The Catholic Record.

London, Saturday November 12, 1898

NOVEMBER THOUGHTS.

The thoughts evoked by the month of November must have a chastening effect upon Christians. It brings us as it were into contact with the only real world and shows us, by the light of the tomb, the vanity of the things that It points out to us the hollowness of all which the world esteems, and tells us how foolish it is to work and strive for that which can avail us nothing. It tramples down our pride, for it proves to us that no one is necessary. We may be boastful of our accomplishments and dream we are essential in some sphere of activity, but we should know that the harboring of such thoughts leads but to delusion. When the mound over our remains marks our last resting-place the world has done with us. It will move on without us. Our work will be taken up by another, and we shall live in the memory only of very few. The tablet on the coffin may chronicle our qualities, but life's works is not measured by earthly standards.

This month, then, brings before us forcibly the thought of our destiny. We have to play life's game earnestly and manfully, but the claims of the other life come first, and cannot, under any pretext, be disregarded.

MINISTERIAL SUNDAY TOPICS. A glance at the headings of the Sunday sermons preached by the divines in big cities gives us the reason why the pulpit, as a restraining and elevating power, counts for nothing. Some of them dealt with the war problem and others with economic problems. A few performed the delicate task of correcting those portions of Scripture which does not require that punishment for sibility of mistaking her doctrine are not in accord with advanced ideas. minor faults should be tempor-There were many rounded periods anent the shortcomings of individuals long since dead and glowing praises of the flag of our country. The "flag business," we may remark incidentally should go into bankruptcy. All this fulsome eulogy is not only unnecessary and undignified but nauseating to the ordinary individual. One of the remarkable things about the sermons was their silence about the practical things of life. There were references to the "German school," but none to Christ's school. There was invective against the Spanish, but none against the vice that is at their doors. It would be unwise for a preacher to utter a word of protest against the immorality that is undermining the family! He first seats might aid him with money, but to tell them they were on the broad way would give him another call. It is the Catholic Church alone that has the courage to denounce iniquity no matter where placed. Her lips know not the language of expediency, and as her Founder drove out the moneychangers from the temple, she, too, has never ceased to give no quarter to anything that stands in the way of true civilization.

PURGATORY.

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NDON,

The thought of the invisible world comes naturally to us during the present month. Neglect and worldliness keep us so occupied with the things of earth that the land beyond the grave seems sometimes as something unreal. We have so much to do and to plan and to hope for in this tangible sphere that the thought of the great unknown has a depressing effect upon us. It is the skeleton at the feast. And yet each one must obey the summons, to have done with work, that will mark the beginning of a new order of things. The Church, however, will, so as far as she is able, not permit her children to forget it. She reminds them that death has not upreared an impassable barrier between us and those who have gone home, and that we are still bound to them by the chains of a common

The law of charity remains. We must love them in a real way by helping them. She exhorts us time and again to give the alms of our prayers to those Purgatory. We can speak to them still holy Fathers a second and a better marriage, and sought to put asunder by our acts of self-denial, by our supplications in itheir behalf; and we know that such language is burdened with the salvation of mankind which Eve cast you out. I lived then, I live now, the salvation of mankind which Eve cast you out. I know all; you are but children.

The Biessed Virgin is caused by the Government. As might and main to support them—what God had joined together, and I holy Fathers a second and a better what God had joined together, and I holy fathers around are successful at every turn? It is a great difficulty, after day, and though a Protestant of it is hard to convince such a man in inster, I could not have been more

hope and happiness for those who are trembling under the rod of God's justice in their world of suffering. It seems strange that our separated recently in St. Patrick's Caurch, brethren could have blotted it Washington, by the Rev. D J. Stafford, out from their profession of belief. D D

words of an Anglican Bishop in which est by history; the greatest by authorhe commends the practice of praying ity; the greatest by unity; the greatest by not to regard as vain and unlawful a belief hallowed by the profession of so many ages. Our reason, aided by infallibility. When she speaks, God faith, tells us there must be a place of purgation beyond the grave. Nearly to put forth, tremendous powers to every nation of antiquity had it possess, and unbelief staggers at them, inscribed on their Credo; and so and men hesitate before them. Yet, that no sect during 1,300 years ever God claim less? presumed to deny it.

which are barred against the defiled. Will the woman who has been faith ful and pure be consigned to the same place as the woman whose life for its teaching. God cannot teach has been a tissue of evil deeds? Will the drunkard and the adulterer be placed beside those who went out of this life with souls stained by minor faults? The soul that is not weakened to the idea of a divinely instituted and slightly wounded by sin cannot be punished in the same manner as the soul that has been killed. And yet it must be punished. Christian morality and she maintains Where? In hell? If we say that, how can we reconcile it with the mercy that is above all the works of God. To know that every sin merits punishment, and so she has always acted and so she and that even the just man falleth, how can we cherish the hope that we shall escape the horrible doom of hell if all punishment is eternal? God's justice her tone, any more than there is a posary, but His mercy has thrown into shape a place wherein venial sins may be atoned for and any doctrine has she changed. indebtedness which remains after sin has been forgiven may be wiped out. We know from Holy Writ that the promised to be with it all days, even to the practice of praying for those deto the consummation of the world, He tained in Purgatory on account of sin certainly is responsible for that Church was not condemned by the Redeemer. It was in vogue amongst the Jews, as we learn from the second book of Machabees, and no protest against it was the Church follows, and yet the Cath olic Church is the only Church which, to truth. This portion of the Scrip. now or any time past, has claimed into truth. This portion of the Scriptures may be set aside as uninspired, infallible is to say that it is the Church but that does not prevent it from being of God; to say that a Church is falan authentic record of the belief of the lible, or that it may teach men error, is chosen people in Purgatory. St. Paul to say that it is the work of man. If Jesus Christ instituted a Church surely that Church is free from error. his 1st Epistle to the Corinthians in tion of the denizens of the slums, and the charitable people who sit in the had taken up his work to the builders it is evidenced; by all her creeds it is evidenced; by all her creeds of a house: "If any man build upon this foundation—gold, silver, precious she is conscious of it, that she really stones, wood, hav, stubble avery stones, wood, hay, stubble, every believes it, since she acts upon it, and man's work shall be made manifest; this belief and consciousness of the for the day shall declare it, because it shall be revealed by fire." He goes on to say that the perfect workmanship Church.' be burned, but the workman shall be saved, yet so as by fire. He was free from mortal stain, but the hay and stubble in the structure of the Lord

> When St. Paul says "yet so as by fire" he shows indeed that the sinning teachers of whom he writes will be He made the pastor of all the flock saved, but that they will suffer the pain of fire, so that, cleansed by fire, they may be saved, and not be like the damned, tormented forever in eternal flames. How may those who deny the existence of Purgatory explain the after her, can be the one Church of saying that the sin against the Holv Christ. For Christ promises that His saying that the sin against the Holy Ghost shall be forgiven neither in this to the end of time. He pledges His world nor in the world to come? If no sin is forgiven in the world to come, then those words are vain and you all days. useless. Our Holy Church, then, whilst laying down her belief in Purgatory, exhorts us also to be mindful of our fathers and brethren and of the faithful who are departed out of this world in the orthodox faith, and to pray the Lord to absolve them, to remit their sins and their transgressions and to with a letter from the make them worthy to partake of eternal felicity with the just. They cry

them".

THE CATHOLIC CHURCH.

The following is an extract from a

"The greatest fact in the world is We are not surprised on reading the the Catholic Church. She is t e great strongly did it appeal to reason and so should the Church of the living God be plainly was it described in Holy Writ less? Should the Church of the living

"Christ gives His powers, His mis sion, His authority to His Church, so Must the man who goes steeped in that her voice is His voice, her teach Must the man who goes steeped in guilt before his Judge and he who dies after having uttered an idle word be meted out the same punishment? Neither can enter the Eternal Gates, of God should have authority, the Church of God should forgive sin; the the Church of G. d should be infallible, since God sent it and He is responsible Church makes these claims, teaches these doctrines, is prima facia evidence that she is the Church of Christ.

"Only the Catholic Church lives up Church. She knows what she preaches and she preaches it. She believes her doctrine and she proclaims it. She asserts the fundamental principles of them. She knows what to say about marriage and divorce and she says it. She acts like one who believes in herself and is conscious of her own power, has always believed. She has never hesitated. For nearly twenty turies she has proclaimed her divinities to the world. There is no mistaking She will tell you her doctrine, and when once you have heard it you know it for all time. Never has she doubted, never has she hesitated, never in any

" Now, if our Lord Jesus Church instituted a Church ; if He sent it with His power to teach the world; if He and for its teaching, and if it can teach error it is He who teaches error. From the Divine Institution of the Church, therefore, the infallibility of

" Everywhere in the Catholic Church divine are a proof of its truth. She knows her name, and she professes it, 'one, holy, Catholic, apostolic, Roman Church.' One because she alone has shall remain and the imperfect work unity, unity of government, unity of be burned, but the workman shall be one God, one baptism, one faith. Holy because she is the work of Christ and His spouse ; Catholic because she teaches all nations, all times, all truth rendered him an object of punishment. Apostolic because she alone goes back n unbroken succession to Roman because the chief of the Apostles to whom Christ gave the keys, whom whom He made the rock and confirma tion of his brethren; he, the shepherd, pastor, confirmer, fixed his seat in

Rome, and lives in his success Nothing that comes after that orig inal constitution, nothing that come Church, as He instituted it, would last word, His divinity to it, and stands or falls by that declaration : 'I am with

The Catholic Church antedates all She is the highest historical authority in the world. She was there when the others began, and she can say: 'I was there, saw you; on such a day you began; on such a day you began, and and you, and you. On a certain day you appeared in the public square in Wittenburg, in the habit of a monk, pastor, to whom the day before you professed obedience and filial submission, and you threw the letter in the out to us to have mercy upon them, fire. On such a day you asked a dis"for the hand of the Lord hath touched"

son, and you threw the letter in the fire. On such a day you asked a dispensation from the fundamental moral principles of Christ, which I would not grant, and you went out. On such a day you arrogated the right to violate

a imated by divine charity. She first ing over him. And yet God knows built hospitals and homes for the poor. what is good and best for each one No want but she has provided for it; no wound but she has a balin. olicity is the highest humanitarianism. The orphan cried to her, and with tenderness greater than that of a haman mother she took the child in her arms; the outcasts appealed to her, and she housed and covered them; the leper asked aid of her, and the priest of Jesus Christ kissed his withered and ashen face and said to him, 'Thou art my brother.' The degraded woman called to her, and with a mercy that had passed into her heart from the heart of Jesus Christ she sent her pure daughters to lead them to His altar, that they, too, might hear the words Many sins are forgiven thee because thou hast loved much.' Every want she satisfies; every wound she heals: and when the last comes, with the last wonderful evidence of her conscious ness of divinity, she hands the soul to

"Her liturgy breathes forth this conviction and consciousness of the Church as eloquently as her dogma asserts it. That beautiful liturgy which has been copied but never imi-tated; which Newman poetized and would have glorified, if genius, the sweetest and one of the greatest of the nineteenth century, could have glori fied it. That liturgy bespeaks the consciousness of divine commission. It commands the powers of darkness depart. It commands the court of heaven to come down to the bedside of a dying beggar, 'Proficesere, Anima Christiana, de hoc mundo!'—' Go forth, Christian soul, out of this world, in the name of the Al-mighty God, who created thee, in the name of Jesus Christ, the Son of God. who redeemed thee, in the name of the Holy Ghost, who was poured out upon thee, in the name of the angels and archangels, in the name of the cherubim and seraphim, in the name of the powers and principalities, in the name of the Apostles and Evangel ists, in the name of the saints and martyrs, in the name of the holy vir gins and all the saints of God, let thy place be this day in peace and thy abode in holy Zion, through the same Christ, our Lord. Amen.

IS LIFE WORTH LIVING?

A Question Asked By Many Who Are Harassed and Careworn, Disappointed and Disheartened.

Rev. Father Jeanrenaud, an elo quent English priest, discoursed re-cently on the question, "Is Life Worth Living?" "In moments of intense sorrow," he said, "or when the world has looked dark and cloudy or when we have viewed the instability of earthly things—the reverses of fortune, the vicissitudes of life, the fickleness of friends -we have said to ourselves, 'It is a weary world, and have asked ourselves 'Is life worth living?'* * * * "There are many different phases life. We look around us and we

in life. find men rising from the lowest paths of life into the highest positions of wealth and honor. A lofty ambition has inspired all their actions. They have made use of every opportunity. Fortune has ever smiled upon them. They are the envy and hatred of other men. They have gained all that the world considers great and noble. They have health and strength to enthe reward of their labors. In short, they have been successful men. Such men from their point of view will say, 'Life is certainly worth living.' On the other hand we see men who have had a good start in life. Every advantage at the outset of their career has been theirs. They have great talents. They have been actuated by lofty ambitions and have strained every nerve to attain success. But

life with them has been a failure.
"Yes, there are many men and vomen living in the world so harassed and care worn, so disappointed and disheartened by failure that they will say, 'Life is not worth living.' But whether success or failure attends our efforts, 'life is not worth living'-if the object of our lives is material prosperity or worldly honor. There must be a higher principle and motive in our lives. 'Life is real, life is earnest and the grave is not its goal. Dust thou art—to dust returneth was not spoken of the soul.' There is a life beyond this world. Material prosperity is not the end proposed to us by

We can strive for wealth-for honor and glory, but all these must be subser vient to the salvation of the soul. Our one object over and above material things is to bring ourselves nearer to God in this life, to bring out more dis tinctly each day the image of the Creator impressed upon our souls and to show forth to the world the abiding presence of God's spirit within us in relation to God and to our fellow-men by acts of brotherly love and charity. We must remember through life that a wise Providence is ever watching over

"Of course a man who meets with nothing but failure will say, 'Whare is the providence of God when my fam-

"The Catholic Church further shows | under such trying circumstances that | of us. As a true and loving Father, called so by our Lord Himself, He will provide for us. He tries our patience to teach us resignation. Has He not said: 'Why are ye solicitous what said: you shall eat and wherewith you shall be clothed? The life is more than the meat and the body is more than the raiment. Seek first the kingdom of God and His justice and all other things will be added unto you.' Yes, if the kingdom of God were the prominent feature of man's existence there would be less misery in the word and men would be to each other more as brothers

helping to bear each other's burdens.

"But there are several facts we must bear in mind, various principles which should indelibly impress them selves upon us through the vicissitudes of our existence. First, life is a bur-den and we must bear it. Life, as we all know, is full of changes. At one time it is like a ship placidly sailing through the calm sea ; at another time like a ship rolled and tossed about as it ploughs through the angry billows. Life is a duty and we must dare it. In some things a man is a coward who dares and a fool to be dared. But when duty is concerned there is no FATHER MATURIN AN ORATORcowardice or foolishness unless duty is shirked. We must walk through life as a duty, to fulfill the end for which life has been bestowed. Life is a thorn crown; we must wear it. Yes, the thorns of life girt our brow. Disappointments, anxieties, sorrows, sick ss and failure weave their crown

around us, but we must manfully wear We must close our lips and hide the pain. We must bear the cross before we can wear the crown. It is the life hereafter when this temporary life is ended and the hope of reward for faithful service that makes life worth God alone, now and in the time to come, must be the object of our existence. Now we have His religion and divine truths to inspire and console us, to make us part of Himself here as a preparation for the consummation of that union for all eternity that He will give to those who serve Him faithfally.

MINISTER'S TRIBUTE TO THE list, with headquarters SISTERS.

Chaplain Helms' Touching Descrip-tion of Their Labors at Key West.

Philadelphia Catholic Standard and Times. 'Some Gentle Ministries of the War' is the title of an article contributed to the current issue of the Christian Advocate, the leading Methodist publication of the country, by Rev. W. T. Helms, a Protestant chaptain in the navy. As is indicated by the title, the writer deals with the work of women in caring for the sick during the cro gress of the recent conflict and since its conclusion. The article is a beautiful contribution to the literature of the brief but mighty struggle, and it will be read with special pleasure and gratitude by Catholics, since the Rev. Mr. Helms has seen fit to pay an eloquant and touching tribute to the self-sacrificing devotion of the Sisters. The passages devoted to these ministering angels are the opening ones of the

article and are as follows: "Busied with the problems of glory that concern our great heroes of navy and army, it may be difficult to attract the minds of readers away from these great focal points of interest long enough to tell a simple story of lives that, filled with self-sacrifice and silent effort, must otherwise await a reward in another life. Yet so wonderful to me have been some of the revelations of the past few months, and so gracious has been the reception tendered the fleet in which I serve, that I venture to relate some of the great things that have been accomplished in the mere name of humanity and which were never intended nor expected to reach the thought of the world.

"As chaplain of the United States flagship Lancaster, stationed in the harbor of Key West, Fia., I visited the hospitals to which sick and wounded men were sent from both army and At the beginning of hostilities navy. At the beginning of nostifities the Convent of Mary Immaculate had been offered and accepted as a hospital and was known as the general hospital. The Sisters of Charity who gave the use of the convent are known as the Sisters of the Holy Names of Jesus and Mary. Their work had been teaching, but when war was declared and they thought of the comforts of their convent, which fortunately is situated in the coolest place in that hot, dusty city, they decided to share their bless ings with sick and wounded men who could nowhere else secure them. Their decision was beautiful in its unselfishness, for not only did they who offered the use of their convent become faithful nurses, but they asked no remuneration at the hands of the Government either for the use of the convent or for the services of themselves as nurses, the only stipula-tion being that the convent should be returned to them at the end of the war in as good condition as when it had been accepted by the Government. As

warmly welcomed had I been of their

VERITABLE ANGELS OF MERCY. "From inexperience they rapidly advanced until they were nurses to whom might safely be confided the care of even the most dangerous cases. And such nurses! They were veritable angels of mercy in their ministraof sickness and who were suffering from every sort of wound. And the men grew to love their sweet, smiling faces, and they wondered how human beings could tread so gently, and how human hands could so softly brush away the cares from their fevered brows. their hands were ever ready to write long letters to the homes that could bands, fathers and sons whose arms unsettled. And they never complained of weariness, though sometimes their faces spoke of overwork in a slightly intensified pallor that came from long vigils of watching, that were frequent ly followed by additional hours of prayer. And they never apparently were dissatisfied, claiming that the pleasure of helping others for Christ's sake was in itself its own recompense.

IAN.

Information received here in private letters from England is to the effect that the Rev. Father B. W. Maturin, formely a priest in the Episcopal Church, well known in Philadelphia, is about to enter the Roman Catholic Order of Oratory, a community whose houses are located in Birmingham and Bromp-The Rev. Mr. Maturin will be the first clergyman connected with the American Episcopa! Church to become an Oratorian.

For a number of years the Rev. Father Maturin occupied a prominent place on this side of the Atlantic. He was born in Ireland, the son of an able Irish clergyman, and joined the order of the Cowley Fathers, missionary priests of the Anglican Church, at Cowley, England. When a branch of the order was founded in this country, under the name of the Society of the Mission Priests of St. John the Evange-Father Maturin was sent to America.

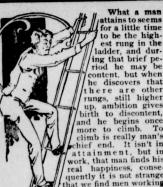
He remained with the other members of the community in Boston until the society secured control of St. Clement's church, Philadelphia, when he become rector of the parish. He was recogrector of the parish. nized as a powerful preacher and a theologian of remarkable attainments. He left the United States, after a time and returned to the community house at Cowley, and about two years ago joined the Roman Catholic faith.

The Congregation of the Oratory was founded by Philip S. Neri, who was afterward canonized, in the middle of the sixteenth century. In 1847, Cardinal John Henry Newman established a congregation of the order at Birmingham, and two years later another con-gregation was established in London by the Rev. Dr. Frederick W. Faber, which was subsequently settled at Brompton. Each community is wholly independent of the other and neither has any substantial relation with the houses on the continent of Europe.

It was the principle of the founder of the order that there should be perfect equality among its members, even the superior taking his turn in serving the The members are not monks, and do not renounce their private fortunes. Their functions are limited to prayer, the administration of the Holy acrament and preaching. In Cardinal Newman's time the membership was composed mostly of priests who had been in the Church of England, and that complexion is largely retained up to the present. It is understood that Father Maturin will unite with the community at Brompton.

EDWARD BLAKE.

We believe the Irish people owe a special debt of gratitude to the Hon. Edward Blake, M. P. for South Longford. This great lawyer and statesman has shown most rare self sacrifice, in resigning a brilliant career at the bar and in public life in his native Canada and devoting his talents and his private fortune, wholly and sincerely, to the advancement of the cause of the country of his ancestry. Mr John Dillon has issued a strenuous appeal for pecuniary aid for the Irish party, on the ground that unity is now all but an accomplished fact; and Mr. Blake has promptly responded with a munificent contribution of two thousand dol-lars. This is by no means the first time that the generous Canadian has put his hand deep into his pocket for the same commendable purpose. Davotion of this kind, from a man content to serve in the ranks and agitate only to bring about harmony, is indeed remarkable, and we trust the Irish people may never be the ingrates to forget it. The Irish Bishops and forget it. clergy are responding generously to Mr. Dillon's appea', it should be added, because, as the Bishop of Galway puts it, they feel that he and his party are now "working on the right unity, and they see it in sight. - Philadelphia Catholic Standard and Times.



content, but when he discovers that there are other rungs, still higher up, ambition gives birth to discontent, and he begins once here to climb. To and he begins once more to climb. To climb is really man's chief end. It isn't in attainment, but in work, that man finds his real happiness, consequently it is not strange that we find men working until they break down when there is no real

necessity for it.

If men only knew it, they could work to almost any extent on through middle life and into old age, if they would only take a little common sense care of their health. The trouble is that they do not take the little stitlehes here and there that are necessary to preserve health. They pay no attention to the signs of on-coming ill-health. A little biliousness, a little indigestion, a little loss of sleep and appetite, a little nervousness, a little headache, a little shakiness in the morning, and a little dullness all day, a little this and a little thatall these little things they neglect. Dr. Pierce's Golden Medical Discovery makes the appetite keen, digestion and assimilation perfect, the liver active, the blood purand the nerves steady. It is the great blood-maker and flesh-builder. It is the great liver invigorator and nerve tonic. It fits a man to work and work and work "just as great a suffers that or its veste from indicate "just as good."

ledicine dealers sell it and have nothing se "just as good."
"I was a sufferer five or six years from indi-estion." writes B. F. Holmes, of Gaffuey partamburg Co., S. C., "also from sore stomach de constant headache. I then used Dr. Pierce's olden Medical Discovery and 'Pleasant Pel ts," which in a few days gave me permanen-dict."

relief."

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THE NIGHT CLERK'S STORY. A FACE LIKE CHALK.

A very bad attack of the Grippe one year ago last winter left my system in a very weak state and my nervous system completely unstrung. After getting over the dangerous stage of the disease I naturally expected to gain strength, but, unfortunately, did not do so. On the contrary, my blood became weaker. I daily lost strength and vitality, and my daily lost strength and vitality, and my nervous system became so weak that it was a constant source of suffering both day and night. I lost appetite, the sight of food nauseated me, the weak state of my system caused shortness of breath and unnatural action of the heart, such a detection and unnatural action of the heart, such as fluttering and violent palpitation, and my face was like chalk. I was in this my face was like chalk. I was in this condition and constantly getting weaker when I began taking Dr. Ward's Blood and Nerve Pills. I had read the books they distributed and their advertisements. in the papers, and thought, "Well, have taken so much medicine withou benefit it is useless to spend any mor money. However, I finally made up m money. However, I finally made up my mind. It is a forlorn hope; I can but try. If I am not benefited I will not be hurt. So I bought one box and received great benefit therefrom, so continued their use, enefit thereirom, so condition their use, and to-day am a well man in consequence; my blood is strong, my face has the ruddy hue of health, my appetite has returned, I sleep well, I have not the slightest indications of nervousness or heart trouble. and from a sick, weak, nervous man Dr transformed me in six weeks to full health and strength." I am yours very truly, (Signed) WILLIAM WILLARD,

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entertainment was much more simple than John Turner had intended it to

BY CHRISTINE FABER.

XLVIII. Forrester was acquitted; not only acquitted by the unanimous verdict of the jury, but entirely acquitted in the the jury, but entirely acquitted in the mind of everybody; even John Turner knowing at last how utterly wronged had been his brother in law, and as full of admiration for his self-denying, patient, generous character, as he had been before of hatred for his supposed heatened to tender the self-denying and the self-denying the s baseness, hastened to tender his gratulations, to ask pardon for his own misguided conduct, and to insist that his niece and her father and even Mrs. Sibly should make their home with him but Agnes and her father, grateful though they were for his offer, and freely forgiving him, preferred to re-main with Mrs. Sibly for the short time that was to elapse before Agnes's mar-riage to Wilbur, Wilbur insisting that their union should take place as speed-

He had already resigned his fortune to the utter horror and dismay of his sister, and had declared his intention of returning East directly after his marriage where people need not know that he had ever borne any name than Wilbur, and where he intended after a voyage to Europe with his bride, to be gin the practice of law. Regarding Deborah, he would provide for her anywhere she chose to reside, only he stipu that her choice was not to fal upon the abode he and his wife should select; and then he suggested that she might throw her lot with her friend, Miss Liscome; probably the latter would return to New York, and if Deorah were so inclined she could go in her company, to all of which Deboral having already exhausted tears and

hysterics, vouchsafed only a scowling But when she heard that the very lay was appointed for the wedding, and hat a magnificent entertainment was to be given directly after by John Turner at his palatial residence, she acted upon her brother's sugges and actually returned to New York in the company of disconsolate Miss Lis and her queer, ridiculous

In the preparation for the wedding there was but one cloud on the happi ness of Agnes; the memory of Florence and telling everything about that las letter to Sydney he also thought it strange; neither had he heard from her, since he had parted from her and her mother in Italy, and not having the heart to tell her of the cloud again upon his happiness, he had not written to her.

"But we shall seek her." he said by way of comforting his betrothed; three, your father, you and I. A little after our return to New York, we shall go to Europe for a few months. I need

a rest before beginning my practice Agnes answered with a smile of delight, and her happy father smiled also: indeed, his face might be said never to be without a smile now, and the smile seemed to have worn away many of the lines, produced by his past suffer-ing, and to give a glow of youth to his feature, on which his daughter was never tired of fondly commenting

The contents of the paper that Kellar had given to his counsel, for the prisoner, Agnes never knew. Neither her father, nor her betrothed would creathe a word of it to her. It ran :

"DId Wilbur tell you my revelation to him concerning your daughter that she was your illegitimate offspring, and that she probably know that fact? I honestly thought so, not having your guardianship satisfactorily explained to me. It gave him a healthy snock, which added to my revelation of your cold-blooded murder, would tend. I did not doubt, to break his engagement. I fancy that it did, which added only feet and I did not doubt, to break his engagement. I fancy that it did, although to day I behold him with Miss Hammond—pardon me, Miss Forrester.

"To clear your mind with regard to the letter that husband seeking spinster used with

to crear your mind with regard to the let-ter that hasband seeking spinister used with-such terrorizing effect over yourself, I wrote it just previously to Jared's departure for Italy. I wanted to show you, that he was waking up-to the fact of his silence being worth some thing, and to imply that I had been wont to share with him what I had received from you. But I did not tell him about that letter, and I sent it to your office in order to scare you more effectually. The effort to disguise my hand anew sent it I suppose into the possession of that fool Mallary.

anew sent it I suppose into the fraction Mallary.

"With your old luck in the mines, the cards in this game have turned in your favor, but, in order not to let you euchre me this time, in five minutes I shall be dead.

Your old friend,

Kellar."

At the wedding entertainment there were Jared Hale, his companion, Sam well Wylie, and the old nurse, Nanno Kelpley, not to mention the brides-maid, Mrs. Sibiy. Hale was groomsman ; he and Wilbur having warmly renewed the friendship begun so many years before at college, and resumed for a brief period at Annecy. The

The Catarrh Clutch

This Disgusting Malady is at the Throat of 900 of every 1,000 of our Country's Population.

This Is Not Hearsay. It is Borne Out by Carefully

harrh Cure." Most astonishing results are daily ming into Dr. Chase's office of the cures made. Here e a few in condensed form. We ask you to call write to the following parties if at all sceptical: OSWALD BURKHARDT, 159 PORTLAND TREET, TORONTO, suffered from Catarth for me years, and was cured by Dr. Chase's Catarth ire.

MR. J. PALMER, HAIR DRESSER, 673 QUEEN STREET WEST, TORONTO, could not sleep for rears on account of the mucus dropping linto the hroat; cured by Dr. Chase's Catarrh Cure. London, Ontario.

UNDERTAKING.

JOHN FERGUSON & SONS,
180 King Street,
The Lending Undertakers and Embai merel
Open Night and Day.
Telephone—House 373; Factory 548.

throat; cured by Dr. Chase's Catarrh Cure.

MR. WHITCOMEE, OF THE METHODIST
BOOK ROOM, TORONTO, suffered for two years;
sured by one box of Dr. Chase's Catarrh Cure.

MRS. COWLE, 467 QUEEN STREET EAST,
TORONTO, thirteen years ago was attacked with
Hay Fever. Never knew what it was to have any
effect until she used Dr. Chase's Catarrh Cure. If
anyone troubled with Catarrh calls on Mrs. Cowle
she will give her endorsation as to her cure.

be; but he could not withstand the wish of his beautiful niece. Immediately after the wedding the

bride and groom, accompanied by the father of the bride, departed for New York, while Hale and Wylie, to gratify a desire both had for oriental tra-vel, took passage in a steamer for Yo-Turner being a bachelor, and seeming to have conceived a very friendly interest in pretty Mrs. Sibly it was hardly difficult to predict what might happen. Nor was Nanno Kelpley forgotten; in addition to Turner's promise to provide for her, Wilour made her a munificent present, so that the poor old creature was quite bewildered with her good fortune.

Mrs. Wilbur, having requested that on their arrival in New York, the little party should go to Mrs. Denner, nstead of to a hotel for the brief time of their stay before departing to Europe, a telegram to that effect was dispatched to that good woman lever were preparations for guest made with such unmixed delight Everybody was pressed into the serv ice, and everybody was informed that the parlor was to be given up to the exclusive use of Mr. and Mrs. Wilbur. so that if anyone should want to re eive company during the time of the stay of the distinguished guests, that person must either receive his, or her ompany in his or her own room, or ind a place outside for such reception.

And what a meeting it was when the little party arrived! Mcs. Denner was not restrained into proper decor um by even the presence of handsome stately Mr. Wilbur, but having kissed and hugged the bride she actually threw her arms around Mallaby, or Forrester's, neck, and kissed him, say ing through her tears of joy : You dear, blessed man.

And the "dear, blessed man" took the caress with a pleasant grace, knowing how warm and true were the feelings that prompted it. And when the excitement of the meeting was over, including the extravagant welcome of all of what used to be the little Denners, but, having grown so much might now be called the big Denners. now much Mrs. Denner had to say about the events that had occurred to Mr. Mallaby, the name by which she

still called him. And in the preparations for the voy age to Europe she took so active a part it threatened to interfere with the in erest which duty demanded she should take in her boarders. Indeed, that large-hearted woman was in such a high and perpetual state of exhilara tion that her vivacious spirits infected he boarders, and they all, even to he two deaf old ladies, acted as if they expected some very great good to come to themselves from this visit of the distinguished Mr. and Mrs. Wilbur of course everybody had heard of the singular story from Mrs. Denner; but the part upon which she loved most to dilate was the evidence that she has been summoned to give. In telling that she was wont to become so inter ested, and so particular to impress upon her hearer, or hearers, that no judge nor jury were going to get out of he anything derogatory to "that blessed man," that the most imperative summons to attend to some domestic affair was entirely unheeded.

The universal interest continued to the very last day of their stay, as well as the universal desire to contribute in every possible way to the happiness or accommodation of the distinguished

To Mallaby, as everybody in the house still called him, no one being able to get used to the name of Forres ter, it all seeme dream; he could hardly realize that he was free from the old haunting fear of the past, and sometimes, when he was alone and the memory of it became so strong that it was almost like renewed reality, he was obliged to hurry into the presence of his daughter, or his son in law, to dispel the delusion. And never was a father the recipient of more tender attentions-it seeme to be a sort of rivalry between the husband and wife as to who should maintain the most constant and affec tionate watchfulness of the gentle old man.

Sometimes when Agnes fondled the large, white, freckled hands-hands that she would not now have changed for the most beautiful ones in the world -there came to her even through all her joy, a pang of remorse for the mortification those same hands had so often caused her in her school-days, and she kissed them the more passion ately for her self reproach.

Every one of the Denners went down to the steamer to see the departure of their guests. It required four carriages to convey the party, not including the carriage in which the guests themselves went, and the way in which Mrs. Denner lingered over her own leave of "that blessed man, and the way in which she compelled her numerous offspring to linger over his, or her leave of "that blessed man departing for a foreign shore," exceedingly amusing and would have been trying, did not he and Agnes and Sydney know how it was prompted by the very warmest affection.

To London the travelers turned their Florence. Loudon was the home of her mother's kindred, and thither would be the most likely place for knowledge of

a postulant. It seemed to Agnes as if every mode of travel were too slow to take her to Paris; she wanted to flee there, to clasp Florence at once in her arms, confess her selfish, unkind neglect, took up house to and beg forgiveness. Sydney also reproached himself, and he was as anxious as Agnes was to lose no time in seeing his niece.

How little fear they need have had

any reproach, was dispelled on the first sight of the pale, young novice who flew to greet them, but who in her eagerness to embrace Agnes seemed almost to ignore the latter's compan-Again and again she pressed Agnes to her, unable to speak for tear of joy, while Wilbur and his father inlaw retreated to a respectful distance It was Agnes who at length half bore her to the gentlemen, saying with strange mingling of playfulness and

tears : "Your uncle, Florence, and my husband : and this is my father.

The last words were uttered with a tone of pathetic gravity, and the astonishment they caused Florence, who had not heard a word of the wonderful events of the past three years, stopped the greeting she was extending to her

" Your father !" she repeated, and then in a sort of dazed silence sh ooked up at the odd figure which she so well remembered. It was as odd now, and save that its hair was en tirely gray, and its face much older, it was the same veritable figure even to the umbrella, only that the latter was lack silk with a sterling silver handle, and not the green cotton one with its knotted horn handle. But the brown eyes wore the expression which had so won her that evening in Hubert street, and while the tears that her astonish ment had stopped for the moment, be gan again to flow, she put both her hands into those of Mallaby that were already extended, and said :

"I am so glad; it always seemed as you ought to be more to Agnes than her guardian.

After that the wonderful story was told, and then mutual explanations were given of the neglect of everbody to write. Florence, generous, self-sacrificing Florence, at the time that she received Agnes's last letter, had just been made aware by the physician attending her mother that the latter's mind was giving way, and that the best course to be pursued was to take her to a retreat which he could recommend in the northern part of Italy and his opinion was corroborated and his advice endorsed by other physi cians.

Florence could not, would not cloud the happiness of either Agnes, or her uncle, by writing such sad news, and having obtained permission to attend her mother in her retreat, she though it was better, since Agnes's happiness was assured, to write in a way that might stop for a time all correspond. ence. Since her beloved friend was s happy she could bear a little wound like that better than the sorrow of knowing that Florence was immured with her insane mother. And generous girl, not dreaming that the nsanity was to continue and finally and in death, still forbore to write, un til she could have brighter news to tell. And when the end came that released the troubled spirit of Mrs. Wilbur, and left her daughter free to gratify the longing for a cloistered life which had seemed to grow steadily during her residence in Italy, she still refrained from writing to America, only because she waited to tell them of her religious profession.

That she had chosen well and happily for herself every word that fell from truth of the Resurrection of their her lips, every expression that crossed her face seemed to tell. She was the same cheerful Florence that Agnes had ever known only that her cheerfulnes now, seemed to spring from something much higher than its sources in the

To Agnes, and even to Wilbur, the plain features seemed to have assumed an inexplicable beauty ; as if the pure, peaceful, generous soul shone through them, and inbued every lineament with its own spiritual loveliness. Mallaby felt while looking at and listening to her, as if he were in the presence of an angel.

They parted at length, the happy

hearted novice to add a Te Deum to her prayers of praise and gratitude for the reward which God had given to sacrifice and devotion to duty, and Agnes, her husband and father to feel as if that interview had brought upor them a very special blessing.

XLIX.

There is little more to tell that would interest the reader. Wilbur, and his wife and father in law, after the absence of a half year returned to New York, where Wilbur began the practice of law, and Mallaby,—as it seems more natural to call him—declared that he felt as if his youth were wondrously renewed, insisted on resuming his old avocation; he stipulated that it was necessary for his health, and his son and daughter had at length to give a reluctant consent. The three lived in a very pretty, but modest suburban residence, and thither Mrs. Denner visited as frequently as she could b faces in order to obtain information of spared from her domestic duties, and she always received a warm welcome. Thither also, came letters from Florence, signed, after her religious pro-fession, "Sister Mary Agnes," and What was the dismay and self-reproach of Agnes to learn that Flor-treproach of Agnes to learn that Florreproach of Agues to learn that Florence's mother had died three months before in an insane retreat in the northern part of Italy being devotedly attended by her daughter to the last. That Florence had then repaired to a convent of the Order of the Perpetual cent presents to every body, each members accompanied by magnificant produce it.

Adoration in Paris, where she was now ber of the numerous Denner family being remembered individually, and a promise to come East on their wedding rip, which promise was duly and de

> Deborah Wilbur and Miss Liscom took up house together, the latter severing entirely all relations with her sister and her sister's family; the only occasion upon which she ever visited them being the stand the funeral of her rechanged to attend the funeral of her nephew Malliflower, who had met his death prefacing his remarks one day at din ner, while at the same time he was at temping to greedily swallow an un-usually large mouthful of meat. His parents, thinking that his efforts to relieve himself were only part of the eccentricities in which he sometimes indulged, did not go to his assistance soon enough, and the unfortunate youth was choked to death.

As the time wore on, and little ones ed the charming home of the Wilburs, Agnes, in her own happiness compassionating the lonely and isolated life led by the two spinsters, prevailed upon her husband not only to tender them a warm invitation, but, when it was rejected, to repeat it, and to keep repeating it at stated intervals, until at length, time and disappointment having softened the feelings of the two maiden ladies, the invitation

was accepted. Agnes treated them both with such cordial grace, Wilbur was so delight fully affable, and Mallaby—as if he did not have a single thought of the past was so gentle and gracious, that the suburban visit speedily grew to be a longed for occurrence by the two old creatures; indeed, Miss Liscome after her first shyness had worn off, was so exceedingly affable to Mr. Mallaby, that both Sydney and his wife could not refrain from making jocular comment upon it to the old gentleman, and begging him to be on his guard lest he might again be put to the painful task of refusing the proffer of her heart.

Of Hale and his companion, Wylie,

Wilbur occasionally heard; they had oncluded their Oriental travel and had resumed their bachelor existence in Annecy, but the latter threatened to be broken, for Wylie was contemplating

matrimony.

For Wilbur himself, happy in the on of his noble and beautiful wife, and of children whom she trained to that strict conscientiousness which swerves from no duty, he never failed to thank God for it all, and also, to unite with her in instilling into the minds of his children such a respect for worth of character that no oddity of costume or manner could detract from it. Thus, the close of "Mr. Mallaby's"

life was rich in affection, and honor and happiness. THE END

REASONS WHY THE CATHOLIC

IS THE ONLY RELIGION.

The sublime, superhuman and in comparable character of Jesus Christ, its Founder.

The Divine perfection of His life. The sanctity of His law.

The practical sublimity of the doctrine which He taught.

His language which is absurd, if it s not Divine. The number and evidences of His miracles, recognized even by His most

violent enemies. The power of His Cross. The events of His ineffable Passion

all foretold beforehand. His glorious Resurrection, an nounced at fourteen different times by Him to His disciples, and the unbelie even of His Apostles, whom actual evidence compelled to believe in the

Master. His ascension into Heaven in the sight of more than five hundred wit-The supernatural development of His Church in spite of many natural

impossibilities, both physical and The resplendent miracles which accompanied, all over the earth, the teachings of the Apostles, ignorant and and timid fishermen, changed suddenly

into doctors and conquerors of the world. The superhuman strength of His

nine millions of martyrs.

The genius of the Fathers of the Church, crushing all errors by the mere exposition of the Catholic faith. The holy lives of true Catholics, opposed to the corruption and natural reakness of men.

The social metamorphosis which Catholicity has operated, and still in our days operates, in all the countries where it penetrates.

Finally, its duration, the immutability of its dog mas, of its constitution, of its Catholic hierarchy, its indissoluble unity in the midst of the empires which are crumbling away, of societies which are daily changing; all show us that the finger of God is here, man to conceive, to create, or to pre-

There is, then, you see, a true religion, one only, the Catholic religion. San Francisco Monitor.

By eradicating from the blood the scrofulous taints which cause it. Hood's Sarsaparilla

taints which cause it. Inod's Sarsaparilla cures Catarrh, promptly and permanently, because it strikes at the root of the trouble. The rich, pure blood which it makes, circulating through the delicate passages of the mucous membrane, soothes and rebuilds the tissues, giving them a tendency to health instead of disease, and ultimately curing the sfaction. affection.
At the same time Hood's Sarsaparilla

POWER OF EXAMPLE.

Incident in the Life of a Saintly and

From the Ave Maria Mgr. Mermillod, the saintly and eloquent Bishop of Geneva, once re-lated the following incident to show the

importance of paying outward marks of reverence and respect to the Blessed

Before his elevation to the episcopate when he was parish priest of one of the churches in Geneva, it was his habit to go into the church every evening to pay a visit to the Adorable Sacrament of the altar, to see that the sanctuary lamp had been replenished that the doors were securely locked and that no person was concealed in the sacred edifice. Before returning to the presbytery he would kneel again for a few moments on the altar step and kiss the ground as a sign of respect for

our Lord. One evening when he had done as usual and, believing himself alone, was rising to depart he heard a sound at the farther end of the church, and looking round was astonished to see a well dressed lady step out from behind one of the confessionals

" What are you doing in the church, nadam, at this late hour?" inquired the priest. "I will tell you why I am here,"

she replied. "I am a Protestant, as you no doubt suppose. I have attended the course of sermons you have been delivering upon the Real Presence of onr Lord in the Biessed Sacrament Your arguments perfectly convinced me of the truth of this doctrine. One doubt, however, still lin-gered in my mind-pardon me for speaking plainly-it was this: Does this man himself really believe what he teaches? In order to settle my doubt I concluded to ascertain whether your practice in private corresconded with your public exhortations. and I resolved that if your behavior toward the Holy Sacrament of the altar when no eye saw you was such as your faith seemed to dictate, I would be come a Catholic. What I have wit nessed this evening has clinched my conviction, and I am ready and will ing to make my abjuration whenever your reverence can receive it and give the instruction that may be required.

Soon afterward the lady was received into the Church and became one of the most fervent Catholics in Gen-

ROUGH ON MME. ALBANI.

From the London Times.

A good story of the "things one would rather have expressed different ly "type is being whispered about Gicucester. Some crank has been Gioucester. Some crank has been writing to the local papers complaining that during the festival he is not admitted to the Cathedral free that being a place of worship. The crank turned up at the Cathedral the other day and was told he could not be admitted without a ticket. "Do you mean to tell out a ticket. "Do you mean to tell me," he excitedly argued, "that I shall require a ticket to enter the Kingdom

of Heaven?"
"Well, no," explained the polite steward, "but you won't hear Mme. Albani in Heaven."

And then, when the enormity of his remark dawned upon him, that steward turned and fled.

Those Tired Kidneys

Dr. Chase's Kidney-Liver Pills help tired kidneys to do what they must do if you are to be a healthy man or woman.

Dyspepsia and Indipersion.—C. W. Snow & Co., Syracuse, N. Y., write: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. Thay have a great and the property of the proper of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint.' Mr. Chas. A. Smith, Lindsay, writes: "Par-melee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her.

A GOOD OFFER.

YEAR'S SUBSCRIPTION AND A FAMILY BIBLE FOR FIVE DOL-

FOR THE SUM of \$5.00 we will mail to any address — charges for cartiage prepaid — a Family Bible (large siz-) l0x12x3, bound in cloth, gilt edges, splendidly illustrated throughout with pictures of the Ecce Home, Mater Dolorosa, The Crucifixion, The Blessed Virgin With the Carnation, Cedarsof Lebanon, The Sistine Madonna, Jerusalem at Present from Olivet, Sidon, Marriage of Joseph and Mary St. John the Baptist, Basilica of St. Agnes (Rome), An Angel Appears to Zachary, The Annunciation, Bearing First Fruits to Jerusalem, The Cedron, Harvest in Palestine, Adoration of the Magi, Michael the Archangel, The Jordan Below the Sea of Galilee, On the Road to Bethleham, The Birth of Jesus Annunced to Bethleham, The Birth of Jesus Annunced to Hes Shephards, and the Adoration of the Magi, The Jordan Leaving the Sea of Galilee, Causs of Capharnauon, Choir of the Church of Santa Maria Novello (France), Interior of St. Peter's (Rome), Interior of the Chapel of the Aviet Church of Hes Mary and Martha, Cathedral of Capharnau (Rome), Our Lord Bearing His Cross, The Cathedral of Contaces (Trance), Ensilica Church of St. John Lateran (Rome), Our Lord Bearing His Cross, The Cathedral of Contaces (Tence), The Crucifixion, Mary Magdalen, Portico de la Gloria—Cathedral of Santage, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Contaces of the Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Contaces of the Santiago, etc., etc. Cloth binding, Weignt, nine pounds. Portico de la Gloria—Cathedral of Contaces of the Santiago, etc., etc.

We have a few copies left of the bible we some time ago offered at \$7. It is bound in more expensive style than the one referred to above. Any one who would prefer having a copy of this book should order at once, as the stock will be exhausted in a short time.

In all cases cash must accompany order, and if the book is not entirely satisfactory, it may be returned at our expense and the money will be refunded.

A CHURCH FOR THE AGE.

The better spirit in the Protestant

Episcopal Church, we regret to say, has not prevailed in the discussion of the divorce question. Worldiness and what Catholics know as "human rehave triumphed over the re volt of decency and purity, and men and women who degrade the holiest of human compacts are free in the Protestant communion to sever the marital tie and make new personal arrange ments at their own pleasure, just as they did before. Could we regard the underlying question merely as a criterion of the quality of the Protest ant religion as a restaining force-to put it on its most excusable groundwe might view the result with complacency. But there's the rub. We live in a world that moves. The issue involved has as much to do with the prac tical side of life as the moral. Practicality and morality, in this case, go hand in hand. The moral atmosphere is no less important a factor in our daily life than the physical one. When volumes of sooty or sulphurous smoke are shot into the air from factory stacks, amid a crowded popula tion, our public health machinery is at once set in motion to suppress or abate the danger. But we have no machin-ery provided for the repression of dan gers as deadly, though not so immedi tely visable, to our social system as those which curtail our physical life. The conditions which underlie the

facts regarding the practice of divorce in the United States are too grave to be regarded from any lower point of view than should obtain when the whole community is threatened with pestil A moral plague is here with us and shall we not rise to the level of the danger? We can take precautions against plague and pestilence, even though these be in the air. But we can adopt no antiseptic measures when the poison is in the atmosphere of the e and the mind and the heart. When the sacred principles upon which the home is founded, the tender tie which links soul to soul, husband to wife, child to parent, blessed by "the voice that breathed o'er Eden," are held as commodities in the mart, our plight is worse even than that of athendom in ancient Greece and Rome. We know that we are violating the ordinance of a Divine law giver; the consul or centurion who put away his wife, and the wife who was falle to her husband under Claudius or Tiberius, broke nothing higher than a civil contract and the sen timent which accompanied it. It is our firm conviction that Messalina and Popræ, taking into account their sur roundings and the moral standard prevalent in their day, were not a whit more culpable than some of the women who stand at the head of the divorce list in this country to day, and are still received as members of respect

able society.

Against this shocking evil the Epis copal Convention has deliberately refused to make a stand. "Society" has been too much for the assembled digni taries. By declaring against the re-marriage of divorced persons they would be casting a slur-forsooth!upon those already embraced in tha disreputable category. They have deliberately put themselves on record as afraid to grapple with a breach of the Divine law so universal, so patent so crying for redress that they coul not as a deliberative body calling themselves Christian refuse to give attention Henceforth they have n right whatever to insist upon th right of their Church to have any par in the marriage service. Marriag has no sacramental character what ever, in Protestant eyes. The Bishop claim no voice in the matter of divorce or marriage, and if their Churchis availed of by happy couples wh contemplate a few years of experimen al matrimony, with a vista of a simila ceremony repeated at intervals, the can only regard it as part of th etiquette which prescribes a weddin cake, white gloves and rice fille slippers for such joyous occasions. Catholic Standard and Times.

WHAT SURSCRIBERS CAN DO.

From the Church News.

Subscribers can do much more the they are doing to hasten the advent the ideal Catholic newspaper. In t first place, they could pay their su scriptions promptly without causing the publisher to become discourage the publisher to become the pay to because he has no money to pay to bells, etc. Wh printers, paper bills, etc. Wheevery subscriber to a Catholic new paper makes the payment of his st scription a matter of conscience, a realizes that the success of the jour depends in part upon him, we me hope that the ideal Catholic journ will come. At present nearly ever Catholic publisher has on his bobills amounting to thousands of dollars. The bills are generally for su amounts and could easily be pa Were they paid the publisher would once improve his paper—probably large it—employ more writers a more correspondents. At present a few subscribers will allow their subscribers scriptions to remain unpaid, and w asked to pay them will become inc nant and at once withdraw their s scriptions and declare the paper is worth paying for. If it is not t should remember that they are i measure at fault, because they hand met their obligations with the lisher and thus enabled him to prove his paper.

Many a Young Man.

Many a Young Man.
When from over-work, possibly ass
by an inherited weakness, the health
and rest or medical treatment must be
sorted to, then no medicine can be empliwith the same beneficial results as Sc

A CHURCH FOR THE AGE.

The better spirit in the Protestant Episcopal Church, we regret to say, has not prevailed in the discussion of the divorce question. Worldliness and what Catholics know as "human rehave triumphed over the re volt of decency and purity, and men and women who degrade the holiest of human compacts are free in the Protestant communion to sever the marital tie and make new personal arrangements at their own pleasure, just as they did before. Could we regard the underlying question merely as a criterion of the quality of the Protest ant religion as a restaining force—to put it on its most excusable groundwe might view the result with complacency. But there's the rub. We live in a world that moves. The issue involved has as much to do with the practical side of life as the moral. Practicality and morality, in this case, go hand in hand. The moral atmosphere is no less important a factor in our daily life than the physical one. When volumes of sooty or sulphurous smoke are shot into the air from factory stacks, amid a crowded popula tion, our public health machinery is at once set in motion to suppress or abate the danger. But we have no machin-ery provided for the repression of dangers as deadly, though not so immediately visable, to our social system as those which curtail our physical life.

The conditions which underlie the

facts regarding the practice of divorce in the United States are too grave to be regarded from any lower point of view than should obtain when the whole community is threatened with pestil-A moral plague is here with us, and shall we not rise to the level of the danger? We can take precautions against plague and pestilence, even though these be in the air. But we can adopt no antiseptic measures when the poison is in the atmosphere of the home and the mind and the heart. When the sacred principles upon which the home is founded, the tender tie which links soul to soul, husband to wife, child to parent, blessed by "the voice that breathed o'er Eden," are held as commodities in the mart, our plight is worse even than that of athendom in ancient Greece and We know that we are violating the ordinance of a Divine law giver; the consul or centurion who put away his wife, and the wife who was falle to her husband under Claudius or Tiberius, broke nothing higher than a civil contract and the sen timent which accompanied it. It is our firm conviction that Messalina and Popræ, taking into account their sur roundings and the moral standard prevaient in their day, were not a white more culpable than some of the women who stand at the head of the divorce list in this country to day, and are still received as members of respect-

Against this shocking evil the Episcopal Convention has deliberately re-fused to make a stand. "Society" has been too much for the assembled dignitaries. By declaring against the re-marriage of divorced persons they would be casting a slur-forsooth!upon those already embraced in that disreputable category. They have deliberately put themselves on record as afraid to grapple with a breach of the Divine law so universal, so patent, so crying for redress that they could not as a deliberative body calling themselves Christian refuse to give it attention. Henceforth they have no right whatever to insist upon the right of their Church to have any part in the marriage service. Marriage sacramental character what ever, in Protestant eyes. The Bishops claim no voice in the matter of divorce or marriage, and if their Church is availed of by happy couples who contemplate a few years of experiment al matrimony, with a vista of a similar ceremony repeated at intervals, they can only regard it as part of etiquette which prescribes a wedding cake, white gloves and rice filled slippers for such joyous occasions.— Catholic Standard and Times.

WHAT SUBSCRIBERS CAN DO.

From the Church News.

Subscribers can do much more than they are doing to hasten the advent of the ideal Catholic newspaper. In the first place, they could pay their sub-scriptions promptly without causing the publisher to become discouraged because he has no money to pay the printers, paper bills, etc. When every subscriber to a Catholic newspaper makes the payment of his sub scription a matter of conscience, and realizes that the success of the journal depends in part upon him, we may hope that the ideal Catholic journal will come. At present nearly every Catholic publisher has on his books bills amounting to thousands of dollars. The bills are generally for small amounts and could easily be paid. Were they paid the publisher would at once improve his paper-probably enlarge it-employ more writers and more correspondents. At present not a few subscribers will allow their subcriptions to remain unpaid, and when asked to pay them will become indig-

NOT THE LAST WORD.

For some weeks past an intermittent controversy has been waged in the New York Sun over the vexed question of physical evolution versus religious belief. Tired of the profitless discussion, the Sun a few days ago brought it to an abrupt ending, in a short announcement which closed with this remarkable statement:

"The science which recognizes the existence of nothing that it cannot prove naturally
can have no argument with religious faith
and religious faith none with it, except to
deny or affirm. 'I believe,' says Faith;'
I know and I accept nothing I do not
know, 'says Science, and there the discussion
properly should end."

The Sun is, no doubt, an able paper, but it cannot be accepted as an immutable authority on such a point. Every year that is passing is lessening the chasm that exists between true faith and true science. The school of scient-ists which insists upon having absolute practical demonstration of any fact it is called upon to investigate before it yields assent to its possibility is rapidly passing away. Rationalism and mat-erialism are rejected by the best minds as utterly unsatisfying as a basis of philosophy and a key to the mystery of the universe. Faith, on the other hand, is daily gaining ground, because religion offers the only solution that our finite human mind is capable of grasping; and faith, in this light, is the very highest exercise of mortal reason. The contest over evolution, as an explanation of the origin of man, is simply a waste of time. Were the fact of a concatenation of gradual physical changes, leading from the algae up to mankind capable of ever being satisfactorily demonstrated, nothing would be proved but a fact in natural history. Only the animal part of humanity would be accounted for; the real man—that is, the soul, the mind and the heart—would still remain to baffle all philosophical inquiry. Science ought to recognize its limitations; scientists do. Huxley and Tyndall, after trying their plummet lines in the depths of the Infinite, found it a sea unfoundable by scientific means. There was something behind all visible and tangible phenomena, they both confessed-a directing force and an ever lasting energy in the presence of which the highest flights of man's intellect were but as the beating of a bird were out as the beating of a bird against the bars of its cage. The impious science which while denying the attributes of God would fain pluck from God the heart of His great mystery is now re garded as little better than learned charlatanism. The Sun is wrong. The argument between Faith and Science does not stop because the mere dogmatist says he requires nothing be youd his faith, and the skeptic that he doubts everything he cannot see or prove. In the field of human investigation there is noble work for the highest mind, and the true scientist will not be discouraged because the empiric metaphysician finds he cannot rise high enough to look across the walls of Unseen. — Philadelphia Catholic

A STORY, ALAS! TOO OFTEN TOLD.

Standard and Times.

"Well," Morris Cleburn said, as he entered the door of his home one day,
"I can't get work A man has no
chance these days. I was talkin'it
over with Hill jest now, an'he says it's the same with him. No job nowhere!"

Mrs. Cleburn looked up from her ironing.

"I find plenty to do," she said quiet-

"Oh, yes, you women hev things all your own way, anyhow. As Hill sez-"Where did you see him-in the saloon ?"

Mr. Cleburn was annoyed. "Why, yes. I jest dropped in there as I was passin' to speak to a man that There wasn't no harm in owed me.

that, was there?" "No. Did he pay you?" "Yes, of course he did."

"Where is the money?"
"Money? Oh, yes. I—I've got it

here in-Mr. Cleburn made a fine show of searching in his pockets and then ex-

claimed : "I've been robbed! I had that

money right here when-" Cleburn looked up resignedly "When you went up to the bar to settle the labor problem with Hill? Well, don't look for it. The children and I can go without supper another night, I guess. Where are you go-

Mr. Cleburn was starting toward the

door. "Goin'?" he asked more in sorrow than in anger. "I'm goin' where I can have some peace. There don't seem to be any of it here. 'A pleasant fireside,' as Hill says, 'is the greatest blessin' a workin' man can know.' But I hain't got one. I hain't got one!"

He struck the door, as he had seen the play actor strike the flimsy canvas on the stage, and went back to the saloon. And Mary Cleburn smiled, as women do, above dead hope, dead love, and dead respect-and went on with her ironing .

nant and at once withdraw their subscriptions and declare the paper is not worth paying for. If it is not they should remember that they are in a measure at fault, because they have not met their obligations with the publisher and thus enabled him to improve his paper.

Many a Young Man.

When from over-work, possibly assisted by an inherited weakness, the health fails by an inherited weakness, the health fails sorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

Its Cause and Cure.

Cold weather, shivering, no heat to sustain, emaciated, because ill nourished. This is emiciated, because ill nourished. This is similated, because ill nourished. This is solid weather, shivering, nobeat to sustain.

Emaliated, because ill nourished. This is similated, because ill nourished. This is solid weather, shivering, nobeat to sustain.

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Emaliated, because ill nourished. This is subject to sustain.

Cold weather, shivering, heauted, because ill nourished. This is suited, because ill nourishe Its Cause and Cure.

TWO NATIONS.

Cardinal Vaughan, in an address re cently delivered in Manchester, at the opening of an institu-tion for the relief of the poor, taken charge of by a community of the Sisters of Charity, made some remarks which suggest, if not intend ed by the speaker to raise, a social question of very great importance. We have pleasure in reproducing them here, as they are well worthy of perus al and may, perhaps, set some of our readers thinking out a solution for a problem that concerns our own country nearly, if not quite, as much as it con-cerns England. This is how the Cardinal presented the situation :

cerns England. This is how the Cardinal presented the situation:

It has been well said that this country is divided into two nations. We have the rich and we have the poor two valions, separated the one from the other almost as the franch are separated from the Enlinest as the franch are separated from the Enlinest as the franch are separated from the Enlinest as one nation. The separated from the Enlinest as the franch are separated from the Enlinest as one nation only live apart, but they scarcely know what are the lives lived by each other. What do the rich in the suburbs, with their flower gardens and their grand houses, and their was and their grand houses, and their diversified in the city for a few hours in the course of the day, wherein they carry on business on a gigantic scale and watch the operations which they have laid out with all the care and skill of experience, and then return to the fresh green fields, to their homes—what do they know of the lives of the people who live in those byways and purlieus, the dens. I may say, of poverty in the midst of which the Sisters of Charity have made their home? In former days the rich lived in the midst of the poor, knew their homes well, associated with them in many and many a way, and, living together, there was a friend-lines wrought by such personal contact, and a charity which bound together the rich and the present day. And what is more, if the rich were the owners of their spleudid domains only or of their fertile valleys, who would begrudge them their wealth and their possession? But what is the fact? The fact is that the rich are not only the owners of the houses of the poor, so that all the poorer parts of the great cities in which they dwell, of the lands which give them pleasure, but they are the owners, the landlords of the houses of the poor, so that all the poorer parts of the great cities in which they dwell, end the rich are the owners, the landlords of the houses of the poor, so that all the poorer parts of the great cities in which they d

It is a pity that at this point the Car dinal stopped, not his address, but his observations on so vitally interesting a subject. He continued merely to suggest that the Sisters should invite the absence landlords of the property in the vicinity to contribute to the support of their charitable institution. But work of this kind, though of course highly laudable, could never be an adequate remedy for the "two nations" evil. Charity in the form of alms-giving cannot fill up or bridge over the chasm between rich and poor, or restore the happy condition of former days referred to by the Cardinal. And the tendency of existing social influences seems to be in the direction of

widening the chasm. Manifestly, Cardinal Vaughan regards the evil as a great and a serious one, and manifestly, too, he believes that the root of it is somewhere in land owning or land holding economy. At least it is clear that he is against the absentee landlord system, and in taking this position he goes very far in the direction of radical land reform. -N. Y. Freeman's Journal.

A PLEA FOR THE BOYS.

"Boys are often self-conscious, awkward and ungainly. This makes them, by self-contradiction, lack the minor graces which facilitate inter-But one sweet, kindly word course can straighten out the tangled knot of future manhood, and make him feel all glorious within and without. The want of this goodly word will confirm the awkwardness and restrain the bud ding promise of the boy. Let a grown person go, but don't banish the boy from the home circle. Take out som of your useless bric a-brac, cracked teapots and esthetic crockery, and let God's image of yourselves have right of way. Remove the furniture and make a space for living souls.

"If the sister's fastidious regard for other boys, and various other repellent causes too numerous to mention, drive the lad away from the home circle even eternity itself may prove too brief for the consequent regret. All young folk desire sympathy and friendshipboys as much as girls, girls as much as boys -- and their griefs, troubles, suc cesses and delights are as intense and real to them as yours and mine.

"Let the visitors who are invited by your son be treated with kindness more than ordinary. He will bring his so ciety to you, instead of forming acquaintances from whom you pray he should be delivered, and the boy thus treated goes into the world with a shield against evil—a rampart even to the blue sky of God against the assaults of vice : it is the memory of home and the parents who love him."

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troubles.

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common with the impure, deteriorating
class of so-called medicinal oils. It is eminently pure and really efficacious—relieving
pain and lameness, stiffness of the joints and
muscles, and sores or hurts, besides being an
excellent specific for rheumatism, coughs
and bronchical complaints.

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and bronchical complaints.

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A GREAT record of cures, unequalled in medical history, proves Hood's Saraaparilla possesses merit unknown to any other MEDI-ONE.

ERICA.

The history of Roman Catholicism in our western world began the day when the keel of the San Maria of Columbus grated on the beach of San Salvador. As the admiral stepped ashere he in oned the Gioria in Excelsis Deo. His little party were all Catholics; had held Catholic services every day they were on the trackless deep; had been present at the Mass and received Com munion the day they started; had been gathered together under Catholic auspices, through the assistance of a Catholic monk, by means of the pledged iewels of a Catholic sovereign, and through the impelling motive of gaining new souls to Christ in the Catholic Church. A monk, a mariner and a mother—these three, symbolic of Faith, Hope and Charity—wrested the unknown land from the bosom of the ocean and opened a new continent where the highest providential designs of God were to be wrought out.

art of printing had been discovered fifty years before, and many other of the great instruments which produced our modern civilization had come into vogue. Martin Luther was then but a little German lad learning the cate chism he was later on to repudiate. When Columbus returned to Europe

he brought with him six of the natives. These dusky savages were baptized into the Church, Queen Isabella stand ing as their godmother. These were the first native American Catholics. These six Catholics of 1498 have be come the 10,000,000 of 1898.—From "The Religious Denominations of America," in Frank Leslie's Popular Monthly for September.

AN INFIDEL WHO TAUGHT CATECHISM.

Diderot, who was one of the greatest enemies of religion of the last century, was in the habit of teaching the Cate chism to his daughter, who was only ten or twelve years old. He also obliged her to learn every week the Gospel, and perhaps the Epistle of the Sunday. One day when he was oc cupied in making her recite it, one of his friends, a philosopher like himself, came in. The visitor began to laugh and make merry over what he saw. "Is it possible," said he, "you are teaching your daughter the catechism You are, then, no longer a philosopher?" "Why certainly," replied Diderot, "I make Marie learn both the Catechism and the Gospel Is there anything better that I could teach her, to make her a good girl, a devoted woman, a kind and affectionate mother ?"

To be entirely relieved of the aches and pains of rheumatism means a great deal, and Hood's Sarsaparilla does it.

Parents buy Mother Graves' Worm Exterminator because they know it is a safe medicine for their children and an effectual expeller of worms.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

Chicago.
Mr. T. J. Humes, Columbus, Ohio, writes:
"I have been afflicted for some time with
Kidney and Liver Complaints, and find Parmelee's Pills the best medicine for these discases. Those Pills do not cause pain or griping, and should be used when a cathartic is
required. They are Gelatine Coated, and
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The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hopeless. Read Mrs. Willett's letters: "C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I have been sick for about six years with dyspepsia with all its horrible nightmares, such as sour No. 1 stomach, flatulency, palpitation of the heart, insomnia, etc., and all that time I have tried almost every known remedy and the best doctors in the state, but nothing

did me any good. I was very

Weak and Nervous.

About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my housework and feel better than I have in several years. Also, my husband had pneumonia last win-ter and his blood got very bad; he had rheumatism and could walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheumatism has left him and is in better health than for a long time." Mrs. W. J. WILLETT, Mt. Holly, N. C.

Still Praising Hood's.

"C. I. Hood & Co., Lowell, Mass.:
"Dear Sirs:—I am still praising
Hood's Sarsaparilla for the great benefit both myself and husband derived from its use and I do not hesitate to say it is the best medicine we have ever used in our family." MRS. W. J. WILLETT, Mt. Holly, N. C.

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on pub-on pub-all the several delphia, n by his Bible. or in a he book aid, and RIPTION RECORD Lord Salisbury has shown great de-

termination in insisting that the

French force under Major Marchand

shall be withdrawn, but the French

Government manifests great reluct-

an extent have these circumstances

threatened the peaceful relations be-

tween the two countries that both have

made preparations on a large scale

to be ready for the conflict should

war be the result, but it is

asserted that the Government of

M. Brisson, which has just been

defeated in the Chamber of De-

puties, was on the point of yielding to

and should be re-called. Negotiations

this point to give the new French Gov-

ernment an opportunity to consider the

in dispute, and that peace will be pre-

served, though a strong effort will with

out doubt be made by France to secure

compensation in another quarter, at

least, for its compliance with the

British demands in regard to Fashoha.

THE CONFESSIONAL,

A vigorous discussion has been go

ing on for some time in England on the

uses of the confessional, and from very

unexpected quarters it has been as

serted that in abolishing it Protestant

ism has rejected a potent means of

preserving or restoring the morals of

The decision of the Archbishop of

Canterbury, to the effect that voluntary

confession is allowable in the Church o

England, has created much commotion

among the adherents of Low-Churchism

who have been taught to believe that

the confessional is one of the most cor-

rupting influences established by the

Catholic Church. The Primate's further

decision that no clergyman is justified

consciences by making their confessions

received with much surprise and in-

gives absolution.

in the Church of England.

of speaking of 'compulsory confession.'

There is an obligation, but no compul

sion; and this obligation follows neces

sarily from the teaching of the Prayer

Canon Gore in a recent letter to th

London Times makes the strange

as prescribed in the Prayer Book, there

action which is threatening the very

discipline, to keep them free from mor-

bidness and undue introspection, as

It is remarkable that in the discus-

principal purpose appears to be en-

tirely overlooked by these Protestant

disputants on the question, namely, to

well as for other purposes.'

Book .

the public.

EDITORS : REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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London, Saturday, November 12, 1898

BOSTON BIGOTRY.

Notwithstanding the fact that the population of Boston is now more than one half Catholic, Catholics are totally ignored in the management of the schools. A majority of the members of the School Board are Protestants, and according to the Boston Times these members carry the proscription of Catholics to the utmost extreme. Not one of the seventy head teachers is a Catholic, and a Catholic contractor cannot get any kind of a job around a school house, even in the Catholic districts of the city. There is no secret made of the fact that a Catholic teacher will not be employed by the Board, several of them having been told positively upon application for a position, that being Catholics they cannot be employed, even though they are fully competent. But surely, if there were any spirit in the Catholics of the city, this state of things would not be tolerated. It may reasonably be expected that there will be a day of reckoning before long when the dominant spirit of bigotry will be overthrown.

FULTON IN CUBA.

Justin D. Fulton, the notoriously filthy anti-Catholic lecturer of Boston, has turned up in Santiago de Cuba, where he recently delivered a lecture in the old Jane Theatre, before a large audience. His attacks on the Catholic Church are said by the New York Herald to have been mild, but he distributed a circular in which he attacked fiercely the Catholic Church of Cuba. The large audience assembled in the expectation of hearing Admiral Sampson, who was announced on the bills as one of the speakers on the occasion, but he did not put in an appearance, though he had started in his carriage to attend. It is believed that the Admiral was entrapped into allowing his name to be used as an attraction, but that he discovered before reaching the theatre that the meeting was to be an anti Catholic one, whereupon he very properly changed his mind about giving it the sanction of his presence. Fulton was assisted by two other ministers who are said to have been once Catholics, but who are now bitter opnents of the Catholic Church.

LOST OPPORTUNITES.

Archbishop Ireland, in a thoughtful article in the Catholic World for October, expresses regret that Catholic immigrants coming to America forty er fifty years ago, instead of occupying the fertile lands of the Western States, huddled together in the cities where there was no opportunity for them to make comfortable homes for themselves, and where they had to become the hewers of wood and drawers of water to the rest of the population. If they had taken up land in the West, tens of thousands of Catholic families who have gone to ruin in the fierce maelstrom of large cities, would be now thriving with happy homes and an honorable competence. Thomas D'Arcy McGee and others who took part in the Buffalo Convention in 1856 foresaw the prospect which awaited those who iollowed both the courses indicated, and pointed out that which should have been pursued, but the advice was not generally followed, and so a lamentable mistake was made which can never be rectified.

A MAGNIFICENT GIFT.

A despatch from Jerusalem states that the Turkish Sultan has presented to the Emperor William of Germany the site of the abode of the Blessed Virgin in Jerusalem, on the occasion of the Emperor's visit to the Hely City. formed the Holy Father, Pope Leo XIII., of his gift, by telegram as fol-

ouire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom divine providence has placed in my care. I beg Your Holiness to accept the assurance of my sincere attachment."

The Pope, in reply, thanked His Majesty, and expressed satisfaction at the generous gift, for which, he is sure, the German Catholics will be deeply grateful.

The Lutheran Church of the Redeemer was opened by the Emperor in person, and at the close of the cere mony of consecration, His Majesty read an address in which he said :

read an address in which he said:

'From Jerusalem came the light in splendor, from which the German nation became great and glorious, and what the Germanic peoples have become, they have become under the banner of the cross, the emblem of self-sacrificing charity. As nearly two thousand years ago, so to day shall I ring out the cry, voicing my ardent hope, to all "peace on earth."

The Empagers has manifested on

The Emperor has manifested on many occasions his desire to deal generously and liberally with the Catholics of the Empire. This latest act will be greatly appreciated as a proof that he is anxious to repair to the fullest extent the injuries inflicted on the Church during the reign of his grandfather, by the persecuting laws passed at the instance of Bismarck and Dr.

THE LATE HAROLD FREDERIC. Mr. Harold Frederic, the eminent newspaper correspondent and novelist who died on Wednesday, 19th October, is to be added to the list of victims of the unscientific superstition which is called by its votaries Christian Science.

Mr. Frederic died at Henley, Surrey, England, of heart disease. His daugh ter, Miss Ruth Frederic, gave testimony at the coroner's inquest that her father did not believe in doctors, but, at the suggestion of others, and through their influence, Mrs. Mills, the leader of the Christian Scientists, was calle i in with Mr. Frederic's consent. The doctors then in attendance were dismissed, and he was attended only by Mrs. Mills un-

til a few days before his death. Mrs. Mills was also called in as a witness at the inquest. She is a robust middle aged American. Her testimony was to the effect that she did not allow her patients to take drugs, or to obey the orders of a doctor, "because they could not swing between matter and mind."

She admitted that she had not diagnosed Mr. Frederic's material sickness, but desired him to rely only on God's power and goodness. She told the coroner that his God is finite, whereas hers is infinite, and that if she should fall down and break her leg she would rely upon God only to cure the frac-

Mrs. Mills stated that her charges were a guinea a week to patients who could afford to pay. She had taken out Mr. Frederic for a drive, a few days before his death, which was held to be the worst thing possible for him at the time, but of this she testified that she was not aware.

A few days before death, doctors were called in, but it was too late to save hi life.

It is surprising that a man of Mr. Frederic's ability and sound sense on important matter should be duped by so patent a fraud and superstition as this pretended Christian Science.

A HORRIBLE DEED IN MISSIS-SIPPI.

A despatch from Jackson, Mississippi, gives the horrible news that a stranger who took refuge in a church, while he was in the last stages of yellow fever, and lay there for some time without care or attention of any kind, was discovered by the populace, who at once set fire to the church, burning it down, and burning with it the yellow fever patient, and thus destroying the germs of the disease. It would be unjust to make the whole population of the State responsible for this act of savagery, but if such a deed had been committed in Spain or Austria, or in any of the Catholic Republics of South America, or on the Philippine Islands, there would be no end to the tirades which would be preached from some of our pulpits on the barbarity and dark ness in which Catholic nations are sunken. But little notice has been taken of the fact occurring in the civilized United States.

It is sad to have to record that this is not an isolated fact of brutality in States. The frequency with which the The Emperor has in turn presented it punishment of Lynch law is administo the German Catholics, and has in- tered, against negroes especially, even when there is no evidence more than mere suspicion that they have committed certain crimes, has been time "I am happy to be able to inform your Holiness that, thanks to the benevolent intervention of His Majesty the Sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to ac-

is shocking to all Christians; and these lynchings are generally accompanied with horrid details of cruelty which make us doubt whether civilization

exists at all in those localities. ance to yield to this demand. To such A writer in the North American Review for October, dealing with the causes of that disregard for human life which results in frequent murders, particularly those which take place with aggravating circumstances of cruelty, states that the Christian religion has been the most effectual preventive of murder that has ever appeared in the world, and that the value placed upon human life in any part of the world can be measured by the hold which the British demand that Major March-Christianity has upon the people.

If this is a correct test the influence of the Christianity which is supposed to exist in some of the States must be very small indeed. We have no hesitation in saying that the present state of affairs in this respect is due to the lack of Christian teaching in the schools. Owing to this lack, a generation has grown up which is uninfluenced, or is influenced in but a small degree, by the principles of Christian morality.

TROUBLED FRANCE.

The case of Captain Dreyfus, who is still a prisoner at Devil's Island, near French Guiana, having been convicted by court-martial of having treasonably revealed the plans of French fortresses and movements of French troops to foreign powers, is still causing great excitement in France, and especially in Paris, and fears are expressed lest the matter may end in an overthrow of the Republic and the establishment of a military dictatorship.

The forgeries perpetrated by Col Henry, who committed suicide because of their exposure, are said by the enemies of Dreyfus not to affect the case, as the latter was found guilty independently of them; nevertheless it has now been shown that a number of forged documents were used as a basis for Dreyfus' conviction, and Colonel Henry's testimony was also a great factor in securing his conviction t has now been pointed out by Capt. Dreyfus' counsel that the testimony of a forger is to be doubted, and the Court of Cassation, to which the question has been referred, whether the trial of the accused officer should be reopened, has decided that there was not sufficient evidence brought forward for his conviction for treason by the court martial, whence it will naturally follow that a new trial should be granted, though the court has not pronounced as yet upon this point.

The officers of the army who were concerned in convicting Dreyfus regard the reopening of the case as an insult to the army, and are therefore opposed to revision, and as there is a trong feeling among the people to sustain the finding of the court-martial, it is feared that the effort of the Government to establish the supremacy of the civil law over militarism may result in a turmoil which will put the xistence of the Republic itself in peril. Even during the recent trial an antirevisionist mob surrounded the Palace of Justice in which the Court of Cassation was sitting, but they were excluded. The excitement is so intense that it is positively stated that there is more danger of disastrous results arisout of the situation than has been the case for years, though it is difficult to say what form the impending outbreak will take, should it really occur.

The Government of Mons. Brison has even been defeated on this question, a resolution of interpellation having passed in the Chamber of Deputies, censuring the Government for having permitted the army to be insulted, and not having taken efficient steps for the vindication of its honor. Mons. Dupuy has been called upon by President Faure to form a new Government. It remains to be seen whether he will be successful in overcoming the difficulties

of the situation. Another source of trouble is the dispute with Great Britain in regard to the possession of Fashoda, on the Upper Nile. For years the British Govern ment has declared that it would regard as an unfriendly act any attempt on the part of France to occupy territory on the Nile, thereby interrupting the continuity of British occupation in Africa from Egypt to Cape Colony.

Notwithstanding these warnings, the French were desirous to secure a Mississippi and some other Southern foothold on the territory which Great Britain has claimed as within its sphere of influence, and two months before General Lord Kitchener de feated the dervishes at Omdurman. Major Marchand had succeeded in pushing forward a small French force pears to them to be the only reason why confession is a useful institution.

RITUALISM AND PARTY POLI-TICS.

Mr. T. M. Healy, M.P., asserted some time ago that in all probability the British Liberal party will make opposition to Ritualism the principal plank in their platform at the next ing the way for Disestablishment by general election. It is not a certainty that this will be the case, yet the prediction is very likely to be verified, as one half of the Anglican clergy in their the non Conformists, who form the bulk ranks. of the Liberal Party, are almost to a man determinedly opposed to Ritual ism, and already Sir William Vernon Harcourt, who is the recognized leader have, however, been suspended on of the Liberals in the House of Commons, has unmistakably indicated that he is a humble follower of the Kensit situation. It is expected that it will decide upon yielding the main point banner.

Not only did Sir William make his renowned speech in Parliament, denouncing the lawlessness of the clergy of the Establishment who have adopted Ritualistic practices, but he has written a public letter in which he insists upon the necessity of restraining them by legislation, if the Bishops do not or cannot do this under the powers they

The Bishops are not likely to use their powers for this purpose, at all new election cry, they will lay events, beyond the lines laid down by aside the issue of Home Rule, the Archbishop of York, since their in which case the Irish would be free sympathies are with the Ritualists, if we except the two who have declared would become once more an indethemselves in favor of Low Churchism, namely, the Bishops of Liverpool and Sodor and Man.

An anti Ritualistic cry would unoubtedly be received with favor by Scotland and Wales, where there is a preponderance of sects not of the Church of England, and it is likely that such a cry would have the practical support of even the established Kirk of Scotland, as the Presbyterians, hating Prelacy, would be easily rallied in refusing to hear the confessions of those who desire to unburden their to any standard which would bring annoyance to the Prelatical Established to a clergyman of the Church, has been Church in England. Still, this is doubtful, as the Presbyterians of the dignation by the ultra Protestant party Established Kirk feel that they are in in the Church, who maintain that this the same boat with the English Church is a departure from staunch Protestant-Establishment, and that anything ism. They ignore the fact that the Book which will cause an upsetting of the latter will tend to bring about Disof Common Prayer has always retained, in order for the visitation of the sick, establishment in Scotland also, where the clause ordaining that the minister, there is a powerful party clamoring or priest, as he is called in this part of for the separation of Church and State the prayer book, shall move the sick and it is certain that any direct interperson to make a special confession of ference of Parliament on the question his sins, after which, if the sick person of Ritualism would so direct attention 'humbly and heartily desire it," the to the question of the uselessness of the priest shall absolve him in the same English Establishment, that the day of manner in which a Catholic priest Disestablishment would be thereby

It is rather a strange conclusion Between the non - Conformists of which is drawn by the Archbishop of these three countries, counting Wales Canterbury from these premises, that as distinct from England, there would 'compulsory confession " is not lawful undoubtedly be a strong nucleus of a party to make attack upon the Angli-Of course, we did not require to be can Ritualists, and they might preinformed that no one will be brought vail if they adopted this policy and forward by a posse of policemen to be were well supported by the English forced to make his confession, if this Low Churchmen. But it is not ceris what His Grace meant by "compulstain that this is what would happen. ory confession:"but if the priests of the The Anglican body is strongly Con-Church of Christ have really the power servative, and even the Low Church of absolution which the Book of Common party might see that the blow osten-Prayer attributes to them, it is evisibly aimed at Ritualism is really dently a matter of obligation on the directed against the Establishment sinner to obtain such absolution in the itself, and thus Anglicans might unite way in which Christ intended it should independently of party predilections to be obtained, when He conferred on the avert the consequences of Parliament priesthood so great a power, and thus ary interference with their doctrinal confession of sins becomes obligatory matters, notwithstanding the fact that on all sinners, which is the word the Anglicanism is the creature of former Archbishop should have used instead Parliaments.

Times have changed since Anglican ism was made the State religion. Anglicanism was made by Parliament, but since that time Parliament has become materially changed in its makeup, being now composed of men of much more diversity of creed than ever statement that if the Church of England before; for not only are non Conformhad kept to the practice of confession ists more numerous than ever, but there are now many Catholic, and would not be to day that danger of resome Hebrew members of that body, which was not the case when Anglicanexistence of the Church, for "those ism was made the Established religion. who want to go to confession have a We may well suppose that Anglicans tendency to go to advanced Churches will be very averse to have a new creed for the purpose, because the main body thrust upon them by such a motely Parof the clergy have not appeared to liament as new exists, and all Parliathem to know their business in this rementary tinkering of the Church creed spect." He adds: "I believe, further, will probably be resisted by Anglicans that it (confession) is of very great value to a great number of persons, lay within the Church. and clerical, as a more or less regular

It remains for us to consider what part Ireland would take if Sir Wm. Harcourt should start an anti-Ritualistic agitation during the next election to make any outlay, at the expense of sion of the value of the confessional, its campaign.

For the same reasons as we have already alluded to, we believe the Irish obtain forgiveness of sin through the They are Low Churchmen, it is true, The Catholic press have too much at but they would probably be a unit heart the real interests of the country means appointed for the purpose by our Lord. The human reason, to unagainst the proposed interference by to join in the general cry that they

servatism in politics would also incline them to take this view of the matter.

But what side would the Irish Catho. lics take in the event of the inaugura. tion of on anti-Ritualistic crusade? They would undoubtedly favor dises. tablishment, if that were made a square issue before the electorate, but we can. not conceive that they could be induced to join in the tortuous policy of preparmaking an attack on the Ritualists, who have now very nearly if not fully

It is probable, therefore, that if the course foreshadowed in Sir William V. Harcourt's speeches and writings is to be followed, there will be a re construction of Parliomentary parties.

In the meantime, what is to become of the alliance existing between the Irish Nationalists and the Liberals?

If anti-Ritualism is to be made the main issue by the Liberals at the next election, it will probably be at the sacrifice of the Home Rule plank of the Lib. eral platform. Since the death of Mr. Gladstone, and even since the earlier period of Mr. Gladstone's retirement from public life, the Liberals have shown a coolness in regard to the Irish demand for justice, and it is probable that in the case that they adopt the from any allegiance to that party, and pendent party in the house, such as they formed before Mr. Gladstone adopted Home Rule as one of the principal reforms to be effected by the Liberals. The signs of the times are, even now, pointing in this direction : but in any case we cannot believe that they will join in the anti-Ritualistic crusade, which is covertly almost as much directed against Catholics as against Ritualists.

CHRISTIANITY AND THE SPAN-ISH ISLANDS.

Apropos of the American victories over Spain at Manila, the clergy of the various Protestant churches have expressed a strong opinions in favor of American retention of the Philippine Islands, or at least of the Island of Luzon, which comprises more than half the population of the whole group, which is variously estimated as being composed of from 1,200 to 1,400 islands. "At least," say the ministers, the islands should not on any consideration be given back to Spain which has misgoverned them, but if the United States should not deem it expedient to retain them, at all events they should be kept under an American protectorate, until the Philippines are able to govern themselves."

This expression of opinion on the part of the ministers of the various denominations was the subject of some remarks made by Mr. Dingley, one of the Congressmen from Maine, who, in a recent interview with a representative of the New York Tribune, said that "the religious press and Christian Church are a unit for annex ation." He continued :

ation." He continued:

"This great element of our population we would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the incompetent rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population must exercise weight in determining the question of the Philippines."

The reason is indeed obvious, for the ministers have proclaimed it loudly enough to be to give them an opportunity to bring the light of their gospel to a benighted population who know Christianity only through what they have been taught by the Catholic priesthood. It is not surprising, therefore, that neither the Catholic press nor the clergy have joined in the general demand of which Mr. Dingley speaks, to annex the Philippines to the American Union.

It is very doubtful whether it would be to the interest of the United States to annex the islands as a whole, or even to take possession of the Island of Luzon, except of such part thereof as might be useful as a coaling station. It is generally admitted that the generally, independently of partyism expense of governing even that one Island would be enormous and would far exceed any advantages which might be derived from its possession; but the ministers are willing the nation, to give them an opportunity to intertere with the Catholic faith which the Spanish missionaries have Anglicans would resist the aggression. planted so firmly in the Philippines. burden one's mind to a confidant, ap- legislative enactment. Their Con- should be annexed, cost what it may, to depart from what Mr. Dingley admits to be the established national policy for the United States to avoid old world complications by establishing a coloni al empire of islands in the far off East at a cost, according to the estimate o Harper's Weekly, of about \$100,000, 000 annually till the natives are sub dued, and about \$30,000,000 a yea after the natives are reduced to sub jection, with very small return. Th Catholic Church is very nearly if no quite one half the Christian population of the United States, and while its voice is not raised for the annexation of th islands, it is not correct to say, as M Dingley has done, that the Christia Church is a unit in favor thereof. It is a thankless task to tell the tru about a matter when the passions the public have been excited to lo

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article in Macmillan's Magazine July, that three years ago-that is fore the recent Cuban insurrect began-there were not twelve begg in Cuba, and that even the poor on island were not in a suffering dition. Tois was the result of Spa rule. Ireland would at the pre moment be a happy and prospe country if the results of British had been similar there. Even in gressive Ontario, which has a por tion not very much greater than C 30 prosperous a condition does not

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The Spaniards, not, indeed, Government, but the Catholic mi aries of Spain, have made Chris of these barbarians, with compar ly few exceptions, and at the pr moment, out of a native populat about seven million, there are si a quarter million of Catholics, an most trustworthy witnesses tell 1 the clergy are regarded by the with the greatest affection and

There are still about three qu of a million of Mahometans and P comprising chiefly Malays and C but the Catholic religion has w wonders among those canibal and the change has not been e without the shedding of the bl many martyrs who willingly d the saving of the souls of thos

and lawless people. It is well known that it is ver cult to convert Mahometans esp vet Mahometanism has almost peared in the Philippines wit last half century. There is, th no need of the good Presbyteri Methodist missionaries to Chri those islands, as they recent meeting in New York arrange under protection of the gun United States military forces.

Even with the facts set plai fore them, these missionaries they will go. If they do really doubt, they will send to Amer ly colored reports of the nu miles travelled by them, number of sermons preached, may make pathetic appeals to ences and other American as to furnish them with funds to their good work, but we may such failures as the world has seen in regard to similar en in the Sandwich and Fejee isl Madagascar, and in their m efforts among the Indians of in spite of all the encourages aid they have received from t can Government in this las labor.

The whole order of Chris ization is founded on humili respect for the humble, and sion for the poor and frien needy and the helpless.-D

Thy will be done, forever O Lord, without if or but! Frances de Chantal. depart from what Mr. Dingley admits to be the established national policy, for the United States to avoid old world complications by establishing a colonial empire of islands in the far off East, at a cost, according to the estimate of Harper's Weekly, of about \$100,000, 000 annually till the natives are subdued, and about \$30,000,000 a year after the natives are reduced to subjection, with very small return. The Catholic Church is very nearly if not quite one half the Christian population of the United States, and while its voice is not raised for the annexation of the islands, it is not correct to say, as Mr. Dingley has done, that the Christian Church is a unit in favor thereof.

It is a thankless task to tell the truth about a matter when the passions of the public have been excited to look only on the defects of the picture, real or imaginary, and this is what has been done in regard to Spain's government of her colonial empire. We do not propose to defend Spain's whole administration of that empire, much less do we desire to whitewash such barbarities as those by which General Weyler, for example, endeavored to suppress the Cuban insurrection, but we do say that neither in the West Indies nor in the Philippines, was Spanish rule any harsher than that of nations in general which have had barbarous or semi-barbarous populations to civilize and govern.

It was asserted in an anti-Spanish article in Macmillan's Magazine for July, that three years ago-that is be fore the recent Cuban insurrection began-there were not twelve beggars in Cuba, and that even the poor on the island were not in a suffering condition. This was the result of Spanish rule. Ireland would at the present moment be a happy and prosperous country if the results of British rule had been similar there. Even in progressive Ontario, which has a population not very much greater than Cuba, so prosperous a condition does not ex-

In regard to the Philippines, to which the missionaries are so anxious to bring the Gospel, it would appear that they are ignorant of the fact that the Spaniards have already established the gospel there, and have civilized and educated the natives, who are of the Malay race, and who in the past were the most desperate marauders and pirates who ever infested the Heart Review.

The Spaniards, not, indeed, the Government, but the Catholic mission aries of Spain, have made Christians of these barbarians, with comparatively few exceptions, and at the present moment, out of a native population of about seven million, there are six and a quarter million of Catholics, and the most trustworthy witnesses tell us that the clergy are regarded by the people with the greatest affection and rever-

There are still about three quarters of a million of Mahometans and Pagans, comprising chiefly Malays and Chinese, but the Catholic religion has wrought wonders among those canibal races, and the change has not been effected without the shedding of the blood of many martyrs who willingly died for the saving of the souls of those fierce and lawless people.

It is well known that it is very difficult to convert Mahometans especially, yet Mahometanism has almost disappeared in the Philippines within the last half century. There is, therefore, no need of the good Presbyterian and Methodist missionaries to Christianize those islands, as they recently at a meeting in New York arranged to do, under protection of the guns of the United States military forces.

Even with the facts set plainly before them, these missionaries say that they will go. If they do really go, no doubt, they will send to America highly colored reports of the number of miles travelled by them, and the number of sermons preached, and they may make pathetic appeals to conferences and other American assemblies to furnish them with funds to carry on their good work, but we may look for such failures as the world has already seen in regard to similar enterprises in the Sandwich and Fejee islands and Madagascar, and in their missionary efforts among the Indians of the West, in spite of all the encouragement and aid they have received from the American Government in this last field of labor.

The whole order of Christian civilization is founded on humility, and on respect for the humble, and compassion for the poor and friendless, the needy and the helpless .- Dr. Brown-

Thy will be done, forever and ever, O Lord, without if or but!—St. Jane Frances de Chantal.

OUR DUTY TO CONVERTS.

Every effort should be made by pas s and people to prevent the isolation felt by converts and others who become members of congregations where they have no personal friends. It is, we believe, no exaggeration to say that there are some districts where a man may frequent the services in the Church from year's end to year's end without being spoken to by Catholic, except perhaps by the priest. He may possess ideas and accomplishments which might be used with great profit for the advancement of religion, but no one suggests that they should be so used, and they go to waste. seems to us that both born Catholics and converts should unite in carrying out some broad scheme for putting an end to this chilling reserve which is retarding the progress of the Church. -New World.

THE CHURCH IN CHINA.

There are seven thousand Catholics in Hong Kong, two thousand of whom are Chinese. "At 6 o'clock Mass this morning," says a correspondent of the Liverpool Catholic Times, "it was a godly sight to see old Chinese women as devout as Irish women, the with their pigtails the little altar-boys, and above all the European priest with a pigtail." Another correspondent (f the same journal observes that every insignificant village in the Far East there is a Catholic church and There is still plenty of missionary work to be done both at home and abroad, but nobody need be perplexed for an answer when asked which is the universal Church. microscopic sects that arrogate to them selves the title of Catholic, like the three little tailors of Tooley Street who began their petition with " We, the people of England," are hopelessly lacking in the sense of humor as in many other things -- Ave Maria.

BEER AND "CONVERTS"

A Western Methodist society, according to the Springfield Republican, adopted recently a joyful resolution to the effect that "a wise Providence, through the incidents of war, has opened vast fields for the advancement of Protestant Christianity." passed at a time when fifty car loads of beer left the same part of the West to be shipped to the Philippines. The Republican is of the opinion that "the beer train is only the prelude to a grand and impressive advance of Protestant New England rum and Kentucky whiskey-for which 'a wise Providence through the incidents of war, must likewise apparently be regarded as responsible." This lets the daylight through the hypocritical mantles worn by those who pretend to fathom the designs of the Almighty.—Sacred

THE POPE AND LABOR.

Not long ago Pope Leo gave an audi ence to a number of French pilgrims of the poorer class, bound for the Holy Land, and in response to the filial en thusiasm with which they greeted him, crying, "Long live the Pope of Labor!" the Holy Father expressed himself on the duties and the future of the masses in words that have as deep a meaning, and contain as sound advice, for the people of this country as for those of the republic to which those addressed belonged. "If the democracy," said the venerable Pontiff, "draws its inspiration from the teaching of reason enlightened by faith, if while guarding itself against fallacious and subversive theories it accepts with religious resignation and as a fact the diversity of classes and policies; if in the search for possible solutions of the many social problems which arise daily it does not for an instant lose sight of the rules of that human charity which Jesus Christ de clared to be characteristic of His own children; and if the democracy is willing to be Christian, it will give to your country a future of peace, prosperity, If, on the other and good fortune. hand, it abandons itself to revolution and socialism, if deceived by foolish Itopians, it gives itself up to destrucfundamental tive demands upon the laws upon which rest all civil order, the immediate effect will be for the working classes themselves servitude, misery and ruin."-Boston Pilot.

MASONIC GOVERNMENTS. France, Italy and Spain are samples of the blight which Masonic rule brings upon great peoples. The governments of every one of these nations is in the control of the Freemasons. France has suffered keen disgrace and humiliation in her numerous internal scandals during the past dozen years under Masonic direction. Bank scandals, Panama scandals, Boulanger scandals and other official scandals by the score, and latest, though not least, the Drey fus scandal revealing an appaling cor ruption in her army and political Italy has had her cup full of scandals also and stands on the brink of utter ruin, beggared and discredited. Spain rent by international dissensions, robbed by the wholesale by politician and official, her colonial posessions wrested from her, humiliated, disgraced and isolated. Such is the result of Masonic rule. And it must be acknowledged that these consequences are a just punishment on Catholic peoples, who have suffered have suffered themselves to be governed by Masonic sectaries. God fulfils Himself in many ways, and it seems that this chasten-

their lost lustre and prestige.—Church intelligence of the people and the cultivation of a kindly Christian spirit.

THE LATEST MISSING LINK.

Henry Austin Adams in November Donahoe's great gathering of gentlemen who know it all, startled the scientific world by declaring that none of us need waste any more time hunting for the Missing Link, because it had been found. What a pity! For twenty years the whole world had been searching for 'It"! I had almost decided to give the world the result of my own investigation. I hesitated, however, to dognatize, because I had discovered so many claimants for the honor of being It that I could not quite decide be tween them.

And now comes Haeckel, not suggesting or surmising, but frantically asserting and proclaiming that none of my Missing Links is It at all ! proves to his own satisfaction that a baboon's bones, recently dug up in the South Pacific, are beyond dispute those of his own (Haeckel's) great grandfather of several removes. That set-tles it! Dr. Talmage and George Francis Train and others, hitherto prime favorites, must give place to this certitude.
All right! A Bishop once assured

Darwin that if he would let his ancestors alone in the Garden of Eden, he would promise not to disturb those of the great scientist in the Zoological Gardens.

Haeckel is manifestly entitled to all the fun there is in knowing who one's olks were

CHRISTIAN LEGENDS.

Miss A. G. Freer sends the Contemporary Review a very readable article "The Christian Legends of the Hebrides," in the course of which occurs this passage that may be profitably read by the individuals who are given to sneering at Catholic reverence for pious pictures. After alluding to the fact that among the Hebrideans she found a large volume of folk lore con sisting of legends about the earthly life of Christ and His Blessed Mother, Miss "I have selected a few Freer adds : stories bearing upon the life, especially the childhood of our Lord, might at first be supposed, to illustrate the ignorance, but rather the reverence, the natural piety of the islanders, who, though left for generations with books, without teachers, have taken the pictures of the out so taken life into their hearts and lives that, while the outline remains in its original purity, the painting has been touched with local color, and the eastern setting of two hundred years ago has been translated into terms of the daily life of these simple dwellers of the outer Hebrides." The islands where Miss Freer found this wealth of Christian legends whereof she writes so pleasantly in her article, belong to the Scotch diocese of Argyll and the Isles ; and the period to which she refers when she says that the people were left for generations without teachers or books to instruct them in Christian wisdom, was probably the time following the apostacy of many of the chiefs of the cians from their ancestral faith Protestantism ; in consequence of which not a few of the islanders forsook their native hills and glens and crossed the ocean in quest of that religious liberty which was denied them at home. There are many descendants of those Scottish exiles to be found even to day among the Catholics of Canada, whence some of them have found their way into this country. - Sacred Heart Re view.

IDEALS FOR OUR BOYS.

We take it as a good omer

estness and courage among the Cath-olic young men of the future that those bestirring themselves in the who are present, have selected such a man as the late Dr. Orestes A. Brownson as a guide and tutelary genius, so to speak and perpetuated his name by a mem orial in the Catholic University. There is room for emulation and imit ation, it must be candidly admitted. It has to be proved as yet that the Catholic youth are capable of infusing into their religious and social organism that spirit of practical adaptation of means to ideals for which the American nation has acquired a universal reputation. Perhaps it has been from want of definite plan and judicious guidance that so little progress has guidance that so een made toward the solidarity of our Catholic youth. We believe a course of study of Brownson's thoughts en the relation of religion to citizenship would be productive of good results. It would, at all events, set bright young brains a thinking, and to some exceptionally enthusiastic ones afford happy inspiration. We would also most earnestly recommend a study of the works of Frederic Ozanam. He was the model knight errant of young Christianity; and his splendid fervor could hardly fail of being infectious in some kindred souls. What our young men of to day need to learn is that there are higher aims for the citizen than party government, spoils of office and money getting generally. These, unfortunately, are the ideals held by the bulk of the people, all the time that immense invisible forces in the moral world and the world of labor are shaping our destiny from below, while our rulers and political orators are calmly telling us we are being guided from above. Several times in solely recent years a chasm of ruin gaped be-tween the opposing forces of capital and labor, and the reckless hand of Greed may at any moment plunge the ing of these peoples is in the order of land into a mighty conflagration. Divine Providence the preparation to There is no antidote for the dangers an awakening and a rehabilitation of which threaten society but the

In the young and impetuous this is the most desirable, for older heads will hardly need any warnings against foolhardy action. The inculcation of Professor Haeckel, at the recent duty, of charity, of courtesy and recognition of the rights of others, to the end that the political system be purified and the paths of peace kept c is surely a noble programme. When men are taught these things in their When youth, in their mellow days they may show the fruits in a national life which shall justify the teachings of Christian-ity.— Philadelphia Catholic Standard and Times.

HARD HITTING.

Eight Spanish priests en route from he Philippines to South America were interviewed by the San Francisco Montor last week. We venture to say that their observations will be more startling than agreeable to those fool ish people who fancy that America has sacred mission to liberate the noble Filipinos from the yoke of an ignorant and oppressive clergy. These padres argue shrewdly, as the reader may udge from their own words:

"Before anything else," said their spokes-man, Padre Antonio, "I wish to protest against comparing Manila with Paris or New York. This is obviously unfair. You should remember that the Filipino has not been in touch with civilization as long as the Parisian or the New Yorker. It is contrary to the nature of things to transform in a generation a nation of herb-earing savages into drawing-room brilliants. You have been four hun-dred years trying to civilize the American dred years trying to civilize the American Indian, and only last week the Chippewas well, that will do for a preface," he a smilingly. "What have you to ask me

Further questions elicited the infor mation that the insurgents are a mob of rioters led by a demagogue, -men without either principle or property in most cases, and young fools who do not know why they are rebelling. Agui-naldo is a half educated renegade and ingrate, who received a thousand kindnesses from the priests only to turn against them. No fewer than fifty were brutally murdered. Having failed as a schoolmaster, he became the generalissimo of a ragged band of law-breakers." As to the status of education in the Philippines, Padre Antonio observed:

Well, I will say that the boy or girl who graduates from the higher schools in Manila, of which there are a number, is as well educated as an Oxford or a Harvard graduate. The poorer class of natives do not, of course, educate their children, as litterateurs or ducate their children as litterateurs or musicians. Do they in this country? As it is, the Filipino will compare favorably with the Anglo-Saxon in a corresponding state of evolution.

The Filipinos are reluctant to give their country over to the United States, say these priests; but they welcome the American army for the peace it The interview closed with insures. the remark that, "at risk of alarming the friends of your soldiers, we must say the insurgents are likely to cause much more bloodshed."-Ave Maria.

THE COMMUNION OF SAINTS.

How can we communicate with the saints of take them hear our prayers? This question is proposed by a Pro testant correspondent, who tells us that he has never found a satisfactory answer to it, and wishes to be referred to some Catholic work which throws light on the subject. It is one of a numerous class of religious questions more easily asked than answered ; not pecause the answer is difficult in itself, but because, if complete, it would re quire many words, whereas the query is expressed in a baker's dozen. We could name many books in which the invocation of saints is treated learned. ly and lengthily, but our correspondent evidently expects a reply that will be complete without being verbose. Our task is simplified from the fact that he holds no theory of the unseen, and is not disposed to be captious. Although the difficulty is not shared by Catholics, our readers will be strengthened in their faith on this point by a presenta tion of the grounds upon which it

We communicate freely with the servants of God whilst they are in the way with us. Why should such com-munication cease when they have passed to their reward? Should not their knowledge be enlarged and their love increased by their nearness to the Infinite Source of each? differently would be opposed to the principles of humanity and the laws of our being. Communion with saints is simply the reaching out of heart to heart in the fellowship established forever by God. In Him we all live, and it is through Him that we commune with those who, though removed from the pale of our vision, are as much alive as we ourselves. Death is only alive as we ourselves. the beginning of another phase of

human existence. The posthumous life of the saints is a continuation of their earthly life, and consequently they experience continuation also of those psychologic cal powers with which they were en dowed when created. But as they are now with God, their will must conform exactly to His will; their memory must be purged and perfected, and their understanding enlightened to its fullest capacity. "What can the elect be capacity. "What can the elect be ignorant of," says St. Gregory, "seeing they know Him who knoweth all Death does not rob the soul things? of its extraordinary powers, but ex-

pands them. So much for the knowledge of the saints. The same is true of their love. We can not suppose that the accident of death changes the disposition of the saints toward their brethren on earth. Their love must be rendered inconceivably more intense and entirely unselfby their nearness to Love Itself. For God is love. If their hearts were

now that no obstacles exist. Well does exists. It is preserved in the Church St Augustine say of his departed friend of Santa Croce, Rome, and is in good Nebridius ("Confessions," book ix): state of preservation, the letters being 'I do not think that he is so inebriated | still plainly descernable. with that Wisdom as to forget me, see ing that Thou, O Lord, of whose ful-

ness he drinks, art mindful of me we communicate with the saints or necessary thus to lead up to it. statements were requisite to clear the way. Charles Kingsley reproached Protestants for not remember. ing these things about the life everlasting. The objection under consider ation was raised by Vigilantius and met by St. Jerome. "If the Lamb met by St. Jerome. "If the Lamb is everywhere," "says that holy "then those who are with the Lamb must be everywhere too.

It is certain from Scripture that the angels are cognizant of what we do and what we say. Why not the saints as well? They still live and are near to us in God, who is everywhere, "even at the door." The knowledge of the saints can not, of course, be derived through the senses. It would be necessary for us to know the nature of a spirit in order to understand how they see without eyes and hear without ears. One can avail himself of the telegraph or the telephone without in the least comprehending the nature of these So we can communicate inventions. with the saints of God and make them hear our prayers without ascertaining all the relations of a spirit to time and space. Although we are ignorant of the way in which the saints have knowledge of our affairs, we can not reasonably doubt that they possess such St Peter was able to know knowledge the acts of Ananias and Sapphira with out witnessing them-even to read the secrets of their hearts; and yet this does not involve ascribing to him any divine attribute.

It is enough for us to know that the saints are in a condition compatible with the full exercise of all their facul ties. They can not but will our welfare, remember our needs, and understand our dependence upon Him upon whom they also depend. We can communicate with them as we communicate with God; and we can make them hear our prayers by simply addressing our selves to them. - Ave Maria.

FINDING OF THE CROSS.

After the crucifixion the cross disappeared, and for three centuries its whereabouts was unknown.

In the meantime, the Emperor Constantine had come into power, and by the strength of his victories had emblazoned his empire with many structures of mammoth size. He erected magnificent temples and churches, into | sight which he brought the richest treasures of the land. To further add to their splendor, he conceived the idea of enriching them with the real instruments of the crucifixion. To this end he charged his mother, St. Helena, with the commission of finding and procuring them, without regard to cost. was at this time seventy nine years old, but she began preparations for the search without hesitancy. She became convinced that her only possible chance of success was to journey to Jerusalem and, by identifying spots connected with the life of Christ gradually trace up the circumstances of the crucifixion, and thus ultimately arrive at a locality where excavations

should be commenced. There is no doubt in the minds of historians that the events surrounding the crucifixion were at that time still fresh in the traditions of the people of Jerusalem, who had already begun to realize the importance of the mighty historical event that had taken place

They were of great help to St. Helena, who at once set about identifying the holy places. Step by step she traced Christ's pilgrimage, following along in His footsteps until she arrived at the place of execution, where all further trace was lost. Helena made many unsuccessful attempts to discover the burial place, and in despair sought the aid of the most learned men Jerusalem, when then for the first time earnest the search for the began in secred tomb.

All traditions existing among the people of Jerusalem were greedily gathered up, and by dint of persistent questioning a certain spot was marked out where the Saviour was supposed to have been buried. It proved a myth, but the evidence that had been obtained proved conclusively that they were in the right locality, and by continued excavations the holy tomb was at last discovered. But it did not contain the cross or any relic of the execution.

The search was renewed, and all the ground surrounding the tomb was carefully explored, but without result. Near the tomb stood the Temple of Venus, erected many years after Christ's death by the Emperor Hadrian. From evidence obtained by Helena, it was considered possible that this temple marked the site where the cross was The edifice was demolished, buried. and under the ruins three crosses were unearthed. The true cross had at last been found! After years of patient search—years of toil and uncertainty it lay there, once more restored to the world, the most precious of all relics. The title board, which was found close by, served to identify it.

This tablet was a thin board, 31 feet long by 1 foot wide. The inscription on it was composed by Pilate himself, and proclaimed the kingship of Christ. The letters were cut into the board with a sharp instrument, and then colored red. It was carried in the procession conducting Christ to the place of execution, and there fastened they are knowing enough to underwarmed by the fire of divine charity with nails to the cross over His head. stand that these shere, they must be inflamed with it, About one-third of this tablet still truly great man.

state of preservation, the letters being

Oa it can be read the word Nazar-inus Re*** in Latin. Then the words Apenoc I., in Greek, and lower down But the question proposed is not yet on the tablet can be seen a few strokes answered, it will be said. "How can of Hebrew characters. The letters are written from right to left, after make them hear our prayers?" In the Hebrew fashion. It is thought order to render our answer brief it was likely by scholars that the Roman soldier who prepared the title, under Pilate's direction, knowing only Latin, wrote the three inscriptions in Latin, with Hebrew, Greek and Roman let-

Taking the cross and the title board with her, she journed with them to Rome, where they were delivered to the Emperor Constantine. So impressed was he with the recovery of the sacre relics that he at once began the building of the Church of Santa Croce, at Rome, for the express purpose of pro-viding a safe and suitable abidingplace for the long lost treasures. As a further safeguard it was decided to cut the cross into several pieces and secrete the pieces in different places, so that in the event of one being stolen there would be other portions of it still existing.

Accordingly, the cross was divided into four pieces, the largest being deposited in a specially prepared vault in the Church of Santa Another portion was conveyed by Helena to Constantinople, city had been named after her son. and there placed in a secret vault. Teen returning to Jerusalem, she built a church over the spot where the cross had been found. Within it she deposited the third portion of the relic. The remaining part was kept by Constantine himself, who had it cut up and a pertion set in the altars of several of the great churches he had founded. Not satisfied with this, he caused an immense statue of himself to be erected, and in the head he inserted a piece of the wood, that it might last rever. He also had another piece set in the front of his helmet. All this occurred in the year 326, and within a short time after the finding of the

In order to more safely preserve the title tablet, it was likewise cut up into three pieces. The central portion, considered the most important, was taken to the Church Santa Croce and deposited in a leaden chest in a little niche in the vaulted dome that had been prepared for it. The niche was then bricked up, a small tile being cemented over the center to mark its location.

So secretly was this done that with the death of Constantine all trace of it was lost, and it lay hidden from the sight of man for over a hundred years. Placidus Valenting. ian wholly ignorant of the hidingplace of the tablet, then began the ornamentation of the dome. He overlaid it with costly mosaics, which completely blotted from sight the tile that Constantine had placed to identify the spot. For ten centuries more the relic

securely hidden. In 1492 Consalvi de Mendozo ordered the church repaired and the dome whitened. While doing this one of the workmen touched the tile and it gave forth a hollow sound. It was immediately removed, and under it was discovered the leaden box and the relic, in almost as perfect condition as when placed there. It was removed and placed in a final resting place in a vault under the altar of the church, where it now is

CARDINAL GIBBONS.

Writing to the Catholic Journal of Memphis, Edmund D. Irish correspondent, gives an account the place in Ireland where Cardinal Gibbons attended school during a part of his boyhood. This was in the pretty

town of Ballinrobe, in County Mayo.
Ballinrobe, says Mr. Whelan, enjoys the distinction of being, if not the birthplace, at least the place where the most distinguished of American prelates-Cardinal Gibbons-received the rudiments of his early education. This eminent son of Erin and of the Church returned with his parents, who be-longed to the neighborhood of Ballinrobe, where the future Cardinal attended school, taught by a teacher named Rooney. I saw the house where he lived with his father and mother, at present occupied by an old schoolmate of the Cardinal's who conversed with me about his distinguished class fellow. The old Catholic church of Ballinrobe is now in ruins, with a tall square tower still in a pretty good state of preservation, which contained, it is said, the first bell that tolled the death knell of the penal laws. church, it is said, Cardinal Gibbons

served Mass as a boy.
When the Cardinal was over on a visit some years ago he came to Ballinrobe and reviewed the scenes of his boyhood. He went among the poor people, sympathized with them and manifested a deep concern for them all. The Cardinal commissioned the parish priest to let him know from time to time those who were the most needy among them, saying that while he had the means none of them should be in dire want. Needless to say, the gifted churchman is loved and revered by his friends and neighbors, and they inquire very anxiously from every one coming from America about the Cardinal's welfare. They marvelled at his gentleness, kindness and humble bear-They marvelled at his ing, going among them, hearing their troubles and sorrows-in fact making himself for the time like one of themselves. But simple as the people are stand that these are characteristics of a

PROTESTANT CONTROVERSY.

VII.

Professor John Moore, of the Boston Presbytery, is a very different controversialist from Lansing. In the first lace he is careful to use no scurrilous language, or rather it is plain that he take no care to avoid it. He it from a natural instinct. This avoids it from a natural instinct. constitutes a difference not of degree merely, but of kind, between him on e hand and such men as Edgar and Lansing on the other. Indeed, Edgar is as much more abominable than Lansing as he has the wider knowledge and the stronger nature. He appears to be the evil fountain from which Lansing has principally drawn With this detestable vulgarity of attack Professor John Moore has nothing in common. It is true, I have only read his two papers in the Morning Star, yet alone are quite sufficient to estab lish this.

Another point of difference is that, whereas Lansing, and the whole crowd of common shrickers, use any stone that comes to hand to throw at the Pope and the Catholics, never stopping to ask for proof or for consistency with what they have said already or with what they are going to say, Professor Moore evidently has the end in view from the beginning. He hates Roman Catholicism far more intensely than Lansing, because the Scottish nature itself, speaking generally, is far in-tenser than the New England nature. Lausing is a perfect exemplification of the smart shallowness, and shallow smartness, into which our New England temperament may degenerate in its extreme specimens. We can not imagine Professor Moore writing a ok like "Romanism and the Republic," worthy only of a Jack pudding, though of a poisonous Jack pudding. It is a relief to turn now and then from such a thing to an expression of hatred, however intense, that is united with deliberation and sincerity.

A man hating Rome as intensely as Professor John Moore may be very use ful in the doing to death of vulgar fic-His word would go much farth er than that of another man. Of this obligation he is sensible, and has ex-pressed it in his first paper, in which e discusses and rejects the spurious Jesuit oath. It is a pity, however, that his arguments for the rejection so insufficient. If he would seclude himself from controversy for four or five years, and give himself up to the study, in the sources, of Roman Catholic doctrine, administration, and history, he would give us something much more satisfactory than this 'pren-

For instance, he lays great weight, apparently chief weight, for the spurness of the oath, on the fact that it is lacking in the Monita Secreta. But surely that signifies very little. Were the Monita genuine, which they are not, they do not turn upon the Jesuit vows, but upon the policy supposed to be propounded to the Jesuit brethren, especially to the superiors. They do not profess to take the place of the Constitutions. I have read them once, and with deference to fresher memory I should say that they give no form of vows to be taken. It is in the Constivows. Were the Monita genuine, the occurrence in them of so incongruous a matter as this oath-so coarsely at variance, moreover, with the smooth unctuousness of their style-would be overwhelming proof of an interpolation for dishonest ends. Even were the oath genuine, it would be here quite out of place, since the Monita contemplate the brethren as working in Catholic communities, while the oath is directed, principally, to their supposed behavior in Protestant countries. The spuriousness of the oath appears, not from its being found or missed in the Monita Secreta, but from the clumsy baldness with which it contradicts elementary Catholic doctrine, and represents the Pope himself as a heretic. We might about as well discuss the authenticity of Father Tom's famous interview with His Holiness, over which indeed His Holiness, if he knew English, might well have a hearty It has a great deal more fun in it than the oath, and a great deal

In like manner, had Professor Moore thought it worth white to read Llorente, instead of contenting himself with one or two stock quotations from him, he would never have fallen into the exquisite absurdity of reproducing Lehmanowsky's imposture as veritable history. Had he even consulted the moderately sized volumes of Doctor Rule, published by the English Wesley ans, he would have been saved from this mortifying blunder. I have already given the main points of absolute contradiction presented by the real event, as developed by Rule, Llorente Scott Dyer, Guizot, and the encyc o pedias, to the fantastic and sensational invention of the Pole. There are one or two points to be added. Had Leh manowsky contented himself with representing the French soldiers as finding certain inmates in the secret prisons of the Madrid Inquisition, and setting them free, he would have said nothing improbable. Napoleon's order to break up the Inquisition (after the refusal of the Council to own his authority) and, to bring the inquisitors prisoners to him (which Rule informs us was done), naturally implied that if there were any persons confined in the house, they should be released. There may have been a few. Don Ramon de Arce's Grand Inquisitorship, it is true, (which had ended with his resignation nine months before) is described by Lorente as having been far from and never credulously rejects a truth. Hood's Pills cure all liver ills. Mailed severe, for such an office. During the Communication will soon be re opened for 25c. by C. I. Hood & Co., Lowell, Mass.

ten years of this great prelate's inquisitorship, a very considerable number, in various parts of Spain, were submitted to private penances, of no great severity, and twenty to public. There were no sentences of infamy, and no confiscations of goods. There was one capital sentence, but Don Ramon and the Supreme Council refused to confirm it. Still there may have been a hand ful of prisoners in the house at Madrid. abrogation of the Holy Office, would have given great satisfaction, for the Spaniards had become thoroughly tired of the oppressive tribunal, notwithstanding the essential mitigation, which, as Llorente says, took place after about 1750.

Unfortunately for himself, the Pole was not content to let well enough alone. Had he said that the prisoners were worn and thin, it would have been very Prison fare is seldom sumptuous or redundant, and Llorente assures us that Inquisition fare was not so bountiful but that an extortionate jailer, if not very sharply overlooked, might sadly reduce it. He does not describe sadly reduce it. this as common, but says that it sometimes took place. But this does not suffice Lehmanowsky. He can not be content without bringing us up a crowd of attenuated spectres from subterranean dungeons, where they had for months or years seen no ray of daylight. Now Llorente expressly says that, however it may have been in the old days of the Inquisition, there were no such things in his day as subterran ean dungeons. Indeed, to judge from his various narratives, even the elder use of them must have been excessively rare. There were secret prisons, as well as open, but the former, no less than the latter, were, he declares, well ighted chambers, perfectly dry, and large enough for a little exercise. They were never warmed, and were allowed no lights from 3 p. m. to 7 a. m. In winter, therefore, the por prisoners must have had to lie in bed most of the time, at least on the Cast-ilian highlands. Moreover, the almost unbroken solitude was fearfully depressing. In the light of Llorente's narrative, however, the subterranean norrors go out in smoke, not the smoke of an explosion that never took place but the smoke of a discredited fable

of the Inquisition, Llorente as saving that the descrip tions of them have not been exagger ated. This is true. He says that ever death ensuing was not so very un common. Yet the rules of the Inquis ition, with a solemn hypocrisy equall ing that of our old slave laws, and greatly disgusting the Popes, prescribed that "no one should be ac countable for death ensuing under moderate use of the question!" Yet Liorente, in saying that accounts have not been exaggerated, has reference only, as the passage shows, to formal treatises on the Inquisition written from authentic records. He is not thinking of such wild stories as that which Professor Moore reports, apparently with undoubting faith, of the "Streets of Serpents" at Seville. According to him, this is so called be a chamber of the Inquisition, fronting on it, was once found full of serpents. Found when? In 1808? But Llorente declares that from about 1750 (from which he dates the essentutions alone that we are to find the tial mitigation of the Holy Office torture, in every form was totally dis used by the Spanish Inquisition. fore 1750, on the contrary, the Santa Casa of Seville was perfectly compet ent to guard its own chambers from intrusive inquiry, and to punish with due severity all that should dare to spread such stories about them,

Waiving this, however, I should like

to know what notion Professor Moore

Professor Moore, speaking of the

has of the meaning of torture in the European cousts of old, including the Inquisition. The common notion is that it was a mere expression of vengeance. That vengeful displeasure often entered into it, even to a fatal end, is only too true. Yet in itself it end, is only too true. was not meant to punish or to kill, but to extort confession from a culprit o whose guilt the judges were already convinced, often, it is true, because they were only too ready to believe it. No form of torture, however, could used, which of its proper nature, apart from abuse, inferred death. Now to turn a prisoner into a room full of poisonous serpents was a direct inflic Of such secret inflictions ion of death. Llorente knows nothing. By the plainest implication (for he loses no opportunity of describing unusual treatment of prisoners) he utterly denies them. There was no more a there was in Spain a "Virgin of Nurem berg," with her hacking knives. There are only two (perhaps three forms of death by sentence of the In quisition known to him, both or all public. Where a culprit, at the stake, requested a confessor, he was strangled, and his body burnt. Where he refused a confessor, he was burned alive, at that time a usual punishment through out Protestant and Catholic Europe. think, however, that occasionally culprits guilty of other crimes than

heresy were hanged. Is it said that the serpents were harmless? Such an interpretation is humane, but ridiculous. Are we to credit the inquisitors with such lenity as to substitute for the torture, if the thought it requisite, an infliction, disgusting indeed, but not painful dangerous? No, we must insist on our basilisks, or dismiss the whole story as begotten in the brain of some earlier

Lehmanowsky. However, it is not to be supposed that I am the one man in America that never credulously believes a fiction,

with Spain. If Professor John Moore will join me in ascertaining authentic ally from the municipality of Sevilie (1) whether there is a "Street of Serpents" there; (2) why it is called so, it may be that he will be able to turn the laugh with him. I will trust his virtue and he may trust my poverty, not to catch an advantage by sending a hundred pesos d'oro ahead to the mayor of Seville. These Spanish functionar-ies, you know, "are much condemned to have an itching palm." They ought

to come to school to Tammany Hall. There are some other quotations from Llorente which I think it might not be amiss for Professor Moore and other Protestants to know. They seem thus far to have had a most religious care to remain in ignorance of them. One is, that after 1538 the Emperor Charles V., as King Charles I. of Spain, exempted all the American Indians from the jurisdiction of the In quisition, remitting them to the accient episcopal tribunals. Another is, that after 1531 the Supreme Council took such a control of the provincia councils, as, in Llorente's view, essenti ally mitigated the irresponsible harsh ness of the local bodies, constituting the first great step towards that reduction of the inquisitorial procedures to the sacred canons and common law, to which the Popes were often striving to bring them. This step he describes as followed by other similar steps, so that while the Spanish Inquisition never reached the true canonical model, or evangelical model of mildness and equity, it was much nearer to them in 1531 than in 1500, and still nearer in 1600. It thus advanced, by successive stages of im 1750 provement, until after about says Llorente, the inquisitors might be described as "models of mildness," compared with a Torquemada or a Doctor Rule gives the same Deza. view of the later Inquisition. When we talk of the Spanish Inquisition, therefore, we are always bound to make it known which of the four or five successive Inquisitions we are speaking

What was the real relation of the Spanish Inquisition to Rome? Charles C. Starbuck. Andover, Mass.

AN INFANT APOSTLE.

A Protestant lady called at the home of the Sisters, adjoining the little parochial school, and asked if they could take "Baby"-a boy of nine yearsn their school for the coming year. The lady proceeded unasked to tell the eason why she desired to have her boy with the Sisters. One day when Baby was playing in the kitchen the mother started a confidential, affectionate chat, just to entertain the child and make est of his affection and devotion 'Baby," said the mother, " is there any one you love more than you love me?" 'Yes," replied the boy. The mother was a little startled and said: "Well, my dear, who is it?" "Why, continued the child, keeping on with his play, "God, of course." "Oh! sure," responded the mother in silent wonder; for she knew she had been indifferent to the child's religious training. Without any manifestation

say: "But, Baby, I come next after God, do I not?" "No," replied the youngster, "there is another." "Who s it?" the mother said. "Jesus," said Baby; "don't you know, mamma, that Jesus died for me? The child did not fully know or understand the Divinity of Christ. The mother was still pleased, though very much surprised. So long as the affection of the child was n to any creature s isfied. However, she persevered in her questions. "Is there any one else you love more than me? I am sure I must come after Jesus?" Frankly and teasingly he threw his bright, young and innocent eyes to his mother's face and said: "Only one more, mamma. The boy put aside his playthings, went over to his mother, put his arm a ound her neck, drew her head to nim, and whispered in her ear : love Mary, the mother of Jesus; and

you, mamma, come next to Mary. The mother was moved to tears and, after hugging her child with unusual affection, proceeded to question him as to where he got his information about Jesus and Mary. It was from a little Catholic playmate who had been attending the Sisters' school just four

Every child that goes forth from the parochial school is an apostle, and, dod knows, the country needs apostles -Los An eles Tidings.

months.

AT CHURCH.

When you enter the church remem ber that you enter the presence of God Those only who look to Him will find Him there.

Be very silent, never whisper, and if any one tries to whisper with you seem not to hear them, but give your attention to God only.

Kneel upright and reverently, and

pray with your whole heart. Keep your eyes fixed on your prayer

book or the altar, and do not look about Wear the best that you have i

honor of our Lord's presence, but gaudy, conspicuous colors are in bad taste everywhere, especially in church.

What She Believes.

"I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother. She has taken it when she was weak and her health was poor and she says she knows of nothing better to build her up and make her feel strong." BESSIE M. KNOWLES, Upper Wood Harbor, N. S.

THE POWER OF EXAMPLE.

quent Bishop of Geneva, once related the following incident, to show the importance of paying outward marks of reverence and respect to the Blessed

Before his elevation to the episco pate, when he was parish priest of one of the churches in Geneva, it was his habit to go into the church every even ing to pay a visit to the Adorable Sacrament of the Altar, to see that the sanctuary lamp had been replenished, that the doors were securely locked, and that no person was concealed in the sacred edifice. Before returning to the presbytery, he would kneel again for a few moments on the altar step and kiss the ground as a sign of respect for Oar Lord.

One evening, when he had done as usual, and, believing himself alone, was rising to depart, he heard a sound at the farther end of the church; and, looking round, was astonished to see a well dressed lady step out from behind

one of the confessionals.
"What are you doing in the church, Madam, at this late hour?" inquired

the priest. "I will tell you why I am here," she replied. "I am a Protestant, as you no doubt suppose. I have attended the course of sermons you have been delivering upon the Real Presence of Our Lord in the Blessed Sacrament. Your arguments perfectly convinced me of the truth of this doctrine. One doubt, however, still lingered in my mindpardon me for speaking plainly,—it was this: does this man himself really believe what he teaches? In order to settle my doubt, I concluded to ascer ain whether your practice in private corresponded with your public exhor tations; and I resolved that if your be havior toward the Holy Sacrament of the Altar when no eye saw you was such as your faith seemed to dictate, ! would become a Catholic. What I have witnessed this evening has clinched my conviction, and I am ready and willing o make my abjuration whenever your reverence can receive it and give me

Soon afterward the lady was received most fervent Catholics in Geneva .-Ave Maria.

HOW FAITH IS LOST.

"Some time or other, years ago they admitted a thought against religion; they smiled upon some scornful imputation against the Church; and the light of faith which had thrown a beauty round their boyhood and had warmed them into intensest love of God, went out forever. They sinned against the inspirations of the Holy Ghost. They sealed their conscience a ainst the inspirations of faith, and God left them to themselves. Age brought no change, and when the end came they looked to older times, when the beauty of God's sacraments beamed on their opening boyhood like the gladdening influence of spring. They were happy then, in the consciousness of a simple, undoubting faith. long years of exile from faith and from God have flown by. Schoolmates, friends, parents, brothers, sisters in that run of years have been gathered Catholic World Magazine for August.

ANEREC GIKT

COMPELLED BY FEMALE WEAK NESS TO GIVE UP SCHOOL.

St. Cunegonde, P. Q. Nov. 7.—The case of Mrs. Ellen Dowson, of Gerrard street, Toronto, has a parallel in this place. Dodd's Kidney Pills have brought happiness into a stricken home, by restoring a beloved daughter

100 Napoleon Road, in this place, tells the story in these words: "For many months my daughter endured the agonies of 'Female Weakness' and Kidney Disease. No remedy we used gave her the least relief, and she became so ill, finally, that she was obliged to remain at home from school for fully three quarters of the time.

was delighted to see that she began to get better almost immediately after

school every day.
"I cheerfully certify to the wonder

fully beneficial effect of Dodd's Kidney Pills in cases of Female Trouble, for, esides my daughter's cure, I know of a number of instances in which they nave completely cures the sufferers.

Women who suffer from any of the diseases peculiar to their sex, can find no other remedy that will relieve their sufferings and permanently cure their complaints so quickly and thoroughly as Dodd's Kidney Pills. The testi been cured proves this beyond dispute

of disease.

Mgr. Mermillod, the saintly and elo

the instruction that may be required. into the Church, and became one of the

to the grave. They died in the faith; they went to sleep in the radiance of the Last Sacrament, in the smile and embrace of God. But for these no sacraments, no repentant act of love, no plea for mercy, relieves the dark-ness of their decline, and they die as they lived."-Rev. F. M. Kiely, in

ill She Began to Use Dodd's Kidne Pills-Now She is Healthy and Strong -Dodd's Kidney Pills Cure Women'

to health and strength.

Mr. P. Dubois, who resides at No

By a friend's advice, I bought a box of Dodd's Kidney Pills for her, and

beginning to use them.
"She has taken in all four boxes and is to day in better health than she ever enjoyed in her life before. She is strong and healthy and goes to

mony of thousands of women who have Dodd's Kidney Pills go to the root of

the matter. They heal and strengthen the kidneys, and so remove the cause





These Brands are exclusively used in the House of Commons.





THE PRIESTLY OFFICE.

The following beautiful extract is from an articl by Mr. St. George Mivart in the Nineteenth Century: Catholics are considered by out siders as a sadly 'priest ridden' set of people. This opinion is unjust. There are, of course, individuals who run after men of celebrity in every profession. But this is most likely to occur, as regards clerics among Low Church Protestants, in whose eyes their pastor is rather a 'prophet' than a priest, and is revered for his personal rather than for his official position. Among Catholics it should be, and generally is, the office, rather than the man, that is reverenced; and how truly august and justly worthy of reverent, in the eves of the Catholic, is that

"It is the priest who offers the great est of all sacrifices for the living and the dead. It is the priest to whom the penitent unburdens his laden conscience with inexpressible relief, gain ing from the sacramental words fresh energy to struggle against evil-

How a person can gain a pound a day by taking an ounce of Scott's Emulsiom is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful fleshforming power.

All physicians know this to to be a fact.

All druggists; 50c. and \$1.00.
SCOTT & BOWNE, Chemists, Toronto

From the priest precious words of comfort, of exportation, of remonbake, have wonderous power to restrain the erring, to redeem the seemingly lost, and to guide in the path of judicious moderation young minds which religious enthusiasm would otherwise tempt to pious extravagance. An experience of more than forty years enables me to bear testimony, not light-1 to beset aside, to the wonderous power for good the priest can exert, and to the general zeal and fidelity with which that influence is, in fact, exerted.





THE SINGER MANUFACTURING CO.

FIVE - MINUTES' SERMO

Twenty-Fourth Sunday After Pen

THE LAST JUDGMENT.

Men withering away for fear and etion of what shall come upon the whole (Luke 21, 26.)

The great day of which our speaks in this day's gospel, the fear and trembling, will come, fear and trembing, while the Lord will appear in fire, to the living and the dead. T signs will precede this day. An will appear and persecute the (
with bloody martyrdom. In
calamity, such as the world has
seen, will fill man with fear, so according to the prediction of our in the gospel: Men will withe for fear and expectation of the terrible things which will follow

The sun, the moon, and the will fall from Heaven, and the universe will be destroyed. Fi break forth from the earth and thing that exists will be consu-this terrible fire. And in the n this ocean of flames, the voice will be heard, exclaiming : Y arise and come to judgment obedience to this voice of the High, the graves will open, and dead will arise from the dust ruption, some in bodies of most splendor, others in bodies of i deformity; and those who have will hasten to the valley of Josa Jerusalem; for there where o blood of reconciliation was shed also, according to the prophets held the last judgment.

All mankind will be gathered and in fear and trembling a coming of the Judge. And, the heavens will be suddenly ated, the cross, the sign of sa will appear in the air and on th of the firmament, the Eternal God, surrounded by the h choirs, approaches to judge the

and the dead. Being seated on the throne glory, He will send His angels, order in the mass of men, to the good from the wicked. Oh painful separation ! How ma loved each other so dearly in 1 be separated forever—husban wives, parents from children, from sisters! Ah, they will other for the last time, they v no more for all eternity !

When the sheep are separated goats, the books of divine our will be opened, that is, the coof men will be revealed. which each one has done durin evil committed, spoken, the desired, will be clearly and reflected as in a mirror, before of men and angels. All will your life has been, so that all n that God is just in His judgme that no injustice was done yo hour of death. Oh, how the rejoice, when their virtues, w so often misrepresented and will now be crowned with hor the world! The wicked, how howl in despair wheh the r hyprocrisy will be torn from they will stand before her earth, in unfathomable wi Truly, then they will cry out and terror: "Ye mountains us, ye hills cover us."
When everything, even

secret, is brought to light the

pronounced that irrevocable that sentence deciding for all

With a countenance of infinit

affection, the Divine Judge the good and say : of My Father, possess the kin pared for you, from the four the world." (Matt. 25, 34.) gratitude, what joy, what will not penetrate their h hearing this loving sentence And then the sentence of will follow. Ah, if I fear to it, how will the sinner tremb hears it! "Depart from cursed, into everlasting fire. prepared for the devil and h Matt. 25, 41.) O God, he how terrible is every wor sentence? Depart from Je ished, cast out from Him, His Blood for you!—Depar ye cursed! O terrible word once blessed all, He Who or prayed even for His murder nounces this curse upon where will you go, ye curs eternal fire! O, most fea pains! To burn in the fir moan, to dwell, and also i fire, says Jesus, hence w without consolation, with without hope, without me into what kind of an et Into that fire, which has be for the devil, and his ange

these sufferings for all e will endure them in all the The sentence having bee will immediately be execut opens, and the blessed to the Heavenly amidst the jubilant hymn But hell opens also, and victims plunge into its t A last cry of woe penetra and silence reigns. Hell never again to open. The tians, is the end of that g

to be incarcerated with the

the scum of humanity, to b

object of all human an

malice? Ah! at the very

blood seems to freeze in my yet the damned will not or

Tremble not, ye good, ing, on account of the last joice moreover, raise your ingly; for your redemp In life you have been fair Saviour, and on the last acknowledge you as His

But tremble, ye sinner

FIVE - MINUTES' SERMON.

Twenty-Fourth Sunday After Pentecost

THE LAST JUDGMENT.

Men withering away for fear and expecta of what shall come upon the whole world.

The great day of which our Lord speaks in this day's gospel, the day of fear and trembling, will come, when the Lord will appear in fire, to judge the living and the dead. Terrible signs will precede this day. Antichrist will appear and persecute the Church with bloody martyrdom. Ineffable calamity, such as the world has never seen, will fill man with fear, so that according to the prediction of our Lord in the gospel: Men will wither away for fear and expectation of the more terrible things which will follow.

The sun, the moon, and the stars will fall from Heaven, and the whole universe will be destroyed. Fire will break forth from the earth and every thing that exists will be consumed in this terrible fire. And in the midst of this ocean of flames, the voice of God will be heard, exclaiming : Ye dead arise and come to judgment? obedience to this voice of the Most High, the graves will open, and all the dead will arise from the dust of corruption, some in bodies of most glorious splendor, others in bodies of infernal deformity; and those who have risen will hasten to the valley of Josaphat at Jerusalem ; for there where once the blood of reconciliation was shed, there also, according to the prophets, will be held the last judgment.
All mankind will be gathered there,

and in fear and trembling await the coming of the Judge. And, behold, the heavens will be suddenly illuminated, the cross, the sign of salvation, will appear in the air and on the clouds of the firmament, the Eternal Son of God, surrounded by the heavenly choirs, approaches to judge the living

and the dead. Being seated on the throne of His glory, He will send His angels, to bring order in the mass of men, to separate the good from the wicked. Oh, what a painful separation ! How many, who loved each other so dearly in life, will be separated forever—husbands from wives, parents from children, brothers from sisters! Ah, they will see each other for the last time, they will meet no more for all eternity !

When the sheep are separated from the goats, the books of divine omniscience will be opened, that is, the conscience of men will be revealed. The good which each one has done during life, or evil committed, spoken, thought, or desired, will be clearly and distinctly reflected as in a mirror, before the eyes of men and angels. All will see what your life has been, so that all may know that God is just in His judgments, and that no injustice was done you in the hour of death. Oh, how the just will rejoice, when their virtues, which were so often misrepresented and ridiculed, will now be crowned with honor before the world! The wicked, however, will howl in despair wheh the mantle of hyprocrisy will be torn from them, and they will stand before heaven and earth, in unfathomable wickedness! Truly, then they will cry out in shame "Ye mountains fall upon and terror :

us, ye hills cover us."

When everything, even the most secret, is brought to light then will be pronounced that irrevocable sentence, that sentence deciding for all eternity With a countenance of infinite love and affection, the Divine Judge will turn to the good and say: "Come ye blessed of My Father, possess the kingdom prepared for you, from the foundation of the world." (Matt. 25, 34.) Oh, what gratitude, what joy, what happiness will not penetrate their hearts, on

hearing this loving sentence ! And then the sentence of the wicked Ah, if I fear to pronounce it, how will the sinner tremble when he hears it! "Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. (Matt. 25, 41.) O God, how fearful, how terrible is every word of this sentence? Depart from Jesus! Banished, cast out from Him, Who shed His Blood for you!—Depart from Me, ye cursed! Oterrible word! He Who once blessed all, He Who on the cross prayed even for His murderers, He pronounces this curse upon you. And where will you go, ye cursed? Into eternal fire! O, most fearful of all pains! To burn in the fire, there to moan, to dwell, and also into eternal fire, says Jesus, hence without end, without consolation, without relief, without hope, without mercy! And into what kind of an eternal fire? Into that fire, which has been prepared for the devil, and his angels. O. God be incarcerated with the devils, with the scum of humanity, to be forever the object of all human and inferna malice? Ah! at the very thought, the blood seems to freeze in my veins; and yet the damned will not only think of these sufferings for all eternity, but will endure them in all their intensity

The sentence having been uttered, it will immediately be executed. Heaven opens, and the blessed ascend with to the Heavenly Jerusalem amidst the jubilant hymn of the angels. But hell opens also, and its unhappy victims plunge into its terrible fires. A last cry of woe penetrates the air and silence reigns. Hell has closed, never again to open. This, dear Christians, is the end of that great harvest

Tremble not, ye good, ye God-fearing, on account of the last day, no, rejoice moreover, raise your heads exultingly; for your redemption is nigh. In life you have been faithful to your Saviour, and on the last day He will acknowledge you as His own.

But tremble, ye sinners, ye impeni-

tent, who spurn God's holy judgment who live as if there were no death, no hereafter! Tremble, ye blasphemers of God, ye scoffers of Christ. Tremble especially ye impure, who, wallowing in lust, render yourselves like anto the Ah, if on that great day, as the prince of the apostles, St. Peter assures us even the just will tremble, what will you do? If, therefore, the love of the Crucified Saviour will not move you to a change of life, then dread, at least, the anger of the future Judge! May it so terrify you that you will curse and deplore sin, so that you will not be eternally cursed by Jesus, that you will not be compelled to weep forever in hell. Amen.

OUR BOYS AND GIRLS.

A FIRST COMMUNION IN MAY

Jessie had not been very recollected during the first weeks of preparation for First Communion, and Sister Mar garet had gone so far as to say that perhaps she had better wait another vear. This had the effect of making the child more thoughtful, although by nature she was very lively and not much given to piety. Sister Margaret seeing this, had kept her after the others in order to encourage her in good dispositions by pious conversa-tion and stories of the saints. Jessie appreciated all that was being done in her behalf, and surprised her teacher by numerous questions and thoughtful remarks, which gave her a better insight into the character of the child than all the previous years of ac quaintance and guidance had accom plished.

One day she said to her: "Jessie my child, what is your favorite de

votion? The child smiled as she answered
"I like to pray to the souls in Purga

tory."
"To them or for them?"

"To them," said Jessie. "Of course I always pray for them. I think 'Out of the Depths' is just the loveliest prayer. But when I want anything badly I just say: 'Please get me so and so, dear Holy Souls, and they always do."

Sister Margaret smiled. "Now. never thought you were such a pious little thing," she said. "Indeed,

fancied-"Oh, but I am not pious at all, interrupted Jessie, hurriedly. "If I had you would not have had almost to put me away from my First Commun-But I do love the Holy Souls ; sister—" She hesitated, blushed, and Sister-

and smiled in her peculiar, shy way.
"Do not be timid about saying any of your thoughts to old Sister Margaret," said the gentle religious, observing her confusion.

"I was only going to say, Sister," ne continued, "that it would be nice she continued, to offer up my First Communion for the release of a suffering soul?"

"Nice!" echoed the Sister; "nothing could be more lovely. Is there some relative, perhaps, for whom you should wish to make the offering?

"No, Sister. Papa and mamma are always praying and having Masses said for grandpapa and grandmamma, who are dead. And I don't know of any other friends."
"Well, then, what would be you

wish "I thought it might be a good thing

to offer it to some neglected soul. "In leed it would," said Sister Margaret much edified.

"Then I will do that," said Jessie, simply, and the matter was spoken of

On the morning of First Communion Day the children marched in processoin from the convent to the church, that look upon their young faces which no human being ever wears except on that memorable occasion. Jessie and her companion were the last to run the gauntlet of admiring criticism from the crowds that lined the cidewalk and surged up to the steps. A lady richly surged up to the steps. attired was passing in a carriage driven by a liveried coachman. The horses began to kick, and Jessie swerved aside with her companion, for the first time raising her eyes, which had been bent upon the ground. They met those of the lady, large, dark and sorrowful, with a haughty expression that repelled the child, even in that brief moment. But something in that innocent gaze caught the attention of the occupant of the carriage. She hesitated, leaned forward, and, ordering her coachman to stop, alighted from the vehicle and entered church, into which the crowd had already disappeared. Once inside, she vay forward, and soon found edged her v herself in the pew just behind the last row of First Communicants.

The Mass proceeded, and the lady sat during the greater part of it, half kneeling at the Elevation. Her face was pale and outwardly calm, but the occasional twitching of her lips betrayed the existence of strong hidden emotion. After a few words from emotion. After a few words from the efficiating priest before the Communion the children advanced to the rail. As Jessie once more re-enterpew, her hands clasped to-her young face radiant and gether, glorified by the divine act she had just performed, the lady bent forward in a vain effort to catch her eye. But the child had no thought for anything but the holy tenderness that filled her soul, knew only that she had received her Lord in her heart, in which He was still reposing. Dropping her head in her hands she remained wrapped in an ecstacy of prayer and thanksgiving. The lady also knelt, tears falling from her eyes. After a time she touche Jessie on the shoulder. The child

turned around.
"My child," said the lady, "will you pray for me ?'

"Yes, ma'am, I will," replied the little girl.

"And for a soul in Purgatory who is very dear to me?

The child again answered in the affirmative and returned to her devo-

Early that afternoon Sister Margaret came to the priest's parlor to confer with him about something relative to the confirmation of the children, which was to take place at 4 o'clock. was talking to a lady, to whom he ex-cused himself while he left the room to fetch what Sister Margaret wanted. As the Sister stood looking into the yard where the children were already assembled, the lady came forward and

"There was a little girl this morning, Sister," she said; "if I see her I will point her out. I should like to her name. She was so sweet and innocent, with such a wrapt look in her eyes that she impressed me very much. Indeed, it may seem a very strange thing, but it really drew me into the church, where I had no thought of going, for I had not been in a Catholic church for many years.

Sister Margaret glanced at her quickly, and then withdrew her gaze. It was a face that bore traces of suffer ing, a proud face with lines of care and unhappiness upon the forehead, and there were traces of recent weep

ing.
Do you know where she sat in the church?" asked the Sister.

"In the last row, I was just behind her. A little thing, with great, dark, pleading eyes. A future nun I should say, if appearances are not deceitful. "It must have been Jessie," was the

reply.
"Ah, there she is," said the lady, as a child ran across the walk towards the school room.

" Yes, that is Jessie," replied Sister Margaret, and moved by an impulse for which she could not account, she added:

"She is a dear, good child. Would you believe it, madame, she offered her First Holy Communion this morning for some neglected soul in purga

tory?"
"Mon Dieu," exclaimed the lady, clasping her hands, "it is like a miracle. Oh, Sister, I must see you again when you have leisure. I must tell you the story of my life. I have just been asking the priest when I might come to confession. When can

"To-morrow we will have a holiday on account of the First Communicants," was the reply. "You may come to the convent at 3."

The next afternoon Sister Margaret found herself listening to the following

story: I was born in New Orleans," said Mrs. Marlot, "of mixed French and Irish descent. My father, once a Catholic, had become an infidel, my mother was a pious Catholic Christian. But from the first I was careless in religious matters, and when I mar-ried, after the death of my after mother, I gave up my faith en-tirely. My husband was a Protestant, and did not know that I had ever been a Catholic. In the earlier days it was a mark of odium in some portions of this country to attend the Catholic church, and when we removed to the west we settled in a new town composed almost of Methodists. could be farther from my inclinations than the Methodist religion, but I joined the Church for sake of society, and it was only after I had really identified myself with that form of worship that began to realize my perfidy, and have regrets of my own, which I endeavored to stifle.

"Some missionaries came to the through curiosity, with result that he obtained works on Catholicity, and was received into the Church. He not only lost prestige, but clients and money by it, and while I did not reproach him with what he had done, I made no sign. Our only child died, after having been baptized by the priest, and I felt it to be a judgment of God. solicited me to join the Catholic Church. where I would find true comfort and consolation; but I had now gone so far that I was ashamed to tell him I was already a Catholic, fearing his displeasure and lasting contempt, for He wished he was an upright man. to remove to some town where there was a Catholic Church; the pries coming to C-- but once a month, his congregation consisting of laborers on the railroad, miners and servant girls, I protested against this, and we re

mained in C " My husband entered into politics neglected his business, lost the nomination for Judge-and took to drinking His health was not robust, and in a couple of years dissipation reduced him to a dying condition. He did not ask for a priest, I did not inquire whether he wished to see one, fearing to alarm him. The end came suddenly. His last words were: "Oh! Mary, pray for me, and have prayers said for me when I shall be in purgatory mind was wandering, but it betrayed his most cherished wish. At moment I meant to do as he requested, but later neglected it. My heart seemed to have become hardened; God permitted it, no doubt, to punish me. I lost all desire to reconcile myself to Some Western mines in which my husband had been interested proved valuable, and I was a rich woman. came East and joined the Church as being the most fashionable, and I was on my way to early service when I encountered the First Communicants on their way to Something in the eyes of that little girl seemed to summon me. After I went

in and found her kneeling in front of

me I tried to pray. It was only after she had returned from the Communion

table that I felt a flood of shame and repentence sweeping through my soul. I wanted her dear prayers for myself and for him whom I had wept and mourned all these years, but whom I had left to suffer in the fires of purgs

"For I firmly believe that his was the soul whom God had chosen her to deliver, or at least assist by her pure, sweet offering. It is more than a coincidence, it is a special providence, a miracle. I needed one to bring me back to the fold.
"Yesterday I was tempted to de

spair ; I felt that I could never face my God, never meet my poor husband, whose last prayer I had permitted to go unheeded. But last night I went to confession, and to-day I begin experience what it is to be a Catholic, even though a most unworthy repent ant.

Society was aghast when the rich and fashionable Mrs. Malot returned to the Catholic Church, of which she took pains to inform her friends she had once been a member. Jessie wondered at the affection she ever afterwards showed towards her, and why she seemed so pleased to meet her on the way to and from Mass, their roads ly ing in the same direction. But she did not know the secret of it; wiser heads than hers believing it better not to endanger the simplicity of her pure young heart by telling her how it seemed that her beautiful offering had been pleasing to God and accepted by

Nor does she know it vet, though one of the holiest and happiest among the Helpers of the Holy Souls. - Poor Souls Advocate.

CHATS WITH YOUNG MEN.

A Song to the Men Who Lose

Here's to the men who lose! What though their work be e'er so nobly planned. And watch with zealous care. No glorious halo crowns their efforts grand Contempt is failure's share.

Here's to the men who lose!

If triumph's easy smile our struggles greet.
Courage is easy then;
The king is he who, after fierce defeat,
Can up and fight again.

Here's to the men who lose!
The ready plaudits of a fawning world
Ring sweet in victor's ears;
The vanquished banners never are un
furled.
For them there sound no cheers.

Here's to the men who lose!
The touchstone of true worth is not success.
There is a higher test—
Though fate may darkly frown, onward to

And bravely do one's best. Here's to the men who lose! It is the vanquished's praises that I sing, And this the toast I choose; "A hard-fought failure is a noble thing; Here's to the men who lose."

The long evenings have come again with their opportunities for study. Will they be utilized by our young men, or, will they be wasted in idle talk or empty recreation? They offer to him whose school days are over, ample time in which to acquire, says the Columbian, any branch of knowl edge that he may desire. Many young men do not know how to study, and when, after repeated efforts they find the results disappointing, they give up in despair. They would like to utilize their few leisure moments to the best advantage, but are practically helpless. With a view to aid this large and growing class let us suggest a few

simple rules which they may find useful :-

System in Reading. The first rule to follow, whether acquaintance with history, natural sci ence, art or literature be desired is: Have a definite plan. Know what you want. Don't fritter away time on useess reading. Have a course and steer straight for port. There are more than you could read if you lived until the end of the twentieth century and read steadily for wenty four hours a day, seven days in Therefore read only the books that are worth reading even in

the special line that you want to follow.

The second rule is: Read regularly. Devote to study so many hours or so many evenings, and then stick to the rule. Our mind is more of a machine than most of us fancy. have been told that a clock will keep better time if wound regularly at the same hour every day. Similarly, if we devote, as far as possible, the same hour daily to the study in hand, a Similarly, if mechanical impetus is given to the mental powers, and the habit of study is fixed for the future. It is unimport-ant if we devote only a small amount to study so long as we maintain regularity in our efforts at self-improve-

ment. What is true of physical growth is true, as well, of the intellect. The athlete does not depend upon spasmodic and intermittent exertions, upon regularity in exercise and rest It is fragments that count, the little

expenses or receipts that result in poverty or wealth. It is the small but steady additions to one's stock of knowl edge which assure our culture and give our mind its fitting development. In this connection, too, one's taste and time must be the guide after all—it is difficult to set a precise rule to suit every case. Study, to be effective, however, must be thorough and not superficial. It is best to master one period in literature, to be familiar with one great epoch in history, to know one science accurately, to be an adept in one art, than to extend one's efforts over too wide a field, with the danger of losing interest after a month or two It is a safe rule to follow-to study what we like and then we shall like what we study. It is possible to alter nate the work, giving a few months to history, and a similiar time to litera ture. This method secures variety, es pecially if we study with the sidelights-that is getting all the information we can as to the writer, period or country under treatment.

The next important rule is that of oncentration. The old injunction, 'This one thing do," is true for all time. We must learn to concentrate our energies if we would achieve suc cess. If you would drive home a nail you must strike it on the head and the well directed blows will tell at last. In youthful exuberance we wish to do everything at once-we would botan ize, study French, map out the constellations, read a dozen authors, in-pret the composers, be Jack of a l trades and master of none. The better plan is to be master of one branch before we begin a new. Let us welcome that habit of concentration which takes us to the root of things.

It may be urged against the rule of concentration that it is likely to become monotonous and thus defeat its object. To prevent all danger of monotony. the one subject should be studied from different points of view, and information gathered from all sides. Suppose, for example, you would attain more expression in music; put aside for a while your music and study the lives If you would play of the composers. Chopin as he should be played, familiar ize yourself with the story of his career If you would study the history of any era or nation turn for a time from th moves on the political chessboard and acquaint yourself with the amusements of the people of that particular race or age, their habits of living, the structure of their homes, the fashion of their gar ments, the peculiarities of their lan-If your desire be literature, guage. follow the lives as well as the lines o your favorite poets.

We regard purpose, regularity, con centration and enthusiasm as the student's four-leafed clover that will help him in many ways. more will be found necessary. Pati ence, pluck and perseverance are qualities necessary to permanent suc cess in any field.

The subject of books must not be overlooked. To acquire a good work ng library is the best capital for youth The pleasure of adding to one's select books and of watching their slow but steady increase is, indeed, delightful to every age, but most of all to young Books are cheaper than eve people. before-there is a wide choice in edi tions. Let the purchases be made no too rapidly. Be as careful in buying a book as in selecting a friend, for you wish to have both for a lifetime and not for the pass ing mood. If one's means are limited a tew "best books"—books that are authoritative in their departments—are to be preferred to many works that you would never think of reading more than once. The true student loves his books. It is a good plan, too, to begin gathering a library along the lines first of your special pursuit. the scrap-book to be despised; it be comes a treasure trove if its accumula tions are carefully arranged.

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Worms and all sain diseases Dr. Chase's Ointment is a positive cure. It is recommended by Dr. C. M. Harlan of the American Journal of Health.

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Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu lator. To thousands its great merit Is

STRONG DRINK LATE HOURS AND

WHAT THE DOCTOR SAID TO HIS FRIEND ON THE SUBJECT.

Evil Effects of Late Hours and Strong Drink Banished at Once by Dodd's Dyspepsia Tablets, Which Cool the Blood and Soothe the Nerves.

"I tell you, my friend," said the doctor to his companion the lawyer, we are accustomed to grin and bear a great deal of pain, that we need not

"Take, for instance, the young fellow who is in the habit of having a "good time" (so called) at night. He stays out late, and perhaps drinks a good deal. Next morning he is fever-ish, nervous, and suffers a violent headache.

"The liquor he drank is blamed for all this, when the late hours he kept should bear an equal share of the blame

However, he goes to work and endures the tortures of that headache and nervous excitement all day. "Now he need not do so.

"What !" interrupted the lawyer 'He need not bear the penalty for his transgression?"

'He can prevent or remove the penalty," answered the doctor. "If he had taken one or two of Dodd's Dys pepsia Tablets, on his return home, or if he had carried them with him, and taken a couple, just after his lunch, he would not have suffered a single twinge

You appear to have a very high opinion of Dodd's Dyspepsia Tablets, remarked the law yer.

"I have, and my high opinion is based on experience. I have found that Dodd's Dyspepsia Tablets, by their action on the food in the stomach, and on the various glands of that organ, and the liver, will cool the blood, ensure perfect digestion, calm the nerves, and oothe the excited brain, while they give fresh strength and vigor to the body. There is nothing like them for this purpose.

"They cost only fifty cents a box at any drug store, and are worth their weight in gold."

BABY'S HUMOR

THE PARTY OF THE P

Miss LILLIE CHASE, Bristol, Vt. SPEEDY CURE TREATMENT. — Warm baths with CUTI-RA SOAP, gentle anointings with CUTICURA, the great in cure, and mild doses of CUTICURA RESOLVENT.



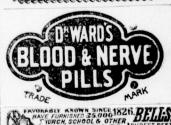
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STITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON. ************

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LONDON, - ONTARIO. Sole Agents for Peerless Water Heaters. Telephone 538. Telephone 650, 398 Richmond St.

We have on hand . A large quantity of the finest French Bordeaux Clarets

Which will be sold at the lowest price. JAMES WILSON, London, Ont

ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.)

The feast of All Saints was fittingly celebrated throughout the city, and in Lower town—the Catholic portion—all the stores were closed. At the Gloucester street convent it was celebrated in a special manner by a High Mass at 8:30 o'clock, which was chanted by Rev. Father Antoine, O. M. I., the chapialn, attended by acolytes from the University. The music was rendered by a choir composed exclusively of some twenty of the young lady pupils, to the accompaniment of orgap, violins and harps. Before Mass was commenced a grand march was played while the pupils entered and took their places in the chapel. With the exception of the "Sanctus" and the "Credo, "which were, the former from Mercadante's and the latter plain chant harmonized, the Mass was the composition of Professor Fowler, organist of St. Patrick's church, Montreal. "Fil Lead Thee Onward was sung as a solo at the Offertory. At the conclusion of the Mass another March was played. The rendition throughout was in excenient style, in every way worthy of the institution. A large number of the relatives and friends of the pupils were present. In the aftermoon at 1 o'clock, Solom B-nediction of the Blessed Sacrament was given, The alters and sanctuary on both occasions were magnificently ornamented with flowers and plants, the gift of a generous lady friend of La Congregation de Notre Dame, and they were also ablaze with lighted tapers and incandescent lights. (Special to the CATHOLIC RECORD.)

slio ablaze with lighted tapers and incandescent lights.

It is contrary to the rules of the convent, otherwise it would be a pleasure to give the names of the choristers and instrumentalists.

Across the river in Hull, in the Province of Ouebec, the day was also fittingly celebrated.

Every public office and business establishment was citsed. At High Mass, Durocher's choir rendered Farmer's Mass, Durocher's choir rendered Farmer's Mass. H. Leftamme, M. Oarriere, Messrs, E. Paren', P. H. Durocher, G. Ardouin, and F. Gratton, Mrs. S. Simon presided at the organ. Rev. Father Perdreau, of the Ottawa University, officiated at the service, assisted by Rev. Fathers Grandfels and Bellemore, as deacon and sub-dascon. Rev. Father Laganiere delivered a sermon appropriate to the feast. The congrecation was very large. It is estimated that three thousand people received Holy Communion at the early Masses.

The dedication of the chapel just erected

printe to the feast. The congregation was very large. It is estimated that three thousand people received Holy Communion at the early Masses.

The dedication of the chapel just erected by the Sisters of the Precious Blood, in connection with their recently aquired property—"Elm Bank" will take place on the 18th inst. Friends of this meritorious institution can address their contribution Monastery of the Precious Blood, Elm Bank, Ottawa, Ont. One who had not visited the church of Our Lady of Lourdes, on the Monireal road, about two mices east of the city, within a year, could not fail to be struck with the vast improvements which have taken place in the vast improvements which have taken place in the samp of the confronded with ornare place the voluments which have taken place in favored edifice. Instead of rough-hewn unliars, posts and ratters and rough walls, he a groined edifice, Instead of rough-hewn unliars, posts and ratters and rough walls, he a groined edifice, Instead of rough-hewn which as the confronded with ornare place the uncher, which is built on the plan of the shrine at Lourdes, France, has three Altars. In rear of and over the main altar is an exact cory of the world famed groito, with a statue of Our Lady in the niche. By an arrangement of a skright on the roof, a halo is through each of the flater which at once impresses the beholder. The parish being a mixed of of Irish and French, statues of St. Para Baptiste occupy position of the parish of Irish and French statues of St. Death are placed. There are also statues of St. Joseph and St. Jean Baptiste occupy of Mary, in whose charge the church and parish are placed. There are also statues of St. Joseph and St. Athony. Instead of the ordinary pews there are open benches with kneeling atools, which tend to give an improved appearance to the church. In addition to being acrad with the name of the holder for the time being inscribed thereon. Father Pineau, the passor, and his assistant speak in the highest terms of the general parts and status of

are studying for the Priestators.
Adjaining the church is the Presbytery, a neat and commodious premises.
Opposite the Presbytery is the convent of les Filles de Sagesse (Daughters of Wisdom), a teaching order affiliated to the Company of Mary. They have a boarding and day school. The mother house is in France.
A visit to "God's Acre," the cemetery of Our Lady (Notre Dame, reveals improvements in appearance and of the care bestowed upon the restine-places of the departed as the years go by. It contains a number of fine monumes of Amongst the latest is that erected by publication of which the was an Ex-President an active member, to the memory of aces teemed countryman. It has a granite double base surmounted by a Celtic cross, and is inscribed in gill lettering: scribed in gilt lettering:

"In memory of Percer A. Egleson, Died 7th July, 1897.

Weep for him, Ir-land, sorrowing nation Faithful to all who remain true to thee, Never a son in thy desolation Had holier love for thy cause than he." Had hoher love for thy cause than in an other love for the helps, and the place on November 9th. The chapel, which is received for the use of the students, is a building separate from the college and is constructed of stone. Several Bishops are expected to attend, among others Archisiano Duntamel.

The officers of St. Patrick's Asplum for the tending of the several wave elected on Friday ingle.

Several Bishops are expected to attend, among thers Archbishop Duhamel.

The officers of St. Patrick's Asylum for the ensuing year were elected on Friday night. The officers are: President Winley; Vice President, J. Mundy; Treasurer, J. C. Enright; Secretary, M. J. O'Farrell; finance committee, R. Gorman, W. Kearns, J. J. Heney; building committee, James O'Connor, J. Mundy, W. F. Sims, Rev. M. J. Whelan is Spiritual Adviser of the Asylum. In this connection flev, Father Whelan complained that whereas many of the inmates of the Asylum came from the rural parts, the contributions to the support of the institution were not at all in proportion.

Benediction of the Bicssed Sacrament was held in the chapel of the Water street convent on Friday by Rev. Canno Degune, the chaplain of the institution, on the occasion of the first Friday of the month. It was the first time that benediction had been given in the new chapel on a first Friday.

A "Mission" is now being held in all the

on a first Friday.

A "Mission" is now being held in all the Anglican churches of the city, and ciergymen of that communion are here from far and near. The papers announce that at St. Barnabas' church. "Father" Huntington, "O. H. C.," is distributing "medals," and "pictures" to the children attending the mission!

By the way, is not this the same gentleman who some years ago was eneaged in a controversy with Mr. R. G. Quigley, of St. John, N. B., on the subject of "Ipsa, Ipse, Ipsum," in which he was so effectually demolished?

DIOCESE OF PETERBOROUGH. Official Visit of His Lordship Rt. Rev. O'Conner to the Parish of Campbelltord.

ly delighted with his visit to Campbellford, where each day fresh proofs of the energy and zealousness of the pastor to supply the spirit nal and temporal wants of his parish are to be

OBITUARY.

OBITUARY.

MR. JOHN MANN, OTTAWA, ONT.

We regret to record the death of Mr. John Mann, of 675 Cooper street, Ottawa. His death was the result of injuries received some months ago. Mr. Mann was a dynamine foreman and was struck on the head by a stone. The wound was a small one, but a tumor developed, and death resulted. Mr. Mann was a native of Limerick, Ireland, but had lived in Ottawa for forty years. He had reached the allotted three score and ten years when death came. Ten minutes before he died Mr. Mann was walking about his room. He leaves a widow, a daughter, Mrs. Wm. Haipin, and a sister, Mrs. J. Haipin, all of Ottawa. The funeral took place on Monday, at 8:30 a. m. to St. Patrick's church, where Rev. Father Whelan officiated, and afterwards the interment was made at Notre Dame cemetery. May he rest in peace!

MR. JOHN MARSHALL, ST. IGNACE.

Citizens of London were grieved to learn of the sad accident which deprived a former well-known resident of life. Below we give a report of the sad affair, as described by the St. Ignace Enterprise, of November 3. To his mother, Mrs. Margaret Marshall, and his brothers and sisters, we offer sur sincere sympathy.

"The city received a terrible shock on Saturday afternoon when, about 3:30 o'clock, the news was passed from one to another that John Marshall, one of the yard brakemen, had been killed while assisting to switch cars in the upper yard.

"The permanent crew of the railread yards here consisted of Andrew Marshall, foreman; and his brother John and Richard Bazeley, brakemen. Michael McTierney is switchman and crossing watchman, but the fatal accident occured at the other end.

"The crew, it seems, were engaged switching flat ore cars in the yard above the round-house. The cars were given a push by the engine, and were being sent on to different tracks in sections, each in charge of one of the brakemen. Hazeley had three or four cars in front; and deceased had the next section.

"To obtain a greater leverage, the men have been accursomed to apply the brakes by the aid of a short, stout stick. Deceased had an great liking; he had used it for some considerable time. To all outward appearance it was beyond the ordinary strength of man to break it.

'On the fatal occasion, however, an instance of human improbability occurred. When the MR. JOHN MARSHALL, ST. IGNACE.

it.

"On the fatal occasion, however, an instance of human improbability occurred. When the unfortunate man came to apply the brakes, the stick broke in his hands like a reed; and he was precipitated headloog forward, in froot of the cars. Just how he struck the ground, as

was precipitated hesidions forward, in front of
the cars. Just how struck the ground, no
one, of course, can tell. But he evidently
struck the rail, the side of his head, by the
the mele was the deep mark of a cruel blow that
caused death. The ears, it must be remembered, were still by the cars, it must be remembered, were still by the cars, it must be remembered, were still by the cars, it must be remembered, were still by the cars, it must be remembered, were still by the cars, it must be remembered were still by the cars, it must be remembered by the cars, it must be rememlikely the cars, it must be caused had one
his movements were, deceased had one
his broken, and the other foot crushed and
"His brother, and the other foot crushed and
manded out of all shape whe stened up, but decased, though he breathed for a short time,
never spoke again. Rev. Father Kimes,
hastily summoned to the scene of the accident,
arrived just in time to administer absolution to
the speechless man before he expired.

"The remains were keen to the neat little
home, the task of breaking the sad news to the
suddenly bereaved with the having been entrust
to Bausgae-master J. J. McHugh. The news
spread like wid fire through the town, and expressions of deepest regret for his sad fate, and
of sympathy for on all sides.

"Undertaker Walker prepared the remains
for burial, and a large number of friends called

or sympathy for the living relatives, was heard on all sides.

"Undertaker Walker prepared the remains for burial, and a large number of friends called at the residence, and assisted in the sad, slient watches of the night.

"On Sunday evening the corpse was taken by his brother to their home in London Ont., for interment. Father Kunes conducted the preliminary burial rites at the house, and a large number of sympathizers accompanied the remains to the Ste, Marie Ferry. The pall-bearers were John Murphy, Goo. Litchard, Richard Bazeley, Harry Heeke, Wm. Hookwith and J. J. McHugh. Many floral tributes were sent, among them being a beautiful one from Mr. and Mrs. Campbell and the guests of the Dunham house, and one sent by Rev. Father Kunes. The boys on the dock could not get flowers here in time, but made arrangements to have them sent on direct to London.

"John Marshail was thirty-four years of age, a native of London, Ont., and had been brakeman and assistant yard-man here for twelvyears. Some five or six years ago he was marrad; and he leaves a mother, four brothers three sisters, his wife, but not of the both on and off the road, he had endeaved himself to all ty his unvarying god and correct himself on and off the road, he had endeaved himself to all ty his unvarying god and correct himself of each of the road, occayed the prepared and concerned at his untimely end. These, we know, offer their most sincere sympathy to the surviving brother left here, who, we may remark, its highly respected and esteemed; to the afflicted widow; and to the other bereaved ones; for the deceased, they can echo the beautiful prayer of his Church, that he may rest in peace."

The remains of the late John Marshall were interred in London Ont.

that he may rest in peace." The remains of the late John Marshall were interred in London Ont., on the 5th instant.

A TEST THAT FAILED.

The Ottawa Journal of the 5th inst, is responsible for the following:

A minister of the Gospel from the Eastern townships, who came here as a member of the delegation which on Thursday waited on Sir Wilfrid Laurier in regard to prohibition, narrowly escaped getting into a serious trouble Thursday night. He wanted to test how the liquor law was enforced in Ottawa. He went into a liquor atore kept by a French Canadian, who is also a justice of the peace. After looking at and pricing various bottles of whiskey, the minister called for a half pint of whiskey. The law prevents the sale of whiskey on draught by all except saloon and bottlemen, in less quantities than three half pints, although the sale of sealed flasks of whiskey containing one half pint, or less is allowed. The liquor dealer showed the minister a flask. The minister, however, said he wanted liquor from the barrel. The liquor seller knew then that he was being tested, so he determined to turn the tables on the clergyman.

He said to the clergyman "I see you are a minister of the Gospel, and you try to make me, a justice of the peace, break the law. Now for this offence, I, as justice of the peace, will call a policemen and have you arrested immediately."

The minister had to beg the liquor man's pardon and say he was sincerely sorry for his attempt to make the man break the law. He was finally allowed to leave the store.

The story is related by the liquor man, who, however, does not want his name published. The Ottawa Journal of the 5th inst, is re-

CATHOLIC TRUTH SOCIETY.

A 0. H.

At the last regular meeting of Div. 3, A. O. H., the following resolution was unanimously adopted: adopted:
Whereas, it has pleased Aimighty God to call
unto Himself the sister of our esteemed
brother, Jeremiah Daly.
Pesoived, that we icnder to Bro. Daly our
sincere sympathy in his sad bereavement.
That a copy of this resolution be spread on the
minutes of this meeting, and published, in the
CATHOLIC RECORD and Register.
H. McCaffrey Sec.

Toronto, Nov. 5, 1898
At the the last regular meeting of Div. 3, A
b. H., the following resolution was unanimous

y adopted:
Whereas, it has pleased Almighty God to cali
nto Himself the sister of our esteemed unto Himself the sister of our borother, Patrick Clancy. Resolved, that we tender to Bro. Clancy our sincere sympathy in his sud bereavement. That a copy of this resolution be spread on the minutes of this meeting and published in the CATHOLIC RECORD and Register. H. McCaffrey Sec.

WEDDING BELLS.

HANLON-FRAZELL

Hanlon-Frazell.

A very pretty wedding took place on Oct. 26, 1898, at the church of the Sacred Heart, Ingersoli, the oceasion being the marriage of Miss Minnie Frazell, daughter of Mr. John Frazell, Gigar Manufactor of the Yown, to Mr. John Frazell, daughter of Mr. John Frazell, Gigar Manufactor of the own, to Mr. James H. Hanlon of Nor'h Oxfor.

The ceremony was performed by the Rev. Father Connolly, parish priest, in the presence of a large number of friends. Precisely at 10 oclock. the bride arrived leaning on her father's arm. making a very attractive appearance as abe passed up the asise of the church of the main altar dressed in a neatlo. of London, a cousin of the bride. The groom was attended by his brother Henry. Miss Kating played the wedding march and the choir furnished excellent music.

After the groom was attended by his brother Henry. Miss extaing played the wedding breakfast was given by the bride's parents on Francis struct, to the bride's many friends and relatives with the Rev. Father Connolly giving the blessing. In the afternoon a reception was held, and the bride received the happy wishes of a host of friends, and she was also the recipient of many pretty and useful presents.

At St. Patrick's church, Biddulph, on Oct. 29, by Rev. T. Noonan, were united in the holy bonds of matrimony Hannah, eidest daughter of Mr. John Cain, of Biddulph, and Mr. Michael Lamb of Detroit. The bride was assisted by her sister Miss Juila Cain, while Mr. J. Casey, of Detroit, cousin of the groom, acted as groomsman. The bride and bridesmaid were handsomely attired in bridal blue and looked charming. After the interesting ceremony, which was witnessed by many friends of the contracting parties, all drove to the residence of the bride's father, where an excellent wedding breakfast awaited them. The succeeding hours were pievasnity spent and at 5 o'clock the happy couple took the train for their future home in Detroit. As both young people have, by their many exemplary qualities, won for the mide and produced tof

HOLIDAY GIFTS.

As the holiday season approaches we begin think about presenting our friends with suitable gifts—and what can be more appropri-ate than a good book? Here are a few which we have in stock and which we should b leased to send to any one, at prices given be

Marzio's Crucifix. By F. Marion Craw-

Richard. Translated from French by Lady B. Murbby.
Olive. Translated from French.
Marcelle. Translated from French by Lady Blanche Murphy.
Bertha. Translated from French by Mrs.
Mary Huntington... By Mrs. Mary C.
Munroe... Steperience. By Mrs. Mary C.
Grandmother's Secret. Translated from French by Lady Blanche Murphy.
Fisherman's Daughter. Madame Valentine Vattler.

he Wild Birds of Klieevy. By Adarice Francis Holland ...
John Longworthy. By Maurice Francis Egan. Life of St. Feresa of Jesus. Translated by Annie Porter from French. Life of Christopher Columbus. By Rev. A. G. Knight, S. J. Life of St. Francis de Geronimo. By A. M. Clarke

Life of St. Francis de Geronimo.
Clarke
Aunt Honor's Keepsake. By Mrs. James
Sadher.
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Cobbett (cloth)
Cobbett (cloth)
Cobbett Sy Agnes Saddler.

Cobbett (cloth)
Barbara Leigh. By Agnes Sadlier.
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Midshipman Bob. By E. L. Dorsey.
Willy Rielly. By William Carleton
The Tithe Proctor. By William Carleton
Handy Andy. By Samuel Lover.
Mere Gilette.
Miranda. By John Bulmer, B. D., Mus.
Bae.

Maude Bridge's History. By Matthew Bridges Iim Fagan Philip's Restitution. By Christian Reid. Summer Talks About Lourdes. By C. M. Caddell
Willy Burke. By Mrs. J. Sadlier......
Our Dumb Pets, Tales of Animals and

Huntington 150
Bertha, By William Bernard MacCabe, 125
The Fair Maid of Connaught, By Kate Duval Hughes
Conversion of Ratisbonne, By Rev. W.
Lockhart Lockhart A new selec-The Book of Three Hundred Anecdotes.

Robert May Cardinal D'Amboise Christian Heroism Arctic Voyages and Discovery of Dr.

Kane tles of the French Revolution... tics of Bandits. Robbers and Smugglers. Branscome River. By Marion Ames Taggart.
The Bissylvania Postoffice. By Marion Ames
Taggart.
The Bissylvania Postoffice. By Marion
Ames Taggart.
The Armorer of Solinger. By William
Herchenbach.
Wrongrully Accused. By William Herchenbach Conserved by Whilam Her-The Inundation. By Canon Schmid. The Canary Bird. By Canon Schmid. Abbey of Ross. By Oliver J. Burke, A. B. T. C. D. Lucille. Translated from French of Step.

CATHOLIC RECORD Office, London, Ontario, Can.

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Much Suffering. MRS. HENRY GIFFORD, OF KENTVILLE, PROVES THE VALUE OF DR. WILLIAMS' PINK PILLS

From the Acadien, Wolfville, N. S.
The case of Mrs. Henry Gifford, of Kentville, who some time ago was cured of a distressing malady through the medium of Dr. Williams Pink Pills, is of peculiar value as illustrating the rapidity with which this remarkable medicine operates. A representative of the Acadien who called upon Mrs. Gifford the other day to elicit information concerning her cure, found her to be a very intelligent lady, and a hearty advocate of the use of Dr. Williams' Pink Pills. Upon learning the object of his call Mrs. Gifford expressed herself as pleased at the prospect of having an opportunity to give publicity to her remarkable cure. "I have toid air my friends about it," she said, "but have often fels that it was my duty to have a statement of my case published in the papers." Three years ago this spring my system was in a badly run down state. In this condition I was attacked by a heavy cold and an enlarged tonsil of great size and extreme painfulness was the result. For nine weary months I was unable to turn my head and my health became such that I could not exert myself in the least. Several physicians were consulted, but without the slightest ben fit. The swelling was finally lanced but the operation only aggravated the matter, as my blood was so impoverished that the ineision did not heal but eveloped into a running sore. Despondency seized me and at times I almost wished that I was dead. At last by a happy chance I was advised to use Dr. Williams Pink Pills. After using a few boxes the swelling disappeared and perfect health and buyoney of spriis returned. Since that time Mrs. Gifford has had implicit confidence in Dr. Williams Pink Pills are lang as the boxes the swelling bis prins Pink Pills. After using a few boxes the same happy results.

Dr. Williams Pink Pills and has used them for any physical disorder of herself or children with the same happy results.

Dr. Williams Pink Pills and has as they have cured after all other medicines had failed, thus establishing the claim that they a IN THIS CONDITION. From the Acadien, Wolfville, N. S.

MARKET REPORTS.

LONDON,
LONDON

\$1.24; sprinz, \$1.25 to \$1.24; oats, \$8 to \$7c; peas, \$93 to \$9c; barley, \$8 to \$19c; corn, \$9c.
Dairy Produce—Eggs, fresh, dozen, 18 to 29c; butter, best roil, \$16 to 29; butter, creamery, retail, 20 to 27 decided.

Farm Froducets—Hay, per ton, \$2.00 to \$7.09; straw, per lond, \$2.50 to \$3.00; cheese, per ib., wholesale, \$1.00 st; honey, per bound, 19 to 12c. Seeds—Chover seed, \$3.30; cheese, per ib., wholesale, \$1.00 st; honey, per bound, 19 to 12c. Seeds—Chover seed, \$3.29; alsike clover, seed, \$3.20 ±1.55.

By carcass, \$5.00 to \$6.00; muutton, by carcass, \$5.00 to \$6.00; muutton, by carcass, \$5.00 to \$6.00; muutton, by carcass, \$5.00 to \$6.00; hunds, by carcass, \$5.00 to \$6.00; hunds, by the pound, \$1.00 seeds, \$5.00; to \$6.00; hunds, by the pound, \$1.00 seeds, \$5.00; to \$6.00; hunds, by the pound, \$1.00 seeds, \$5.00; to \$6.00; hunds, by the pound, \$1.00 seeds, \$5.00; to \$6.00; hunds, by the pound, \$1.00 seeds, \$5.00; to \$6.00; hunds, by the pound, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, by the pound, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, by the pound, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, by the pound, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, \$1.00 seeds, \$1.00; seeds, \$6.00; hunds, \$1.00 seeds, \$1.00; seeds, \$1.00 seeds

No. 2, at 12 to 13c.; Prince Edward Island, at 12 to 13c.. culls, 3c. per doz.

Latest Live Stock Markets.

TORONTO.

Toronto, Nov. 10—Shipping cattle was slow of sale, and weak in price, ranging from 31 to 4c. per 1b.

Good butcher cattle was worth as much as the best shippers; butcher cattle of choice quality sold around 4c, per 1b.; loads of good fair quality fetched from 31 to 34c; medium sold from 3 to 34c; and common stuff as low as 2[c, per 1b.

Light stockers were a rather slow sale at 23 to 33c per 1b.

Feeders were easy at from 3 to 33c, and 33c. per pound; this latter is outside figure.

Bulls were also dull at 33 to 33c, per 1b, and 1b at 15 to 33c, per 1b, and 1b at 15 to 35c. per pound; this latter is outside figure.

Windl stuff was too plentiful. Ewe lambs were selling at 33 to 4c. per 1b.

Sheep were easy at from 23 to 3c. per pound, with occasionally ten cents per cwt. more for the best offered.

Hogs sold at from 4 to 43c. per 1b for the best grades; light and heavy hogs sold around 4c.

East Buffalo, N. Y., Nov. 10.—Calves were in

races som at from 4 to 14c. per lb. for the best grades; light and heavy hogs sold around 4c.

East Buffalo, N. Y., Nov. 10.—Calves were in tair supply; moderate demand, and sold at about yesterday's prices; choice to extra, \$6.75 to \$7; good to choice, \$6 to \$6.50. Sheep and lambs.—The bulk of the best lambs soid at \$5.25, with occasional sales a little higher; choice to extra lambs, \$5 lo to \$5.30; good to choice, \$4.75 to \$5; common to fair, \$4.30 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.75 to \$5; common to fair, \$4.30 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$3.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$3.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$3.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.00 to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.75 to \$3.20; to \$4.75. kneep.—Choice to extra, \$4.25 to \$4.50; good to choice, \$4.75 to \$3.50; with the bulk of sales at \$3.45; roughs, \$3.50; with the bulk of sales at \$3.45; roughs, \$3.15 to \$3.50; stars, \$2.75 to \$3.3 at the close trade was draggy and weak.

NEW BOOKS.

"Let No Man Put Asunder," by Josephine Marié, author of "Love Stronger Than Death," "Jeanne," etc., has lately been published by Benziger Bros., 36 Barclay street, New York City. Price \$1.00.

How Every Reader of This Paper Can Make Money.

Gan Mak? Money.

For several months I have noticed advertisements in different religious parers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Iron City Dish Washer Co., 73 Station A. Pittisburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl aged 8 years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a comm-siston. They also wrote and told me how to become their agent. I am now making \$10 a week and still attend to my housework. The Dish Washer sells every where. I show it and that makes the work wrote and told me how to become their agent. I am now making \$10 a week and still attend to my housework. The Dish Washer sells everywhere. I show it and that makes the work easy. I understand they still want a few good agents, and anyone desiring to make money easy should write them.

A Constant Reader.

A Constant Reader.

A Constant Reader.

LITERARY NOTE.

Both literature and music for the whole tamily—for all ages, sexes, and conditions—are regularly given in Music; Song and Story. The October issue contains a fine story of East India and a cultivation of the Music; Song and Story. The October issue contains a fine story of East India and a cultivation of the American Red Indians, to mention only two of a great number of articles of such character as may come within the name and scope of such a publication, which includes numerous poems and sketches for recitation as well as private reading, musically and defamatic instruction, etc., and if bugges (sheet, music size) of new music in every issue. The music of this number includes a boatful little duet for children, "What Id Do If Were You," the children's play song a fine bolero by MeIntyre, "For Caba and for You," a striking little song in an emirely new and very catchy vein by Julian Jordan, "Love You "Cause I Do: "and a zither solo and song in." These make up the vocal music. There are, besides, the following purely instrumental pieces; Rondo characteristic, "The Jolly Salior." by W. F. Sudds; a bright new Cuban waltz, "La Verbena," by Kretschmer, and a most melodious march by D'Amico, "The Farry," Music. Song and Story is a thing of great beauty along with its other host, and is published monthly by S. W. Simpson, 70 Fifth Are., New York.

The Associated Board of the Royal Academy of Music and Royal College of Music for Local Examinations in

The Preliminary Theory Examination in Music of the above Board took blace throughout the Dominion on the 2nd, and notwithstanding the small number of entries, which has evidently arisen from the limited time there was to prepare for the Examinations, the Board not actuated by any mercenary or commercial motives has at a very considerable cost to itself resolved to send out Mr. C. Lee Williums. Mus. Bac to conduct the Practical Examinations. Mr. Williams is a well known composer and was until recently organist of Gloucester Cathedral and conductor of the Gloucester Musical Festivals and has had a large and yaried experience in examination work for the veried experience in examination work for the Board. The Board has decided to hold the Ex-aminations next year in May and June, and hopes that the date will be found more suitable for Canadian students.

COLLECTION OF ACCOUNTS.

The Standard Mercantile Agency, 60 Victoria street, Toronto, Ont., has been successful in collecting accounts. We have had some experience with the firm, and it has been of very satisfactory character. The capital stock of the Company is \$80,000. They are agents assigness, accountants, liquidators and mer

A SWEDISH CONVERT.

Hartford, Nov. 2 .- An item that has been going the round is calculated to give the reader the impression that Mme. Helena Nyblom, had quite recently become a convert to the faith. The facts, however, are, says the Cath olic Transcript, that this well-known authoress joined the Catholic Church

three years ago.

Mme. Helena Nyblom was born at Copenhagen fifty five years ago, her tather being a professor of the Royal Academy of Fine Arts at Copenhagen and a man of large artistic abilities. Her girlhood was spent at home, and her education directed by her father, whose house was the resort of many distinguished literateurs, artists and sculptors.

Though not a Swede by nativity, the gifted convert has been regarded as a wedish author for many a long year back; and the Swedish people have been proud to claim her as one of their

daughters.

Mme. Nyblom, though a great literary woman, did not write much in her earlier years. It was not until her children had grown up and left her more time and freedom that she began contribute to Swedish literature. Her pen is both prolific and versatile. She writes apparently with the same facility in prose and verse; and sketches, stories, poems and essays signed by her name appear very frequently in the leading Swedish magazines. Her poetry is character ized by its musical rhythm, and her love for music is often noticeable in her

The one who will be found in trial capable of great acts of love is ever the one always doing considerate small ones.-F. W. Robertson.



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EXPERIENCED ORGANIST desires engage E ment. Thoroughly competent in all branches of Catholic Church music. Highest testimonials Aduress, "Organist," CATHOLIC RECORD. 1047-2

ORGANIST WANTED. POR THE CATHOLIC CHURCH, CAMP. I bellford, Duties to begin lst Sunday of December. Apply to Rev. W, J, McCloskey, P. P., Campbellford, Ont.

TEACHERS WANTED

TEACHER WANTED MALE HOLDING
1 2nd or 3rd class certificate, for Separate
school, section No. 5, Normanby, for the year
1893. Applications will be received by the
undersigned until Nov. 10, 1898. Michael
Lynch, Sec. Treas., Box 7, Ayton, Ont., Grey
County.

County.

WANTED, A TEACHER, EITHER MALE
or female, holding a 2nd class certificate
for female, holding a 2nd c

WANTED, A TEACHER FOR NO. 7 SEP-W straie school, Ellice, holding 2nd or 3rd class certificate, Apply to Mr. M. Hays, Secretary, Kimkora P. O., stating qualifications and salary required.

TEACHER WANTED, HOLDING SECOND To third class, male or female. German preferred, for Separate school, Sec, No. 5, Wellesley, for 1899. Applications stating salary, etc., received up to Nov. 28. Address John Reidel, Sec. Treas., St. Ciements, Ont. 1047-1

FOR PUBLIC SCHOOL SEC. NO. 8, Adjain, for the year 1829. Holding 2nd class certificate. Applications stating salary with testimonials, will be received up to the 15th day of November. Address James Hanshain, Sec.-Freas, Connor P. O., Ont. 1947-1 TEACHER WANTED, FEMALE, HOLD

FIT-REFORM CLOTHING

Clerical Suits

Made of Black English Cheviots. Vicunas, Broadcloths, Venetians. Clay Diagonals, Worsteds and Serges, in all Fit-Reform shapes.

Lined with Skinner's warranted Silks or with Italian Cloth. Maker's brand and price sewn in

left breast pocket. Prices \$20.00 and \$25.00 per suit.

ROBERT M. BURNS. Proprietor Fit-Reform Wardrobe, 180 Dundas Street,

London, Ont.

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ROBINSON & JOHNSON, F. C A. BELLEVILLE. - ONT.

PR CPR CPR CPR CPR CANADIAN RY.

A TOURIST CAR.
Winter
Winter
Service.
Commencing
Thursday, Nov.
3rd., Equipped
Tourist Sleeper
tourist Sleep attle; and on Friday, Nov. 4 h, one will leave Toronto at 12.30 p.m. and run through to Vancouver.

The Thursday and Friday service will be continued throughout the winter season.

The Tourist Sleeper Service C. E. McPHERSON, Asst. Gen.

Passr, Agent, 1 King St. E., TORONTO. PR CPRCPRCPRCPR

C: M. B. A .- Branch No. 4, London, Meets on the 2nd and 4th Thursday very month, at 8 o'clock, at their ha Albion Block, Richmond Street, James Mnrray, President: P. F. Royle, Secreta

ELECTRIC RIVETER For Mending Harness, Belts, etc.

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Agents are making \$10.00 per day. Retails for \$1.25

1899 BENZIGER'S CATHOLIC

HOME

ANNUAL SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1892 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages. It contains: Frontispiece : A Beautiful Colored Picture of

"A Christmas Carol" (Poetry). Calendar for each month. The Impossible: 'Story by Maurice Francia Egan. With 2 Illustrations. Egan. With 2 Illustrations.

Some Funny Advertisements (Prose).

Full Page Illustration: "Out For a Ride."

"Thoughts on the Third and Fourth Command ments:" by Rev. Ferreol Girardey, C. SS. K. (Prose). With 2 Illustrations. Story: "A Winsome Maid," by Clara Mul-holland. Illustrated. Penance, The Key to Heaven:" a Story of the Shrine of Our Lady of Montserrat, Adapted by Rev. Daniel Murray, Illus-trated.

The Better Part" (Poetry). "The Passing of Pippa:" By Marion Ames
Taggart. Story. With Illustrations.

"The Miraculous Medal." (Prose.) By Rev.
A. A. Lambing. Illustrated.

Full Page Illustration: "The Christening." Our Prize Story. "The Doctor's Compromise." By F. P. Guilfoil. Illustrated.

Blessed Gerald Majella." (Prose.) Donatienne." By Rene Bazin. Story. Illustrated. Full Page Illustration: "The Crowning of the Blessed Virgin.

List of common English Christian names, with signification and name days. Besides other illustrated articles, it also gives some of the notable events of the year 1897 18.8. With numerous illustration, calendars, astron-omical calculations, etc., etc.

Single Copies, 25 Cents Each. \$2.00 per Dozen.

THOS. COFFEY, Catholic Record Office, - London, Ont.

PROFESSIONAL.

DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty-Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenue, Defective vision, impaired hearing, nasai catarrin and troublesomethroats. Eyge test-ed. Glasses'adjusted. Hours: 12 to 4 LOVE & DIGNAN, SARRISTERS, ETC., 418 Talbot St., London. Private funds to VOLUME XX.

An Unpublished Poem.

TO NELLIE HENRY, WITH THE D. BLESSING OF FATHER RYAN.

April 1, 1881.

In the eclipses of your soul—
Ah! me, they come to all.
Across the sunshine shadows roll.
O'er you, o'er each they fall.
And when you cannot help but cry
Oh, God! give more of rest and light!
Oh. Christ! give less of toil and night!
And when you cannot help but sight
For something dim and vague and far
May words of mine be somewhat like a
To fling around your feet
Gleams fair and pure and sweet,
To guide your way
Each lonely day
To the good, the just, the true,
This prayer I breathe for you.
—Abram J. Ry April 1, 1881.

THE TRIUMPH ? OF WICKLI

A Day With Rev. Dr. Kerr B

The Rev. Kerr Boyce Tupper, I of the First Baptist Church, deliv on last Sunday evening a sermo "John Wickliffe and His Triv Over the Papacy," which was a no deliverance from several view p and which served to accentuate. the service, the inconsistencies of Protestant sects. The differing which even the members of one gregation held are illustrated by actions. On entering some lean heads on their hands and pray de ly, but the vast majority come in church as to a social gathering shake hands and chat. The n usher escorts you to your proper and there you find a hymnal en Laudes Domini." | Some Jesuit have sneaked in and stamped this title on the book | A psalm is ch in alternate verses by minister people and a hymn is sung by private judgment advocates, in the words occur, "Fear not,

The sermon, however, is the cipal feature of Sunday's exer and yet the cry is "the Bible and nothing bu Bible." Catholics contend that peither gave the New Testamer ordered it to be written, but th ordered His apostles to teach a tions by preaching. Their opporargue that the Bible is the sole is faith and then exalt preaching most important place in their set There was a novel feature intro into the extemporaneous (?) pra this church. Near its close the ist was noticed to be fingerin keys, and at the proper cue wo started up and the choir finished a verse from a hymn. Ritual something to be condemued, s Baptist brethren, but here is ar at it which wend be in much

taste were it less unexpected.

THE TRIUMPH (?) OF WICKLIFF "Wickliffe's triumph ove Papacy" at last had its turn, an Martin Luther was ruthlessly of the questionable honor of bei pioneer reformer. The array formers who preceded him, wit were recited, the things which they battled to -among them Papal despotisn astic corruption, the base life clergy, the criminality of au confession, Masses for the dec prohibition of the translation Scriptures, the keeping of minds in bondage, of human The times demanded as chained and unemasculated B order that it might be prove Christ was true to His promise gates of hell should not prevail

the Church which He had found

Here began a eulogy of the

er's hero, who, he said, was as as a lamb, though bold as a redressing wrongs. He conter liberty of conscience, the right vate judgment, an open Bible without regard to age or con and justification without merit Bible he found in one of thre tions - chained, on dark she burned in "hot flames." This the use they had for the Word The Pope, it seems, according Tupper, was not the chief ob the Bible's growth, after a Norman conquest sadly interfe the Bible's translation. A n guage had to be instituted, people during the wars cared for manuscripts. Macaulay wa as saying that the Bible for c had dried up, and that up to t into English handed over to the But in 1382 every man and v England knew the Word of God young, rich and poor, ignor

The Queen of Bohemia the share of praise for making who stood in the way of the tr the Bible amenable to Despite the Archbishop of Ca and Pope Alexander V, who no man snould read the Wor every one was permitted Wicliffe's efforts to read it a under his own vine. In 1378 took place. The poor old quite alone and an earthqua up the assemblage at three trials of Wickliffe, "a singu He was condemned because given the Word of God to th Here Dr. Tapper got very and quoted Wickliffe as saying God be for me, who can b