

The Catholic Record.

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

VOLUME XVIII.

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MAKE STRAIGHT THE WAY.

How Catholics May Promote the Cause of Christianity.

Bishop Maes of Covington, sending to the various churches in his diocese a copy of the Pope's Encyclical, sent with it, also, the following letter from himself in which he dilates on the subject—Christian Unity—and the power of Catholic example to promote this cause which His Holiness has so much at heart, urging both priests and people to keep this object ever in view in their intercourse with the world:

To our Venerable Brethren of the Clergy and our Beloved Children of the Laity, health and blessing in Our Lord Jesus Christ.

Our Holy Father Pope Leo XIII. has lately issued an Encyclical Letter on the Unity of the Church, which your pastors are hereby directed to read at the High Mass of the Sundays in October. Moved by the desire of his heart to unite all Christians in the one fold of the One Shepherd Jesus Christ, who is over all the Church—a desire which was the object of the prayer which Jesus Christ addressed to His Heavenly Father at the Last Supper—the Pope, His representative upon earth, the visible head of the One Church of God, prays and works for the Union of all who believe in Christianity.

In luminous words he describes that Church, within the sacred precincts of which salvation in Jesus Christ may be found.

Whilst our hearts overflow with thankfulness to the God of all mercies for the gift of the true faith let us remember that we received it without any merit of our own, and let us be careful not to judge too harshly the millions of our countrymen who have not come into the precious heritage of Catholic ancestors. Birth, education, social environment and an honest but mistaken conviction that they are right, all help to keep them away from the truth, and we can hardly realize the potency of these conditions upon the understanding and the will of those influenced by them.

Whilst true charity for them obliges us to uphold without flinching the truth, and to divine character of its only earthly exponent the One True Catholic Church of Christ, that same charity urges us to be kind and patient with the prejudices of honest but misguided minds. Instead of repelling non-believers by wounding and uncalled for criticisms we should attract them by the faithful practice of the charity which the Divine Master had caused to shine forth in His daily life, by our veneration for the Church which He founded, and by our obedience to its lawfully constituted authorities.

These are the three duties, which, if faithfully practiced, will enable us to do our share towards bringing non-Catholics to an acknowledgment of the divinity of the Holy Catholic Church, and of the unity which must necessarily be the essential mark of its truth. To share in that great work which Leo XIII. so persistently carries on, we are all bound in conscience, and we feel convinced that if priests and people do their duty, the Catholic Church will, within a very few years, reap the abundant harvest of what Christ's Vicar has so laboriously sown.

THE BOUNDEN DUTY OF CATHOLICS.

I. First, then, we must practice Christian charity. Remember it well, your Catholic name will not save you—God is no respecter of persons. Unless you live up to your belief the many extraordinary graces to which your Catholic faith entitles you will become as so many reasons for your condemnation. Faith alone will not save you. "Faith without works is dead." (St. James.) Nor will every kind of good works save us. St. Paul tells us that works the most meritorious in themselves are of no value unless charity vivifies them. (1 Cor. xiii., 2.) Hence, we understand the necessity of charity. Did it ever strike you how easy it is to be deficient in that most essential virtue, of which the Lord God says that if we have not charity it profiteth nothing. (Cor. xiii., 3.)

And have you not often noticed how charitable in their appreciation of the conduct of others, many honest non-Catholics are? Of course, we here take no notice of the bigoted, ignorant and uneducated crowds to whom the Catholic name is the best excuse for acts and words which all civilized communities condemn. But take our Protestant communities who get out of the woods of prejudice and misinformation; have you not often admired their liberality, charity and forbearance? The very fact that their religious belief is no longer considered an exclusive one, and the fact that they have no stable principles by which to be guided, certainly tend to make them practice more forbearance of the weak than of others. On the other hand, the Catholic standard of morality is so high and so unyielding that it is an easy matter to find fault with even the best of people when we judge them in the light of its divine sanctions. Thus, the Catholic is more apt to notice deficiencies in the conduct of others. Yet, we should always be mindful of the law of charity which the Lord Jesus Christ has made mandatory "to love your neighbor as yourself." (Mons. xii., 31), and we should refrain from those wholesale condemnations

of others and clamorous self-complacency, which only serve to turn non-Catholics away from the truth and to blind ourselves to our defects. Let us remember that he that loveth his neighbor hath fulfilled the law, (Rom. xiii., 8), and so act as to command the respect and good will of all. Every member of the Holy Catholic Church who is animated with the true spirit of charity cannot but take a great interest in the awakening spirit of honest inquiry and religious truth-seeking of which our Holy Father takes such timely notice. All, both priests and people, should help on that promising movement, not only with unceasing prayer, but with a consistent mode of life, making their actions accord with the Catholic faith which is in them. What a terrible responsibility would confront the Catholic, who, by his un-Christian conduct has prevented, or at least partially delayed, or made more difficult, the possibility of a reunion of all who glory in the name of Christian into the one fold of Christ!

Hence, charity also asks of us to abstain from certain customs or acts, which although in themselves neither wrong nor blameworthy, yet scandalize our brethren, and keep them away from the Church. Did not Saint Paul abstain from meat, although he knew he could eat it, because whist "knowledge puffeth up, charity edifieth." Through the knowledge shall the weak brother perish for whom Christ died? You contend that you are free to do those things because they are not wrong in themselves. "But take heed, lest perhaps this your liberty become a stumbling-block to the weak. When you sin thus against the brethren, and wound their weak conscience, you sin against Christ." (1 Cor. viii., 9.) My brethren of the priesthood, let us meditate upon and apply to ourselves, in an especial manner, these inspired words of the Holy Ghost, who we have care of souls, who are ambassadors of Christ, who are expected by our profession and vocation to sacrifice all earthly things for the glory of God and for the salvation of souls. Thus shall we gain souls to Christ and with undeniable claims upon the mercy of God secure our own salvation and extend His true kingdom upon earth.

Charity also demands that Catholics who wish to co-operate in the reunion of all Christians, be themselves perfectly united, not only in the dogmas of their belief, but in the every day relations of social and public life. God only knows what injury has been done to souls, not only outside of the Church, but among the children of the faith, by the spirit of uncharitableness which not a few so-called Catholics have displayed in newspapers, public speeches and daily conversations! The early Christians were far more faithful to the duty of charity and union which the Lord Jesus gave us as a rule of life; and it is to be wished that we may henceforth see more tangible fruits, in our daily lives, of the request He made at the supreme moment of His earthly life, praying to His heavenly Father, "Father Sanctify them in truth, and not for them only do I pray, but for those also who through their word shall believe in me, that they all may be one as Thou, Father, in me, and I in Thee; that they also may be one in us." (John xvii., 21, 22.)

CATHOLIC PEALTY A POWER FOR GOOD.

II. Love for the Church is the second duty we owe to God, to ourselves and to those not of the faith.

Many do not seem to appreciate the fact that faith is a grace, a gratuitous gift of God, and that upon our fidelity to that divine grace depends our perseverance and salvation. Yet, such is the case, and many of our non-Catholic neighbors furnish us the best possible proof of it. Do you not know among them a very fair proportion of honest, unprejudiced people who have repeatedly told you, with all sincerity, that they admire the Catholic Church, that it is the only Church which holds its members to the performance of duties of divine sanction, and that if they joined any Church they would become members of the Catholic Church? Their judgment is convinced of the truth of our teachings, but unwilling to make the sacrifices which acting upon their convictions would entail they pray not. They are afraid of facing the responsibility such conviction implies; hence, they do not receive from God the grace of faith which would put an end to their doubts, and land them in the bark of Peter whence Jesus taught and still teaches the truth.

Our own love and fealty to the Church will help such wavering souls and spur them on to act upon their convictions. Hence, let us beware lest, in our anxiety to please the world, we sacrifice one tithe of our duty towards the Church of God. No one ever made the truth more palatable to outsiders by minimizing its binding claims upon ourselves and upon others. The steadier and more unshaken our faith in the teachings of the Holy Catholic Church, the more effectually our example preaches the claims of the truth to others. The more sacred the truth to others, the more earnest we make to remain practical Catholics the more we encourage outsiders to follow our ex-

ample. To belittle the claims of the Church upon your allegiance, to find fault with the restrictions put upon your conduct, to toy to the prejudices of infidels, to become milk-and-water Catholics to please members of other denominations, is to proclaim loudly that you do not believe that the Catholic Church is the only true Church, hence to scandalize your brethren and to become a stumbling block in the way of their conversion. And what must we think of those whose petty spite presents a fancied slight of some other member of the Church, whose pride blushes at the poverty or lack of education of their brethren in the faith, whose self-importance is wounded at the honest admissions of their spiritual guides, and who hold aloof from the Church and neglect the duty they owe to it, in order to satisfy their worldly ambition. Do they appreciate the responsibility which their conduct entails and the terrible account they will have to render to God, not only for personal duties unfulfilled, but for the good example withheld and for perversion of the souls of their non-Catholic brethren, whose salvation is endangered by the dreadful scandal thus given?

Keep away from meetings where the true faith is not preached; never go to churches of other denominations. While charitable to all, without distinction of creed, never wound charity by allowing any one to judge from your conduct that you might sacrifice principle to please the world, and that your Catholic faith is not as outspoken and stable as the individual rights of truth demands. For truth is as unending as God Himself and as immutable as the heavens where He dwells. "Henceforth be no more children tossed to and fro and carried about with every wind and doctrine by the wickedness of men. But doing the truth in charity in all things, grow up in Him who is the head, even Christ." (Eph. iv.)

Love the Holy Catholic Church with a constant, unflinching, eternal love; love her in your daily acts "for the edifying of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Law of God." (Eph. iv.) Remember that "Christ loved the Church and delivered Himself up for it, that He might sanctify it, that He might present it to Himself a glorious Church, not having spot or wrinkle nor any such thing, but that it should be holy and without blemish." (Eph. v., 25-27.) And as the work of God abideth forever, remember that His Church should never change, and never will change, never be defiled by blemish or wrinkle, that as a faithful spouse she remained and will ever remain true to the Christ from Whose Heart she came forth in the labor of humanity's spiritual birth.

REVERENCE FOR LAWFUL AUTHORITY.

III. Obedience to the authority constituted by Christ Himself in His Church is the third duty which we owe to God, to ourselves and to our separated brethren, in order to bring about the long wished for unity ruthlessly destroyed by rebellion against the representative of Jesus Christ. Convince non-Catholics that you respect and obey God's own authority in the persons of Bishops whom the Holy Ghost hath placed over the flock to rule the Church of God, (Acts x., 20), and you have convinced them that "for Christ we are ambassadors, God as it were, exhorting by us." (2 Cor., v., 20.)

The commonest and saddest sign of the loss or of the weakening of the faith, in these, our days of license and self seeking, is the loss of respect and outward as well as inward reverence for authority. We can trace this insubordination to authority in the home, where father is no longer the respected head of the family and mother no longer the queen of the household; they are but the tolling slaves of their children, who, void of all sense of religion and honor, abandon them as soon as they are able to make a living for themselves. We witness it in public life, where ridicule and fault-finding are bestowed upon the officers of the Commonwealth far more frequently than the reverence due to the authority they represent. Yet, remember it, that authority comes to them from God, even if it is bestowed upon them through the medium of popular approval or legitimate appointment. And what is most deplorable is the fact that the public press, which ought to be the moral support of civil authority, but too often encourages the lawless conduct of the people by its diatribes, unreliable news and partisan prejudices. The daily journals teem with unseemly jokes and vulgar descriptions, which put the reprehensible conduct of children towards parents and the criminal lawlessness of the people towards the government in a ridiculous light. And thus the nation loses its self respect, a conscienceless spirit of levity is created, which cannot but end in the overthrow of all legitimate authority.

We witness this disregard of authority in the religious world as well. In deed, disregard of authority is the source of all heresies, the well spring of all religious errors as insubordination to the supreme authority established by Jesus Christ has been the be-

ginning and mainstay of the so-called Reformation. Protestant denominations have pushed to their ultimate conclusions the rebellion against authority started by their founder, until to day all vestige of religious dependence is well nigh obliterated. In most sects the members of the congregation make the sacred ministry of the Word subservient to the whimsical theories of their human reason and dependent upon the success of the preacher in pleasing their ears or flattering their prejudices.

God forbid that we should intimate that such a state of affairs would be even possible in the Catholic Church! Yet, the natural and matter-of-course independence and carelessness about authority of our Protestant friends has its effect upon the daily conduct of the people. Familiar intercourse with them wears off the horror we first had of anything approaching to disrespect of the authorities constituted by Jesus Christ Himself in His own true Church. Here is an evident danger against which we must carefully defend ourselves, remembering that God's own word is our reason for obedience to the Church.

Hence, your duty "to obey your prelates and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy and not with grief." (Heb. xiii., 17.) This you shall readily do when you remember that "we are God's coadjutors and that you are God's hand-bands; you are God's building (1 Cor. iii., 9.)" Therefore, let a man so account of us as the ministers of Christ and the dispensers of the mysteries of God (1 Cor. iv., 12.) To the successors of the Apostles, Christ had said "He that heareth you heareth Me; and he that despiseth Me, despiseth Him that sent Me, (Luko x., 16), and as we were approved of God that the Gospel should be committed to us; even so we speak, not as pleasing men, but God, Who proveth our hearts." (1 Thess. ii., 4.)

"If I should boast somewhat more of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed." (2 Cor. x., 18), "for I know, and you fully appreciate, that we do so out of love for your souls, anxious to make you feel the power of God's grace given to us for your spiritual welfare." "Not but the grace of God with me, whether I or they, so we preach and so you have believed." (1 Cor. xv., 10.)

Act, therefore, upon your belief. Give to your Bishops the reverence which the authority given to them by God demands. Obey Christ in them, and your noble, manly and hearty obedience for Christ's sake will open the eyes of your non-Catholic neighbors to the truth that "as the Father hath sent Christ, so also Christ sent us." (Jean. xx., 21), and we will soon rejoice in their submission to the authority of God as represented by us.

Given at our Episcopal residence, Covington, Ky., Feast of St. Augustine, A. D., 1896.

CAMILLUS P. MAES,
Bishop of Covington.

ESCAPED AT LAST.

Our readers will recall the name of Anthony Koehler, who has been for years a travelling agent of the A. P. A. chiefly in the state of New York. He posed as an "ex-priest" who "escaped" from the "clutches" of Rome. He was a monk in one place and a plain diocesan priest in another. But everywhere he claimed to have been a priest who had finally come to "see the light." Protestant ministers recommended him to their brethren as an earnest, earnest man and as an effective evangelist. One enthusiastic divine assured a country parson that Koehler created a genuine sensation by his "revelations." As a drawing card he was a success. "Before mixed audiences his language is chaste and will not offend the most delicate sensibilities," writes his earnest advocate of Koehler, "but his lectures to men only are tremendous revelations."

Our vigorous contemporary, the *Buffalo Union and Times*, exposed Koehler; it proved conclusively that he never had been monk or priest; he never had been a Catholic even. He was an unfortunate and broken down minister, addicted to drink and lost to all sense of moral obligation. He made money by delivering salacious lectures to A. P. A. lodges and to ignorant Protestants in country districts. He has at last recanted. In a sworn statement made on Aug. 31 he admits his guilt, confesses the fraud and announces that he has become a member of the Catholic Church. As part of the statement he says: "I have never been in any manner connected with the Roman Catholic Church; neither with a monastery, convent, school nor with any other institution of said Church. I have been a Protestant and a Protestant minister for over thirty three years until June 22, 1896. On this day I was admitted into the holy Roman Catholic Church. I was ordained as a Protestant minister Dec. 29, 1859, at York, York county, Pa."

Mr. Koehler then recites the fact

that he has given great scandal by his lectures, and he publicly retracts every statement made against the Church and its institutions. "I have been," he writes and swears further, "a member of the A. P. A., a dangerous body of men and women who work in the dark in order to carry out the plans of the Prince of Darkness to destroy the character and the liberties of the Roman Catholic Church of the United States of America and of Canada. By an oath to work against the Roman Catholic Church, I became a tool in their hands; and they having knowledge of a certain infirmity under which I suffered held me in bondage. But now I have severed my connection with the A. P. A., the fetters of my infirmity are broken and I re-tract now the oath I have taken as null and void."

Mr. Koehler asks the Church, the clergy and the laity to forgive him for his offences, and he promises to devote the remaining years of his life to undoing, in so far as he is able, the wrongs he has done. The letter is addressed to Very Rev. James A. Lami, administrator of the diocese of Buffalo, and in it he solemnly swears that the statement he makes is his own free act and deed and that no person advised him to take the step. So ends the career of one of the poor dupes of Apollon. Let us hope that grace may be vouchsafed to him to persevere in his good resolutions and to remain firm in his determination.—Boston Republic.

A GOOD BOOK.

By His Eminence James Cardinal Gibbons.

Our Blessed Lord is the visible expression of God's truth and of God's love to men, and His temporal mission contemplated the establishment of that truth and of that love in the hearts of men. In His redeeming blood we have been given "the power to become the sons of God," and His life and teachings must be the object of frequent meditation for all those who have their spiritual advancement seriously at heart. Deep down within our being we experience a longing to know which would embrace the universe in its compass. Happy indeed are we if, with the Apostle, we desire not to know anything but Jesus Christ and Him crucified. He is the explanation of all things in heaven and on earth. He is the inspiration of man in youth, his support in full maturity, and his solace when the battle of life is drawing to a close. Near His Sacred Heart Innocence finds its purest joy and its safest shelter. The afflicted lay down their burden at the foot of His cross and go their way rejoicing. The sinner hears fall from His divine lips words of pardon and comfort, and dares to be a hero for love of Him Who has forgiven and forgotten all. We feel the weight of our infirmities, and we would have a remedy.

"Come to Me," says Christ, "all you that labor and are burdened, and I will refresh you." The mystery of suffering meets us on every hand, and in Him we are taught "that the sufferings of this time are not worthy to be compared with the glory to come. Yet so, if we suffer with Him, we may also be glorified with Him." In fine, He is a light to our faltering feet whilst in the way, and our reward exceeding great when death shall have been swallowed up in victory. "This is eternal life," says our Divine Lord Himself by the mouth of St. John, "that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

How welcome, therefore, must any book be whose special purpose is to inspire the faithful with a deeper knowledge and a more ardent love of Our Lord Jesus Christ. This was the object which the pious author of the "Devout Instructions on the Epistles and Gospels" proposed to himself. His translator represents him truly when he writes: "No exercise of our lives is more salutary than meditation on the life, death, doctrines, and example of our Divine Saviour. It is milk to children, nourishing food to adults, medicine to the sick, salvation to sinners, consolation to those of little faith, strength to the penitent, counsel to the just. To the perfect it opens secret mysteries, and gives to the faithful grace in time and happiness in eternity." On this sole ground the work affords sufficient evidence of its utility for the general faithful.

It has, moreover, this peculiar advantage, that its lessons are arranged after the order of the ecclesiastical year. The word of God possesses in itself a certain sacramental power. Still, the presentation of the word cannot fail to gain in effectiveness by reason of association with the object lessons drawn from the Church's liturgy. The regular sequence of seasons and festivals exhibits the history of our relations with the Divine Trinity—Father, Son, and Holy Ghost; and we must ever consider it one of the most happy inspirations of the author, as well as one of the most salutary features of the book, that the Gospel of the Word is everywhere reinforced by the "living Gospel of the ecclesiastical year." The Church fulfills her divine mission of teaching all nations, not merely by the ministry of the word, but also by the practices which she has adopted, and the forms in which she clothes the essence of her worship.

Not without reason, then, must we regard that instruction as most opportune which is given in connection with the Holy Sacrifice of the Mass. When, during the celebration of the sacred mysteries, we reflect upon Him Who for love of us "bore our sins in His body upon the tree," we are the more encouraged "to die to sin that so we may live to justice."

The solid worth and undoubted usefulness of Gibbons' Manual appealed strongly to the learned hierarchy of Germany, and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to re-affirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves.—The Catholic Home Annual for 1897.

WHAT THE LAITY CAN DO.

From The Missionary.

Their part is so essential that, whatever any one else may do, the layman begins and ends the work of conversion. He plants the good thought in his neighbor's mind: "If that Catholic is so honest a man his religion cannot be wholly false." That is what good example does. "The seed is the word of God," and the exemplary layman is the living word of the true faith.

And when a non-Catholic has finally grown so uneasy that he must see a priest, it is a Catholic friend who brings him and introduces him. Frequently the priest finds that the layman has partly, even wholly, given the instruction necessary for baptism.

Many think that it is hard to start a Protestant towards Catholicity. As a matter of fact nothing is easier. Is anything easier than to say to a friend, "With due respect to you and your associates, I must tell you that the Catholic religion is the true religion of Christ. I know it; I feel it, and I have got the books to prove it." Now, to a doubtful mind—and what Protestant is not doubtful?—the very spectacle of absolute certitude is an argument. Every reasonable man wants to be right, and to be totally right, about religion. The Protestant university professor longs for the calm rest of the Catholic ploughman's faith.

The mere assertion of Catholic faith, even if nothing immediately follows, helps men to the truth. Half the world is led by the authority of earnest men simply asserting they are right. The truth stands right. Its adherents, if anyway worthy of it, look right and talk right, and so are men's persuaders.

No Catholic layman is without some non-Catholic friends who will listen to reason, discuss Scripture, study over religious differences. Now, without, for the moment, attacking error, let a Catholic choose a favorable time for talking religion with some particular friend. Let him do it in good taste, and in no hurry for results, and the Holy Spirit will do the rest.

Convert making is done by pleasant exchange of views on religion; by quiet explanation of ceremonies; by gentle, earnest interest in a friend's spiritual condition; by the loan of a book; by bringing men and women to personal acquaintance with priests and Sisters—all essentially laymen's work.

There is one part of convert making in which we depend almost entirely on the laity, and that is the supply of money to pay the expenses of missionaries in the South and the far West, as to the cheaper price of missionary publications.

Do you want to make converts? Subscribe for *The Missionary*, and get your fellow Catholics to do the same. Rich Catholics can give much, and will do so. All can give something. Five hundred dollars makes a Catholic missionary priest your proxy for a whole year. At no very distant day we shall have very many missionaries at work, supported by the subscribers to this journal. But that will be because many Catholic men and women will set to work to obtain names and dollars for us, and will begin at once.

The chief interest in this question centres about our laity's spirit. Have they got the missionary spirit? Do they want to help make converts? All are glad to see conversions, but not all are ready to lend a hand in making them.

But, thank God! we find multitudes of the laity in every part of the country not only passively zealous—just glad of some one else's zeal—but actively zealous. Try them with a non-Catholic mission, and you will find the whole Catholic community eager to help. Some gladly act as ushers, all invite Protestant friends to attend the lectures, all contribute to pay the expenses. Try them with this journal; they subscribe at once, and they will work to get others to subscribe.

In fact, I do not know whether or not we priests are quite even with our laity in this divine work of saving the lost sheep.

But what about prayer? Is not that the laity's part? Most emphatically it is. Cleverest men are heroes of prayer; but they cannot not pray the unclad souls of God's beloved people in the sanctuary of their Christian households. Let us organize prayer among our Catholic people for the conversion of America.

Gloom

Of ill health, despondency and despair, gives way to the sunshine of hope, happiness and health, upon taking Hood's Sarsaparilla...

Sunshine

down stairs without clasping my hand over my heart and resting. In fact, it would almost take my breath away. I suffered so I did not care to live, yet I had much to live for...

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists sell. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills

ST. JEROME'S COLLEGE BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

ASSUMPTION COLLEGE, SANDWICH

THE PINES URSULINE ACADEMY CHATHAM, ONT. The Educational Course comprises every branch suitable for young ladies...

NORTHERN Business College

Open 11 months. Located in the very best place in Canada to get through business education...

PETERBORO BUSINESS COLLEGE

LEGAL LOVE & DIGMAN, BARRISTERS, ETC. 118 Talbot street, London. Private funds to loan.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND

THE SAUGEN MAGNETIC MINERAL WATER FLOWS FROM AN ARTESIAN WELL...

PRAYER BOOKS

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers

REID'S HARDWARE For Grand Rapids Carpet Sweepers Superior Carpet Sweepers

118 DUNDAS STREET, North Side, LONDON, Ont.

The Dead Scholar.

He loved all sweet and simple things— The murmur of the honey bees, The silver shimmer of the trees...

MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER XXIII.

CORROBORATIVE EVIDENCE.

"Miss O'Kelly."— Counsel's voice trembled a little and he paused for a second. He was a father of daughters, and knew something of the story of this girl, whose heart, now laid bare to his arrows, he was bound to lacerate.

"What was your real name?" "Marcella Grace."

"Up to the month of January last you had lived in rather poor circumstances?" "Very poor."

"What occupation did your father follow, and where did he live?" "He was a weaver of poplin. He lived in Weavers' square in the Liberties of Dublin."

"Here a deep breath was drawn by many in court. Ladies looked at each other in amazement, but there was no time to speak before the next question arose.

"And you lived with him there?" "I lived with him there."

"Now, on your oath, Marcella Grace, do you remember the night of the 10th of January last?" "I remember it."

"About 11 o'clock at night, or nearer midnight, what were you doing in your home in Weavers' square?" "Sewing."

"Your father having gone to bed, were you quite alone?" "Quite alone."

"While you were sitting alone, sewing, you heard a knock at the door of your house, and you admitted a man who was flying from pursuit of the police?" "I did so."

"And you hid him in a secret closet in your house according to previous arrangement?" "There was no previous arrangement, because I had never seen him before that moment."

"But you hid him in the closet?" "Yes."

"Now, on your oath, was that man whom you hid on the 10th of January last the prisoner at the bar?" "Yes."

"A thrill like a wind passing over the reeds in a river went through the court, and then complete silence reigned as before.

"How long did he remain hidden in that closet?" "Some three or four hours, as well as I can remember."

"And in the meantime the police searched the house and were unable to find him?" "Yes."

"After they were gone you liberated this man whom you had sheltered from justice, and allowed him to go free?" "I had sheltered him from pursuit, not from justice. And I allowed him to go free."

"And afterward you kept his secret, and continued to screen him, although you knew that murder had been done, and that justice was endeavoring to discover the guilty?" "Yes."

"Again there was a sensation in the court and the counsel waited till it subsided.

"Miss Grace, did I understand you to say that till the moment when you opened your door to Mr. Kilmartin on that night in January, that you had never laid eyes on him?" "I said so."

"You had no previous knowledge of him or his affairs?" "None."

"Merely." "Now, tell me, what was the second occasion on which you met this Mr. Bryan Kilmartin?"

"It was in the street, on the 11th of January." "Indeed! The day after the murder. What did he then say to you?"

"He did not speak to me, nor even see me. He was reading the bills on a newspaper office at Corkhill, as numbers of others were doing. And I just saw him, and passed him by."

"You read the notice of a reward offered, I presume. You were a very poor girl that day, Miss Grace. Did it not enter your mind that you might have easily earned a large sum of money?"

"I was very poor, but honest. I believe I read of the reward, but I gave it no thought."

"Now, what was the reason of this devoted adherence to the man, if, as you have said, he was a stranger whom you had never seen before?"

"I cannot tell you more than I have already said. I only thought that I had never seen another man who looked so good. And I have never seen one since."

"Counsel here glanced over some papers and changed the current of his questioning.

"It was about this time that the late Mrs. O'Kelly discovered her relationship to you and claimed you as her niece?" "It was just the time."

"What was the next occasion on which you met Mr. Bryan Kilmartin?" "At the St. Patrick's ball, where I went with Mrs. O'Kelly."

"On that occasion you danced with him?" "I do not know how to dance."

"Well, you spent some time in his company. Did he warn you to secrecy, or make any excuse for his conduct on the night of his first strange introduction to you?" "None."

"Did he make no allusion whatever to the affair?" "He did not recognize me, and I was careful after the first that he should not do so."

"Now, on your oath, did he not, immediately on the death of Mrs. O'Kelly, get you into his own keeping, and place you under the guardianship of his mother in his home at Inisheen?" "No."

"Do you mean to say that you did not travel to Inisheen one week after Mrs. O'Kelly's death, having no acquaintance with Mrs. Kilmartin at the time, and Mrs. O'Kelly having left no injunctions to account for your prompt action?" "I do not mean to say so. Father Daly and not Mr. Kilmartin, brought me to Inisheen."

"Without the knowledge of Kilmartin?" "Entirely without his knowledge, and because Mrs. Kilmartin was a friend of his own, that is, a friend of Father Daly's."

"Counsel again finding that he could make no further point in this direction, once more shifted the course of his attack.

"Miss Grace, I require you to tell me what was the first occasion on which reference was made by Mr. Kilmartin to the secret which you held concerning him, and to your possible evidence on this trial?"

"On the night of his arrest at Inisheen." "Do I understand you to say that during the six months in which you lived on friendly terms with, and a good deal in the society of Mr. Kilmartin, he never alluded to the circumstances of his first meeting with you?"

"He never did. He did not recognize me as the person he had so met."

"Not in all those months?" "Not until I told him on the night of his arrest."

"And then he warned you to refuse to give evidence against him?" "When, then, did he do so?"

"He never did so." "Yet you denied the truth of what you have now admitted, and expressed your willingness to swear an untruth."

"Yes." "Who induced you to alter your mind and to give evidence against Mr. Kilmartin?"

"Mr. Kilmartin." "This reply startled both the court and the counsel so greatly that the latter repeated his question again in a more distinct form.

"Mr. Kilmartin himself persuaded you to give evidence against him? Why do you suppose he did that?" "Because, as I have said before, he is good. He would have nothing but the truth."

"Are you not good enough yourself to tell the truth?" "I am not so good as he is."

"Now, Miss Grace, you have made some very strange confessions. Perhaps you will tell me what motive you had for refusing to tell the truth, and for entertaining the intention of perjuring yourself? What influence had been brought to bear upon you?"

"Marcella flushed vividly, and then turned deadly pale, and her slight fingers locked themselves more tightly together. Counsel for the defence here interposed and urged that this question ought not to be pressed, but his opinion was overruled and the examination went on.

"From what point did the influence come which led you to deny your knowledge of the facts you have now admitted? If you are afraid or ashamed, take courage."

"I am not afraid or ashamed. The influence you speak of came only from the weakness of my own heart. Bryan Kilmartin is everything in this world to me, and I have promised to be his wife."

"The thrilling excitement which here swept through the court went deeper than anything of the kind which had preceded it. The answer so rudely pressed and forced from the witness was quite unexpected. But the sensation was quickly over. Curiosity to hear more soon restored general silence.

"So this man who knew himself to be under suspicion of murder, who was aware that he must soon stand where he now stands, occupied the interval in paying his addresses to a beautiful and wealthy young lady. On your oath, did he not try to induce you to fly from the country with him?"

"No." "Here it became evident that the witness's highly strung nervous tension was beginning to relax, and fearing a scene which might attract too much sympathy towards her, the counsel for the prosecution intimated that he had nothing further to ask her at that moment. A few questions in cross-examination from Bryan's counsel enabled her to make several clear points as to the selfishness of the prisoner's dealing with her, and her belief in his entire innocence of the charge against him."

"An opportunity was also given her to reiterate how Mike had warned her of danger to Mr. Kilmartin from the enemy of the Fenians. Until all was said and nothing more was required of her, her courage never gave way. At last she was permitted to stand down, and hid herself in a private room of the court for a time, refusing to go home until Bryan had been removed from the dock for that day.

"In the meantime the examination of witnesses went on, the informers were recalled and re-examined, and it was quite towards the end of the proceedings of that day when Mr. Gerald Sullivan, Q. C., counsel for the prisoner, opened the case for the defence.

He began by sketching the career of Bryan Kilmartin from the moment when, as a rash ardent youth, he joined the Fenians, till now when he stood in the dock a victim to the plots of a debased branch of Fenianism whose vengeance he had provoked by fleeing from its ranks. He described the origin of the Fenian Brotherhood. The name was borrowed from the Fenian band who were the standing army of ancient mythical Ireland. By their very name they were declared soldiers, and, after their dream of romantic warfare had been rudely broken, many of them withdrew to peaceful aims, though still nominally Fenians. Many more passed their years as embittered, and disappointed, but still honorable men, in self-exile in various lands, while others, counsel was sorry to say, had formed themselves into criminal societies with a purpose that could not be justified by any law, human or divine. It was of the latter class that the prisoner had been so unfortunate as to provoke the anger. His only defence against this charge was the statement that he had been lured into the coils of enemies in order that a case might be made up against him to his ruin. Of this Mr. Kilmartin had little proof to give beyond his own word. He could bring forward witnesses to testify to his blameless life, to the great efforts he had made for the benefit of his people, to the chance of improving their condition. It was in such ways that his money had been spent, all the money he could spare out of the mere remnant of a fortune left him by those who had recklessly squandered it to no good purpose. It was true that in politics he was a warm Nationalist, but when would the world be brought to draw a fair line between the strong Nationalist in Irish politics and the wretch whose soul, if not his hand, was dyed with the guilt of the assassin? Till that line was drawn, blunders deadly and terrible would continue to be made.

"Mr. Sullivan referred to the night of the 10th of January, stating that on the same morning Bryan Kilmartin had received a note requesting him to visit an old tenant of his, one who had been in his father's employment for years, and having left the country to take service in Dublin, had fallen into poverty, and was lying ill in a poor room in a certain street in the Liberties. It was characteristic of Mr. Kilmartin that he went at the hour appointed, an hour so late as to be calculated to arouse suspicion, only that the circumstance was plausibly accounted for. That letter Mr. Kilmartin had unfortunately thrown into the fire almost as soon as read, having first made an entry in his notebook of the name and address of the sufferer who had appealed to him, but it had undoubtedly been sent him to lure him to the scene of the murder, so that he might be pointed out to the police and arrested for the crime.

"At the appointed hour Mr. Kilmartin was approaching the street indicated to him when he heard a sudden outcry at some little distance; and a voice of one who came running to meet him, a voice he thought he recognized, said to him urgently that there was a plot to compromise his good name and he had better get out of the way for a few hours, as the police were almost upon him. To this he replied that he had done nothing wrong, and asked why he should fly. The answer was given, rapidly and pressingly. His enemies, he was told, were stronger than he, there was no time for explanations, but his only safety from ruin lay in a prudent retreat. In the same moment the person who had given the warning fled on, and Bryan Kilmartin stood face to face with what he felt only too likely to be the truth, seeing that he had again and again been

warned that a plot was being hatched against him. Without waiting to consider further he knocked at the nearest door and asked to be admitted and sheltered for a few hours, till the danger, whatever it might be—a danger which had to himself at that moment the vaguest outlines—should blow over. Mr. Kilmartin had since regretted his step, but it was naturally taken under the impulse to disappoint audacious trickery, and quietly to slip out of the evil hands that were almost laid on him, and escape without public brawl or disturbance.

"While Bryan Kilmartin remained in that closet which had been described, and knew that the police were searching the house for him, he regretted having sought such sanctuary, but he was well aware that he could only make matters worse by giving himself up at such a moment. Now it had been sought to prove that the inmates of the house which admitted him were friends of his, leagued with him in crime, but after the evidence they had just listened to, no one present could doubt that, upon this occasion, the young lady whom they had heard and seen in the witness box, and the prisoner, met for the first time. On the romantic circumstances of their later acquaintance and the relations in which they now stood to one another he would not dwell. It was too delicate a subject for public handling, but he felt sure that the strong conviction in the mind of this innocent girl that the man to whom she had promised to devote her life was guiltless and good, could not but have a serious importance in the considerations of the jury. Also the startling circumstance that this young lady had been induced to give damaging evidence against Kilmartin by the persuasions of Kilmartin himself, must carry weight with it, an assurance of the integrity, not to say heroism, of the prisoner's character."

"After much more in the same strain from the prisoner's counsel, that gentleman's eloquence was interrupted by the rising of the court.

"The next morning after the conclusion of his speech, the witnesses for the defence were examined, prominent among whom was Father Daly, who testified to the affectionate relations always existing between the late Mr. Kilmartin and his son, also to the fact that Bryan had not been aware of his (Father Daly's) intention of bringing Miss O'Kelly to Inisheen till after that intention had been carried out.

"Mike, the mountain lad, Marcella's friend, gave evidence of the plot which, the defence asserted, had been laid by a murderous secret society to ruin the prisoner by bringing this charge against him. But Mike was not a clever youth, except in the matter of vigilance prompted by his affections, and the bullying cross-examination to which he was subjected terrified him into some blunders. The most striking point he made was, when almost worried out of his wits, he burst into tears and exclaimed, 'I'm tryin' to tell you God's truth, and ye will not let me.' When the last of Kilmartin's witnesses had been examined and cross-examined, the counsel for the prosecution again took the matter into his hands.

"With a few thundering sentences like heavy blows he split the case for the defence from crown to heel, tore off what he called the false rags of sentiment in which villainy had tried to hide itself, and placed the murderer Kilmartin before the jury in his genuine colors. He, counsel, believed that such a thin, miserable defence had never been set up before in any court of justice. He declared to his hearers that he was more disgusted at the sentimental side of the prisoner's conduct than at its grosser brutality. This man had sought to shelter himself behind the tenderness of a woman, a woman, who in spite of the regard with which the wretch had contrived to inspire her, had found herself obliged by truth to stand up and bear witness against him. He had trumped up a poor weak story, for which he had absolutely no support, of having been lured to the scene of the murder by the wiles of a secret society—that society of which he was in reality one of the most active members. Would any man in his senses believe such a fabrication? If he had been warned of plots against him, why had he not kept some evidence of the fact? Where was the note which had summoned him, an innocent man, to that fatal spot? Would not any sane person have been on his guard against invitations of the kind, or, at least, have preserved the documents which conveyed them? Counsel did not wish to dwell too much on the connection with this case of the charming lady whom they had seen so painfully placed in the witness-box, and who was fortunately young enough to outlive the trouble into which she had been drawn by unfortunate circumstances, but he would ask the jury to consider whether the whole of this episode in the case did not tell in the strongest manner against the honesty of the prisoner's character. Counsel did not wish to throw any doubt on the evidence of the Rev. Mr. Daly, but it was, to say the least, a strange coincidence which brought this girl who was in possession of Kilmartin's secret, hurriedly into Kilmartin's home, kept her there under the strict guardianship of the prisoner and his mother, and resulted in the engagement of her affections by this person with a trial for murder hanging over his head, an engagement to marry between the man in such a terrible position and a beautiful girl and an heiress. As for her witness against him by his own representations, well, it was not until the story had leaked out and it was practi-

cally impossible to withhold this evidence that the prisoner had (according to the account of his friends) put on such a heroic attitude. The fact remained that the young lady had several times refused to tell the truth, and had expressed her determination to deny all knowledge of that part of the prisoner's movements on the night of the 10th of January which could only be known to herself. The jury was open to the conviction that a change in the young lady's own feelings, a return to right judgment after she had been removed from the influence of the prisoner, rather than the reason put forward by her with a woman's loyalty, had procured for the prosecution that necessary link in the evidence which perfected the case against Kilmartin, as first set up by the confession of informers whose rehanded companion he had been. Counsel then proceeded to demolish the evidence of Mike of the Mountain, whom he described as a blundering, misguided lad who had been persuaded to give testimony of a plot which had never existed through his dog-like attachment to the accused. Finally, he dwelt on the steady, unflinching evidence of the informers who had every reason for telling the truth, having bought their own lives at its cost. In conclusion, counsel wound up with an elegant denunciatory peroration which left a stinging reverberation in the ears of the listeners as of the sound of blows well placed and well deserved, hid home with a courage and vigor that put mere sentiment to shame, and wrought everlasting service to the cause of truth.

"After this Kilmartin's counsel made a final muster of their thin forces, and rallied for a last attempt to secure the sympathy of the jury for the prisoner. All the old points were returned to and dwelt upon, and a strong appeal was made against the terrible circumstantial evidence that unfortunately seemed to corroborate the lying story of perjured informers, wretches who are in this country too often encouraged to swear away an innocent man's life in order to escape with their own. For the moment a reaction in favor of the prisoner was felt all through the court, and when counsel for the defence set down there was a general feeling that the last words in the prisoner's favor had been moving in the extreme, and the verdict of the jury might yet probably go in his favor.

"Then the judge got up, the thin-faced judge whose sharp features had been sharpening noticeably all through the case, and as he took off his spectacles, and blinked a cruel grey glance round the court, the hopes of those whose sympathies were with the prisoner got a sudden chill. At the first cold measured words that fell from his lips, the little warmth that had gathered round the defence was gradually frozen away, and his friends gave Kilmartin up as lost. The charge was, to use a common phrase, dead against the prisoner, and the fact that the other judge was seen to wipe his eyes surreptitiously seemed to add the last touch to the tragedy.

"Several ladies lowered their heads and began to weep, but Marcella sat dry-eyed and erect. We will pass over the terrible interval between the conclusion of the charge from the bench and the return of the jury from their deliberations. The verdict was 'Guilty.'

"For a moment Marcella's eyes still clung to Kilmartin's, and there was a dull sound unnoted in the excitement of the crowd, and the girl's white face disappeared from its place in the dimly lighted corner where she had sheltered herself.

"Father Daly and old Bridget had a sorry drive home that evening, holding a crushed, inanimate burden between them, thankful that at least she had not heard the death-sentence pronounced but trembling for the horrors of the hideous and inevitable to-morrow.

"TO BE CONTINUED.

"The Christ spirit is a spirit of resignation and cheerful submission to the higher and the wiser will. It is a hard lesson to learn, but heaven is ahead of us, and when we get there we shall be glad to have learned it."

The Month of the Rosary.

Pope Leo XIII. will be known in history as the Pope of the Holy Rosary. He added the invocation, "Queen of the Most Holy Rosary," to the Litany of Loretto, and ever since 1885 he has urged upon all the Catholic world the recitation of the beads during the month of October.

"The Rosary is the universal form of prayer among Catholics, and is suited to all classes. The unlettered can say it with ease and the deepest thinker can find in its mysteries the most useful subject for meditation. Well would it be for all of us living in the world if we imitated the practices of the religious orders, and recited it daily throughout the year. At least during this month of October, you should recite it daily.

"If your duties permit, come to the Mass on week days. If this be not possible, then say it at home. During the present month our glorious Pontiff, kneeling at Mary's shrine, leads the Rosary, and all his devoted children of every land join in the responses in every language spoken by man.

"THE BEST is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale of All Medicines.

"Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhoea, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

Miscellaneous

BY CLINTON SCOTT. Deep in a churchyard grave fresh grassness I hear the strokes that at an hour;

Dark yew trees stand in line And ivy girls the gray

And while the lark above is Outpouring clear his midday

My eyes are bent upon the That from a time worn me.

No word but this; naught I gestation Of man or woman, or of Yet here there sleeps her question

Some tragic story to the Vain all the mind's conjecture Before so sad an epitaph And yet the thought resist Of faith forewarned, and abyss;

Of long heart struggles at In ways where tired at must wead,

Of cruel trial and supreme And then the unshrinking end.

Thus to a wanderer do "Pity" Plead mutely o'er the man On, may the soul have unity Where ne'er a "Miscere"

ARCHBISHOP RYAN TOWN.

Fall Text of His Address at the Washington Philadelphia Standard

Through the courtesies of Georgetown University now able to publish for an official report of Archbishop Ryan's address at the institution's commencement. The full

Your Eminence, venerable ladies and gentlemen: say a few parting words to the graduates of Georgetown for 1896. What can I say, gentlemen, which you do not hear? I can but repeat what you have received at school of sanctity

As this, the crowning years of study approached, were glad and triumphant you regretted to leave you owe so much, and their lives, in poverty and obedience, to the education, yet with a youth you sighed for the world you entered on your world and rejoice because at hand.

With the wisdom and knowledge of the humbled by divine light preceptors before the retreat you into the solitude of a few days. God alone you could depths of your own yourselves. What a have I come? Whither

What is the aim and end amongst men on which enter? I am now a "put off the things of this world" is a serious thing for us is dependent on it, which God may have must be responsible to treat in an appropriate cation imparted in Here you have had gro

The education is Catholic, the religious, but of the term. It is ual, mental, moral and while deeply religious of that gloomy spirit unfortunately associat in many minds. trary, the young taught that religion ship of God, and He beautiful, who has given heart the capacity for ness. True religion that element in man's must be taught to see the language of the joy of heart." The with a maternal insti

tection, preservation of her children, d them what is given in — a thorough, all-around The powers and stren are called out by the tion in the gymna athletic students of among the first in the intellectual education of branches of a great verty curriculum. tion of her moral edu good Christians and she cultivates the gr ment which God has human heart and w the physical and intel

You know and gentlemen, the admir tectural training in been here educated. result of the accumu of the ablest minds many ages. It tak test a system of ed advantages may become out, but long experie sary to discover its educational system. Fathers has had con merits. They have c improvements of the systems, which have to be duly tested. I Church herself, in v vated ministers, the thought to be behind are only so, as charic their horses, duty direct, but not to rot

It is sometimes a education dwarf the tract the heart by sectionalism; that it tain subjects which

Misereere.

BY CLINTON SCOLLARD.

Deep in a churchyard green with Spring's fresh gladness... I hear the strokes that mark the noonday hour...

ARCHBISHOP RYAN AT GEORGETOWN.

Full Text of His Address to the Graduates of the Washington Institution.

Philadelphia Standard and Times.

Through the courtesy of the authorities of Georgetown University we are now able to publish for the first time an official report of Archbishop Ryan's address at the institution's recent commencement.

Philadelphia Standard and Times. Through the courtesy of the authorities of Georgetown University we are now able to publish for the first time an official report of Archbishop Ryan's address at the institution's recent commencement.

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religious faith in its doctrines, and demands absolute submission, which amounts to intellectual slavery. You know, young gentlemen, how false and unfounded is this charge, and those who make it must on a little reflection, be convinced, as you are, of its unreasonableness.

Reason teaches that all truth must be from God in both the natural and supernatural order, and that God cannot contradict Himself. He cannot reveal one truth in nature and its contradiction in religion.

Therefore in proportion to the depth and strength of my conviction that I possess religious truth is my fearlessness that any truth or fact in the natural order can arise to shake my conviction. If I have only religious impressions and opinions more or less vague and uncertain, I may fear to have them upset by some new knowledge of the secrets of nature, but if I am as certain of my position in regard to religious truth as I am in regard to mathematical truth, though in a different order, I stand fearless of opposition.

Now it will be generally confessed that Catholic teachers have this conviction, which nothing can shake. You well know, young gentlemen, how impartially and fearlessly the arguments of unbelievers have been stated and refuted in this great institution. Nor is their any slavish dwarfing of the intellect in submitting to the teaching of a Church which that intellect has already accepted as the messenger of God to men.

If such a messenger could err in the transmission of truth from the divine to the human intellect, there might be intellectual degradation in submitting in matters of faith to its declarations, but this is not the position of the Catholic Church. As the laws of the State do not destroy nor diminish your liberty, but preserve it, so the laws of the Church do not trample on, but preserve your intellectual freedom.

The second charge is equally untrue—that the system of training and education in Catholic institutions contracts the heart in its sphere of beneficence by confining its sympathies to members of its own Church. You know, young gentlemen, that you have been taught within these walls that charity knows no distinctions of religious or national character; that, on the contrary, the natural result of Catholic teaching is to intensify, to universalize, and to perpetuate beneficence towards all men. You were taught to love your neighbor for God's sake and because of God's love to you.

And as every man created by God bears His image upon his soul, so to our natural sympathy for our fellow man is added a supernatural element of love for our Creator's sake. And as this image is universal, universal also must be our beneficence, and as this image is permanent, so also must be the effect which it produces. Many noble and tender hearts, who have loved their fellow-beings with merely human sympathies, have become chilled by ingratitude and have become misanthropic. If to the human motive they had added the supernatural one, and understood the philosophy of Catholic charity, their beneficence would have continued, unchilled by ingratitude and undiminished by disappointment. You have been told how as "the spirit breathes where he will," these motives can influence good men of all denominations: how our divine Lord and Model, when He would give to the world an example of fraternal charity, did not confine His charity to the orthodox dogmatic religion. When a stranger, robbed and wounded, was left dying by the wayside, the orthodox Jewish priest passed by and did not heed him, and the orthodox Levite did also pass by and did not heed him, whilst the heretical Samaritan, unscrupled by the possible return of the robbers, did bend down his wounded stranger and bound his wounds and placing him upon his beast brought him to the inn and thus saved him from probable death. Your teachers here in the spirit of Christ inculcated the broadness of true Christian charity, and these lessons you must act out in the future. Unite with your brethren of all religious denominations, or of no denomination at all, in acts of public beneficence, and stand with them on every platform where they meet to aid suffering humanity, and thus you act in the spirit of the Church, which inculcates charity to all men.

It is also sometimes asserted that the influence of the Catholic teaching is to contract the heart in its devotion to one's country. This false and humiliating charge of want of patriotism among Catholics has occasionally been put forward. It is extremely difficult to answer such a charge in patience. A man's country is as his mother, and when a man is charged with not loving his own mother, his heart and not his head answers the charge, and almost irresponsibly tends to answer it through the medium of his right arm. If any man should charge a member of the Georgetown Athletic Club with not loving his mother or his country, it is probable that the only hope of safety for the accuser would be his ability to distance the champion runner of this university. Treat with deserved contempt such a charge and be ever loyal to your glorious country. You well know that your Church teaches that patriotism is a duty and a virtue, and thus elevates, intensifies and consecrates it. Should you be called in the future to participate in the government of your country retain and act out the lessons you have here learned. Love truth and "the truth shall make you free. Be no slaves to party, but loyal to the truth you find, wherever it exists. Ever remember the glorious expression of an American statesman, "I would rather be right than President." On the sub-

ject of the responsibility of public life I know of no one who has written more clearly or acted more surely than that political philosopher, Edmund Burke, and I can commend his writings and his example to you if you should ever become public men. If you embrace some of the learned professions or engage in business, remember that you look forward and aim higher than mere money-making or empty fame. Act from a thought of supreme duty to God and man. You may not always achieve success, but you shall always attain that which is better than success, namely, to deserve it. The man who succeeds without deserving it is inferior to the man who deserves it without succeeding. Finally, gentlemen, amidst all the scenes of your future life, bear in mind the magnificent ideal constantly kept before you during your course of study and training within this University—that ideal is no other than that perfect Man and perfect model of man, our Divine Lord. He has been, is, and ever shall be, the model of the Christian gentleman with all the strength and power and dignity of humanity, united with all its sweetness and gentleness. Grouped around Him in His own society, you see the fathers of that society adoring, loving and imitating Him. Let the sacred memories and scenes of this holy home rise up before you in the days of future temptations, the illuminated altar, the vested priest, the ascending incense, the sweet songs of praise and love, the emotions that thrilled your young hearts after Holy Communion. Let these be remembered in the hours of future conflicts, when your faith and your chastity may be sorely tried. Remember how dependent they are on each other. You have a glorious mission to this age and country. Strength of faith, loyalty to authority, vigor of chastity, should be the effects of your education here, and with these strengthened and purified you go forth to act out your great destiny, to influence your age and country for good, and attain the ends for which God has created you.

CARDINAL VAUGHAN.

Sketch of the Archbishop of Westminster.

In a late issue of a London paper Miss Agnes L. Welch, under the title of "Popular Preachers," gives a very interesting sketch of His Eminence Cardinal Vaughan.

"The great Cardinal Archbishop of Westminster is one of the most popular ecclesiastics in England at this moment. His handsome, genial face is familiar to most people, and those who have been privileged to come into personal contact with him have found him gentle and tender; one who follows the example of his Divine Master, and makes himself the friend, not the sinner, but the sinner, by rich and poor alike he is beloved, and many a sad and lonely heart has been encouraged to face once more the battle of life by a few genial words from the popular Archbishop.

The Cardinal was the eldest son of the late Lieutenant-Colonel Vaughan, and was born at Gloucester on the 16th of April, 1822. He belongs to one of the oldest and noblest Catholic families in England—the Vaughans of Courtfield, Hereford, who trace their descent from the Court of Vermandois, at a date long anterior to the Conqueror.

As a little boy, Dr. Vaughan exhibited many of the characteristics which have marked his career in later life. He was originally intended for the army, and it was not until the death of his mother, to whom he was devotedly attached, that he decided to give up all worldly prospects of advancement and enter the priesthood. He received his early ecclesiastical training at Stonyhurst college, Lancashire, where he studied from 1845 to 1847. An unusual aptitude for study and a keen readiness of perception were noticeable in the young student, whose motto even at that period might fittingly have been, "Whatever by hand I touch, to do with all my might." Such rapid progress did he make that after two years, he was sent to the French College of Jesuits, at Bugelette, Belgium, for at that time the Jesuit Fathers were not allowed to maintain or conduct a college in France. From Bugelette he went to Rome, where he entered the 'Accademia del Nobili Ecclesiastici.'

He was ordained a priest at Lucca, on Oct. 28, 1851. His first Mass was said at the Annunziata, in Florence, and his second at Monte Alverno. What sacred memories must have crowded round the young priest while performing his holy office at the latter place, for it was there that St. Francis d'Assisi received the Stigmata nearly six hundred years before! On his return to England, Dr. Vaughan joined the Oblates of St. Charles—a congregation of secular priests, founded at Bayswater by the late Cardinal Manning. From the Oblates he was sent to St. Edmund's college, near Ware, of which he was vice president until 1862. The following year he went to America in order to gather funds for founding a missionary college, and, after the example of St. Francis, he did not preach in big churches or lecture to wealthy congregations, but he begged from door to door and the lowly, the poor, the sick, recognized in him the Master's appointed messenger, and gave willingly of their poverty. After gathering the necessary funds he returned to this country, and in 1869 founded St. Joseph's Foreign Missionary College at Mill Hill, Middlesex, and towards the close of the year 1871 accompanied to Maryland the first detach-

ment of priests who were sent from that institution on a special mission to the colored population of the United States. Dr. Vaughan is still President General of the college, and takes an active interest in all its missionary work.

"On the death of Bishop Turner he was elected Bishop of Salford and consecrated in his Cathedral by the Cardinal Archbishop of Westminster on Oct. 28, 1872. At Salford he published a series of pastoral letters, and has since identified himself prominently with the crusade against intemperance, while rescue work among children was tenderly carried on under his able guidance. But Dr. Vaughan, while dealing with and providing for the spiritual needs of his people, was also fully aware of their temporal necessities, and in the interests of commercial education he built St. Bede's College.

"On March 28, 1892, he was elected by the Pope, on the recommendation of the Propaganda, to the See of Westminster, then vacant by the death of Cardinal Manning. His election caused universal rejoicing throughout all Catholic circles in Rome, where his piety and religious energy were well known. But Westminster's gain was Salford's loss, and it was with the deepest feelings of regret that he took farewell of his old diocese, where devotion and love of his people had endeared them to him in the strongest bonds of affection.

"On May 12th of the same year he took possession of his new See, and received the Pallium on Aug. 19. In January of the following year (1893) the Archbishop was summoned to Rome to receive the Cardinal's hat. His reception in that city was of the warmest and most flattering kind. In one day alone he received over 400 congratulatory messages from Southern Italy, while the English-speaking residents were most enthusiastic in their manifestations of delight. But what was doubtless most pleasing to the English Cardinal was his reception by the Holy Father. It is well known that His Holiness entertains a very lively affection for Dr. Vaughan, knowing him to be a man who would worthily fill, to the best of his ability, the vacant place of Cardinal Manning. It was no wonder, then, that the Holy Father received him, on his being created a Cardinal, with much warmth of affection. And the Cardinal has more than verified the expectations of his staunchest admirers. His administrative energy and deep zealous love for the Catholic Church have endeared him to all his people, while those not immediately connected with his Church are attracted by the popular Cardinal Archbishop of Westminster.

"As a preacher Dr. Vaughan has acquired considerable reputation. His impressive delivery and fearless remark of controversial consequences make him, not merely a popular, but a great preacher. It was one of his speeches in which he dealt comprehensively on the validity of Anglican Orders which led to the long controversy in the Times and other papers during the autumn of 1894. Dr. Vaughan is also well known as a writer, having published several pamphlets."

DIGNITY.

I shall never forget, writes, "E. A. W." in the Chicago New World, the impression made upon my mind by a petition which I once heard offered in these words: "Lord, grant that we may be dignified without pride, and give education without affectation."

I think I realized then, for the first time, that true dignity is something more than a natural trait, or an acquired ornament to character; that it is a virtue to be prayed for and acquired, like the queenly virtue, charity, to which its presence lends an additional charm, or the tender virtue, purity, of which, after divine grace, personal dignity is the safest and surest guardian.

For some it would doubtless sound strange to hear dignity extolled as a virtue. They have always regarded it as nearly akin to that pride which is one of the seven deadly sins. On the other hand, haughtiness has been sometimes mistaken for dignity, although as well might Dead Sox apples be mistaken for the wholesome fruit whose name they bear.

Dignity is indeed, founded on pride; not the pride of self conceit, puffed up with its own littleness, but that noble, honorable pride which causes us to hold in highest honor all that we are and all that we possess, because they are gifts from God and must be to Him returned. Although dignity is founded on the lowliest humility, it is consistent with the lowliest humility. The Blessed Virgin Mary was the most humble of creatures; she was also the most dignified. "In every action," says Nicéphorus, "she evinced gravity, dignity and honor. She was gentle, humble and affable, rendering to every one the respect which they deserved." In describing the passion of our divine Saviour, with its sorrowful surroundings, Catherine Emmerich tells us that Magdalen gave way to passionate grief, but the Blessed Mother was calm even in her greatest anguish. "Everything about her breathes the dignity of holiness." Many of the saints were remarkable for their dig-

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nified demeanor, and the Church in all ages has afforded us numerous examples of virtuous souls who have added to rank, office or social position a personal dignity which challenges our admiration and respect.

We must not imagine, however, that dignity of character is always manifested by that exterior grace and majesty which are so attractive and so rare; nor by that unchangeable loftiness which dulls and awes the demonstrative into silence. The poet speaks of "the divinity which doth hedge a king." I might define personal dignity as the divinity which doth hedge a Christian. It is that subtle influence which surrounds the individual soul, lifts above everything that is little or base, and says to all intruders on the private domain: "This far shall you come and no further." This dignity may belong alike to king and peasant, nobleman and slave. In this country, where the social lines are not closely drawn, it behooves us to cultivate that dignity of character which takes the place of caste, and is the only true patent of nobility. However it may be with others, Catholic women should bear in mind that the Church clothes them with the dignity of the "Woman above all women glorified," and they shall respond by such dignity of demeanor as would command respect in all the relations of life.

Some years ago there died a young woman who had been early thrown upon her own resources and had led a busy and useful life. One who had known her well spoke thus of her: "Her intercourse with the world never tarnished the purity of her soul, for her dignity kept her above everything that could stain." Surely a fairer crown of praise was never placed upon the brow of a woman, yet we know that numbers of beautiful souls, guarded like hers by personal dignity, walk daily amidst the snares and dangers of the world, as of old the royal lady walked barefoot over the burning plowshares, unstained and unharmed.

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THE SCHOOL QUESTION.

Ever since the victory of Hon. W. Laurier on the 23rd of June, we have been assured from time to time that the Manitoba school question is to be settled satisfactorily and peaceably. During the last few days these assurances have been still more positive than ever, though on the part of the Government great reticence is observed regarding the basis on which this very satisfactory settlement is to be made.

The Hon. Messrs. Sifton, Cameron and Watson, all members of Mr. Greenway's Government, have now been quite a long time consulting with Mr. Laurier and the members of the Dominion Government considering the terms of settlement. We are told that a complete agreement has almost been reached, and this has been stated day after day, till the negotiations have been prolonged for weeks, and yet there is no announcement of the terms of the compact which we are told is on the point of being made.

We must confess we cannot see any good reason for this prolonged delay. We have stated frequently that as Catholics we are in favor of, and would prefer, a peaceful settlement of the trouble, if such a settlement can be reached, but the delay, and the reticence, and the dark hints that are thrown out from time to time that we must be good citizens and so be content with any terms which Messrs. Greenway, Sifton, and Co. may condescend to offer, lead us to suspect that we are not so near a satisfactory settlement as the Ministerial press would have us believe.

The case is in a nutshell, and is not far off for us to seek. The judicial committee of the Privy Council have told us that the Catholics of Manitoba have a grievance. This means, and can mean nothing else than that the compact of confederation has been violated in their regard, the promises made in the name of Her Gracious Majesty that their privilege of freedom of education should be preserved to them have been broken, and an attempt is being made to take away permanently their educational rights.

The remedy is clear. It is the duty of the Canadian Government to restore the rights which have been infringed upon, if Mr. Greenway and his colleagues refuse to restore them. The Catholic schools of Manitoba have been abolished, as far as their legal status is concerned. But the fact that the people have preserved their schools in spite of hostile legislation is a proof that they are not ready to sacrifice them for the sake of a trifling and delusive concession which report says Mr. Greenway is willing to concede, and Mr. Laurier to accept.

The Hon. Mr. Laurier has no authority to accept such terms as have been whispered about as being the basis on which the settlement is now to be made.

We are told that the Catholics of Manitoba are to be put off with the concession that they shall be allowed, when numerous enough in any school section, to have a half hour, or an hour, during the week, when either the priest, or some one authorized by the priest, will have the opportunity to give religious instruction in the schools.

It is time for us to demand whether it is for this beggarly concession that the Hon. Mr. Laurier moved the six months' hold to Sir Mackenzie Bowell's Remedial Bill.

Mr. Laurier objected to that Bill, on the ground that it did not restore the rights of the Catholic minority, and it was on the strength of his promise made throughout the Province of Quebec during the election campaign to restore fully Catholic rights, that he received the almost unbroken support of Quebec at the recent elections. He cannot think that such a miserable concession as Mr. Greenway is reported to be ready to give will satisfy the Catholics of the Dominion. We do not assert that this is really the basis on which Mr. Laurier proposes to

settle the trouble, but we say that if it is the basis, as is reported, it is no settlement at all, and the matter will still be agitated.

The constitution guarantees Catholic schools to Manitoba, enjoying all the rights of the Public schools of the Province. The Catholics of Manitoba have Catholic schools now, and it is not to be supposed that they have any intention to give them up. They must be legalized, and the future schools which the Catholics of the Province may establish must be legalized also, and any settlement which may be made must effect this legalization, or it will be worthless. The Catholics of the Dominion will require that the Constitutional guarantees be observed. They demand nothing beyond this, and they will not be satisfied with anything short of it. The Constitution guarantees to Catholics schools which are essentially Catholic, and we cannot consent to another cry for justice until Catholic schools be really, and not fictitiously, restored.

THE APOSTOLIC DELEGATION.

The late Apostolic Delegate, Cardinal Satolli, has finally handed over his authority to his successor, Archbishop Martinelli, who has already begun his work as representative of the Pope in the United States.

Cardinal Satolli has conducted the business and fulfilled all the duties of this important office in a manner which has won for him golden opinions, not only from Catholics, but also from Protestants.

It was a task of no small difficulty to be the final arbiter in all questions relating to ecclesiastical discipline and administration, for a Catholic population of about ten million souls, and to do this without exciting the hostility of the Protestants of the country, but this Cardinal Satolli has effected with eminent success. At first some fear was expressed by ultra Protestants of the bigoted mould, that the presence in America of a representative of the Pope would be a danger to American institutions, but the admirable tact and justice with which the Cardinal fulfilled his duties dispelled this fear, and none have admired him more than the Protestants of the country, for, if we except a few A. P. A. journals, from which nothing else than bigotry and misrepresentation was to be expected, the Protestant press has been loud in praise of the able manner in which the Cardinal did his work.

Cardinal Satolli travelled through the United States from ocean to ocean, and his intercourse with people of every degree led him to admire America as a fair-minded nation, and he inculcated everywhere loyalty to its institutions. He returns to Rome with a good knowledge of the American character, and no doubt this will be brought to good account by the Holy Father in all future dealings with this continent.

On the question of religious education Cardinal Satolli has urged upon the Catholics of America the established Catholic principle that religious teaching should go hand in hand with secular instruction, though he admitted that there are circumstances under which it is impossible to have strictly Catholic schools, suited to the necessities of the times. In such cases he allowed Catholics to make use of the Public schools, provided, always, that the Christian education of the children was attended to by parents and guardians.

Cardinal Satolli did much toward removing many difficulties throughout the United States, arising out of disputes concerning ecclesiastical discipline. In some instances his able administration of justice resulted in putting an end to actual, or in averting threatened schism. He maintained episcopal authority; nevertheless, in a number of instances wherein it bore too heavily, or was exercised too fruitlessly, and not in accordance with the requirements of canon law, he reversed episcopal decisions by maintaining in their parishes priests who were removed without sufficient cause, and restored other priests to the exercise of sacerdotal functions, though they had been for years under episcopal displeasure.

Notwithstanding that, in the beginning, there was some opposition to the Holy Father's action in sending an Apostolic delegate to America at all, the opposition soon ceased when it was found that the Delegate knew how to perform his duty both justly and mercifully, and it is now universally recognized that the establishment of the Apostolic delegation was useful and necessary.

Cardinal Satolli's tenure of the office

of delegate has lasted four years. We trust that Archbishop Martinelli's administration may prove in every way as successful as that of his illustrious predecessor. We are convinced it will be so, as the new delegate assumes the office with the *clat* arising from his having governed successfully the widespread and distinguished order of Augustinians.

Cardinal Satolli sailed for Rome on Saturday, the 17th inst.

THE PENITENTIARY COMMISSION OF INQUIRY.

We copy the following paragraph from the *Ottawa Citizen* of the 15th inst. Our contemporary says:

"As Sir Oliver Mowat has gone outside his own party friends for members of the Penitentiary Commission he might have remembered Mr. J. G. Moylan, who for twenty-three years filled the post of Inspector of prisons. Mr. Moylan's ability is commensurate with his experience, and he would probably have been found specially valuable in connection with the institution in British Columbia which was established under his superintendence."

We cordially endorse what the *Citizen* says regarding Mr. Moylan's ability and his experience in all matters connected with the administration of penal institutions. It may be truthfully said there is no other man in the Dominion to day better qualified to sit on the proposed commission than the late Inspector of Penitentiaries. His reports for nearly a quarter of a century afford proof of his having been *au courant* on all matters relating to proper prison government and discipline, and that he was in full touch with the reforms and improvements of the age as affecting penology. But, apart from Mr. Moylan's qualifications as indicated, there is another and a very strong reason why he should have a place on the Commission. It is because of the large number of Catholic convicts and of Catholic officers in the penitentiaries. Moreover, it is a well-known fact that deserving, faithful and efficient Catholic officials, some of whom have spent more than half a life-time in the penitentiary service, have not been treated with that measure of fairness, justice and consideration which they had a right to expect. We may mention the cases of Deputy Warden Fitzsimmons and Guard Finnegan, in British Columbia, as affording instances of the grossest injustice, brought about by a foul conspiracy which should be thoroughly exposed. The treatment which Deputy Warden Macdonell, of Manitoba penitentiary, received, also requires ventilation, and then we have, nearer home, at Kingston, the summary, unwarrantable and cruel dismissal of Keeper McConville, after a long and creditable career, who was sent adrift with his large family; and the case of Guard Darragh, also of Kingston, who was served in a similar manner to McConville. Those, and other instances, we referred to in former issues of the RECORD. We maintain, therefore, that there should be a Catholic placed on the Commission to see that his co-religionists among the employes and the prisoners receive that measure of fair play and justice to which they are entitled.

A TURNING OF THE TABLES.

Our esteemed contemporary, the *Canada Presbyterian*, has discovered what it considers to be a new and "very significant" proof of double-dealing on the part of Pope Leo XIII.

From the *Literary Digest* it extracts the following passage translated from the *Osservatore Cattolico* of Rome:

"It is well known that among other well-established formulas, the Pope commands the faithful to pray for peace and union among Christian princes. Of late, however, pious Catholics have more than once asked who the 'Christian' princes are whose peace and union might be regarded as worth praying for. For twenty-six years the Pope, the most legitimate of all secular princes, has been deprived of his possessions, not to mention that such princes as the ruler of Bulgaria, who has deserted the Church, do not deserve the prayers of the pious. In view of these facts His Holiness Leo XIII. has modified the above-mentioned formula. In future the prayer will be for the liberty of the Church and for peace and union among Christian nations rather than the princes."

The *Presbyterian* remarks on this that it is "very significant" as an illustration of the "facility with which Rome becomes all things to all men."

The scriptural allusion of our contemporary is by no means favorable to the sense it intends to convey. It was commendable in the apostle of the Gentiles to suit himself to the circumstances of the particular cases requiring to be dealt with, to save others,

not by acts of duplicity, but by charity towards all, by fraternal correction of some, and by prudent use of such a line of conduct as would bring all to acknowledge and accept the truths of Christianity, and for this reason he declares: "I became all things to all men, that I may by all means save some."

Pope Leo may also adapt the public prayer of the Church to the times, without laying himself open to the charge of duplicity which is implied in the style of the *Presbyterian's* comments. It is unfortunately too true that there are now princes who ought to be Christians but who are without that strong faith which characterized many of the princes of former times, especially before the spread of Reformation principles caused men of high position to imagine they were not subject to the laws of God.

But Presbyterianism is itself changing to conform to the spirit of the times, and in some respects the change is not at all for the better. A Presbyterian journal should be sure that it stands on safe ground itself before making charges against the Catholic Church to the effect that she is suiting herself to the circumstances of the times in which we live. Pope Leo XIII. does this wisely, in matters of administration which depend entirely upon the existing circumstances, as they are not laid down in the unchangeable laws of God. But the Popes do not change God's law or His revelation, which the Church teaches to day as they were taught eighteen or nineteen centuries ago. Presbyterians do things very differently. The changes they made affect God's law and divine truth, and they make them as readily as they change dress. We remember how Professor Robertson Smith, a few years ago, lost his professorship in a Presbyterian university for teaching that there is a doubt about the authorship and divine inspiration of certain portions of the Old Testament. But times have changed to such an extent that now the old-fashioned orthodox teaching in regard to the inspiration of the Bible is not to be tolerated any longer, and this change of views is not only insisted on by the students, who have been universally inoculated with the virus of modern scepticism, but the professors, who have hitherto been staunch upholders of orthodoxy, have so far yielded to the circumstances of the times that they are now as zealous as the students themselves in purging the universities of the orthodoxy which is to be found in the Westminster Confession.

The students of Aberdeen University recently astonished the faculty by protesting against the teaching of their Professor of Divinity and Biblical Criticism, Dr. Johnson. The *Scotsman* tells us that the professor "has the misfortune to believe, and the simplicity to teach that Moses is the author of the Pentateuch, and that the prophet Isaiah wrote the whole book that is called by his name." To this teaching the students objected, and Bibles were flung at the Professor and all about the classroom. All this was brought out in evidence when the trouble was officially investigated, and it was further shown that the students, who are to be the future Presbyterian ministers of Scotland, are all in favor of the so-called Higher Criticism, which is the name by which the modern sceptical views are known which have recently taken so strong root among the various Protestant denominations.

These budding ministers also objected to prayers at the beginning of the lectures, and were in the habit of shuffling their feet to protest while the prayers were being said.

But the cream of the transaction is not reached until we come to the point that, after the investigation was concluded, it was the professor who was punished, and not the peccant students. Professor Johnson was dismissed from his professorship and a mild rebuke was given to the students for throwing their Bibles at his head!

The *Scotsman* says in its editorial comment on the occurrence:

"The fact is suggestive of the extent to which the religious revolution has gone in this country. It may pretty safely be assumed that the doctrines taught by Professor Johnson are—whatever may be said as to the form and method of their presentation—substantially the doctrines that were taught in all our colleges a generation ago or even less. Now they are so discredited that the professor who endeavors to inculcate them has the Bible flung at his head. Orthodoxy in Scottish colleges has been turned upside down since Professor Robertson Smith lost his chair for teaching views as to the books of the Bible which Professor Johnson is now condemned for endeavoring to controvert."

We have here an example of Pres-

byterian clergymen suiting themselves to the days in which we live in quite a different manner from St. Paul even when he became "all things to all men." St. Paul, certainly, never agreed to compromise the "truth once delivered to the saints" as a means of keeping in order a lot of unruly and unboly clerical aspirants.

THE FINAL DECREE.

The Bishop of Edinburgh, the highest dignitary of the Episcopal Church of Scotland, arrived in Canada just in time to receive the news that Pope Leo XIII. has pronounced definitely against the validity of Anglican Orders. He stated to a Press reporter who interviewed him that the decision was just what had been expected, but that it would in no way affect Anglicanism.

It was never supposed by Catholics that Anglican prelates would profess to feel any concern as to the decision which would be arrived at by the Pope; it was, nevertheless, a most important decision as settling the status which Anglican prelates and clergy occupy under the Christian dispensation, especially in view of the claims put forth by Anglican divines during recent years.

We have heard much of late in regard to the "Historic Episcopate" of Anglicanism. During all the debates between the Presbyterian, Methodist and Anglican churches, the "Historic Episcopate" was constantly alluded to by the members of the last named denomination, as being its undisputed possession, and in this respect it claimed a superiority over all other Protestant denominations, insisting that in case any of them should agree to terms of union with the Church of England, they should admit that valid ordination to the Christian ministry can be obtained only from the "Historic Episcopate" which they claim to possess.

This "Historic Episcopate" is understood to mean that there is in the Anglican Church a line of Bishops which dates historically back to the Apostles by ordination and consecration derived through the line of Catholic Bishops, whose Apostolic succession is undoubted.

It is very easy to say that the decision of the Pope to the effect that Anglicans have no such ordination and consecration will have no weight; but when it is borne in mind that Anglicans claim Catholic ordination as the source whence their Historic Episcopate is derived, it follows that the head of the Catholic Church is the proper authority to declare judicially whether or not they possess it, or whether having once possessed it, they have lost it by the use of an insufficient form.

The Holy Father enters very minutely into the question of what constitutes valid ordination. It is not for the purpose of finding a flaw, or of creating one where it does not exist, that he ordered the investigation, but because the sacrament of orders was instituted by Christ Himself, and as once the character conferred by holy orders is imprinted on the soul it cannot be effaced the sacrament is not to be reiterated. It is important, therefore, to know whether when a minister of the Church of England becomes a Catholic, and is deemed worthy to be admitted to the priesthood, he should be ordained, or that he is to be regarded as having been ordained already, and that he needs nothing more than to be authorized to exercise jurisdiction over some ecclesiastical charge which may be conferred upon him.

It has always been the doctrine of the Catholic Church, and it is laid down by St. Thomas, that the form used in administering the sacraments must express the substance of the sacrament.

Proceeding from this principle the Holy Father points out that the Edwardine Ordinal whereby ordinations were performed in the early Anglican Church, did not express the character of the priesthood, to the essence of which belongs the power of consecrating the body and blood of Christ, and of offering sacrifice. Hence, ordinations made under this ordinal are necessarily defective. Not only does this ordinal depart from the ancient Catholic rite, but it substitutes a form which intentionally excludes the essence of the Christian priesthood.

At a later date the words were added, "for the office and work of a priest;" and in the Ordinal for Bishops: "For the office and work of a Bishop." The Holy Father says that the fact that this change was made shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if

the change would, in itself, have made the new form valid, the hundred years during which the invalid form was used were sufficient to make valid ordinations cease, even if they had existed in the beginning. There were, therefore, no Bishops nor priests in Anglicanism when the new form was adopted, and there could be no ordinations.

It has been maintained by two or three French Catholic theologians that the new form of ordination may be understood in an orthodox sense, and that, therefore, ordinations conferred according to it should be regarded as valid. We have already mentioned one reason why they were not valid in fact, even if the form had been perfect. The Holy Father points out another cause which would also have sufficed to make the form invalid, that is, that from the Anglican rite whatever sets forth the dignity and office of the Christian priesthood was removed by the makers of the rite in order that by the words Bishop and priest, a new office should be designated which is quite different from the Christian priesthood and Episcopate, the proper significance of the latter word being the completion of the priesthood. Hence, with the idea of the priesthood eliminated, there cannot be a real Episcopate. The meaning of the words Bishop and priest is therefore quite different in the Anglican from that conveyed in the Catholic rite, and the office and work of a Bishop and priest have also a different meaning in the two rites. This also makes the Anglican form of ordination invalid both for the priesthood and the Episcopate. In fact, the proper intention which is necessary to the administration of a sacrament is not only lacking, but it is adverse to and destructive of the sacrament.

In declaring the Anglican orders invalid the Pope recalls and approves of the decisions of former Pontiffs, especially of Julius III., Paul IV., and Clement XI., all of whom decreed, under circumstances which brought the case under their consideration, that Anglican orders are to be regarded and treated as invalid. Hence, the decision of Pope Leo XIII. is just what the Catholic world expected it would be, as it is in accordance with the past practice of the Church.

EDITORIAL NOTES.

Closed quarters! We thank thee, RECORD, for the word! We enjoy close quarters—the closer the better. Will it please you, then, remain at the address quarters for an issue or two and answer us a question? Respecting these contradictory declarations of Mr. Laurier, dear contemporary, what would you have us do? Are we to reject both as apocryphal? If so, why? You will not show us to accept that of the *Globe* alone, for that, you say, would be using a double tape line? If then, we give credence to that of *L'Electeur* only, we shall, on your reasoning, be using a double tape line on the other side. Must we, therefore, accept both as genuine, with the result that, in your own words, "Catholics and Protestants alike would agree that he was acting a double part, and would consequently refuse him their confidence?" You will greatly oblige us, dear RECORD, by pasting the foregoing on your "copy," and appending your answer thereto. We would extend the same invitation to some of your Ontario contemporaries that share your groundless suspicions of our motives, without, however, sharing your sincerity in relation to the school question.—Antigonish Casket.

In the above extract—having reference to the Hon. Mr. Laurier—are questions which our contemporary claims we have not answered. We thought we had answered them satisfactorily, but since our friend is not satisfied we will try to be more explicit. We do not know whether Mr. Laurier made one promise in Toronto and a contradictory one in Quebec. If he did so he acted wrongly, and it is not our purpose to defend him. We do not ask the editor of our contemporary to believe either the statement of the *Globe* or that of *L'Electeur*. He may believe one, or both, or neither. But does it not show political leanings to be so ready to accept as truth what appears detrimental to the Liberal leader? Why draw attention to what is claimed to be contradictory statements made by him in regard to the school question, while permitting Sir Charles Tupper to go scot free, although we have evidence quite as strong that speeches delivered by the Conservative leader in Winnipeg and at Sohmer Park in Montreal were equally contradictory? Is this not proof that our friend has been using two tape measures—one for measuring the Hon. Mr. Wilfred Laurier, and the other for Sir Charles Tupper?

The *Casket* is an excellent, bright paper, and we should like to see it out of and above politics, like the *Catholic Record*. During the campaign we treated each political party as we thought it deserved. The Catholics of Manitoba had friends and enemies in both political camps. Many of the Liberals, particularly the Ontario sec-

tion, talked a great deal about coercion, etc. tion was opposed to lation, while the East go that far if conceded. Again, the party was sent into subject. In fact Sir his ministry and his and during the con much like those eng war. This was the Now that we have ma will our contempor question: How Tupper and his power, have carried with thirty or four lowers pledged to vo

Since writing the of the 15th has rea very sorry indeed o is beginning to anger. We took the ing the *Casket* as to Conservative party Catholics during the years, and in reply "We beg to inform we are not absolutely i If its memory carries i may possibly recal named the Conserva and its leader at th to Catholic rights as condemned the Libera the same cause."

We beg our con for our ignorance 1894. Now that attention to the fa credit. But here i How could it a party which, it strained every nerv arate school system would, in Dominio somersault and e school system in M

The Rev. Mr. W Presbyterian chur that he considers t of milk to be one of God help this cou rians had the pow They would, if the sun from shining growing and the s Sunday. They w stopped at midn They would sh light and heat. it a crime to c on Sunday. They on Monday for kil day. Fancy deli need of fresh milk could not have it sinful to have it Truly the mind built on very nar

A report com expected Bishop will be appointed Washington Univ by the resignati We give the ru worth. As a r reliance to be pla by cable.

Owing to the the way of Catho to prevent them f cation with the visiting Rome, i Bishop from Rus n City, but B Bishop of Mohile mission to make now in Rome. ceived him with joy. Mgr. Sym Eucharistic Con his entrance dur of the Congress great outburst o He will remain before returni

Leaflets from quarterly publi Loretto Abbey, ceived. A gi proves beyond are brilliant Abbey, and that which prevails serves to devel all that is nobl and youth.

MEETINGS ar of Ireland to c ficial situation wherever they resolutions ar large majoriti ing majority r mentary Party resolutions ar The people of that the only h legislative und demand, and u nited demand log the rule of

Song.

FOR THE FATHER MATHEW CENTENARY CELEBRATION.

Air—"Wreath the Bowl." One hundred years Of smiles and tears, Of joys and sorrows blended, Since Earth first smiled Upon a child...

Keep then the feast Of Cork's good priest This tenth day of October: Bless him to-day Who showed the way And made a nation sober.

But Famine came And dimmed the flame Of lamps that brightly burned, And hearts grew cold And habits of...

Keep then the feast, etc. Ere Mathew preached And pledged, and reached The hearts of those addicted To habits vile...

Reformers feel With all their zeal There's need of legislation To dry the sinks Of ardent drinks...

Keep then the feast, etc. Our Isle again Shall show to men, By her great bright example, How men can rise And on dark vices trample.

O'Connell was astonished, and asked the reason. "Well, by the powers above," said the driver, "if the poor baste saw the great Dan O'Connell paying me with a half crown, he'd smash the car into smithereens..."

Among a hostile band in the House was a very bitter opponent of Ireland, fierce in attack, but defective in speech. During a passionate assault he stumbled over the word "conceive," and repeated it over and over.

Two combatants met on the field of honor. One was very bulky, the other was extremely thin, something like an "attenuated herring." This seconds of the big duellist complained of the disparity in size, urging that his principal could be so much more hit than his spare opponent.

The sobriety of one of Curran's chief witnesses was challenged. In arguing the point he assured the Court that the "witness was as sober as a judge."

IRISH WIT AND HUMOR.

"Variety is the spice of life," or again, "A little nonsense now and then, is relished by the wisest man."

Some of the anecdotes related below may be considered stale, even so they may be worth repeating. At any rate the relator is willing to take the risk. On his return from a professional visit the famous Dr. Abernethy found the entrance to his house blocked by a pile of stones, laid there by a son of the Green Isle, who was fixing the street.

nounced the word "patriarch," as "partridge," the keen wit suggested that "the boy was making 'game' of the prophets." Meeting an enraged opponent on the sidewalk, the latter exclaimed: "I never make way for a rascal!" The ready wit instantly stepped aside, saying, "I always do."

Listening to a prosy member in the House of Commons, Sheridan said "that man not only exhausts time, but he encroaches upon eternity." Having been called upon by a distinguished lady elocutionist and lecturer—may be Mrs. Siddons—it was in his days of poverty, and he had some difficulty in finding a chair for his visitor, but his ever-ready fund of wit resource got him out of the trouble, for he instantly apologized, and remarked: "Madame, you see wherever you go how hard it is to provide seats." It was an apt compliment as the lady drew immense houses when she declined in public.

One more example of the playful humor of the gifted son of Erin, even on commonplace subjects. He was pressed for settlement of a long overdue bill. The creditor was yet generous in his terms, for he gave his debtor the privilege to "name a day" suitable to his own convenience to pay up. "Having that option then, permit me to name, for time of payment, the day after the day of judgment." But as the world knows, it is not necessary to look to the upper ranks of the Irish race for quick-witted repartee, as it is quite characteristic of the race, and is found in abundance even in the humble or most unlettered.

An Irish glazier was at his trade in Glasgow; the canny Scotchmen were teasing him upon his skill, and asked him if he could put in a pane without putty? He got the better of his tormentor by letting him know that he would very quickly put a "pane in his head without putty."

An Irish sailor, about to leave the port of Greenock, Scotland, for a long voyage, wanted to get married, and his prospective better half was willing, too—but the minister demurred at the smallness of the fee, and not to be balked, the insistent son of the Green Isle, "demanded that the clergyman should marry them as far as the money would go." Hearing that the sun never set upon the British dominions, a genuine Celt was asked what he thought about it. He pondered for a moment, and then said: "I can see no reason for it except it be that an Englishman is not fit to be trusted in the dark." Wm. Ellison.

MORE CONVERTS TO THE FAITH.

The following list of noted names among recent conversions to the Faith in the old world shows that there are here it is the brightest, most thoughtful and earnest minds that are being won back into the bosom of the ancient Church.

In Holland, among the most prominent of the recent converts are Mr. Vittinga, well known as an author under the pen-name "Jan Holland"; Miss Stratus; Mr. Vander Hoven (a member of the council of state); Mr. Van Hoemstede (a member of the second chamber); the Countess Van Byland and her son; Miss Van Zwijsbergen; and Mr. Lindaal Jacobs, a Judge in Rotterdam.

In Denmark, a distinguished Lutheran pastor, Mr. Jansen, has given up a good living and pleasant social position for poverty and manual labor, to come into the Catholic Church.

In Italy, according to the *Eco d'Italia*, three nephews of the Jew Nathan, who has lately been elected head of the Freemasons by the Grand Orient, have attended alternately courses of instruction by a Protestant minister and a Catholic priest. The result is that they became Catholics and have just been baptized at Milan. The affair caused somewhat of a sensation in Masonic circles.

In England the conversions from the Anglican Church still continue. Miss Rosetta Maguth, the only daughter of Rev. Dr. Maguth, an Anglican clergyman and member of the Senate of the University of Cambridge, has been received into the Church. Mr. W. Bowen Rowlands, Q. C., of the South Wales Circuit, and formerly M. P. for Cardigan, with his wife and daughters, were recently baptized Catholics. He was a deacon of the Anglican Church. Another recent convert is Mrs. Evans, of Langibby Court, Monmouthshire, who was received by the Jesuit Fathers. An English convert was also received into the Church here some months ago by the Jesuit Fathers in New York. He is better known by the name of "Jack Harkaway" than his own name, Bracebridge Homynge. A list of this author's works occupies twelve pages of the catalogue in the British Museum. Mr. Homynge was born in Australia, but was educated in England. Postivism has given yet one more convert to the Catholic Church in the person of Mrs. Bridges, wife of the well-known Postivist writer.

CHATS WITH YOUNG MEN.

"When difficulties are to be overcome, the longer you look at them the larger they grow. When objects are feared, the more you ponder the more your fear will increase. But when you go forward at once, in the right strength, seeking the right aid, inspired by the right motive, then your fears will be dissipated, your terrors will subside, you will find God's strength made perfect in your weakness, and you will be more than conquerors through Him that loves you. All duties lie in the present. The adjournment of what is dutiful to-day till to-morrow take from your strength for the duty, and adds to the difficulty and the weight of that duty. Besides, to-morrow will have its own duties, and sufficient for the day are the duties thereof."

Strength Through Resistance. The young man cannot be strong unless he has been tempted and has learned to resist, but he will gain the strength of every temptation that he does resist. St. Bernard said: "Nothing can work me damage except my self: the harm that I sustain, I carry about with me, and never am a real sufferer but by my own fault." When a young man fully believes this many things will be easier for him.

The Corner-stone of Character. Over half a century has passed since a young man left his country home to make his own way in the world, with no capital but his mother's training, and her parting words were, as she pressed a Bible to his heart, "My son, you will be known by the company you keep, and this book—well read—will lead you into such companionships as will make life a blessing to yourself and others." It has been well said that mothers make the men of this world, and the saints of the next—and this demonstrates that "love is the greatest thing in the world," as it insures a heaven here, as the preface to one that will last forever.

A true mother's love is the cornerstone to character building. Nothing can take its place. It can safely be assumed that nearly all the men whose names will live forever—here as well as yonder—were the sons of Christian mothers who gave the keynote to the music of their lives, long before the stern duties were performed that made them famous. Young man, never forget that character is the only thing you can carry with you out of this world, and that is the only thing that cannot be bought and sold in the markets.

If a mother's love has been abused and her teachings unheeded in the past, the company you keep will reveal it, not only to yourself but to all your companions, and the sooner you honor her memory in your character building the sooner the Son of God will be ready to adopt you into His family.

My Influence. "Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside, as stated to whom he was dear. What a wish was this! What deep anguish of the heart there must have been as the young man reflected upon his past life, a life which had not been what it should have been! With what deep regret must his very soul have been filled as he thought of these evil influences which he felt must, if possible, be eradicated, and which led him, faintly, but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me."

My young friends, the influence of your lives for evil, cannot be gathered up by your friends after your eyes are closed in death, no matter how earnestly you may plead in your last moments on earth. Your influence has gone out from you; you alone were responsible; you had the power to govern; to shape; your influence no human being can withdraw. Such a request cannot be fulfilled. It is impossible. Your relatives and friends cannot gather up your influence and bury it with you. Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions and at all times—everywhere.—Baldwin.

Discipline. What logic is to intelligence and reason, what economy is to finance, discipline is to conduct and character. By discipline I mean the series of means by which we make life strong, mistress of itself, and by which we establish an equilibrium which, instead of bringing them into conflict, harmonizes them. He who has no check, no law, no reverence, who does not know obedience, and who does not recognize the authority of inevitable laws, which conscience should reflect, and which conscience should resist, descends lower than the brute.

Discipline is necessary and salutary. You need hope to gain nothing without it. It is necessary to have undergone it, and to be undergoing it incessantly, if we would not fall into confusion, incoherence and sterility. Unhappily, all the world do not seem to have grasped this. There are many strong but deluded minds among youth, who think they can dispense with details and can reach the mountain top with out the fatigue of climbing step by step. The lack of real discipline is the scourge of the times.

I wish I could make every young man perceive the horrible state of depravity and misery into which those foolish and soft-hearted beings throw themselves, who dread all manly control, who do not know how to refuse

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thinness. The diseases of thinness are scrofula in children, consumption in grown people, poverty of blood in either. They thrive on leanness. Fat is the best means of overcoming them. Everybody knows cod-liver oil makes the healthiest fat. In Scott's Emulsion of cod-liver oil the taste is hidden, the oil is digested, it is ready to make fat.

New York Catholic Agency. The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus cutting its profits to a minimum.

Biggest Church. The biggest Church has just been hung by Francis de Sales at Cincinnati. It weighs several tons more than the cathedral at Montreal held the palm for size. Seventy-eight pews and 22 of tin were the alloy for this huge. This alloy was cast and weighing 120 pounds turned melted in three fuses. More Curran is contained in a bottle than in any other. It costs the proprietor more. It costs the jobber more. It costs the consumer more. It is the best to buy by True Blood Purifier. HOOD'S PILLS are the best and liver medicine. G.

Why do you tempt me ye Math. 23:16? What was it in the Pharisees that made them away unanswered? If we listen to the is nothing in what they was most true and approved of God in truth, that no man add not to of men. Could any said than that? And to be the light of me fine talkers still wrapped and ignorance. What for this treatment—a transfer to that which our gave to those who came. The reason is plain. Theirs were only on the their hearts; they did they said nor wish to said. In fact it was all came to our Lord to get Him into difficulties; they came to Him as He who not only but of men but sees their their dishonesty and measured out to it. The Saviour's of many hypocrites, so far as forgiveness and unsaved. And now how does the selves? Very closely far and away the most for all of us that we from God the forgive which we have committed to obtain this forgiveness each one, to go in peacefully as these Pharisees Lord, and we have certain professions of trition. We have to be heartily sorry for all of the reason was is that those sins who is infinitely good all love, or at least heaven or the danger punishment makes us above all, we have to mind is made up not sin again, nor willing selves to the dangerous. These are the profess have all made to Al and over again. If it and genuine, they we Most Precious Blood of to us the remission of many and great those been.

But the important professions should be true. How then, are they are sincere and of course, if we know mean what we say, tend to make any ch and conduct, those plainly hypocritical down upon us a curs givenness. This is so needs to be mentioned. But there are many tend to do right and take about the act of think that its sincerity depend on their feel that they ought to be truly sorry, to shed to or at least to have pi Now, no one will d be a good thing to be cere tears of sorrow f saints have done so structured us that we sh grace to be able to d of contrition may be sincere and true if— dition — we have m not to sin again, an dangerous occasions This is the test of contrition, and it is every one must know the point. If we ha sincere determination trition is good, how may be our feelings not got that determin not resolved to avoid on the contrary, we much as before, the might deluge the floods of tears, our Pharisees would be. "Why tempt you me?" This, then, dear b important application pel to ourselves: the great care not to ap God with words and and especially, in sion, that we must true determination tious sin in the future.

HOOD'S PILLS are the best and liver medicine. G.

FIVE-MINUTE SERMONS.

Twenty-Second Sunday after Pentecost.

HYPOCRISY.

"Why do you tempt me ye hypocrites?" (St. Matt. xxiii. 17.)

What was it in the conduct of these Pharisees that made our Lord send them away unheeded and unsatisfied? If we listen to their words, there is nothing in what they said but what was most true and appropriate. They told our Lord that they knew that He was a true speaker, that He taught the way of God in truth, that He cared for no man and did not regard the person of men. Could anything be better said than that? And yet He who came to be the light of men dismissed these fine talkers still wrapped in darkness and ignorance. What is the reason for this treatment—a treatment so different to that which our Lord generally gave to those who came to Him?

The reason is plain. These words of theirs were only on their lips, not in their hearts; they did not mean what they said nor wish to mean what they said. In fact it was all put on. They came to our Lord to ensnare Him, to get Him into difficulties. In one word, they came to Him as tempters. But He who not only hears the words of men but sees their hearts detected their dishonesty and insincerity, and measured out to it fitting punishment. The Saviour of mankind left these hypocrites, so far as we are told, unheeded and unheeded.

And now how does this apply to ourselves? Very closely and practically. Far and away the most important thing for all of us is that we should receive from God the forgiveness of the sins which we have committed. In order to obtain this forgiveness, we have, each one, to go in person to God, as really as these Pharisees went to our Lord, and we have to make to Him certain professions of sorrow and contrition. We have to say that we are heartily sorry for all our sins. We declare that the reason why we are sorry is that those sins have offended Him who is infinitely good and worthy of all love, or at least that the loss of heaven or the danger of everlasting punishment makes us dread those sins; above all, we have to declare that our mind is made up not to commit mortal sin again, nor willingly to expose ourselves to the dangerous occasions of sin.

These are the professions which we have all made to Almighty God over and over again. If they are sincere and genuine, they will, through the Most Precious Blood of our Lord, secure to us the remission of our sins, however many and great those sins may have been. But the important point is that these professions should be sincere and genuine. How, then, are we to know that they are sincere and genuine? Well, of course, if we know that we don't intend to make any change in our life and conduct, those expressions are plainly hypocritical and will bring down upon us a curse instead of forgiveness. This is so plain that it only needs to be mentioned to see the result.

But there are many people who intend to do right and yet make a mistake about the act of contrition. They think that its sincerity and goodness depend on their feeling. They think that they ought to be able, if they are truly sorry, to shed tears for their sins, or at least to have profound emotions.

Now, no one will deny that it would be a good thing to be able to shed sincere tears of sorrow for our sins. The saints have done so, and have instructed us that we should pray for the grace to be able to do so. But the act of contrition may be and generally is sincere and true—yet mark the condition—we have made up our minds not to sin again, and also to avoid dangerous occasions of sin.

This is the test of a real good act of contrition, and it is a good test, for every one must know his own mind on the point. If we have that full and sincere determination, an act of contrition is good, however dry and cold may be our feelings; but if we have not got that determination, if we have not resolved to avoid bad company; if, on the contrary, we intend going on much as before, then, although we might deluge the confessional with floods of tears, our Lord's words to the Pharisees would be appropriate to us: "Why tempt you me, ye hypocrites?" This, then, dear brethren, is a very important application of today's Gospel to ourselves: that we must take great care not to approach Almighty God with words which we do not mean, and especially, in coming to confession, that we must come with a real, true determination to avoid all grievous sin in the future.

Biggest Church Bell.

The biggest church bell in the world has just been hung in the belfry of St. Francis de Sales church, Walnut Hill, Cincinnati. It weighs 30,000 pounds, several tons more than the bell in the cathedral at Montreal, which has long held the palm for size on this side the ocean.

Seventy-eight per cent. of copper and 22 of tin were the proportions of the alloy for this huge Cincinnati bell. This alloy was cast into ingots each weighing 120 pounds, which were in turn melted in three reverberatory furnaces.

More Curative Power

is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

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OUR BOYS AND GIRLS.

My Guardian Angel.

Sweet guardian of my waking hours And watcher through the night, Thy kindness doth encompass me, A vesture of delight.

I cast myself upon thy care; Where'er my footsteps go They love to shield from every harm That erring mortals know.

Beneath the shelter of thy wing In safety I can rest; Hiding all sorrow, pain and care Upon thy gen'ral breast.

Within thine arms, when sin assails, Close folded let me be,— Dear Angel, dost thou never tire Of watching over me?

—Sarah Frances Ashburton, in Ave Maria.

A Loving-Hearted Genius.

Look upon your map of Oceania. In the centre of all the little dots which travellers call islands you will see Samoa, or the Navigators' Isles.

There are thirteen in the group; most of them are bare, sea-washed rocks, and but three of the isles are large enough to be important. One of the three principal Samoan islands is Upolu, which is nearly half the size of Rhode Island. Upolu is a delightful place. Although it is situated midway between the Equator and Tropic of Capricorn, the Pacific breezes fan the equatorial heat into balmy mildness, and upon the Upolu mountains the temperature is of autumnal coolness. The rich vegetation of the tropics abounds in this favoured land; many streams irrigate its soil and many forests coat the welcome showers. The chief town of Upolu is called Apia. Here, upon a mountain top, within view of the beautiful Pacific, reposes all that is mortal of an immortal genius. A half world away from his native land, thousands of miles from the nearest mainland, his Oceanic mountain grave tended faithfully by the half-savage natives who loved him, sleeps Robert Louis Stevenson. Only two years ago this gifted Scotchman wrote merrily to Dr. A. Conan Doyle: "When you come to America call on me. My house is the second door on the left hand after leaving San Francisco. And a few months later when Dr. Doyle arrived in America, he heard the sad news that at the beautiful Samoan house was a noise of mourning; that the door was closed forever on the island genius.

A great many young folks have read "Treasure Island." This was Stevenson's first work. His "Child's Garden of Verses" also made for him many friends among the "over young." The simplicity of these verses is their greatest charm. Only last month how many little folks were thinking in unrhymed fashion the very thoughts which Stevenson rhymed in "A Child's Farewell to the Farm?"

The coach is at the door at last; The eager children, mounting fast And kissing hands, in chorus sing; Good-bye, good-bye to everything!

To house and garden, field and lawn, The meadow gates we swung upon; To pump and stable, tree and swing, Good-bye, good-bye to everything!

And fare you well forever more, O leader at the layfold door, O hayloft, where the colts were cling; Good-bye, good-bye to everything!

Creak goes the whip, and off we go; The trees and houses smaller grow; Last, round the woody turn we swing, Good-bye, good-bye to everything!

"Dr. Jekyll and Mr. Hyde" is perhaps the best known, although by no means the best of Stevenson's writings for "grown-up" folks. "The Master of Ballantrae" is a powerful story, and his last work, "The Ebb-Tide," is a marvel of that fine literary workmanship denominated "style." In his old minutes he was fond of writing fables. Of his success in this line the following specimen speaks eloquently. This little fable is called "The Two Matches."

"One day there was a traveler in the woods in California, in the dry season when the trades were blowing strong. He had ridden a long way and was tired and hungry, and dismounted from his horse to smoke a pipe. But when he felt in his pocket he found but two matches. He struck the first, and it would not light.

"Here is a pretty state of things," said the traveler. "Dying for a smoke; only one match left and that certain to miss fire! Was there ever a creature so unfortunate? And yet," thought the traveler, "suppose I light this match and smoke my pipe, and shake out the dottle here in the grass—the grass might catch on fire, for it is dry, like tinder, and while I snatch out the flames in front they might evade and run behind me, and seize upon you bush of poison oak before I could reach it, that would have blazed up; over the bush I see a pine tree hung with moss; that, too, would fly in fire upon the instant to its topmost bough, and the flame of that long torch—how would the trade wind take and brandish that through the inflammable forest! I hear this dell roar in a moment with the joint voices of wind and fire, I see myself gallop for my soul, and the flying conflagration chase and outflank me through the hills; I see this pleasant forest burn for days and the cattle roasted and the springs dried up, and the farmer ruined, and his children cast upon the world. What a world hangs upon this moment!"

"With that he struck the match and it missed fire.

"Thank God," said the traveler, and put his pipe in his pocket.

The moral of the little story is that our seeming misfortunes may be the greatest good fortune for us.

Robert Louis Stevenson was an incurable invalid. In search of health he had wandered far and wide, and at last he found a haven in the paradise of the Pacific.

Here, among the brown men, he made his home, and the dusky chiefs learned to love and to honor the great white stranger who had come among them to live and to die. Like a wise brother, he counseled the half-wild Samoans; he constituted himself their peacemaker in disputes, their physician in illness, their friend at all times. And these South Sea Islanders, with an appreciative gratitude rare even in civilized communities, adopted the stranger as their own, and gave him the Samoan name "Tusitala," which means "loving-kindness." His island home was a short distance from the sea, but the forest between was pathless. The grateful islanders set to work—the young and the old, the feeble and the strong—and labored for many weeks until they had constructed a road leading straight from Stevenson's house to the beach. When they had finished they cut an inscription upon a stone at the end of this road: "Remembering the great love of his highness, Tusitala, and his loving care when we were sore distressed, we have prepared him an enduring present, the road which we have dug, forever." And they named the work of gratitude "The Road of the Loving Heart."

Alas! scarcely was the work completed when the loving heart had ceased to beat. One morning Robert Louis Stevenson was found dead with a smile upon his patient lips. The old cruel disease had followed him to Samoa, and the few short years of Pacific island life were but a respite from the heart affection which killed "Tusitala" at last. Although he had expected to live a few years longer, Stevenson knew that he was marked for an early death. He had written his own epitaph a few weeks before he died:

Under the wide and starry sky Dig the grave and let me lie: Glad did I live and gladly die; And I laid me down with a will; This be the verse you grave for me: Here I lie, here be buried to me; Home is the sailor, home from sea, And the hunter home from the hill.

Death was a happy release from suffering for him, and yet with all his pain, this great-souled man never ceased to help and comfort his fellow-creatures. And how they loved him, these poor Samoans! When the news of his sudden death reached the chiefs, they flocked to the house of their departed friend and remained with him until the last sad ceremonies were over. And the oldest chieftain threw himself upon his knees beside the forever silent "Tusitala" and sobbed aloud, "Behold, Tusitala is dead! The day was no longer than his kindness. Who is there now so great as Tusitala? Who is there more loving and compassionate?"

Far away in England, when the New Zealand telegraph sent the report of Robert Louis Stevenson's sudden death, and of his burial upon the mountain summit overlooking the distant Pacific, all lovers of good literature mourned sincerely. And a famous English writer thus expressed his feelings: "So Stevenson is dead! After I saw the news yesterday I breathed the wet wind and looked at the yellow stars shining through the blue twilight and I couldn't believe that his spirit was not somewhere here on this earth and still aware of its winds and sunshines and seas. Can you bring home to yourself the death of a man like that? To me the death of the great writer who went out with 'The Ebb-Tide' seemed the loss of more than a master of words. Who is there to take his place? No one."

Thus on both sides of the world was the Loving-Heart lamented.

Stevenson died in the prime of life—at the age of forty-four. He was not a Catholic, but there is every reason to believe that he was leaning toward the Mother Church, and that eventually he would have embraced the true faith. The Protestant missions in the South Sea Islands excited his angry contempt. The self-orchestrating political meddlers who, in the guise of preachers of the Gospel, gained power and wealth for themselves in the oppression of the natives contrasted most odiously in this master mind with the sacrificing spirit of the heroic priests and nuns who gave their lives to the service of the South Sea lepers. "This is religion," cried Stevenson, "and that mockery."

After he had visited the leper island of Molekai and witnessed the labors of the Franciscan Sisters, headed by Mother Marianne, Stevenson wrote:

To see the infinite pity of this place! The mangled limb, the devastated face! The innocent sufferer, smiling at the rod—A fool were tempted to deny his God.

He sees, he shrinks; but he gaze again, Lo, beauty springs from the crest of pain! He marks the Sisters on the mournful shores, And even a fool is silent and adores.

Even before he had seen all the misery of a leper settlement, all the luxury of a Protestant Pacific "mission," the loving heart was strongly attracted to those other loving hearts which thrived and were broken in the service of mankind. When he was in the United States a reporter asked the famous author of "Dr. Jekyll and Mr. Hyde," "What is your favorite historical hero?" And Stevenson bowed his head reverently and answered, "Father Damien."

Augustus St. Gaudens, the great sculptor, has executed a marble bas-relief portrait of Robert Louis Stevenson. The author is represented reclining upon his invalid couch, propped up with pillows and holding his manuscript sheets upon a board before him. For years had his marvelous stories been written in bed between spasms of pain. Tusitala of the loving heart was an uncomplaining martyr, and no word of his suffering appears in any of his

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

works. The marble portrait brings out his noble profile, and even in the stony material the sculptor has cleverly imprisoned the softness of the "loving, compassionate" eyes.

In 1892, two years before Stevenson's death, an Italian artist, Signer Norli, paid a visit to Apia for the purpose of painting the great writer's portrait. This picture shows a thin delicate face, whose only beauty lies in the wonderful eyes. Stevenson was gratified at the attention paid him by Signer Norli, who refused to accept money for the picture and whose most treasured possession to day is a merry little dialect poem written impromptu by "Tusitala."

It is proposed to erect a statue of Robert Louis Stevenson in Edinburgh—a monument to the talent of the most gifted Scotchman of the century. But his ashes remain in the Island Paradise, the lofty mountain is his sepulchre and the Road of the Loving Heart is his noblest monument. The dusky islanders could understand no word of English; the works of Stevenson's genius were closed to them, but he spoke to them in the language of kindness, "a language that the deaf can hear, that the blind can see." The Edinburgh monument will be a tribute to the intellect of Robert Louis Stevenson; the Samoan road is a memorial of "Tusitala's" loving heart. Fame and love! Which is better when both are good?—H. W., in Catholic Standard and Times.

My Rosary.

In all the countless nooks and crooks, Of life's mysterious way, Thy chapel is my guiding star, My comfort and my stay.

And be my lot—or weal or woe, Whatever may befall, Each secret of my inmost soul, To it I can confide.

It hides a balm for every wound, A solace strong and sweet, I'm happy when I tell my beads Close at my Mother's feet.

When life is drear and desolate, The path with thorns o'er run, My cheerful words thy sorrows, Through the Mother to her Son.

And when my heart brims over, With joy too much for one, I share it through my chaplet, With the Mother and her Son.

Its mysteries sweet are woven Into my very heart, To thy light—thy constant aim, Of all the arts—my art.

St. Anthony's Messenger.

ALUMINUM APPROVED FOR SACRED VESSELS.

Equal if Not Superior to Silver and Very Economical.

The metal of the future, we are told, is aluminum. But aluminum is not a discovery of today or yesterday. It may not be known to all our clerical readers that as far back as 1866 the Sacred Congregation of Rites approved the use of aluminum for the cup of chalices and ciboriums and the patena. The question raised was whether amongst the materials used for the celebration of the sacred Eucharistic mysteries pure aluminum or its bronze, an alloy with copper in the proportion of nine to one, might have place. It was the express wish of Pius IX. that before deciding the question the Cardinals of the Congregation should have the opinion of the distinguished Rognoni, professor of natural science in the public institutes of Rome. The professor's opinion was favorable. He enumerated the various reasons for which certain classes of materials—stone, wood, glass, bone, copper, bronze and brass—were prohibited; others, for example, tin interlarded with silver, in case of poverty, permitted, and finally others, gold and silver interlarded with aluminum and its bronze he showed that the bronze was entirely free from the defects of the two first classes and that it shared the qualities of the third. It is even superior to silver, inasmuch as it does not oxidize in the same way, as it is four times lighter in weight and is unaffected by sulphuric emanations. Aluminum bronze has approximately the same qualities, and has the further advantage of being much more easily gilded than the pure aluminum.

With this professional opinion as basis the decree was issued approving of aluminum for the sacred vessels and putting it practically on the same footing as silver—the general rule, of course, being maintained which requires the part that is to touch the sacred species to be of gold. Even since then an easy means has not been found of gilding aluminum. The bronze, however, lends itself readily to plating, and it may be added that in artistic as well as an economic effect is obtained by first washing in silver before gilding the aluminum bronze.

Philadelphian Catholic Standard and Times.

A Graduate of Toronto University says: "My children have been treated with Scott's Emulsion from their earliest years; our physician first recommended it and now whenever a child takes cold my wife immediately resorts to this remedy, which always effects a cure."

Catholic Home Annual Bright, Entertaining Reading Matter, Beautiful Illustrations. Catholic Home Annual FOR 1897. With 7 Fine Full-page Insert Illustrations, and 70 Illustrations in the Text. Price, 25 CENTS.

A FEAST OF GOOD THINGS. His Eminence CARDINAL GIBBONS—A GOOD BOOK. MARION AMES TAGGART—First-Prize Story: "ELIZABETH." MAURICE FRANCIS EGAN—A TRANSCATLANIC MARRIAGE. CLARA MULHOLLAND—For Honor's Sake. A breezy Irish Story. JOSEPH SCHAEFFER—AN APOSTLE OF COLD WATER. An account of Father Knapp and his wonderful treatment. A. R. BENNETT-GLADSTONE—THE STORY OF ARGARDO. MARION J. BRUNOWE—SISTER IRENE. A Sketch of Her Life and Work. REV. D. CANON O'CONNOR—THE PILGRIMAGE OF ST. PATRICK'S PURGATORY. (Lough Derg.) ELLA McMAHON—THE INFANT JESUS OF PRAGUE. DR. ROENTGEN—A POPULAR ACCOUNT OF THE X-RAYS.

And Many other Illustrated Stories, As, "UNDER THE SHOW," "THE SCHOOL OF SORROW," "THE POOL OF THE WOOD," "SABINE," ETC., ETC.

OUR BOYS' AND GIRLS' ANNUAL FOR 1897. AN ENTIRELY NEW ANNUAL FOR LITTLE CATHOLICS. CONTAINS A NEW STORY BY FATHER FINN, And other Stories, Games, Puzzles, Tricks, Interesting Items, etc., with a large number of Pretty Pictures. Price, 5 CENTS. Sold by all Catholic Bookstores and Agents, or sent postpaid on receipt of price, by the publishers, BENZIGER BROTHERS: NEW YORK: 36-38 Barclay Street. CINCINNATI: 143 Main Street. CHICAGO: 175 Madison Street.

MODEL WOMEN.

A Protestant Observer in Mexico. Mr. Frederick R. Guernsey, a New England Protestant, who has been living for the last eleven years in the city of Mexico, writes very interesting letters to the Boston Herald regarding the people and affairs of our sister republic. From one of these we select the following instructive paragraphs:

As I have said before, the Catholic Church tends to make women domestic, sweet, loving and frugal. There is no doubt about it, although some A. P. A. donkey may deny it. I am speaking from facts as observed by a non-Catholic. I look at the matter with entire impartiality of mind. It may be that the Church stunts the growth of the mind among women devotees, but I notice that if they are set up to the demands of the American parlor conversational competition they create the most delightful domestic atmosphere in the world. A Mexican home is a home; it is not a neighboring club, a Bible society, an intellectual symposium, a palm-reading society, or a Populist convention. It is merely a plain, simple, everyday home, where a tired man may smoke and take his ease surrounded with love and attention from his womankind. Sweet, generous and altogether lovable women of Mexico! They are models of womanly virtues. They have enough goodness to float their not always impeccable husbands into a safe heavenly port. They are the salt of this sad earth, and when they die they go straight to glory. Home, in all the meaning of that word, Mexicans have, and they owe it to women brought up in the ancient Church, models of piety and kindness, examples of wife and motherly qualities, uncomplaining, and having the unstinted reverence of their husbands and sons. They haven't a blessed idea on the 18 to 1 ratio; they have heard of the Roentgen ray, and may mildly discuss it with you; they read the latest books from the publishers of Madrid and Barcelona, and they can set you down to a table laden with comfortable things, and put you into a clean, white bed, and let your mind rest. If the critics of Mexico can do any better in the way of a high civilization, let them try.

The Encyclical on Christian Unity.

The Holy Father has given to the Church a treatise on Christian Unity, for it is that as well as an instruction on the main doctrines underlying the subject. As a statement of the Church's claims it is a masterpiece, and will take its place as the foremost authority on the subject. The Apostolate of the Press could do nothing better than print it and spread it everywhere.

Protestants, having grown used to giving up doctrines in the interests of unity, are disappointed in the Pope's exposition. For he shows that Christian Unity is only possible by maintaining doctrines which are essentially unitive.

What makes union? Organization. Hence Christ organized. He was a founder of a society as well as a Master of truth. The Pope proves that and does it magnificently. Also he proves, and here his task is very easy, the identity of the present Christian society, called Catholicity, with the one that Christ established. He proves it by locating the centre of unity in all ages just where Christ first placed it, with Peter—the Missionary.

The impurities of the blood, which causes scrofulous eruptions are thoroughly eradicated by Hood's Sarsaparilla. Try it.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Hood's Worm Expeller. It is safe, sure and effectual.

Try it.—It would be a gross injustice to confound that standard healing agent—DR. THOMAS' ELECTRIC OIL—with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

You won't feel the Wind

even tho' you're out all day, when you have your clothing interlined with Fibre Chamois. Because it is a complete non-conductor of heat and cold, and preserves the natural warmth of the body, keeping out every breath of raw air and frosty wind. What's more, the waterproof Rigby process makes it impervious to the driving sleet or an all day's rain.

Prepare to enjoy thorough comfort outdoors in all weather by seeing that this popular interlining is put in all your ordered clothing, and only buy the ready-made garments which have the Fibre Chamois Label. It only costs 25 cents a yard, and will provide a healthful warmth of which nothing can rob you.

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C. M. B. A.

Reception to Grand President Heckett.

The adjourned meeting of the representatives of the various branches of the C. M. B. A. of Canada was held at 180 St. James street last evening.

A Welcome to Rev. Father McCarthy.

The Rev. Father Edward McCarthy, the newly appointed parish priest of St. Patrick's, must have been highly satisfied with the very cordial reception tendered him last evening by the members of St. Patrick's Branch No. 169 of the C. M. B. A.

The reverend gentleman thanked the members of the branch for the cordial reception, and was delighted to receive an address of the nature of the one which was given to him.

After the preliminary program of instrumental and vocal music was given: Piano solo, Miss Mountsin; Vocal solo, W. Buckley; Vocal solo, James F. Vaughan; Recitation, Miss Florrie Power; Vocal solo, Richard Waugh; Vocal solo, Mr. Wheeler; Vocal solo, Miss M. J. Murphy; Reading, Daniel Lynch; Recitation, Miss Laurence; Vocal solo, W. Phelan.

NO DISGRACE TO BE A CATHOLIC.

THE GREATEST MEN OF THE DAY TAKE PRIDE IN PRACTICING THEIR RELIGION OPENLY—AN INCIDENT FROM P. E. ISLAND.

Written for the Catholic Record. Our Holy Mother the Church, if she has many trials, has also many consolations in these latter days.

NEW BOOKS.

"A Woman of Fortune," a novel, by Christian Reid, 12mo, cloth, \$1.25.

In all of her novels Christian Reid has written with care, and with a good ethical and artistic purpose.

"A Farewell to Ireland,"

David Battle seems destined to make a distinctive mark in the field of song.

CONVERTED ANGLICANS.

Pope Leo Aims to Provide for the Temporal Needs of Divines who Suffer by the Change.

Cardinal Vaughan has received the following important letter from His Holiness:

"We need not remind you of our special affection for England, and of our ardent desire to provide in every way for the spiritual welfare of its wayfarers."

OBITUARY.

MISS KATE BRICK, NIAGARA FALLS, N. Y.

Last week, the 13th ult., death visited this parish again, and called upon one who for years past expected every day to be her last.

After the preliminary program of instrumental and vocal music was given: Piano solo, Miss Mountsin; Vocal solo, W. Buckley; Vocal solo, James F. Vaughan; Recitation, Miss Florrie Power; Vocal solo, Richard Waugh; Vocal solo, Mr. Wheeler; Vocal solo, Miss M. J. Murphy; Reading, Daniel Lynch; Recitation, Miss Laurence; Vocal solo, W. Phelan.

SOON, AND AS A TOKEN OF OUR AFFECTION, RECEIVE THE APOSTOLIC BLESSING.

"Rome, at St. Peter's, Aug. 23, 1896."

Sobriety of judgment—tactful and upright in its decisions—is a beneficent influence in the lives of men and in the affairs of nations.

A DOCTOR'S TESTIMONY.

Wonderful Cure of His Club-Footed Daughter at Lourdes.

M. Aumaitre, a doctor at Nantes, has written an account of the wonderful cure which has been wrought at Lourdes in the case of his third daughter.

A VICTIM OF SCIATICA.

Unable to Work Through Strong and Willing—The Sufferings of a Well-Known Guelph Citizen—Could Not Move About Without the Aid of a Staff—Gains as Strong and Healthy as Ever.

From the Guelph Mercury. There is perhaps no business or occupation that any man could follow that is more trying to the health—particularly in the winter—than that of moulding.

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MARKET REPORTS.

LONDON.

London, Oct. 22.—Wheat, 70 to 72s. per bushel. Oats, 35 to 36s. per bushel. Barley, 35 to 36s. per bushel.

TORONTO.

Toronto, Oct. 22.—Wheat, 77 to 78c. per bushel. Oats, 35 to 36c. per bushel. Barley, 35 to 36c. per bushel.

PORT HURON.

Port Huron, Mich., Oct. 22.—Wheat, 75 to 76c. per bushel. Oats, 35 to 36c. per bushel. Barley, 35 to 36c. per bushel.

Latest Live Stock Markets.

Toronto, Oct. 22.—Export cattle.—The range of prices was between 37.75 and 38.00 per 100 pounds, with general sales ruling at from 38.50

TO \$3.65. Choice loads would fetch \$4 per 100 pounds.

Choice loads would fetch \$4 per 100 pounds. A few choice picked lots of butchers' cattle sold yesterday and day after to \$3.65 and \$3.75.

MARKET REPORTS.

EAST BUFFALO.

East Buffalo, N. Y., Oct. 22.—Cattle—Receipts, 3 cars; market fairly active; Yorkers, fair to good, \$3.60 to \$3.75; roughs, common to good, \$2.50 to \$3.10; pigs, common to fair, \$2.75 to \$3.25.

MADEIRA, CAN., SEPT. 1893.

Our boy, who had epilepsy, was cured by three bottles of Koenig's Nerve Tonic.

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A Valuable Book on Nervous Diseases.

Free. A valuable book on nervous diseases, cases made simple to the student, and a guide for the physician.

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DR. ROENGTEN—"A Popular Account of the X-Rays."

"To the Christ Child" (poetry); "Mary's Power" (poetry); "Our Lady of Guadalupe"; "The School of Sorrows"; "The Fool of the World"; "St. Anthony's Bread"; "Sabine"; "The Pilgrimage of St. Patrick's Purgatory."

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THE CATHOLIC HOME ANNUAL, London, Ont. (Also to be had from our travelling agents.)

TEACHERS WANTED.

WANTED FOR THE R. C. SEPARATE school in Walsburgh, a male teacher to take charge of senior department. Also a female teacher to take charge of junior department. Salary to be commensurate with qualifications. Apply to the Separate School Board, Walsburgh, Ont., 202-203, 1897. Testimonials required. Apply, stating salary and qualifications, to Mr. J. Hurley, Sec. R. C. School Board, Walsburgh, Ont.

WANTED, THREE TEACHERS FOR Almonte Separate School for year 1897. One male and two female teachers. Male teacher to hold two classes, educate 100 pupils, and 3rd class certificate. Applicants received by the undersigned until 20th day of November. Apply to the state qualifications and salary. W. H. Stafford, Almonte, Ont. 240-5.

WANTED A TEACHER HOLDING A 2nd class certificate for the Catholic Separate School of Sorrows, commencing January 1, 1897. Applicants please state age, experience, and salary. Send testimonials to Mr. J. Hurley, Sec. R. C. School Board, Walsburgh, Ont. 202-203, 1897.

MALE TEACHER HOLDING FIRST OR SECOND class certificate for separate school in Hastings, for year 1897. Apply with testimonials, to the separate school board, Hastings, John Coughlin, Sec. 603-3.

MALE OR FEMALE, SECOND OR THIRD class certificate, for separate school section No. 1, Drysdale, Ont. Must be capable to teach and speak the French and English languages. One able to play the organ in the church and lead the choir preferable. Address, Narcisse Masse, Sec. Drysdale, 938-7.

"FAIR CANADA" etc.—"A FAREWELL TO IRELAND," etc.; two new and pretty songs. Send for same to W. H. LEVY, ROYCE & SONS, 158 Yonge Street, Toronto. 939-7.

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Orders by mail promptly answered. Mattresses made up to new. Institutions supplied on liberal terms. Ordered goods a specialty. Feathers renovated. Telephone 5491. 1636 neon St. West, TORONTO, CAN.

BANDMASTER WANTED.

A BANDMASTER, PLAYING CORNET, a single man preferred, mechanic, carpenter or shoemaker. For further particulars apply to Rev. Principal, St. Joseph's Industrial School, Dundas P. O., Alta. 930-11.

MEETS on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, G. G. Barry, President; F. J. O'Meara, Vice-President; P. F. Bovik, Recording Secretary.

OUR LADY OF STONE.

A LEGEND OF ALPS.

It was a statue made of stone, and all the Mass they took their. And the love that, taught by love all.

UPON OUR LADY'S GENTLE FACE.

There was a smile so passing sweet, That ere at Mass they took their. The people turned that smile to.

FREE.

A Valuable Book on Nervous Diseases.

Free. A valuable book on nervous diseases, cases made simple to the student, and a guide for the physician.

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