestants. Yet it does not follow from this fact alone that Catholics have been made the special object of attack by the Government, and to ascertain whether or not this be the case it would be necessary to examine in detail the grounds for dismissal in each case.

If the Government has really dis nissed Catholics because of their being Catholics it should be condemned in the severest terms, but if Catholics, like some of their Protestant co-workers in the service, have rendered themselves open to such serious charges as have been brought against some of them, they are not to be exempt; from the punishment meted out to those who neglect their duty, or otherwise violate the rules of the civil service.

A short time ago one of our contem poraries raised a great hubbub because certain Catholics in connection with Faith is made void and the promise is the Kingston penitentiary were dismissed the service. But it purposely avoided mentioning that other Catholics were appointed to the vacant posts, as it would thus have shown that the officials dismissed were not dismissed because they were Catholics. Our contemporary was right, however, on one point. Mr. Hughes, the notorious Orangeman, who held a position in the service, was recom mended for transfer to another place. If he was found to be incompetent, why was he not dismissed as the others were ? Was he retained as a sop thrown to appease the Orangemen? There seems to be no doubt that this was the case, and we know from other circumstances that oath bound politicoreligious associations wield a powerful lever wherewith they influence both Governments, and the present instance demonstrates that this influence has been exerted on the Government, else why would Mr. Hughes the incompetent be recommended for transfer, while the others, who offended no worse than he, are to be dismissed ? Another circumstance which occured lately in regard to new appointments to office is a gross outrage which reflects no credit on those concerned. The Minister of Customs has thought fit to appoint Mr. Busby, the President of the P.

lics have much to contend with because of the powerful influence of oath-bound associations. When a vacancy occurs Brothers of the Freemason and Orange orders, as well as of the P. P. A., are too often found to have the ear of those in whose hands lies the power of ap. pointment. We will watch the progress of events very closely, and if Catholics are unjustly dealt with by the present Government we will as readily condemn its members as we should have done in regard to the late Government. "We will be fair, however. It sometimes happens that Catholics parade their faith as a reason for their being punished by way of dismissal, whereas their own inefficiency or bad conduct may have been the real cause.

### ARCHBISHOP WALSH HOME AGAIN.

but the Catholic people of Ontario, will be pleased to know that his Grace the Archbishop of Toronto has arrived safely in his Episcopal City after a trip to the Old Country, which, we sincerely trust, will prove a permanent benefit to his health, and serve to prolong a life [that has accomplished noble work for the cause of Christ and His Church during a third of a century in the province of Ontario. His Grace was accompanied during his voyage by Rev. Fathers Kiernan, of Collingwood, and Gearin, of Phelpston, both of whom have returned with him. They, likewise, feel much improved by the trip. The CATHOLIC RECORD extends a warm welcome home

## WHITHER DRIFTING?

to His Grace and companions.

Under the title "An Instructive Incident," the Globe of Saturday has some remarks on the change of a prominent Presbyterian clergyman, the Rev. F. B. Mills, from his old moorings, "to avowed sympathy with the Unitarian faith." He has recently preached freely in Unitarian pulpits, and he asserts that he can give his allegiance to the Unitarian summary of the religion of Jesus as "love to God and man." This announcement, to be properly appreciated, must be understood to mean that Jesus is regarded not at all as God, but merely as man, this being the Unitarian belief.

It is surely a misnomer to call Unitar anism a "faith." Faith is defined by St. Paul to be "the substance of things hoped for, the conviction (or evidence) of things that appear not.' Elsewhere the same Apostle says that made of no effect "if they who are of the law be heirs." (Rom. iv. 14.) Surely, then, if the Jews, whose error lay in the rejection of Christ, he excluded from the heirship of the Christian, they who, like the Unitarians, deny the divinity of Christ, and the efficacy of his whole work of atonement for sin, as

#### SEPTEMBER 25, 1897.

'Thou shalt love the Lord thy God In the political life of Canada Cathowith all thy heart,' to the other equally solemn utterance of the Master, ' and thy neighbor as thyself.' " In a word, it is the worship of man, and not of God, which is now inculcated as a solemn duty.

The Globe tells us that "the causes leading to such a change are working everywhere, and every lover of truth will rejoice at this new evidence of the same.'

It is very true that Christ requires us to love our neighbor, but above all things God is not to be forgotten as our last end, and the commandment to love God is called the first and the greatest. The love of our neighbor is therefore to be subordinated to this, and not to be made our greatest or only duty, as the tendency is with the new school of Protestantism.

EDITORIAL NOTES

"We do not hesitate to affirm, our belief that our modern civilization has brought forth no agency of evil more potent in its in-fluence, more insidious in its workings, more far-reaching in its results, than our vicious, lving and sensational press.—Christian at-Work. Not alone the Catholics of Toronto.

And yet were our Catholic Bishops and priests to denonunce this very same evil a large number of our Protestant neighbors would enter a solemn protest and make declaration that the Press must be free and that "Romish " encroachments thereupon must not be tolerated !

THE Toronto Globe is very much annoyed b:cause an American reviewer has said that the people of America are more intelligent than the people of England, and proceeds to castigate the Yankees because of the rioting and bloodshed and lawlessness which are so prevalent in the United States. "Those who live in glass houses," etc. Englishmen cannot afford to set themselves up as models to other nations. John Bull might be asked to look at Ireland and be told to set his own house in order.

A PROTESTANT religious paper has the following sensible remarks concerning the circulation of religious papers. They are very applicable to the circulation of good Catholic papers in the family, and among the children attending Sunday-schoo':---

"All our Sunday schools should be supplied with our own denominational literature. All congregations which are aided by the Boards should be required to supply their schools with our own periodicals as a condition of receiving an appropriation. We do not believe in the church at large helping a congregation which is not enough to use the literature of our Board, but uses instead, because cheaper, periodicals which do not teach our doctrines and tend to pervert our customs. Congregations which have in time past received aid, owe something to the church in this respect. They may owe the Board of Publication nothing, but they owe the church at large a good deal. The papers that the children carry home from Sunday school will have much to do with the loyalty of the home to the Church. THE Jews of London have taken offense at the Encyclical Letter issued by the Anglican Bishops who met reoffence is that one clause of the Encyclical recommends Protestants to labor for the conversion of the Jews. The Jewish Chronicle, commenting on this declares that the Encyclical is a collection of inconsistent platitudes from most of which only a profligate or a barbarian could dissent." If the Jews are to be converted, the Chronicle believes that the Bishops should show that their faith is superior to that of the Jews, but this they have failed to do. It continues : "The Bishops assume the tone of teachers, but they have nothing to teach. They leave each question where they find it. When, if ever, the Church has won for itself a position which will enable it to speak as a leader on questions of morality to the Christian world, when it takes the first and strongest part in correcting the evils which at present it 'deplores, it will then have shown that there is, some reasonableness in its desire to induce Jews to consider the claims of Christian dogma. Meanwhile it must expect to fail in its attempt to Christianise Jews, just as it has, to a great extent, confessedly failed to Christianise Christians.

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in the House of certain number members meet a adopt a certain Redmond and should be cond formed little Who, then, is Redmond and America will them the respo an ambitious, s if his ideas ar party proceeds while Healy is body who is

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A good deal has been said lately in

guished visitors, but the Irish could not regard the royal party in any other light than as representing the Government which has impoverished and tyrannized over Ireland for over three centuries, and especially since the Union in the beginning of the present century. Hence there were no popular demonstrations to welcome the Duke and Duchess, any further than that in some places there was a crowd drawn together through the natural curiosity of people to see anything outside of what are common occurrences. There have also been some manifestations of pleasure at the sight of the royal party, but not to such an extent as to show any special love for the British Government. The Irish people feel too strongly the protracted misgovernment of which they have been the victims, and, noted as they are for consistency, they would not be likely to make any manifestations which might be construed as signifying that they are contented with the existing state of affairs.

The real feeling of the people was expressed in a resolution passed by the Council of the Irish National Federation which met at Dublin on August 23, under the presidency of Mr. John Dillon, whereby it was declared by unanimous vote that the Council Kirk. marked with intense dissatisfaction the falsification of rumors to the effect that the visit of the Duke of York would be made the occasion for granting amnesty to the Irish political prisoners, still detained in their cells.

If the expected amnesty had been extended, the Irish might, in a fit of gratification at the act of mercy, but used at the Church services. as the matter stands it is as much as

The Duke and Lord Cadogan have raised themselves in the esteem of the Irish people by thus not allowing an offensively anti-Irish faction to take the occasion to turn the visit into a party demonstration. The Irish Nationalist papers have approved highly of the Duke's action on this occasion. and state that it is something new in Irish politics to find that the advisers of the Crown are no longer disposed to obtrude themselves as friends of Orangeism, and of the principles of one of the political parties of the country.

#### A CURIOUS DISSENSION ABOUT MUSIC.

A violent controversy has arisen in the Presbyterian Church of Ireland in consequence of the approval of the use of hymns and instrumental music by the last General Assembly of the

It had been the rule with all the Presbyterian Churches that only the inspired psalms of David should be used in public worship, and that no instrumental music should be employed. but in England, Scotland and America the innovation has long been accepted ism, but Anglicanism was the basis of

enthusiasm, have manifested their and organs and other instruments

were therefore shut out of the university itself by the rule which required them to accept the thirty-nine articles, in appearance at least.

In time these restrictions were removed, ostensibly, but even then the universities were actually sectarian, inasmuch as not only was the atmosphere in which the alumni lived and moved impregnated with Anglicanthat man-made hymns should be sung all the religious teaching.

Even a quarter of a century ago Catholics could not attend the English So rigidly was the original rule for- universities, and an attempt was made could be expected from them that they bidding these practices enforced that to establish a Catholic university, but abstained from any demonstrations it was almost considered a fundamental it failed for want of money to carry on and purchased the lot.

P. A., to a lucrative position under the Government. Our Liberal friends may perhaps advance the excuse that political expediency justified such a course. We must differ from them. There could be no possible excuse for the appointment of such a character to a Government position. We cannot understand why any Minister of the

the existence of the most contemptible conspiracy of hungry, office seeking bigots that have ever existed in this country. Mr. Busby, of Southampton, had a certain number of sheep to drive

to the polls. They were in the market for sale, and we presume the present Minister of Customs outbid the Tories

the Unitarians do, must also be out side of this heirship of Faith.

It appears from the account given of the matter by the Globe, that Mr. Mills cently at Lambeth. The occasion of did not, even while he was engaged in the work of evangelizing, give ' prominence to the doctrine of the atonement." The probability is that even while thus engaged, he was dubious of that doctrine which is the very basis (of Christian faith ; yet, strange to say, we are told further that this gentleman "was accounted a sound and faithful exponent of the Evangelical position," by which is meant, according to Protestant usage, the position usually taken by those sects which,

while adhering to a belief in Christ as the Saviour of mankind, maintain that the Christian Church fell away in time from its original purity and became corrupt. We have, therefore, the remarkable admission that these sects, which only a few years ago clung to the belief in a divine Saviour, are now indifferent or careless in regard to this point, if they do not actually disbelieve

The inference to be drawn from all this is that Protestantism has drifted far from the firm assent it has given until recently to the principal mysteries which are the basis of Christianity. We have many times pointed out that this is the present condition of affairs, and it was to be expected that this Crown should in this way recognize would happen when the individual judgment was made the supreme arbiter of faith, instead of the authority of the Church as instituted by Christ to preach and teach His doctrines, under the guidance of the Holy Ghost.

The Globe says, plainly, that a year ago Mr. Mills "transferred his emphasis from the life beyond to the Healy are responsible for the whole life that now is from the command, trouble. Figure the circumstances as

Arise thee ! Thou spirit of ninety-eight And teach us, who dowil a part, And teach us, who dowil a part, To labor as brothers to lift the weight That lies on our mother's heart. Must potty dissension forever live, To bind us by Cain-made laws, When thou and I, brother, would gladly give Our lives to the self-same cause? Wur then the before heavy lift idea WE take the above beautiful idea from a poem published in United Ireland. We have not far to seek to find out who is to blame for the present disastrous disunion in the ranks of the Irish party, and we think history will record that Messrs. Redmond and fortunatel Give the p other good ing how q him. Wi have had abouts by there is no much for others. LYNCHI especially been for t upon colo who have guilty of were und inflicted : izing wa upon the happen f method a which sh the legs The lync

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## IBER 25, 1897.

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## IAL NOTES.

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our Catholic Bishops lenonunce this very rge number of our bors would enter a nd make declaration nust be free and that coachments thereupon ated !

Hobe is very much ann American reviewer e people of America ent than the people of oceeds to castigate the e of the rioting and awlessness which are the United States. in glass houses." etc. not afford to set themdels to other nations. t be asked to look at told to set his own

religious paper has ensible remarks conrculation of religious are very applicable to of good Catholic papers nd among the children y-schoo':-day schools should be

ir own denominational congregations which e Boards should be retheir schools with our as a condition of reropriation. We do not hurch at large helping which is not the literature of our ises instead, because dicals which do not nes and tend to pervert Congregations which past received aid, owe e church in this respect. the Board of Publication ey owe the church at deal. The papers that rry home from Sunday e much to do with the ome to the Church. f London have taken Incyclical Letter issued n Bishops who met rebeth. The occasion of one clause of the Encycnds Protestants to labor sion of the Jews. The cle, commenting on this ne Encyclical is a collecistent platitudes from only a profligate or a d dissent." If the Jews erted, the Chronicle bee Bishops should show th is superior to that of this they have failed to les : ps assume the tone of we may, they, and they only, are the foreseen. This time the persons responsible parties. Let us look at lynched were five white men, so that the matter from an ordinary, everyday race hatred seems to have cut no figure business standpoint. The Irish party in the case. The men were arrested for burglary, but were taken from the in the House of Commons consists of a jail and shot or hanged by the mob. certain number of members. These It is asserted that at least two of the members meet and by a majority vote adopt a certain line of action. Messrs. victims were innocent of the charge, but at all events the friends of the Redmond and Healy imagine things should be conducted differently and murdered men are now threatening vengeance on the lynchers, and the formed little cliques of their own. lawless act appears to be merely the Who, then, is to blame but Messrs. Redmond and Healy? Irishmen in beginning of a series of outrages and America will undoubtedly fix upon murders. them the responsibility. Redmond is

REPTEMBER 25, 18.7.

with every one.

eral regret.

others.

him, no less than those who have

agreed with him, acknowledge him to

"Flaneur," the editor of the antian ambitious, self-willed politician who Irish and anti-Catholic corner of the if his ideas are not adopted by the Toronto Mail and Empire, writes as party proceeds to create a ruction ; while Healy is a clever, restless busy-

follows: "Joe Murphy," "Dan McCarthy" and the stock Irish shows are on the road again, and come around with the usual monotonous regularity. With the same monotonous regularity also, about this season, "The Irish Famine" is booked to appear, but for-tunately it as regularly refuses to material-ize. body who is predisposed to quarrel DURING the past week the papers of

the Dominion have been discussing the This appeared on page 3 of Satur question of the resignation of the Hon. day's edition. On page 4 is printed a Oliver Mowat, Minister of Justice, and letter from "Kit," a regular weekhis acceptance of the position of Lieu ly correspondent of the Mail and tenant Governor of Ontario. There is an almost unanimous desire on the part Empire. The letter is written from of the people and press of Canada that Dublin and reads as follows :

Dublin and reads as follows : "The outlook in Ireland is depressing. The harvest has failed. The desperate straits to which the unfortunate people must be inevitably reduced are looming large. The vast districts of the low-lying, wet lands in the south and west—more particularly the west—have been ruined by the persistent downfall. The grain stacked in the fields lies solden and discolored. The very hay-cocks weep, knowing that they will never reach the altinde or dignity of a hayrick. The potato crop is blighted ; the tubers are small, watery and tasteless. God help the Hon. David Mills be called to the position, if the vacancy occurs. We feel bound to state that the Premier could not possibly make a more suitable appointment. In the political life of our country the Hon. David Mills occupies a unique position. During his whole career-and it has been a long one-those who have differed from people

#### CATHOLIC PRESS.

be a high-minded and exceedingly Protestants imagine that the clergy of the Catholic Church make the people go to confession to them in clever gentleman. His occupancy of the position in question, or any order to know all their secrets and so be other in the Ministry, would not able to rule them most thoroughly. alone add strength to the Government, They do not know that we believe that confession is a sacrament instituted by but would prove a gratification to all our Divine Lord for all His followers, Canadians. Why he has not long that all priests go to confession, that since occupied a seat at the Counall Bishops go to confession, and that cil Board of the Liberal government the Pope himself goes to confession regularly, once a week, to a simple priest. If they only knew the peace, the light and the grace that come has been a matter of surprise and genthrough that sacrament, they would be eager to receive it themselves. MR. W. H. BARTRAM, of West London, entertains a most unfriendly -Catholic Columbian.

feeling towards the Pope and the hierarchy. We are sorry for this, because The consecration of Cardinal Manning's life to total abstinence came, it it makes us feel most uncomfortable. is said, from a brief conversation with a London dock laborer. "Take the total abstinence pledge," said the pre-In the London Free Press of September 15 he published a letter which it is late in paternal counselling to the laborer, "you need it." "Have you it, yourself, Father?" replied the laborer with filial liberty. "Why do you not need it, too?" Quickly Mansomewhat difficult to understand. It seems, however, he occupied the position of village clerk, but was dismissed therefrom, and he claims that this is a ning said, "I do need it, and I take it." "Then I, also take it," said the practical demonstration of the supremacy of the empire of the Pope laborer. Explaining later his words, the Cardinal said, "I needed the in Canada. Mr. Bartram is one of those men who, if they took a tumble pledge, strong as I might have thought off their bicycles, would straightway myself against temptation, in order curse the Pope. Mr. Bartram would to speak convincing words to the poor not we feel sure, apply a match to a and the weak." The holiest and not, we feel sure, apply a match to a and the weak." purest of motives led Cardinal Man-Roman candle lest he might be sus ning to the practice of total abstin-ence.-Sacred Heart Review. spected of "Popery," and for the

same reason he would not directly The Catholic Church is not afraid of cross a street, but would make a circuit. We feel very sorry for Mr. Bartram. Not a bad fellow in some respects is Mr. Bartram, but somehow or other he She never changes in her name of religion in Catholic times as has become afflicted with " popowell as in Protestant times we do not phobia." He reminds us of the North But we do deny that the deny. But we do deny that the Church taught those things as her docof Ireland woman who called out to trines, or that they flowed from any teaching of hers. The revelation of her children every night : "Go to shleep: the Pope's comin'." It is a Jesus Christ is like Jesus Christ, the pity that some of our great scientists self-same to day, yesterday and for-ever. That revelation the Church like Pasteur or Koch did not discover a medical remedy for "popophobia." teaches with unchanging voice. From it come no intolerant sentiments, no There is one infallible cure, but, unpractices of persecution. For nineteen hundred years the history of the fortunately, it is not always to be had-Give the patient a judgship, or some Church has been an open book. There other good position, and it is surprisare pages therein that show the unreing how quickly the disease will leave generate spirit of man defacing the noblest work of God. But examine him. Within the past few years we closer ; the mud which is thrown sticks have had several wonderful cures herebut does not stain. - The Monitor. abouts by this means. What a pity

why certain saints' names that we find in scripture are not given to churches, instead of others that are not scriptural. Among the names that he thinks neglected are Nathanial, Jude, Simon Zelotes, Silas, Titus, Martha, Mary Magdalene and Salome. The writer is a Protestant, and therefore his concern for the saints is the more surprising. But some of those saints' names that have been neglected would find occupation if he could persuade his protestant brethren of each and every enomination to call their churches after these scriptural names instead of calling them, as in many instances they do, after the name of the street on which they stand or from the croesus who furnished the money to build. It would sound much more proper and would give to these buildings some title of a church which neither in name nor in fact they now possess .- Catho lic Witness.

We have noticed a tendency among the faithful in what we deem a right direction, although it is a departure from a time honored habit. We refe to the genuflection, or bending of the knee, upon entering and leaving the church, in reverence to our Lord who is ever present on our altars. This genuflection was hitherto always made outside of the pew, but, at times, when the church is crowded it becomes very inconvenient to do so, and frequently leads to ridiculous incidents, thus taking from the gravity and gracefulness of this act of reverence. change we notice is in this, that instead of making the genuflection outside of the pew, many now make it inside the pew, which method permits all the grace and beauty of the custom

The example of the Paulist Fathers has been copied in Nottingham, Eng., land, and now in that city the Rev. Father Beale, O. S. F., and the com-munity to which he belongs are doing missionary work among non Catholics. We learn from an exchange that on a recent Sunday Father Beale com-meneed in St. Edward's church, Elue

to become apparent. - Catholic Review.

A writer in The Living Church asks again if she has to." It is all very well to say-as some of us do-that it is her religion that has ruined Ireand ; but there is this about it, that no other nation in all the world has stood by the banner of Christ, fought for it and died for it, as has this gallant little country. And that must be a great and a grand creed for which men-in these loose minded days-are glad and willing to lose all-money, position-even life itself. Twenty three evictions are this week ordered in Counties Galway and Clare, but they do not prevent the building of a new church or convent. You may say that these people are fools, but you cannot accuse them of cowardice or disloyalty to their religion. And they certainly have learned the beauty self-abnegation and self denialhighest of virtues-hard to learn and still harder to practice.

A TOUR THROUGHOUT CANADA.

Some Remarks on Travel and the Differences Between the Turbulent Out-side World and the Repose of Sanctified Homes.

COLLEGE OF REGIOPOLIS. To portray the haunts of busy men It needs the pencil, they defy the pen." The Latest Addition to Kingston's Act-ive and Solid Institutions. Enjoying, as I now do, the leisure interval

Ecologing, as I now do, the leisure interval hetween the laying down of one responsibil ily and the taking up of another, I have de-termined to see and report something of the busy outside world, and to ascertain if the struggles and worries of life are shared alike by all the children of Adam of every race and every clime. This may seem a pretty broad view to start out with, and its fulfil-ment may fall very far short of the mark, but I can already report progress in my in-vestigations, and say deliberately that the conditions of human life socially and relig-iously are very different one from another. The contrast strikes mo keenly, for I have just left the turbulent business world where-in the graspings and strivings of sodid mer-rantile life had well nigh blotted out of my mind a right conception of the higher ideals and pure joys that belong to the more for-tuate individuals wholive in the pure atmos-phere of peaceful and sanctified homes, far that embitter the life lived in the tainted realized this difference almost at the outset of my journey, for I am at this present writing the guest of the Rev. T. F. Collins, the re-spected and devoted parish priest of the united districts of Brighton and Wooler, ". To be freed, as in my case, from the grosser Kingston long since attained the rank of an educational centre and the growing strength of its colleges must give great satsfaction to the people. The College of Regiopolis, the latest addition to its active and solid institutions, was so quietly re-in-stituted that less than usual attention was attracted; but the indomitable spirit of the Archbishop of Kingston has founded it so solidly that it is already, at the beginning of a second session acquiring permanency.

attracted ; but the indomitable spirit of the Archbishop of Kingston has founded it so solidly that it is already, at the beginning of a second session acquiring permanency. The college received mcorporation in 1887 under the first Bishop of Kingston, Alexander McDonald, and possesses the rank and privi-leges of a university. The discontinuance of sectarian grants in 1869 so discouraged the Bishop and sfaif that the college was sud-denly closed. The Marchants band building being in the market last year it was pur-chased by His Grace Archbishop Cleary and within a very few months the first session was opened. The work sustained in the lower branches is similar to that of the col-legiste institutes of the province, and the higher work in arts has also been entered upon. It is the Archbishop's intention that the institution shall be the best of its class in the province, and that a superior education in Arts shall distinguish it. The two janior classes take the regular High School work, the third leads to primary certificate, the fourth to junior matriculation. In a few years higher branches will be added, as there is the fullest expectation that the reputation of the school will draw to it a general sup-port, coming from beyond Kingston diocess as well as generally within it. The staff of the school will draw to it a sentered sharies which are a surprise to those not aware of the courage and resources of the new founder. It is gratifying to learn that the permanency of the school is assured, the Archbishop having arranged for an assured endowment of a least 875,000 for the pay-ment of professors' salaries. Evidently the university of Regiopolis is a worthy ink in the chain of Kingston's higher educa-tional institutions. The staff for 1897-98 is that composed is Very Rev. Thomas Kelly, V. G., dean; Rev. J. V. Neville, Christian doctine and sacred history. Iralian han-ganges and literature; Rev. P. A. Beecher, English language and literature; Rev. J. J. Meagher, B. A., (Ottawa University) history and French missionary work among non Catholis
 We learn from an exchange that on a missionary work among non exchange that has been added by a sin my case from the grosser model in St. Edward's church, Ditter and the source of the set of the source of th Business college, professor of book keep and the other branches of the commer course.—Kingston Whig.

By Archbishop Cleary and His Clergy

Kingston Whig. The solemn and impressive ceremony of lay-ing and consecrating the corner-stone of the addition to the convent de Notre Dame was per-formed last evening by Archoishop Cleary, assisted by a number of clergy from local and outside parishes, among them being ; Rev. Vicar General Kelly, Kingston ; Rev. Vicar-General Gauthier, Brockville, Portsmouth ; Meagher, Cosbendall ; Neville, Portsmouth ; Meagher, Kingston, and O'Brien, of the Arch bishop's palace.

## A HEROIC PRIEST.

5

honest hoarding of money, millions of men to-day would be better Christians, and they would have a higher idea of the end and pur-pose for which they have been born. It is useless to speculate as to their probable amendment of life, for so long as the thirst for gold continues the fell monster of greed and avarice will always have his sway, and during the continuace of that state of moral dislocation the great Law Giver will not be obeyed, nor will His precepts and Command-ments get their just fulfilment. There is a great moral power and visible agency-the Catholic Charel-working with all her might to stem the rising tide of corruption and she is striving with all her force to Christianize and to make men honest and virtuous, but the task before her is appalling, and only by her supernatural strength can she make easily error and deceit. The would be sheer blasphemy to say that the for the withdrawal of the protecting hand of Providence over His creatures, for the bind-led mortals have spurned the tonder helping may apprime the allon into a moral abyes, her super version and she independence over His constants for the bind her and the following their own erroneous ways they have tallen into a moral abyes, his hardly admits a ray of honest truth or in the this hyrried sketch will interest the The press of Great Britain, religious and secular, has been lauding the heroism of a priest whose death resulted from his devoted attendance on family attacked by typhus fever. The Edinburg News rejoices that even at the end of the nineteenth century such self-devotion is to be ound "; and remarks : "It is a rather curious thing, by the way, that more of his (Father Riggs) temper of selfsacrifice appears in the Catholic than the Protestant record.

We have no desire to detract from the virtue of the noble priest who thus laid down his life for others ; but we would observe that, admirable as such neroism seems, it is by no means rare. We could fill pages with the record of similar acts of devotion on the part of priests that have come under our own light. I hope this hurried sketch will interest the readers of the Union and Times. At a later notice. Poor old Father Becks, I hope this hiveried sketch will interest the readers of the Union and Times. At a later late I may cross the boundary line or it may be that I will cross the Atlantic and shall strive to tell them what I think of the happi-ness and moral status of the peoples in these other lands.—Wm, Ellison in Catholic Union and Times. Diocese of Fort Wayne, would laugh if any one were to refer to him as a hero; but during an epidemic that once raged in his parish he not only nursed the sick and ministered to the dying, but also buried the dead with his own hands. His personal safety was never considered. Then there was good old Father Zorn, formerly a missionary among the Indians in Northern Michi-When the small pox broke out

gan. among his dusky charges-all of whom became panic stricken - he devoted himself to them day and night, performing the most repulsive offices the end the infection seized upon him, too, with almost fatal result. The Indians fled, and he was left in a sad plight. What he must have endured during his abandonment in an Indian hut may be better imagined than described. Another missionary priest of our acquaintance always kept at a distance whenever he visited clerical friends in the city, remarking that the Indians, from whom he was never long separated, were not quite so cleanly as they might be. If night overtook him in Detroit, he could not be persuaded to accept of other quar ters than the stable. It was seldom, perhaps, that he fared as well.

There are devoted priests like these everywhere-thousands of them. Let us hope that in the other world we may not be too far removed from them. Ave Maria.

## DIOCESE OF LONDON.

Sunday, the 12th instant, was a " red letter day" in the church of the Sacred Heart, In-gersoll, by the presence of two illustrious Bishops-Dr. O'Connor, of London, who was present to give confirmation to eighteen boys and nineteen girls as well as three converts to the Catholic faith, and Dr. Clancy, Bishop of Elphin, Ireland, who preached at Vespers in the evening to a large congregation both of Catholics and Protestants. It goes without evaning the His Lordship has fully borne It goes without as fully borne Catholics and Protestants. It goes without saying that His Lordship has fully borne out the high reputation he has brought to this country as a pulpit orator. The people of Holy Angol's church, Chicago, will not be disappointed when they hear Dr. Claucy. As a preacher he stands very high even among the illustrious hierarchy of Iteland. His Lordship, who is of fine personal ap-pearance and of a charming manner, gained the sympathy of his audience as he ascended

the sympathy of his audience as no ascended the pulpit. He began by saying, Your good pastor has been so kind as to ask me to ad-dress you, and as I arrived only last evening this is too short a notice. As he knows that to address an audience without knowing their character would be like beating against the wind. And having learned that the greater part of them were his own countrymen, or at least the children of Irish parents, he felt that there was a bond of sympathy between him and them, and that therefore they would excuse his short-comings and that he would be able to speak to them according to their sentiments. In casting around him for a subject on which to address them, he found nothing more sunt-able than the necessity of a Christian faith. When an Irish prelate travels he comes in contact with all classes of people, from the contact with all classes of people, from the total unbeliever to the fervent and enthusias-tic Christian. Here in America and enthusias-

## THE CATHOLIC RECORD

they have nothing to leave each question nd it. When, if ever, as won for itself a posil enable it to speak tions of morality to the d, when it takes the first part in correcting the t present it 'deplores,' ave shown that there is pleness in its desire to consider the claims of ma. Meanwhile it must in its attempt to Chrisjust as it has, to a great ssedly failed to Chrisans

u spirit of ninety-eight who dwell apart, hers to lift the weight nors to int when weight ansion forever live, Cain-made laws, I, brother, would gladly give e self-same cause? he above beautiful idea published in United Ireve not far to seek to find blame for the present mion in the ranks of the nd we think history will Messrs. Redmond and sponsible for the whole are the circumstances as there is not enough to go around ! So The Church of England has grown accustomed to the undignified position of a rejected suitor. It is said that a much for Mr. Bartram. There are

of several thousand schismatics, with whom the Anglicans have been LYNCHING in the United States, and carrying on a mild flirtation, have joined the schismatic Russians for proespecially in the Southern States, has been for the most part hitherto inflicted tection against the Turks, gravely asseverating that the patronage of the upon colored men who have been, or See of Canterbury would avail them who have been suspected of being, nothing. It will be remembered that guilty of horrible crimes. The crimes Mr. Curzon, armed with a letter from the Archbishop of Canterbury to the Patriarch of Constantinople, went to negotiate peace between the Greeks were undoubted, but the punishment inflicted in this unlawful and demoralizing way has, in many cases, fallen and the Anglicans. Mr. Curzon himupon the innocent. This is sure to self tells us how he was received :

self tells us now ne was received : "And who," quote the Patriarch, the supreme head and primate of the Greek Church in Asia,—" who is 'the Archbishop of Canterbury? "...." What !" said I, a little astonished at the question..." Who," re-peated he, " is the Archbishop?"...." Why, the Archbishop of Canterbury."...." Arch-bishop of what?" exclaimed the Patriarch...." "Canterbury" said I..." Oh !" said the Patriarch. "Ah, yes ! And who is he?" Who... Brother Encellishman. Mr. happen frequently under this illegal method of inflicting the punishment which should be left to be meted out by the legally constituted authorities. The lynchers attempt usually to justify their conduct on the plea that the law is uncertain, and that those guilty of repulsive crimes frequently escape punishment altogether under its administration. Even citizens who are ordinarily law-abiding are induced by thus reasoning to believe that

must be admitted: Did not he (the Pope) send Augustins to convert you? . . . There are the Eastern Patriarchs who know you only through the Latin, through the Pope. If we had any communication with your Church it must be through the Pope and the Church of Rome. Reconcile yourselves to your own Patriarch first, and then come and talk to us if you think you have anything to say to us. —Aye Maria. they may take a hand in these unlawful proceedings. But the results are not those which are aimed at, and a recent lynching in Indiana seems like to lead to a complication of revenges the end of which cannot be

While I to day rest in peace and calmness under the placet roof of my reverend friend, my next stopping place may be amidst the hurry and bustle of a community who in their every day life taste of the bitter experience of the dark side of human nature, and this doleful tale the faithful recorder is bound to tell even in its nakedness and deformity, else his report will be partial acd unreliable— Whether the depicter relates the world's out loud lest the sighing of a broken soul should change the merry tune of the world's gaiety to some song of melancholy; the foolish wagging of steps in a grotesque dance, let the footsteps fall into a mournful timing to the "Dead March." The impassioned The impassioned language of a million of hungry people is stifled under the ringing of the bells

of Canterbury ?''--'' What !'' said I, a little peated he, "is the Archbisnop ?'--'' Why, the Archbisnop of Canterbury,''--'' Arch-bishop of Canterbury,''--'' Arch-"Canterbury "'' said I. --'' Oh!'' said the Patriarch. "Ah, yes! And who is he?'' When another Englishman, Mr. Palmer, went to Russia on a similar mission, the Procurator of the Holy Synod said to him, rather dryly, it must be admittet: Did not he (the Pope) send Augustins to convert you? ... There are the Eastern Patriarchs who know you only through the Latin, through the Pope. If we had any of the Fool. the shippin is bet, an the divit a biame to a large part of its own instruction the set of the divit a biame to a large part of its own instruction the set of the depest and distress. The moral leprosy that eats the deepest into the heart of man is the selfsh greed and lustress in her heart. She fought an' grass in her heart. She fought an' starved for it before, an' she'll do it

Meacher. Portsmouth ; Meacher, Kingston ; Bicener, Kingston, and O'Brien, of the Arch bishop's palace The ceremony began at 7 o'rlock, the Arch-bishop with mitre and staff leading his clergy in solemn procession round the new building chanting the "Miserere." Upon arriving in front of the corner stone, the procession came to a standstill, and the Archolshop laid the stone, blessed it, sprinkling it with holy water. The procession then resumed its way, and the pupils of the convent, who were stationed close by; sang an appropriate hymn. The ceremony was simple and short, but very impressive, and was witnessed, so far as the gathering dark-ness would permit, by a vast assemblage of spectators. The corner stone had been swung into its place by a crane in readinces for the ceremony, and from above and on both sides of it were ung Canadian and British flags. It is of local imestone and measures three feet seven inches in length by two feet two inches in width. Tha cavity in the stone was placed a leaden casket, seven inches long, five inches wide and two inches deep in which had been placed a document inscribed with the names of those who performed the ceremony of laying and consecrating the stone. The inscription on the stone read : " Quod bonum, faastum felixque sit rei Cath-olica: inventut prasertim founce in bonitate

CORNER-STONE BLESSED

Kingston Whig.

Last Evening.

who performed the ceremony of laying and consecrating the stone. The inscription on the stone read : "Quod bonum, faustum fellxque sit rei Cath-olice juventut presertim femince in bonitate et disciplina et scientia instituende Jac. Vinc. Cleary, Archiepus Regiopoliaus primarium domus bujus lanidem, auspice Deo, lustravit, collocavit XVI Kai. Octobris, an MDCOCXOV. IL." "Translation—That it may be good and for-tunate and prosperous for Catholicism. especi-ally for the training of female youth in good ness and discipline and knowledge, James Vin-cent Cleary, Archiebishop of Kingston. by the favor of God, blessed and laid the primary stone of this house on the light of the kalends of Octo-ber (18th September) in the year 18t7. The building is constructed of local line-stone, rock faced, with cut stone trimmings, is four stories high, including basement. The size is 40x19 feet, the new kitchen and laundry building being 5323 feet. The front will be towards Jonkton street. "The base on the papt is of the convent. The ground flor will contain the chapel, 57 feet, 6 inches by 19 feet; boarders' dining room, 25x19 feet; Silsters' refetory. 19x19 feet is store story will contain the silster's community, 23x 19 feet; the or ownil, contain a music hall fixely feet for closing exercises entertainments, eic., with dressing rooms and all requisite adjuncts. A hall 10 feet in widd's runs alongside the music hall, the entire length of the apartment. The ceiling will be grained, done will contain a music hall fixely feet for closing atter its later fixed for which erstang rooms and all requisite adjuncts. A hall 10 feet in widd's runs alongside the music realt with seven over the main entrainments, eic., with dressing rooms and all requisite adjuncts. A hall 10 feet in widd's runs alongside the music realt be the sheen completed will meas entertainments, eic., with dressing rooms and stress feet, and will be finished in ornamentai metawork. The addition is been creet will have a cut stone niche, and will be finished in or Whether the depicter relates the world's weals or wes. He should sketch it exactly as it goes.

When an Irish prelate travels he comes in contact with all classes of people, from the total unbeliever to the fervent and enthusias-tic Christian. Here in America people are very outspoken and express their opinions very freely. In the past three weeks he met men who contended that all the faith needed was simply to observe the moral law, which would be contrary to St. Paul, who says that without faith it is impossible to please God. He showed how our Lord passed the three years of His public life to abolish the Jewish and pagan faiths. He showed that in the heart of a merciful God there was no mercy for the cities of Sodom and Gomor-rah, and still that it will be more tolerable for them than for those who dony the taith. Our Lord has mede it an imperative duty to be-lieve in Him and the doctrines He has taught. for He says he that believeth and is baptized shall be saved and he that believeth of sall that in the port of the Catholic Church. Thus he proved from various texts of scrip-ture. He proved how St. Peter was made head of the Church by our Lord in order that there might be but one saving faith, for there is but one Lord, one taith, one baptism, one God. He said he was tailing to the offspring from the Isle of Saints, to those whose cherished daries, to those whose of refathers' blood painted red the green fields of Ireland, and if from plaques, persecutions, and cruei land-ford pagues, persecutions, and cruei land-if pagues, persecutions, and cruei land-if provide dar has they certaing faith, for plaques, persecutions, and cruei land-braid of the green fields of Ireland, and it he Irish suffered, as they certaing this hark they should be His instruments in Christinzing this land of exile. In America there are sixty seven millions of sponsibility of this vast number of souls must haras the Catholic Hierarchy, those who have charge of souls and all believers in the true 12"th.

## Devotion of the Forty Hours' at Nor-

play-room for the pupils of the convent. The inches by 19 feet, iso boarders dibling room. 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, suits revealed to the story will contain the sister's community 25x19 feet, and requires along the story will contain the sister's community 25x19 feet, and requires along the store of th

#### FRANCIS IN SALVATION ARMY UNIFORM. BT.

There has come to us a very charm-ing little biography of the sweet saint of Umbria, written by Staff Captain Douglas of the Salvation Army. We took it up one Saturday afternoon, after the week's work in the editoria after the week's work in the entorial office was through, and though ordin-arily we would be very loath to add to the reading of manuscript and print-er's proofs a further reading of familiar biography, yet we frankly admit that so entranced were we with the simple story, so simply and unaffected-by told, that we could not law it down ly told, that we could not lay it down until we had read it through.

There is, undoubtedly, something very drawing in the complete consecration of life and energies to the serv ice of God and His poor at the Gospel invitation ; and in the life of the sweet saint of Assisi this manifest consecra tion was so whole-souled and made with such unconscious simplicity and humility, while at the same time it endowed him with such wonderful power over the tepid in the Lord's service, as well as the obdurate in sin, that sluggish blood is stirred again at the recital, and one is made to feel how half hearted is one's service, and how very short of the Gospel ideal is a life lived amidst pleasant surroundings, while bodies are in need and souls perish for want of the bread of life.

However, while we read the twicetold tale of the rich young man, sur-rounded with abundant friends and all the luxuries of life, readily braving the scoffs and jeers of his townspeople and making himself a fool for Christ's sake, as related by a Salvation Army lassie, we could not but feel that she was plucking a flower from a garden not her own, pinning it to a uniform thatFrancis himself would have repudi-ated, and, while exploiting the beauties of color and delicacies of tints of this purloined blossom, taking very good care not to tell her audience that this flower was not her own, but rather belonged to a garden owned by the Pope and carefully tended by the priests of the Catholic Church.

Nowhere in the volume is there a hint given to us of the inner devotional life which was the true source of all of St. Francis' greatness. I doubt if the biographer, even in a little way, ap preciated the workings of divine grace in the soul of the young man. One would imagine that he went through an experience meeting and was induced to come up to the "penitent's bench" and get "saved."

The reality was, he learned the true principles of the Catholic faith, the same then as they are now. They were positive, decided beliefs in God the Creator, in Jesus the Redeemer, in the one only and true Church estab-lished by Christ; in the sacramental system with its seven perennial founts of grace to feed and nourish the divine life in the soul ; with its practice of early sacramental confession to a consecrated priest, and frequent reception of Holy Communion-the real body and blood of Jesus Christ. In this way, cultivating purity of heart and blamelessness of life, he grew to man's estate, and with soul tender and wistful of the inspirations of the Holy Spirit, was led to undertake the literal, and hence complete, sacrifice of all things for the love of his Master.

It is not difficult to find a good deal the same enthusiasm that made Francis the lover of souls he was, among many of the adherents of the Salvation Army, as it is not hard to find a practice of total abstinence among the Turks and a devotedness to on a street corner. He believed in the prayer among the Brahmans, which put many of the followers of the Nazarene to shame ; but cannot one be mistaken in imagining that the mere giving up of all the world holds dear-of wealth and worldly honor-and the devoting one's self to the washing away of evil and the rescue of the fallen by itself, is a real, true following of Christ? A good pagan might do it and find abundant self satisfaction in the hardest and most austere life, and in it all be only feeding his pride or carrying out a fad ; even in other circum stances and with clearer light and better knewledge, instead of performing a meritorious religious act, be heap ing up damnation for himself. Some time the prettiest of flowers grow on the ash dump or in the rubbish pile. It does make all the difference in the world in what garden a flower grows, and into what soil the plant has struck its roots, and from what elements it draws its sustenance. In the sketch, from the beginning to end, the author has not said that her saint was a Catholic ; but in her effort to make him a model of consecration to the followers of the Salvation Army leads her less knowing readers to think that he was a sort of mediæval staff. captain, who went out in the high ways and the byways and with popular songs gathered the crowd, and then lured them away to a barracks in order to exhort them to come to Jesus. St. Francis would have hated the red and blue uniform and despised the hallelujah bonnet, because to him they would have been the trappings of heresy, and with all the saints, and with St. Francis most of all, devotion to the Pope as the human representative of Christ on earth, and love for Rome as the fountain of pure doctrine, were of paramount interest. General Booth is frank enough to say in his preface that there is a difference between the spirit of St. Francis and that of a consecrated member of the Salvation Army, while he implies that since the results striven for are about the

policeman in wax at the door whose naturalness is so striking that for very fear of arrest you will not dare to be dishonest. I will put an attendant dishonest. made only of wax, in the halls who will so deceive you that you will go up to him and ask him whether he is a sure enough man or not. I will place lov-ers on the bench who will be so affeclabe have.' ers on the bench who will be so ander tionately life-like that they will seem to be settling the matrimonial problem of their lives; but it will all be only the simulacrum of what is real and to repeat in her life in its entirety. In Oh ! how often are the elect the beginning of the year 1210 St. Francis called his disciples about him and said : "Our good and merciful deceived, and how often are even very good souls cajoled into security by the appearances of good work done, when Lord wishes to extend our little family. all the time they have the dreadful thought haunting them that they are We must now submit our way of life to not in their father's house but are serving in the camp of the enemy, and they wonder why God is not satisfied as long as they are doing good to His creatures. St. Francis on his death-bed would have reversed the whole tenor of his life, would have counted

all his marvellous works as worse than nothing, if there had gone with them a denial of any one of the doctrines which Christ taught ; or, to put it in a more practical way, if the Pope had not approved of his labors, and if Holy Church had not put the broad seal of her commendation on what he had accomplished.

the Holy Father in Rome.

and do likewise.

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thes

olic World.

It is passing strange that one who knew the spirit of St. Francis so well as Miss Douglas did, should not, with a keenness which belongs to her, have traced his actions to their sources and pointed out the motives underlying them. Why, think you, was St. Francis so anxious to rebuild the neglected church of St. Damian? Why was he so zealous for the cleanliness of the temples he visited as to take the broom himself, and sweep them out? It was not, we may be well assured, because he loved cleanliness for its own sake-cleanliness for its own sake has never been a Franciscan trait-but rather because of his belief in the Real Presence of God in the church ; because he knew when the priest said Mass and consecrated the sacred elements there was a sub stantial change in those sacred elements from bread and wine into the real Body and Blood of our Lord, and in the tabernacle there remained the living Presence. And such was his reverence for the awful power of the priest to whom was given this privi-lege that in his humility he dared not aspire to do such a tremendous act, but preferred to remain a simple deacon all his life. So, too, with the conversion of sinners. His scheme of salvation was not surely "to come to Jesus " and get "saved ;" but repent of your sins go and show yourselves to the priest, confess your sins every one of you with sorrow in heart, and receive the sacramental absolution imparted only by a duly ordained minis ter. And all through his blessed work was he sympathetic with the spirit of the Church. When St. Clare came to him, burning with the same desire to convert souls to Christ which would not let her rest-though, indeed, this was not a question of immutable faith which could not be changed and which he would have sacrificed his life rather than deny, but only a matter of discipline and a question of methods-yet feeling that the Church knew best because it was inspired in its daily life by the Holy Spirit, so reverent was he of traditions that he took her to

this fact, he says : a quiet home, where in prayer and good works she could most effectually assist in his great crusade. He did not give her a tambourine and set her

#### THE CATHOLIC RECORD

been suggested and tried, Mr. Witherbe honest. Let them say, "We have no remedy like this in our drug store, spoon has some things to say in which we most heartily concur. Thus he but we took this one from Rome." It is not just to St. Francis, nor true to his spirit and teachings, to tear off the says: "It has been proposed to change

is and rub out the trade mark as the character of the services, and make them attractive to the masses. And Sabatier did, and as others are doing, so we have the great whoop and and then say, "See the new remedy I hurrah, with orchestras and prima donnas, and sensational sermons, and conclusion, let me commend to donnas, and sensational serious, and pulpit harlequinade. Alas, the game pulpit harlequinade. We cannot Staff Captain Douglas and other of her is not worth the candle !. Salvation Army comrades a little in-cident which she takes good care not turn the house of God into a Sunday. night opera hall."

And again : "We must give up all taffy, all clap trap, all sensationalism, all whoop and hurrah. We must come back to the gospel in the simplicity and its power.

the most holy Pontiff of Rome. For without his consent and approval it Here, Mr. Witherspoon unwittingly without his consent and applove his seems to me nothing can be stable of good in matters of faith or in the relig ious life. Let us go, then, to our mother, the Holy Roman Church. Let hints at one of the reasons why th Catholic churches are able to attract the poor, and the Protestant churches are not. Catholic priests have never descended to those artifices which this us make known to the Pope what our Protestant clergyman justly stigma-tizes as "pulpit harlequinade." They have been content to preach the gospel Lord has begun to do for us. We will then continue our work according to his will and his commands." St. Francis saw no safety nor permanence in in its simplicity and its power. Poor people don't go to a church from socia his work except in perfect obedience to motives. Either they go to worship or they don't go at all; and most cer-As lovers of St. Francis, the memtainly those pyrotechnic displays of bers of the Salvation Army may go pulpit eloquence, touching on all topics of the day except religion,

I should like to add a few more passages from the sayings of St. Franwhich the "popular preachers" of this city are so fond of giving, are by cis which ought to have been in-cluded in the Salvation Army life in no means conducive to a devotional spirit. For the poor, at all events, ended in the Salvaton Army life in order to make it what it purports to be --a real sketch of the life of the saints : "I conjure you, my brethren, em-bracing your feet with all the love I am the strongest attraction the church can hold out will be found to be the preach. ing of the Gospel in its simplicity and power, coupled with such simple yet capable-I implore you to show all refervent worship as can be joined in spect and honor to the Body and Blood of Christ, by whom we have been reconalike by the educated and the un-educated, by the rich and by the poor. ciled with God the Father, and peace has been established in Heaven and on -The New World.

Mary's Place in Christian Worship. Again, one of the root principles of his life was his extraordinary devotion Since the mournful disruption of the to and love for the Blessed Virgin. He calls her "his lady and his queen, sixteenth century there have not been wanting great minds among those alienated from the Church, who were in whom is all fullness of grace and every sort of good : the palace, the able to appreciate the dignity conferred temple, the mother of our Lord Jesus Christ." Again, says St. Francis: onMary by the Motherhood of theDivine Word; and to realize to some extent the We ought to confess all our sins to light in which she should be regarded the priest, that we may receive the by all who believe in her unique dig Body and Blood of our Lord Jesus nity. To the poet Wordsworth Mary Christ, because whoever does not eat His Flesh or drink His Blood cannot enter the Kingdom of Heaven." A complete life should have included

" Our tainted nature's solitary boast." Lewis Morris sings of her as-

"The sweet maid mother pure and mild, The deep love undefiled."

And the same writer says-

"Two glorious Presences made giad the earth-The Stainless Mother and the Eternal Child." Shelly addresses a petition to her which for wealth and beauty of epithet, and warmth of devotion, is not surpassed by anything that either St. Bernard or St. Alphonsus ever wrote. The whole petition is exquisitely beautiful, but you will be able to judge of the whole from a part:-

"Seraph of heaven, too gentle to be human. Veiling beneath that radiant form of woman All that is insupportable in thee Of light and love and immortality ; Sweet Beneaiction in the eternal curse ; Veiled glory of this lampless universe ; Thou moon beyond the clouds ; thou living Form

Thou moon beyond the clouds; thou living Form Among the dead; thou Star above the storm; Thou Wonder, and thou Beauty, and thou

Terror : Thou Harmony of nature's art : thou Mirror, In whom as in the splendor of the sun All shapes look glorious which thou gazest on.

To the names of Wordsworth and Morris and Shelly, we may add those of Southey, Longfellow, Byron, Tennyson, "The pastor of one of our large city churches stated publicly, a short time since, that he would like very much to the Brownings, and Coleridge, and many others, who, though not Catholics, have the working people come to his church, but that the painful fact was that if two hundred of the working-people were to come in at the front were sufficiently imbued with the grandeur attaching to Mary's motherd to enable them to realize, more o less fully, the position she should oc cupy in Christian worship. They caught at least a ray of that blaze of inspiration regarding Mary's glory, which must have flooded the souls of a Raphael, a Murillo a Fra Angelico or a Michael Angelo, while the canvas glowed beneath their brush with the features and figures of their Madonnas, which are at once the admiration of the world, and the despair of modern art. -Rev. Dr. O'Loan.



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#### SEPTEMBER 25, 1897

Sixteenth Sun

SELF .

SEPTEMB

FIVE-MIN

"And if thy rin pluck it out and es Here, indeed severe remedy avoid giving o uttered by Hin sinner, and w ties and obstac ing sin. Bu remedy only ance, the gray our avoiding to of sin, and of ever leads to whatever cost however dear whether the l improper sh dance, bad c any other pro

> And yet in mand, in spit find men falli which could e if only the con observed. T out on theice er stares hir ton ; the man powder maga is a suicide a package o and deserves his life. You all these thin paltry gain, inconvenien of time, men risk their liv So it is, b our souls. ception of on occasion of s necessity w from our pat the life and come, indee with sorrow resolutions future, but thought al occasions of moving our hate sin," o heart does into sin? past follies persons or ossible ? but once, i into the fir fire of this seem suffic dangerous We cannot with one b O Lord !" rush mad) perience v ur fall-1 shall peris Now, br the fact city like t the eyes, occasions means a s ing, noon unless me offended a

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EVERY MONTH

TO THOSE WHO SEND THE LARGEST

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efficacy of prayer. build the house, in vain do they work who build." He believed that the best work could be done by women through their fervent prayers that pierce the clouds; joined with such womanly work as becometh her who, as St. Paul says, should be silent in the church.

Undoubtedy more of the spirit of St. Francis is needed, and badly needed, in those days. The accumulation of wealth in the hands of the few, and the consequent impoverization of the many; the building up of walls of social barriers far more impassable than the stony battlements of the feudal kings; the ever widening gulf between the various classes of the people ; the loss of the deep Christian sentiment of love for the poor that comes with the acquisition of wealthall these call for a social crusade as far reaching as the one that St. Francis inaugurated. Modern social reformers think to fix things up by enacting laws. They will prevent men from becoming millionaires by a graded inheritance tax, they will think to break up vast holdings by de but stroying the right of entail; wealth goes on accumulating just the same, and men of wealth drive their coach and six through any law that is made. In it all they forget that the true panacea is in the teaching contained in the Sermon on the Mount, and its practical exemplifica-tion in the lives of Christian men and

woman. He who will lose his life for My sake shall find it. Soek first the Kingdom of Heaven. If you will be My disciple, go sell all you have. A few more earnest souls who will take the counsels of the Nazarene literally can easily become the leaders of men, as St. Francis was, and it is marvellous to see how quick and energetic is the power of this leaven among the hearts of men case hardened by avarice or sodden by sin. The cult of St. Francis has been widely extended, due very much to the fact that the modern world wants this kind of medicine. We shall the results striven for are about the whits this tild of indicating of the two should be satisfied. So the not find fault, no matter who it is that manufacturer of Brunmagem jewelry makes the most of the remedies from the pharmacy of the divine Church Tussaud. I will make, says she in which Christ has established for the effect, a museum, and will place a healing of the nations; only let them

door, an equal number of his best supporters would go out at the back door." On the other hand, Mr. Witherspoon tells us that the laboring masses do attend the Catholic churches. On this point he says :

e, and a consistent follower of St.

Francis should not stop short of Rome

and all that means. It is a pity to give up the good things of life and

undergo all the hardships that are in-cluded in this life of a Salvation Army

woman officer, and yet not accept the

teachings of the Master in their en

tirety.-Rev. A. P. Doyle in the Cath

TO THE POOR THE GOSPEL IS

PREACHED.

The Homiletic Review for August

contains a remarkable article by the Rev. T. D. Witherspoon, of the Louisville Presbyterian Seminary,

Louisville Presbyterian Seminary, entitled, "A Suggestion as to the Non-

Mr. Witherspoon begins by laying

it down as a general proposition that

the laboring masses do not attend Pro-

testant churches. In illustration of

Church Going Masses."

"You will notice that this difficulty ie not to any considerable degree found in Roman Catholic churches In the splendid cathedral the wife of the millionaire and the working-girl kneel and worship side by side; neither is disturbed by the presence of the other.

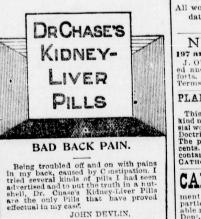
From the spirit in which he writes, it is evident that Mr. Witherspoon feels keenly the truth that no church which is not the church of the poor and ignorant, as well as of the rich and educated, can maintain its claim to be the Church of Christ. He ex plains the fact which he deplores by saying that the social element is unduly predominant in Protestant churches. They are social clubs nearly as much as they are churches, and the members are all expected to become acquainted with one another, and meet one another at the church sociables. This explanation seems to amount to saying that the poor do not go to Protestant churches because they know they are not wanted there. And, indeed, Mr. Witherspoon impliedly admits this when he urges that the non church going masses must be made to feel that they are welcome in our churches.

The remedy which Mr. Witherspoor suggests will hardly go to the root of the evil. Indeed, it may be doubted if any remedy can be devised which will go to the root of the evil. It seems to be of the essence of Protestan tism to be the religion of the rich and intellectually proud rather than of the poor and intellectually humble. But. in criticising the remedies which have





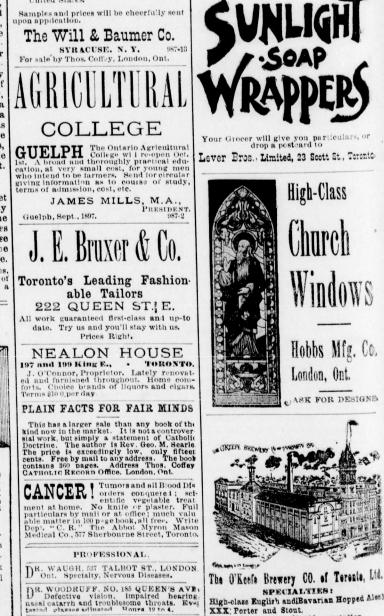
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SEPTEMBER 25, 1897.

SELF . WATCHFULNESS.

all these things have been done ;

the life and growth of our soul.

moving ourselves far from them.

shall perish therein.

risk their lives.

#### TIVE-MINUTE'S SERMON. OUR BOYS AND GIRLS. Sixteenth Sunday After Pentecost A LITTLE CONVERT.

"And if thy right eye cause thee to offend pluck it out and cast it from thee." (St. Matt.

<text><text><text><text><text><text> Here, indeed, one would say, is severe remedy to be applied in order to avoid giving offence; and yet it was uttered by Him who had pity for the sinner, and who knew well the difficul ties and obstacles in the way of avoiding sin. But the severity of the remedy only emphasizes the import-

ance, the grave necessity there is of our avoiding the immediate occasions of sin, and of cutting loose from what ever leads to it. And that, too, at whatever cost to our convenience and

however dear to us the occasion my be whether the bad book or newspaper, improper show or play, forbidden dance, bad company, grog-shop, or any other proximate occasion of mortal

And yet in the face of such a command, in spite of such a warning, we find men falling continually into sins which could easily have been avoided if only the commonest precautions were observed. The man who will venture

the spectacle, even the children begging to be taken. Cyrilla did not know that these "shows" were, in a certain sense, the Palm Sundays of the Church, that out of the little band of Christians at whom she had heard her father scoff and call "eaters of human flesh," "Christian dogs" and even "pigs," one after another was chosen by his Lord and Master, Jesus Christ, to wear the palm of victory, to win the martyr's crown. She knew that palms waved whenever fam-ous conquerors came home from war. She herself had once carried them in a procession of white-robed children in honor of a battle just won. But she did not know-mo one had out on the ice when the red flay of danger stares him in the face is a simple-ton; the man who carelessly enters a powder magazine with a lighted taper s a suicide ; the man who trifles with a package of dynamite courts death and deserves no sympathy if he loses his life. You agree to all this, because

of white-robed children in a procession a of white-robed children in honor of a battle just won. But she did not know-no one had ever told her-of the palm branches that had been strewed on the road of Jerusalem by the eager crowd to greet the greatest Con-queror the world has ever seen, when the Saviour of mankind rode to the shouts of "Hosanna!" "meek and lowly, sitting upon an ass," and yet in triumph, to meet His death and accomplish His Father's will. And on this fair, fresh spring morning an-other of the faithful band was to follow in his Master's steps; it was to be in the truest sense a Palm Sunday. "See, father," cried Cyrilla, "the char-its time to go to the race course. The people are crowding and I hear the music : shall I put on my white veil?" "Yes," answered Onesimus. "We will go, for we must get good seats that thou mayst see well, for it will be a fine signt. Look, every one is in holiday dress and holiday mood : all 'the world is rushing to the sport, for the populace, too, have gotten wind of it. Come, little daugh-ter.' "The crowd was pushing breathlessly paltry gain, to overcome some trifling inconvenience, to save a few moments of time, men are foolhardy enough to So it is, brethren, with the life of our souls. Many of us have no conour souls. Many of about avoid the ception of our obligation to avoid the occasion of sin, have no idea of the necessity we lie under of removing from our path the obstacles that prevent

We come, indeed, to the feet of our Lord with sorrow for our past sins and with resolutions of amendment for the

future, but we seldom give ourselves a thought about examining into the occasions of our former fall and of re-++ T hate sin," one man will say ; but in his hate sin, one man will say; but in his heart does he hate that which led him into sin? "I despise myself for my past follies"; but does he shun the

ter.' The crowd was pushing breathlessly through the marble porches and un the crowded way—Jew and Roman, Greek and Syrian jostling each other in their mad de-sire to reach the race course, which was the amphitheatre of Smyrna. persons or places that made these possible? The child needs to be burnt but once, it will never put its hand into the fire a second time ; but all the

amputneatre of Smyrna. Onesimus drove up in his gilded carriage, and drawing the silken reins stopped his fiery steeds, while his slaves ran quickly to assist the little Cyrilla to alight and make way for their lord through the crowd. fire of this world and the next does not seem sufficient to teach some men that dangerous occasions are to be avoided.

We cannot trifle with God ; we cannot with one breath cry out, "Spare me, O Lord !" while with the very next we Hand in hand the proud, scornful Greek noble and the dainty little maiden passed

noble and the danty little malden passed "Wait here with Philomenes, Cyrilla," said her father, "until I find thy annt. My eyes are dazzled by the number of beautiful ladies and their rich dresses, and I do not see her. I will return for thee." Cyrilla pressed closer to the side of her father's friend. She was breathing fast from excitement, for never before had she seen so many people or been pushed this way. "Then shouldst not have come, my white rush madly into that which past ex-perience warns us shall bring about our fall-for he who loves the danger

Now, brethren, there is no denying the fact that here and now, in a city like this, to keep a custody over the eyes, to avoid in this respect the many people or over pushed this way. "Thou shouldst not have come, my white flower," said the grave Philomenes, looking down kindly into the flushed face; "it is no place for thee, no scene for thy young and innocent eyee." "Oh !" cried Cyrilla, eagerly. "it will be a grand sight !" cccasions of sin, is no easy task. It means a struggle, a hard battle morn.

ing, noon, and night. For our eyes, unless most zealously guarded, are

offended at every step we take ; the streets we walk in, the cars we ride a grand sight !" Just then she heard the sound of suppressed

"Oh "? cried Cyrnla, eagerly, "I will be in the streets we walk in, the cars we ride in, the very stores we deal in are made the outlet for an unholy warfare against us.
There is a crying need for a new crusade against this outrage. You and I cannot, perhaps, put a stop to this entirely, but we can do much to prevent its spread. We can begin this crusade at home—in our own hearts, by schooling ourselves to a greater custody of the eyes; in our houses, by banishing those suggestive and sometimes filtby pictures. We can resolve never to stand on the streets or before the show windows, gazing at and gloating over those abominable prints that are defiling the minds of young and old. Don't visit the play or show that tries to attract you in this way. Don't buy goods that have to make use of such foul means to sccure your trade. Don't deal with the man with is store. The authors of this unholy traffic are not fools ; they can learn a lesson soon and profit by it.
If you love your own souls, if you
"Oh "? cried Cyrnlia, eagerly, "I' will be is a christian of philomese is a grand sight?" It is good to kill him?
"Mate makes you weep?" said Cyrilla, "and the little by its former the show windows, gazing at and gloating over those abominable prints that are defiling the minds of young and old. Don't visit the play or show.
"How canst thou love him if he is a Christian of supresed the Parthan share for the answer. He had resource the can be print in soot this unholy traffic are not fools ; they can learn a lesson soon and profit by it.
If you love your own souls, if you

Now the Jews and heathens together shout-ter: "Let them be burnt alive," and the fire was prepared.
When they wanted to fasten him with nails to the stake he said: "Let me alone as I am: for He who granted me the gift to endure the fire will give me grance to remain firm." So they tied him with cords.
And with his hands bound behind his back, he looked up to heaven and prayed, blessing and glorifying God; and Cyrilla watched him, wondering and greatly moved.
Then they kindled the pile, and—wonder to someder. Them the prodougned in the dot of burning was like sweet per-fume and spices, and yet his body was not consumed. Them the port of during was like sweet, farge, and, to satisfy them, the Pro-Consul ordered that he be put to death by the sword.
Itender flesh was pierced, and the fine.
Take me away, father; take me away," she begred, as the cries grew wilder and twilder. "I cannot bear it; something is huring me inside," she added, piteously, looking up to Philomenes with imploring eyes.
With thy permission I will take her "With thy permission I will take her "the they permission I will take her

"Thou art not cryptig to make the second sec simple words by the slave boy as they ove along the high road of the great city In simple words by invalid and the great city of smyrna. Exgerly Cyrilla drank in every word, and when her father came home at last he found a grave little maiden awaiting him with a look in her eyes that made him fear, for in them shone the faith and deter-mination and lofty courage which he had seen in the eyes of those who would bear and suffer anything rather than deny their Lord. And so it was. The day on which Cyrilla went to the circus to see the sport of killingia Christian became the turning point in her lite, and St. Polycarp's glorious death was the means of winning one more, pure, child-like soul for Christ.

What Marriage Has Come To.

Some males and females in Boston are working to establish a branch of the English Legitimation League. The object of the league is practically to abolish the Christian institution of tract dissoluble at will, by which a widow, the deserted child, or some marriage and substitute for it a con-tract dissoluble at will, by which a male and a female shall agree to live together as husband and wife and to together as husband and wife and to recognize as legitimate any children born of the union. This is one of the many moves in our times in the direction of paganism. It is a logical result of the Protestant denial of the sacramental character of marriage and practically reducing it to a mere civil contract of co partnership. The children of these contemporary contracts, we are told, are to be delared the rightful heirs in the estates of both father and mother. Nothing is said of what is to become of those chil dren whose parents have no estates and who separate at will and go to seek new Presumably temporary companions. they are, in the haste of departure, to be left on the first doorstep or sent to a public asylum to be brought up at the expense of a decent and virtuous community, while the busy parents are making new contracts and presenting new responsibilities to society. In the last analysis this proposed new marriage contract is nothing more than the old temporary contract between the rake and the prostitute, which is as old as history, and always considered criminal. Compared to the theory of these pestiferous cranks, Mormonism is respectable. The family is the unit of society Whatever tends to destroy the family s a menace to the very existence of society, and should be so treated. This league should be called a society for the enlargement of the privileges of the poor, down-trodden rake or blackguard whose aspirations to join the brute kingdom are hampered by present laws. - N. Y. Freeman's Journal. "Only nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

 THE CATHOLIC RECORD

 an ass to the city, and taking him into their corrigg they argued with him thus:
 "Math harm is there in asying 'Lord, corrigg they argued with him thus:

 "Math harm is there in asying 'Lord, corrigg they argued with him thus:
 "Charles WITH YOUNG MEN.

 "Base to do what you bid me."
 "Tam no."

 "Then they put him out of the carriage so they are course cheerfully. When he are rived here was a great shouting and a voice, math exprose heart the words, but no ond rive there was a great shouting and a voice, math exprose heart the words, but no ond rive there was a great shouting and a voice, math exprose heart the words, but no ond rive the fortune of the carriage so the race course cheerfully. When he are rived here was a great shouting and a voice, math exprose heart the words, but no ond rive the fortune of the carriage so rive the fortune of the carriage so rive the row one distance of the impecunious Wilkins for something worth while, in the way was been the proc Consul said: "Art tho hearts?" "The the there.: "The the proc Consul said: "Review." "The the there.: "The the proc consul said: "Review." "The the there are and six Ara He so the fortune of lycarp, "and He so the advect store was to power the solution of the disposi-tion. Make up your minds what you datailure than an unstable disposi-tion. Make up your minds what you datailure than an unstable disposi-tion. Make up your minds what you sho the so solution you power here is no sencer way to poverty who the is delusive, and the young man in the one in which you are en-stance." "The the there is countenance was the the there are course." "The the there is countenance the should have been the the of the disposi-tion in the ysen." And the for the is second." "The there is the the head the power here is no cecupation whith shout h

himself a Christian." Now the Jews and heathens together shout-this he is, generally speaking, mis ad : "Let them be burnt alive," and the fire taken ; for there is no occupation with-

looking up to Philomenes with imploring eyes. "With thy permission I will take her home," said Philomenes to his friend, and Onesimus nodded. He was amusing him-self and was, besides, a little ashamed of his daughter's weakness. Down through the crowl they made their way, while the Jews besought Herod that the pierced and dead body of Polycarp be put on the fire and burnt, "lest the Christians worship him, too." they said, and after some contention it was done, and when Philomenes called the little slave boy to his side and with his train left the race course the smoke from the burning body filled the air. "Thou art not crying?" said Cyrilla, in worder.

ing into extravagances that would

n a short time, all the information you desire. The matter of keeping a nousehold and personal cashbook is easy enough, when you know how. You will be surprised, after you have kept this record, how many leaks of which you were previously oblivious it ike soul for Christ.

will help you to stop. Order is called heaven's first law, and method, I think, may be placed under the same head But do not grow so economical that you can not put aside a little every week for charity. You have, no doubt, some small vices that can be curtailed in order that you may help the poor

enable anyone to become highly skilled

n any mechanical operation. It may be true that for the arts some special natural talent is required, but if so the talent is needed only by those who aspire to very high rank. The greater number of successful artists, sculptors, authors and music-And speaking of debts reminds me that you must be always prudent in ians have in fact no special gifts, but means of expression, and technical months for money that they have laboriously earned, by laboring, perskill, without genius, produces in the long run as satisfactory results as genius without technical skill. haps, while you were asleep. Some-times these bills are allowed to run

The application of these thoughts through carlessness, or because you and observations to the course of amhave indulged in pleasures that you could not really afford. Settle up at bitious young men ought to be obvious, but it will be as well, perhaps, the end of the week or month, and then to make it perfectly plain. If it be true that practice and persistent enyou will know just where you are, and will have no occasion to worry over deavor will enable one of ordinary inunpaid accounts. I have often been telligence to attain such a high degree told by young husbands that they did of skill in some specialty as to make him remarkable among men, and if it went They ought to know, and if they keep an be also true that even in the arts technical skill counts for as much as talent, then every ambitious young man should feel encouraged to persistent endeavor to master the trade or art he has determined to

follow. There will be many discouragements, of course. It will seem at first to be impossible to guide and control the hand with sufficient bring nothing but unhappiness. If you don't know how to keep a record delicacy and precision to accomplish desired results, but we know by observin a correct fashion, ask any bookation, if not by experience, that the keeping friend and he will give you, most stubborn hand will yield to practice, and yet that persistent endeavor will make any earnest youth not merely a good mechanic in some chosen field, but one of such exceptional skill as to command success in the world of busi-

# INGRATITUDE.

Ingratitude is a very mean vice, no matter against whom it is committed. There may be fathers and mothers who have felt how cruel a sin it is, for there are children-not a few nowadays-who have treated their parents,

ness.

patience and persistent endeavor will most as if there were no God at all: The truth is that the commonest sin

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of our lives is ingratitude to God. It is like the very germ-sin, or the poison in the air or the venom in the blood of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, and brings forth the fruit of spiritual indifference. In truth, it is as much a state of soul as a sin or a series of sins. have made up for this deficiency by Hence it is heartily detested by all high cultivation of the mechanical good Christians. They endeavor to practice the virtue of thankfulness at every turn. They are careful to give at least a quarter of an hour thanks giving after Communion ; they not

only make novenas for favors, but novenas in thanks for them ; when at table they say at least one mouthful of prayers, in gratitude for the many mouthfuls of each of their meals ; they thank God for the afflictions He sends as well as for His favors, for He is the same God to their loving hearts in storm or sunshine ; in a word, one of the channels of the love of God in their lives is a deep sentiment of gratitude for His favors. We are inclined to be-lieve that this virtue is a mark of predestination to eternal life. - Sacred Heart Review.

If thou desirest to have peace and true union, thou must set all the rest aside, and turn thy eyes upon thyself alone. - The Imitation.

It is in the Nature of Things

That, as age advances with its concomitants of wear and tear, some parts of the delicate machinery of the body, upon which health and vigor depend, should suffer derange-ment. Feelings of weariness, listlessness or despondency are the signals that Nature throws out to warn, and wee to him who neg-lects these wearnings for severe are the peeor despondency are the signals that had be throws out to warn, and woe to him who neg-lects these warnings, for severe are the per-laties she exacts. To quicken into new vigor the failing energies : to impart, with cer-tainty, tone to the nervous system : to renew its one-time force ; these are the special ten-dencies of the wondrous tonic and nutrient, Maltine with Coca Wine. It gives strength to the nervous system and is thus a "nerver restorer." It increases nutrition, and is, therefore, a body-builder." Maltine with Coca Wine, by its power to add to nerve force and to increase weight, will be tound by the debilitated and weak a veritable "life-giver." Maltine with Coca Wine is not a patent medicine. Its composition may be known to you, as it has long been known and subscribed to by the medical profession. Maltine with Coca Wine gives strength, vigor and health. Sold by all druggists. A Dinner Pill.-Many persons suffer exvigor and health. Sold by all druggists. A Dinner Pill.-Many persons suffer ex-eruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and ccuvert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indugestion or Dyspep-via. years of old age, when leisure and comfort would be so welcome ; have tried to force the little remnant of means from them by the basest threats and extortion, and perhaps even vioence ; there are parents whose hearts

## THE CATHOLIC RECORD

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and profit by it. If you love your own souls, if you cherish the purity of your children, you will ponder seriously over these words to day and resolve according.

Divine Inspiration.

ly.

upon

When we are made conscious of the fact that the Divine word is the light of men we readily understand that our every true thought, our every good deed, our every deeper view of nature and of life comes trom God, Who is

His sake, even a cruel, shamefol death. And now he, too, was almost a Christian. "Why do I love him?" said the slave. "Because," his eyes kindling, "he taught me about God—the true God, our Heavenly Father, who made the world and made me and you and everybody, and loves us so that He sent His only Son to save us from our sins. And the Jews crucified Jesus, but He rose again from the dead and was alive, walking about in Jerusalem, and many, many people saw Him, and then He went up into Heaven to His Father, and told us that if we belaved in Him, believed that He was the Son of God and tried to do His will, we, too, should go to Heaven when we die and be happy for ever and ever and ever." "God loves slaves, "replied the boy, " and His Son, the Lord Jesus Christ, died for us, too—for the poor and miserable just as much as the rich and great. My master, Poly-carp, told me so, and he put a cross upon my forehead to show that I was a solider and servant of Christ, though I was Fravius' slave, when he bapitzed me in the name of the Father and the Son and the Holy Spirit." " I don't understand," said the little Cyrilla. " But if the old man is good and what thou sayest is true, why do they kill him?" " Because they do not understand," said always urging us into the glorious liberty of His children until we become a heavenly republic, in which rightcousness, peace and joy shall reign. "The restless desire of every man to improve his position in the world is the motive power of all social development of all progress," says Scherr, unable to perceive that the mightiest impulses nobler and wider

what thou sayest is true, why do they kill him?" "Because they do not understand," said Philomenes, taking her hand gently: "but some day they will learn, for Christian triumphs like this will teach them." Pool little Cyrills was only more puzzled, but she begged the slave boy not to cry and then followed her protector to the lofty seat between her father and her aunt, who looked down in patrician scorn and amusement up-on the victim. life have been given by those who were not thinking at all of improving their position, but were wholly bent upon improving thomselves-Most Rev. Dr. Spalding.

thev. Dr. Spalding. "For years," says Capt. C. Mueller, "I have relied more upon Ayer's Pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These pills are not severe in their action, but do their work thoroughly."

Charity, you know, covers a multitude viled them ; have struck them ; have of sins. — Benedict Bell, in the Sacred allowed them to live on the charity of strangers; have forced them to play the part of drudges during those sad Heart Review.

not know where their money

Persistent Endeavor.

Those who have given no thought to the subject will be astonished by ob-serving what marvellous results can be accomplished through persistent practice. The gold leaf beater learns have ached to see their children ashamed of their old country accent through years of patient practice to beat out little pieces of unseen foil into and their simple manners. Is not this larger leaves of exceedingly thin metal very lamentable ? of almost uniform thickness. The skilled saw - maker, scorning the through life we meet with cases where men have lent others money out of patented saw sets, sets the teeth of saws personal friendship, only to be repaid by well-considered blows of a hammer by lying, dishonest ingratitude. on alternate teeth, and he does this not deed, there is scarcely one of us who merely with marvellous precision of has not been badly treated by persons aim and uniform exertion of force, but whom we have in one way or another with the rapidity of action of the befriended. beater of a kettle drum. Machine cut

There are many who, towards the files are now in general use, but a quarter of a century ago files were cut by hand. The cuts were made with a days. How many who never pray for their benefactors; who are so chisel, the workman, with no guide, save his sense of touch, spacing with proud and selfish that they do not want perfect regularity and making each to have any benefactors ; who are just cut the same depth as that of its felas careless of benefactors' names in their backbiling as of any others; lows. The highly skilled file-cutters thus made by hand files so fine that who think that a little money can pay they would have little more abrasive a debt of affection ; who often receive power than a piece of emery paper. and never give, nor so much as ever Years of practice and persistent enthank ! deavor are required to attain skill of If we treat each other so, we treat

this character. God no better, not even so well. We are all familiar with the remark where do you get your good homes, and your dear friends, and your plenable performances of jugglers and acrobats. Their skill is due to patient practice for years, and their ability appears remarkable to us because we have not ourselves acquired skill of ever give them? Did you ever so that kind. These instances of the effects of prac

much as actually feel that God had given you these gifts? Where did you get your good health, your clear tice and persistent endeavor in producing skill of a high order are cited head, your strong arm, your light step, your happy heart? We get because the jugglers and mechanics who do things utterly beyond the powstep, such things only from the most loving ers of the untrained, are not generally kindness of our Creator. And every day we get them over again. And men of extraordinary intelligence; they are, on the contrary, often ignorant of things which have no relation every day we receive them, we enjoy to their specialty. They therefore them-alas! sometimes in a sinful furnish us with good evidence that manner - and we on our way a

sia. In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medi-cal science, combined with new and valuable discoveries never before known to man. For *Delicate and Debilitated Constitutions* Par-melee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant mildly exciting; the secretions of the body, giving tone and vigor. Safe, Certain, Prompt, Economic-These Then, too, all

In

Now

the body, giving tone and vigor. Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ECLECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarse-ness and all affections of the breathing organs, bidgen traphler exponsibility areas lumeness. end of their lives, suffer sharp remorse for the ingratitude of their earlier and physical pain.

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That, child needs Scott's Emulsion with the Hypophosphitestiful meals, and your good bed? with the Hypopnosphiles-From God, who certainly does require, not as a medicine, but as at least, thanks in return. Did you a food containing all the a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is And pleasant and palatable. SCOTT & BOWNE, Belleville, Ont.

## C.M B.A.

## Resolutions of Condolence.

Resolutions of Condolence. Petrolea. Sept. 15, 1897. At the last regular meeting of Branch 27, Petrolea, Ont., held in their hall Tueeday, Sept. 7, 1897, it was moved by Brother John H. Kelly, seconded by Brother Arthur Kav-anagh, that the following resolution of condol-ence be tendered Bro. John McKeon: Whereas it has pleased Almighty God to remove from this life Mrs. John McKeon, wife of our worthy and esteemed Brother, John McKeon, be it Resolved that while submitting to the will of Almighty God we deeply sympathize with Brother John McKeon in his sad bereave-ment

Resolved that a copy of this resolution be presented to Brother John McKeon and pub-lished in the official organ, The Canadian, and CATHOLIC RECORD. C. McManus, Rec. Sec.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO. Silver Jubilee of Rev. H. 'J. Gibney, Alliston, ont. Wednesday, Sept. 8, has a red letter day in Rev. Father Gibney celebrated the twenty-fifth anniversary of his ordination to the resthood. The settine Gibney celebrated the twenty-intervention of the present of the present work of Gee. Rosenblatt, of St. Clements, was rever of ecclesiastical art. The sanc-tary also underwent a complete change, and presents to day one of the prestiest and presents of the Mass were. Deacon, Father Kikellen, taboureau, Father Me anthe good shephera, I know mine, and and presents choir sang the Mass, and

The children's choir sang the Mass, and reflected credit upon the training and ability of the efficient organist. The following adresses and replies, term inated the celebration in the church :

#### PRIESTS' ADDRESS.

To the Rev. H. J. Gibney, P. P., Alliston We, your brother priests of the Arch-diocese of Toronto, assembled on God's altar around you, tender you our sincere congrat ulations on the attainment of the twenty fifth aniversary of your ordination. This is a day of fond recollections for you, as, looking back, you behold the apparently insurmount able trials and difficulties that have been back, you behold the apparently insurmount able trials and difficulties that have been overcome by your persevering energy and unsverving fidelity to the duties of your sacred ministry. You have brought peace and happiness to troubled minds by your exhortation and encouragement, and best of all you practised what you preached, and diffused amongst the whole community the good odor of the faithful priest of Jesus Christ. Born in Toronto, the first years of your priestly life wore spent in the solitude of a country parish, but in closest union with Jesus Christ in the Blessed Sacrament, your prudent foresight suggested the advisability of changing your residence to Alliston.
This, however, entailed new responsibilities, a church and presbylery, in keeping with the onward march of the ambitious young town, must be erected. The present mentum quaeras, eircumspice."
When to this is added the fact that your phenomenal financial ability has left the place free of debt, we may well congratulate you and your faithful people on the success of your united efforts, God aiding and assisting you.

you united efforts, God aiding and assist-ing you. We need not, dear Father Gibney, advert to the urbane, polite, and courteous manner that endears you to your people as well as to your brother priests. Your zeal, your devotedness to the interests of your flock and your kindly sympathy with them in sickness and sorrow, bund them to you with links of strongest affect ion; your loving devotion to the land of St. Patrick, as well as to the land of your birth. has always been a notable trait in your character, and a strongest affect your acceptance of this token of esteem from your brother priests, many of ion non have known you before your joint have the inte been witnesses of your disinterested de yout of the priests of your disinterested de you to to the duite you many years to still work in the seneyard, tud when life's burden is laid of yony of Low, J. McCann, V. G., J. J. McEn-tee and F. F. Rohleder.

might well apply the name of Father; one to whom, when weary of life's trials, we might look for that sympathy and peace, that spiri-tual advice and comfort which lies only in the power of the holy priesthood to bestow. Not only have your best efforts been put forth for our spiritual advancement, but in temporal matters also have you proven an efficient head.

bead. When first we welcomed you, humble was the place in which the Holy Sacrifice was offered, but, thanks to your great ability, we have to day edifices which do honor to you and to us alke.

ay entitices which do honor to you and to us alke. Farthmore, we are in that proud and excep-tional position of being free from debt ; all of which may be attributed to your rare financial ability ; as we feel that had not a strong hand guiding the destinies of our parish many more years would have elapsed ere we would have enjoyed our present position. In conclusion we must bear testimony to the example you have at all times set us, in your dignified and noble bearing which has ever been worthy of your high calling. Once axain, dear Father, permit us to express the sincere ann heartielt wish that it may be the will of Divine Providence to leave you work, and we trust you may ever be animated with the same sympathetic and charitable motives which have ever characterized your life. Bigned on behalf of the congregations of St. Pau's and the Immaculate Conception Ourches, yochan Las Havdon, P. D. Kcily.

Bigned of othe Immaculate Concept Pauls and the Immaculate Concept Churches, Patrick McCabe, Jas. Heydon, P. D. Kelly, Jas. Conway, Thos. Waish, Jas. Burke, Jno McCarroll, Jas. Heyaolds, H. F. Kelly, Jas. Mullen, Thos. Morrow, Jas. Egan, Alex. Mc-Donell, Jas. J. Cain, C. Donnelly, Terrence Lynch. H. Longeway, Thos. Ryan, S. Langley, sr., T. G. Kooney, Richard Hanley, sr. LADIES' ADDRESS.

Donell, Jak. J. Oku, O. Donnelly, J. Parfelley, Sr., T. G. Rooney, Richard Hanley, sr. LADES' ADDRESS.
 To the Rev. H. J. Gibney, P. P., Alliston : Very Dear Father,—We, the ladies of the combined parishes of Alliston and North Ad-jala, though sympathizing fully in the senti-ments expressed in the address just read. Itel that we cannot allow this, the twenty flith an inversary of your ordination to go by without giving some expression to our own warm appreciation and kindly feelings toward you. We can never forget the many excellent lessons in Christian virtue and charity we have learned ander your kind and loving guidance.
 We beg of you, therefore, to accept at our hands these gifts in humble acknowledgment for the streamous efforts you have ever put forth to lead us to that home which awaits those who practice the many excellent lessons to enjoy them for many years to come, and that you may be left with us to excrete toward us your accustomed tender and failerly earc. Signed on behalf of the ladies of the parishes of Alliston and North Adjala. Agnes McCahe, Mrs. Keynolas, Mrs. O'Brien, Mrs. Kelly, Mrs. Morroy Mrs. Cain, Mrs. toyle, Mrs. Exculos, Maggie Hickey. CHILDREN'S ADDRESS.

#### CHILDREN'S ADDRESS.

ried to Miss Clouida Mayer. Three press officiated and ten altar boys were in the sanc-tuary. The happy couple were attended by Miss Kate McMahon, and Mr. William O'Connor. The bridesmaids were : Misses Annie Harth and Annie McMahon, and the groomsmen Messrs. Henry Mayer and Henry Walter. The bride looked charming in a dress of white silk crepe, with a long train, and a tulle veil and wreath of bridal roses. She carried a handsome bouquet of bridal roses and ferns. The attendant and brides-maids were attired in lemon yellow crepe and wore yellow roses in their hair. After Mass the numerous friends who were present to offer the young couple their warmest con-gratulations drove to the home of the bride's parents, where a bridal repast, consisting of seven courses, awaited them. The table and chairs were beautifully decorated with carna-tions, sweet peas and ferns. Mr. McMahon, whose home was formerly at Oustic, near This, Foy, Mary Scannor, Rake to the Rev. CHILDREN'S ALTRESS. To the Rev. H. J. Gibney, P. P., Alliston: Rev. and dear Father — We, the children of the Sunday school, cannot permit this occasion to pass by without giving some expression to the affection we feel for you. We greet you then, dear Father, dear friend. and because of the privilege, we, the least of your flock, erjy in approaching you to day. Our greetings make us thrice happy, thrice glad. This is, indeed, a most eventful day for us, as well as for you, and as words tail to express our fowers. We make those buds and blossoms then re-present the kind wishes that fill our young hearts and earnestly assure you were it in our power to do so we would bestrew your path-angle thorn. We ake you to accent this little souvenir

a single thorn. We ask you to accept this little souvenir from us, with the fervent prayer that our Lord may long spare you to us and humbly entreat ing our Biessed Mother. whose beautiful feast

ing our Blessed Mother, whose beautiful feast we celebrate to day, to grant you always, dear Father, a refuge 'neath her protecting mantle. We subscribe ourselves, on behalf of the chil-dren of the Sunday school, Annie Reynolds, Minnie O'Brien, Alma O'Brien, Lluite Dennel, Sadie Morrow, Minda Ryan, Frankle Donneliy, Frank Mullen, Allan McDoneil, Willie Heydou, isarney Holland, Ambrose Donnelly and Frank Callaghan.

REPLY TO THE ADDRESSES OF THE PEOPLE

REFLY TO THE ADDRESSES OF THE PEOFLE. My dearly beloved people, language fails me to express now deeply I feet the kindness and love breathd footh in your beautiful addresses. Van and footigh would I be indeed if I took to myself all the praces you, in your filtal de-votion, have beelow ed upon me : but of this I am made conscious to day, that your affection has blinded you to my humble personage, the boly priesthood, you only saw and contem-plated the ideal priest. Twenty four years actoral life in the one parish, is as you truly ay, a singular privil-ege, and need I say, dear friends, that my greatest jy to day is on ceive at your hands such tanguble expressions of your love and good will after all they are so from the your and the the the privation of the source of the source parish. As you truly ay, a singular privil-ege, and need I say, dear friends, that my greatest jy to day is on ceive at your hands such tanguble expressions of your love and good will after all their in the good. during which the threads in that neep eriod. dur-ing which the threads in that neep eriod. there many-hued, of light and beads. Many beloved ones, the toblest and best, have passed to their reward ; others have bears of your love as together; but in all those the asting waires of baylism at my hands, whose fahers and mothers, many of them I also prepared in the sole and me tands to day, thanks be to God ! a generation that received the asting waires of baylism at my hands, whose fahers and mothers, many of them I also prepared in the sole and needs in the dire day starses to eternity. You are good enough to duride by the words asses. These when the saving waires of baylism at my hands, whose fahers and mothers, many of them I also prepared in the sole they ishor to vin the saving tweets of the prive that may bands, whose fahers and mothers, many of them I also prepared in the sole then anongst you, but to you day friends, God helping, is due all we you anoly day gen-erously fol

## THE CATHOLIC RECORD

WEDDING BELLS.

MCMAHON-MAYER.

A very pretty wedding was celebrated Tuesday morning, September 14, at 7:30 a. m., in St. Augustine's church, Fifty first and Laftin streets, Chicago, when at Nuptial High Mass Mr. John T. McMahon was mar ried to Miss Clotilda Mayer. Three priests officiated and ten altar boys were in the sanc-tuary.

chairs were beautifully decorated with carna-tions, sweet peas and ferns. Mr. McMahon, whose home was formeily at Oustic, near Guelph, Ontario, has for years been in the employ of the Atkins and Freund Depart-ment Store Go., in the capacity of superin-tendent of the grocery department, while Miss Mayer, was book keeper of the entire institution.

a combination dinner set from the employee of the store, and an ivory top table from th

OBITUARY.

MR. PATRICK MURRAY, LONDON.

grocery department.

priesthood, dwelt upon his fidelity to his duties in the various places in which be ministered, paid a splendid compliment to the personal character of the dead priest, and ended an eloquent and effective sermon by an appeal to the people of St. Vincent de Paul's church, Niagara, to remember their denarted pastor in their prayers. Father Lynch was a comparatively young man-being only thurty-five years of age -when he died. He was educated at All Hollow's College, Dublin, famous for the number of missionary priests it educated and sent to all parts of the English speaking world. He affiliated with the diocese of Tor-onto on invitation of the late Archbishop Lynch, coming to this country in 1887. For the past ten years he was spiritually identi-fied with St. Paul's, Toronto. Holy Angels, Orillia, and St. Michael's, Niagara.on the Lake.

Mary the Help of Christians, is also well known to us, and we consider it the second mary will meet with, her gracious accept-ance and approval. We beg to assure you, Mrs. Leacy, that we sincerely regret losing you, that in so doing our church will miss a true and generous member, our parish an exemplary Christian, our village a kind and sympathetic neigh-bor, the League of the Sacred Heart an noored and zealous Presiden. We will not pain you by a long address ex-time and and your characteristic modesty, we will not pain you by a long address ex-times a sain your will, have spoken for them-selves. From the people of Osceola, you will bear future home. May you be long spared the good wife and devoted mother, you have been in the past! May the Almighty shower choice and abun-dant blessings upon you! May the Sacred Hearts of Jesus and Mary be with you! Theo come there joy, or come there woe, you have the all-powerful staff to lean upon. Finally, dear Mrs. Leacy, when, in your forther days, breather a little prayer for the to ther days, breather a little prayer for the to the days to mark the come to-night to bid you a fond farewell. fied with St. Paul's, Toronto, Nidy Angels, Orillia, and St. Michael's, Niagaraon the Lake.
Perhaps the finest compliment that could be paid to the memory of Father John Lynch was the large number of his brother priests present at his funeral, many of them coming from the most distant parishes in the diocese to pay their last tribute to their dead brother. *Requisescat in pace!*NAMES OF PRIEST PRESENT AT FATHER LYNCH'S FUNERAL AT NIAGARA, SEPT. 11, 1897.
Very Rev. J. J. McCann, V. G.; Very Rev. Dean Harris, D. D.; Rev. Fathers Sullivan, Smith, Trayling, McCall, Best, O. C. C.; Allaine, McDermott, of Buffalo; Avery, of Buffalo; Mullaney, of Buffalo; Cruise, Grogan, Redemptorist; Brennan, Basilian; Guinane, Basilian; McCaneau, Gallagher, McMahon, Kilcullen, Duffy, Whelan and Morris.

## MONTREAL NEWS.

From our own Correspondent. From our own Correspondent. Archbishop Bruchesi is going to Rome, on October 9. He will probably remain absent for about five months. His tour will include England, Spain, Switzerland, France and Italy. He will spend about three months in the two last named countries. Father Luke Callaghan's sermone, I have since learned, are to be delivered at 7 o'clock Mass. He will, besides this, give a sermon in the evening once a month.

in the evening once a month. Last Sunday there was a celebration at St Last Sunday there was a celebration at St. Ann's church in commemoration of the death of the Irish emigrants from ship fever in 47. The celebration included a procession to the cemetery where repose the remains of those unfortunate emigrants who perished from ship fever in those dark days. Arch bishop Bruchesi and quite a number of other promonent persons were present including a bishop Bruchesi and quite a number of other prominent persons were present, including : Bishop Michaud of Bariington, Vt.; Rev. Father O'Bryan, S. J., rector of Loyola ; Father O'Meara, St. Gabriels ; Father O'Donnell of St. Mary's ; and Fathers Brady, Schelfant, C. SS. R., Scanlan, Catulie, Heifernan, and many others. The Hon. Dr. Guerin, M. L. A., M. J. F. Quinn, M. P., Mr. Fred Perry, one of the men who were in the sheds at the time, Hon. Justice Curran, Dr. Devlin and Father Strubbe bonored the occasion by speeches—in the order named. There were about twelve thousand persons present. T. T.

#### New Music.

A very pretty new song, entitled "Sheel<sup>p</sup>," an Irish Ballad, with waitz refrain—words and music by R. A. Brennan—has been pub lished, by the Anglo Canadian Music Pub-lishers Association, of Toronto. The price is 25 cents per copy. We have no doubt this contribution to the musical literature of our time will become very popular.

#### NEW BOOKS.

institution. In the afternoon the happy couple left for the east, on their honeymoon. The presents were numerous and costly, among them be ing a fitty dollar check from their employers. "The Eucharistic Christ," or Reflections and Considerations on the Blessed Sacra-ment, by Rev. A. Tesniere, of the Congrega-tion of the Blessed Sacrament. Translated by Mrs. Anne R. Bennett Gladstone. With a preface by Rev. D. J. McMahon, D. D., General Director for the United States of the Apostolic Union of Secular Priests. Pub-lishers, Benziger Bros., 36 Barclay street, New York City. Price, \$1,00.

## Separate School Work.

MR. PATRICK MURRAY, LONDON. Died, at St. Joseph's Hospital, on Thurs-day, September 16, Mr. Patrick Murray, late G T. R. conductor. The above announcement, which appeared in the daily papers of last week, was read with feelings of genuine regret by the very many friends of the family, not alone in this city but throughout the country. The late Mr. Murray had been a resident of London for a number of years, during nearly all of which time he occupied the position of con-ductor on the G. T. R. He leaves one son, Mr. James Murray, of the London Postoffice Department, to whom we offer our sincere condolence. Mr. J. F. White, Inspector of Separate schools, writing on the 10th August last to Miss M. T. McCowell, teacher of the Separ-ate school in Galt, makes the following very flattering reference to her work. It always affords us pleasure to note the accellent con-dition of our Separate schools in all parts of the province :---

Department, to whom we offer our sincere condolence. The funeral took place from Mr. James Murray's residence, 415 King street, on Saturday, September 18, to St. Peter's cathedral, where Requiem Mass was cele braied by Rev. Father McCormack, with Rev. M. J. Tiernan as deacon and Rev. P. L'Hereaux as sub-deacon. The church was well filled with the deceased's numerous old friends and acquaintances, many of whom also accompanied the remains to St. Peter's cemetery, where interment took place in the family plot. R. I. P. Mr. MACHICE DIMEES, HAYESLAND, WEST year.

One God alone ; if He is against me. who will save me? One soul alone ; if I lose it, what will become of me? One more sin might be my last ; if it were I should be lost. And then?

## KIDNEY TROUBLE CURED.

back. I was miserable enough when I consulted the doctor, who probably did me some good, because I felt relieved. The doctor's medicine was taken and his directions obeyed, but I did not improve. I had heard of the fame of Dr. Williams' Pink Pills. My wife believed in them and urged me to try them. I am glad I did so, for after taking one box I felt better, and I continued taking the pills until I was completely cured. This summer I had an attack of the same complaints, and I found Dr. Wil-liams Pink Pills as effective as before. I had this advantage, my knowledge and belief in the pills saved me from costly and tedious experimenting such as I had undergone previously. I may further add that both myself and Mrs. Macpherson have derived much benefit from the use of Dr. Williams' Pink Pills, and I can cordially recom mend them to those who are suffering

similarly." Dr. Williams' Pink Pills cure by go ing to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrappen bearing the full trade mark, Dr. Wil liams' Pink Pills for Pale People.

## MARKET REPORTS.

**EXERCT BEPORTS.** LONDOR. LONDOR. LONDOR. LONDOR. Sept. 23. — Wheat. 90c per bushel. Oats, 25.4.5 to 27.15c per bushel. Peas 45.3 5 to se per bushel. Barley, 24 to 25.4 5 per bushel. Rye. 25. to 30.4.5c per bush. Orn, 42c per bushel. There was a sparse supply in the meat market and beet was firm, at 50.5 to 30.4 for event. Lambs. 7 to 8 cents a pound. Yeaks 56 at bb Dressed hogs 85.75 per cert. Ducks sold at 50 to 85 a pair. Fowlia. 35 to 106 ca pair. Butter, 16 to 85 a pair. Fowlia. 35 to 106 ca pair. Butter, 16 to 85 a pair. Fowlia. 35 to 106 ca pair. Butter, 16 to 85 a pair. Fowlia. 35 to 00 cents a bag. Toma.oes, 40 ca bush. Hay, 84.00 to 87.100 per ton. Toronto. Ont. Sept. 23. Market quiet. Flour 16 dull, with straigher, atts to 85.60 west, and shorts \$11.50 to \$12, west. Wheat dull and heavy; red and white quoted at \$21.05 to 98.60, Fort William, and at \$1.00 to \$1.00, Gedrich, Peas, We west. Barley quiet, with prices unchauged ; feed; 91.6, outs MONTREAL. Montreal, Sept. 23. —Ontextor wheat declined.

Pess, arc west. Corn unchanged, at 30c west. and tye. 45c east. Barley quick, with prices unchanged ; feed, 21c, ontaile.
 Montreal, Sept, 23 - Ontario wheat declined le, to 80c. for red, and 97c. for white. Four itraight rollers, 84 so to 55, and in bags, 82:51 to 82:35; heat Manitoba, strong bakers', 85:25; in 82:35; heat Manitoba, strong bakers', 85:25; in 82:36; heat Manitoba, strong bakers', 85:25; in 82:36; heat Manitoba, strong bakers', 85:25; in 82:36; heat Manitoba, strong bakers', 85:26; in 82:30; heat Manitoba, 81:30; heat 81:150; heat 82:50; in 82:30; heat Manitoba, 81:30; heat 81:150; heat 92:50; in 82:30; heat Mala, 16; heat 81:150; heat 92:50; in 82:30; heat Mala, 16; heat 81:150; heat 92:50; in 82:30; heat Mala, 16; heat 81:150; heat 92:50; in 82:30; heat Mala, 16; heat 17; heat 16; heat 10; heat 10; heat Malacon, 12; heat 10; heat 10; heat 10; heat Malacon, 12; heat 10; he

keys, Sio 3c. per lb.; ducks, 7 to sc. per lb. PORT HURON. Port HURON. Port HURON. Port HURON. Sto 19 cents; corn, per bush., 28 to 32c :rye, per bush., 42 to 44c; buckwheat. 20 to 22c per bush.; barley, 45 to 50c per 100 lbs.; pess. to 35c per bush.; beans, unpicked, 75 to 55c. per bushel; bicked. 35c to 84.00 per bush. Produce — Butter, 12 to 14c per lb.; teggs, 15 to 19c per doz.; 1xrd. 5 to 6 cents per pound; thome, 7 to 9c per pound; cheese. 9 to 10c per pound.

noney, to be per point, choose to be per ton. Hay bound. Hay be a straw-Hay, \$5:00 to \$6.00 per ton. In the city market; baled hay, \$8 to \$8 per ton in the city market; baled hay, \$8 to \$8 per ton in the straw, \$5:00 to \$0 per ton. \$5:50 per cwt. Live weight; \$8:50 to \$8:00 per cwt.; (Chicago, \$5:50 to \$8:35; per cwt. Pork-Lipht, \$1:30 to \$5:00; choice, \$5:00 to \$5:50 ; heavy, \$3:50 to \$3:75, no sale; live weight; \$3:25 to \$3:65 per cwt. Mutton-\$6:00 to \$5:50 per cwt. Lamb-\$8:50 to \$8:50 per cwt.

Mutton-s6.00 to 83.50 per cwt. Lamb-88 to 89 per cwt. Spring lamb -82.50 to 83.75 each, alive. Veal-s6 to 87.00, per cwt. Poultry-Byring chickens, 8 to 10 cents per lb.; fowls, 7 to 8c per lb.; alive, 5 to 7c per pound ; ducks, 10 cents per pound ; turkeys, 9 to 10c per pound.

985 4 Latest Live Stock Markets.

SEPTEMBER 25, 1897.

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NIMMO & HARRISON

And my heart grews As I telt his pantin And I cried aloud in "O God ! must this BUSINESS & SHORTHAND COLLEGE And there, in the hus For pardon I knelt t When Hope drew nea And gone was the p

VOLUME 2

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are prepared for *Commercial Dip* warded by the Nimmo & Harrison Bu College, Toronto. College, Teronto. In the Academic Department special attention is paid to the Modern Languages, the Fine Arts, Plain and Fancy Needework. In this bepariment pupils are prepared loc the Degree of Bachelor of Music, of Toronto University, and for Provincia' Art School Teachers' Certificates.

Classes Resumed on Tuesday, Sept. 7th Select Day School for little boys in connec-tion with the Academy re-opens same day. For Prospectus apply to the

MOTHER SUPERIOR

Refer to F. Roneder. Refer, To THE FRIESTS' ADDRESS. Very Kev. and Rev. Confreres—My first word must be one of shore thanks, for the honor you do me by your presence here to day, and for the kindly sentiments you have given ex pression to, in the beautiful address just read to

pression to, in the beautiful address just read to me. This will be, indeed, a memorable day, in my humble career, and for the parish, rendered doubly so by your presence with me here, standing, as 1 do, at the foot of God's alter to render thim my hearifelt thanks for His great goodness in sparing me to celebrate the wenty fifth anniversary of my priesthood. Commencing my priestly life in rather/delicate health. I had scarcely hoped to be spared to see this day, and if in that time I have been able to accomplish anything worthy of note, to God's holy name be all the glory given. Of this I am deeply sensible, though, as I look back over the last twenty five years, that I have been full of shortcomings, and therefore cannot appropriate to myself all the good qualities, you. In your kindness of heart, have attributed to me.

by on in your kindness of heart, have attributed to m. attributed to be a love.

ADDRESSES OF THE PEOPLE.

To the Rev. H. J. Gibney, P. P., Alliston : Dear Rev. Father-We, your parishioners of Alliston and North Adjala, assemble on this

Dear Rev. Father—We, your parishioners of Alliston and North Adjala, assemble on this occasion to bear testimony of our esseem and love for you on this the twenty fifth annivers-ary of your ordination to the holy priesthood aud the twenty-fourth anniversary of your in-continue our midst as parish priest. Seldom, indeed, does it please the higher authorities of the Church to leave in the charge of any one parish the same pasior for the long period during which we have been blessed with your able and zealous guidance. and it is our earnest and universal prayer that, please almightly God, you may be left with us to continue your good work and to guard our spiritual interests until the Father of Fathers shall summon you to Himself to give an ac-connt of yourstewardship. When we look back over the last quarter of a century and recall the incluents of our presents itself. Many of us have received at your hands the

Many of us have received at your hands the Main of the hard received at you have the first holy sacrament of our Church, and have grown to manhood and womanhood under your tender care; still others have come and have long since departed to that brighter and have ever faithfully and assiduously labored to conduct

us. Many indeed have been the changes, many indeed have been our joys and sorrows; yet amidst all it has ever been our consolution to know that in you we had one to whom we

but not too well. In conclusion, permit me to express my heartfeit thanks for your kind words and more than generous offerings, which are but the last act of the generosity experi-enced at your hands for twenty four years and more.

are but the last act of the generosity experi-enced abyour hands for twenty four years and more. May God bless you, my dear people, and keep you in the bonds of fraternal charity here and forever more. And here let me add that it was a very agree-ble surprise to me this morning, just before coming over to the church, to re-ceive a very handsome token of the esteem and good will of our Protestant fellow citizens. It is an evidence of the kindly feeling existing in our community, and if I have been in anyway instrumental in promoting this Christian spirit, then do I feel that my time has not been spent here wholly devoid of fruit. And now, my dear children, a word with you, and I am done. Perhaps I may be pardoned for saying that the crowning of my jay to-day is to receive at your hands such ware expres-sions of your love and at achment. It is a com your warm young hearts, and be assured of this at times I am severe with you, it is because I would ward off even the semblance of evil. Treceive with great pleasure, then, your gift of dowers, and pray God that your gift of dowers and pray God that your gift of dowers and pray God that your gift of mearts like those sweel-scened dhovers. my ever emit the odor of purity and innocence in His sight.

#### Funeral of Rev. J. J. Lynch.

Funeral of Rev. J. J. Lynch. The funeral of Rev. Father Lynch, pastor of Niagara on the Lake, took place there on Saturday, Sept. 11, and was a most im-pressive ceremony. The body of the dead priest was laid out immediately outside the sanctuary, and when Father Morris, of New-market, began the Mass, with Father Kilcul-len, of Adjala, as deacon and Father Smith, of Merritton as sub deacon, the large and sympathetic congregation, composed of the membors of the different denominations in town, as well as of his own people, was deeply moved.

moved. Vicar General McCann, after the holy sac-rifice was over, taking as his text "Blessed are the dead who die in the Lord," preached a most touching sermon. The very reverent preacher, after a brief introduction on the necessity of being prepared for death, af-fectionately and eloquently dwelt upon the last end of the faithful priest. He briefly outlined the labors of Father Lynch in the

MR. MAURICE DINEEN, HAVESLAND, WEST FLANBOR. Maurice Dineen died at his residence in the township of West Fiamboro, Wednesday eve-ning, Sept. Sth inst., at 5 p. m. He was born in the County Kerry, Ireland, and came to Can-rada, in company with his parents, in the year 1835, where he took up land, and settled on a farm, which, with persevering industry and all the hardships incidental to pioneer life, he re-claimed from the primeval forest, and secured for himself the comfortable though uppretenti-ous home in which he has lived ever since with his family, and in which he died. He was nuited in the holy bonds of marriage to Cathar-ine Carroll, of Flamboro, and in Novem-ber. 1835, he celebrated his golden wedding. He leaves a widow and nine children. He leaves a widow is pare the mark. Cummings, Hamilton, Wrs. La Garie, London i Mrs. Hurley. Wookstock i Mrs. at home. The funeral took place on the luth instant, from bis residence to the church at Freelton, where fligh Mass was cel-brated by Rev. Father Murphy, Maurice Dineen was a cood and devout Catholic, a kind and leaving father and highly respected by al who knew him. May his soul rest in peace! MR. JOHN LOVE, FOREST. MR. JOHN LOVE, FOREST.

MR. MAURICE DINEEN, HAYESLAND, WEST FLAMBORO,

MR. JOHN LOVE, FOREST. We regret to be called upon to chronicle the demise of John Love, a well known and highly-respected resident of the town of For-est, which sad event took place in Detroit, on the 9th inst., in the fittieth year of his age. The cause of death was cancer, from which he sufferings with Christian fortitude and resignation. Deceased went to Detroit about six weeks ago in order to be benefited by more skilful treatment, but it proved of no avail.

by more skillar treatment, but it proved of no avail. He was born near Kingston, Ont., of Irish parents, and came to Forest twenty years ago. In the year 1882 he married Miss Catherine beegen, daughter of Mr. Michael Deegan, of Forest, who survives him. The remains were brought to Forest for intermentand the funeral took place on Saturday morning. September 11 from his late residence. on Arthur street. to st Christopher's church, where Rev. D. A. Me. Rac, of Parkhill, and Rev. P. Hrennan, of St. Mary's, officiated. Much sympathy is ex-tended to the widow in her bereavement. May the all-wise and merciful God comfort and sus-tain her in her sorrow 1 K. I. P.

#### ADDRESS AND PRESENTATION.

General regret is felt in the parish of Osceola, ta the loss of Mr. and Mrs. B. Leacy and family, who for many years have been nighly prosperous and esteemed resi dents of the place. Mrs. Leacy, who is an exemplary Catholic, and an estimable lady in every respect, was, a few evenings prior to her departure, presented, on behalf of the League of the Sacred Heart, of which she had been President, with a beautiful statue, accompanied by the following address : Dear Mrs. Leacy—This gathering may be

Dear Mrs. Leacy—This gathering may be social, rather than religious, yet we feel it is guite in order to call the attention of the friends around us to the coincidence that friends on the eve of a stratelf, makes the Blassed Lady. This, in itself, makes the occasion opportune for the presentation of the small token of remembrance we wish to make Mis. Leacy, ere she takes her depar-ture from our mids.

A Well Known Hotel-Keeper Relates His Experience.-He Suffered Great-ly From Kidney Trouble and Indi-- He Doctored for a gestion Time Without Getting Any Relief.

#### From the Standard, Cornwall.

The march of the world's progress is orced, protracted and continuous, the competition for supremacy is keen. The man of business must keep rank if he would secure any covetable meas ure of success. The watchfulness, vigilance and thought involved in modern superintendency produces severe strain on the physical and mental powers of modern business men, and exposes them to the attacks of Considering that certain diseases. much depends ou health in this struggle, it behooves those who would be victorious, to guard against the first approach of disease. Neglect of early adjustment of digestive and kidney disorders is often fraught with dire results; added to this is the un pardonable trifling with health by experimenting with all manner of worth

less decoctions. It is simply invaluable to make the acquaintance of a safe and effective remedy such as Dr. Wil-liams' Pink Pills. James Macpherson, hotel keeper in the village of Lancas ter, Glengarry county, has done busi ness for a number of years in Lancas ter, and having successfully catered for the patronage of the travelling public therefore is favorably known

not only at home but also abroad. conversation with a newspaper re-porter he enumerated some of his ailments and how he was cured. About two years ago, he said, "my whole digestive appartus seemed to become dis ordered. Some days I could move around, then again I would be

obliged to go to bed. I tried several things but with indifferent success. Occasionally I felt relieved, but in a day or two the old symptoms would return with a more depressing effect. This kind of thing went on until I be came troubled with my kidneys, which was a very annoying addition to my sufferings. I was restless, with a sensation of sickness at the stomach, with

The devotion of our esteemed friend, to intermittent pain in the small of my

#### TEACHERS WANTED.

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