Catholic Record.

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

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REV. DR. DE COSTA'S RESIGNA-TION FROM THE PROTESTANT EPISCOPAL CHURCH.

New York, October 7, 1899. The Right Rev. Henry Codman Potter, D. D. LL. D., Bishop of the Protestant Episcopal Church, the Dio cese of New York:

Dear Sir-I hereby respectfully resign the Office of Presbyter.
It is proper for me to give some

reason for this course, which, at the end of long years of service, is adopted deliberately and in the fear of God. I must now, however, confine myself to a few points. In what I have to say at this time I desire to speak with entire plainness, as well as with kind-ness and respect; while, to avoid pos-sible misapprehension, I would add that I do not resign on account of any personal grievance. I cannot reconcile my convictions with the present condition of the Episcopal Church, which, contrary to its own principles, has been drawn into the adoption of a policy of toleration towards a school of theology and Biblical criticism. which, in my judgment, is hostile to Revealed Truth. Your own attitude in relation to the subject forms, of course, a very subsidiary consideration. I may ob serve, however, that I do not see that you have opposed the system to which I refer. Further, permit me to say, respectfully, that I do not find that you have been "ready, with all faithful diligence, to banish and drive away from the Church all carriers and the control of the from the Church all erroneous and strange doctrine contrary to God's Word;" while much less have you while much less have you seemed inclined "both privately and openly to call upon and encourage

others to the same."
On the contrary, I think, the testi mony proves that you have discouraged and baffled men inclined to such I do not, however, undertake to impugn your motives, or charge upon you the "lamentable ignorance" and deliberate " malice, which, sometime since, in the public press you attributed to men by no means your inferiors either in learning or charty. I desire, nevertheless to indicate that, as I view the subject, you have acted with and defended those who have struck at the Scriptures of the Old and New Testament as the plenarily inspired and infallible word You have thus championed a revolution hostile to every evangelical body in the land. You have done this, I think, by accepting, as admissible and worthy of toleration, a system of interpretation which undermines creeds, orders, and sacraments, leaving the most sacred interests of believ ers of every name without the support of the unerring Word upon which, hitherto, they have been grounded. The progress of doubt during the last years is most notable. If Newman had lived in our day he would hardly have been able to write that beautiful euology of the Bible, in which he says speaking of the Englishman, that "it is the representative of his best moand that "all that there has been about him of soft and gentle, and pure, and pentient, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never dimmed, and controversy never solled." Even in Episcopal Seminaries, the inerrancy atically denied. You, Right Rever end Sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the "Higher Criticism forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the Min You have, therefore, deliberately received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant, and do not form an infallible guide abounding in myths, fables, scientific and historical errors. Men of this kind plainly declare that what, hitherto, we have called the Bible is not the Bible, and that the real Bible lies buried underneath the rubbish of ages,

waiting to be recovered. The long catalogue of errors credited by so-called "Higher Criticism" to Holy Scripture, may or may not in your estimation, appear as trifles. That, however, has nothing to do with the present issue, but the system that you vouch for, as within the liberty of clergymen, leaves, in my judgment no sufficient authority for the Chris tian religion. We are plainly told The prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so reconstructed as to give satisfaction to Christian scholars.

The party you represent has taken possession of the Church, and adopted a new standard of qualification for the Ministry. Heretofore an attempt has been made to maintain at least an appearance of respect for orthodox rules of interpretation, and a class of critics has allowed that those parts of the Bible that clearly relate to faith and morals were inspired and authoritative.
But the School of "Higher Criticism" allow the Apostolic current to overleap now does not make even this poor distinction. On the contrary, it is taking away the props of both faith and morals. I cannot affirm that you agree of the contract of the aid of obliging Episcopalians, victories. Fewer still, allow me to easy, with all kindness, will be perlanded by your own phraseology, while wishing you perland as the masterpiece among modern denominations. I can make the language of Namma my own, where he sonal prosperity and happiness, allow the Apostolic current to overleap the "break in the twisted wire," and where you speak of "the Book" as guage of Namma my own, where he sonal prosperity and happiness, allow it, for I sleaved that many the interior of the contraction of the contr

plain that you deem its teachers fit persons for the Ministry. The system and in accordance with Reformation cannot be employed and repudiated at principles. Do not say that I am mistress are time. This decision review the standard of qualification, and, in I am not dealing with your opinions the future, men cannot prescribe a but with the policy and action which higher standard. The minimum is the rules the people. I accept the vermaximum. I submit that you have dict. You register the revolution cordegraded the qualifications, and arranged the terms of admission in accordance with a scale that now is a fact. Unless some swift counter Christianity. The worst is that the Church approves your course. Future candidates may openly deride the story of Pentecost, as the world has under stood it from the time of the Apostles.

The former belief in the Bible is no onger required. Candidates of the longer required. Candidates of the School to which I refer will indeed continue to sign papers, agreeing to accept the Scriptures as the Worl of God, but such subscriptions, practically, will prove little better than Deismand Dissent. The distinguished perjury.

The phrase, "Word of God," is now

Nileometer does not fancy that the intrument causes the rising of the Nile. No more can I think of you as the author of the tide now brimming and swirling in upon the Episcopal body. Without abating anything from your 2, indicates that it would be idle to atresponsibility I must, with all due tempt any action in this or similar exponent of an accomplished revoluof opinion and sentiment that renders alone. You are upborne by the power of unconsecrated wealth. Your Convention, which has just closed its faire Standing Committee by endorsing its dark acts. Your examiners give unqualified support. Thus far the case is diocesan; but venerable the criminal silence of other Bishops speaks louder than words. The Press, being creedless, is, for the most part, that " has outlived the faith of dogma," claims that your position is "invincwith your policy, though once seemingly probable, now appears puerile. deed how could it be otherwise, when you, taking a fuller view of the situayou, taking a fuller view of the situa faith, and openly circulating Socinian tion, declare, in a charge, that the literature. The skeptic is secure, and

Western Texas is obliged to admit: reality, it forms the bouleversement of "We know that the young men are not in the churches and the laboring I have thus endeavored to point out not in the churches and the laboring classes are entirely alienated." President of your Standing Committee the reason that I wish to keep well up they to go for? To listen to the reading of what preachers pronounce ation, possibly, was inevitable. I re myths and fables? Substantially, the cognize, but do not accept, the result battle for the Bible has been fought. a town-meeting process, the Bible has tested. been declared "Literature." This private denomination to other religious bodies; and never again can Episcopalians sion of nearly all.
approach the Presbyterians, calling to
union on the basis of a "Common office form instruction." The real Bible, when you get Bible.

This decision revises interpreting your theological opinions. affords gratification to enemies of revolution takes place, this destructive

work must go on to the end.

At this point I regret that it seems necessary to turn, and indicate that the long-studied scheme to inaugurate Arianism is substantially perfected. The windows of Episcopalianism are now opened, not towards Jerusalem and the fair realms of Catholic thought; the range, on the contrary, being down hill towards what is called the broad and coveted landscape of Rector of the leading parish in Brook-lyn declares over his name, that "it is a phrase only; its meaning has been probably true that ninety per cent juggled away. Again, let me not be of our Bisheps believe and teach the deposed." On the eve of Trinity Sunday last, there appeared a public and open repudiation of the Holy Trinity, and your neglect, in another case, to allow a hearing under Canon II, Title responsibility I must, with all due tempt any action in this or similar respect, think of you mainly as the cases. Proceedings against heresy are no longer to be tolerated ; for if the tion. Episcopalianism has been set guilty come to trial, may not Bishops adrift. "Higher Criticism" has be brought to the bar? The sense of struck every diocese in the land, and culpability is general. Unbelief is in trom all the States of the Union there the air. Indeed, I must here call atis coming a wild, ungovernable flood tention to the fact, as yet little noticed, that the worst of the prevailing skeptiyour position as an indicator still cism does not appear in print, nor more significant. You do not stand even in public addresses. Yet in Yet in private not a few of both clergy and laity openly repudiate the authority of bible and creed, using no conceal session is with you, having over ment. One very prominent rector, whelmingly vindicated your laisser who stands high in the ranks of your supporters, speaks of the New Testament as a bundle of left-over documents. Another has declared that the case is diocesan; but venerable the first three chapters of St. and saintly men like the Bishop of Matthew form simply a beautiful Minnesota, men of superior judgment legend; while another even ridicules and influence, appland the "wisdom the Apostles Creed. Important postand good sense" displayed in this phrase of your administration; while bread or accomplish ulterior ends. They en-Such men are well known. joy the favor of the body at large, and we must not measure the situation nent of incoming "liberal thought." simply by the publication of an occasional volume, intended to mislead, its daily, describing present society as one may be, and guard its author's position, or defiantly attack the Faith. thought comes often in the veiled forms ible." Humanly speaking, it is indeed secure. The masses of Episcopalians of Hoadley, in the last cen are with you. The suggestion that the House of Bishops might interfere Church of England that system of

"reserve" practiced by many in and out of the pulpit to day. Still, with all The House of Bishops, as a whole, is on this precaution, the underlying hos il tyour side. Practically, your voice is the voice of the Church. This is no personal or diocesan issue. It takes in Protestant Episcopalianism is indicated the whole body. As one result, discip by agnostic phrase. We all know line seems to be practically dead. Indiocese are assaulting and riddling the

Episcopal Church now forms one of the the revolution wins honor and apcongeries of inter dependent branches of the Anglican Communion that is system carefully sheltered in dioceses rithout a head to think or a hand to

by the purple of the Episcopate, that

ct.

I can understand why the Bishop of

reduces his eneers to silence." In

this country has almost lost the idea of of Holy Scripture is bodly and system without a head to think or a hand to by the purple of the Episcopate, that atically denied. You, Right Rever act.

The the work of "Higher Criticism," for has just reported to Convention that in the front the true state of the the youth of the denomination "deny Church, that no one may pretend that any obligation to go to church. They go if they please, but if not, it makes no difference." Indeed, what have with my conception of truth. This revolutionary process in the denomincognize, but do not accept, the result. For years, in common with others, The cause is lost, and now you can have tried to stem the current, and in present no inducements for either the course of discussion, the temper of youth or age "to go to church." By Episcopalians has been thoroughly Evils have been pointed out, This privately, to the Bishops, and the pesnew relation of your denomination to simistic reply of one, "Things will the Bible changes the relation of the never be any better in your day or mine." may be accepted as the expres ession from some of your associates in office form instructive reading. For my self, recognizing the situation as I do, it, must at least prove a very uncom there is but one course; and, therefore, mon Bible. Its exact character is not whatever other men, whom personally yet known. It is still to be recovered I esteem, may do, and however they by a patent mining process from be-neath the rubbish of the Ages. Your church has lost its supposed grasp upon part could lead me to go out, I recogthe essential factor in any plan of uni nize a condition that no one man, or fication. The new Bible, when produced by a "critical acumen," will now successfully meet. Episcopalianprove no more acceptable than the ism, based on private judgment, is not Apostolic Succession described in your only far overshadowed by doubt that "Third Triennial Charge," where you show how nimbly the Apostolic current tieth century, but it is possessed by disregards "gaps in neglected order," the unbelieving spirit. The storm is and puts a broken line in authoritative already here, but the Protestant Episconnection with the Apostles. If all copal body has no anchors. Are not this is as easy as alleged, those denomy our people hastening to accomplish inations, to whom you will be obliged their evolution? Few will be misled to offer the new Bible, may prefer to by the pompous diction of that Bishop, put themselves in position, and, without the aid of obliging Episcopalians, victories. Fewer still, allow me to

language if applied to the works of Shakespeare and Homer. One can very well anticipate the reply of men, who, with assumed indignation, deny that they refuse the Bible as the Word of God; but discerning persons know the value of a phrase out of which the erstwhile faith, robustness and honesty have departed. You are, of course, ready to affirm that this school now in power honors the Word of God, and hat the effort being made is one simply to "separate the chaff from the "the false from the true. would indeed place the Bible on a more "impregnable basts" than ever. No doubt it will be set upon the impreg-nable basis of Veda, Shasta, and Book of Mormon.

Your charge, that "a modern fetishism which has dishonored the Bible by claiming to be its elect guardian has shut it up these many years within the iron walls of a dreary literalism, robbing it thus alike of interest and of You have thus furnished a remarkable discovery. All along the people have regarded the Bible as a free book. It has stood the pride and glory of the nations, accredited with the uplifting of society and the ad-vance of civilization and modern thought. No language has been found too superb in describing its work of emancipation and purification. Now, however, you assure us that we have been mistaken, and that, all the while, the Bible has been shut up with-in iron walls robbed of interest and Do you, Right Reverend Sir, suppose that the people of this land, who have organized Bible Societies, and carried them on at a large cost for many years, are sufficiently ignorant of the history and influence of the Bible to accept tamely this charge? Your language is astonishing. I deeply deplore the necessity which exists for saying this, yet you are winning laurels among infidels far and wide. Still you have Christian people, Catholic and Protestant alike, to reckon with in this attempt to charge an ignorant and degraded fetishism upon scholars and holy and enlightened men of every name, who, rejecting a carp-ing, uncritical criticism, revere now as formerly "The Bible of our fore-fathers." It is hardly to be supposed that one in your position is qualified to make this charge of "fetishism" and "intolerable ignorance." The particular kind of usefulness that Higher Criticism may aspire to is indicated by the language of one of your own friends, the Bishop of Washington, who declares that, "under the influence of the "Higher Criticism," thousands have lost their faith in the Old Tesatment as the inspired Word of God; while "the faith of multitudes is so shaken that even Sunday School

children speak of the Scriptures with an irreverent freedon that would have amazed the preceding generation.' This statement is sadly emphasized by the last Annual Sunday School Report, which shows that while your party has been engaged with plans to secure the ascendancy and make the Bible acceptable with skeptics, no less than twelve hundred and fifty Sunday school teach ers have parted from their work. The youth recognize no more loyalty to Sunday school than church. influence of the whole scheme upon the body at large, one may judge from the aggressive work. Its missionary enthusiasm, if it ever had much, is now very feeble." This is echoed by the church press. One may, therefore, safely dismiss your statement, where you speak of what "a higher scholarship has done for us in our generation for the advancement of Godliness and good learn-ing throughout the Christian world." It is, on the contrary, driving people

away from the religion of Christ. should, therefore, be borne in mind, that the Episcopal body was not "Higher Criticism." founded on this However logically it may put in force private judgment, no logic will enable it to survive on this new system of Biblical interpretation. Furthermore it might be remembered, with profit, that it was never designed to entertain any comparative religions; and the system you applaud can only degrade the Episcopal denomination to a plane where the maintenance of the simplest element of Christianity will prove im-As for your own diocese, the central and most important, when its actual state is known, it will be seen that it is rapidly approaching the conlition of the bloodless heart. Spiritu ally, your strongest corporation is fail-The appearance of prosperity, as the statistics prove, is unreal. As things are tending, far sighted friends say, that if the cathedrai is ever finished, it will prove the sarcophagus of Episcopalianism, the coffin of its

creed. It is to be devoutly hoped that the policy with which you are identified may yet be paralyzed.

I need not say that I write these words with much regret. I am not here, let it be understood, speaking against the Episcopal Church, but

against its administration. I have always recognized the Church of Eng-

of political strength, a great national organ, a source of vast popular advantage, and, to a certain point, a wit-ness and teacher of religious truth." Moreover, I should desire to see it preserving whatever of truth and integrity it may possess, since no right minded man can find any satisfaction in religious decay. I should be glad to see it de monstrating essential superiority over other modern systems found around us and I can only feel a profound concern when I view the course upon which the branch of the Anglican body in this land has now fully entered. Others are not simply concerned; but one of the most eminent of your Bishops, a wise, far seeing man, says to me in his letter, that he is "greatly alarmed." One of your leading and most trusted periodicals comes to me while I write. saying, editorially, how serious is the situation, and how great the danger of the movement "which threatens to make patches and shreds of Holy Scripture and to reduce the faith of the

Church to an iridescent dream. I regret to view the successful attempt to pervert a time honored institution, and to discredit noble historical nemories associated with fealty to the Word of God, reducing ancient wisdom to "fetishism" and "intolerable igto "fetishism" and "intolerable ig-norance." To day, authority is gone. I can no longer declare that Episcopalians hold as formerly to the Bible. The idea of inerrancy is a "fetish." I cannot, on the prevailing theory, pre-sent a single text from Genesis to Revelation that carries any final authority; and, with the departure of inerrancy from the Written Word I lose the inerrant Word that was made Flesh since, if one cannot depend upon writ ten tradition, how can he accept any spoken tradition, coming down through various languages and peoples during a long course of Ages? the value of the Church, since a body that cannot vouch for a written record cannot vouch for anything. That, I am sorry to say, is the case with the body you so fully represent. It is the case of the blind leading the blind. In quoting Canon Gore, you say that the Church "is not tied by any existing definition of inspiration," and that "we cannot make any exact claim upon anyone's belief in regard to inspiration, simply because we have no authoritative definition to bring upon him." Therefore, you well observe and confess, "that what is heterodoxy to day in one jurisdiction may to morrow be pronounced by some other court in another to be orthodoxy," and that such a decision in the Episcopal church

absolutely determines nothing. No more deadly stab has ever been aimed at the Protestant Episcopal System than this which you have given You wrote even almost gaily, con scious of the fact that you were getting the better of the men who sought to defend the Bible, and the world re-cognizes what you have done. It is that the Episcopal body stands helpless in the midst of attack, but the saddest of all is, that you give no sign that the situation is distasteful. For myself I cannot bow to the guidance of the "distinguished critics" ' whom you have set forth as teachers and examples for the Faculties in Episcopal Seminaries, masters in Israel,who now. side by side with the professional infi-del, stand forth to lecture on the "Mistakes of Moses." My sense of right would not support me such course; I retire from the field, convinced that I am no longer called to struggle with an overwhelming and rapidly increasing force. I cannot accept the revolution or drift with the tide. Your school is indeed benevo lent, and quite willing to tolerate Catholic Faith, bestowing upon it from time to time nothing more severe than ignoble terms. But for myself I ignoble terms. But for myself I ask no favors. I will not remain where doubt commands a premium, and the belief in an infallible Bible enjoys simply the immunity granted to a fallible Koran. Therefore, however the issue may be regarded by some excellent brethren who have stood firmly by the Word of God, for myself I must be guided by the Light that is given. I may have been misled by my teachers and examiners, but I entered the Episcopal Ministry with the distinct understanding that, whatever theories some individuals might hold with respect to Inspiration, the Scriptures themselves were inspired and inerrant. That was the view held by all so-called Orthodox bodies. By degrees, however, new views arose, shocking the Protestant sentiment at first, but afterwards making progress, until, finally, the present opinion took on form. The situa-tion is therefore changed. The Episcopal Body has relinquished the former belief and requirement, and the contract that I made is broken. I am

I have not, however, lost any faith in Christianity. My belief is brighter and fuller than ever before. I am an optimist, cheerful and hopeful, trusting in the ever increasing good; and I leave the ranks of your Ministry with Charity for all, and especially for highly respected brethren still accepting illusions by which I was once en-

with the details of this system, but it is ment. Episcopalians are proceeding | Churchmen would not now disdain such | noble historical memories, a monument | real character of the work which has the Episcopal Body; and that, by the Divine blessing upon the labors of earnest and upright men, Episcopalians may finally be brought to realize the splendid realities of the Catholic Faith mirrored in the Divine Work Committing my future to God, and

to the Holy Angels I remain. very respectfully, Your obedient servant, B. F. De Costa.

RELIGION AND PROGRESS.

A reverend gentleman, Dr. Robert Hunter, makes use of the Gallitzin centenary to point a horrible moral against Romanism, in the Presbyterian Journal. According to Brother Hunter, the village of Loreto, founded by Catholics, is to day a sleepy old bamlet, without a single trolley car or whang-doodle to brag about; while its neighbor, Ebensburg, founded by Welsh Protestants, thrives apace.
"This," quoth the man of God, "is
the story of Romanism and Protestantism the world over."

We are not aware that Catholics have ever disputed that Protestantism is a better religion so far as this world is concerned than the religion which Christ founded. Rank paganism would be better still; for it is plain that the duties of religion and especially the restraints of conscience are impedimenta in the race for riches. Brother Hunter's point of view is the natural fruit of an unspiritual religion, and illustrates Cardinal Newman's saying that Protestant and Catholic ethics will no more mix than will oil and vinegar. "Different churches exhibit moralities of different and often inharmonious types," says Mr. W. H. Mallock. "Compare the Scotchman who solemnizes Sunday by not whistling as he gets drunk with the Frenchman who celebrates it by a happy evening at the opera." And of the flocks shepherded by the sectarian clergy whom Brother Hunter reprethat acute analyst and hard hitter says:

hitter says:

They have made the pursuit of riches the chief business of their lives. Their ideals have been the ideals of men who kept at least one maid servant, who value themselves on the gentility of their parlors and their mahogany chairs, and who consider a black coat as important as a white conscience. Voluntary poverty has never been one of their virtues, and involuntry poverty has had for them a strong savor of sin. They have, in fact, only existed as a class by pursuing and gaining riches so far as their powers allowed, and their ideal of righteousness has been painted on the sacred background of competence. The whole turn of mind, the whole point of view, implied in this is in complete contradiction to the letter of Christ's teaching.

Yea, Brother, "this is the story of Romanism and Protestantism the world over."—Ave Maria.

over."-Ave Maria.

ANOINTING WITH OIL.

It is with a sad heart that we Catholics see sincere Protestants groping for the truths of faith and the graces of the sacraments, yet resolutely keeping away from the Church where only can the needs of their souls be supplied.

In New York, for instance, there are two ministers of the Christian and Missionary Alliance, Mr. A. B. Simpson and Mr. Henry Wilson, who reading in the Bible the passage: "Is any man sick among you-let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." (St. James v, 14), have begun to call on the lame, the halt, the blind and the diseased to come to their Gospel Taberna-cle and be anointed. "We touch the brow with a drop of olive oil," says Mr. Simpson. "It has no healing power, but it is the sign of the Hr Spirit." He bids the sick trust in the Lord, he prays over them, a' id he anoints them on the forehead with a drop of olive oil.

These sincere men are trying to carry out the directions of the Scriptures. They have ref d what was written by St. James. They see the need, the comfort of the Sacrament of Extreme Unction. But the best that they can do is to "touch the brow with a drop of fave oil" that " has no healing power." Alas! too, it has not the sacram atal power, for only they can advainister the Sacraments who have been annointed by God for that office - the ordained priests of the

C'aurch. Poor sufferers crowding by hundreds into the "Gospal Tabernacle" hoping for relief from bodily allments! Poor ministers wishing to fulfil the words of Holy Writ but having no authority to dispense the sacraments! The Catholic Church echoes the words of the Saviour when He wept over Jerusalem and said: "Jerusalem, erusalem, thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings and thou wouldst not!"-Catholic Columbian.

I expect to pass through this life but once. If, therefore, there is any kindness I can show or any good I can do to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

There is to-day a crying need of a reformation in the treatment of the body. The basis of this reformation is to be found in the thesis of Dr. R. V. Pierce: "Diseases which originate in the stomach must be cured through the stomach."

In the thirty odd years of Dr. Pierce's consulting physician to the Invalids' Hotel and Surgical Institute in Buffalo, N. V., he has treated more than half a million people, with a record of ninety-eight cures in every hundred. The theory held by Dr. Pierce that the stomach is the chief breeding place of disease, is abundantly borne out by the success of his treatment

place of disease, abundantly borne out by the success of his treatment which is addressed primarily to the stomach and other organs of digestion and nutrition.

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have been promptly and perfectly cured by the use of "Golden Medical Discovery."

Thomas A. Swarts, of Sub-Station C., Columbus, Ohio, Box 103, writes: "I was taken very sick with severe headache, then cramps in the stomach, and my food would not digest, then kidney and liver trouble, and my back got so weak I could scarcely get around. At last I had all these at once, and I gave money to the doctors whenever I thought they would do me any good, but the more I doctored the worse I got, until six years passed. I had become so poorly I could only walk in the house by the aid of a chair, and I got so thin I had given up to die, thinking that I could not be cured. Then I saw one of my neighbors, who said. 'Take my advice, and use Dr. Pierce's Golden Medical Discovery and make a new man out of yourself.' The first bottle helped me and after I had taken eight I was weighed and found I had gained a pounds. I have done more hard work in the past eleven months than I did in two years before, and I am healthy to-day and do not feel anything like dying. I cannot give Dr. Pierce's Golden Medical Discovery too much praise."

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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN

CHAPTER XII.

Though I can hardly call myself a stranger in Glencoonoge, yet the Sunday in that remote region continues to strike upon me freshly, so unlike is it to what I am accustomed in Liverpool. All through the week quiet broods over mountain and valley; you may ramble for many hours in almost unbroken solitude. But once a week, about mid-day, the hills are alive with cheerful bustle. There are not many signs of human habitations; but wherever the people come from, they trickle like mountain springs adown the hill-sides to swell the throng that pours along the roads making for the chapel in the glen. Like rushing waters, too, the NEXT SUNDAY. hill sides to swell the throng that pours along the roads making for the chapel in the glen. Like rushing waters, too, the crowd sparkles with a pleasant excitement. Difficulties, sadness, and penury, are for the nonce forgotten. Whatever there may be of brightness or of comfort shows itself to-day. The farmer is on horseback with his wife, his daughter, or his sister behind him holding on to his coat, or more timidly with both hands clasping his sides, or sitting in easy security with no support. The labourer has on his clean shirt and his waistcoat with linen sleeves. The country woman is magnificent in her hereditary cloak, under which she carries the good stockings knitted by her own two hands, and the stout pair of boots that have lasted her for many a long year; in which, glory be to God! when close to the chapel she will encase her graceful feet in honor of the place she's going to; little suspecting and little caring how brightly her feet glance in their bareness as she walks, and not knowing how much she is indebted for her own and her children's shapely limbs and graceful carriage to the custom of her class o going unshod.

Every road near tilencoonege chapel has its traditional spot where you may

the custom of her class o going unshod.

Every road near Glencoonoge chapel has its traditional spot where you may see the women bathing their feet at some stream, and putting on their shoes and stockings. Then they continue on their way and with but few greetings enter the chapel at once, or pass into the church-yard behind to visit the graves of their kindred. At Glencoonoge it is not the custom for women to gossip outside the chapel tefore Mass. I forget who told me and only remember that the information was conveyed in a portentous manner and with bated breath, that Father John does not at all approve of the habit tion was conveyed in a portentous manner and with bated breath, that Father John does not at all approve of the habit the men persist in of loitering about outside and talking together while waiting for his arrival. But all his lecturing does not break them of the habit; or perhaps, thinking the practice a harmless one, he does not insist on being obeyed to the letter in this respect. At any rate, here they are this blessed Sunday morning, filling as they arrive the three-cornered green in front of the tumble-down chapel. Soon Father John will be seen small in the dim perspective of the long road, over which the meeting branches of the trees on either side form an archway. So far off is he when first descried and so diminished, that guesses are rife, and there are bets not a few as to whether he rides or drives. For much hangs on this, apart from the fact itself, which is important too. If he is on horseback, it is certain he came over the mountain; and if he is on his car—why that shows he portant too. If he is no horsestant is and if he is on his car—why that shows he came by the road, d'ye see? And when the priest is near enough to leave no room for doubts or further contradiction, and contradictions are also in an advertight that it is all may see as plain as daylight that it is on horseback he is ("and see the poor baste how he hangs his head and walks wearily, scarcely able to drag his legs along because of the weight that's on him; and his riverence is getting a great size to be sure, long life to him!") or that Father John has done the journey on his jaunting-car, which he drives himself weighing it down in a lop-sided manner then it will be quite time enough to begin to troop into the chapel. But until then most of Father John's male parishioners will sit or lounge, or lean, or stand about in will sit or lounge, or lean, or stand about in groups in every variety of picturesque attitude, discussing their affairs or commenting on what is passing before their eyes—the turn-out that has just driven up from the inn, amongst other things, and the alacrity with which Conn Hoolaban imming from the driver's age.

and the alacrity with which Conn Hoolahan, jumping from the driver's seat, assists the book-keeper to alight.

Many a time that morning I wished I was an artist. I would have liked to have sketched the front gable of the chapel with rich berry-ivy hanging halfway down over its face and creeping abundantly along the roof; and the wood in which the chapel sits, in the shadow of which loom the wings of the T-shaped building like a cross without a top; and building like a cross without a top; and the low semi-circular wall of loose moss-covered stones shutting off the precincts of the woody churchyard from the green. Within the wall, on ground as high as itself, horses here and there tethered to the trees were browsing among the grave



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danger, was lying more than one-devotee tired with his walk, who had thrown himself at random on the ground to rest luxuriously at full length.

Inxuriously at full length.

I should have liked to have been able to put down in black and white those talking lounging groups I have spoken of, and the new arrivals on cars and horseback, and the stowing away of cars and horses, and the fresh flocking in of new-comers on foct, and the schoolmaster at the chapel door rattling the pence in his wooden box as pende entered, crying out: the chapel door rattling the pence in his wooden box as people entered, crying out: "For the new church! remember the new church!" and old Murt O'Brien's cart of new blankets and clothes in the middle of the green; blankets and clothes which nobody is ever seen to buy, which nobody thinks it at all strange should be exposed for sale in that fashion, and which Murt O'Brien himself will desert presently when Maes begins, as if the possibility of any one's walking away with his goods while he is in chapel is a thing altogether too far-fetched and unreal for even an Irishman's imagination to entertain for one single instant of time.

I would have found subjects in the

Irishman's imagination to entertain for one single instant of time.

I would have found subjects in the churchyard too — that curious churchyard, which is sometimes in the wood and sometimes in the open. It begins to descend immediately behind the chapel, sloping to where the river, suddenly becoming deep, no longer rushes boisterously over rocks and stones, but glides reverently by. Between the trees were men and women kneeling at the graves or moving about; and here and there red cloaks stashing between the trunks. Some were decking their mounds with slowers brought from home or gathered by the wayside; others kneeling, with silent tears that glistened as they fell in the sunlight renewed their remembrance of the departed. And in the middle of it all, the word goes round that Mass is going to begin; for burly Father John has come, and tossing the reins to some one near at hand, has entered the chapel hurriedly, closed round upon and borne in by those who have watched his nearing approach.

What is the my stational subjects in the middle of it. ing approach.

What is the mysterious influence which what is the mysterious innuctes whether pervades the tumbledown chapel filled with rustic worshippers? It is not the effect of magnificence or of antiquity. The structure is but seven or eight decades old and is half-ruinous. The rafters just uphold the roof; the ivy from outside has forced its way in between the slates, and hangs down in many places a read or more or greens along the whiteslates, and hangs down in many places a yard or more, or creeps along the whitewashed walls. The "stations" are small, cheap, and discolored with damp; the altar platform is rickety, and the altarlinen and furniture of the plainest. Yet services in cathedrals built of marble and decorated with masterpieces of art are not often so thrilling as that which now begins, as Father John, having vested himself behind the altar, comes forward, and kneeling at the foot, repeats in Irish and with the high sad cadence of the voice peculiar to these parts, the avowals, familiar yet ever powerful with his hearers, of belief in the Almighty and His revelation, of hope in the life to come, and of love of of hope in the life to come, and of love of God and the neighbor. The high trees without darken the church. The early winter wind whistles among their branches and moans along the roof, joining its wail to the sad tones within rising from the foot of the altar, speaking to Heaven through the medium of those Heaven through the medium of thos same Irish sounds the fathers of thes through receding generations to pre-Christian times; times so old that their life and color cannot be called up with any certainty, days quite lost in the awful mists of time.

The priest now rising up, in a newer tongue begins the Latin Mass, offering from this corner of the world that Sacrifica which—as section. from this corner of the world that Sacrifice which—as ancient prophecy foretold—is every day being celebrated somewhere on the earth from the rising to the setting of the sun. There was no music to elevate the thoughts; no incense symbolized the rising up of prayer; but the awful hush upon all present, the silence that made their breathing audible, spoke of a knowledge of what was happening there before them at the altar, and witnessed to the people's vivid faith. Is it—it must be the unseen spirit of faith which fills this primitive country church with a spell which even strangers feel, making some run cold and others weep, because of a subtle overpowering sense of some undefined Presence. The bell rings
—the moment of Consecration is at hand;
there is a noisy movement as all go on
their knees, and then a deeper stillness.
The bell rings again. The priest according to the order of Melchisedech has
spoken: the Word is made Flesh; the
priest bends his knee in adoration, and
rising, lifts aloft in his hands the Host
for the worship of the people, from whom
swells out of the silence a subduel, inarticulate murmur of welcome, dying
away almost at once. Does any purer,
more child-like homage rise to Heaven
every Sunday in the year than that which
goes warm from the hearts of this peasantry?

But Father John has no idea of spoil-

But Father John has no idea of spoiling the fresh piety of his people by reminding them of their virtues. To-day, towards the end of the Mass, when only the final prayers remained to be said, he put off his chasuble according to his wont, and turning round to address his parishioners, informed them first at what farmhouse he would hold a station during the ensuing week, and then proceeded to bring certain charges against some of the members of his flock. Passing last week, he said, where he was not expected, near some men belonging to his parish while they were at work, he heard more than one of them utter language they would not have used had they known he was close by. He was sorty to say he was led to believe from this that there was more cursing and swearing among them than came to his knowledge. But they should bear in mind what they knew very well, that though he wasn't by on all occasions to take them to task, their words nevertheless were not unheard nor unremembered. It might be Protestants words nevertheless were not unheard nor unremembered. It might be Protestants who heard them, and who thought poorly of their religion in consequence. He of their religion in consequence. He would not, indeed, have them pay too much heed to the opinions of Protestants in all things. It was often necessary for them to pay no regard to that opinion; but that was when they were doing what was right, not when they were doing wrong. Nevertheless, they should not wrong. Nevertheless, they should not avoid what was wrong only because it shocked Protestant opinion—that would avoid what was wrong only because it shocked Protestant opinion—that would be avery poor and cowardly motive. But they must remember there were others who heard them. Every bad word that came out of a man's mouth was heard by his guardian angel, who would be made sorrowful, and by God Himself Whom

they were offending, and Whom it was dangerous to mock.

Here Father John made a long pause, during which his words saak into the hearts of his hearers, who waited breathlessly and with much interest for what might come next.

"Also I have to complain," continued Father John, "that there are several persons who have not been to Mass now for some Sundays. And they have no excuse—or insufficient ones. They say their clothes are not good enough. Well, if a man's clothes or a woman's clothes are in such a state as to be an admiration, let them by all means stop at home. But neither man nor woman has any excuse at all if they stay away only because their clothes are not as good assomebody else's. Also I wish to say that if it's true, as I'm told, that certain young men whom I see before me, but who were not at Mass last Sunday, were absent because they were some miles off looking for seagul's eggs—if that's true, all I can say is, that those young men have a great deal to answer for. They cannot plead ignorance. They have been taught from their gull's eggs—if that's true, all I can say is, that those young men have a great deal to answer for. They cannot plead ignorance. They have been taught from their childhood of the obligation that is on them to hear Mass on Sundays under pain of mortal sin. And that being so, how would it have been with any one of them, let me ask, if in those dangerous places his foot had slipped or he had lost his hold; or the rope by which he had been let down from the cliff had broken? How if he had been precipitated those heen let down from the cliff had broken? How if he had been precipitated those thousands of feet and found his grave in the seething waters below with a mortal sin upon his soul? Have they forgotten that such a thing has happened, and at that very spot? There are those alive among you who remember Connor O'Rourke, who met such a fate when he was so employed during Mass-time on a Sanday morning. And let those who are too young to recollect it, let them, I say, listen to the warnings of their elders who can tell them that terrible story. Let them not be rash; nor slow to believe

too young to recollect it, let them, I say, listen to the warnings of their elders who can tell them that terrible story. Let them not be rash; nor slow to believe because it did not happen to themselves. Tis a kind of experience, I should think, that no one but a fool would care to run risk of encountering in his own person."

Father John then proceeded to read out the Epistle and Gospel of the day, which he followed up with a shortsermon, more formal in character than his previous remarks. I was disappointed, having more than half expected that the bans of marriage between Conn Hoolahan and Miss Johnson would have been proclaimed; but this practice, as I learned afterwards, is as yet unknown in these parts where, until comparatively a recent date, the keeping of so much even as a marriage register was not customary. date, the keeping of so much even as a marriage register was not customary. For the matter of that, any such announcement by Father Moriarty would have been altogether superfluous. Conn's softness for the book keeper had been an open secret and a standing joke against him for a considerable time back—being generally regarded as a piece of hopeless soluness for the DOOK-keeper had been an open secret and a standing joke against him for a considerable time back—being generally regarded as a piece of hopeless folly on his part; and his success and the circumstances at ending it were items of news far too surprising not to have travelled fast. Even those who lived farthest off had heard everything, with additions, that morning before Mass; and Conn had had to run the gauntlet of congratulations, questionings, and badinage while he was stowing away the car and tethering the horse, in which operations he had had no lack of assistance. I was a witness to the renewal of his ordeal presently as the worshippers were pouring out of the chapel. Conn, as he emerged, was mobbed with outstretched hands. "Long life to ye, Conn," "Good luck to ye." "So 'its come to you at last like the rest of us; bedad 'twas high time'—were some of the greetings from amongst a host of others less intelligible, as his friends shook hands with Conn, wishing him happiness. By-and-bye the book-keeper came out. She had delayed so long that many of the people had started homewards, and Conn had had time to put the horse in the car, on which Tessie Kearney and Mary Maloney had already taken their seats. Miss Johnson's appearance did not give rise to anything like the boisterous cordiality which had greeted Conn; but it was respect for the most part, and not dislike, that made conversation less exuberant at her approach. Some of the men touched their hats, and one or two countrywomen drew near and gave her good wishes. The book-keeper shook hands as she thanked them and looked wistfally at these

with a spell which even strangers feel, making some run cold and others weep, because of a subtle overpowering sense of some undefined Presence. The bell rings—the moment of Consecration is athand; there is a noisy movement as all go on their knees, and then a deeper stillness. The bell rings again. The priest according to the order of Melchisedech has Con was waiting to help her to mount, with a proud smile on his face which made her forget that others were cold. In a twinkling Conn had sprung up into the driver's seat, and the car was rolling

away towards the inn.

I was not the only on-looker that took no part in this little scene. Near me were two women, one of whom, as soon as the car was out of earshot, became

Sure what did he want with marry-

with her covering up in the corner belike.

A fine young man, too, as ever I seen, to
be aslamed of! Look at the height and
the breadth on him, and as straight! He'd better have married some one who'd have owned and stood by him. There's the last of them! Come away home the last of them! Come away home He's made his bed; he must lie on it, l

Suppose."

Meanwhile, Conn, quite happy and supremely satisfied with his lot, urged the little horse into a brisk trot that caused people in front to look back and to start the satisfied with his caused people in front to look back and to start the satisfied with his lot, urged the satisfied with his lot, urg

buttermilk.

At the inn, too, the events of the morning had to be rehearsed for the benefit of Mrs. Ennis, who was eager to hear what had been said by everybody.

"Asked whether there was to be a ball at 'The Harp' did they? Aye, that there shall," said the old lady emphatically. "Don't say no," holding up her hand to stop the objection which it was evident from the expression of her face the book-keeper was about to make, "I say there shall be. It'll be the first since my own wedding, and that's nigh on twenty years ago. We'll have up the carpet in the coffee-room. The coffee-room will hold most people. We'll have a tea first, and then a dance."

"Twill be too grand entirely," broke in Conn, turning with something of uneasiness to the book-keeper, whose face relaxed at his seriousness, and broke at last into the rare smile that was very agreeable and showed how perfect her teeth were.

"Leave it to me both of yez," cried Mrs. Ennis, "the entertainment's my part of the affair."

CHAPTER XIII.

BILLING AND COOING.

It was settled that the wedding was to take place immediately after the Christmas holidays, and to the lovers the intervening weeks were a bright and happy space of time. Nature smiled upon the preparations. The sun shone as undimmed by mists and the air was ab almy if it had not been mid-winter; the flowers in the sheltered garden bloomed gaily just as if there was no touch of frost ready in the near future to nip their blossom. In the afternoons the betrothed, forgetting it was December, would sometimes lose themselves in the mazy intersecting walks that climbed the hilly wood behind the inn. Through what a paradise those pathways, planned by the hard-headed London engineer; led this youthful man and woman with joy in their hearts, as they passed leisurely up gradual sacents, under the bare trees making fretwork of the sky. The space of level ground where cows were pasturing, the wired-in yard where Michael was feeding chickens, everything they passed was transfigured to thair hanny aves. Michael reyard where Michael was feeding thick-ens, everything they passed was trans-figured to their happy eyes. Michael re-sponds sturdily to some question of Conn's, then turning and seeing that the book-keeper is there too, in a softer voice wishes "Miss," "Good evening kindly;" and forgetting the chickens, stands adwishes "Miss," "Good evening kindly;" and forgetting the chickens, stands admiringly looking after the lovers as they pass upwards out of his sight into the wood again. They are a long way off and not to be seen by Michael when they again emerge on the topmost ridge of the hill making slowly for the rock-sheltered seat, from which high up above the inn and with nothing but the sky over them, they look upon the tree-tops of the forest through which they have come, and out at the dim hills bounding the horizon, at the intervening bay and islands and the blue mountain-sides close by. The north wind is still; the sun shnes warmly down on the sheltered seat where they sit for hours in happy converse, telling whether readdward like for them beforesther sit for hours in happy converse, telling what the world was like to them before they crossed each other's paths; listening as only those can listen who are enamoured only those can lister who ther's voices; now blissful in dreamy silence, watching now blissful in dreamy silence, watching now the sun approach and touch and sink behind the western mountain; and presently, the high white clouds as they change to gold and red and purple, glowing like love and deepening as they change. Then, as these airy colors fale and darkness falls on the valley at their feet, the two rise and with lingering steps fondly descend, regretfully approaching the hour and place at which their dual solitude must, for this time, cease.

For do not imagine that the wedding was a matter which concerned the prin-

For do not imagine that the weading was a matter which concerned the principals in it only; or that Conn and the book-keeper were going to be allowed to have an unbroken tete-a tete. Mrs. Ennis, refreshed by her afternoon dozs, became her usual bright self of an evening and called for minute particulars as Ennis, refreshed by her afternoon dozz, became her usual bright self of an evening, and called for minute particulars as to the extent to which the preparations for the wedding had advanced during the dav. Abroad, expectation was on tip-toe; it was perfectly well understood that the event was to be altogether "off the common." It wouldn't be to a room in the village public-house that the company would be adjourning after leaving the chapel on the marriage night for the fiddling and the singing and the dancing, as in poor weddings; nor yet to the sized rooms which were all that even a well-to-do farmer about here when he got mar-

in poor weddings; nor yet to the shard rooms which were all that even a well-to-do farmer about here when he got married could welcome his friends to. The great room at "The Harp" would hold "a power of people." There was to be open house; every one would see what was going on and hear every word that was going or and hear every word that was said, and there would be a grand row entirely. Sure the bride was going to have a dress made expressly on purpose. That would tell you the scale on which things were to be. It would be a wedding fit for "the quality" themselves, and might serve as a model to them should any such ever condescend to get married in their own neighborhood. Old Murt O'Brien—he at whose blanket cart so little business was done on Sundays—was impressed with a great sense of the grandeur there was to be; so that when the book-keeper and Conn s sister entered was impressed with a great scase of the grandeur there was to be; so that when the book-keeper and Conn s sister entered his shop in the village one day, and asked to be shown some stuffs for dresses, Murt, divining their meaning before the word was well out, declared that he had nothing in his shop good enough and not a single "speciment" would he unfold. "And I needn't tell you, miss," he said, "that if I can't do it theres' not another store in the village that can, for there's not another that can with mine compare. "Tis to Lisheen town you must go to be fitted out to your heart's contint, not an inch nearer."

Mrs. Ennis cried, "Stuff and nonsense!" when she heard this; but Conn said very seriously that Mr. O'Brien only

Mrs. Ennis cried, "Stuff and nonsense!" when she heard this; but Conn
said very seriously that Mr. O'Brien only
spoke the truth as he always did even
when it went against himself; that he
was very honorable and upright man for
so doing; that as there was no time to
lose, wouldn't it he as well if he drove the
two over to Lisheen to-morrow.

"Why to-morrow?" says Mrs. Ennis,
"won't the next day do as well?"

"There are the horses in the stables
eating their heads off," is Conn's rejoinder, "they've had no exercise to speak of
these two days, and may be the day after

drive Miss Johnson and your sister over to Lisheed to-morrow and let them get what they want."

"I wonder," said the book-keeper to Norah Hoolahan, when they were nearing Lisheen the next morning, "I wonder where all the people are going to. I never saw the road so full before except on a Sunday or a fair-eay."

Conn's sister, too loyal to her brother's interests to reveal what she could see from the book-keeper's inquiry he had purposely kept in the dark, yet ready too for a bit of mischief, called out to Conn, saying, "Where is it all the people are going ing, "Where is it all the people are going to?"

Conn, who had heard every word, Conn, who had heard every word, didn't turn his head, hut answered, "I see Tim Doolan on before, I'll ask him."

The horse was walking, for it was near the top of a hill, and Conn sang out a salutation to Tim, who was driving a couple of bullocks.

"Good morning, Conn, is that yourself," answered Tim, turning round.
"How are you this fine morning?"

"Where are you off to?" inquired Conn.

Conn.
"Where else would I be going but to

the fair?"
"Do you tell me this is fair-day?"
"Do you tell me this is fair-day?"

"Do you tell me this is fair-day?"

The other looked up as if about to express astonishment at Conn's ignorance, but detecting something in the expression on Conn's face, he answered coolly, "No, Conn, I don't tell you so, for you know it very well already."

"Look at this now!" whispers Norah Hoolahan to the book-keeper, "he knew it all along and That was why he wanted to come to-day. We'll have to pay twice as much for our things with him and his fair."

fair."
"What matter!" cries Conn from the

"What matter!" cries Conn from the box, and flipping his whip and crying out, "I'll see you at the fair, Tim," urges the horse once more into a trot.

The book-keeper at first thought the fair a perfect Bedlam, and Conn, who had her on one arm and his sister on the other, had enough to do to steer his way and quiet her alarm at one and the same time. But she soon detected that there was more noise than danger, and began to feel more at home when they came across Conn's father and his brother, Patrick Hoolahan, who had started from Glencoonoge at 5 that morning and walked to Lisheen, driving their beasts. Leaving his sister awhile in their conwalked to Lisheen, driving their beasts. Leaving his sister awhile in their company, Conn conveyed the book-keeper all round the fair; and soon she had so far got the better of her lears as to be able to listen to the encomiums or strictures which her lover passed upon the horses, sheep, ponies, and cattle in the market-place. Conn, so long accustomed to look up to the book-keeper as one superior to himself, felt a new and agreeable sensation as he answered her questions, and explained what points were to be regarded tion as he answered her questions, and explained what points were to be regarded in forming an opinion respecting the ments of an animal: it was a source of delight to find her depending on his knowledge and submitting her halting efforts atcriticism to his judgment. They passed several ballad-singers and stopped to listen to one who was singing a rhodomontade about the courtship, falling-out, and final happy marriage of a pair of sweethearts. Here the book keeper was more in her element; but she was not so sweethearts. Here the book keeper was more in her element; but she was not so interested a listener as Conn, who never

interested a listener as Conn, who never took his eyes off the singer until the end of the poem, and then held out a penny for the song.

"We'll read it when we get home, Jane," said he, folding it up carefully and putting it in his breast-pocket

"Is it a true story?" said the book-keeper, wondering at Conn's seriousness.

"Egad," said Conn, with a half-laugh, "if it isn't it ought to be, for 'tis a very good song, and more's the pity for them it isn't true of, that's all I can say."

Norah Hoolahan came running towards them to ask if they had forgotten that

Noran Hoolanan came running towards them to ask if they had forgotten that they had come to Lisheen to buy dresses, and that Patsy wanted to know if he mightn't come with them to the shop. Patrick's proposal was eagerly accepted, for three proposal rounnany. As they were Patrick's proposal was eagerly accepted, for three are not company. As they were going towards the shop Conn, with some timidity, asked the book-keeper whether she would mind their giving his father and Patsy a lift home. It was a long walk, he said, eleven miles over a hilly road, and they had walked it once already that day in the early morning "Patsy can sit up on the box seat with me," added Conn, to smooth away possible objections.
"Of course let them come. But why is "Of course let them come. But why is

like to sit up there with you." TO BE CONTINUED.

CLERICAL AMENITIES.

In a rather small country town away down in the West of England the vicar, an extremely bigoted and overbearing individual, and the Wesleyan minister both rejoiced in the possession of an exactly similar name. They were not the best of friends, and on one occasion the vicar received through the post a parcel duly ad-dressed to the "Rev. So-and-so," which should have found its way to the Nonconformist's house. He forwarded it immediately to his

rival, with a would be dignified note, saying: If you had not assumed a title to which you have no right, this mis-

take would not have occurred." Shortly after, as luck would have it, the Wesleyan minister received from London a bundle of written sermons to serve for the next few months, which should have been delivered to the

The Nonconformist seized the opportunity thus afforded him and sent them across to the vicar with the following note:

you had not assumed an office for which you are not qualified, this nistake would not have occurred '

CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and

the blood permanently relieves achies and PAINS.

Plum Puddings and Minve Pies often have bad effects upon the small boy who overindulges in them. Pain Killer as a household medicine for all such ills is unequalled. Avoid substitutes, there is but one Pain Killer, Perry Davis'. 25c, and 55c.

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strength.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

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LEAGUE OF THE SACRED HEART.

Christian Education in the Family. GENERAL INTENTION FOR NOVEMBER

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. The family is God's own creation. It is the chief means that He employs to make His great commandment of love known and acceptable to mankind. The mutual love of father and mother, their solicitude for their offspring, and the dependence of children upon their parents are the great est natural helps we have to appreciate God's love for us and the benign providence with which He has disposed that we should learn from our very infancy how much we need the services of others, so that we may despise no human being, but love all. It is, therefore, in the family that we are to master the first principle of Christian knowledge, the first and the greatest commandment, the one which contains every other, and which is, consequent ly, the basis of all science, human or

Parents are not usually competent to teach their children the principles of human science, and often Catholic parents may not be well enough in structed to teach them the simple sons of the Catechism; but even the most illiterate Catholic father and mother can teach a child the name of God, the names of Jesus and Mary, and impress on the young mind a sense of the holiness of God's law and of the malice of sin, of the justice and sureness of an everlasting reward for virtue and of endless punishment for sins not repented. It is rare to find Catholic parents so ignorant that they cannot teach their children how to make the sign of the cross, and to say at least the simple morning and even ing prayers, and their obligation of attending Holy Mass on Sundays, and on holy days of precept, and the dangers of bad company. Indeed, it is not the illiterate who are commonly most at fault in the matter of a Christian education for their children, on the contrary they seem to appreciate its benefits more than parents whose soc ial station leads them to sacrifice everything for the worldly advancement o their children and neglect their progress in Christian doctrine and practice. Almighty God imposes on men no law that they cannot obey. Parents are bound by the natural law to cherish their children, body and soul. It is, therefore, just as much in their power to develop and cultivate the faculties of their souls as it is to nourish and train their bodies. From the time of their birth to the moment when they exercise their reason, no one is ordinarily entrusted with the education of children but the parents ; when schools or special tutors take charge of them, the parents are still responsible for watching and controlling the influences brought to bear upon them and for correcting their every wrong impression or dangerous tendency, and usually, no one but the parents will take sufficient interest to do all this. At no time in the life of the children can parents consider themselves relieved from the obligation of educating them as Christians, for the more they may learn, whether by their instruction in the school or by their experience in life, the better they will appreciate the advice and example of their parents

that the home should be the school of all that is highest and holiest in human life. By His ordination the family is so constituted that parents should cooperate with Him not only by the generation of the bodies of their children, but also by aiding in the perfection of their souls. Since, by the law of our fallen nature, their children are born without sanctifying grace, He mercifully bestows it in the sacrament of baptism. Even before reason comes to enlighten the child the parent can pre pare its senses, its imagination and memory to grasp the elements of Christian knowledge as soon as the light of reason dawns upon these facul ties. The infant lips can be trained to pronounce the holy name of God and sweet names of Jesus and Mary. the eyes can be accustomed to lool upon pious objects with veneration, the ears can be made to listen to the story of the Babe of Bethlehem, until the imagination and memory will naturally be filled with scenes and reminis cences which will all stand out so clear and intelligible when reason comes to enlighten them that they will forever after influence the will of the child who has been fortunate enough to have had such a training. Such a training, re-pressing as it does from the very beginning the very germs of concupiscence, disposes not only the souls, but the very bodies of children to receive sanctitying grace and to grow in it, and a childhood spent in this manne cannot but lead up to a youth of wis-dom rather than of foily. In this way were spent the first years of Jesus Christ in Egypt and at Nazareth, for, though knowing from His very conception all things human and divine, still being in all things like unto us, save sin, He deigned to stand in humility at His Biessed Mother's knee and to take His lessons from His humble festerfather, the carpenter, St. Joseph, that, growing in wisdom, age and grace before God and men, He might not only draw all men after Him, even the children from their very birth, but encourage also and console parents in their eugeavors to train their children to a Christian life by the sweet remembrance of the scene in the home of the

fail to recal' and contemplate the Holy Family at Nazareth, or to appresiate its lessons for themselves and God's purpose in recording it in the gospel When the holy teast of Christmas comes, they never fall to bring their little ones to the crib at Bethlehem, and they are glad when these seem to recognize the Divine Infant as their own God and King. How is it that so many of them go no further, and fail to keep the Divine Infant and His ways before their children throughout the year, so that with each recurring Christmas tide they might approach His crib, with a year's new knowledge and love of Him, growing, as He did, in wisdom and grace as well as in age, until they attain unto the measure of

the age of the fullness of Christ.

For the Christian education of children is not complete when they have been taught their prayers and catechism and prepared for the Sacraments of Penance, Holy Communion and Confirmation. It embraces many things that can never be learned in school and it cannot be considered as com plete when the school education is fin Parents, unfortunately, are too easily disposed to shirk their duty to their children, and fancy they have acquitted themselves of their obligation to bring them up in a Christian manner when they have entrusted them to some Catholic School or Academy. They excuse their indolence and their absorbing attention to worldly matters in a plausible way. Their children are in safe hands, under tutors who know their religion thoroughly, with companions who are all Catholics like themselves, and what more can they do? After all, a home cannot be like a convent, and when at home children must be indulged to some extent, and nowadays the tendency is to let even young people form their own charac-

ter; the sooner they are left to depend on their own resources of will and mind and body the more independent they become, and independence is the spirit of the age; the more self made are, to a certain extent, the more hardy they become in character, and the more, too, they show their individual All these, and a hundred other fallacies, are repeated by the indolent and ignorant parent; nor can we them entirely, since but too often they are merely repeating what is so speciously set forth even in some of our religious magazines and pulpits. It is well if their excuse be worse, and if they at least make up for their own indolence and ignorance by sending their children to Catholic schools. As things go nowadays, it is something gained if even Catholic parents do not plead that a stricter Christian education at home would pre pare their sons and daughters for sanctuary or for the convent and stand in the way of their worldly advance ment; and it is a blessing to their children if they are not so carried away by the pretentious offers of secular schools and colleges, as to imagine that they can safely entrust their boys and girls, still under sixteen, to institutions in which sectarianism, irrelig ion, infidelity, and every phase of worldliness, not to mention licentious ness, are sure to poison or vitiate the young minds, which have not surely

een overtrained in Christian know ledge and practices. Without making the home a convent, without impeding in any way the formation of the character of children, without crushing in them any proper spirit of independence, without and be guided by both for good or investing them with a fictitious char acter, or lessening their individual vil.

It is the sweet providence of God qualities and merits, parents can make
It is the home should be the school of their households a veritable school of Christ, in which He will rule as Mas ter, fashioning by His own principles and after His own perfections each soul according to its proper character, endowing each with a self-mastery with which alone liberty can be properly exercised, and helping everyone by His grace and example to suppress the individualism which is but one of the many euphemistic names for selfishness, and cultivate to perfection every single trait, particularly the sense of personal responsibility which makes men more acceptable as in-

dividuals to God and their fellow man Let Catholic parents co-operate with their Church and schools in the work of Christian education, let them train their children in Catholic doctrine, sentiments and practices, let them, as no other persons can, make them familiar with Catholic views, traditions and customs, and we shall have a generation of intelligent and steadfast champions of the Church such as our

times sadiy need. When all has been said about the needs of our age, when reforms have been suggested for our parishes, semi-naries and colleges, when we have done declaiming for the higher education of our clergy, and reminding the religious men and women who teach in our Catholic schools that they know little or nothing about the latest fads in pedagogy, there remains still one subject of reform, and that is every Catnolic household in the land, and all that Church and school can do will be useless until Catholic parents appreciate their obligation and their privilege to help in the Christian education of their children, to rear up in the very bosom of their families young followers of Christ, to imbue them with His principles, and develop in them a thorough ly Catholic instinct, a disposition to

venerate His spirit everywhere, by a staunch adherence to His Church, by reverence for His priests, love for His poor, and zeal for His kingdom and its propagation among those who have not yet submitted themselves to His power. In the way of this needed reform is the national barriers broken down, her indolence of many parents, the ignor- claims to universal acceptance and

fathers and mothers be opened, and that their hearts may be moved to unite with Christ in raising up for Him new and loyal followers in the persons of their sons and daughters, young men and young women who, whether in the world or in the cloister, may spread abroad the good odor of Christ, the "other Christs," that Christians should be, enable all who come under their influence to recognize the salu tary influence exercised on their lives being taught from infancy to model themselves after Him.

A NOTABLE OUTSIDE VIEW OF THE CHURCH.

Read "The United States and Rome," by H. D. Sedgwick, jr., in the Atlantic Monthly for October, to know how the Catholic Church and her pos sibilities on the threshold of the twen tieth century impress an acute and far seeing non Catholic student of men and institutions It is the most remarkable picture of the Church drawn from a distance, and the sharpest forecast of her future, since Macaulay's famous sketch and presage-the latter of which in its day-by-day fulfilment is already

justifying his prophetic power
Mr. Sedgwick's argument is briefly this: "The application of science to the production of wealth, to the de-velopment of commercial intercourse to the diminution of space," is strongly affecting international relations. Nationalism is slowly yielding to the cos mopolitan spirit, which, in its last an alysis, is merely the assertion of the human brotherhood, based on the unity

of the human race. The United States is destined to be the first great cosmopolitan country. No merely national religion will make headway in a cosmopolitan

country. There is but one cosmopolitan Church - the Church of Rome. her, therefore, the religious future of the cosmopolitan country

Mr. Sedgwick sees the Church with the statesman's and scholar's eyes—not with the churchman's. Hence he does not trace her universality back to her Divine Commission to teach all nations; nor refer to the Scriptural record of St Peter's vision and the all-embracing net; nor to St. Paul, with his apostolic outreach to Jew and Gentile, Greek and Barbarian, bond and free.

But he touches on that testimony to her cosmopolitanism which made Catholicity and civilization identical until the sixteenth century.

In the religious revolts of that per

iod, he sees chiefly the opposition of nationalism to the religious concep tion of universalism.

"The Reformation," he says, "was the awakening of the Teutonic races to the great differences that separated them from the Latin races. nations felt the swelling of national instincts and the bonds of the Universal Church were broken.

There was much besides the extreme assertion of Nationalism in the so-called Reformation, and more unworthy of human dignity, but with that, we have not here to do.

Mr. Sedgwick says that nationalism has reached its zenith and is already on the wane. The Catholic Church kept her cosmopolitan character despite the large defections from her ranks to Pro testantism. The then greatest nations were found faithful, as France and Spain. In others, as in Germany, a strong section retained the old Faith. Weak Ireland, side by side with strong England, resisted Protestantism unto blood, that she might later follow the drum-beat round the world with the English Sign of the Cross.

But nowhere in Europe was the Church left without witnesses, and her conquests in new worlds, "repaired half Europe's loss."

The defections of civilized nations,

however, inevitably affected national representation in the College of Car dinals. But it cannot fail to strike a close a student as Mr. Sedgwick that with her beginning of reconquests there is the beginning of return to the old order. England, Ireland, and the United States, Australia, and Canada, have all had their representatives in the Sacred College.

Reviewing the perils through which the Church has come unscathed, estimating the strength of the successive mighty forces arrayed against her until now, which, humanly speaking, should have destroyed her, but failed to do so, Mr. Sedgwick savs :

"It is not strange that many who think that some divine power stood be-hind the early ChristianChurch, should believe that the same power guides and preserves the Church of Rome.

Picturing her visible aspect as she appears to him to day, with her background of actual history, he asserts for the world, and deduces for America,

"The Ronan Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal. England recognizes the Queen as the head of the Anglican Church; Russia, the Czar as the head of the Greek Church; but the Roman Church has never been bounded by national bound ary lines; she alone has been able to put before the Western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with ance of some, and the worldliness of obedience will be stronger than ever. others, but these are obstacles which Americans cannot kneel to an English Holy Family at Nazareth.

Others, but these are obstacles which what Catholic father or mother can can easily be overcome, and prayer is king nor prostrate themselves before a Apostle Peter to humble itself before

needed that the minds of Catholic Czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom."

Mr. Sedgwick says, moreover, that " the City of Rome is the only city in which the spiritual head of a great Church could live without exciting national jealousies elsewhere ;" but he does not admit what is to us the logical sequence of this statement, that the place of the Pope's residence should not be under the dominion of any secular

The territorial independence of the Holy See is necessary to the absolutely tree and beneficent exercise of the mis sion among the nations of the earth to Sedgwick believes it des tined. The case is similar to the safe guarding of the Federal Government by placing its capital in the District of Columbia, rather than in any of the States of the Union.

Mr. Sedgwick does not, however dispute the fact that, in despoiling the Church of its temporal possessions, the Popes have been "robbed of what had been their own by as good a title as any in Christendom;" nor do Catholics dispute that the Papacy has flourished despite this despoilment.

But are there not between the Church of Rome and the United States of America incompatibilities insuperable, democracy, love of independence, love of knowledge, hatred of superstition, impatience of dogmatic boundaries?

To these counts in a large indictment, the intelligent outsider, whose words are before us, answers in effect that the Church of Rome " has been the the greatest democratic power in the Western World;" and that the assertion of independence as extreme indiv idualism in America, is softening into recognition and acceptance of human interdependence. He does not accept the unfounded assumption that know edge is incompatible with the Catholic religion, but says that the ignorant are, and in all likelihood will always be, with us; that in the twentieth century the leading classes-who every where influence the multitude—will cease to be Protestant; and that said multitude will be left to the Catholic priesthood, "the one educated body which shall seek to influence them."

Superstition as applied to the prac tice of the Catholic Church means commonly the veneration of the heroes o sanctity, and faith in the virtue which es out from them; and of this say Mr. Sedgwick:

"Supernatural conceptions are re quired by the natural appetites of the imagination, and the Roman Church est can furnish them.

As to dogmas, he declares that the human mind has a natural appetite for dogmas, then continues in words which strongly recall to us the expression of a rather pious Unitarian :

"To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas which she shares with Protest ant sects. The fall, the atonement, the divinity of Christ, the Trinity, the the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the Immaculate Conception of Mary, the infalibility of the Pope in matters of faith and morals. To the outsider the dog matic Protestant seems to strain at a

gnat and swallow a camel. Mr. Sedgwick is not quite clear in his own mind on Papal infallibility, and the development of doctrine; but at least he has not the common Protest-

ant misinformation on these points. Catholics know, however, that the Pope does not receive a new revelation to define new truths, but simply is preserved from error in defining those already contained in the Deposit of Faith. Development and addition are very different matters.

It is good, hewever, to see this honest man clearing away difficulties, and appreciating the fact that there are no in-compatibilities between true Catholicism and true American. He says of the Church:

"It combines the sense of certainty and fixedness necessary to most men and the capacity for growth, necessary to the few. To compare the old and the religious to the young and the sec-ular, the Church bears a significant likeness to the American Constitution.

And elsewhere:
"The meeting of the great American democracy and the Roman Church will not be a hostile meeting. There will be little jealousy, no rivalry. We have no national creed to oppose to the Cath beliefs; Rome has no commercial ambition to clash with ours. She will come quietly as into a sick room.

This last sentence in view of the peculiar ilis of humanity to which she will have to minister in a cosmopolitan country, if the present economic struggle should become more acute, is significant.

Mr. Sedgwick tells us much of what allies the Church will draw to herself if she stands where the religiously detached can see her as the friend of the poor and the toiler.

But he shows almost in the same

breath how she has met this opportunity in its inception, citing among other things, Cardinal Manning's successful intervention in the labor troubles in England, and Pope Leo XIII., himself, in his great Encyclical

He finds that not only the recrudes cence of Catholic ideas in the Church of England, but that every idea of union between it and the Evangelical bodies, or of those with one another, prepares the road to Rome. He says

"The great original Churchmay open her arms to receive; but she will never turn aside her feet to tread the via media. How shall we ask the Church

the Church which derives its independe nce from Henry VIII?

People woo band in protest against materialism, and are "spelling out new words for old supernatural craving,' as Faith Curers, Christian Scientists, etc., should be good subjects for the magnetism of the Church, thinks Mr. Sedgwick, if she will but open her arms to them : but with one thing and another, Mr. Sedgwick predicts for her fature, the pre eminence in numerical strength and moral and spiritual influence in America.

He is judging from a purely human standpoint. The Catholic, confident of supernatural help, to faith and disinterested missionary service, does not despair of the classes, least of all, the negroes, which this forecast ex-cludes from the Caurch's conquest in America. - Boston Pilot.

EUTHANASIA.

We have never been able to forget a remark made to us by a lady whose husband had just died. "He passed away so peacefully He did not know that he was dying." It was an astonshing view for a Catholic to take Next to stupefying a dying Christian with poppy and mandragora there is nothing so cruel as to let him enter the portals of eternity without a word of warning. Perhaps his everlasting destiny hangs on the issue of those las moments. Don't be afraid of alarming the sufferer. The health of his soul f far more important than that of body, for which confessedly nothing more can be done. The important thing is not to die gracefully—to sink decorously to rest -but to die well, according to Chris tian standards. Ordinarily, moreover, the fear of giving alarm is baseless Those who have assisted at the last moments of Catholic patients find that as a rule the grace and consolation of the Sacraments bring a peace that sur passes all understanding. Oliver Wendell Holmes records in "Over the Tea Cups" his observations on this point - Providence Visitor.

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

Arrears must be paid in full before the paper can be stopped.

When subscribers change, their residence it

when subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, October 28, 1899

On Friday and Saturday of last week His Grace Archbishop Begin of Quebec visited this city and was the

guest of His Lordship Bishop McEvay. On Monday, the 23rd inst., the Most Rev. Archbishop Bruchest, of Montreal, also visited London, and was likewise the guest of His Lordship Bishop Mc-Evay.

THE WAR.

The long-threatened war with the Boers of the Transvaal and the Orange Free State has at length broken out. The decisive step was taken by President Kruger sending an ultimatum to the British Government, demanding the immediate withdrawal of all British troops from the Transvaal frontier, and that the additional forces now on their way to South Africa be not landed there. The British Government, as a matter of course, could not and would not accept such terms, and the Boers, already massed on the frontier, pushed forward into the British colony of Natal, which is now being invaded at several points. At Glencoe, in Natal, there has been already a hard-fought battle, in which the Boers were routed. Four thousand Boers made a desperate attack on the British position, beginning at daylight on Oct. 20 and lasting eight hours till 1:30 in the afternoon. The report is that 800 Boers and 250 British have been killed and wounded.

It appears to be certain that at Mafeking also the Boers have met with a serious defeat. The details of their attack on the British position are not yet known, but reports from Boer sources admit a check, and the Boer loss here is reported to be at least eight hundred killed and wounded. At Ludysmith a small British force has been driven back by the Boers after severe fighting, and there have been small engagements as other points with varying success. The Orange Free State has cast its lot in with the Transvaal Republic.

IS IT BIGOTRY?

In another column we publish a letter written by Mr. Henry J. Kavan- ministry of the Episcopal Church if agh, barrister, of Montreal, to the Gazette, of that city. It was denied insertion by that paper and was published in the Herald. The letter, as will be seen, calls the editor of the Gazette to task for assertions made in an editorial having reference to the mission of Mgr. Falconto, Papal Dele gate to Canada. Mr. Kavanagh deals with the matter in a very pungent fashion and places the Gazette in a most unenviable position. We are not a little astonished that so prominent a paper should so far forget its obligations to its Catholic supporters as to cast aspersions upon a distinguished member of the hierarchy who comes to our country as the ambassador of Oar Holy Father, Pope Leo XIII.

It is the habit of certain Protestant editors to become very much perturbed at every movement inaugurated by the Supreme Pontiff, and the editor of the Gazette is seemingly one of this unfor tunate class. That the mission of His Excellency Mgr. Falconio has no connection whatever with the working of our political ma chine, and means no interference with the rights of our Protestant neighbors, matters not to such people. Indeed, it seems a hopeless task to attempt to convince those of our separated brethren who are afflicted with the mania of bigotry that such is the case. Shame upon the editors who pander to such baseless prejudice and passion! And the day will come when the editor of the Gazette will feel ashamed for having given utterance to such unkind and uncalled-for sentiments in regard to the distinguished ecclesiastic who has lately landed upon our shores.

We are commanded to beware of idle speaking; beware we also of things which foster it-idle hearing and idle seeing, and knowledge of idle things.

OF THE EPISCOPAL MINIS-

We publish in full in another column the letter sent by the Rev. B. F. De Costa to his Bishop, the Right Rev. Henry Codman Potter, the Protestant Episcopal Bishop of New York, in which Rev. Mr. De Costa not only resigns his rectorship, but also his status as a clergyman of the Protestant Epis copal Church.

The Rev. Mr. De Costa's letter is evidently not the production of an eccentric mind, which, puffed up with vanity, wishes to force its vagaries on the attention of an unwilling public, but is a well considered and thoughtful arraignment of the present-day tend ency of Protestantism toward Infidelity, and especially of this tendency in the denomination with which he has been hitherto identified, which is the Protestant Episcopal Church of the United States, the American Sister Church of the Church of England And the Rev. Mr. De Costa has been forced by conscientious considerations to take his present stand.

When he was ordained he appears to have taken conscientiously the obligations of the Episcopal ministry to maintain that the Scriptures are inspired and therefore inerrant, and he is now shocked to find that this is no longer the authorized belief of the Episcopal Church. He has not reached this conviction willingly, but he has long deluded himself with the notion that the Anglican and Episcopal Churches form together "a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage, and, to a certain point, a witness and teacher of religious truth."

But he has had forced upon him by degrees the conviction that these Churches have in the course of time floated away from the moorings of the Christian faith. He does not accuse Bishop Potter of having accepted personally all the unbelief which has taken its foothold in the Episcopal Church of the present day, but he is obliged to believe that the Bishop has reached that stage in which he holds that per sons who deny the Bible to be the word of God are fit to teach Christian ity to the world. The one fact that the Bishop ordained Professor Briggs to the ministry is proof of this. The Bishop might, indeed, have made this mistake unwittingly, and then have repented of it, but by openly vindicating what he has done, and publishing letters declaring that it is right to make teachers of men who assert that the Scriptures are errant and not an infallible guide, and that they contain myths and fables, scientific and historical errors, he practically endorses their views, undermining the very foundation of Christianity.

The Rev. Mr. De Costa would not consider himself bound to leave the only his own Bishop thus undermined Christianity. This would be the error of only one man; but he has discovered that the Episcopal Church itself has practically approved of Bishop Potter's course. The Bishop is the representative of Latitudinarian ism, and the Latitudinarians have taken possession of the Church.

Mr. De Costa admits that there are still some good Bishops who would stem the tide of Infidelity if they could. He mentions the Bishop of Minneapolis as being one of these, but they are powerless in face of the fact that the majority of the Bishops tolerate or tacitly approve of Bishop Potter's course. The diocesan Con vention of New York has by positive act approved of Bishop Potter's position, and so far it appears that the ap proval is only diocesan, but it is surely the duty of the Church to speak au'horitatively to prevent the spread of Infidel or Areian teachings. This it has not done and will not do, for the Bishops, who are supposed to be the guardians of the faith, instead of coming forward to warn their flocks from poisonous pastures, are actually engaged in spreading the poison over the fields on which their flocks must take their nourishment. So true is this that "the distinguished rector of the leading parish in Brooklyn declares over his name that it is probably true that 90 per cent. of our Bishops believe and teach the views for which Bishop Colenso was deposed."

Surely, then, the Church which is in

Church.

Brooklyn rector is mistaken when he says that Bishop Colenso was deposed. He was indeed condemned by the Church authorities in England, but those authorities had no power to depose him. It is an additional proof of the absurdity of the Anglican theory of National Churches, that Bishop Colenso could not be deposed though he attacked the foundations of the Christian religion.

CABINET CHANGES.

Last week the announcement will made that Hon. Mr. Hardy had resigned the Premiership of the Province of Oatario and that Hon. George W Ross, Minister of Education, had been called to fill the vacancy. A change of this kind had been expected for some time, as the Premier had been in delicate health. For well nigh a quarter of a century he had been in active public life and it is therefore not to be wondered at that he found it

necessary to take a rest. The new Premier is a man who has, because of his personal worth, indomitable perseverance, and brilliant talents, forged his way into the highest public office in the Province. As platform speaker he has few equals in the Dominion. We feel that it is but due to the Hon. Mr. Ross to state that, while he held the position of Minister of Education, he was at all times willing to do everything that lay in his power to promote the advancement of the Catholic Separate schools. For this reason he was subjected to much adverse criticism by the Toronto Mail and Empire and its constituency, who desired to see Catholic education crippled, and, if possible, entirely wiped out of the province.

The Hon. Mr. Harcourt will be the successor of Hon. Mr. Ross in the Education department. If he follow in the footsteps of the late Minister, Cath

olics will have no reason to complain. Owing to ill-health, the Hon. Mr. Harty has resigned the portfolio of Public Works, and Mr. F. R. Latchford, barrister, of Octawa, takes his place. In Mr. Latchford the Catholics of Ontario will have a repre sentative in whom they may place every confidence, a worthy successor t the Hon. Mr. Harty, a man who endeared himself to all classes of the community by his sterling personal worth. Mr. Latchford is a graduate of the Uni. versity of Ottawa, a lawyer of prominence in the capital and a man of remarkable rectitude, possessing talents of a high order. As legal adviser of the C. M. B. A., he is widely known amongst the membership, and one and all, we feel assured, will acknowledge that Mr. Ross has made a most judicious selection.

At a meeting of the Liberals of Brockville, Mr. O. K. Fraser, brother of the late Hon. C. F. Fraser, made the following kindly reference to Mr. Latchford :

"I have known him intimately for the last twenty years, and always considered him a coming man. If I had been allowed to make the selection myself of a man to succeed my good and tried friend, Mr. Harty, F. R. Latchford would have been the man.

Mr. J. R. Stratton, a very prominent and highly respected resident of Peterborough, and publisher of the Review of that city, will occupy the position of Provincial Secretary.

The new Ministry were sworn in at Government House, Toronto, on Saturday. The members are :

Priemier and Provincial Treasurer—Hon. Jeorge W. Ross. Attorney General—Hon. J. M. Gibson. Minister of Education—Hon. Richard Har-

ourt. Commissioner of Crown Lands—Hon. E. Provincial Secretary-Hon. J. R. Strat-

Minister of Public Works - Hon. F. R. Latchford.
Hon. J. T. Garrow and Hon. Wm. Harty,
Ministers without portfolio.

AMERICAN AND EUROPEAN FREEMASONRY.

It has been many times asserted by American and British Free Masons that the societies of their respective countries have not any fraternity with the Free Masons of France, Belgium and Germany, and that the reason for which they severed the ties with these continental societies was that the latter

had formally renounced all belief in God. This renunciation of God was specially formal in the case of the French Free Masons, but the Amer-

DR. DE COSTA'S ABJURATION have never failed to teach the faith in ington last week, and Thomas H. Casits integrity, that is, in the Catholic well of California, the Grand Com mander, in his official address declared We must here remark in regard to that the society within his jurisdiction Bishop Colenso named above, that the has fraternal relations with all legitimate Supreme Councils of the world.' This declaration, perhaps unwittingly made, lets the world know the true state of the case.

The Supreme Councils of the world, as a matter of course, include those of the continent which are avowedly atheistical.

The fact that a Bible is open at Free Masons' meetings in this country is no evidence that Freemasonry is Christian. The Bible is not used by them as a divine book to whose authority they must submit, but is merely a piece of literature from which they read an occasional passage to give their meetings a kind of mystic solemnity. But the whole tenor of the Masonic Ritual is to substitute formulas of meaningless words for the realities of Christian doctrines.

God is not acknowledged in the Masonic Rituals as a personal Being omniscient and infinitely intelligent, but for the true God is substituted an imaginary being called "the great Architect of the Universe," who may be, according to Masonic interpretation, merely nature or chance.

It is well that the Masons made the admission which they did at Washington, as it will be seen therefrom that, in spite of their denials of the fact in the past their cause is identical with that of the French, Belgic and German Infidels, even though the Free Masons here do not so ostentatiously announce their irreligion.

THE SCHOOL QUESTION IN ESSEX.

The Catholics of Sandwich parish have recently had a meeting to take into consideration the mandate of the Right Rev. Bishop of London that a Separate school should be instituted in the parish.

The Rev. Father Simande, P. P. explained to the people the necessity of having a truly Catholic school, but as in this parish Catholic teaching is given to the Catholic children in a manner somewhat similar to the method in vogue in Windsor, many of those present argued that a Separate school is not necessary or advisable in the parish. Father Simande, however, explained that there are the same reasons for a change of system as exist in Windsor, so that the school of the parish may be conducted according to law, and that Catholic education may have a permanency which it cannot have under the existing system.

The desirability of the change proposed was appreciated by many of the ratepayers present, but action was deferred to a later date, as a number of the ratepayers desired more time for the consideration of the subject.

It was remarked by some of the atepayers present that the Protestant children of the section would be left without a school if a Separate school were established. There are, how ever, two Protestant children within the section who attend school.

Some of the Detroit newspapers had it that Father Simande said that these Protestant children "must get out," but this is a mis-statement. He did point cut that their presence in the section should not prevent Catholics from having the school system which is legally Catholic, instead of working a Public School illegally under the Public schools Act. But this will not prevent the Protestant children from attending the Catholic school if they see fit, and if they do so their religious belief will not be interfered with. The same state of affairs exists in many places, Protestant children being allowed to attend the Catholic schools on the most favorable conditions; but it would be most unreasonable to expect that Catholics should continue to evade the law, and thus put themselves in the wrong, merely for the reason that there are very few Protestants in the parish who on that account cannot have a school of their own.

Belle River parish is in circumstances exactly similar to those of Sandwich, and it was almost unanimously decided at a meeting of the parishioners that a Separate school should be established there.

It will be noticed that the conditions in Belle River and Sandwich resemble those of Windsor, with the such a position is not the Church against which the gates of hell shall not prevail, and Dr. De Costa must be admired for his courage in renouncing its ministry. We can only hope that Almighty God will give him the grace to find the truth within Christ's true fold, wherein the pastors of the Church sembled in blennial session in Wash-

the schools, whereas in Windsor the control of the schools is in the hands of the Protestant majority. In all these cases, however, the greatest liberality has been shown by the majority, whether Catholic or Protestant, to the minority of a different creed.

CHRISTIAN ENDEAVOR CON-VENTION.

The Christian Endeavorers of the Dominion held a Convention in Montreal, beginning on the 9th inst., under the presidency of the Rev. Francis E. Clarke, the founder of the movement, and we must suppose that under such auspices, the real spirit of the Society of Christian Endeavorers governed the proceedings.

We have never been able to see any probability of good spiritual results arising out of the indiscriminate gathering together of young men and girls from all parts of the country in thousands and tens of thousands, and we have learned without surprise that many scandals have arisen out of assemblages ; yet we were scarcely prepared for so candid an admission as was made by the Rev. J. A. R. Dickson, of Galt, who was the first speaker at the Montreal Convention. His subject was, " How to Develop Workers." To this end, he said : "It is necessary to make the members happy in the Society. They should be made to enjoy its Christian fellowship, to feel its warmth, to know that Christ is in the midst of them.... and there should be kind

them and there should be kinds and hearty Christian co operation So far there can be no fault found with Mr. Dickson's views, but we are astonished when he continues in the

"The Society has been frequently called 'a kissing and a courting society. This is true in a reepect, but in my opinion there is not enough kissing. The society is undoubtedly the best place in the world for courting. If any young man is in need of a wife, he had better join the society. And I would give exactly the same advice to the young women seeking a husband. We find the very cream of the young people of this continent in the society, and some splendid matches have already been made." following strain:

It must not be supposed that we condemn lawful and modest companionship with a view to marriage, but it is well known to all moralists that too much intimacy between young persons of different sexes is to be avoided. It is astonishing, there fore, that a clergymen whose duty it is to correct the evils to which the world is prone should thus openly ap prove and encourage an exess of famil-

By admitting that the Christian Endeavor Society promotes such intercourse, and excessive familiarity the sexes, the Rev. Mr. Dickson gives the strongest possible reaon why such associations should be dissolved as being a serious danger to public morality, or at least that their annual conventions should be discontinued.

A TEXAN PROTESTANT BISHOP'S TALK.

Speaking recently from the pulpit of a Boston church, Right Rev. J. S. Johnson, D. D., a Protestant missionhailing from Western Texas, said: "The intellectual education is only partial education, and, at least in my section, the public schools are godless. We no longer have any religious education in this country, except twenty minutes a week in Sanday school, where nice young ladies, who know little about it themselves, instruct the children in the Bible. The Churches, with the exceptition of the Roman Church, have lost control of the laboring classes; the young men no longer go to church, and the congregations are composed of women and children, with a few old men."

Your elevation to the Archiepiscopal dignity, and hope that Your Grace will long be sparted though the proton of the great Church of God.

We tender to Your Grace our loyalty and hope that Your Grace our loyalty and hope that Your Grace will long be sparted though the proton of the great Church of God.

The last episcopal visit to Richmond Hill was that of the late venerable Archishatop Walsh, that of the late venerable Archishatop Walsh, the came to lay the concretation of the 17th of June, 1891.

We were happy when the following 25th November it was dedicated. We point to it with east leave the action of the Roman Church, have lost control of the laboring classes; the young men no longer go to church, and the congregations are composed of women and children, with a few old men." intellectual Texas, said :

ARCHDIOCESE OF OTTAWA.

Rev. Dr. Fallon went to New York last Rev. Dr. Fallon went to New York last week, on a business trip.

The inclement weather of Tuesday night did not prevent a large number of Catholics and also non-Catholics from paying their respects to dis Excellency the art the Archbishop's palace. His to the Archbishop's palace, the total country of the archbishop stood on his left and introduced the visitors. The Canons of the Basilia attendance.

Un Tuesday morning at 7:30 o'clock His Excellency celebrated Mass in the chaple of Gloucester street convent. Subsequently he was received by the pupils, whose retreat had closed on the previous morning. The proceedings were of a simple but impressive character. As was remarked "its simplicity but added to its charm."

ings were of a simple but impressive character. As was remarked "its simplicity but added to its charm."

A booklet containing a brief sketch of the life of Venerable Margaret Bourgeoys is being translated for publication.

Amongst the visitors to the city last week were Rev. Father Lavallee who came to report to His Grace the Archbishop the great success which he had just fluished in further ance of his mission, preaching devotion to Our Ludy of Light or the Queen of All Hearts. In evidence of the hold the devotion has taken he mentioned that siready a church has been dedicated under the invocation mentioned. The reverend gentleman was introduced to His Excellency the Delegate, who expressed his pleasure at meeting the young missionary.

On Monday morning of last week His Excellency cleibrated Mass in the chapel of the Rideau street convent, and afterwards, accompanied by His Grace and other clergyman, he was received with an elaborate programme of addresses and music.

Already the academy lately opened by the Christian Brothers is proving to be a success, Although the premises are not quite completed as yet, there are about one hundred and flity boys in attendance.

A visit to the convent of the Good Shepherd by His Excellency the Delegate—where he celebrated Mass—was one of the pleasing events of last week.

Que. After Benediction with the Blessed Sacrament the pilgrims waited in procession to the depot where they embarked on the train.

Owing to the distance at which the Monastery of the Precious Biood is situated from the Archbishop's Palace, where the Rev. Canon Bouillon resides, he has been replaced as Chaplain of the former institution by Rev. Father Ferruset, O. M. L., who resides quite close thereto.

close thereto.

The Reverend Father Oblatees of Mary Immaculate, of Hull, received an informal visit from His Excellency the Delegate on Thursday of last week.

His Grace of Ottawa and His Grace of Kingston and some seventy-five priests, all former students of Rigaud College, heid a reunion at Alma Mater on Tuesday of last week. Mgr. Duhamel celebrated Mass and Very Rev. Canon Deguire preached.

ARCHDIOCESE OF TORONTO.

Richmond Hill Liberal, Oct. 19.

His Grace Archbishop O'Connor of Toronto, paid a pastoral visitation to Thornhill and Kichmond Hill, on Sunday last, the 15th inst., The Archbishop was accompanied at each place by Rev. J. R. Teefy, President of St. Michael's College; Rev. Dean Egan, of Barrie; and the pastor, Rev. Father McMahon. At St. Luke's Church, Thornhill, there was an exceedingly large congregation, many of those present being members and adherents of other churches. Mass was celebrated at 11 am., by Rev. Dean Egan, after which the Archbishop proceeded to examine the children archbishop proceeded to examine the children ion, which they were supposed to knew for the reception of the sacrament of confirmation. His Grace found the children, as he expressed to the people assembled, well-instructed, and therefore administered the sacrament of confirmation to eighteen boys and ten girls. His Grace then took advantage of this fact to congratulate the pastor and the parents of the children confirmed on the able way they answered the questions put to them.

After the ceremony of confirmation, the following address of welcome was read to the Archbishop by Mr. Thos Phelan, who was accompanied by Messra, Jas. Whalen, J. J. Marshall, M. O'Sullivan, Albert Soager, Wm. Bannon and Thos. Highes:

To His Grace Archbishop O'Connor:

May it please Your Grace—We, the Catholice. Richmond Hill Liberal, Oct. 19.

shail, M. O'Sullivan, Albert Seager, Win. Bannon and Thos. Hughes:

To His Grace Archbishop O'Connor:

May it please Your Grace—We, the Catholics of Thornhil, take advantage of your presence amongst us to-day to congratulate you on the great distinction conferred by the Holy Father in appointing you to the Archiepiscopal See of Toronto. We were glad to see that the choice of His Holiness had been hailed with accianation throughout this Archdicese by priesta and people, and that every opportunity had been availed of to express their unbounded joy and satisfaction at your election. Speaking for ourselves, and knowing as we do your great scholarly attainments, the many positions of rust and dignity you have filled with credit to yourself and credit and honor to the places where you exercised your sacerdotal and episcopal functions, our feelings of grati ude to the venerable head of the Church for having appointed a gentleman of such eminence and distinction to rule over us were inexpressible. Knowing as we do the warm interest you at all times manifest in the college at Sandwich during the many years you presided over its interests, and in such a manner as to redound to your credit and live in the memory of those whose privilege it was to sit at your feet and receive from you that sound education that distinguished them in the different walks in life; we feel sure that the youth now committed to your care and guidance will be the objects of that paternal solicitude that has characterized your life in the past. In the diocess of London, where you labored for nine years, your administration was worthy of the Bishop of the Church of God. We have, therefore, every reason to congratulate ourselves on having a Bishop who will interest himself in our spiritual and temporal interest himself in our spiritual and temporal weigare, and in return for this blessing we promise to assist your devoted flock in lessening the burdens of your exalted office, for the office of a Bishop as we are taught is freighted with many and grav To His Grace Archbishop O'Connor

office of a Bishop as we are taught is freighted with many and grave responsibilities. We ask Almighty God in His great mercy to spare you length of days to preside over the interests of this important archdiocese, that we may enjoy the benefits of your kind advice and the blessings of your holy guidance; that the more we come to know you the more our love will increase, and our affections strengthen towards you as time rolls on.

Asking your Grace's blessing, and trusting you will accept this expression of our feelings on deep affection, and praying again that God may long spare you to rule over this archdiocese, we have the honor to be your Grace's devoted and faithful children.

diocese, we have the honor to be your Grace's devoted and faithful children.

At 3.30 b. m. the distinguished Reverend gentlemen drove to St. Mary's church, Richmond Hill, where a service similar to the former was held. Archbishop O'Connor preached an instructive and practical sermen to a large and attentive congregation, the church being backed to the doors. At this place wenty boys and fourteen girls were confirmed, and well skilled in the doctrines of the Cathoic Church. After Confirmation Mr. M. Teely, accompanied by Messrs. N. Lynett, J. Devine, D. Lynett, J. Naughton, Dr. McElroy, E. J. Fahey, Thos. Cosgrove, Thos. Riley and W. J. Hearn walked to the altar railing, where Mr. Teefy read the foliowing address:

To the Most Rev. Denis O'Connor, D. D.

To the Most Rev. Denis O'Connor, D. D., Archbishop of Toronto: May it pleace Your Grace, It is with deep pleasure that we welcome Your Grace to our church upon this your first

visit. We offer you our congratulations upon your elevation to the Archiepiscopal dignity and hope that Your Grace will long be spared

his flock. In conclusion we ask Your Grace's blessing upon us and our children, your devoted people of Richmond Hill. Richmond Hill, 15th October, 1889.

Richmond Hill, 15th October, 1299.

His Grace replied on both occasions in choice and appropriate words, thanking the congregation for the kind words contained in the addresses, and at the latter place took occasion to congratulate the ecopie and nastor on their new editice, the good work they were doing, and the success which crowned their efforts. After the service was concluded the reverend gentleman them drove to the presbytery at Thornhill, where they had refreshments with Rev. Father McMahon At each place His Grace, the Archbishop, pledged the boys confirmed against the use of intoxicating liquor until they are at least twenty-one years of age.

ARCHDIOCESE OF KINGSTON.

ARCHBISHOP GAUTHIER VISITS MARYSVILLE.

ARCHBISHOP GAUTHIER VISITS MARYSVILLE.

The first official visitation made by His Grace the Most Reverend Charles Hugh Gauthier, D. D., Archbishop of Kingston, to this venerable parish of Marysville, Ont., will assuredly be a memorable spoch in its history, which dates back to the year 1837, when the first church was built here, and which has since been enlarged and improved at different periods, until brought to its present respectable condition of existence.

On Wednesday, 11th October inst., about 11:30 a. m., His Grace, accompanied by his acting secretary, Rev. Father Growley, was met at the Grand Trunk Railway station, at Marysville, by the local pastor, Very Rev. Dean O'Connor, and by the Rev. Fathers Stanton, of Brockville, and Hogan of Napanee, as well as by an immense assemblage of the parishioners and surrounding country folk. Here His Grace and clerical party entered a covered carriage in waiting and were conducted to the parish house, about one and a half miles distant from the Grand Trunk Railway station, preceded by the Descronto brass band, which discoursed excellent music all along the route of the procession, in which it was closely reckoned that over one hundred and fifty vehicles were ranged in line; consequently there must have been at least four hundred persons, parishioners and others, who united in paying this mark of respect and homage to our beloved chief pastor, Archbishop Gauthier.

Arrived at the presbytery gate, the first object that attracted the notice of His Grace was a legend over the hall door, in the Gaclic language, in complimentary allusion to the maternal Highland extraction of His Grace, which, freely rendered into English dress, means, "Welcome home, Archbishop."

Having entered this home, the Archbishop quickly assumed his official robes, and, being

A CANAL SALES

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preceded by the processional cross and the candidates for confirmation—the girls robed in pure white, and the hoys having white rosectes statched to their left arms—wended his way, surrounded by his priests, to the surtance to the parish church of Our Lady's Holy Name, Here His Grace was confronted with a magnificent arch of evergreens bearing the benison, "God bless our Archbishop." On entering the church portals His Grace strictly adhered to the Rubrical laws, which are always observed when a Bishop enters one of his parochial churches, on his first pastoral visitation there.

are always observed when a Bishop enters one of his parochial churches, on his first pastoral visitation there.

At the close of this ceremony His Grace ascended the altar, and addressed the assemblage before him for a few minutes, and, after having commissioned Fathers Stanton and Hogan to examine the confirmation candidates the Archbishop dismissed the congregation with his blessing, and eloquently thanked them for the grand reception they had given him on the present occasion.

The following morning, 12th inst., after solemn Mass, Corlam Episcopo, at 10 a.m., His Grace administered the sacred rite of confirmation to fifty five candidates—thirty-one boys and twenty-four girls. At the conclusion thereof His Grace, cated on the altar in full canonicals, received the following address, which was presented to him by certain members of the congregation on behalf of the whole parish:

To His Grace, the Most Reverend C. H.

canonicals, received the following address, which was presented to him by certain members of the congregation on behalf of the whole parish:

To His Grace, the Most Reverend C. H. Gauthier, D. D., Archbishop of Kingston:
May it please Your Grace—We, the undersigned, on behalf of the congregation of the Holy Name of Mary Church, Marysville, bug most respectfully to tender Your Grace a sincere and duiful welcome to our parish, and to express, however inadequately, the joy that fills our heartsto-day in greeting for the first time as the Ecclesiastical Head of this Archdiocese one personally known to not a few of us and profoundly respected by all.
Your elevation to the venerable See of Kingston was halled by us, in common with the rest of Your Grace's spiritual subjects, with pride and pleasure—sentiments naturally arising from the thought that one so familiar with our conditions and sofrusted, should have been selected for that exaited office; and we read with interest and satisfaction of the cordial receptions with which Your Grace was greeted as you visited in turn various parishes of the Archdiocese,—evidences of esteem and good will which, we are glad to notice, were not confined to Catholics alone, but were shared in by all classes and creeds. It is now our privilege to join in that unbroken testimony of respect and admiration. Modest though our portion in it may be, we would yet ask Your Grace to regard it for what it is—the expression of grateful and devoted hearts.

The occasion of Your Grace's present visithes administration of the Sacrament of Confirmation—invests the event with a meaning and an interest which will cause it to live long in our memories, as it must in the hearts of those immediately concerned—the children who are about to receive that Holy Sacrament.

It has ever been our good fortune to be directed by devoted and zealous pastorations which cannot easily be over-astimated; with gratitude, therefore, do we place on record this pleasing and important fact.

It has ever been our good fortu

the knowledge displayed by the children in the Christian Doctrine. Our beloved pastor, with untiring zeal and energy, has devoted much time and labor to their instruction. Sunday after Sunday during the short time he has ministered to us, and the past few weeks he has spent unusual care in imparting knowledge to the happy children you have just annointed with Holy Chrism.

The relations between the people and our beloved pastor are of the most cordial kind. He is most zealous in our regard by word and example, and we biess God and you, Most Reverend Archishop, for the happiness we now enjoy.

We here to state to Your Grace that the

is most zealous in our regard by wore and example, and we biess God and you, Most Reverend Archbishop, for the happiness we now enjoy.

We beg to state to Your Grace that the financial aspect of the parish is good. Since your last visit, less than a year ago, we have effected improvements in the presbytery and church to the extent of \$890. The presbytery has been newly furnished and much needed repairs have been added, which makes it now fairly comfortable, as Your Grace has no doubt noticed. Together with this we have paid \$1,000 on church debt, leaving at present about \$1,000 on church debt, leaving the parish, which already has a membership of twenty eight, and having the active support of Your Grace, we have reason to expect an increase of membership in the near future.

Peace and amity and good fellowship exist among the members of the community, for which we are thankful.

Again we thank Your Grace for honoring us with your presence on such an auspicious event in the lives of our children. Long may you be spared to gover nus! May the recurring anniversary of your consecration, which we celebrate next Wednesday, be repeated for many and many a year; and that your life in the future may be as productive of good results as it has been in the past, is the heartfelt prayer that will continually ascend to Heaven from the hearts of your faithful people

that will continually ascend to freaven from the hearts of your faithful people of Chesterville.

Signed on behalf of the congregation:
F McCleskey, Jas. Kearos, M. E. Curran, F. Dwyer, John Kearns, Jas. Gibbons.
The Archbishop replied in his usual eloquent manner by warmly thanking the people of St. Mary's congregation and the citizens generally for their extreme kindness toward him since his arrival, and for the magnificent reception tendered him on Friday last, when they received him with band and banners and conducted him beneath beautiful and artistic arches to their exquisite church, where they had assembled their little ones to greet him. All this exhibited to him the warm regard they had for their chief pastor. And now lest this was not sufficient they come to express in choice form of language the feelings which animste their hearts on this occasion, to again remind him of their loyalty and attachment.

With pleasure he had to say that he found the children well and exercity prepared in the knowledge of the Christian doctrine, which was a credit to Father Quinn and the parents. Rarely did he hear such perfect answers, even in places where the children had better opportunities.

Father Quinn was well and fayorably known

country to swear allegiance before the right to vote is given. If the Doukhobors like the Uitlanders, tried to upset our laws in Canada there would very soon be an expulsion.

Mr. Lynch made a few additional remarks for the affirmative and Mr. O'Connell, who is by the way, a native of South Africa, weighed the arguments advanced and on the merit of the debate awarded judgment in favor of the negative.

A vote of thanks, moved by Mr. M. O'Brien, seconded by Dr. Moher, was presented to the speakers and those who had contributed to the programme by the chairman.

The evening was closed with "God Save the Queen."

DIOCESE OF HAMILTON.

His Lordship the Bishop visited Freelton on Tuesday last, accompanied by Fathers Coty, Lords and Mahony, and he administered the The Bishop Confirmation to sixty candidates. The Bishop examined the candidates in Chris-tin dectrine and complimented the pastor, Father Murphy, on the excellent training which the children had received.

A NEW CHURCH IN BRANTFORD,

Brantford Courier, Oct. 16.

Brantford Courier, Oct. 16.

Before a crowd of some three thousands citizens the corner-stone of the new St. Mary's Roman Catholic Church in the east ward was well and truly laid yesterday afternoon. The ceremony was one not soon to be forgotten. The erection of the new edifice which bids fair to become quite an acquisition to the churches of the city, is well under way, and the corner-stone now being laid. the building will be pushed forward with all speed by the contractor, Mr. P. H. Secord.

The ceremony was performed yesterday by His Lordship Bishop Dowling, of Hamilton, assisted by Rev. Father K-ough, of Paris, Vicar General of the diocese; Rev. Father Coty, rector of St. Patrick's church, Hamilton, and Rev. Father Cty, rector of St. Patrick's church, Hamilton, and Rev. Father Cty, rector of St. Patrick's church, Hamilton, and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, rector of St. Patrick's church, Hamilton and Rev. Father Cty, Patrick's church, Hamilton, and Rev. The Visiting Clerky and the Rev. Father Cty, Patrick's Church, Hamilton, and Rev. Father Cty, Patrick's Church, Walke, J. J. McKinnon, F. Slattery, A. Johnson, A. McKinnon, N. Nolan, E. Smith, A. Quinlan, J. A. Church everything was in readiness, and accept church everything was in readiness.

A McKinnon, W. Brown, J. Connolly, M. McKinnon, N. Nolan, E. Smith, A. Quinlan, ir.

At the church everything was in readiness, and a great crowd stood on the street in the bright autumn afternoon and winessed the ceremony with much interest. A derrick had been erected for the laying of the stone, and a platform covered with an awning and decorated with flags, served for the speech-making. The Bishop and priests donned their robes in the St. Joseph's school house, close by, and marched to the platform. Three acolytes led the procession, followed by his Lordship in gorgeous robes and wearing the mitre, the priests bringing up the rear. The choir, led by Miss Nolan and Prof. Quinn, was on the platform and rendered some good music. On the platform were also C. B. Heyd, M. P., acting. Elliott and the members of the City Council.

The ceremony was attended by the full ritual and dedication of the Roman Cathelic Church read in Latin, after which Mr. E. H. Simon, Deputy-Collector of Inland Revenue, stepped forward and presented His Lordship with a beautiful golden trowel and hammer, his own personal grit, for the laying of the stone. Mr. Simon said:

My Lord—I approach you this afternoon with

The address was listened to with marked attention throughout.

His Lordship Bishop Dowling then addressed the gathering. He said "I am not in the habit of praising my priests; it would spoil them, and this man is young (Laughter). But I am sure he pleased the women to-day. Wherever the Catholic Church holds sway, there woman is exalted, and wherever her power is limited woman is to a certain extent degraded. In the Catholic Church when woman is married she is married till death intervenes. Our motto is what God hath joined together let no man put asunder. The Emperor Napoleon, mignty in battle, wanted to upset this rule, but the Church refused. So Henry VIII. wanted to set aside his wife in favor of another. The Church refused. Henry appealed to the Pope and was again refused. Then be said: "I will be a Pope mysolf." The Church lost England because of a divorce, but she would rather lose all than break the law of marriage. We would have this divorce law in Canada to-day were it not for the influence of the Catholic members of Parliament. God in selecting Mary elevated her sex. The Church does not worship herand if Father Coty taught you to worship a woman I would suspend him. God promised in the Garden of Eden, after the fall of the first woman, that he would raise up another woman to take her place. This other woman was Mary. She was honored by Christ all throughout His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and on the cross, he said "Benold His Ho and a good woman was Mary. She was no ordinary event. It meant the multiplication of monuments to the glory of God. This church had been named after the Virgin Mary. The creation of a new parish in the city was no ordinary event. It meant the multiplication of monuments to the glory of God. This church had been built to make accommodation in the east of the ci

lic faith though he was a Bishop of that Church. Wherever there was hatred there was no truth.

In conclusion His Lordship thanked the members of the deputation who drove part way to Paris to meet him and also thanked Mr. Sinon for his golden gift of the trowel and hammer. He also spoke of the financial needs of the congregation for the building of the new church, and started the subscription list beliating a cheque for \$100 upon the collection plate. This example was followed by the visiting priests, and by a large number present on the platform and in the audience who gave liberally of their means.

At the conclusion the visiting clergy and a few provided a dainty jucheon, and a most hopy time was spent.

This is the twenty-first church erected by His Lordship during the last ten years.

And the second s

terims of the day not taken up with other services, and at each Mass every morning there was a large number to receive holy Commun.

terims of the day not taken up with other services, and at each Mass every morning there was a large number to receive holy Communion.

The services of Sunday, Oct, 8, the concluding day, began with Mass at 7a, m. another at 8:30, and the High Mass at 10:30. At 3:30 p. m. the closing exercises of the children's mission were held, and at the same hour the mobers and prospective messes by the children's mission were addressed by Mass Sodality and ladies of the Woung of the Wolf of the mission began, lasting until about 9:30. The church was fairly packed. After the recitation of the Rosary, led by Father Hyacinth. Father Norbert delivered his farewell sermon, which partook rather of the character of his final advice and admonitions, concluding with the bestowal of the Papal blessing in a manner neverto be forgotten. At the conclusion of the benediction which followed Rev. Father Bayard, Vicer General of the diocese, on behalf of the congregation publicly thanked the mission ary Fathers for the great service they had rendered the congregation and asked those present to join him in a short prayer for their welfare and happiness which he offered up with earnest fervor, the Protectants in the congregation reverentially kneeling during the prayer. Nearly one thousand persons went to confession and Communion during the mission, out large as this showing is, the results of the mission cannot be adequately measured by it. Catholics who had falien away from the Church for as long a period as twenty years penitently returned, made the mission and re-asserted the faith that was in them. Protestants, who a few years ago were intolerantly bigoted, were among the regular attendants at the sermons and were moved to tears by the elequent eluidation of the beautiful doctrines of the Holy Roman Catholic Church under the direct authority of Christ Himself. Those who had ventured in out of curosity returned for instruction. As a result some have already become Catholics and many others are quietly but earnestly preparing to do so. Th

remain another week.

MISSION AT WOODSTOCK.

From Oct. 1st to the 8th, in the church of the Immaculate Conception, Woodstock, a very successful mission was conducted by the eminent Jesuit Fathers O'Bryan and Devlin of Montreal On the opening day High Mass was celebrated by Rev. Father Devlin, after which Rev. Father O'Bryan, in a few well-chosen words, explained the purposes of the mission and the graces to be received from it, and then preached a very eloquent sermon on the text "Render unto Caesar the things that are God's."

Each morning during the wast.

caesar's and unto God the things that are God's."

Each morning during the week, Masses were celebrated at 539, 8 and 9 o'clock, and each evening the rosary was recited, and benediction given. Instructions were given each evening and after the first and last Masses each morning. In this course of instruction, the fundamental doctrines and practices of the Catholic Church were clearly explained, and were lisened to with raptattention by large congregations. At 4:39 on Thursday, Friday and Saturday special instructions were given to the children.

ened to with raptatiention by large congrigations. At 4:30 on Thursday, Friday and Saturday special instructions were given to the
children.

On Thursday morning began the beautiful
devotion of the Forty Hours. High
Mass was celebrated by Rev. Father O Bryan,
after which the procession of the Biessed Sacrament took place, in which the girls and boys of
the Sunday school marched. Four little girls
dressed in white, which the girls and boys of
the Sunday school marched. Four little girls
dressed in white, which wreaths and veils carried
baskets of flowers and strewed them before the
Blessed Sacrament.

On the following Sunday High Mass was
celebrated by Rev. Father O'Bryan. In the
afternoon, a meeting of the Altar Society
was called and new officers elected as follows: President, Miss K. Dunn: Treasurer,
Mrs. E. Murphy; Secretary, Miss F. Hopkins.
In the evening, the closing exercises of the
mission took place and the Papal Benediction
was given. Then followed the reception of
three young ladies, Miss K. Henderson, Miss
Beachy and Miss S. Johnson, as promoters of
the League of the Sacred Heart. Throughout
the mission, excellent music was furnished by
the choir.

The former part of the following week, a
mission was conducted in Princeton by Rev.
Father Devlin, assisted by Father McCormack,

On Sunday, the 15th inst., High Mass was
celebrated in Woodstock by Rev. Father
Devlin, after which ne preached an eloquent,
sermon on "The Purity of Our Blessed Lady,"
in which he pointed out the virtues of
the Biessed Virgin, the influence which she
has with her divine Son, and the necessity of
honoring her and asking her intercession, In
the evening, Rev. Father O'Brien delivered a
very interesting and instructive sermon on the
text. "I am the Way, the Truth and the Life,"
showing clearly the distinction between true
progress, or progress from the Christian s
standpoint, and progress as the world understands it; and emphasizing that only through
Christ can man be truly enightened, and truly
progress, or progress fr

PAPAL DELEGATE VISITS UNI-VERSITY OF OTTAWA.

PAPAL DELEGATE VISITS UNIVERSITY OF OTTAWA.

Saturday, October 14, Octawa University was enfete to receive the Papal Delegate, Mgr. Falconio, and he was extended a hearty welcome by the faculty and students. His Excelency arrived early in the morning accompanied by His Grace Archbishop Duhamel, Vicar General Routher the two secretaries, Father Enwards and Etlenne, and the priests from the Archbishop's palace, Montreal, Fathers Roy, and Callaghan.

The Delegate celebrated Mass at 8 o'clock, and at 10 he was escorted by the faculty. to the Academic Hail, where the students were assembled to meet him.

It was a thrilling moment indeed when, on the entrance of the Delegate, the strains of the college band blended with five hundred student voices in that proudly, swelling, triumphal hymn in honor of Leo and his legate. Long Live Pope Leo.

When His Excellency was seated in the throne on the batform Rev Dr. Constantineau, rector of the University, bade the Delegate welcome obehaif of the faculty in the following word:

"It we, the faculty of the University of Ottawa, welcome in our midst, to-day, the representative of our glorious Pontiff, Leo XIII. In the person of your Excellency we have he representative of our glorious Pontiff, Leo XIII. In the person of your Excellency we have he has added another to the many favors already received at his hands, especially that which, altogether unmerited, conferred on us the rights and privileges of a Catholic University, Asther representative of our august Pontif, and glied welcome.

It is with sentiments of reverence and of love that we profess our attachment to and bow before the other Leo, who is our guest to-day as we would to the head of the Church himself. But as professors we specially welcome your Excellency for another reason, Acquainted with the arduous work of your extend to your Excellency on who has sacrificed several years of his life in the vast and difficult field of education. We realize therefore that our work and the difficulties with which we have to con THE STUDENTS' ADDRESS.

THE STUDENTS' ADDRESS.

The address of the French students was then read by Mr. Langlois. This was followed by the address in English which was read by Mr. Joseph McDonald. The address read as follows:

To His Excellency, Mgr. Diomede Falconio, Apostolic Delegate to Canada:

Apostolic Delegate to Canada:
May it please Your Excellency:—
In your first words to the Catholics of Canada, your Excellency expressed the forvent hope that in your passage through this fair Dominion you should meet with no godless schools. We are exceedingly happy to assure Your Excellency that at least so far as is concerned this institution which is so nighly honged by your presence to-day, your hope is fully ored by your presence to-day, your hope is fully realized. This is a professedly Catholic institution, whose arms bear the faith-avowing motto "Deus Scientiarum dominus est," and

whose educational system places moral development in the foremost rank according to the inspired ideal of the Reyal Pselmist: "Boinstatem et disciplinium et Scientium d'oc me."

Yes, Your Excelency, this Institution is Catholic, and Catholic is the education given here; and it is the Catholic spirit we have here imbibed that makes us feel it a duiy and a joy to honor to day in the person of Your Excelency the zealous and learned religious who have accomplished so much for the greater glory of God, and His Church, both within the sacred limits of the great Franciscan Order to which you belong, and without the fold of the seraphic St. Francis in the world at large. Actuated by the same Catholic spirit, we deem it likewise a duiy and a joy to honor Your Excelency, the worthy prelate who has administered/with such heaven blessed results, a large and important portion of the Church of God, the distinguished Prince of the Church, who has been signally honored in divers ways by the Supreme Poatiff himself. But the thrice-pleasant duty and the thrice-double joy are ours to-day, of honoring in the person of Your Excellency, him whom you represent amongst us, him who has graciously deigned in the depths of his wisdom to establish in this favored region a permanent Apostolic Delegate, and has chosen Your Excellency for that deleate office; him who is the grandest of the grand old men of this century; him who occupies with such surpassing dignity and renown the throne of the Fisherman, built by the Carpenter's Son, the great, the glorious, the supreme Pontiff, Leo XIII. light in heaven indeed, because the Vicar of Him who is the "True Light that enlighteneth every man that cometh into this world,"

Especially then, in your capacity of Vicar of the Vicar of Christ, do we welcome Your Excelency to this Canada of ours, to this Capital of our land, and particularly to this University which was creat 4b y Leo XIII. himself, and which he is pieased to designate "his own," and happy and in Canada may be pleasant and bappy and the

RESENTS THE INSULT.

To Mgr. Falcon o, the Papal Delegate,

Montreal Herald, Oct. 18.

Mr. Henry J. Kavanagh, of the law firm of Judah, Branchand & Kavanagh, asks the Herald to print the following 1-tter, previously sent to the Gazette, which had refused to pub-lish it:

Editor of the Gazette:

sent to the Gazette, which had refused to publish it:

Sir—Had I read in a professedly anti-Catholic paper your editorial, headed "The Papal Delegate," which appeared in the Gazette of the 9th inst., I might have been disgusted, but I should not have been surprised. "Till now I had believed that the Gazette was the organ of the English-speaking Concervatives, Catholic and Protestant.

As a Catholic I wish to protest, against the affront offered by you to the representative of the Pope on his arrival in this city. Catholics of every social grade, of every shade of politics, priests and laymen, rich and poor alike, went in crowds to welcome and do homage to the distinguismed personage whom the Pope has been pleased to send to Canada. But while the Catholic population was welcoming the messenger of the august Pontiff, you have chosen to express and publish "the hope that his stay, in his present capacity, will be a short one." If goes without saying that there is not one among the thousands of Catholics who welcomed him, who does not resent this affront to this Excellency.

The present Pope and his illustrious predecessors have before this sent Delegates to Canada, and there is every reason to expect that Papal Delegates will full continue to be sent to this country when the Gazette will be looked for as a curiosity on the shelves of some future antiquarian society. But, though we have had Papal Delegates before now, it has never intherto been said, even by the enemies of the Church, that they "helped one political party in its combat with another," And as no one has ever dared to say such a thing of them, it is more than temerity on your part to say that what has happened in Parliament "indicates as plainly as if it was set forth in his commission that Mgr. Falconia is expected "to do so now. His Excellency Monsignor Falconio has not received his commission from Parliament, but from the Pope, and if you can only guess at the contents of his commission from what has been said and done in Parliament you must necess

There is a truth stated by you which had you borne it well in mind and acted upon it, would have prevented your writing the regrettable article. Among the causes which you say may lead to hostile criticism, you are quite right in mentioning the "political character that interested parties are seeking to attach to his mission, and the mischief that may come to the country from the misunderstanding of his work." You tell us this, and ye unfortunately you rank yourself among these "interested parties" and distinctly seek in advance to attach a political character to his mission; for, a few lins further on in the same editorial, you adopt the hypothesis which above you had deciared to be mischievous, and threaten thab "the day that his influence is seen to be exerted . . to influence Canadian voters in the decision of matters arising out of Canadian problems, political or social, he will provoke in the non-Catholic majority an antagonism that will certainly be fatat to his usefulness."

It may be that a few non-Catholics were pleased to read your article, in which, plainly if discourteously, you have advised the Papal Delegate to pack his trunks and leave. But, as Catholic Conservatives count for a good many among your readers, you will allow me to question even the policy of offering such insoient advice to the belegate of "the central power of the oldest and greatest of Christian Churches, coming (as the Delegate of missient advice) to the bleegate of the central power of the head of that Church." And although it is my good fortune to be bound by no mandate and to be free to speak for myself, and myself alone, I have no doubt that, if your article came under the notice of His Excelency, as it probably did, it must have oflended him, and I have no hesitancy in saying that, in offending the Delegate of the Holy See, you have gravely offended every Cabholic in Canada.

RECITAL.

On Thanksgiving day, Thursday, October 19, a recital was given by Miss Susie A. Brinley, late of Philadelphia, in the Auditorium of this city—assisted by local talent. Miss Brinley's clever rendition of the different pieces captised the Jarca audience on the occasion. We clever rendition of the different pieces captu-vated the large audience on the occasion. We are glad to know that she has taken up her residence in London — 213 Queen's avenue— where she intends devoting her time to the teaching of elocution and physical culture,

FUNERAL OF THE LATE JAMES A. MACMAHON.

Dundas, Oct. 16, 1879,

Dundas, Oct. 18, 1849,
The remains of the late James Augustine
Macmahon. Nailway Contractor, eldess son of
the late Philip Macmahon, of Dundas, and
rephew of Dr. Macmahon, Osgoode Hail, and
Justice Macmahon, of Toronto, were interred
in St. Michael's cemetery here this morning
after a solemn Requiem Mass had been celebraied by Right Rev. Mgr. Heenan. The pallbearers were the Hon, Thos. Bain, A. K. Wardell, Msjor Alex Bertram, John Euright,
Fred D. Suter and Dr. Ross. Mr. Macmahon
was born in the town of Dundas forty-seven
yea; a go, and his death is deeply regretted by
his many friends throughout Canada, by whom
he was higbly esteemed for his many sterling
qualities. He was a man of generous impulses,
and his polite and affable manners made for
him friends wherever he went. At home and
in St. Catharines his beautiful voice was
cheerfally given to the Church, of which he
was an ardent adherent. He had just been
awarded a contract in Eastern Canada, when
Death claimed him. Besides a widow, who is
a sister of the late Archbishop Walsh, he
leaves two children, three sisters and one
brother, Requiescat in pace!

does not attack the Pope for any assumed extravagance of living, which, indeed, would be rather ridiculous as applied to Leo XIII., a man whose bed-

tastes. O'Conor makes no attack on

give it, and it has a meaning. Take it otherwise, and it has none. This is

its tenor.

Christ is called the Nazarene. The

in the true line. If he prefers any

cession from "the Nazarene.

This sounds monstrous, and is mon-

strous. Yet it is by no means without meaning. It bodies forth, better

than its propounders know, one side

I believe the Reformation to have

wrought great good, and to be still working it. Yet when we say that

and on the other of Satan, we say what is certainly true, in a narrower

range, of our own narrower and shallower system. The Reformation,

essentially a Teutonic movement, took the form of a revolt of the laity,

princes, against the clergy. It must have leaders, and where should it find

them then but among the princes and

nobles? It therefore, from the very

first, gave itself up, in the first two of its three chief forms, Anglicanism, Lutheranism, and Calvanism, to an

towards the secular power, which has drawn after it, even in theory, an extraordinarily exaggerated concep-

tion of the Christian value of secular in

terests. We are fond of talking about

blasphemous language used in the

Middle Ages towards the Popes. Such there doubtless was, but how could it

be worse than Cranmer's declaration

of it as a merit "to love the King as

that the subject must follow the will of

his prince whether for evil or good; or Tillotson's (much later, indeed) that

only a personal revelation can excuse

a man from professing any religion

which the magistrate may impose; or

Luther's, that what the princes must

care for is, that they shall not come

shortin "hanging, heading, burning breaking on the wheel," or Melanch-

thon's, that so long as a lord does not

absolutely press his vassals out of life

he has a right to burden them as

grievously as he will, and that if the

prince chooses to reduce them to bond-

age, it is un Christian in them to ob

THE UP-TO DATE MINISTER

Must Combine the Gifts of an Impres-

sario, a Commercial Traveler and

Pull System in the Church" in the October Ladies' Home Journal, and after describing the tendency of the

up to date Church, designates the qualifications of a pastor for "this

qualifications of a pastor for "this kind of institution." "The chief requisite demanded," he contends, "is a sharp little man, with the gifts of an impressario, a commercial traveler and an auctioneer, combined with the

slightest flavor of a peripatetic evan-

gelist. Instead of a study lined with

books of grave divinity and classical

literature, let him have an office with

pigeonholes for his programmes and

endless correspondence; cupboards for huge books, with cutting from news-

papers and reports of other organiza

Sermon in Thirty Minutes,' or 'One

Thousand Racy Anecdotes from the

ventive manager, with his female stenographer at a side table, turning

over one huge book to discover who is

next in order of time for visitation, and another for details of families, or

hastily examining filed speeches of

on Sunday. From morning to night he toils, telephoning, telegraph-

ing, dictating, compiling, hurrying

around, conducting 'socials,' 'bright evenings,' 'giving talks,' holding re-

ceptions, an unwearied, adroit, persevering man. Noone can help admir-

supersede and exclude a better man.

The Nimble Sixpence

public men on some subject to be taken

"Here sits an alert, vivacious, in-

Charles C. Starbuck.

We will consider this further.

North Cambridge, Mass.

12 Meacham street,

an Auctioneer.

Ian Maclaren writes

a set of handbooks :

Mission Field.

much as we love God,

unbounded obsequiousness

the nobles and

or Bucer's,

Catholicism on one side is of

of Protestantism.

but especially of

almost

ject?

BY A PROTESTANT MINISTER.

LVI.

chamber, perhaps, is not so much like a cell as his predecessor's, but who is of marked simplicity of habits and The reproaches addressed to the Papacy by such men as this James O'Conor, and by vulgar Protestantism, for its claims of spiritual authority, the Pope's manner of living. His reasoning is as follows. Take it as I ar at first seeming a certain res blance to the warnings addressed by some great saints to certain medieva Popes. Oa examination, however, we them utterly different and op-

Nazarenes were much despised. "The Nazarenes were much despised. "The Nazarene," therefore, practically means, "the Despised." Jesus was abhorred because He taught doctrines In the height of papal power and re that threatened the overthrow of Juda-ism. He was despised because He was sources, in the Middle Ages, various holy men and women, St. Bernard, St. Catherine of Stena, St. Bridget of Sweden, perhaps St. Antonine of Fiornot a trained rabbi, and because He was not a trained rabbi, and because He was very poor. He, in torn, appointed apostles who were, as O'Conor says, "poor and disinherited." The Pope claims to be their successor. Therefore, unless he too is despised, he is not in the true line. If he profess out ence, and many others, were possessed with a haunting, almost a tormenting sense of the dangers to which frai mortality (for Popes are but earthly clay) was exposed under the weight of "the great mantle." Dante, indeed, claims, or does any acts, which pro-cure him reverence, he has broken the makes Adrian the fifth to declare in purgatory that he himself, until he reaches the height of the Papacy, had never apprehended the insufficiency of the world, and had then first learned to turn his thoughts savingly to eter

The exaltation, however, might work the other way, and unless the newly-elect was already deeply rooted in the life of God, there was great fear of the The temptation would be result. The temptation would be mighty, to commit the greatest of all sacrileges, by degrading the supreme spiritual power into an instrument of worldly aggrandizement, even of sensucus and vulgar pomp and gratifica-tion. Therefore these saints spared no urgency of admonition, of warn-ing, even of salutary reproach, to remind the Pontiff what untold and eternal interests, for himself and for the Christian people, hung on his worthi ness or unworthiness.

These lights of the Church did not fall into the error of the Fratricelli, or of the Arnoldists, and imagine that absolute poverty was obligatory on the priesthood, high or low. They had no doubt that the world, become Christian, ought to provide the means of a beseeming dignity of living for its spiritual guides, especially for the Bishops, and most of all for the Pope They did not jealously measure the amount of treasure that should be laid out upon his household and retinne. They did, however, insist that a certain noble simplicity of living ought in him to bear witness to an inward detachment from worldly cravings, and to a remembrance of that humility of outward circumstance from which the Supreme Pontificate had risen.

These admonitions of the saints wer most acceptable to the Holy See. The Popes seemed hardly able to have enough of them, and the sharper they the better they seem to have liked St. Catherine was plain spoken, them. but St. Brigatta used words that fairly make us shiver. She had her reward in being canonized only seventeen years after her death. The Popes years after her death. The Popes seem to have viewed these two holy woman especially as, so to speak, the wardens of their salvation. Indeed, they were also the guardians of the Apostolic See itself, for through their inspired monitions chiefly the Babylon ian Captivity of the Church had an end Avignon to his own bishopric. But for this, thinks Emil Gebhardt, the Church would have flown all to pieces, and something much nearer a miracle than the Council of Constance would have en needed to restore her unity.

Now it was precisely because these saints had so deep a sense of the spirit-ual prerogatives of the Papacy that they were so solicitous to clear it of all defilement ef terrestrial mud. They wished that the pure effulgence of eternity should shine forth from it, encompassed with only such a modest dignity of outward aspect as should better interpret its inward greatness to the ruder multitudes. Such a Pope and Papacy as the world has now seen for twenty one years was their ideal, although in a fiercer and tawdrier age, concessions had to be made to its temper which are now needless.

tions; a telephone ever tingling, and a set of handbooks: 'How to Make a Now, these frank representations and expostulations of the saints, addressed to the Holy See, taken ad liter am, often sound astonishingly like the reproaches showered upon the Papacy by popular Protestantism, and by such men as this O'Conor. In reality they are quite the opposite. Besides that they date from a time when the ex-treme unrestrainedness of language greatly discounted from its force, so that, as was afterwards said of Luther, out of every hundred words he meant about five, this frankness was used by those who were indissolubly devoted to the central See, and who had the most exalted conception of its divine endow-What they deprecated was not the fullest exercise, in wisdom and love and in personal humility, of its great attributes, but all complication of them with mundane plottings and And the Fratricelli themschemings. selves were driven into their extremity of opposition by the very intensity of apprehension of the spiritual greatness to which the Papacy was Just because this vocation was so exalted, the extremest of the extravagant among them, and among allied parties, beginning with the orders, at the last have stripped the whole priesthood and its chief of even the most modest investment of visible

greatness. Now, see the exact opposite of this in popular Protestantism, as illustrated in a thousand ways, and among them by this article of the man O'Conor, who, aithough not trained a Protestant, shows an adroit readiness to catch the temper of his new associates. He PIVE . MINUTES' SERMON.

ON DELAY OF REPENTANCE. "Pray that your flight be not in winter, or on the Sabbath." (Matt 24, 10.)

The abomination of desolation spoken of by our Divine Saviour is in its literal sense, the desecra-tion of the temple and the detruc-tion of the city of Jerusalem, but according to the fathers of the Church it is also a figure of mortal sin which desecrates the soul and delivers it to eternal destruction. In this sense, the winter of which our Lord speaks is the close of life, the last sickness, and we are expressly warned not to post-pone the flight from sin, namely repentance, to the winter, that is to advanced age and the uncertain time of our last illness.

Verily, any procrastination might prove fatal. We know not whether we shall have a winter of life, if we shall arrive at old age or die after a lingering disease. Death can come to us at any moment and as suddenly as the lightning from Heaven. But we know, it we appear before God in the state of mortal sin, we are lost for

ever The careless sinner consoles himself with the thought that sudden deaths are exceptional occurrences and that he will not meet with such a fate. If the frequency with which they occur and which, according to statistics, are on the increase, can still lead you to think they are rare, I leave to your own judgment. Supposing, however, for argument's sake, that they are exceptional, if you meet with such a death, what then? The possibility is there. Oa, if such a death should surprise you in the state of mortal sin, in the state of enmity with God! Can you imagine this fate without being filled with terror? You would burn eternally in the fearful flames of hell, eternally weep and lament, eternally despair without hope of relief. You would be damned as long as God ex ists, and that is forever. Do you de sire so terrible a fate? Unfortunate sinner, you are not so indifferent about matters of little importence, of which the gain or loss is perhaps a few dollars

Let us, however, waive the possibi lity of a sudden death, and presume that, by divine inspiration, you have been assured of dying after a long illness. Are you therefore certain that you will be reconciled to God by a good confession? You desire this. but may not your hope be delusive May it not be that in you will be veri fied this warning (qualis vita, mors As one has lived, so he will die. ita). As one has lived, so he will die.
What is the ordinary course of a

erson's death? At some time scarcely to be remembered, there is a slight disposition. As it continues the physician is called, but he, as well as tiends and relatives, makes little of it, and all hope it will soon pass away Suddenly, without any premonition the illness assumes a dangerous phase The physician now looks serious, and the first signs of the mind's wandering are perceived. It is only now that the patient is asked if he wishes a priest. Ah, picture to yourself the consternation of the poor sinner, who did not expect anything of the kind! Perhaps twenty or thirty years have elapsed since he went to confession. Reluctantly, he gives his consent. The priest arrives but finds the patient unprepared for confession, un remember his sins. Perhaps he has even lost his speech or consciousness, and is now called up duty which every pious Christian, even in the best of health, considers a most difficult task. This poor man must now correct the errors of a lifetime, his sins and negligences towards God! What think you, my dear Christians, will he accomplish the task satisfactorily? Will he, weak in mind and memory, consumed by fever, tortured by pains, struggling for breath, confused with the fear of death, the

grave and eternity, will be be able to make a good confession? This, however, is not the greates difficulty, for God asks no impossibilities in the hour of death. He is satisfied if the dying person tries his best, and does as well as his strength permits. There is one act, however, which he must perform and from which he can never be released, and that is an act of sincere, supernatural con-trition. Will he, with one effort, be able to cast off the garment of sin which he has worn for twenty or thirty Will he be able to love immediately that which he has hated during his whole life time, and hate that which he has loved so long? Ah! years? my dear brethren, these are most seri ous questions. The Church teacher that without a sincere contrition pro ceeding from motives of faith, viz because we have offended God, lost His grace, deserved hell, (r from other supernatural motives, every confession is sacrilegious. Now, it is the opinion of experienced and pious confessors ing his versatility and honesty of in-tention, but if he is to be the type of and of its truth I am also convincedthat the contrition of a number of those converted on their death beds, the minister of the future then he will does not proceed from motives of hav ing offended God, but from a natural fear of death. Experience proves the The Nimble Sixpence is better than the slow shilling. Catarrhozone cures Catarrh, Bronchitis, Asthma and Hay Fever at once. No danger or risk, Catarrhozone acts surely and quickly. It cures by action of medicated air, which is carried directly to the seat of the disease, killing the germ-life that causes these killing the germ-life that causes these diseases, and at the same time heals up all the affected parts. You breathe—it does the rest. For sale at all druggists or direct by mail, price \$1.00. Send 10c in stamps to N. C. Polson & Co., manufacturing chemists, Kingston, Ont., for sample bottle and inhaler. truth of this conclusion, by the fact that of those who recover, so many usually fall back into their old habits. Whether these tardy death-bed con-fessions bring about reconciliation with God, I cannot not say. I, however, should not like to die and ap pear before God with no other hope of forgiveness than this last confes affords, nor take consolation in obtaining burial in consecrated grounds, but Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails. have my soul buried in hell. There are, of course, exceptions; for ex-ample, the penitent thief, who on account of the sincerity of his contri-tion was, even the same day, with his

Lord and Master in Paradise : but these may be called miracles of grace, and should we risk our salvation on such exceptions? This, my dear Christians, is the end

of those who postpose their flight from sin. that is, their conversion to their death bed-to their evening of life Let us heed the warning of our Lord, and work out our salvation while there is time. Cleanse your heart from all sin. Do now that penance which you would then so gladly perform if time were given you. Prepare now for death by a life of virtue and good works that when the Eternal Judge approaches, you may meet Him with a glorious Hosanna and be worthy of partaking of His eternal glory.

CONVERTS TO THE FAITH.

Following is the list of the recent conversions to the true Faith, both at home and abroad :

Rev. F. W. Adams, formerly of St. Paul's Episcopal church, Pomona, Cal.
Mr. Charles W. Wright, son of Hon. Mr. Charles W. Wright, son of Hon. John K. Wright, ex-Senator and Re publican leader in Kansas: Stanley Matthews McMullen, nephew of Stanley Matthews of Cincinnati ; Mr. Enoch James, a prominent citizen of Mon-treal, and Mme. Boisvert, well known in social circles in the same city; Mark W. Harrington, formerly President of the Washington State University and recently connected with the United States Meteorological bureau at Porto Rico; Miss Mary Heimke, daughter of one of the Secretaries of the United States embassy at Mexico (Senora Diaz, wife of the President of the Mexican Republic, was one of the sponsors at the baptism of Miss Heimke); Miss Gertrude Bigelow Dawes, of Melrose, Mass.; Mr. George C. Williamson, doctor of literature at a college in Guildford, England, a well known writer on art and at present editing Bell & Son's handbooks of the great masters in painting and sculpture: Rev. A. E. Giedhill, an Anglican curate of Hoonsea, England: Mrs. Dowdeswell of Worcestershire, England, widow of Mr. W. E. Dowdeswell Dawdeswell of who was once M. P. for that place Stewart Coats, a member of the Coats family of Paisley, thread manufacturers.

Nineteen converts were recently re ceived into the Church by Right Rev. Bishop Maes of Covington, Ky., which with seven baptisms a month previous to this, made a total of twentysix conversions within a month or so at that place. During three months Archbishop Kain of S. Louis administered confirmation to two hundred and forty-six converts, many of whom were prominent in business and social

circles in that city.
Father Dunne of Eau Claire, Wis. who is associated with the work in that tate, is mentioned as having received fifty-two converts, and has now twentytwo under instruction. Father You nan, in his account of the work among the Mormons, reports forty four conversions and three hundred in his in quiry class.

" If the Cap Fits, Wear It." If you are suffering from the consequences of impure blood—have boils, pimples or scrofula sores: if your food does not digest or you suffer from catarrh or rheumatism, you are the one who should take Hood's Sarsaparilla. It will fit your case exactly, make your blood pure and cure salt rheum, scrofula, rheumatism, dyspepsia, catarrh and give you perfect health.

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MAN.

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3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying 31 a month is case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of lay-schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of man or

Asy senous on Indian Reserves as attached.

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C. Cahill, O. M. I., Rat Portage, Ont.
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OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON.

CHAPTER VI.

" LIVING.

Sir Arthur and Lady Stenleigh had shown much kindness, in an "I told you so "spirit, during Dorothy's long stay at the hospital, in providing ex-pensive luxuries, but they had not been to see her since her removal thence; and, except for an occasional note, had shown no further sign of interest in her. And now, after the lapse of nearly a year, Sir Arthur, prompted by his wife, sent a formal letter to Tom Close, the drift of which was: that as the writer could afford to make Dorothy more comfortable at Ashleigh Court than was possible to people of limited means, it was clearly Mr. Close's duty to send their niece, without consulting her wishes, back to Ashleigh Court, where, of course, every convenience would be provided for her, etc.

In sore perplexity, Tom Close took this missive to Dr. Bergholm. The doctor frowned as he read, but only said, as he returned it: "I will let them know it is impossible." These words set the good man's heart at rest, and that very evening the following note was despatched to the Baronet:

Sir.-Having been consulted as to the advisability of removing Miss Close to the country, I am bound to declare that a journey of any kind at this juncture would prove, if not positively fatal, at least highly injurious, to her. I should, therefore, feel bound to with-hold my sanction if any such question should arise, especially as my patient is in excellent hands already.

I have the honor, sir, etc.,
A. Bergholm.

After discoursing on the ingratitude of every one in general, and her niece in particular, Lady Stanleigh resigned herself, all the more easily as her gen-erous offer had somehow become known among her friends and acquaintance, so that she had the honor and glory of making it, without the trouble and anxiety its acceptance would have entailed.

As for Dorothy, her thoughts were far from Ashleigh Court; for while her uncle was with Dr. Bergholm, and ber aunt, with a heavy heart at the thought of a possible separation, directed a last rehersal at the "Arachne," for the annual children's performance, Dorothy was speaking earnestly to Hugh Mackenzie, who was seated by her side. When she paused, he looked up :

"Am I to take your decision as final, There was an infinite ap Dorothy ?" his way of saying her name and for a moment she hesitated; then the answer came, gentle but firm :

Hugh rose: "In that case, I will say good-bye," he said gravely. Dorothy took his outstretched hand, and held it in hers.
"Wait a minute," she said wistfully,

"I want to speak to you. Do not let this make you unhappy. I could only be a burden to you—to anyone. It is for the best. As we must both go on living, may not the memory of what has been be a help to us, even though we never meet again-here?

Her low voice sank almost to a whisper, but as she ceased speaking she looked up; their eyes met for one The young man bowed deeply; raising Dorothy's hand to his lips, "I understand," he said, "it shall be as you wish.

feetly still, physically and morally exhausted by the struggle she had gone For she had fought against herself, against her wild longing to be loved by someone better than all the world besides, against her own love for Hugh; and the victory was not yet assured. As she lay there, every word he had spoken, every persuasion he has used, came back to her with painful distinctness. If he had only known how hard it was to say was the burthen of her thoughts. She knew she had decided rightly, and she did not regret having refused to burden young Mackenzie with a helpless wife; but for the moment her whole being revolted at being thus helpless—only for a moment. Then her eyes fell on the crucifix standing on the little altar at the toot of her couch. The wild, rebellious thoughts died away, as if the wondrous words:
"Peace, be still," had again been spoken. Gazing at the thorn-crowned too far off to head and open arms of the Christ a sudden revulsion of feeling came over her: "What had she done to deserve happiness? What had the Cross taught her? The last dream of her What had the Cross active life was renounced, and the sacrifice was laid on the altar of the Perhaps her aunt guessed her secret, for when she came in and Dorothy whispered, "Let me stay with you, always," she only answered with a kiss. But Dorothy knew she understeed. understood.

A few days after her interview with Hugh, as Dorothy lay resting after the dismissal of the Catechism class, which was one of her useful amusements, Margaret came in. She did not often pay visits to her friend at this hour: but as she soon explained, she had

wanted to see her quite alone.
"You have good news?" said Dorothy, glancing at the beaming face be-

"Such good news that I am almost afraid to tell it," replied Margaret. "It is that I am going to the Con-

vent next Thursday, a week from to-

day."
"You are very happy?" "You are very happy?"
"Happy," repeated Margaret, her face growing more and more radiant;
"I have been happy at the mere thought of it, ever since I got the letter yesterday. Mother St. Norbert is Reverend Mother now, you know, and wrote herself. Would you care to see it ?

Dorothy read the letter thoughtfully. "How kind," she said, as she returned it; "I wish I had known Mother St. Norbert better ; but i was never much good at school, or anywhere else," she added with a sigh. But, seeing Mar-garet's face cloud over she went on brightly: "I hope you won't have many children like me to manage. Do you remember our first argument as to whether it was wrong to like being the worst girlin the school?" "Not the worst, but the wildest, corrected Margaret; and she smiled.

After a moment's silence, Margaret began suddenly: "I seem to give up so little and to receive so much, Dorothy. Of course, I have to leave Hugh, but then I see so little of him even at home nowadays. and every little difficulty has been smoothed away. Mrs. Miller has been ordered to the South of France, and has made up her mind to go and live with some cousins of hers, near Cannes. Hugh will take of hers, near Cannes. Hugh will take rooms nearer the hospital when I am gone. Everything is settled, and I feel almost afraid of being so happy; joy does not often come unalloyed." She knelt down by Dorothy and took her hand as she went on: "My sacri fice is no sacrifice, it is in itself my

happiness; but there are other sacrifices that are not like mine, sacrifices that put happiness away because it is not the best. Oh! my darling, do not be angry with me, I have guessed your secret." She bent over her friend and Dorothy hid her crimson face on her shoulder

"I wanted to tell you, but I could not talk about it," she whispered. A long silence followed, and then

Margaret rose to go, saying: "I wanted you to know that it was settled before anyone else. But I will come and say good bye to Mr. and Mrs. Close next Tuesday, if I may."

And so on the following Tuesday the last good-bye was said, and the friends

The years went by swiftly to Margaret, happily settled at the Convent but very slowly to Dorothy, struggling to work and be useful in spite of con stant pain and helplessness. For five years now the friends had regularly exchanged a few lines of greeting Christmas and Easter. sixth Easter Sunday was now over and there had been no letter from Dorothy. Margaret was only a little disappointed, thinking it must have been posted too late for the Sunday's post; and when it was handed to her on Monday morning, she put it away to be read at a free moment. When she did read it she was not prepared for the news it contained.

It ran thus : 5, Frederick Street Sunday.

My dear Miss Mackenzie,

I know you will grieve to hear that our dear Dorothy was taken from us this morning. Her strength had been visibly decreasing for some time, but her courage and cheerfulness deceived us as to the real state of things. Oa Good Friday she lost consciousness, and Dr. Bergholm then told us there was no hope. She recovered conscious ness in the evening, and received the Last Sacraments. She said good bye to us all, and insisted on writing the little note I enclose to you, herself. Then she feel asleep and never woke The door closed behind him, and for a few minutes Dorothy lay perfectly still, physically and morally exlove her, and know what she was to us, will sympathize with us in our bereave-At her own request she is to b ment. buried in the Convent Cemetery ; the funeral will take place there on Thursday. When you pray for her soul, pray for us, who must live on without

Yours affectionately, Frances Close Margaret stooped to pick up the piece of paper that had fluttered out of the envelope to her feet, and read the faintly pencilled words through a mist of tears. Below the well-known 'V. M." of the Children of Mary stood the word Au revoir, in shaky irregular writing, and beneath it the straggling letters, "Dor—" The trembling hand had been unable to complete the familiar signature, and that hand was now

That faintly pencilled word was to Margaret as the echo of a distant voice too far off to be distinct, too well be-

loved to pass unheeded. A few minutes later she was standing in Mother St. Norbert's room— now, as ever, her refuge in perplexity and sorrow. Her former mistress had read Mrs. Close's letter and returned it without comment; but Margaret still lingered. "Mother," she said, hesitatingly, "what was the good of so much suffering? Dorothy was much better than I am, and I have never suffered. Oh! it seems such a waste life to have done nothing, to die like that. Why?" Her voice faltered and she paused.

Mother St. Norbert looked up, but did not answer for a moment. Then she said slowly: "Do you realize what the Communion of Saints means to us on earth, dear child? You know we do not and should not pray for our selves alone: suffering may be made the most efficacious of all prayers. It is the least likely to be marred by self-

were you not? Do you remember my suggesting to you all that year that you should offer your lives for some special intention on that day?" Mother St. Norbert opened a manuscript volume as she spoke, and pointed to a few words in large childish writing on one of the first pages. "Look at Dorothy's offering, my child," she went on. "Can you now say that her suffering was useless—her life wasted?

was useless—her life wasted?

They were simple words: "I offer
my life, with all its joys and sorrows,
to the Sacred Heart, for my companion
of First Communion (M. M.)." and then the old familiar signature, Dorothy.

But all this happened long ago, and time has wrought many alterations.
The "Arachne" has changed names and owners more than once since Ton vanished from the stage of this world.

Dr. Mackenzie, whose discoveries have made his name famous in the medical world, lives in a shabby little house in Frederick street, part of which he has fitted up as a hospital for diseases of the spine. He has won from the inhabitants of the miserable district around the honorable title of "the good doctor" At Ashleigh "the good doctor" At Ashleigh
Court, Lady Stanleigh reposes after the
arduour task of seeing her children
married. Sir Arthur still gazes admiringly at her in the background.

And far away from the bustle and noise of the city, in the quiet Convent cemetery, the grass is green over Dorothy's grave, where, year by year, the daisies grow on it. The scent of sweet flowers is wafted over the peaceful

wood close by.

But the children, as they pass, wonder who "Dorothy Close" was, and—it was to answer some of their questions that this little story has been written by

The Lady in Black.

Edith laid down the manuscript, and for some time no one spoke; then Kitty aid, in a subdued voice :

"I wonder what Margaret's name was-when she was a Nun, I mean. Mother St. Norbert is dead, I have seen her mortuary card in the ante-chapel. Oh! here is Mother St. Helen; I shall ask her if she knows.

Mother St. Helen did not answer the eager little questioner, however, but smilingly told her that "curiosity should be mortified," and privately was not a little relieved to find that her suspected by the children.

THE END.

CHATS WITH YOUNG MEN.

The Happy Man.

Happy the man whose life is one Deum! He will save his soul, but he will not save it alone, but many others also. Joy is not a solitary thing, and will come at last to his Master's feet, bringing many others rejoicing with him, the resplendent trophies of his grateful love. - Father

Every-day Cheerfulness.

The hardest thing is to keep cheerful under the little stings that come from uncongenial surroundings, the very insignificance of which adds to their power to annoy, because they cannot be wrestled with and overcome, as in the case of larger hurts. disagreeable habit in one to whom we may owe respect and duty, and which constant irritation to our sense of the fitness of things may demand of u a greater moral force to keep the spirit serene than an absolute wrong committed against us. In the one case endurance is all that is possible : the other we may sometimes rightfully fight-and there is a world of comfort

A Wood Tonic.

Forest and Stream "says: "Iron has long been considered an excellent tonic, but it has remained for the fag end of the century to demonstrate the tonic qualities of steel. Taken in the form of a bicycle, steel has a power for regenerating run down humanity that no other tonic has ever approached.

True, such speedy exercise, taken in the open air is indeed an invigorating tonic if it is taken in moderation Also when taken in the form of a pair of skates it is very helpful. Exercise, to be the most beneficial, should be taken in some pleasing form every day, either out doors or in, but out day, either out doors or in, but out-doors if possible. Did you ever on very cold and stormy days, when the roads were muddy or covered with snow and the ice was not in good condition, try the gymnasium dumb bell drill? There is a tonic in the light wooden dumb-bells that will surprise you, my bicycling and skating enthusiasts. Taken in the form of a pair of one or two pound wooden bells, morning, noon and evening, this tonic will soon tell you, by a feeling of sore-ness in the misused or unused parts of the body, that skating, bicycling, and many other forms of exercising only use certain muscles of the body other "tonics," specialties in physical exercise, with the exception of swimm. ing, which is indeed the all-round exercise to keep a man in perfect physical form, tend to deform the human body. Bicycling, for instance, will cause, or is apt to cause, a rounding forward of the shoulders and a flatten-

ing of the front chest walls.

This "wood tonic," as taken in the dumb bell drill, reaches and invigorates more or less every important part of the body. It it are found all the exercises which the follower of any

reached of body-building work. It will improve the lung ventilation and increase the powers of endurance. It is the whole wheat bread and butter, the pure water add fresh air of healthy body building exercises. It is the re acts of varied labor and healthful when enthusiastically taught. Every one should learn it. It will help you The following is an extract from the Roberts' gymnasium dumb-bell drill:

1. Side pushes.

Muscular chest. Front pushes. Dry land swim.

Vertical pushes. Side chest elevator. The flip. Front chest elevator.

The rock. Combine 2, 4, 6 and 8 Combine 1, 3, 5, 7 and 9.

12. Indoor breathing extension. This home dumb bell drill is for the average person, and may be done with or without bells. Counting up to twenty four with each exercise, it will take about five minutes. Take it quickly in the morning, followed by a short, cool sponge bath, and it will stimulate. Take it slowly at night, and it acts as a sedative. Take for special work the parts of the drill that tire you the most. This drill was devised for people who have but little time to exercise. Open wide your window, and while you are loosely clad practice the drill. You have no ex-cuse for not taking exercise when you Be a teacher of know this drill. simple hygienic body-building work, and persuade others to follow your example by telling them that the body prays for daily exercise, and that it is their duty to answer its prayer every day.

The Service of Criticism.

The office of a friendly, loyal critic s attended with difficulties so great that many a person who is quite comfill this office hesitates to do so. And it is probably because those most competent to fulfil such an office are deeply conscious of its delicate and difficult duties that they too hesitate

most to undertake the task, especially

when it involves the correction of an other's weaknesses and faults. Many a bright, thoughtful and welleducated person is restrained from ven-turing to criticize a friend, whose faults ech, in morals or in manners are painfully conspicuous, for fear of giving serious offense. And yet such a kind, loyal, helpful service is just what that friend needs. He may not be aware of it. Though probably con-scious of imperfections in his education, though perhaps aware of having some moral defects, and realizing some deficiencies in manners, yet he may have no adequate conception of the extent and character of his blem ishes; but his keen eyed, competent friend readily sees these things, and he often yearns to point them out to him, seeking to correct them, thus helping his friend in a very practical way. Such has been the feeling and the ardent desire of many capable young people. Saturated with the spirit of the "golden rule" they have greatly desired to loyally and kindly criticize their friends, solely for their good, and yet they have hesitated to render such a service for fear of giv ing offense and producing an aliena They who saw the need in their friends of such a service have felt that

they themselves would like others to point out their weaknesses and correct their mistakes, but they have shrunk from doing to others as they them-selves would be done by. But should we, because of the difficulties in the way, refuse to attempt the service of a faithful, helpful critic in behalf of those particularly who are our friends? No; because to refuse to

do so is to virtually refuse to obey the golden rule."
But that rule works both ways. ourselves must be just as willing to receive true and loyal criticism for our weaknesses and errors as we are will-ing to render a like service to others. And we are to receive it as kindly and pstiently as we are to give it. If we will not receive criticism in such a spirit, then we are not rightly quali

fied to efficiently criticize others.

Now, there is no doubt that members of Catholic young men's societies might render one another very substantial service if in a truly fraternal spirit, they would prudently criticize one another, as to defects in speech, personal habits, manners and morals. young person has in this way received benefits of the highest value, advantages which have become permanent ssions, giving strength and polish to character and leading to improvements of inestimable worth.

Your Educational Plans,

From the experience gathered by young men's societies that have conducted evening classes, the following recommendations can most earnestly be made :

ne nade:

1. Ascertain the needs of young men of your city. Don't guess at them. Study the situation. With your educational director and committee make a systematic visit to managers and employers of young men. Interest them in the movement to improve the quality of labor, enhance the interest of commercial and manufacturing industries and the city at large by increasing the intelligence and skill of young men employes. None so well know how young men may increase their

value as the employer.

Make a systematic study of young men themselves, their occupations and their places of abode. Observe their love. I will show you something. Physical sport may need to practice to You were Dorothy's companion when you made your First Communion, every muscle in the body that can be

Undoubtedly the Best brewed on the continent. PROVED to be so by Analyses of four Chemists. and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred---much higher than any other Porter in United States or Canada.



and interest them in the movement for practical education by showing them its relation to their wage-earning capacity, as proven in many cases similar. Tell them of the interest shown by their employers. Obtain their suggestions concerning courses,

teachers, etc.
2. Meet these needs energetically, practically and in a business like man-ner. If you expect to get value out of this work, put value into it. You will find it will pay well. Don't play with it, make a boom of it, or simply imitate other societies; these things are dangerous. Make it a business. If you cannot put your energy, money and prayer into it for Christ's sake and the salvation of young men, better leave it

From the study made and suggestions eceived, determine upon such facilities in the library and reading room such such literary and club work, such a course of practical talks, and such evening classes as shall attract, interest and be profitable to young men of your community.

Put the best men available in charge of classes, pay them well even if they offer their services free, then hold them responsible for the success or failure of

Charge an extra tuition fee of from \$1 to \$5, or more, per subject.

This increased value, with business management of details by a wise educational director, will create that desir able interest, pride and loyalty in the students, promote efficiency and extension of the work as a whole, and great ly enlarge both the membership and constituency.

TRUE PARENTAL LOVE.

The love of parents, says the Paulist Calendar, must, in the first place, be discreet; but this is not all; it must be likewise Christian. They must, like the Divine Exemplar, provide for the supernatural as well as the natural being of their children; they must temper their love not only with reason, but also with religion, that they may give their children a Christian as well as a commendable education. The chief concern that should be paramount with parents is the care of the children's souls, to fit them for heaven more than earth, which can only be done by providing for them an education which will include instruction in the Christian Doctrine so that the knowledge of Christ and His Gospel may grow up in them, and strengthen them against the false teachings which may confront them in their higher education and in the many walks of This is a true Christian love, and as such will discharge your obligations as well as your children's salvation.

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CNOC-MAOL-DHOUN. An Irish Ballad.

TREV. JAMES B. DOLLARD, "SLIAV-NA MON," IN THE GAEL.

Ah! sweet is Avondhuv that flows by lordly Cappoquin
And sighing low the south winds blow across
the Vale of Giin.
God's blessings on our Irish land, as well in
field and town,
But give me strength and let me stand on
Choe Maol Dhoun.

Now fairy bands are flading me and friendly sprites are they.
Oh, fairy hands are binding me, "we'll bear you up" they say;
"Come up where starry heather-flow'rs and golden gorse encrown.
The monarch of all fairy-mounds, our Cnoc-Maol-Dhoun."

I yield me to their magic spell, its power is not We leave at once the lowly dell, and seek the mountain's head:

I feel the breeze of ocean now, I smell the fracich brown.

And cooled the fever of my brow on Cnoc-Maol-Dhoun.

Afar the shining Suir leaps Ardfinan's wood lands c'er,
Afar the thundrous billow sweeps thine
echeing wall Ardmore;
On sunny hill and misty vale my vision ranges

down.

And fancy teems with olden dreams, on Cnoc

Maol-Dhoun. On yonder plain, in war-array, I see the hosts

of Finn, in mighty chiefs of ancient day,—I hear their arms din; ed Oisin of the Yellow Locks and Conan of Renown. Renown.
Their shadows rise before mine eyes, on Cnoc Maol-Dhoun. Pass Conall and the Red Branch Knights,-and

Maey, to conflict dire.

See great Cuculain, "Lord of Fights," his spear a flame of fire.

A moment through the shifting mist sad Deirde's face is shown,
Kind fairies grant the sight ye list, on Cnoc-Maoi-Dhoun.

Ah! poor in sordid wealth of gold, but rich is Erm still
In magic spell and legend old, that cling to heath and hill.
Dearer than gold a thousand fold, God's beauties rare that crown.
The streams that flow thy heights below, old Cnoc-Maol-Dhoun.

*The brown Smooth Hill.-In County Water-ford, Ireland.

LETTER FROM REV. FATHER TIERNAN.

Manorhamilton, Ireland, Oct. 8th, 1899.

My boar Mr. Coffey—No doubt your readers of the Riccord will be anxious to hear a further report of my trio across the Atlantic, and how I fared on that long and perilous yoyage. Well. It is begin this c mmunication by starting out with a description of our days yoyage from Rimouski, when the days yoyage from Rimouski we sailed down the gold and the read of about twelve knots an hour. Which speed we averaged all the way across the ocean. Two big while came across our path as we sailed down the gulf; they were at least eighty feet in length. We reached the straits of Belle Isle on the morning of the ult. On our way through the straiting of the list of the continuous of the common three huge toesters end of these was at least eighty feet in length. We reached the straits of Belle Isle on the morning of the ult. On our way through the straiting of the way across the ocean way through the strait of the common three huge toesters end of these was at least eighty feet in length. After passing through the straits we entered upon the wide and fathomiess waters of the mighty ocean. Then it was my sea troubles began. The first day on those turbid waters I became awfully sea-sick—and almost wished I were dead.

Then it was my sea troubles began. The first day on those turbid waters I became awfully sea-sick—and almost wished I were dead. Sea-sick—and almost wished I were dead on the word of the way of the sea-sick may be seased to the following five or six will be only the sease way to th

ceiebrated at 11 o clock, which i attituded. In the atternoon I with my companions and some friends went to Dubin, and from Indian well took a grand Industrial Senool for boys conducted by the Christian Bonners In this institution there are over eight hundred puols, the most of them being orpinans. These boys are taught not only reading, writing and arithmetic, but also music. They have a fine brass band and also a grand orches rat there are over fifty boys in each of these; and they play with a proficiency that would do credit to a city bind or orchestra. They are also taught every trade that comes within the curriculum of the great labor organization." There are about five hundred acres of well-cultivated land within the walls of the college grounds, beautifully laid out in gardens, flower plots and walks. Brothers Peter Ryan and Alphonus Nolan, the latter being over forty years a Christian Brother-secorted us through the different buildings and all through the grounds, and showed us everything in connection with the working of this grand institution. On Saturday I visited Phoenis Pak and saw the place where poor Lord Caver dish met death at the hand of a crueinsassasin. I also visited the Zoological Gardens which are en-losed in the park. There you can see buids, flshes and animals of every species and description from all the countries of the earth. On Sunday I celebrated Mass at 8 a. m in the parochial church. After breakfast Father Summers and myself took the train for Bray, where we spent four or five pleasant hours. In our percginations in and around the quaint old town we happened to come to a big iron gate surmounted by a cross, that formed an entrance to a high walled demesne. I said to my companion. 'this must be some Catholic institution. Let us go in and see.' So we entered and after walking a few red salong a high-hedged walk of hawthorns, we saw a

magnificent building looming up in the distance. The building proved to be a convent of Loretto Nuns, where they conduct an academy for the education of young ladies. The seadomy is liberally patronized.

for the education of young ladies. The geademy is liberally patronized.

On Monday and Tuesday, the 2nd and 3rd inst.,
we visited Dublin, and took in many of the
places of interest in that grand historic and
beautiful city. It was our great pleasure on
Monday to call on Mr. C. R. Devlin, officer of the
Canadian Government Emigration Agency. He
insisted upon myself and my companions dining with him, which we most joyfully acceded
to, and for two or three hours had a very
pleasant time. His office is even one to me
whenever I visit Dublin. He is a most refined
and polished gentleman. On Tuesday evening
Father Summers and myself dined with Rev.
Father Brannan. He gave a dinner in our
honor and had twelve or fifteen of the neighboring priests invited to dine with us. The
dinner was such as an Irish priest alone,
knows how to give.

On Wednesday morning, the ith inst., my two
companions and myself took the train from
Dublin, for B-flast. It took upward of three
and a half hours to make the journey. The
senery all along the route is most picturesque
and deightful. In fact all Ireiand seems to
me to be one vast garden laid out in plots. Surrounded with beautiful hedges. Everything
is as fresh and as green here now as they are
with us in the months of May and June. Therefore to call Ireland the Green Isle is no misnomer. We got into Belfast about noon, and
remained there the rest of the day and that
night.

Belfast is a very enterprising and busy town.

memanect there here for the Gry and that bellet as its very enterprising and busy town-1 in my opinion it is the greatest city in Freiannian of the Gry and the state of the control of th at 11 o'clock accompanied changel as they eall 11, where it is at 1 praced by invitation on the low lone of the policy of patterns, but the past of the policy of the poli

C. O. F.

Ontavio Provincial Court. SYNOPSIS OF MINUTES.

To the officers and members of the Subordin ate Courts of the Ontario Jurisdiction. ate Courts of the Ontario Jurisdiction.

Brothers:—By an instruction of the Provincial Court, adopted at a meeting held in the city of Ohiawa, on September 20, and 21, 1896, the following being present: Provincial Cineral Yields, and the Chief Ranger, L. V. Bachand; Provincial Vice-Chief Ranger, L. V. Bachand; Provincial Secretary, Arthur Morel; Provincial Tressurer, Geo, W. Seguin; Provincial Tustees, John A. Chisholm, O. A. Rocque, V. Webb, Rev. J. J. Feeney, (Bro. Daniel Staley being unavoidably absent through lilness). A synopsis of the minutes was ordered to be published and is as follows:

lows:
After prayers and roll call, the minutes, and the numerous communications, bills, petitions,

lows:

After prayers and roil call, the minutes, and
the numerous communications, bills, pertitions,
etc. were read, and an adjurnment then
taken to call on His Grace, Archishop Duhamel, Spiritual Director of the Orderical Spiritual Director of the Orders.

On resumint this jurisdiction an organizer,
to be named by the Provincial Court, and
owing to the active work now going on among
the other Orders it was deemed advisable that
this matter should receive prompt attention.

Several courts having reported a violation of
the constitution by
the convertible of the orderical Spiritual Spiritual
with the transfer card of a member on his
transfer to all courts,
the question was referred to Hub-Court.

Let Was ano decided that the finance committer was ano decided that the finance commitform D. H. C. R.s. whenever, in their opinion,
accounts are not satisfactory to the said couserver the control of the order in
The advisability of advertising the order in

tee be in future empower d to ask for youchers from D. H. C. R's, whenever, in their opinion, accounts are not satisfactory to the said committee.

The dynability of advertising the order in their opinion, and the method to be followed, we placed in the hands of a special committee composed of Bros. Boudreault, Rev. Father Feery, Seguin, and Chishoim.

A request to organize a court of Women Cathoic Foresters was received, and the applicant referred to the High Secretary.

A request from the Canadian Fr. te mal Association to have the Order affiliates with that body was filed, as the question of affliation with the National Fraternal Association was being deait with by High Court.

As a majority of the subordinate courts in the province which voted have declared in tayor of bi-ennial sessions of this jurisdiction, it was taken as an expression of opinion that courts were in favor of holding no convention until June, 1901, and after a lengthy discussion the board decided accordingly.

Reports were presented from the Provincial Chief Ranger, Provincial Secretary, Provincial Treasurer, and the Provincial Auditors, on the transactions for the past year. The Chief Ranger is report is the past year. The Chief Ranger is report showed that the membership varies of seventy-two courts. Twelve past by four hundred and seventy-five numbers, and eight new courts were organized the Board was held, and only seventy-two courts. Twelve the Board was held, and only plant assessment called to the treasury. The Abalance in the bank of \$885.50, A detailed statement showing courts in arrears for Assessment called to the treasury. The Auditors results a present the membership of the Board was held, and only plant assessment called to the treasury. The Auditors results a properties the membership of the Board was held, and only plant assessment called to the treasury. The Auditors results a properties the membership of the Board was also presented the province. The Auditors results a presented the province.

Courts. But one meeting of the Board was held, and one special assessment calied to the treasury. The Treasurer's report showed on the 1st of July a balance in the bank of \$985.59. In the 1st of July a balance in the bank of \$985.59. In A detailed statement showing courts in arrears for Assessment No. 9 and Supplies was also presented by the Treasurer. The Anditors reported the accounts correct.

It was decided to issue a circular to the Courts in this jurisdiction as to the manner in which treasurers should handle Court funds, drawing their attention to the fact that the funds should be kept separate from their own personal monies, and, where practicable, kept in a chartered bank, in the name of the Court. In anticipation of the approaching lublice of His Grace Archbishop Duhamel, Provincial Spiritual Director, a special Committee, composed of Provincial Chief Ranger Boudreault, Provincial Scretary Morel, and Provincial Trustee, Rev. Father Feeny, was appointed, to present a suitable address to His Grace, on the occasion, wishing him many happy years of health and success.

Attention was drawn by several communications to the activity displayed by other tracternal orders in organizer should be sent there. The matter was left in abeyance pending that an organizer should be sent there. The matter was left in abeyance pending the appointment of a Provincial Organizer, A resolution of sympathy with Provincial Trustee Daniel Staley, in his serious liness, which necessitated his abeence from the meeting, was passed, and the hope expressed that his indisposition would be of short duration.

It was decided to call the attention of High Court to the tardiness some Courts exhibit in the payment of special assessments and bills for supplies, with a view to prompt payment in the payment of special assessments and provincial Courts. This will be following out the practice of other fraternal societies. Numerous other matters of a routine nature were dealt with, and the secretary instructed to notify interested parties of th

to notify interested parties of the action taken is each case.

Under "Good of the Order," Provincial Trustee Rev. Father Feeny expressed his graification, as a member of the Court, at the manner in which the meeting had been conducted. A true Catholic spirit and a business tone had pervaded the deliberations, and he felt certain that while industrious and business-like methods were followed in dealing with matters brought before the Provincial Court, under its guidance the order in this province was found to prosper. The Court adjourned sine die.

Yoursfraternally,

Yoursfraternally.
Arthur Morel,

MARRIAGE.

MURPHY-FITZPATTICK.

MURPHY-FITZPATTICK.

St. Mary's church was the scene of a pretty wedding on Tuesday morning last, when Mr. Hilary Fitzpatrick, one of the most popular young men of Ops township, was united in marriage to Miss Julia Murphy, of this town and daughter of the late Patrick Murphy of

marriage to Miss Julia Muruhy, of this town, and daughter of the late Patrick Murphy of South Ops.

Long before the hour appointed for the marriage a large number of the relatives and friends had gathered at the church. The bride entered with her brother, Mr. P. J. Murphy, and was attended by her sister, Miss Bridget Murphy, while Mr. William Fitzpatrick accompanied the groom. At S. a. m., the happy couple were indissolubly united by R. ght R.-N. Mgr. Laurent, after which followed the Nurtial Mass. The costume of the bride was "au fait," being a stylish gown of brown lady's cloth with novel enamois trimmings. She wore a charming hat of brown velvet, caught up with effective steel buckles and finished very stylishly with grebe and ospreys. The bridesmaid wore a very becoming suit of ligat green, with hat to match.

After Mass the bridal party withdrew to the strains of a wedding march, well rendered by the organist, Miss Minnie Corkery, and with the many guests proceeded to the residence of the brides mother, corner of Mill and Melbourne streets, where, after cordist congratuations, a sumptuous wedding breakfast was served. Toasts were proposed and heartily responded to.

At 10.15 the G. T. Station worse monitor.

served. Toasts were proposed and hearthy responded to.

At 10:45 the bride and groom were accombanied to the G T. R. station, where amidst showers of rice, they took the east-bound train for Montreal and other eastern points. The many exquisite and costly kifts presented to the bride, some of which had been sent from Toronto, Kingston, etc., amply proclaimed her popularity and are a tankible recognition of her well-known amiability and sweetness of character. The Post joins in extending the customary felicitations and good wishes—Lindsay Post, Oct. 20.

MURPHY-TOUCKE.

At St. Joseph's Church, Tuesday, Oct. 17, the

cause to break these solemn vows made to God, and worse than all, they appear, and to say, not in vain to the powers that be to sanction their wickedness, to a minister of the Gospel (6) to witness their infidelity. Not so the Catholic Church—she never consents to such an unboly union. Being the true bride of Christ she knows full well the solemn words once spoken, are spoken for always "What God hath joined together let no man put asunder."

GERIN-DELEAR.

One of the pretries weddings seen in Cobourg for some time was witnessed on Wednesday morning at 8:30 o'clock when Miss Phelomena Delear and Mr. Charles Gerin were united in holy matrimony. The bride looked charming in a garment of dove colored cashmere, trimmed with dove and white satin and crean lace, with hat to match and carrying a booquet of white carnations tied with white riboon. The bride was assisted by Miss Esther Burns, who was very tastefully attired in nile green ladies cloth, with paie green trimmings, and wore a handsome black velvet hat and carried a bouquet of pink and white roses. The groom was assisted by his friend Mr. Joseph Flannigan.

was assisted by his friend and successful as a DONOHUE-CLIFFORD

At St. Peter's Cathedral, London, Ont., on Wednesday, Oct, 18. Mr. Timorhy Donohue, son of Mr. Michael Donohue, of this city, was mitted in the holy bonds of matrimory by the Rer P. J. McKeon, to Miss Aenes Clifford, daughter of the late Jeremiah Clifford, Michael Donohue attended his brother, while Miss Jennie Mitchell, niece of the bride, assisted as her maid. After the Nuptial Mass the brida harty repaired to the residence of Mr. P. Clifford, where they partook of a sumptuous wedding breakfast. Many beautiful and costing firs from friends and relatives bespoke the popularity of the happy young couple.

OBITUARY.

Miss Mary Wins, Read.

We regret to be called on this week to announce the sudden death of Miss Mary Wins, daughter of Mr. Thomas Wilms. Miss Wins was a most estimable young lady and one who had endeared nerself to all who had the privilege of knowing her. In fact to know her was to esteem and loveher. Amiable, loving, kind and charitable, she was ever forward to aid and assist in every good work. She had ail her life been a faithful and consistent member of St. Charles' congregation, and in every matter connected with the Church she was foremost to lend a ready and willing had. She decorated the church and altar on the occasion of the late visit of His Grace Archbishop Gauthier, which at the time drew the attention of His Grace and the visiting clergy. In his sermon on Sunday the Rev. Father McCarthy paid a graceful and elequent tribute to the daccased. Miss Wims laught school for many years, and some time ago was obliged to give up teaching on account of failing health. Soe was highly esteemed by truetes, parents and pupils wherever she taught, and Mr. John Johnson, Public School inspector for South Hastings, considered her one of the most successful, able and painstaking teachers under him. Four weeks ago she went to the St. Vincent de Pail Hospitah, Brockville, for medical advice and was advised to undergo an operation for the removal of a tumor. She under went the operation and shortly after expired on Friday last. The announcement of her sudden and unexpected death came as a shock to her friends and cast a gloom over the whole community. Her remains were removed to the family residence on Saurday. Her funeration and was largely attended. A Requiem Mass was celebrated by the Rev. Father McCarthy after which her remains were laid to rest it the family plot in the cemetery. The family have the sincere sympathy of the whole community in their sad affliction. The sad an sudgen ending of a young and beautiful life. MISS MARY WIMS, READ.

or necessary words are neard no more. In connection with the sad, sudden and unexpected death of the above expellent and highly esteemed young lady her numerous relatives, friends and admirers will gladly read the beautiful thoughts embodied in the following lines, written by the late Miss A. E. Conlan of the city of Kingston:

of the city of Kingston:
Where shall I die? shall death's cold hand
Arrest my breath while dear ones stand
In silent, watchful love to shed
Their tears around my quiet bed?
Or shall I meet my final doom.
Far from my country and my home?
Light, to Thy will I bend the knee,
Thou ever hast cared for me.

How shall I die? Shall death's harsh yoke, subdue me by a single stroke? Or, shall my fainting frame sustain, The tedious languishing of pain? Sinking in weariness away, Slowly and sadly day by day? Lord, I repose my cale to a Theo. Thou ever hast cared for me.

When shall I die? Shall death's stern call When shall for? Shall spead? Soon come, my spirit to appead? Or should I live through circling years, A pilgrim in this vale of arts, Surviving those I love the b.st, Who in the peaceful churchyard rest? Lord, I await Thy wise decree, Thou ever hast cared forme.

Yet, oh sustain me by Thy power; Be with me in life's parting hour; Teil me of favor and pardon won, Through the dear mercies of Thy Son. Then should I feel resigned to go From life's brief joy and fleeting woe; If I in death the Saviour see Who ever hath cared for me.

MISS EFFIE MORRISON, GLENELG.

MISS EFFIE MORRISON, GLENELG.

At twenty minutes after 11 o clock p. m. on Wednesday, the 11th inst., Miss Effic, eldest daughter of Mr. John Morrison, calmly and peacefully breathed her last, at her home in Gleneig.

The deceased young lady had for many months been a paucent sufferer with that insidious and more deceased young lady had for many months been a paucent sufferer with that insidious and more deceased young lady had for many months been a paucent sufferer with that insidious and more deceased young lady had for many months been a paucent sufferer with that insidious and more fire that issue was looked for but when a loved one is ill friends hope that the final summons may be deferred far far into the future—yet when cound there be found a more fitting time to don the shrout han when mother earth is ready is dut her mante of with?

Miss Morrison was beloved and respected by all who knew her. She was born in Scotchtown Glenelg Nov. 15, 1867, and was therefore close on thryt-two years of age. Affiction was not apstranger in her father's family, as her mother pre-deceased her on Christmas morning, 1835, aged forty eight years, also her brother flow on May 16, 1892, aged twenty-nine years and three months. Her pastor, the Rev. Father Hauck paid her frequent visits during her illines and found her a willing hearer and a faithful by the Church.

After service in the church her remains were on Saturday laid to rest in the new cenaetery, hers being the first interment there.

Mat the suggestion of Mr. William Watson, the undertaker, six young ladies were chosen as pall-bearers, which was a pleasing and much admired feature of the funeral. The ladies officiating were the Misses Maggie and Mary A. Ryan, Miss Flora A. McDonald, Miss Nelie Comor, Miss Catharine Sullivan, and Miss Lauretta Traynor. The funeral cortege was a large one, showing that the family was widely and favorably known.—Durham Post, October May she rest in peace!

NICHOLAS RANAHAN, LONDON.

CALIFORNO MERCORE

NICHOLAS RANAHAN, LONDON.

Mr. Nicholas Ranahan, baker, died at an early hour on Monday, 23rd inst., at the residence of his mother, 114 Maple street, after having suffered for a long period with consumption. Deceased was forty-three years of age, and had a wide circle of friends. He was a widower, his wife hav-

ing died several years ago. His mother, four brothers and six sisters survive. They are: Joseph, of Chicago; Thomas, of New York; Henry and Jonn, of this city; Sarah, of New York; Minnie, Isabella, Mrs. Alex. Wilson and Mrs. Thos. Wright, of this city, and Mrs. Andrew Muuro, of Chicago. R. I. P.

CONGREGATION DE NOTRE

The Sisters of the Congregation de Notre Dame, one of the oldest order of nuns in Cauada, and which is about to celebrate the two nundredth anniversary of its fundation by Marguerite Bourgeoys, whose of the old is so intimately connected with the carly history of Montreal, have prepared be early listory of Montreal, have prepared to the Paris exhibition, which is now on year the Paris exhibition, which is now on year the Paris exhibition, which will be one of the weather order in Canada and the United States have each contributed their quota to this collection, which will be one of the most interesting to be sent from Canada Among the most striking features of the collection may be mentioned seventeen lare of the most interesting to be sent from Canada Among the most striking features of the collection may be mentioned seventeen lare of the most interesting the most virking of the hold of the most collection. The collection of the most interesting the most provided the provided with the most interesting the most provided the most interesting the contains samples of knitting, sewing, at the contains more difficult until the most near the provided provided and eighty varieties, which have taken Iwo exhibit of all is that prepared by the Sisters thems lives, being a beautifully bound book of twenty-nine illuminated designs representing sentences.

"What is Liberalism"? by Donffelix Sarda y Salvany, a priest of Barcelona and editor of La Revista Popular, has been lately put into English by the publishing firm of B Herder, St. Louis, Mo. At the time of its original publication this work was sent to the Sacred Congregation, accompanied by a denuciation purporting to be a refutation of the errors contained therein. The Sacred Congregation carefully examined both works and decided that not only in that of D. Felix Sarda's was found nothing contrary to sound dare for his "exposition and defence set forth work lately published is mainly and substantially an English translation of D. Felix Sarda's Price 5 cents.

PROGRESSIVE AND SUCCESSFUL.

The fact that the Central Business College foronto, so well located in the Forum, has The fact that the Central Dushiess Foronto, so well located in the Foround it necessary to materially in uitherto spacious accumodation, to 11s premises the large hall formerly by the A. O. U. W., and other societies the accuments so long held by the Doros of the Church of England, is quite.

or the conege for such derical assistance they require is probably best shown by that the collection of the such as the such a

MARKET REPORTS.

LONDON.

LONDON.

London, Oct. 28. — Dairy Produce — Eggs, fresh laid, per dozen, 18 to 20e; eggs. basket lots, 16 to 18c.; butter, best roils, 20 to 22e; butter best crock, 17 to 19c.; butter, creamery 23 to 25c, cheese, pound, wholesale, 8 to 9c.; cheese, pound, wholesale, 8 to 9c.; cheese, pound, per lot, 12c.; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 75e; lard, per pound, erail, 9 to 10c. To 75e; lard, per pound, erail, 9 to 10c. fowls, per pair (undressed), 40 to 60c; fowls, per pair (dressed), 50 to 80c; geese, each, 75 to 96c; lurkeys, per 10s) to 25c. Meat—Pork, per cwt., \$5.25 to \$5.75; bed, cow, \$4.95 to \$5.05; bed, fowls, per pair (dresses, \$5.00 to \$5.25; veal, by carcass, \$4.00 to \$5.00; lamb, by the pound, 7 to 8c. Grain, per centar—Wheat, new, \$1.10 to \$1.12; wheat old, \$1.12 to \$1.11; oats, \$2 to \$5c.; peas, \$5 to \$1.02; barley, 77 to 80c; errin, 75 to 80c; rye, 90c to \$10 7; buckwheat, 90c to \$1.00; straw, per joad, \$3.00 to \$3.00; straw, per ton, \$5.00 to \$6.00.

Live Stock—Live hogs, \$4.00 to \$4.10; stag, per lb, 2 to 25c; sons, pai,

\$6.00. Live Stock—Live hogs, \$4.00 to \$4.10; stag per lb., 2 to 2½c; sows, per lb., 2c; pigs, pai \$3.00 to \$4.00; fat beeves, \$4.00 to \$5.00.

St.00 to \$1.00; fat beeves, \$1.00 to \$5.00.

TORONTO.

Toronto. Oct. 25. — Wheat steady; 66\c for red and white west; Manitoba wheat is steady, at \$2c for No. 1 hard, g.i.t., and 80\c foronto and west. Flour quiet; cars of straight rollers, in bbis, are quoted at \$3.15 to \$3 20, Toronto freights. Millfeed steady, at \$14.50 to \$16 for shorts, the latter for fine shorts, middle freight; and \$12 for bran west. Barley steady, at 44c for No 2 east and 43c west. Buckwheat steady, at 50c east, 48c west. Rye — Some demand for distilling, and market is firmer, at 56 east and 51 to 51\c west. Corn steady, at 41\c for No. 3 and 42c for No. 2 American y-low here, Oais steady, at 27c for white east, 25c for mixed west, and 25 to 25\c for white west, and 25 to 25\c for white west. mixed west, and 26 to 201c for white west.
Outmeal st-ady, at 85 40 for cars of bags and
\$3.50 for bbls. here. Peas dull and easy, at 501c
cast, 58c middle freights, and 58c north and
west. MONTREAL.

west.

MONTREAL

Montreal, Oct. 26—The grain market continues quiet; peas are weak, and other lines are inclined to be easy. Peas are now quoted at 68 to 684c; oats at 30jc; barley at 46 to 47c, freed, 50c. for No. 2, and 51c. for No. 1; buckwheat. 57 to 58c; rye, 63; these quoted is high in comparison with Atherica where it ins are alload at Montreal. Manitoba wheat is high in comparison with Atherica wheat is light in comparison with Atherica wheat is light in comparison with Atherica wheat is 13.00 to 81; straight rollers, 55; 185, 35; and 18, 185 to 81; 50; in bulk. The strain is moving freely at \$11.30 to to \$15.50, in one quoted at \$15.25 to 815.50, in bulk. The defend and 5 to 53c for comparison where the strain wheat is moving freely and the outside price had for pet creameries and the outside price had for pet creameries heing bought at 201 to 20jc. Cheese is also asier; sales of finest Quebec being reported at 19; to 116; is all that is offered for finest Western. Eggs are somewhat more active owing to cold weather; selected tresh laid at 18 to 19; straight candled at 15 to 16; held egg, at 12 to 11c; seconds at 10 to 12c. Potatoes are steady at 40 to 50c a bag.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Oct. 26. — The price generally offered to day for shipping cattle was \$1 per cwt. and only for a few selections was \$4 10 and \$1.15 paid.

Except for a few lots of choice cattle the butcher market was also in bad shape; for a few selected lots, as much as le and once or twice 4½c. was paid. Good medium butcher cattle sold from 3½ to 3½c, per 1b; while common stuff sold from 2½ to 3½c, per 1b; Stockersare steady at from 2½ to 3½c, per 1b. Feeders, export bulls, and milkers are unchanged; a few choice milkers are in request, and will seil up to \$50 each.

Hors remain at present unchanged, but the tendency is downwards.

Quotations for hors to-day were 4½c, per 1b, for choice hogs, (scaling from 160 to 200 lbs.), and 4c, per 1b, for light and fat hogs.

EAST BUFFALO.

for choice hogs, (scaing from 160 to 200 10s.), and 4c, per lb, for light and fat hogs.

East Buffalo, N. Y., Oct. 26. — Cattle—
The offerings were 30 loads of Canadas, most of which were sold subject to Monday's basis calves were in moderate supply, fair demand and steady; choice to extra. \$7.50 to \$7.75; good to choice, \$7 to \$7.50. Sheep and lambs—
The market was in good position, with 220 loads on sale, and a fairly active demand; choice to extra lambs, \$5.25 to \$5.50; good to choice, \$7 to \$7.50. Sheep and lambs—
the market was in good position, with 220 loads on sale, and a fairly active demand; choice to extra lambs, \$5.25 to \$5.50; good to choice, \$7 to \$7.55; sheep, choice to extra, \$8.25 to \$4.09; good to hie \$4 to \$4.25; (Canada lambs were in good sui ply—15 loads; fair demand, and sold on the basis of \$3.20 to \$5.50. Hogs—The market was unchanged from yesterday; offering 23 loads; heavy, \$4.60 to \$4.55; mixed, \$4.50 to \$4.55; heavy, \$4.50 to \$4.55; mixed, \$4.50 to \$4.55; shied, \$4.50 to \$4.55; mixed, \$4.50 to \$4.50; mixed, \$4.50

WELCOME HOME, MR. ENRIGHT

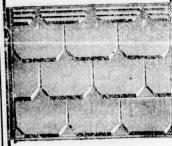
WELCOME HOME, MR. ENRIGHT.

We are pleased to notice that Mr James Enright, the popular and thorough station master of the Canadian Pacific Railway at Ingersel, Ontario, is fully restored to health and has resumed duty agained the theorem of the Canadian Pacific Railway at Ingersel, Ontario, is fully restored to health and has resumed duty agained the thought of the control of t

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Indian Industrial School, a male teache, and disciplinarian. Salary \$30 a month, will board and lodging—\$25 when found competent Address Indian Industrial School, Qu' Appelle Assa., N. W. T.

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SITUATION WANTED.

SITUATION WANTED AS HOUSEKEEPER Of for one or more elderly gentlemen by a competent middle-aged woman. Address, "House-keeper," Catholic Record Office. London, Ont. 1097-tf.



CEALED TENDERS ADDRESSED TO the undersigned, and endorsed "Tenders for Works." will be received at this Department until noon of Wednesday, November 1st, for steam heating, plumbing and electric lighting of the Normal school building now in course of erection in London, Ontario.

Ontario.

Plans and specifications may be seen at this Department and at the above named building. An accepted bank cheque, payable the under signed, for 5 per cent, of the amount of each tender, will be required and the bono fide signatures in full, and business addresses, of two parties as sureties must also be furnismed. The lowest or any tender not necessarily accepted.

(Sd.) WM, HARTY,

Department of Public Works, Ontario.

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