Catholic Record.

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

VOLUME XX.

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ELOQUENT TESTIMONY.

The following words of Henri Heiene quoted by the Ave Maria, are worthy of a place in the scrap book of our readers :

readers: "I know too well my own intellectual calibre not to be aware that with my most furious onslaughts I could inflict but little injury on such a colossus as the Church of St. Peter. I was too familiar with history not to recognize the gigantic nature of that granite structure. Call it, if you will, the bastille of intellect; assert, if you choose, that it is now defended only by invalids; but it is, there-fore, not less true that the bastille is not to be easily captured, and many a young recruit will break his head against its walls. As a thinker and metaphysician I was always to the logical consistency of the doctrines of the Roman Catholic Church."

LET US HELP THEM.

Austin O'Malley tells us that a little girl eight years of age toiling in a New England mill was asked, "Who made you?" She answered "God." "Why did he make you?" She answered, "To work." That was a bitter response, but there was much truth

If people of leisure should devote some of their time to the helping of the victims of poverty they would get the comfort which "the social rounds" are unable of giving. They would learn also how much tragedy is daily played by those who don't carry cards or wear diamonds.

THE STAGE.

We heard but a short time ago a very eloquent arraignment of the modern stage. The speaker had no doubt as to its being in a thoroughly depraved condition, and advised all to shun it as they would a pestilence. It is so easy, this cheap denunciation, especially from individuals whose ideas of actors, etc., are gleaned from little gilt-edged books that are translated from the French or compiled from "authentic" sources by Sister so and so.

We are aware of the fact that not all actors are models of sanctity, and are also prepared to believe that many of them are much better than those who criticize them. The question is how to banish from the stage the drama that portrays the seamy side of human nature. Actors are not to be censured if their patrons want "Camille," or some other that is of course a psychological study. Most of them are in the business for money, and if it can be secured only by representations of sensuality, they are willing to acconmodate the public.

The censors, would be much better employed in keeping their own doorsteps clean before attempting to clean

music began to be introduced into churches which was censured by Benedict XIV., and the of the Council of Fathers Trent deliberated whether they ought nor to abolish all music in the churches except the Gregorian.

"Satan," says the author, "seemed to have again crept into the paradise of man on earth, the house of God. The chaunts were left to profane artists who substituted fanciful digressions and exaggerated fantastic flourishes for the ancient simplicity, the dignity of the priesthood and the reverence of God. Anthems were sacrificed to exhibit the fantastic powers of vain men, who knew nothing of devotion, and who by their noisy and insipid repetitions pleased only those of

unstable minds. The author remarks, incidentally, that during the early ages the faithful joined in the choral song of the church. St. Caesaries Arles compelled the laity to join with the religious in singing in the church the divine office, the psalms and the hymns. We cherish the hope that this holy custom may again be high in honor amongst our people. It

would quicken their love for the things of the church and would banish from the household the soft and sensuous music that breeds frivolity and dissipation of spirit. We have often thought whilst listening to an "Ave Maria" or "O Salutaris" sung by a soprano or tenor voice, in all manners and conditions of trills, etc., how much more

devotional and worthy of the Hidden God, if these sacred canticles were chanted by the congregation, in the solemn and reverent Gregorian music. We, too, have heard a band of men singing the Benediction service and we felt we were hearkening to prayerto uplifting of the soul and to the voice of faith.

In one of the capitularies which Dacherius brought to light after lying in dust for more than 800 years, we read as follows :

"It is to be intimated that the appropriate responses should be said to the sacerdotal salutations: for not only clerks and priests, dedicated to God should offer the response, but all the devout people ought to answer with consonant voice." Congregational singing is, therefore,

no new thing. And we hope that before many years it may again be fully established, and that the music called " sacred "may give way to something more calculated to remind us that we are in a church.

THE HOUSE OF GOD.

Some Catholics who do not remember always that the Church is the house of God and the gate of Heaven would derive much instruction from a perusal religion from the conduct of the State of the rules drawn up by the early and from social life, and to confine the ages for external behaviour in edifices church.

around, heard and adored — and you say, 'How happy the eyes which saw Him, and the ears which heard His divine words.' De-ceive not yourselves — approach enter the churches, the world of spirits, and exercise that faith which has the promise of life

churches, the world of spirits, and exercise that faith which has the promise of life eternal; for when the mystic train moves through the prostrate multitude of those who strike their breasts, while the hymn which rises is sweet as from blest voices uttering joy, you have more encouragement—what do we say? Fall down then and adore the Messiah, the celestial King — the King of glory: and according to your faith life will have mercy upon you. Are you tempted with unbly thoughts? You wounded by the stern strokes of a calami'ous life? You will be comforted. Are you dis-couraged at the difficulties of your position ? You will be strengthened and refreshed. The quotation is perhaps a little

The quotation is perhaps a little long, but our readers will readily see that the beauty and solidity of thought prevents it from being tedious. Everything appertaining to the majesty of the ceremonies, the silence and decorum of churches, was regarded as of the greatest importance. Man believed this without any difficulty, for God held first place in their minds and hearts. The selfishness bred of soft-

ness and lax principles that ignores the claims of the Sovereign Creator and regards all things by the light of individual interest, was practically unknown. The light of the supernatural fell then like God's sunlight upon the world. It beautified human life, purged it of the earthy, and

kept it steadfast on the upward path. We may not wonder, therefore, if things to which we accord but scant

respect were held in the greatest reverence. The meaning of every rite and ceremony and vestment was matter for fireside study, and in cottage and castle the story of our faith was told and retold until the very being was saturated with it. The "Holy Water" was handled in becoming manner. It was understood that it was set apart by prayer and blessing from common things, and the faithful, before coming into the sacred edifice. signed their foreheads, without hurry,

with the sign of salvation. It was not permitted to fall upon the ground or was it to be sprinkled in a careless manner. These things may seem of little moment to those who do not appreciate

the blessing of belonging to the Catholic Church, but in those days of rugged and uncompromising faith they were things that claimed and received respect.

LIBERALS AND LIBERALISM.

There are Liberals and Liberals, and yet again Liberals. The liberal-ism of France, Belgium, Germany and Italy, condemned by Pius IX. as cleverly designed to weaken and perhaps destroy, if that were possible, the Church of Christ, is practically unknown among us. It aims to exclude

and its ministers by men who by every tie ought to be loyal to both. Any other course only serves to make contemptible in the eyes of a public that above all things can appreciate consistency and self respect. - Providence Visicor.

A PROTESTANT DEFENDER OF THE CHURCH

Rev. Doctor Henry A. Stimson of New York, in the Independent for Sept. 1, has an article on "Spain and Sept. 1, has an article on "Spain and the Catholic Church," in which, though there is much misapprehension and some wrong conclusions, he has some

sensible reflections on the distorted views Protestants have of the Catholic Church, in the course of which he nakes a graceful reference to a Catholic writer of fiction. He says :-

lic writer of fiction. He says :--"There has recently died a French novellst of the first rank. M. Ferdinand Fabre, the friend of St. Beuve and Renan. It is well to note that through his long and successful literary career he dealt almost exclusively with the Catholic clergy and the Catholic Church, both of which he studied and knew intimately. He has left is men incident works without an exception, de-picting that Church and its priests as we would wish to be depicted, as struggling with the great human problems and duties, and giving them-earnestness, the same mistakes and possibly the same success which we ascribe to ourselves. The significant fact is that among his own people the wide approval his books have re-ceived testifies to the correctness of their ac-connt. His 'L'Abbe Tigrane' and 'Mon Pere Celestin' are accepted as no less true to life than they are powerful creations of art."

Later on Doctor Stimson refers to a ubject to which we have often called attention, the slight numbers generally speaking, that attend Protestan places of worship, and he pertinently remarks :

remarks : "The Protestants are facing responsibility for facts which have grown up in communities wholly our own, too alarming and altogether too reprehensible to leave us free to condemn others. The canvas lately in progress in this city under the conduct of the Federation of Churches revealed whole blocks of American and Protestant families of the well to do classes who are as utterly ignoring religion, so far as church attendance goes, as if there were no such thing :333 families out of one group of 365, for example, admitting that they had no church connection of any kind, not even a child in any Sunday school; while all around them the Cath-olic families present hardly a percentage of non-church attendants."

This is not a cheerful state of affair for our separated brethren to contem plate, and it should induce them to take the beams out of their own eyes before they endeavor to extract the from those of their neighbors. motes Doctor Stimson states his own position plainly in the following emphatic words :

words: "I hold no brief for the Catholic Church, and I am sufficiently heavy-hearted over the bur-den which religious work in the city lays upon us all; but we must all bear witness to the suc-creasing a hold upon their own people, to the im-mense audiences they secure, to the extent to which they exert oversight and care of their children, to their attitude toward divorce and the maintenance of the family, and to the revi-val now among them of the pulpit and the pure-ly spiritual function of the Church."

It may be when Doctor Stimson has carefully examined the state of the Church in Spain and in the late dependencies of that country he will discover as much zeal and single heartedness among their ministers as are manifested by the Catholic clergy in the United States. He may possibly find that, whatever governmental mistakes Spain has made in the past and in the present, the Church is in no way responsible for them, and that she teaches the simple doctrine of Christ in every universal and unchangeable.-Sacred leart Review.

one of the most saintly. That tall, university education. Now the Tory stately and dignified figure, gliding leaders decline to redeem their pledges prayerfully from altar to altar, or because they fear that by doing so passing up, with frequent recurrence, they would lose votes. And there are nunion in the Pindi and Murree the Cardinal, who still support Lord churches, can never be forgotten by Salisbury .- Boston Republic or fail to have a salutary influence on

all who witnessed it. To so devout and fervent a Catholic as he was the LAND. words of Holy Writ apply with peculiar aptness: "In a short space he fulfilled a long time." He was over eighty one years of age at the time of his death

the Very Rev. J. Brouwer officiating, on Tuesday, July 19.

OXFORD IN 1898.

Hon. George C. Brodrick, who is the warden of Merton College, contributes to the Nineteenth Century a lengthy paper upon "The University of Oxford in 1898." Although he holds, pro-bably with good reason, that Oxford of the present day exercises an influence that is beneficial upon English thought, Mr. Brodrick admits that there was a time when the university | which Wolsey founded was far fallen from its high estate. And strange as it may seem to those persons who main tain that the Reformation was the dawning of a new and brighter era for England, the time when this old Catholic university was at its lowest level was just after the reformers came into power in the island. Then, says Brodrick, the execution of the Mr. constitution drawn up for the university by Archbishop Laud being in the of a body known as the heb domadal board, the condition of the university was well described as one of organized torpor; and in that plight the institution remained for half a century. Education was then grossly neglected ; learning and science were absurdly strict disciplinary rules, idle prospered immensely. This will not ness and riotous conduct were very prevalent among the undergraduates. Even towards the end of the last century, we are told, the number of undergraduates in residence was less than nine hundred, and as there were no honors and but few prizes attainable, the examinations were the

dition thus described by Mr. Brodrick, Oxford, was, we learn from his paper, partially raised in 1800, when the Government fixed the standard of studies. The following passage, with its allusion to the movement which sent Manning, Newman, and so many other Anglicans over to Rome, is interesting, as showing that Oxford has not yet altogether forgiven the men who were leaders in that depart-ure. "The impulse thus given to

grossest farces. From the torpid con-

undergraduate industry," says Mr. Brodrick, referring to the Government's action, "quickly made itself felt, but there was little activity of thought among the senior members of the university until the ice was broken at last by the Neo Catholic revolution, popularly known as the Oxford move ment. This movement was essen ment. This movement was essen-tially reactionary in its origin, as well as Romanistic in its tend-

ency. It discouraged liberal studies and stimulated an unhealthy craze for land, because she is the one Church dogmatism. Still it was a movement universal and unchangeable.—Sacred and stirred into activity many ardent agna tion, who had little sympathy with its ecclesiastical character." This will hardly be considered an over indulgent characterization of the Tractarian movement even by its bitterest opponents, and Mr. Brodrick exhibits his animosity towards that movement anew when he speaks, in another passage of his paper of the Tractarian energy which consumed itself in vain disputations about secondary doctrines, and when he contrasts that activity unfavorably with the modern Oxford energy which goes in for philanthropic enterprises like university settlements in London' east end, for which district Cardinal Manning did more good than Oxford's modern energy will ever accomplish. - Sacred Heart Review.

because they fear that by doing so

LAND.

It is gratifying to find the new agrarian movement in Ireland, known as the United Irish League, is making and was interred in Murree Cemetery, great progress in the unification of the tillers of the soil in defense of common rights. It has extended southwards as far as Cork and Clare. We find Mr. William O'Brien, who has done wonders toward making it a success, attending a meeting in Clare recently and arousing much enthusiasm for the new organization. The scope of the new league is not exactly the same as its predecessors', the Land League and the National League. It is intended more to cement the peasantry in a bond of mutual solidarity, and does not embrace the same political objects as the other associations worked so long for and with such remarkable success. Its ranks embrace Parnellites and

anti - Parnellites, and in this fact is found gratifying evifact is found gratifying evi-dence of its efficacy in healing up old sores. It is absolutely indispensable for the protection of the tillers of the soil in Ireland that they should have always a strong defensive organization, for the money of the landlords and the power of the law are always acting concurrently toward their im-poverishment and extirpation. The deplorable dissensions of the past few years have had a most disastrous effect upon the fortunes of the small farmers and peasantry, for the evicting land lords have had a perfectly free hand and the business of land grabbing has objects of the new league is to secure by legislation a distribution of the rich grazing lands among the cultivators, instead of having them, as they are now, mere deserts, so far as human life and labor are concerned, making fortunes for a few individuals, while the mass of the people are painfully trying to eke out a living on the sides mountains and the marshy moorlands. There is some hope of success in this programme, for the Government is at last beginning to see that there is reason in it, and that its best policy is to conciliate the remnant of the agricultural population still left to Ireland. Still the new league is regarded with no friendly eye, and it has had already its tussles with the law and furnished its victims to the prisons. But this, too, is a good angury for success. It is struggle and action that make for national life and furnish the components for vitality ; stagnation and indifference spell decay and desolation. — Philadelphia Catholic Standard and

OUTSIDE THE CHURCH.

Times

The Northwestern Christian Advocate (Methodist) works itself up into a fever of indignation because the Pope excommunicated a Polish priest out in Chicago by the name of Kozlowski. Why should the Methodist editor be so

NO. 1.039.

CHURCH MUSIC.

The "Ages of Faith," by Digby, is a book that is deservedly entitled to a place in every library. It is a wonderful structure of information, and its every page is stamped with the gentle gravity and reverent spirit of the author. There is one very interesting chapter on Church Music, which may not prove distastetul to our readers.

"Nothing," says St. John Chrysos tom, " so exalts the mind and gives it, as it were, wings, so delivers it from earth, and loosens it from the bonds of the body, so inspires it with the love of wisdom and fills it with such disdain for the things of this life as the melody of verses and the sweetness of holy sing." He points out the stages of development of music and its importance.

Schools were founded expressly to teach it and St. Gregory compiled books with notes to perpetuate it. It was a species of music far different from that to which we are now a days accustomed to listen, but it touched hearts and purged them of worldiness and brought them to God. They would be surprised, these gentle, serious friars, at the musical jargon of some of our churches-at the unintelligible rendition of the "Gloria" and "Credo," the repetition of the words, and the fantastic and flippant melody that reminds one betimes of the music hall. St. Bernard, in a letter to a certain abbot, describes what ought to be the style of Church music :

" Full of gravity, being neither lascivious, nor rustic, sweet without being trivolus, soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate anger, and not diminish but fecundate the supe of the words."

dedicated to holy purposes. Spitting and hawking and unnecessary speaking were prohibited. "To external reverence in the Church," says Cardinal Bona, "belong the keeping a watch upon the senses, the composition of the outward man, the tone of voice, gravity of manner, decency of habit and the observance of all ceremony and prescribed rite ; that the knees be bent, that we stand, sit and rise again, and incline as the occasion requires, that nothing may appear which can offend the beholders." These rules were obeyed to the letter by dwellers in early days, who were, because of their lively faith, disposed to regard with reverence all things sanctioned by the

Church. "By many decrees, as that of the Council of Salzbourg, in the year 1386, the penalty of suspension was to be incurred by such of the clergy as failed in paying due attention to the condition of the vestments, ornaments and sacred vessels of the altar."

To preserve the Cathedral of Pientina in its original beauty, Pius II., its founder, published a decree in 1362 pronouncing the severest censures on any one who should violate the white ness of the walls and columns.

The reverence due to the sacred mysteries was accurately stated and strictly maintained. "Consider my beloved," says St. Ephrim of Edessa " with what fear those stand before the throne who wait on a mortal king. How much more does it behoove us to appear before the heavenly King with fear and trembling, and with awful gravity."

the style of Church music: "Full of gravity, being neither lascivious, nor rustic, sweet without being frivolous soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate heart. It should appease sadness, mitigate heart of the words." In the fifteenth century a theatrical

whose bus nations the truths of the eternal gospel, to the performance of the rites

of the sanctuary. In one word, it aims to de Christianize society. It has no existence here as a system, for the reason that in this country we have a free press, freedom of worship, and absolute separation of Church and State. The second brand of liberalism flourishes here to a certain extent. It is a mere harmless fad, and consists of an enthusiastic display of attachment to and admiration for all things American. It would drape the pulpit and the altar with "Old Glory," and pro-tests in season and out of season that

we always were and always will be good citizens. And that is about all there is to it. The third sort of liberalism may be described as milk and water Catholic

ism. It concerns itself with two forms of activity ; one is criticism of the clergy and their methods ; the other is miminizing from motives of human respect the traditional beliefs and practices of Mother Church. Its disciples make the alleged shortcomings of the clergy an excuse for their own indiffer-They affect to patronize mer ence. before whom their fathers would bend in reverence. If Saint Peter came among them to day, they would find fault with his Galilean brogue and complain that he smelt of fish. They would be pained by the fiery zeal, poor oratory and insignificant personality of Saint Paul. Oar "liberals" are liberal in talk only-they complain of the shortcomings of our schools and they do nothing to better them. They want everything about the church rich and beautiful, and they find fault with the eternal money getting of their pas-

They are lukewarm in the practice of their religion, and, what is immeas urably worse, they want its tenets revised and brought up to date.

A MILITARY CONVERT.

Major Emerson, Whose Death Occured Recently in India

The Catholic Watchman, Madras, of July 30, last, reports that, fortified by the last rites of Holy Church and with a priest by his side, the soul of Major Emerson passed peacefully away in the early hours of Monday, July 18. The The major was born in County Fermanagh. where many of his family connections still reside, and was a relative of the well known American essayist and poet, Ralph Waldo Emerson. At an early age he joined the ranks of the British army. By his ability and steadiness of character he soon attracted attention among the officers of his regiment, and speedily rose from rank to rank, till finally he was deemed worthy of the Queen's (combatant) Com mission. As an officer his career was

no less distinguished and his gradual ascent to the honorable rank of major was a surprise to none who knew him. He belonged to the Eighth Foot, in which he did service in nearly every part of the British dominions, including Canada, New Zealand, Australia, Cape Colony and India. His long and varied experience, coupled with his keen powers of obser vation, made him the repository of some of the most valued and best tra ditions of the British army. He served in the days when the flogging system was in vogue, when Tasmania was a penal settlement, and when in India and elsewhere, where now the hand of civilization has left its impress deep and wide, wild and ferocious beasts disputed the dominion with man and

'rich and rare " were the anecdotes which he retailed to illustrate these and a thousand other topics, military or associated with military life. It is a pity that these have died with him.

NO IRISH UNIVERSITY.

The London correspondent of the Manchester Guardian, a very well-informed man, has this to say about the Government's policy on the subject of a Catholic university for Ineland "I hear that the Government, after full and careful consideration of the matter at more than one cabinet council, have finally decided not to proceed further with the idea of establishing a Catholic university in Ireland support of eighty three Irish votes, and presumably a dozen Liberal votes. But they realize that they must seriously offend many of their supporters, both the cohesion of their party, and they do not care to take the risks involved."

want this one toned down, they writtle a corner off that one, and sand-paper the edges off others. And yet they affect to pose, if you please, as "re-presentative Catholics." Away with this traitorous belittling of religion

stirred up? As he does not want to come into the Catholic Church, we suppose he must think the outside a very desirable place. One of the objects of his paper is to persuade Catholics to come outside. Why, then, does he fret and scold because the Pope has put Kozlowski on the outside to keep him company?

The Advocate editor thinks the priest ought to get damages because the Pope has told Catholics to have nothing to do with him. It hurts his business. But what is his business Running a church or a saloon? If a hurch, the Pope has the right to tell his people not to attend it, just as he has the right to tell them not to attend a Methodist or Presbyterian church If he has not such a right the Methodist preacher could sue him for damages. His right to do so is as good as Koz-The publishers of Tom owski's. Paine's works could sue the Pope for forbidding his people to read them. hurts their business. The Advocate is absurd.-N. Y. Freeman's Journal.

A PROTESTANT CHAPLAIN. From the Pittsburg Catholic.

The Rev. Mr. Long, chaplain of the Eighteenth Regiment, has won the good will of his men by the efficient ministration of his office. On the Sunwith the aid of public funds. Lord day following the encampment at Salisbury and his colleagues have no Delaware the soldiers of the regiment Salisoury and his contengues have no Delaware the soluters of the regiment doubt af being able to carry such a measure were they so disposed, and with more than their normal majority in the House of Com-mons, because they would have the unstant the forbidden to leave the camp prohibition modified in order that the Catholic troopers might have the pri-vilege of attending Mass in Delaware City. More than this, he instructed the officers in charge to see that their men attended the service. There are y offend many of their supporters, in Parliament and in the country, Eighteenth, and its chaplain has done with the effect of greatly weakening all that laid in his power to have them

Let us be men with men, and always

THE CATHOLIC RECORD

THE GUARDIAN'S MYSTERY

Bejected for Conscience's Sake. BY CHRISTINE FABER.

XXXIII.

It was so long past midnight when Mallaby returned, that his ward did not see him, but she was up early enough in the morning to meet him, confronting him at the parlor-door as he came down from his room. The hour was so early that n one in the house was stirring save the help. "You are ill," he said, his tones betray.

v.Li ing more his anxiety because of her pale, tired look than even surprise at her early Newcombe Mills, Or

appearance. "No; not ill," as she drew him into the parlor, " but I feel that I ought not to deparlor, " but I feel that I ought not to de-fer telling you the engagement between Mr. Wilbur and myself is broken." " My God !" he staggered from her, and

tottered helplessly into a chair. "He has heard something about you

he would not tell me what—" she con-tinued, speaking with a sort of breathless haste — " and I, not knowing but this secret which you bear for my father's sake was perhaps a criminal one, felt it to be my duty to let him cancel our engage-ment lest a marriage with me might

bring to him any dishonor." A sense of delicacy regarding her own sacrifice, and hesitation to wound Mr A sense of delicacy regarding her own sacrifice, and hesitation to wound Mr. Mallaby, deterred her from telling how Wilbur would have fulfilled his engage-ment on one condition. But Mallaby seemed to divine more than she told. "Did you tel. Mr. Wilbur?" he asked, "that I intended to go away immediately after your marriage?" "No!" she replied, " why should I tell him that: and why should you go if, as you say, your secret trouble concerns my

him that: and why should you go if, as you say, your secret trouble concerns my father, and if it be anything to bring dis-honor must I feel not that dishonor reflect-ed upon me, his child, though you were thousands of miles away?" "If, as you say, your secret trouble con-cerns my father," he mentally repeated, experiencing as he did so a new degree of anguish because that sentence told so

her doubt of his truth. "Tell me," she resumed, in her intens

eeling unconsciously raising her voice.

"Does this secret pertain to crime—was my father dishonored?" "My oath forbids me to tell anything," he answered. And as if he feared her

be allowed to the dragged himself up from the chair and over to a remote corner of the room. She did not follow him. He had little need to ask if Wilbur had

oned the source of his information too well he knew that it was Kellar, but he was surprised that Wilbur had with-held from Miss Hammond what he must

have heard from Kellar. To know that he had withheld it, how ever, made his breath come freer. Perhaps Kellar had, after all, been mer-ciful, and had contented himself with causing the engagement to be broken. Perhaps he had even bound Wilbur not o tell Miss Hammond any of the dread fal particulars, and now that he had so far satisfied his revenge, perchance he would cease to hound Mallaby to his He took new heart at the thought, and he turned back to his ward with a ess troubled face than he had turned from

"My dear, I shall see Mr. Wilbur, and perhaps a satisfactory settlement of all this may yet be made." Then he shot from the room, and was

out of the house before she could stop him. He would not delay for any break-fast lest she might put more embarrassing estions to him.

Her spirits rose a little : his promise to see Wilbur gave her sudden and unex-pected hope. Perhaps after all the secret

was not such a criminal one, and suffic was not such a criminal one, and suffici-ent explanation would be made by Mala-by to enable her marriage to take place. That Mallaby would tell Wilbur of his in-tention to go away she did not doubt, and that Wilbur would accept that as being the same as if she had consented to give up her guardian, she equally believed, and though she sighed at the thought of his three states are the states of the stat

Knowing his aversion to her she felt that her presence in the house might annoy him. Of course she had told Anne, im-mediately that she heard the news her-self, of their intended departure, and cited its suddenness as an instance of her wis-dom in being ready so long.

its suddenness as an instance of her wis-dom in being ready so long. The unexpectedly fortunate turn that events had taken seemed too good to be true—her brother [going to the West to claim that fortune—he had told such was his intention—his engagement with the hated Miss Hammond broken, their de-parture to take place so soon, all seemed like a delightful dream, and she was im-patient for the hour at which they were patient for the hour at which they were to start, lest anything might happen to prevent them. Thus her brow clouded when Anne brought her Mallaby's card; he felt that his visit had something to do with the broken engagement, that he perhaps had come to repair it, and her

first impulse was to refuse to see him but she hesitated to send that message it might precipitate the very thing she was anxious to avoid, his interview with with her brother; for he might await the lat

ter's return, especially if he knew that they were going away that evening. She asked quickly of Anne : "Did you tell him that we were going

away ?" "No ma'am ; I told him nothing but "No ma'am ; I told him nothing but that Mr. Wilbur was out and you were in and I didn't know when Mr. Wilbur'd be

and I didn't know when Mr. whor'd be back." Still, the reply did not convey much assurance, for, how did she know but that Sydney himself had told Mr. Mallaby or his ward, that he was going away. She decided to see the gentleman. Mallaby met her with the same old-fashioned courtesy that had marked his former visit; while she was cold and prim, conveying in her manner her little desire to see him; it abashed him somewhat, making him think that she knew of the rupture between the lovers, and threw the blame of it upon him. He did not know of her bitter opposition to the engageof her bitter opposition to the engage

"I called to see Mr. Wilbur on very important business," he said, hesitating-ly, being disconcerted by the piercing look of her sharp, black eyes, and shifting his umbrella as if there were some connection between it and the business he had to communicate.

" My brother is out," answered Deborah through her pursed lips, "on business that may keep him very late. I don't think it would be possible for you to see

Him to day." He looked blank, and in his dismayed preoccupation shifted the umbrella again, and shouldered it as if it were a fire-arm. Deborah felt sure that he did not know of their approaching departure; but, in order to test his knowledge, she said : ' Could you come to-morrow ?

"Yes, certainly I can come to morrow," "Yes, certainly I can come to morrow," replied Mallaby, brightening, and remov ing his umbrella from its military posi-tion. "At what hour shall I call?"

"You can come at any hour you like o-morrow.

And Deborah silenced her conscience b hinking that she had told no lie, an that her equivocal answer was justified by the cause in which she had given it. And Mallaby thinking that one day

uld make little difference, and sanguin of being able to restore his ward's happiness, thanked Miss Wilbur, and bade he

very courteous adieu. "I am to see Mr. Wilbur to morrow, "I am to see Mr. Wilbur to-morrow, he said to Miss Hammond that evening I called upon him to-day, but he was not in. Miss Hammond felt that she ought t

protest against his seeing Wilbur if he intended to purchase her happiness by any further sacrifice of himself; but her heart was crying out so for another sight of Wilbur, that the words stuck in her

throat; and again she appeased her con-science by thinking, it would not be too late to oppose his departure after his in-terview with Wilbur. Nor would she ask a question of where Mallaby had sought a question of where shanaby had sought him. She knew that up to the day of their last interview he had been living away from Hubert street. She would ask nothing until he had seen him. The next morning, so early that he was

in some trepidation about the propriety of the hour he had chosen for his visit, Mallaby was ringing the bell of No. Hubert street. There was no response, noticed the closed

who live here, I can't get anyone to an swer the bell." swer the bell." "Yes, Mr. Mallaby; I can tell you everything about the Wilburs," simpered Prudence again, "but I do not choose to tell you more than that they have gone

away, very far away, and are not going to Mallaby felt that it would be useless to attempt to extort anything more from her, and disappointed, sick at heart, and dis-gusted, he turned shortly, with a curt, "Good morning, ma'am !" and went

Later in the day he returned asking the immediate neighbors of the Wilburs for information; but they could tell him no more than the brother and sister had gone away the evening before-no one seemed to know where-but as they were accompanied by a quantity of baggage it was presumed they were to make an ex-tended stay. Then he instituted in-quiries in the business circles in which it was likely something might be known of Wilbur's movements; but even there all were in ignorance, save that Wilbur had made a hurried sale of some property. made a hurried sale of some property. Nor had Kellar once turned up since the night on which Mallaby had given him his final answer. Mallaby was puzzled; more puzzled even by the fact of not see-ing Kellar than by Wilbur's strange and hasty departure. And though Kellar's absence might be portentous of a further instance of his vengeance, it might also be a sign that, contented with the unhap-piness he had brought to Mallaby's ward, and the disappointment to Mallaby's ward

and the disappointment to Mallaby self in preventing an alliance so much de sired by him, Kellar would be satisfied to sired by him, Keilar would be satisfied to pursue his vengeance no further. And Mallaby tried to incline himself to the latter thought, though the hunted look in his eyes, and the nervous start when any-one spoke to, or touched him suddenly, was an evidence of his little ease of mind. When be acturated again to Agnes with

Was an evidence of his the case of minute When he returned again to Agnes with-out having seen Wilbur, and having noth-ing to tell her but his fruitless search, and the strange reply of Miss Wilbur imply-ing that her brother would be at home on he next day when she must have known they were both going away, Agnes got u suddenly from her chair as if she could could listen to no more. Her whole face was crimson from the haughty spirit that rose within her. Alas! pride could make her

within her. Alas: price could make her do without a struggle what duty required such an effort to perform. "Do not attempt to learn where he is gone," she said hotly. "Lethim go. His sister was bitterly opposed to our engage-ment, and put you off in that manner to prevent you from seeing him. He must prevent you from seeing him. He must have told her that we had broken with have told her that we had block with each other, and yet he was so angry with her because of her dislike of me that he had been living away from home. Since they have gone away together as the neigh-bors informed you, he must have become friends with her again. Well, she will strends him?" console him.'

"I might have suspected," soliloquized Mallaby," that they were preparing for departure, for the hall and the parlor looked as if people were either just mov-

blocked as it people were errice the fust more ing in, or moving out." "Yes, Deborah expecting him to go West as soon as he should return from abroad, had everything in readiness to start, even before he left the other side; nor would she restore the house when he informed her of the change in his plans. informed her of the change in his plans and up to the time of his leaving home the days ago everything was in the same upset condition. Wonderful prescience on her part; her preparations were useful and in time.'

The last words were spoken bitterly. Mallaby had caught little of what she said more than that which referred to the West

It is likely then that they have gone West," he said, when she had finished "do you know to what part of the West?" " If I did, I should not tell you," she

answered, "and you must promise me now, absolutely and solemnly promise, that you will not attempt in any way to and him : that, should you learn by acci iden this whereabouts you will not com-municate with him in any shape. He has severed himself from us, and my duty is here—with you. We can live as we

Chatham Parish Messenger The time has come when the doors of the school rooms are again thrown open, and you, dear parents, must eriously look toward the fulfilment of your duties as regards the education of your children. And when I speak of education, I mean a good Catholic education-one that will not only advance your child in worldly wisdom but vill also educate the soul. It is surprising how often parents make so

they display in this matter. For this reason I will briefly review some of Finally I must call your attention to your most important duties. First of

all the child must be sent to school from the obligation all parents have in sending their children to the instructhe first day the school resumes its work, not a month after, and the child tions of the catechism class and to the should never be permitted to remain home during class-hours unless such is sermons. As soon as the children have grown old enough to distinguish absolutely necessary. Some children show in their early youth unmistakable between good and evil, the obligation to hear the word of God in sermons and instructions exists for them as well as signs of mental brightness. They have a good sound judgment and a retentive memory. If such children for adults. Moreover, every Christian ought to be instructed as well as possiretentive memory. If such children attend school regularly, and are not ble in the truths of our holy religion. When will he learn them? Perhap detained for every imaginary or slight when he grows older ? 'Tis not very reason, they will make good progress likely. How many young men and and soon eclipse the other pupils. They will show a strong inclination for women ever look at their catechism and other books of religious instrucstudy and nothing will please them tion? And if you were to ask them to read these books what contemptuous more than to read good books in which their youthful, amsmile would not greet you. Whilst, bitious spirit, striving after knowl therefore, the children are still young nourish will find ample edge, will find ample nourish-ment. Gradually, when their mental and manageable you must watch over them carefully that they do not miss these instructions. The young men faculties mature, they will be con vinced that God has called them to a higher position in life, and for this reason has given them this intellectual and women who leave their parental hearth and seek to gain a livelihood brightness. Accordingly they will be goaded on to do their utmost to attain this end, and having finished their studies with distinction, they will be working for others should be well posted in their religion, for, all other things being equal, no one can deny that they are more exposed to on-slaughts of gibes and mockeries against permitted to enter positions from which their religion than anyone else.

they will not only derive much benefit and pleasure for themselves, they will also be an honor to the Church and the whole community. However, will this result be possible if the attendance at school is defective? Scarcely. If children often miss the classes they will have no occasion to develop their faculties, the desire to learn will not be nourished and fostered and they will be compelled to re main, against the design of God, in a lowly position for the whole time of their life.

Some of you parents, however, may think that what I have been saying does not apply to your children. cannot discover any unusual bright ness in your children, nor any special inclination for study. Let us suppose this to be true. Let us suppose that your child evinces no bent for the socalled learned professions. Even in this case it is necessary for your child to learn something, and to receive an education in the necessary branches. The craftsman as well as the farmer needs education. None of these and other professions is perfect, and steady progress is noticeable every

between teachers, parents and pastors year, and it is certainly very desirabl can we expect good results from all if one is able to read, and to read with the labor expended in the education of proper understanding, the writings of your children.-The Pastor. those who make the advancement of a particular trade their specialty Equally necessary is also a good thor FATHER FABER AND WORDS-

knowledge of arithmetic and ough writing. Now all of this can only

R. A. Randelph, in Donahoe's for August ad if even the pupils are faithful in One of Faber's prose works, "Sights their attendance at school, if the and Thoughts in Foreign Churches parents assist to uphold the authority of the teacher, if the children Among Foreign Peoples," published in 1842, was dedicated to William are not overburdened at home with manual labors, and if the parents Wordsworth, and in his diary, written whilst making a continental tour, he urge their children to properly execute mentions buying at Athens a volume their home-tasks. In the second place of the poems of this congenial friend of his. "Well or sick," Father Faber it is a duty of parents to send their children, wherever it is possible, to a of his. Catholic school. You are well aware writes, "cheerful or sad, I can almost

refuse, either to send your children to

that you cannot approach the sacra- always get happiness and qui

ments, if you, without permission of His Lordship the Right Ray. Bishop, bless him ! * * * One may hang

SEPTEMBER 17. 1898

THE IRISH IN CANADA. Interesting Interview With a Cana-

dian Priest Dublin Freeman's Journal, Aug. 18. Our Miltownmalbay correspondent writes that he has had the pleasure of speaking to Dean Egan, of Canada,

who willingly gave the following facts as regards the Irish in the Dominion. Asked what were the opinions of Irishmen in Canada about the Irish question The Dean replied-I may say in the

first place that I belong to no Irish political party, and it may easily be taken for granted that Irishmen in Canada have no interest in view save the welfare of their fellow-country. men at home. Enjoying as we do the full blessings of "Home Rule" in Canada, and that under the British flag, and knowing its advantages, we ardently desire a similar state of things for this country. For this reason we have had through the influence of the Irish people both the Dominion and Provincial Legislatures and forwarded to the British Government at home, motions passed recommending Home Rule for Ireland. We have also contributed large sums of money for this Our people in Canada are purpose. ntensely Irish-not only people like myself, who have been born and brought up on the soil, but the rising generation also are educated to take he same deep interest in the land of their forefathers. We saw with deep regret the present deplorable political state of things. When the people had the game in their own hands and when success was almost in view the cause has been retarded, and must be so for an indefinite period, by the rancorous divisions and unseemly quarrels of some political schemers. These so called leaders have alienated the sympathies of those who are able and willing to lend a helping hand in their demands for justice, and who abhorred the outrages that were perpetrated on the Irish people in the name of "law and order. Irish leaders have given by their divisions a semblance of truth to the oft repeated charge that the Irish are un fit for self-government. The Catholic Irishman of the United States and Canada are often shocked by the un-Catholic tone of some of your leaders There are and their newspapers. leaders envious of the influence of Bishops and priests, which influence they would prefer to hold themselves I am not in favor of the unnecessary interference of priests in politics, but this cry of "no clerical dictation savors too much of the French infidel, and is out of place in Catholic Ireland. Occasions have risen, and do still arise. when it was the duty of the priests to interfere to expose the injustices that were perpetrated by tyrants, demand the redress of these injustices, save the people from the intrigues of self interested politicians, and from the crimes that were enacted in the sacred names of patriotism and liberty. Are the Bishops and priests of Ireland to stand aside and see their good Catho lic flocks misled by political adventur ers who had in view their own interests not those of the people? The Catholic clergy of Ireland are of the people and for the people. Their interests ar-identical with those of the people They have fought and suffered for an with the people ; and it will be a sorr day for the people of our dear old land through the machinations of any political intriguers they shall los confidence in the "Soggarth Aroon. If such a day-which may God avert!should come the religion and national ity of Ireland will infallibl suffer. Ireland, as to the great major ity of its population, is a Catholic coun try. Who will say that this grea majority rule this country or that their wishes are to any extent even consid Who will say that they ar anything more than more taxpayers Some statesman has said that he wa for a "Parliamentary King and Parliamentary constitution, but m for a Parliamentary God and a Parlia mentary religion." We know the mentary religion." We know the the English rule of Ireland is the retically based and practically carrie out upon the exploded idea of a Parlie mentary God and a Parliamentary r ligion. Some years ago the Govern ment made boycotting illegal, yet the systematically violate the law in r gard to more than 80 per cent. its population professing the Cathol religion. So far as possible Catholi are excluded from all high offic which confer political power and prominent share in the administration Unless a Catholic is a slavish adhered of the Government he can scarcely a tain any prominent position. If few exceptions prove this rule. Th is true in every department. This the consistent British fair play which boycotts Catholics, yet makes boycot ing a criminal offence in Irelan And yet in this systematic exclusion Catholic Irishmen from the high offices of State in their own countr this persistent and ill concealed dete mination to keep them in inferior p itions, in this state of things the prie of Ireland-the most intelligent body men perhaps in the world, and the me sincerely devoted to the interests of t people-must be excluded from givi an houest opinion in matters that a of vital importance. This is nothin new in the world. We learn free history that in nearly all the natio of Europe, even from what are call the middle ages, the Church w called upon to arbitrate between p tions, and was necessarily the arbi between Governments and subjec We find that she was always on side of justice, and especially to obta justice for the people against th oppressors. When the policy of the Church did not suit the cry was raise



CAN'T ENJOY LIFE

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Dr. Chase's

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Pills gave him

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TAMES SIMPSON,

If the Kidneys are not i

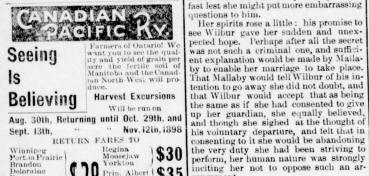
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weight Signed, ANNIE E. GAUNTLEY, King Street, Berlin, Ont.

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SEPTEMBER 17. 1996.

A PLAIN SERMON TO PARENTS. days before going to school. If they live far from the school or if the weather is very bad, or if they are sickly and feeble they will not be expected to come. Still, parents need not be over sensitive in this regard. Children are often out in all kinds of

weather and seem to trouble themselves very little on account of atmospheric conditions. If they retire in time at night, and are not out of the house until late at some children's ball, etc. they will also be able to rise early enough in order to be able to attend

the Mass which is said at half past eight o'clock. It is, indeed, very often ittle of this important duty and how much ignorance, not to say ill will, the parents' fault that children are neglectful in going to Mass.

Perhaps

These are the principal considera-

tions which I wish to impress upon you.

There are others, and I would like to

mention them, but I forebear. How-

ever, one more word I wish to add. At

times difficulties arise between teacher

and pupil. The teacher is obliged,

and the order in the school room, to

punish refactory pupils. These pupils,

at home, have the most weird stories to

tell about the treatment administered

to them at the school. And many

times these stories are believed too

readily by the parents. These dot-

ing parents imagine their chil-

dren the source of all truthful-ness and immediately begin to abuse the teacher with a vim

s not the proper way to proceed. If

anything of the kind happens suspend

your judgment until you have ex-

amined the grievance and spoken to

the pastor, and in almost every in-

stance you will find that your child

Remember, dear parents, only where

there is harmony and unity of action

WORTH

on one sonnet of his by the hour, like

The friendship

Wordsworth's preju-

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richly deserved the castigation.

This

truly worthy of a better cause.

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 \$28 Prin. Albert
 \$35 Calgary
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 Sage Print Al that she had already given proof of her gratitude to Mallaby and her devotion to dnty; that it would not be in her power to stop his deperture, and that after all he night not have told the truth. By such might not have told the truth. By such sophistries was her conscience torn, caus-ing her one moment to thrill with hope and a delighted assurance of her reconcil-iation with Wilbur, and the next, to re-proach herself as a weak, wretched in-

rate. That very morning Mallaby went in

earch of Wilbur, going direct to his home on Hubert Street, and giving his card to Anne, who instantly remembered him as the odd-looking man who had caused her uch merriment on the occasion of his former call two years ago. He was the same comical-looking figure now, with his short plaid pantaloons, long light coat and the identical green cotton umbrella under his arm. But there was something in his florid face that spoke of trouble and

anxiety, and Anne fancied that he had grown thinner, and in her sympathetic heart she was more inclined to pity than to laugh at him. She told him that Mr. Wilbur had been

from home for a few days, but that he had returned the evening before and had gone ut again that morning. She knew noth-ing of the time of his return, but Miss Wilbur could probably tell him. He de-cided to see Miss Wilbur, and Anne ush-

im into the disordered parlor, and took his card to Deborah.

"Miss Liscome," he said, his surprise at her manner so great that the umbrella actually slipped from under his arm to the Deborah was in the most exultant spirpavement, and for an instant he semed too dazed even to pick it up. She stooped and looked at him; a supercibious look that took him all in from the grizzled hair ts. Sydney had returned the night beits. Sydney had returned the night be-fore, inquired if she could be ready to start for the West on the following eve-ning, but at the same time sternly com-manded her not to ask a single question. Feeling that his engagement with Miss Hammond must be broken, and knowing that she was aware of much more than he thought she knew, she could easily obey him, and in her delicht she was escaping from his broad brim straw hat, to the bony ankles protruding from the short plaid pantaloons. "What is the matter with you, ma'am?

that she was aware of much more than he thought she knew, she could easily obey him, and in her delight she was more agreeable and submissive than she had been for years. She could not wait for the morning to see Miss Liscome, and the dispatched Anne for Pru-dence, and that lady had remained with beborah all night, sharing in the latter's joy and receiving with immense satisfac-tion her expression of cratitude to her-ter a casual acquaintance such as you

Deborah all night, sharing in the interval joy and receiving with immense satisfac-tion her expressions of gratitude to her-self and Mr. Kellar. In the morning De-self and Mr. Kellar. In the morning De-were." "Casual acquaintance," he retorted, "Casual acquaintance," he retorted,

borah contrived to get her away early and "Casual acquaintance," he retorted, secretly lest Sydney should see her. with a savage shift of his umbrella to the

serted appearance of the house. Every blind was fastened so tightly there was not a chink for the faintest ray of light to have lived, our fortunes and our cares bound together. Promise me !" extend

bound together. Fromse he extend-ing her hands to him. He little knew as he looked up at her what wild, burning, agonizing feelings were tearing her soul; how one moment she felt this sudden and total departure of not a chink for the faintest ray of light to enter. He rang again, a strange forebod-ing entering his heart as he did so. The same silence alone responded. Could it be that everyone in the house was still in bed? He looked at his watch; it wanted a few minutes of 8; they must be ex-ceedingly late sleepers; but willing and glad to give them the benefit of the thought, he went away determining to come back a little later. When he re-turned it was the same; no one respond-ed to his frequent rings. He looked Wilbur to be a means taken by God Him-self to punish her for her weak coquetting with the hope of regaining him through a further sacrifice of Mallaby; how the next moment she doubted the whole story of her guardian's sacrifice, and re-gretted the sacrifice she herself had made in not giving him up, and how in still another moment, in her pride and disap-pointment at not receiving some little last message from Wilbur, she wanted to dislike him and to stamp him utterly Wilbur to be a means taken by God Him ed to his frequent rings. He looked about him making up his mind to seek information at one of the neighboring houses, when he saw Miss Liscome comlast message from whor, she wanted to dislike him and to stamp him utterly from her memory; and yet that fighting with every one of these thoughts were the pions instincts of her religious training and the acturally noble implies of her ing down the street. Her juvenile attire was positively jannty, and set about an old face flaringly red with rouge, it pre-sented a rather ludicrous sight. She saw him even before his eyes rested upon her, and remembering his positive refusal to accept her heart, and knowing the object and the naturally noble impulses of h nature urging her to make her sacrifice of his presence on that particular stoop-for Deborah had told her of his call on the previous day—she resolved to avenge her self for his slight. She knew that he

and the hadmany holos implaces of an ature urging her to make her sacrifice now complete and true, by discarding every thought save that of submission, patience and a filial gratitude to Mallaby. " Promise me !" she repeated, the fiery colorj deepening in her face, and her hands still extended. Something about her, and something in his own heart made him powerless to re-sist her. He got up from his chair, his eyes recalling the look which had so singularly thrilled her on the night two years ago when he and she and Florence Wilbur stood on the stoop of Sydney's home on Hubert street. would hail her appearance expecting that she was able and would be willing to give him some information. So, holding her head very high, and making her mincing steps more measured, she was passing on, deliberately and pointedly ignoring him, though he had descended the stoop and

Wilbur stood on the stoop of Sydney's home on Hubert street. "I promise you," he said, taking her hands for a moment, and then without another word he turned away and went out. She still saw that peculiar look in his eyes, and experienced again the thrill it gave her. How many times she was to see it before the end came !

TO BE CONTINUED.

the Catholic schools or to support these a bee in a foxglove, and still get sweetness." Again: "A man would lead a safe life whose conduct was schools. Butit ought not to be necessary in the Church to frame such laws, as every good practical Catholic must be ruled by the 'sortes Wordsworthianae, for he never could light upon a line convinced of the necessity of a good Catholic education for his child. To which was not good." The friendship between the two gifted men was merely know how to read, write and destined, however, to come to an abcipher is not sufficient for a Cathrupt end when Faber embraced Catholic child. He must know his religion - he must have a moral olicity. This intercourse - truly a This religious knowlunion of poetic souls-was but one of training. edge cannot be administered to the the dear conditions which the heroic convert was obliged to relinquish with child in the space of a half an hour the old belief. Wordsworth's dices against Catholics were even if the dose repeated every In receiving the education in a day strong, and he probably had little patience with the spirit of renunci-Catholic school, the children imper ceptibly draw into themselves religious ation which prompted the zealous neoknowledge in many ways. They learn phyte to use his talents thenceforth the catechism, and through the instrucsolely in treating of spiritual things. tions the meaning of what they learn is explained, to acquire proficiency in

reading they use such books which, whilst leading them to this proficiency. A Great Feat. also educate their moral side ; they are

A Great Feat. The bicycle run of "20) miles in one day." Ferformed by Dr. W. N. Rybertson, of Strat-body of the strategy of the strategy of the strategy of the strategy active rider. The doctor's scientific train-ing would, no doubt, prove an important difficult operation, though (as will be seen by not hesitate to award due credit for his per-formance to the agent he relied upon in his marveilously sustaining power of Maltine with Coca Wine is entirely spontaneous and value. His report will be read with interest that Maltine with Coca Wine enabled him to "that I should have been exhausted without "The Should have been exhausted without "that I should have been exhausted without "the is a wonderful heart sustainer." This preparation may be had of all druggists that Maltine with Coca Wine an agent of is-man way be relied upon as an agent of is-tion and may be relied upon an an above that "the is a wonderful heart sustainer." This preparation may be had of all druggists for and may be relied upon as an agent of is-finite value in nervous prostration and brain be metal or physical energies. — Daily clobe, Jaly 6, 1895. taught to pray and their teachers are always careful to instruct them in the divine truths of our holy religion as often as an occasion presents itself. For these and many reasons Catholic parents ought never to need any special command to send their children A third point to which I wish to call your attention is the faithful attend ance of your children at the divine Sacrifice of the Mass and at the Cate chism classes. Parents are, as a rule, well aware of their duty to attend Mass on Sundays, but often forget that the same law obliges also their children when these arrive at the age of the

Baby Beauty.

use of reason. For a slight reason, or for no reason at all, these parents permit their children to remain home. And the result will be, that when the children grow in age they will show a disinclination to go to Mass and will,

when not watched, miss Mass whenever

to a Catholic school.

Have you tried Holloway's Corn Cure? It they can. It is well to mention here that the children ought also to be in-tried it. Baby Beauty. You always think of a pretty baby as just this plump and chubby. Scott's Enulsion gives just this plumpness : not too fat, just enough for the dimples to come. Babies like it too

How She Was Troubled. 'I was afflicted with that tired feeling and "I was atmicted with that tree being and had no appetite. A friend advised me to try Hood's Sarsaparilla which I did and in a short time my appetite was better and the tired feeling was gone. Since then we always take Hood's when we need a blood puriher." MRS. S. KINCH, Beatrice, Ont.

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THE IRISH IN CANADA.

Interesting Interview With a Cana-dian Priest.

Dublin Freeman's Journal, Aug. 18.

Our Miltownmalbay correspondent writes that he has had the pleasure of speaking to Dean Egan, of Canada, who willingly gave the following facts as regards the Irish in the Dominion. Asked what were the opinions of Irishmen in Canada about the Irish question

The Dean replied-I may say in the first place that I belong to no Irish first place that I before to the first political party, and it may easily be taken for granted that Irishmen in Canada have no interest in view save the welfare of their fellow-countrymen at home. Enjoying as we do the full blessings of "Home Rule" in Canada, and that under the British flag, and knowing its advantages, we ardently desire a similar state of things for this country. For this reason we have had through the influence of the Irish people both the Dominion and Provincial Legislatures and forwarded to the British Government at home, motions passed recommending Home Rule for Ireland. We have also con-tributed large sums of money for this tributed large sums of money for this purpose. Our people in Canada are intensely Irish—not only people like myself, who have been born and brought up on the soil, but the rising generation also are educated to take the same deep interest in the land of their forefathers. We saw with deep regret the present deplorable political state of things. When the people had the game in their own hands and when success was almost in view the when success was almost in view the cause has been retarded, and must be so for an indefinite period, by the rancorous divisions and unseemly quarrels of some political schemers. These so called leaders have alienated the sympathies of those who are able and willing to lend a helping hand in their demands for justice, and who abhorred the outrages that were perpetrated on the Irish people in the name of "law and order." These Irish leaders have given by their divisions a semblance of truth to the oft an alien Parliament, which has had chiefly in view the oppression and plundering of the people. In a town of Miltownmalbay's population in Can-ada we would have one constable Catholic tone of some of your leaders and their newspapers. There are and their newspapers. There are leaders envious of the influence of Bishops and priests, which influence they would prefer to hold themselves. I am not in favor of the unnecessary interference of priests in politics, but this cry of "no clerical dictation" savors too much of the French infidel, and is out of place in Catholic Ireland. Occasions have risen, and do still arise, when it was the duty of the priests to interfere to expose the injustices that were perpetrated by tyrants, demand the redress of these injustices, save the people from the intrigues of selfinterested politicians, and from the crimes that were enacted in the sacred names of patriotism and liberty. Are the Bishops and priests of Ireland to the Bishops and priests of Ireland to stand aside and see their good Catho-lie flocks misled by political adventur-ers who had in view their own interests, not those of the people? The Catholic clergy of Ireland are of the people and for the people. Their interests are identical with those of the people. They have fought and suffered for and with the people and it will be a source with the people ; and it will be a sorry day for the people of our dear old land if through the machinations of any political intriguers they shall lose confidence in the "Soggarth Aroon." If such a day—which may God avert!— should come the religion and national

mentary God and a Parliamentary re

ligion. Some years ago the Govern

Unless a Catholic is a slavish adherent

And yet in this systematic exclusion of

offices of State in their own country.

this persistent and ill concealed deter-

"No priests in politics." This cry has been heard in Germany, France, and Italy in modern times, and with what results? Secret societies have obtained control in these countries. They have cation and society. They have labour-ed to destroy the influence of the Church, and a state of anarchy prevails which nothing but the authority of the Church can control. This is the state of things which some of your advanced politicians would introduce into Catholic Ireland. Irishmen, beware

What is the general extent and climatic condition of Canada, and how does the Canadian climate suit Irish people ?

Dean-The answers to this question can be found in a geography much better than I can give it. The extent of the Dominion of Canada as to area is much larger than that of the United States. A great part of the North-West is not settled, though the Government is holding out every inducement to settlers. The condition of emigrants to Canada would be much more favorable than that of the earlier settler of 70 years ago who laid the foundation of wealth for themselves and their families and made the country fertile and pro-ductive. I think that there is no civilization in the world in its gov-ernment, laws, customs, and education higher than that of Canada. There are no people more content or more loyal to their Government than Canadians. I often think it is a great happiness for a people to live under a Government which is their own, which sympathies with their wants, and to which they may be loyal. Such is the Canadian Government, and if it is not so it is the fault of the people themselves. They have Home Rule to its fullest extent, and there is perfect confidence between the Government and the people. What a want and a loss to the people of Ireland they do not live under a Government run on these lines! The people here have not that respect for even the laws that are for their protection, because they know that these laws have been enacted by he not even in uniform. There the people look upon the representative of the law as their protector and friend, and in case of emergency he will find plenty to come to his assistance. How different are things here! And this can't be from the natural perversity of the Irish, or from their re-ligion, which teaches obedience and justice. The people of Ireland are naturally loyal if they were treated with justice and humanity, but the administration of a just and constitutional Government has not been extended to them as to other parts of the empire. As to the climate, I think it is the healthiest and most invigorating in the world. We have cold dips for two or three weeks in winter that are extreme, but we are prepared for them. In like manner in summer we have a short spell of extreme heat, but healthy. The sleighing, toboggan-ing, skating, golf, cycling, and other out-door amusements are healthy. I have been in Canada for twenty eight years and have never for twenty-eight years and have never had a day's illness. I have suffered more from cold and wet in one winter in Ireland than I have during that time in Canada. And if you take me

go to take up a farm in the North-West. On this matter any one intending to do so had better consult Mr. C. R. Devlin, Emigration Commissioner for Canada, 14 Westmoreland street, Dublin. Mr. Davlin has been one of the most eloquent and brilliant repre sentatives of the Irish Catholic that has ever stood in the Dominion Parlia-He has the entire confidence ment of Irishmen in Canada, and you may be sure that any information he gives will be reliable. He will not as Commissioner lure anyone to Canada unless there are good prospects of his success; and you may rest assured that the Government of Canada will do its duty honestly by any one it takes in charge. To sum up, we have in Canada the fullest measure of Home Rule, and her Maj esty has not in her extensive dominions more loyal subjects than the Irish and French Catholics. They would be this as being of any advantage to us, because our Premiers who were Pro-testants were equally as just to us in their administrations. I mention this to show that no adverse discrimination is made under our system. Such dis-crimination cannot be made with out serious risk to the party in power. We have six Catholics in the Cabinet and several Catholics in the Senate. In the United States Government there is only one Catholic in the Cabinet-the first for many years—and no chance at all of a Catholic President. Our system of Catholic schools is one by which the taxes of Catholics go to our own schools. which are under our own management. In the States Catholics have to pay taxes to support the public or Protestants schools and afterwards build, equip, and support Catholic schools when they can do so.

Taking in all we are holding our own in Canada.

A DAY IN MANILA.

A Protestant Writer Describes a Visit to a Jesuit School.

Professor Dean P. Worchester, of the University of Michigan, has contributed to the Independent an interesting article on "A Day in Manila." While the professor's article s ows certain earmarks peculiar to the products of all Protestant pens on matters having a Catholic bearing, yet the reader may well overlook them in the presence of frank and direct testimony of the good work of the Catholic priests. After sketching in his article his experiences in driving through the old and the new city of Manila, the professor continues:

"We are, of course, anxious to see the interior of one of these mysterious conventos, and bethink ourselves of a note of introduction to Padre Sone of the priests at the Ateneo Municipal, or Jesuit school for boys and young men. We find the buildings of the Jesuits less forbidding in their external aspect than those we have just seen. An hermano, or lay brother, receives us at the door and takes our cards and letter. In a moment we are shown up stairs and seated in a reception-room ornamented with fine old oil paintings. This room looks out on to a hall, which suddenly fills with students at the stroke of a bell. We now as a specimen of the Canadian survey them with interest, noting that climate for Irishmen I think the picture will be favorable. Canada is of large them show plainly that they have subtly of Ireland will infallibly extent and the climate consequently more or less white blood in their velns. varies from circumstances of latitude They are for the most part the children of mestizos and creoles who can afford to pay liberally for their educa-tion. The boys look rather sickly, but the uproar which arises a few minutes from the court below serves to convince us that their physical welfare What is the condition of agriculture? And what about the Government Agri-having a good lively game of football. having a good lively game of football. Padre S—now appears, and we find ourselves being welcomed by a man with the bearing and polish of a well-educated gentleman. He takes us through the museum, and we are much interested in the display of strange mammals and beautiful birds which have been gathered from all over the archipelago. We are shown a splen-did collection of ethnological material. There are wicked krises, knives and There are wicked krises, knives and lances from the Moro country; wooden idols taken from pagan tribes; strange ornaments and curious utensils, whose uses we can hardly guess. We begin to realize that there are a good many different peoples in the Philippines, and that they do not live in the vicinity of Manila. "The material shown us has been gathered by Jesuit missionaries, who are at present allowe i to work only in Mindanao, Basilan and Sulu, among the fierce Moslem tribes. Their work is often carried on at the risk of their lives, but it is none the less carried on unhesitatingly, and in many instances it has been productive of good results. "Of the actual work of the school we see nothing, but as we pass along the halls we meet other members of the teaching force, and it does not take us long to discover that we are dealing with well-educated and well bred men, "As a special favor we are invited to inspect the chapel. Externally it is an unimposing structure. Once within it we are simply amazed. It is finished the middle ages, the Church was called upon to arbitrate between na-tions, and was necessarily the arbiter between Governments and subjects. We find that she was always on the side of justice, and especially to obtain justice for the people against their oppressors. When the policy of the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Church did not suit the cry was raised, Dan-I should not like to see the Chu

and we can hardly believe Padre Sto Canada are not good if they do not | when he tells us that not only this image, but all the other carving that we see, is the work of Philippine natives. We cannot doubt that there is some good stuff in men who develop such artistic ability.

"Padre S— now invites us to drive with him to the Jesuit observatory, which is at some little distance ; but before we go he wishes us to meet the padre superior of the mission, who proves to be a kindly, gray-haired old veteran, with a cordial greeting and a pleasant word for each of us, heretics though we be. He is gentleness though we be. He is gentleness personified, or, at least, he seems so to is ; but as we come to know more of Philippine men and affairs we shall learn that the head of any one of the religious orders has need of other qualities than the gentleness of the dove the wisdom of the serpent must not be lacking. It is difficult for us to realize that the mild mannered, kindly old the very first to oppose separation from Great Britain. Our Premier, Sir Wil-frid Laurier, is a Catholic. Our late Premier Sir John Thompson, was a Cath-olic of Irish descent. I do not mention gentleman before us is a ruler of men, affairs of the colony-but such is the

case. "We bid our adieus to the padre superior and a pleasant drive brings us to the observatory. Here we are especially interested in the elaborate apparatus for recording the occur rence, direction and duration of the earthquakes which so frequently visit the archipelago. We find other ap paratus for the study of terrestrial magnetism and a very complete set o meteorological instruments. A special feature of the work of the observatory is the foretelling of the approach of the fearful tophaons which cause such terrible loss of life and prop-erty in the Northern Philippines and the China Sea. Notice of the approach of one of these dreaded storms is telegraphed in every direction where there are wires to carry messages, and is cabled to Hong Kong if it is likely to invade the China Sea. Ships have time to seek shelter and thus much damage is prevented.

The reports of this observatory are of interest to scientific men the world over, and it is to be hoped that serious harm may not come to it during the order which has established it, in the face of many difficulties, is the only body of men that has ever successfully attempted to continuously carry of important scientific work in the Philippines.'

FINDING RELIGION.

AN EFFECTIVE A recruit being asked why he objected to attend church parade, said he had no religion, and couldn't make up his mind on the subject. "Sergeant-major!" said the officer, "this man every Sunday until further orders will parade with the Roman Catholics at on return of the part he will fall in with the Church of England at 10:15; and he will be back in time for the Wesleyan parade at 11:30. He will thus have every opportunity given him of selecting a religion.

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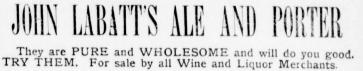
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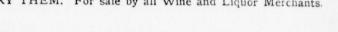
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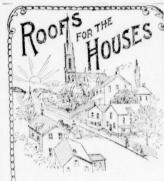
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THE CATHOLIC RECORD

quiet poet-God may hang hour, like d still get man would nduct was orthianae, pon a line friendship men was to an abraced Cath-- truly a but one of the heroic nquish with th's prejuwere had very had little of renuncizealous neothenceforth ual things.

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pretty baby as Emulsion gives at, just enough bies like it too

varies from circumstances of la ity of its population, is a Catholic coun and other local causes ; but an inter-view like this is too limited in its sphere try. Who will say that this great majority rule this country or that their to describe all this. Taking it, howwishes are to any extent even considered? Who will say that they are ever, from a practical point of view I would say the climate is good for Irish anything more than more taxpayers? Some statesman has said that he was people.

Some statesman has said that he was for a "Parliamentary King and a Parliamentary constitution, but not for a Parliamentary God and a Parlia mentary religion." We know that the English rule of Ireland is theo retically based and practically carried out upon the exploded idea of a Parlia mentary rel de and a Parlia cultural Department?

Dean—This is too large a question and cannot be done justice to in a short interview. I would say in general that farming in the settled parts is in a flourishing condition. There are, of course, many exceptions of persons and places which prevent me making this a universal proposi-tion. The Government has instituted ment made boycotting illegal, yet they systematically violate the law in regard to more than 80 per cent. of its population professing the Catholic agricultural colleges where young farmers are taught scientifically and religion. So far as possible Catholics are excluded from all high offices which confer political power and a prominent share in the administration. experimentally to obtain the best re-sults from their farms. A great deal of labor and expense are lost both here and abroad for want of this knowledge. They are taught in three colleges the proper methods of draining, the proper of the Government he can scarcely at-tain any prominent position. The few exceptions prove this rule. This is true in every department. This is management of the different kinds of soil, how to care and feed hogs, poultry, cattle etc., and to the consistent British fair play which boycotts Catholics, yet makes boycott-ing a criminal offence in Ireland. make butter with the least expense and labor, and with the best results and profits. I have often from the pulpit recommended our farmers to avail Catholic Irishmen from the higher themselves of the advantages to be dethemselves of the advantages to be de-rived from these colleges, and I am happy to say they have to a large ex-tent done so, and always with great benefit to themselves. The Hon. Wm. Mulock, D. C., who is proud of his Irish descent, the Postmaster General of Canada, a brilliant statesman and an mination to keep them in inferior pos-itions, in this state of things the priests of Ireland-the most intelligent body of men perhaps in the world, and the most sincerely devoted to the interests of the people-must be excluded from giving extensive farmer, has given many lectures on farming which are said to an houest opinion in matters that are of vital importance. This is nothing new in the world. We learn from have been productive of excellent rehew in the world. We teach the history that in nearly all the nations of Europe, even from what are called the middle ages, the Church was called upon to arbitrate between nasults. It is a pity that more of our Catholic Irish have not taken to farm-

secretions of the body, giving tone and vigor. THE HORSE—noblest of the brute creation —when suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, sooth-ing action of DR. THOMAS'ECLECTRIC OLL. Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.



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London, Saturday, Sept. 17, 1898.

DIPLOMATIC GREETINGS.

The Presbyterians, Baptists and Congregationalists sent greetings to the General Methodist Conference which held its session last week. The greetings were cordial, but cautious, carefully avoiding any acknowledgment that Methodism teaches the true doctrines of Christianity equally with the sects sending the greetings. On the other hand, the Conference showed its appreciation of those who differ from it in belief, by strongly protesting against a motion offered by Rev. Wm. Henderson to the effect that adults who doubt the efficacy of infant baptism may be rebaptized by immersion. The motion was defeated by an overwhelming majority.

It appears that notwithstanding the interchanges of friendly words, the antipathy to Baptist doctrines is as strong among the Methodists as it ever was.

THE CHURCH IN GERMANY.

The good effect of the repeal of the anti-Catholic legislation which was passed in Germany under the Chancellorship of Bismarck is bearing good fruit for the Empire. The friendly disposition of the Emperor toward Catholics, together with the repeal of the obnoxious laws, has engendered a most cordial feeling between the Catholic body and the Government, notwithstanding that there still remains in force one of the penal statutes, namely, that excluding the Jesuits from the country. At the great Catholic Congress held recently in Crefeed, in Rhenish Prussia, Bishop Schmitz of Cologne made an eloquent address inculcating loyalty, and a telegraphic despatch was sent to the emperor by the seven thousand delegates present, assuring him of their unswerving loyalty. He received the assurance gracefully, and in his reply expressed his appreciation of the message, and his confidence in and good-will toward

the Congress. Matters have greatly changed since the persecuting regime of the man of blood and iron.

SHOULD BE STOPPED. The brutality of prize fighting has had another exemplification in an occurrence at New York on August 25. Alexander Scott, the heavy. weight pugilist, aged twenty - five years, was severely beaten by Tommy Butler in an encounter termed a tenround bout which was got up by the Greenwood Athletic club. Scott was carried from the ring in an unconscious condition and died within a few hours. He leaves a wife and two children. The club physician says he died from concussion of the brain caused by striking his head on the taking the place of the old way of floor, but there would have been no such striking of his head on the floor if he had not been in the fight. In the last round he was knocked down four times. Recent State legislation has made such fights once more possible in proceed without at times undue rash New York, and the fruits of such legislation are now to be seen. Prize fights should be made distinctly illegal. They are illegal in Canada, and the authorities should be vigorous in enforcing the law.

were announced by the priest (of Puebla) in the following style: "Ticket 841: the soul of Lawyer James Vacquey has been delivered out of Purgatory and has been ushered to heavenly felicity. Ticket 41: the soul of Madam Calderan has been made happy forever. Ticket 762: the soul of aged Widow Francisca de Parras has been delivered forever out of the flames of Purgatory. Another raffle will be held in this holy Church of the Redeemer on the lat of January by means of which poor bleeding souls will be delivered out of Purgatory to Heaven according to the four winning num-bers of this holy raffle. Tickets, one dollar. To be had of the father in charge. Will you for the small sum of one dollar, leave your dear ones to burn for ages in Purgatory." Puebla) in the following style :

This story was sent first by a Mr.

Burton, a Methodist minister living in Mexico, and was published in the Advocate, a St. Louis Methodist paper, from which it was copied into the sectarian papers generally, but the contradiction was given to the lie at once, notwithstanding which it is now being repeated with further details.

The Rev. J. M. Lucey of Pine Bluff, Arkansas, wrote to the Bishop of Puebla, sending him a copy of one of the papers containing the ridiculous tale and asking for information, whereupon he received from the Bishop's secretary a distinct denial of the whole story. The Secretary says, under date Aug. 5, 1898 :

under date Aug. 5, 1895: "It is a lie from beginning to end, and there is not the least foundation to warrant such a statement. Here we do not know any-thing about Mr. Burton's utterances. As a rule, all statements made by American mis-sionaries in regard to the Catholic Church in Mexico are nothing but lies made out of the whole cloth. They report things which they know to be utterly false, such as their report about making proselytes in this country. Their work here does not amount to anything, and the number of their pro-selytes is proportioned to the size of their purse."

In further reference to the raffle story, the Bishop's secretary says that no one in Puebla has seen or heard of the account of the raffle, as related by demned by the General Conference, Mr. Burton. He suggests that as and Professor Workman was 'obliged,

printed and mailed himself.

We are surprised that a periodical like the Literary Digest should publish this story with the statement that "the Freemason's Journal, Roman Catholic, New York, does not deny the fact of the raffle." It was denied in the Freeman's Journal of September 3, and the letter of the Bishop of Puebla's secretary appeared in full in the Freeman's Journal of that date. But the story was also denied both in the Freeman's Journal and other Catholic journals, when it was promulgated in the first instance.

It is a safe rule, when any such horrible stories are promulgated by Protestant missionaries to Catholic countries, to set them down as falsehoods, for we know by experience that it is their habit to invent these tales for the purrose of drawing money from the pockets of the American people, through the sympathy they thus create for themselves as being engaged in the difficult work of dispelling such

gross Popish ignorance.

THE METHODISTS AND "HIGH-ER CRITICISM."

THE CATHOLIC RECORD

actually commit himself to the many opinions which have been advanced

during late years in regard to the unauthenticity of portions of the Sacred Scriptures, nevertheless his words have been taken as approving of these conclusions in general, and as an answer to an address made by the Rev. Dr. Carman in his capacity as President of the conference, wherein Dr. Carman condemned very pointedly the conclusions of the so-called men of advanced thought.

Dr. Carman had said in his address " Now there are those who, while admitting that the blocks of the Scriptural edifice are right, say that it was nurtured by human weakness. Thus

the way is opened to slip out block atter block from the Bible. And they call this learning. We want none o it. We want not their odor in our in stitutions. We want not their echoes in our halls, nor the baneful shadows of their false lights, the echoes of their discordant doubts.

Of course, it may be said that Professor Burwash has not gone so far as to attack the Bible directly, or even the fundamental doctrines of Christianity, but with the light which certain events of the last two or three years throw upon the subject under debate, it is

really mean. It is but a few years since Professo Workman, also of Victoria College, issued a work on Messianic prophecy in which he maintained that Christians are mistaken in supposing that the

prophecies of the Old Testament had Christ in view or referred to Him at all. This work was practically, though not positively, approved by Professor Burwash, but it was con-

Mr. Burton professes to have seen the in consequence of this condemnation, raffle in print, he perhaps had it to give up his position in the faculty of the University. The Rev. Dr. Dewart, on the side of orthodoxy, found it necessary to issue another work in refutation of Dr. Workman's views.

To the consistent Christian, there can be no doubt that Dr. Workman erred in his thesis, for we have the testimony of Christ Himself that the law and the prophets had Him in view, and pointed Him out as the Messias who was to come. Thus He says in St. Jno. v, 39: "Search the Scriptures : for you think in them to have life everlasting : and the same are they that give testimony of me."

The expression "search " may also be translated "You search the Scriptures," as remarked in the note to the Rheims version; but there is no doubt that Christ here declares that the Old Testament, the only part of the Scriptures then written, refers to Him, giving testimony to His

divine mission as the Messias. In fact throughout the New Old Testament concerning Christ

are frequently quoted or referred to, as in 1st Peter i, 10: "Concerning

MANY. In the German Parliament the Centre or Catholic party is stronger than it has ever yet been, as, by the last elections, it numbers 103 members as against 96 in the last Chamber elected in 1893. Except the Socialists, all other parties in the Reichstag have been diminished in number. The parties on which the Government has hitherto relied chiefly for support are the Conservatives and National Liber-

als ; but both of these have been considerably reduced as a result of the re cent elections, the Conservatives from 100 to 85, the National Liberals from 53 to 42.

A determined attempt was made in Westphalia, Baden, and Bavaria, to reduce the Centrist party by representing it, on one hand as being opposed to the rights of the people, and on the other, as being against the unity of the Empire, and the authority of the Emperor; but all these attempts, whether made by Socialists, Liberals, or Conservatives, failed, and the Catholic party not only held its own, but gained several new seats, so that it has been said that "it easy to see what the Professor's words is not the Government party, but the governing party." This saying has in it much truth, for the Conservatives

and National Liberals together are so far from being a majority of the Chamber, that without the aid of the Centre they are utterly powerless to govern. It has at first sight a somewhat in

vidious appearance that there should be a compact Catholic Party in any Parliament, and especially in a country like Cermany, where a majority of the people are Protestants ; but it must be borne in mind under what circumstances this Catholic party was established. It is the direct result of Bismarck's anti Catholic legislation after the Franco-Prussian war. Bismarck was avowedly determined to legislate the Catholic Church out of

existence in Germany, and with this object in view he gave encouragement to the anti Catholic schismatics who for a time called themselves "Old Catholics," but who have since gradually dwindled out of existence. His avowed object was to destroy the authority of the Pope in Germany. To counteract his efforts, the Catholic party was inaugurated under the leadership of Herr Windthorst, with the object to have all anti Catholic legislation removed from the statute-

books. This object has been practically at tained, as there remains of Bismarck's anti-Catholic code only that law by which the lesuit order is still kept out of Germany.

Prince Henry, the son of the Emper or, while in China, visited the Jesuits Testament, prophecies of the in their home there, and was so much in admiration at the work in which they are engaged, that he spoke of them as "those excellent men." Yet which Salvation (through Christ) the these are the very men who are not Saxon race as the best guarantee for

THE CATHOLIC PARTY IN GER. but this party has decreased in the heart, after all, the two peoples areone, Chamber from 19 to 14. This decrease, and could conjointly wield an influence for good which not all the Moslem, however, is more than compensated by heathen, or Papal powers of the world the increase of the number of Centre could overthrow." members, which reaches 7, and the This language, this mixing up of Centrists are thus made a more comthe Papal influence with Moslemism pact body, as well as having increased and heathendom, is as full of deceit substantially in number. We may, and intolerance as it was impertinent therefore, very safely assume that they and uncalled-for on such an occasion will succeed in sweeping away the last when professions of universal peace vestige of the anti Catholic May laws, and good-will were on the speaker's even in the face of the Emperor's lips "for humanity's sake, and to

> evidently, to bring war to an end by VAIN INTOLERANCE. declaring relentless war against the We presume it would be too much to Pope, as well as heathendom and

obstinacy on this point.

expect that a Methodist Conference Islam. should be in session for a few days without its having a fling at Catholics in some shape, and so we are not taken shown themselves superior to the or. by surprise when we find that the dinary class of Methodist ministers, General Conference which met last by raising their voices against perse. week at Toronto did not separate cution of Catholics without cause or without throwing its mud at the usual bugaboo-the Pope and "Papal countries.'

their liberal antecedents, we are sur-Amid all the professions of universal prised that they allowed such language charity and brotherhood, and the osto pass without rebuke. We presume, tentatious desires for Christian however, they were unwilling to bring Unity to which expression has been given of late among Methodists, we upon themselves the ire of their fratermight reasonably expect that there nity, and so left it to be inferred that the whole Conference approved of Rev. would be some charity manifested for the Church to which it is attributable Mr. Henderson's intolerance. The cause of humanity and of "uni-

that the Christian faith is so widely spread throughout all nations, and which numbers within its fold more members than all the sects together. But this does not meet the Methodist

times with great success, used idea of Christian charity. The mantle his immense influence in the interest of peace and the cause of Christian charity, according to that of humanity and civilization idea, is to envelope only the sects He averted war between Germany and which are in rebellion against the Spain, he secured kinder treatment of authority of the only Christian Church Jewish as well as Catholic Poles by his which dates its existence through the influence with the Czar of Russia, he ages back to the time when Christ aided much in destroying the African commissioned His Apostles to preach slave trade, and even obtained conces-His Gospel to all nations. Every disions from the Sultan of Turkey, versity of doctrine is to be tolerated whereby the condition of Christians in and encouraged, every new fangled his territory was rendered more tolerhuman organization is to be regarded as a branch of the great Church of able. On the other hand, even Great Britain has not always had in view the Christ, except that one which alone work of civilization, but rather the can trace back its uninterrupted hisextension, or at least the retention, of tory to the time when Christ built it as its territory. It did not hesitate to the "pillar and ground of truth," take the side of the Moslem against upon a rock, promising that the gates Russia, when the latter power sought of hell should not prevail against it.

redress for the Bulgarian atrocities. We are led to make these remarks by the speech of the Rev. Dr. Jas. Mr. Henderson is, therefore, mistaken in supposing that the alliance of Great Henderson delivered at the Conference Britain and the United States has been when seconding a resolution in favor proposed solely "for humanity's sake," of the much talked of Anglo American or for the purpose of putting down Alliance.

either Moslemism, Heathenism, or A motion was introduced by the Rev. Popery. Mr. Joseph Chamberlain has Professor Wallace thanking Almighty informed the British public that its God " for the peace and prosperity of purpose is, on the part of the British the vast British Empire, to which in the Government at least, to strengthen Great providence of God it is our happy lot Britain in quarters where she feels herto belong." The resolution then ex self to be isolated, and therefore weak. pressed profound satisfaction at "the We do not see that Catholicism has amicable relations and deepening sym anything to fear from the proposed pathies which now exist between the alliance between Great Britain and British Empire and the United States the United States, in both of which of America," and that the Conference countries the Catholic religion is free, regards "a close and cordial union of and exercises great influence, an these two great branches of the Angloinfluence far greater than that boasted prophets have inquired and diligently allowed to set foot in their native land, the spread of liberty, righteousness, of for Methodism in the Conference and the gospel of our Lord Jesus Christ The resolution states that the Conthroughout the world."

SEPTEMBER 17, 1898.

stands. The terms of peace may, therefore, be assumed to be now settled, except certain details which have yet to be arranged at the conference of Peace Commissioners which will meet at Paris.

AN ANARCHIST ASSASSINATES THE AUSTRIAN EMPRESS.

Another Anarchist outrage has been perpetuated in the murder of the Em press Elizabeth of Austria at Geneva Switzerland, on Saturday, the 11th inst. The Empress had been spendin some weeks at Montreux, but had gon on Friday to Geneva on a visit in small private steamer. On Saturda she left her hotel at Geneva at 12 4 p. m. to return to her steamer, an was walking slowly toward the pie when a man rushed up and struc her. She was able to reach the boa but it was then discovered that sh had been stabbed, and she was take back to the hotel, where she died at o'clock.

The assassin was captured, a proved to be an Italian Anarchi named Luccesi who was born at Par and was recently an Italian soldier.

The French police believe the mu der to be the result of a plot of Itali Anarchists to kill several of the sove eigns of Europe. It is said that Lu cesi was present at an Anarchist me ing at Zurich when seven men w selected to kill the European sov eigns. Luccesi was one of those th selected, and he went to Geneva i tending to kill the Dake of Orlea but the Duke had left the city, and the assassin was determined to h some victim he found the occasion p sented to him by the presence of Empress there.

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The Empress of Austria was a wo of great charity, and though she thought to be somewhat eccen nothing but what was good was sa ner. She was, besides, a lady of attainments, handsome and educa and a patron of art and literat She spoke all the languages of Eur including all those spoken within Austrian Empire, which are as nu ous as all the rest together.

The Emperor Franz Joseph is come with grief. His family afflic have been many, and when he h of this latest one, he sank t ground groaning, and cried : " not to be spared any pain or gr this world ?"

Queen Victoria, and the other s eigns of Europe have telegra their condolences to the ber Emperor.

THE RITUALISTS.

In the olden time, as our re will recall the Puritans used to their guns to meeting as a preca against an Indian attack ; an Julian Ralph, the popular Am traveller and magazinist, think only a matter of time' whe Christian folk of England must to the same practice. The "Ron ing movement" has become so si and vicars and bishops are so o remonstrances, that Englishmen want to perpetuate the old Prot worship see no other forms of open to them but disturbing An congregations in a way that we call rowdvish. The Protestant n Protestants hire a dozen lea lunged disturbers to shout disapproval during service ; an Catholic-minded Protestants h half hundred 'bouncers' to eje disturbers. And so the merr goes on. During Mr. Ralph Sunday in London there wer such disturbances, men and ing arrested and taken to co thumped and hustled and from the house of worship to they resort in search of their tr -Ava Maria.

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bring war to an end." His desire was,

There are a few among the ministers

who were present who have at times

reason. The Rev. Drs. Shaw and

Dewart were present when Mr. Hen.

derson thus spoke, and, considering

versal peace and good will" has cer-

tainly nothing to fear from Pope Leo

XIII., who has constantly, and many

THE RAFFLE LIE RESUSCIT-ATED.

Under the heading "A Mexican Raffle for Souls ," the Literary Digest of New York in its issue of Sept. 3, gives currency anew to the story which has already been several times refuted, that in a certain Mexican nounced for the purpose of raising truth. From this he drew the infer- he declares to be a necessity of the age, money for some church purpose.

This wild story is now being circuling the public that the raffle has actu- that it may be the Church of the and the necessary means to a legiti- do so ! ated again for the purpose of informallyitaken place, and, on the authority future.

of the Christian Herald, the Digest

At the General Methodist Conference which was held in Toronto last week, the Rev. Chancellor Burwash of Victime. . . the Spirit of Christ should toria University created considerable signify in them, foretelling those excitement by making a bold declarasufferings that are in Christ, and the tion in favor of the approval and adglories that should follow." option of the new methods of higher Dr. Burwash's words imply more

criticism by the Church. than merely a denial of Messianic He said "our age is a time of great prophecy. They are practically a movement in which intellectual and throwing down of the gauntlet before religious, moral and social influences the Conference, that he is prepared to are powerfully reacting upon each maintain many of the theories of the other. The old methods of work are so-called higher critics who have been giving place to new. New ideas are thinking. There is a development of new phases, even of a religious character, feeling and experience. Such changes cannot take place without grave anxiety on the part of men of conservative spirit. Nor can they

ness on the part of the men whose nature urges them to lead the advance."

He went on to say that such movements have, in almost every instance, sprung from the universities, especially these of Cambridge and Oxford, the history of which institutions is the

history of all the great movements of England.

In the Universities, he said, the watchword and goal of all work is Methodists be able to rely? truth, and as God is honored by the truth, and the kingdom of Christ is the singdom of truth, the safety of those who "with undue rashness" lead church a raille for souls was an- the Church and of the world lies in the the advance. The movement, which ence that the Church must keep itself in touch with all the world's progress in the discovery of truth, in order

The language of the learned Chan- doubt that the Conference will take, as gives the information that the results cellor is very guarded, as he does not yet, the same view as the Professor.

searched, who prophesied of the grace though the Reichstag has several to come in you : searching into what times voted for the removal of the unjust restriction on their liberty. The chief opposition to the repeal of the anti Jesuit law is offered by the Emperor himself.

The Catholic Centre party is determined to maintain its existence until this last remnant of Bismarck's penal legislation is removed, and there is little doubt a bill will be introduced world." again into the Reichstag in its next session to repeal it. It remains to be seen whether the Emperor can afford

condemned by Dr. Carman and the still to put his veto upon the measure, Conference. He would scarcely have in face of the fact that he depends upspoken so confidently if he were not on the Catholic party to support him assured that he has a party in the in counteracting the designs of the ministry at his back, just as there are Socialists against the Empire itself. Latitudinarian parties in nearly all From year to year the Socialists have the Protestant Churches. A vigorous discussion of the fundamental doctrines been growing stronger in Germany. of Christianity must result from this boid million and a half votes, electing fortydeclaration, and it will be interesting four members to the Reichstag, but at to note whether there is still left backthe recent elections they polled two bone enough in Canadian Methodism to million and a half votes, and elected curb the uneasy spirits who are chafing under the restraint of the standfifty-four members. The Radicals had also a gain of two members, so that ards of Methodist belief which sustain the integrity of the Bible as the sole and infallible guide to faith and they usually work together, their inmorals. If the authority of this guide crease of twelve votes will make a differ. be weakened, on what authority will

Chamber. It is difficult to imagine It will be noticed that Dr. Burwash goes so far as even implicitly to justify cannot go on without such undue rashrepeal of the anti-Jesuit law, though it ness. If this be the case, the rashness is as necessary as the movement itself, is said that it is his determination to

mate end is itself legitimate. But we

ference speaks for "nearly a million The resolution expressed also its aployal British subjects" in Canada. probation of the ever-increasing tendency of the present age "to substitute This is a considerable exaggeration, arbitration for war in the settlement of but the Catholic Church in Canada alone has far beyond two million adinternational differences " and of the herents, and in the British Empire "dawning hope of a movement in more than ten million. Catholics, favor of disarmament and universal therefore, have no reason to fear the peace among the great powers of the result of an alliance between Great

Britain and the United States, in Against the substance of this resoluwhich latter country also may be found tion we have not a word to say. It is over ten million Catholics, who exerindeed much to be desired that an era cise a great influence over its destinies. of universal peace should come to the The Rev. Mr. Henderson's intolerant world, and we hope that the proposals bombast is founded upon a gross misnow mooted among the powers may conception of the real state of affairs. lead in some degree to this result,

though we fear the thought is some what Utopian. Neither will we dwell here upon the incongruity of calling At the elections in 1893 they polled a the people of the British Empire and the United States "the two great branches of the Anglo Saxon race.'

specially convened for the purpose of In England the Anglo Saxon blood giving its sanction to the terms agreed still predominates, though it is much apon. The preamble expresses regret mingled with the Celtic through the that the bravery of the Spanish soldiers followers of William the Conqueror, and sailors, and the calm attitude of the these two parties combined have gained and more so through intermingling nation, were insufficient to protect twelve votes in the Reichstag, and as with the people of Wales, Ireland and Spanish sovereignty over the colonies, Scotland: but there is scarcely a discern wherefore the Cortes is asked by the ible spec of Anglo Saxon blood in the ence of twenty-four on a division in the population of the United States, and in Government to pass a bill which consists of a single article, authorizing the British Empire the Auglo Saxon that with Socialism thus threatening blood is scarcely to be found outside of the Government to cede territory in the Spanish colonies, in accordance the well-being of the Empire, the England itself. The very Celtic names with the peace preliminaries agreed Emperor will be able to hold out of the mover and seconder of the Conagainst the strong demand which will ference Anglo Saxon resolutions are upon with the Government of the United States of America. The bill is be made by the centre party for the sufficient evidence of this.

TREATY OF PEACE.

The bill authorizing the Spanish

Government to conclude the treaty of

peace with the United States has been

laid before the Cortes which has been

signed by all the Spanish Ministers, We let this matter pass as of secondand though it is a bitter dose to the ary importance, in order to enter our pride of Spain, and has given rise to protest against the spirit of intoler-

much recrimination and dissension The Polish party have usually ance manifested by the Rev. Mr. worked harmoniously with the Cen- Henderson. He said, while speaking between members of the Cortes, there trists in reference to Catholic questions, in favor of the resolution: "At is no doubt it will be passed as it

NOT ONE A. P. A. VOLUNT

From the Irish Standard. During the hot times of the A and Catholic fanaticism of two years ago Father Malone publis names of the members of the A. P. A. clubs in the city of for the purpose of enabling p know who would go into such A certain person posted in st ters informs the Denver Road has studied Father Malone's l A to Z, and he also has looked names of the boys that enli Colorado, and he says that single name in Father Malor could be found in the list of This i soldiers from Colorado. commentary upon a lot of peo delegated to themselves the s to protect the American flag soap and froth at the mouth an themselves up in red, white

stands. The terms of peace may, therefore, be assumed to be now settled, except certain details which have yet to be arranged at the conference of Peace Commissioners which will meet at Paris.

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The assassin was captured, and proved to be an Italian Anarchist named Luccesi who was born at Paris, and was recently an Italian soldier.

The French police believe the murder to be the result of a plot of Italian Anarchists to kill several of the sovereigns of Europe. It is said that Luccesi was present at an Anarchist meeting at Zurich when seven men were selected to kill the European sovereigns. Luccesi was one of those thus selected, and he went to Geneva intending to kill the Duke of Orleans, but the Duke had left the city, and as the assassin was determined to have some victim he found the occasion presented to him by the presence of the Empress there.

A second meeting of the Anarchists had been held a week ago at Zurich at which those who had been previously selected to perpetrate the projected murders had been called cowards, whereupon Luccesi said : "I will show that I am no coward. I will kill some one." Luccesi had a part also in the recent insurrection of Anarchists at Milan.

The Empress of Austria was a woman of great charity, and though she was thought to be somewhat eccentric, nothing but what was good was said of ner. She was, besides, a lady of high attainments, handsome and educated, and a patron of art and literature She spoke all the languages of Europe, including all those spoken within the Austrian Empire, which are as numerous as all the rest together.

The Emperor Franz Joseph is overcome with grief. His family afflictions have been many, and when he heard of this latest one, he sank to the ground groaning, and cried : " Am I not to be spared any pain or grief in this world ?"

Queen Victoria, and the other sovereigns of Europe have telegraphed their condolences to the bereaved Emperor.

THE RITUALISTS.

In the olden time, as our readers

and wear flags all over themselves. Time has demonstrated that they are a lot of office seeking, hate breeding chumps.

A BISHOP'S ADVICE.

Bishop Spaulding of Peoria, Ill., made the following remarks on the evils of intemperance to a class of boys who were about to receive the sacra. ment of Confirmation, at the State Reformatory, Pontiac, Ill., recently :-

toxicating drinks "Make the sign of the cross ; in the name of the Father, Son and Holy Ghost."

The boys not only of the Confirma-

tion class but many others, rose at the Bishop's request and took the pledge as he administered it .- Catholic Review.

SWEET-VOICED SISTERS OF MERCY."

As Joe Emmet, an actor, once re-marked, "Who would not be ill, if he had a sweet-voiced Sister of Mercy to nurse him." A number of these devoted women were in military camps, nursing the sick and wounded soldiers They are all trained nurses of exper ience and the ministrations have re ulted beneficially to the invalids. Disease or hardships have no terrors for these heroines of the hospitals Their lives are immolated on the altar of self-sacrifice and their mission is one of humanity without glory seeking or without the stimulus of worldly praise Many of these Sisters of Mercy are GLOUCESTER STREET CONVENT. women whose early life was one of ease and luxury. Yet the past is set aside for the work they have undertaken. In wars at home and abroad they have volunteered their services and many a veteran of the Civil war recalls with by the tender nursing of these white capped angels on the battlefield and in the trenches and hospitals. No sect or creed is known to them in their work of mercy-they are mesengers of the God of war, rendering service re-

Saturday Review. THE WHOLE TRUTH.

Syracuse Catholic Sun.

Complete truthfulness is one of the rarest of virtues. Even those who regard themselves as absolutely truthful are daily guilty of statements that lie upon either side of the line between truth and dissimulation. There is hardly anything so universal as exag geration and "the best of people" do not stick at anything in that direction. The perpetual use of the word where the occasion does not · very call for it shows how widely diffused

and confirmed is the habit of misrepresentation. And this habit very fre-quently goes along with the loudest

THE CATHOLIC RECORD

ary takes occasion to quote some of the sayings of Cardinal Newman, one of which was : "To Protestantism false witness is the principle of propagation. If the great Protestant tradition is to be kept alive in the hearts of the population . . . nothing will suffice for this enterprise but imposture, in its purest derivation, from him whom scripture empathatically calls the father of lies, and whose ordinary names when translated are the accuser and the slanderer." The great car-dinal knew what Protestantism was. He was brought up under its influences. - Boston Republic.

THE CHURCH OF THEIR BAP. TISM."

Cheological Essays by Rev. E. J. O'Rielly, S.J. People occasionally speak of the church of their baptism. This phrase is somewhat misleading. It may be understood to imply that this sacrament as received from the hands of a clergyman of any sections of Christians establishes a special tie with that sec tion. This would be an absurdly false notion. There is really but one church of the baptism of all who are There is really but one baptized, and that is the Catholic Church. A Protestant clergymen or a Protestant layman introduces the child whom he validly baptizes as effectually into the Catholic Church as the Pope could, and into no other. hardly tell Catholics that the validity of baptism does not depend on th faith or orders of the person baptizing, providing the sacrament is duly ad ninistered. If those who are received into the Church from various sects are

in many instances or even commonly baptized conditionally, it is always or account of some doubt regarding the fact of previous baptism or the mode of its performance, as there is often reason to apprehend carelessness in this

respect. GREAT EXCURSION TO KINGS. TON.

The consecration of the new Archbishop of Kingston archdiocese, the Most. Reverend C. H. Gauthier, D. D., will take place in St. Mary's Cathedral, Kingston, on Tuesday, Oct, 18. It will be a magnificent ceremonial, attended by all the Archbishops and Bishops of Canada, as well as by hundreds of the clergy, and will doubtless attract large crowds from every part of Ontario to the historic old eity. Big excur-sions will be run over both the C. P. R. and G. T. R. lines and remarkably cheap rates have been obtained, good for two days. From Peterborough the return fare will be only \$1.75, children half rate. From Toronto only \$3.00. For further rarticulars, Toronto passengers are requested to apply at Sadiler's book-store 12 Church street, Toronto.

are requested to apply at 127 Church street, Toronto.

" Ding-ding-ding " went the door-bell almost shing ding ding wear to be over a smally nil day, and up to the art t C, P, R, and C, A. R. trains las ne again¹¹ was the exclamation eturned boarder-pupils as she for network the congregation de No cester street. It was surely a 1 withai a pleasant one for the gress as she quickly answered to a. On the other hand, it was p were the height parts of the street the street the sec the height parts of the street the street the sec the height parts of the street the street the sec the height parts of the street the street the street the sec the height parts of the street the stre nd up to the arrival of th A. R. trains last evenin he exclamation of each o sing to a were about to make the convent their me." Also was it pleasing to note the grat-looks of the Reverend Mother Superior and devoted Sisters on seeing their young gres coming in such large numbers. larger i was ever before known in the history of institution on opening day.—Ottawa Citi-7th Sep. gardless of person or religious belief. -

FOR WEAL OR FOR WOE.

(BY WALTER JONES).

(BY WALLES Sefere our very eyes yvery day, yea! every moment. The pace is something terific. Our brains are constantly kept going, and our heads grow dizzy with the din of work. Countries are making supposed rapid strides towards civilization. Thing apparently permanent and settled to-day, ar-in chaotic flux to-morrow, and so the bus to the bus the same. Taking strides towards and settled towards ntly permanent and settled towards otic flux to-morrow, and so the b moves onward all the same. Takin through a city, and beholding the b er of men idle, a person is incline ' What are our legislators doing ? e thro ber of m out governments an out of place. A g uid be a power for l here ab

not be out of or bettering th

WEDDING BELLS

GROOM-SCHMITT. Peter's eathedral was the scene of a pret'y ing Monday morning when Mr. William oom was united in the holy bonds of mony to Miss Clara Julia Herres, only acr of the late Dr. Simon Herres, of Ann Mich T. Gro

Arbor, Mich. The Rev. Father Tiernan conducted the happy event. The bride was led by her uncle, and was charmungly attired in a costume of rich white cashmere, artistically trimmed with white brocaded silk and silk chiffon, and carried a bouquet of bridal roses, and was sup-ported by Miss Minnie Groom (sister of the promb, and Miss Lillie Schmitt, who were both attired in a lovely white musin costume, trimmed with silk chiffon and lace to match, and carried bouquets of white and pink carna-tions; while the groom was ably supported by Mr. Peter Herres, uncle of the bride and Mr. Fred. J. Miller of this city. After the ceremony the happy couble drove to the resi-dence of the bride's uncle, Mr. J. Schmitt, York street, where a splendid repast awaited them, After partaking of a delicous breakfast and a few hours' entertainment the happy pair drove to the station where they boarded the noon train in or Jorono, amid showers of rice. They will cross the lake at Toronto and spend their it was and congratulations of the the many trives and congratulations of the the many friends. At home after Sopt, 27th, corner Matland and Piccadily streets. ELAMERTY SULLYAN. Father Tiernan conducted

FLAHERTY SULLIVAN.

FLATHERY SULLYAN. FLATHERY SULLYAN. A very preity wedding was celebrated at 10 a.m. Wednesday, Sept. 8, at the Church of the Sacred Heart, Parkhill, by Rev. D. A. McRae, P. P. was ment. F. Flatheriy, M. D., of Mount Carmel, Ont., led to the altar Annie, the popu-lar and accomplished daughter of Mr. M. Sulli-yan, of Parkhill. The groom was supported by his brother, Pinsonneanit C. Flaherty, of the London Asylum Staff. The bride washand-somely attired in a travelling suit of torquoise blue cloth, and carried a bouquet of white car-nations. The bride was assisted by her cousin. Miss Annie Scanlon, of Sarnia. After the cere-mony the guests ast down to a sumptuous wedding breakfast, at the home of the bride's wedding breakfast, at the home of the bride's parentis, after which the happy couple left on an extended trip to Montreal and other Eastern points. The bride was made the recipient of many handsome and costly presents, testifying to the esteem in which she is held by her many friends who unite in wishing her and her hus band many years of wedded bliss.

ARCHDIOCESE OF KINGSTON. Rev. Father Fleming's Picnic a Great

Success.

Tweed News, Sep. 8.

Tweed News, Sep. 5. That Rev. Father Fleming is dearly beloved by the Roman Catholic people of the whole sec-tion of country for miles around, is proven by the liberal patronage given the picnic on Wed-nesday last, and by the willing spirit with which they assisted with the whole affair; and that he is held in high esteem by the Protest-ant community is proven by the generous sup-port given by those cutside the paie of the Ro-man Catholic Church. There is probably no more charitable person in the community than the parish priest him-self. He is ever ready and willing to assist what denomination the recipient belongs. He has now been a resident of Tweed for the past fourteen years, during which time he has lab-ored fuithfully and earnesity for the advance-nent of his Church and the wefare of his People.

to fhis Church and the welfare of his de. is a native of the Enerald 1sle, born at erford in the year 155. He was ordained ston the 19th day of December, 1850, by Inte allustrious Archbisnop Cleary. Short, free his ordination he was antointed to charge of the parish of Lindsay for twelve the during the absence of Rev. Father field in Europe. On the return of Rev. Father for the varish enderdal, Kingston, and oint of Mañoc. On August 4, 1851, the was obtied to the parish of Tweed and Hugens, State of Tweed and he appointment to this parish he has a very buy life, and his duttes and labor e been arduous. St. Carthagh's church of the largest and most beautiful churches een arduous. St. Carthagh he largest and most beautiful liocese, was erected at a cost, , of \$31,600, the indebtedness ands at \$22,000. Beside the c for the following gh church the following work ha accomplished and paid for: the vaul sosting \$400; the Separate school a sting \$1,400; the parochial residence 500; and repairs to the Stoco church

sting \$31,500; and reparts to the store duration asting \$300. The new church at Tweed was placed by rehishon Cleary under the patronage of St. arthagh, Bishop of Liscome, bis native dio-see, also that of the present pastor, in the ounty of Waterford, Ireland. The event on Wednesday last makes the ineteenth annual picnic held under the aus-ices of the church. There is probably no nore delightful spot to be found within a datus of fitty miles than Hickery Point, the ince where the picnic is held annually. It is is construction to Moint dowing down

adrus of fifty miles, than Hicker Point, the side where the piche is held annually. It is natural peninsula, the Molra flowing down is western side, while on its front and east tretch the cool and refreshing waters of Stoco Lake. The ground is perfectly level and nice-y shaded with lofty eims. A large dancing platform was erected in one of the shady nooks, where the lovers of the maxy dance enjoyed themselves to their heart's content, excellent music being fur-nished by an orchestra from Deseronto. Long tables were excellent duice being fur-iles, where an excellent duice the lofty elms, where an excellent dinner and tea was served by the iadies of the congregation. mazy dar heart's co nished by

long rates were crected under the lofty elms, where an excellent dinner and tea was served by the ladies of the congregation. Booths were also crected at different places on the point, where the festive ginger ale and the usual picnic nic-nacs were disposed i. I. The weather was perfectly delightful. In fact it could not have been better had the weather clerk so ordered. The B. Q. R. morn-ing train brought in some two hundred ex-cursionist. The Measure have detined at usual picenic nice wore disposed of. The weather was perfectly delightful. In fact it could not have been better had the weather clerks so ordered. The B. Q. R. morn-ing train brought in some two hundred ex-cursionists. The Mohawk Band, dressed in their regular Indian costumes, accompanied the excursion party, and in the afternoon provided the music at the grounds, which was apprect-are the large number present. The usual programme of athletic sports and games was carried out during the afternoon. Some of the contests of speed and strength creating nursual interest. Following is a list of the prize winners : Mons long dr. Accells, Wm. Ford 2nd, Wm. Cangblin. Throwing 16 1b. shot-lst, John O'Reilly, 2nd, Wm. Ford. Spol 0'yd, race, 1st Division-1st, Geo, Hardy, 2nd Wm. Simmons. Girls 100 yd. race - lst, Wm. Gord 2nd, Wm. Cangblin. Throwing 16 1b. shot-lst, John O'Reilly, 2nd, Wm. Ford. 2nd, Wm. Cangblin. Throwing 16 1b. Stop-al, 2nd Perl Spencer. Standing High Jump-1st, Wm. Ford; 2nd John O'Reilly, Hop Step and Jump -1st, Wm. Ford; 2nd, Wm. Caughlin. Wheel Barrow race-lst, Geo, Hardy, Throw-ing 30 1b. weight-1st, John O'Reilly; 2nd, John Hinch. Swimming race-1st, George Hardy; 2nd, Jim Leeworthy. doys' race, 2nd division-1st, Jim Rath; 2nd, Mont Spencer. Running Long Jump-1st, Jonn O'Reilly. A DERTY MALON ASCENSION. The Baloon ascension, which was undoubte -ly a strong drawing cared, took place about 5: o'clock in the afternoon. The filling of the monster canvas, which takes considerable time, was watched with great interest. Everything was in reading about 5:30 o'clock. Prof, Cuyler seated himself on the trapse bor ordinary individual has in seating himself in a richly upholstered railway car. He gave the signal to bia attendants to 'let go', and in an mistent the monster airship bot unwards at terrific speed. There was very little, if any, wind blowing, the baloon consequently travei-ling almost straight upwards for a considerable height. Striking an upper cu The gold watch was were present. NOTES. The gold watch was were by Mr. Louis Cournoyea, Miss Annie Doran also winning a gold watch for having disposed of the largest number of tickets. Following is a list of the amount collected by the young ladles: Miss Annie Doran-\$163.55, Miss Mary Lashwa-\$123.55, Miss Minnie Haley -\$107.50. The picnic was one of the most successful to \$1092.00. Father Fleming is determined on keeping np the interest in these annual events. He believes in giving the poole value for the money and spares no expense to get good attractions.

issued from the publishing, firm of B. Herder St. Louis, Mo. The same firm has also published "From the Land of St. Laurence: Sketches of French and American Life," by Maurice Francis Egan.

The Ballade of Black Niall.

For the CATHOLIC RECORD.

(NOTE)-The Coista-Gann-Kown, or "Head iss Coach" is a terrible phanton heard passing room one graveyard to another at the hour o indnight by the peasantry of the South of Ire

Black Niall Moran, dare you cross the lon A brand on your brow and a murder of

- Ah! what shall you say when the Lord calls
- upon you For the red blood you squandered and the life that you stole."
- If the Lord called upon me I should reck not His summons
- His summons The' He ding down my body to the deep pits of hell. My strong hand has crushed out the life that I hated.
- My long cherished vengeance, I have sated it well."
- Black Niall Moran,—tis a blasphemy spoken [Lone, Lone the long road athwart the mountains brown] Oh 'ware you the grave-yards whose portals
- And the dread, headless Horses of the Coista-Gann-Kown."
- A Curse in the midnight, and a loud laugh of
- murderer plunges in the black jaws of night
- night The high gallows threatened, and the pale-breaking morn Far out over ocean should see him in flight
- But fearful that journey :-- the dreary winds affright him,
- affright him, sobbing, hopeless sobbing, amid the branches sere From the wood-sheltered cairn where his victim his staring The Banshee's awsome Uilagon comes to bis our From the
- his ear
- ST. JOSEPH'S ACADEMY Ullagon! Ullagon -the wailing winds repea Ullagon! Ullagon, the hollow hills reply A rustle in the darkness,—the winging of a
- A voice in the valley—'tis a lost spirit's cry. Complete Academic, Collegiate and
- Black Niall Moran, where now your grin
- Your brows' damp with terror-God spare your guilty soul. Hark! o'er the din of your scared bosom
- panting Hear the Headless Horse's and the Dead-Coach's roll.
- Black Niall Moran, if e'er you prayed to In the Commercial Department
- Heaven Oh pray noto the Saviour now to the and for grace"-They come, the Demon Horses, loud their tramp as hollow thunder The lightnings of their flaming hoops illume his ghastly face.
- Ah ! vainly doth he strive to pray, his pallie
- lips are frozen. God's Mother break the wicked spell that binds his body now. His eyes must view the phantom Coach,—its sable doors swing open Within : a reeking body—'tis his victim's clotted brow
- A shriek upon the midnight air,-a rumble in the darkness;
- the darkness; Again the Demon Horses thro' the moun tains speed away. Stark dead upon the roadside, in his eyes.
- For the love of the Sacred Heart of Jesus, help a poor priest whose church of St Jesus, nameless horror They found Black Niall lying at the break-ing of the day.
- Where four roads meet they buried him when even-shades were failing. But when night's dusky curtains on the shrinking hills drop down They hear the Dend-Coach rushing by, and cross their foreheads saying :--His soul must ride till Judgment with the Coista-Gann-Kowa. _____Roy_J. B. Dollard. Sliay na-mon.

- -Rev. J. B. Dollard, Sliav na-mon. St. Mary's, Toronto.

OBITUARY.

MR. JOHN MCCARRON, PORT LAMBTON. At the early age of fifty-five years, after an lness of a few weeks, Mr. John McCarron ness of a few weeks, Mr. John McCarron ness of a few weeks, Mr. John McCarfol used peacefully away to his elemai reward, is loss will be keenly felt by his seven sons id an only daughter, who in less than eigh-en months have been bereft of both their

s. more than twenty five years Mr. Mc Carron was a most faithful member of the Port Lambton choir, and was ever willing to give his time and energy to have the services of the church well conducted. The high esteem in which he is held by all classes was shown by the large attendance at his funeral on last Monday. od and true member of the C. M. B. A.

 J. M. †J. D. - URGENT APPEAL.
 For the love of the Sacred Heart of Jeans, help a poor priest whose church of St. Denis.
 at Athens. Ont., is burdened with a debt of st. (10) (two thousand dollars) - a very large sum for the pastor and heople of St. Denis to pay; and which they cannot pay unless aided by the charitable abroad.
 My lamented predecessor, Rev. J. J. Kelly, actusted by his zeal for the sanctification and salvation of soals, with the approbation of the late archbishop of Kingston, built this church a few years ago. Father Kelly saw that the few Catholic families in and around the village of Athens, being for the most part we page could not pay for this truly heautilut Church, so he set out for his native Province of Quebec and collected a large sum of money amine the proof people there who knew and loved him. It was Father Kelly is intention the continue to barbanded. After Father Kelly's death I was appointed by the late Archbi-hop of Kingston to succeed hum. I and work brought his death sickness upon him and hence of Kingston, and therefore it comes in this country, not known to the Barbors, priests, or people concelleng had not ask collections from them. If is contry.
 Kingston to succeed hum. I and work by docese of Kingston, and therefore it comes particularly hard upon me when I have to draw on my own scanty resources it comes particularly hard upon we when I have to draw on my own scanty resources it comes particularly hard upon we when I have to draw on my own scanty resources it comes in promise them that they will have god inspire you to aid me in this god work:
 Al those who will seed me scanter it comes particularly hard upon me when I have to draw on my own scanty resources and all the other god works that may be done by me until my death.
 Piease send your subscription in *registered* A go d and true member of the C. M. B. A. he heid at different times the offices of Presi-lent and Chancellor and was twice the chosen representative of the Grand Council meetings. The members of the Port Lambton branch, with a large number of the Wallaceburg brothers, attended the funcral in a body, and the pall-bearers were chosen from their numgood works that hay be death. Please send your subscription in registered le ter to REV. J. J. ColLINS. Trevelyan P. O., Leeds Counts, Ont.

Friends from Detroit, Marine City, Wallace-burg and St. Catharines, Ont., came to assist at the obsequires. All spoke highly of his good life, his obtaining manner and his willingness to be ever of some help to any one in trouble. He has left a good memory and his last end was only that which awaits all who lead a good life.

HOW TO MAKE MONEY.

About a month ago I saw an advertise About a month ago I saw an advertise-ment in a religious paper where Dept G 3 of the Iron City Dish Washer Co., of Sta. A, Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them, and they sent me full particulars how to sell the honsehold article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anvany previous experience in selling any-thing I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their nstructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a don't have to put her hands in th woman e greasy dish water, and everyone knows how dis agreeable that is. I am making lots of money selling the dish washer, and any I am making lots of other energeti c person can do the same.

Write them for circulars. A COUNTRY WIDOW.

Colomania THE BEST Salt

 Γ alongside a Catholic church, 80 feet front-age—thiteen rooms, besides two bach rooms, etc., and kitchen—concrete basement, brick partition, hot air furnace—816,000. Apply to Mrs. Law, above address. 1039-

St. Alban's Street, Toronto.

Commercial Courses.

Pupils are prepared for University Honors, and Senior Leaving, Junior Leaving and Prim-rry Certificates, awarded by the Education

partment. The number of students who have succeeded taking these honors in past years testify to the thoroughness and efficiency of the work one in the Academy.

Special attention is paid to the Modern Lan-lances, the Fine Arts, Plain and Fancy Needle-rork. In this Department publis are pre-ared for the Degree of Bachelor of Music of boronto University and for Provincial Art chool Teachers' Certificates.

Classes Resumed on Tuesday, Sept. 6th.

Select Day-School for Junior Boys, in con-nection with the Academy re-opens same day. For Propectus apply to the Mother Superior.

J. M. J. D. -URGENT APPEAL.

Pupils are prepared for Commercial omas, awarded by the Nimmo & Har suspess College Toronte.

In the Academic Department

In the Collegiate Department

FOR SALE. -504 Sherbourne alongside a Catholic chur

will recall, the Puritans used to carry their guns to meeting as a precaution against an Indian attack ; and Mr. Julian Ralph, the popular American traveller and magazinist, thinks it is 'only a matter of time' when the Christian folk of England must resort to the same practice. The "Romaniz-ing movement" has become so strong, and vicars and bishops are so deaf to remonstrances, that Englishmen who want to perpetuate the old Protestant forms of worship see no other course open to them but disturbing Anglican congregations in a way that we should call rowdyish. The Protestant minded Protestants hire a dozen leathern lunged disturbers to shout public disapproval during service ; and the Catholic-minded Protestants hire a half hundred 'bouncers' to eject the disturbers. And so the merry war goes on. During Mr. Ralph's first Sunday in London there were four such disturbances, men and women being arrested and taken to court, or thumped and hustled and ejected from the house of worship to which they resort in search of their troubles. -Ava Maria.

NOT ONE A. P. A. VOLUNTEER.

From the Irish Standard. During the hot times of the A. P. A and Catholic fanaticism of two or three years ago Father Malone published the of the members of the various names A. P. A. clubs in the city of Denver for the purpose of enabling people to know who would go into such a deal. A certain person posted in such mat-ters informs the Denver Road that he has studied Father Malone's list from A to Z, and he also has looked over the names of the boys that enlisted in Colorado, and he says that not one single name in Father Malone's list could be found in the list of enlisted soldiers from Colorado. This is a fine commentary upon a lot of people who delegated to themselves the sole right to protect the American flag, chew soap and froth at the mouth and wrap themselves up in red, white and blue

denunciation of falsehood. After much vehement talk about the sacred cause of truth, will come utterly un veracious accounts of men and things not absolute falsehoods, but made un truthful by the use of superfluous and emphatic words where ordinary language alone is necessary. Pictures are presented of which the outlines are correct but the lights and shades so blended as to present an impression altogether from the real facts of the Sincerity is the ground work of case. all truth and he who is not sincere can not be truthful. This subject does not come in the way of the pulpit very often and we stopped to offer a remark about it.

METHODIST LIES.

The Methodist preacher is the same Europe that he is in sort of person in America. He is incapable of telling the truth when the Catholic religion is under discussion. An Irish Methodist, Rev. Crawford Johnson, attended a conference in London recently and told his brethren with unctuous hypoc-risy and mendacity that "ten years ago the Roman Catholics in Ireland had no Bible in their churches, no Bible in their schools, no Bible in their The Liverpool Catholic Times homes. bluntly refutes this transparent falsehood by citing the fact that the Holy Bible has been in circulation among the people of Ireland for over a century.' "There are before us as we write," says the Times, "two books. One is an edition of the New Testament, published in 1820, with the im-primatur of Archbishop Troy of Dublin. It is a stereotyped edition issued at a reduced price by special subscription, with the view of promoting its more extensive circulation.' It also refers to a previous version published by R. Cross in 1791. The other book is a complete Bible, published by James Duffy, Dublin, 1865, and it bears the recommendations of twenty six Irish

bishops." Our Liverpool contempor- | you are slave.

number of men idle, a person is inclined to ask: "What are our legislators their object may not be out of place. A government in any form should be a power for bettering the country, its people, its institutions. A govern-ment whose object is to better a provention of the perish, is pullty of the greatest injustice to humanity. The motto of many persons when they get their long winsed for domor and glory, it their pockets with the man monor finiantity, procure good jobs for some with long-winded provises, persona waiting with long-winded provises of a period way the rights and prive at ease." "Power," systhegreat orator, is an or right to persona waiting of humanity. It has no right to barter away the rights and privilege of a period without their consent. By so doing the people become slaves, more or less. When Abraham Lincoln issued his fam-or proclamation striking the chains of lavery from off the colored case he said : "Nor do I presume that any 50 d constitution of govern-ment, or of freedom any part of the people to a permanent stancery." Slavery can be had any where. It is wead that grows in every sol. It is the dover soft abover and the pres-ent day whore the subal labor time, treat them with greet hanshness, and as a result of all this, past them avery sonly pittenee. A government should respect religion, its laws, and the down should net be tolerated. "The Med ment," any synthe, "combine, the orders of and hear. A government composed in the advert their interests sufficiently well in the argent their interest sufficiently well of the great hem any ways afterwards. The minet do ment, any wrong waits after with dearrith

Never forget that of the word unsaid you are master; of the word spoken

ond life. To his large family and his aged mother, who ill survives him, we offer our sympathy and in with them in praying for the eternal re-ose of his soul. Requiescat in pace!

C. M. B. A.

St. Louis Branch. 101, Waterloo, Ont. At a regular meeting of Branch 101, C. M. B. A., Waterloo, Sept. 6, IS98, the following resolu-tion of condoience was moved by Bro, Thos. Nhill, seconded by Bro. A. N., Seyler and sortiod.

Nihill, seconded by Bro. A. N., Seyler and carried: Whereas it has pleased Almighty God to call to her eternai reward the mother of our Rec. Sec., Bro. John Bierschbach, beit Resolved That we, the members of this branch, do tender Bro. John Bierschbach and members of family our heartfelt sympathy in the loss with which it has pleased Divine Providence to afflict them. Beit Resolved That a copy of those resolutions be spread on the minutes and one sent to Bro. Bierschbach and family and the same be pub-lished in The Canadian and CATHOLIC RECORD. Joseph Berges, Ass. Sec. Waterloo, Sept. 6, 1898.

MOHTH OF THE HOLY SOULS.

MOHTH OF THE HOLY SOULS. The Sisters of Mercy of Milwaukee observe the holy custom of offering up to our Divine saviour all their prayers and good works dur-ing the entire month of November, for the spir-itual and temporal welfare of all who seek their aid in this way, and in particular, for the bene-tic of the poor souls suffering untoid agonies in Purgatory who have no one to pray for them. Those persons who desire their prayers, setther for themselves or their friends. If fing or dead, Catholic or Protestant, are invited to write the didress and forward on or before November 1st, to Reverend Mother Superior, Mater Milsericor-tine Convent, 123 Second Avenue, Milwakes, Wis. During the past year the Sisters re world, expressing the gratitude of the recipi-ents for favors obtained through their lattcrees-sion. The sick claim to have been healed in a miraculous manner; unbapty marritages have been bleesed; wayward chidren have been re-formed; extraordinary vocations to the relig-ious orders have been obtained by numerous bious souls; sin has been overcome and virtue acquired. The Sisters of Mercy of the above

The gold watch was won by Mr. Louis Cournoyea, Miss Annie Doran also winning a number of tickets. Following is a list of the largest amount collected by the young ladies: Miss Annie Doran-St0355. Miss Marni Lashwa-St2355. Miss Minnie Haley-St07 & The price was one of the most successful to St0290. The interest in these annual events. He was a strate of Mercy of the educated work you was a strate of the strate of the strate of the strate of the strate and has been advised by her confessor to em-and has been advised by her confessor to em-and has been advised by the round the poor. The educated was the interest in these annual events. He was a strate of the strate of the strate and the unleared are all welcomed in this money and sparces no expense to get good attractions. "A Guide for Girls in The Journey of Life." from the German of Rev. F. X. Wetzel, a very practical and instructive book, has lately been

MAIL CONTRACTS.

SEALED SEPARATE TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the lith October, 1898, for the conveyance of Her Majesty's Mails, on 3 proposed contracts for four years 12, 21 and 3 times per week each way respectively between London P. O. and Cana-dian Pacific Railway Station, London P. O. and London Huron and Bruce Railway Station, and London and Odell, from the 1st January next. Printed notices containing further informa-tion as to conditions of Tender may be solationd at the Pose Offices of London and Odel and at this office. H. P. Hopkirk, Hast Office Inspector's office SEALED SEPARATE TENDERS, addressed to the Postmaster General, will be received

Post Office Inspector's office, London, 2nd September, 1898.



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C. E. MCPHERSON, Asst. General Passenger Agent, 1 KING ST., EAST. TORONTO.

STEPPEN STATES

O. LABELLE, MERCHANT TAILOR 372 Richmond Street.

Good Business Suits from \$15 upwards. The best goods and careful workmanship.

Sacred Heart Review. POPULAR PROTESTANT, CONTRO VERSY.

XIX.

The editors of the Champion have secured a certain number of disciples. Some of these publish articles in the paper, giving extraordinary exempli-fications of their zeal in their new religion. Coarse and unscrupulous as editors are, I hardly think they would offer of their own head some of the papers which they admit from their converts. I suppose they think they must not discourage zeal, even when it is a little exuberant.

I have been principally smitten with admiration over an article written by some new born Spanish American Protestant, treating of Christian mar-riage. The author's religious indignation has been kindled by an article appearing in a Catholic journal to the spiritual as well as physical union, and is in its proper nature indissoluble, except by death. Had I encountered this Catholic paper first, I should have supposed that the writer was simply ing this detestable article, written in opounding an elementary doctrine Christian morals. Even those of Christian morals. Even those Christians who, like the Greeks, and have been unable to refrain from most Protestants, hold the bond of mar riage dissoluble by adultery, hold it to be, in intention and in its proper na anti-climax. Nothing else that I may ture, permanent. And to say that it is a spiritual as well as outward union, as to be only the same as saying that in true Christian marriage the higher and essential part of the perhigher and essential part of the per-sonality does not withhold itself from this holy contract and companionship. He does not expressly say "Spanish, Let a man avow that in marrying he but as his various comments apply has only contemplated the gratifica tion of sensuous desire, and what is this but to acknowledge that be has himself to the last four centuries, meant to enter into an association during which the Spanish Inquisition essentially bestial, not human, much absorbed most other branches of the less Christian ?

This is not at all the view taken of the Catholic dissertation by the Pro testant neophyte writing in the Cham pion. He jeers from beginning to end at the notion that marriage is a spirit ual union. Nay, he undertakes to disprove it from the words of Our Lord Himself. Christ, he declares, in affirming that husband and wife are one flesh, evidently denies that they are one spirit. As if the Lord of purity, Who always treats the human personality as one indivisible thing, can be conceived, in describing mar riage by a word expressive of its vis ible embodiment and final term, as divorcing from the conjugal union the ential part of man, that aside from which the material part of his being is simple corruption and abomination Of all the blasphemies that I have ever known vended in the name of religion. in ancient or modern times, this ap pears to me the most disgusting. It invades the very citadel and sanctuary of that religion, whose inmost essence, as Mr. W. S. Lilly rightly says, is purity.

I wonder what this man would say to St Paul's treatment of Christian marriage in writing to the Ephesians. Probably he never thought twice about it. The apostle, as we know, declares marriage the type of Christ's union with the Church. Now this has noth suous in it. It is purely spirit ing sensuous in it. It is parties specifi ual. Marriage, it is true, is specifi cated by including the bodily nature, as being an institute appertaining to mporal and partially material life. Yet it could not have been treated as a type of the union between Christ and the Church had it not been contemplated by the holy apostle as a union in which the regenerate spirit

Arnold's advocacy of indissoluble unions. With frank brutality, he apconfederate. Charles C. Starbuck. Andover, Mass unions. peals to concrete and visible fact, to daily experience. Don't you see, he says to his Catholic antagonist, that AN AMERICAN GIRL'S MEMORY

marriages are dissolved every day by the civil authority, and that with no great difficulty? What do you mean, great difficulty ? then, by saying that Christian marri I went to Toronto last summer, to age is indissoluble? It is nothing of the kind. And indeed, in his view of gether with twenty thousand other Ep worth Leaguers, for that mammoth marriage, it has in it no guarantee of onvention that took so much time and indissolubility. It includes no human idea, and no divine sanction. We shall next hear him protesting against brain to formulate and bring to a suc cessful finale, and now, if not forgot-ten, it is at least numbered with the elebrating it with any religious rite. "things that were," and yet many will go "more softly all their days" be-cause of it. Like everyone else there, As he describes it, the control of the state over it does not differ essentially from the control which the State might I was charmed with Toronto, and one exercise over houses of evil resort. It

is to be hoped that the Free Lovers, or Oneida Perfectionists, will not send missions to this same country. It would be a mere superfluity, a simple appearing in a Catholic journal to the effect that Christian marriage is a spiritual as well as physical union charge to themselves, by a great ortho dox Protestant denomination

sense of need is an open sesame to the house of their God. To those who I have been so boiling with indigna tion for many months, ever since readhave stood beneath the vaulted arches and pillared domes of the great cathed the fervor of his newly converted zeal, rals of the earth, St. Michael's might appear insignificant ; but not so did speaking of it already, although this involves me in the disadvantages of an it impress me. Westminister, St. Peter's, Old St. Paul's, Notre Dame and the very many others of world wide renown were to me a sealed book, so cite from the Champion will approach th t no odious comparisons rose to m r the detestableness of this. Yet there or detract from it. I cannot describe are other things which call for mention the style of architecture, and would not if I could. Whoever succeeded in conjuring up a correct idea of person, a priest, on the Spanish Inquisition place or thing from a written description, be it ever so faithfully and vividly portrayed? Only a general impression of an harmonious whole stayed with me.

In front of one of the altars was a beautiful bouquet of pure white lilies, that seemed bowing their heads in Holy Office, I think I am safe in saying he is speaking almost exclu adoration before the image of Virgin sively of Spain and her dependencies and Child. And here and there other exquisite flowers added their quota o He is citing it, of course, as exempli-fying the infernal and insatiable 'perfumed praise." The tinted light fying the infernal and insatiable cruelties of Rome. It is true, I was glinted and gleamed magnificently in Spain. I had commonly supposed it to be in Italy. It is no matter, he will say, "it is all in the family." Then, on the same ground, we might through the oriel windows in all pris matic colors. It fell about a woman kneeling in one of the aisles, telling her beads with rapt face, and touched her ordinary features into beauty hold Protestantism answerable for the Her dress was plain almost to shabbi ness, but the Great Artist had made of criminal code of England, down to about 1815, was, as Robert Hall remarks, the most sanguinary in His sunbeams a wand, and transformed it into a glorious garment of roya Europe. It is true, this was not estab lished by general Protestantism, while colors a princess might have coveted and she knelt there all unconscious of our scrutiny and of the picture she presented. Then this glinting, gleam the Spanish Inquisition was confirmed by the Holy See. On the other hand, Protestantism never excommunicated ing, tinted light from Heaven fell an English judge for his severity, as about another picture, there :--Rome several times excommunicated In a higher niche alone, but crowned, The Virgin mother of the God born child, With her Son in her blessed arms, looke Spanish inquisitors. Nor did Protes round, and her plessed arms, looked And made the place beneath seem holy ground." tantism keep up for generations an unceasing protest against English, as Rome did against Spanish harshness It seemed "holy ground" in very Nor did Wittenberg or Geneva even interfere to save the lives, honor or truth to "we two" standing reverently before it. The dazzling light seemed to form a halo around-Virgin and Babe and saint, who With the same cold, calm, beautiful regard.

estates of English culprits, as Rome was continually interfering to rescue endangered Spaniards. I do not quite see, therefore, why Rome is re-sponsible for Spanish cruelties, if Pro-textention is not responsible for Enghad watched for weary years the kneeling suppliants beneath their marble feet. That holy child was a estantism is not responsible for Engish cruelties. oond between the kneeling, praying,

However, let that pass. We will woman and ourselves; for, whatever differences in creed existed, the same Christ was the "Alpha" and "Omega" consider what the number was which this writer makes out to have been put to death by the Inquisition. Llorente says 34 000. These, from 1481 to of our faith. about 1820, were executed on the various charges of heresy, sacrilege, religious imposture, unnatural vice, ordinary immorality under aggravating and it is altogether startlingly realiscircumstances, assaults on the Holy Office, and-smuggling contraband of tic. As you look at it and think of that

Safe from temptation and from sin's pollu In that firm cloister's stillness and seclu

THE CATHOLIC RECORD

OF "ST. MICHAEL'S."

BY A. A. G.

-they are always open.

But we "needs must "go and again into the work-a day world. The first thing my eyes rested on as we passed out was a policeman. It grated some how-I mean the thought that he was needed. Standing on the threshold of God's house, facing God's world, it seemed out of harmony that the force of man should be required to enforce

His laws. We walked a little way in silence then stopped, looked back, and I said How beautiful !" And my company ion raised his hat, and he, too, said, "How beautiful !"- Toronto Globe.

NOT ESTABLISHED BY CHRIST.

of the places I most delighted in was St. Michael's Cathedral. It was early From the Sunday School Times. The distinction of being the oldest one week day morning, but we found it open ; that is one of the admirable Protestant denomination in existence belongs to the small body of Christians known as Moravians. Moravia and points about Roman Catholic churches known as Moravians. Sin laden, sorrow stricken humanity can at any hour gain entrance, their Bohemia, the countries from which hese people sprang, were converted to Christianity about the middle of the ninth century through the efforts of the Greek Church, and though in process of time they came under the juris diction of the Roman Catholic Church, there was developed a constant friction and opposition which finally cul-minated in the Bohemian Reformation, led by that man of God, John Huss, who suffered martyrdom July 6, 1415 at Constance. After his death some of his followers met at Lititz and founded the Moravian Church in 1457.

"DOWN BRAKES, AND REVERSE!"

When a train is discovered rushing or to a frightful collision, it is a thrilling of instant as the engineer whistles "Down brakes!" and reverses his lever. Brakes lone are not enough; the whole propell-ing power of the engine must be reversed and made to

work in th

opposite direction. t is some times with There are times when the system in flying along the track of disease such frightfu pace that no ordinary methods will prevent dis aster. Ther E are plenty o medicine

which act merely as breaks to "slow up" the dis-ease and put off disaster for a little while; but that isn't enough. What is needed is a medicine that will instantly reverse the entire medium deconcriticity process the entire wasting, degenerating proces When people are losing flesh, strength and vitality, they need Dr. Pierce's Gold-en Medical Discovery, which acts directly upon the vital forces, completely transforming the entire nutritive organism and totally reversing the wasting, debilitating

upon the vital forces, completely trans-forming the entire nutritive organism and totally reversing the wasting, debilitating process which is at the root of all diseases. It enables the digestive and blood-making organs to supply the circulation with an abundance of pure, healthy, red blood. It stops the wasting of tissue, builds up solid, muscular flesh and healthy nerve-force. "About four years ago I had an attack of grip which left my throat and lungs in a bad condition," writes Mrs. Mary Hartman, of 300 Harker Street, Mansfield, Ohio. "The doctor said I had disease of the throat and bronchial tubes. I continued to grow worse all the time until I had pain in the upper part of my chest and severe cough, which grew worse at night and in the morn-ing, with expectoration. Quite often 1 would cough up what seemed to be mattery scabs, after which I would experience a burning and smarting sensation in my throat. I took the doctor's prescriptions without number, but all did not seem to do me any real good. At last he told me to try cod liver oil. I took sixteen bottles of the oil; this seemed to help me for a while and then I would be as bad as ever. Next I tried the extract of malt. I took five bottles, and not deriving any benefit from the malt. (I was feeling so weak I could hardly get around) I concluded I would write to your Institute for advice. About eighteen months ago I wrote describing my symptoms. I immediately received an answer advising a course of treatment, which I began at once. I bough five bottles of Dr. Pierce's Golden Medical Discovery, and one bottle of his "Favorite Prescription' and three of the "Pellets.' I began taking the medicines as directed and immediately began to improve in every way. I have obtained more lasting benefit from these medicines than from all others combined. Indeed Dr. Pierce's med-cines have done wonders for me. I enjoy quite good health and have not taken any medicine for over six months." Miss Mary Whitman, of East Dickinson, Franklin Co., N. Y., writes: "For near One more picture-the life size figure of the Christ after the release the law o' God that I ken o,' save the from the cross. The blood drops still linger, the sword prints are visible, Frankin Co., N. 1., where the months I had a bad cough, and in-ten months I had a bad cough, and in-tead of getting better, it grew worse, until I was advised by a friend to try Dr. Pierce's Golden Medical Discovery. I hesitated at first, for it seemed to me nothing would give relief only death. My parents were anxious about me, and I was said to have consumption. I tried your medicines, and before I had taken many doses there was a great change. When the second bottle was empty I had no cough and was a great deal stronger." The second bottle was empty 1 had no cough and was a great deal stronger." The Pierce may be consulted by letter, free of cost, by addressing him at No. 663 Main Street, Buffalo, N. Y. One copy of a good, practical, medical work is worth more in a home than a thousand works of fiction. Dr. Pierce's Common Sense Medical Adviser is the best home medical book extant. It con-tains 1,008 pages and three hundred illus-trations and is written in plain, everyday language that any one may understand. Over a million homes own copies of it and 680,000 of them paid \$1.50 each for their copies. A new and large edition will be given away absolutely FREE. If you want a copy in a paper cover, send thirty-one one-cent stamps, to cover cost of customs and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. If you desire a French cloth binding, send fifty stamps. You need not cough all night and disturb

Lasts long lathers freea pure hard soap-low in price-highest in quality-the most economical for every use. That Surprise way of washing-gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work-much wear and tear. Surprise Soap is the name-don't forget.

SEPTE ABER 17. 199



You Must have pure blood for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL. gard a miracle as such an interference wi' the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi'you, sir, if you be endured; they can be

wicked actions o' wicked men. I re-

SEPTEMBER 17. 1897;

FIVE - MINUTES' SERMON. Sixteenth Sunday After Pentecost.

THE SIGNIFICATION OF THE CHRISTIAN " Is it lawful to heal on the Sabbath-day? (Luke 14, 8.) SABBATH.

Queer expounders of the law, were the Pharisees, indeed ! To save an irrational brute from death, seemed to them permissible on the Sabbath, but to bestow this benefit on a human being, sick unto death, was looked upon by them as a profanation of the Lord's day, worthy of severest punishment. But let us not be too indignant at such hypocrisy; for there are in numerable Christians nowadays who, in regard to the celebration of the Sabbath, are infinitely worse than the Pharisees, insomuch that they neither acknowledge nor keep this day. And this is certainly a contempt of God, a real crime against the majesty of the Lord of Heaven and earth, besides it is so unreasonable that we cannot imagine anything more fatal in its consequences. I shall, for the present, not even think of the soul, whose salvation would be for us Christians of paramount importance, but I am certainly justified in asking : Are you then, O justified in asking : Are you then, C man, a steam engine, which can work day after day all the year round and finally wear away? No, you have a body, formed from earth; and this body necessarily requires relaxation and rest from time to time, otherwise its faculties will be worn out before the time, it will become sick, helples and die. This even the revolutionary men of France in the last century and die. perceived, when they appointed every tenth day as a day of rest, their hatree of God causing them to ignore the Sunday. And, you would not than the Creator, Who in His loving car for your bodily welfare, gave you that holy day of rest !

But I further ask : What would be come of the greater number of familie at the present time, were there n Sabbath, or day of rest? During th week the individual members are set arated by their various occupation One pursues his calling here, the othe has his business elsewhere. Sunday however, re-unites in love all th scattered members around the dome Then the father is give tic hearth. entirely to his children, to direct an watch over their education. The hu band is again with his wife, havin sufficient time to consult together about the domestic affairs. Sisters an brothers are assembled to communica their joys and sorrows, and to testi their love and attachment. And, not such fostering of family life a bles ing, a grace for which we shou humbly thank God ?

And, yet, I have thus far only pi tured the minor signification of the Sunday celebration, the temporal ha piness, which according to the Cre В tor's intention it should procure. what shall I say of the immense bles ings for the soul's eternal life, whi are bestowed upon us by God's day rest! Man is created not only for t short space of time of his earthly e istence, but his destination reaches yond, into a future world, into an u fathomable eternity. He has not on a body, which to day lives and to mo row corrupts in the grave, he has a an immortal soul, created according the image of God, redeemed by Chri Precious Blood. To save this soul of Christian life and a happy death, is o highest, in fact, our sole occupat here below. "For what doth it pr a man," says Jesus Christ, gain the whole world, and suffer loss of his own soul ?" (Matt. 16, 2 But what would become of this imp ant, and most sacred duty, were th no Sabbath, no day of rest? Wh amid the turmoil of earthly cares

distractions, would the majority of 1

sons take the time to occupy th

selves seriously with things pertaing to eternity? Whence would contain their series of the second s

their delight and encouragement

take care of their poor, immortal s

to refresh it in prayer, to strengthe

by the participation in the divine

vices, to purify and sanctify it by

reception of the sacraments? were there no day of rest, the gre

number of Christians would live v

reception of the sacraments?

nature fu s th with itself, and subordinates it to its own high ends. Otherwise we have in human, and moreover in Christian. marriage, nothing but that which is on to it with the lower creatures. This is a curious fruit of Protestant

missions to a Catholic country, the degradation of marriage not only out of the plane of Christianity but of hu manity, its reduction to mere animal Catholics, of course, will tell us that this is no more than might have been expected. They will remind us of Luther's saying, that marriage is "a mere bodily thing," and will laughingly declare that this Spanish-American has shown that he is faith ful, even beyond his teachers, to first Yet I can hardly accept principles. this explanation. It is not to be sup posed that these new teachers proounded, even esoterically, this embarrassing opinion of Luther's. never heard any of them do it at home, and it is not likely they would do so abroad. Indeed, it is more than doubtful whether they so much as knew of it themselves. Subsequent Lansing, from the very beginning of his book, has taken a long farewell of truth fast bistory justice should be the state of the stat Protestantism, even self very much edified by Brother Martin's treatment of marriage. It has commonly thought it the better policy to let his utter into a discreet oblivion. I rather into a discreet oblivion. I rather think that this descendant of Montethink that this descendant of Monte-zuma, or of Atahualpa, has developed ing the longbow is quite put out of his conclusions independently of the sight by the boldness of this Iberian Reformer. He has been accustomed to half breed, this newly Protestantized hear his teachers scoff at the notion of priest. Mr. Lansing has stretched his marriage as a sacrament, and, as a story and his conscience to no purp grateful disciple, has thought, not un- He is ignominiously distanced by reasonably, that the more thoroughly writer of the Champion. he could strip it of all spiritual dignity, the more it down to bring ity of the poultry yard "-to borrow are freezing. Ten million ? the phrase of some lady in speaking of Grant Allen's novels—the less danger there is of any reversion to Catholic of course, disdaining the thought of its spiritual dignity, he disdains the

war to the enemy. Llorente is shown convincingly by Hefele and Prescott he had full access to the inquisitorial archives, and he never computes to the advantage, but always to the solution of the so advantage of the Holy Office. It may well be, therefore, that we should put the figure down to 20,000, but we certainly are not entitled to raise it above 35 000

Mr. Lansing, weighing with himself that 35,000, distributed over 340 years, does not lend itself very effectively to rhetoric, and recollecting that Llorente gives the whole number of those punished by the Inquisition, mostly with Church penances, at some 300,000, in-forms us, as on Llorente's authority, that the Holy Office has weakened Spain "by immolating on its flaming shambles more than three hundred thou-sand victims." This is "something To be sure, it is a stupendous lie like. on Llorente's own showing. Yet as Mr. truth, fact, history, justice, charity and subsequent decency, he has thenceforward nothing

story and his conscience to no purpose. the Let the reader guess how many victims he completely he could assigns, in four centuries, to the Holy lown to "the moral Office. A million? Guess again. You Guess

its spiritual dignity, he disdains the thought of its indissolubility. You might think him an editor of the West-dacity, and submit himself to the inminster Review resenting Matthew comparable capacity of his Indo Latin One felt-

greatest sacrifice, it seems to resolv itself into a purely personal matter be-tween you and your God. You, and and one looks longingly back at the holy mother and her holier Child and feels he would rather have seen that, only the other stayed with one so-it stays yet. To anyone even mildly afflicted with what Carlyle terms the "malady of thought, the contrast between that greatest life and the "little lives of men" must present itself most forcibly. One thought of the "weeping Rachels' who had knelt at that sacred shrine for comfort ; of the many "Abrahams who, perchance at this very altar, had offered up their "Isaac," their all; possibly to have their sacrifice ac-cepted. Alas! for many an "Abra-' there is no " ram caught in the thicket.

As we were walking quietly about the organist had entered unseen and suddenly a sound of music came to us. It seemed the needed "last touch." weet and solemn, almost to pain, were the notes that filled the air-hail nournful, half jubilant, wholly beautiful, like a very voice from heaven. "The Father spake in grand reverberations Some chord in unison with what we hear Was touched within us and our hearts re

As we listened the kneeling woman ose and passed out. Her careworn face looked serene and peaceful. Had an angel come down and troubled the pool? What healing value had been applied to the dark waters that mayhap her feet had pressed? God only knew! In such an atmosphere one had full sympathy with Emerson when he said :

On my heart monastic aisles Fall like sweet strains or pensive smiles."

It was hard there to realize that sin existed, that within sound of its bells there seethed a struggling, toiling, sin-touched race of men. What havoc sin has worked in our fair and lovely world, "where only the lilies of eternal 'peace on earth, good-will to

men 'should lift their silver chalices to meet the smile of God."

cloth binding, send fitty stamps. You need not cough all night and disturb your friends: there is no occasion for you of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

please ?" turning to his companion. "It is halt-past twelve exactly, Greenwich time," replied the latter.

"Well, sir," said the Scot, pulling a huge old timepiece from his own pocket, "it is one o'clock wi' me ; I generally keep my watch a bit forrit a little forward). But I may hae a special reason the noo for set ing my watch by the railway, and so, ye see, I'm turning the hands on't round Noo, wad ye say that I had violated the laws o' the watch? True, I hae done what watchdom wi' a' its laws could na hae done for itsel'; but I hae done violence to nane o' its laws. Ma action

is only interference o' a superior in-telligence for a suitable end, but I have suspended nae law. Well, then, in stead o' the watch, say the universe instead o' moving the hands, say God acting worthily o' Himself, and we had a' that I contend for in a miracle ; that

is, the unquestionable presence o' the Almighty hand working the Divine Will.

The Medical Profession Recommen Dr. A. W. Chase's Ointment.

Dr. A. W. Chase's Olntment. Dr. C. M. Harlan, writing in the American Journal of Health, Fabruary 10th, says :-"Among the proprietary medicines deserv-ing recognition is Dr. Chase's Ointment, as a remedy for Piles. Eczematic skin eruptions of all kinds, for which it has been used with marked success and has effected remarkable cures in many obstinate cases which seem to baffle the skilful medical attendant."

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cured, and that quickly. Many mixtures are temporary in effect, but Scott's Emulsion of Cod-liver Oil with Hypophosphites is a permanent remedy.

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out God, would die without God, w lead a life without religion, wit consciousness of their higher dest tion, more miserable than the bi but not like it, to be annihilate death, but to become in hell, a pre all eternity to the greatest misery. For this very reason has Gcd, has created us for eternal Bliss, g us besides the six days of earthly one day to labor for Heaven, for salvation of the soul. On this da solemn tones of the bells ring out the world from the high church to like voices from that great here like messengers from Heaven of to us : Sursum corda ! Lift up hearts from the earth, with its trea and miseries : lift up your hear Heaven, your true, your etc native country! Oh! that we have rightly understand this voice of from Heaven's height, and filled gratitude towards our loving Say Who gave us the Sunday, ferv devote this holy day of rest for purpose, for which it was insti not merely to recruit the body, to the good of the family, but to p for our poor, immortal soul by de assisting at the divine service faithfully listening to the word o by frequently receiving the ments, by practising many wo piety. Truly, after the cares, and afflictions of this life, wi dawn for us that glorious, Sabbath, when before the thr God we may rest in joy and hap satiated with the fulness of He goods, inebriated with the stre eternal joys. Amen.

SEPTEMBER 17. 1897;

FIVE - MINUTES' SERMON. Sixteenth Sunday After Pentecost.

THE SIGNIFICATION OF THE CHRISTIAN SABBATH.

" Is it lawful to heal on the Sabbath-day? (Luke 14, 3.) Queer expounders of the law, were Pharisees, indeed ! To save an the irrational brute from death, seemed to them permissible on the Sabbath, but to bestow this benefit on a human being, sick unto death, was looked them as a profanation of the Lord's day, worthy of severest punish-ment. But let us not be too indignant at such hypocrisy; for there are in numerable Christians nowadays who, in regard to the celebration of the Sabbath, are infinitely worse than the Pharisees, insomuch that they neither acknowledge nor keep this day. And this is certainly a contempt of God, a real crime against the majesty of the Lord of Heaven and earth, besides it is so unreasonable that we cannot imagine anything more fatal in its consequences. I shall, for the present, not even think of the soul, whose salvation would be for us Christians of para mount importance, but I am certainly justified in asking : Are you then, C man, a steam engine, which can work day after day all the year round and finally wear away? No, you have a body, formed from earth; and this body, body necessarily requires relaxation and rest from time to time, otherwise its faculties will be worn out before time, it will become sick, helpless and die. This even the revolutionary men of France in the last century, perceived, when they appointed every tenth day as a day of rest, their hatred of God causing them to ignore the Sunday. And, you would not thank the Creator, Who in His loving care for your bodily welfare, gave you that

holy day of rest ! But I further ask : What would be come of the greater number of families at the present time, were there no Sabbath, or day of rest? During the week the individual members are separated by their various occupations. One pursues his calling here, the other has his business elsewhere. Sunday, however, re-unites in love all the scattered members around the domes Then the father is given tic hearth. entirely to his children, to direct and watch over their education. The hus-band is again with his wife, having sufficient time to consult together about the domestic affairs. Sisters and brothers are assembled to communicate their joys and sorrows, and to testify their love and attachment. And, is not such fostering of family life a blessing, a grace for which we should humbly thank God ?

And, yet, I have thus far only pictured the minor signification of the Sunday celebration, the temporal happiness, which according to the Creator's intention it should procure. But what shall I say of the immense blessings for the soul's eternal life, which are bestowed upon us by God's day of rest! Man is created not only for the short space of time of his earthly existence, but his destination reaches beyond, into a future world, into an unfathomable eternity. He has not only a body, which to day lives and to morrow corrupts in the grave, he has also an immortal soul, created according to the image of God, redeemed by Christ's To save this soul of a Precious Blood. Christian life and a happy death, is our highest, in fact, our sole occupation here below. "For what doth it profit a man," says Jesus Christ, he gain the whole world, and suffer the loss of his own soul ?" (Matt. 16, 26.) But what would become of this importand most sacred duty, were there no Sabbath, no day of rest? When, amid the turmoil of earthly cares and distractions mould the reading well written books will give one a command of words distractions, would the majority of persons take the time to occupy themselves seriously with things pertain-ing to eternity? Whence would come their delight and encouragement, to take care of their poor, immortal soul, to refresh it in prayer, to strengthen it by the participation in the divine services, to purify and sanctify it by the reception of the sacraments? Ah were there no day of rest, the greater number of Christians would live with out God, would die without God, would lead a life without religion, without consciousness of their higher destination, more miserable than the brute, but not like it, to be annihilated in death, but to become in hell, a prey for all eternity to the greatest misery. For this very reason has Gcd, Who has created us for eternal Bliss, given us besides the six days of earthly labor one day to labor for Heaven, for the salvation of the soul. On this day the solemn tones of the bells ring out into the world from the high church towers, like voices from that great hereafter, like messengers from Heaven calling to us: Sursum corda! Lift up your hearts from the earth, with its treasures and miseries : lift up your hearts to Heaven, your true, your eternal, native country ! Oh ! that we might rightly understand this voice of grace from Heaven's height, and filled with gratitude towards our loving Saviour, Who gave us the Sunday, fervently devote this holy day of rest for that purpose, for which it was instituted, not merely to recruit the body, to effect the good of the family, but to provide for our poor, immortal soul by devoutly assisting at the divine services, by faithfully listening to the word of God, frequently receiving the sacra ments, by practising many works of piety. Truly, after the cares, trials and afflictions of this life, will also dawn for us that glorious, eternal Sabbath, when before the throne of God we may rest in joy and happiness satiated with the fulness of Heavenly goods, inebriated with the streams of eternal joys. Amen.

OUR BOYS AND GIRLS. TALKING.

Talking is one of the pleasures of life of which the rich cannot have a monopoly unless we choose to let them. Every one can talk unless he is unfortunate enough to have been born dumb, or an idiot. And the old saw, "What is worth doing at all is worth doing well," is just as true of talking as of everything else. In order to talk well all that is necessary is the desire to do so and a little pains

taking It has often seemed to us that few of our boys and girls appreciate the value of being able to talk well. Many of them talk a great deal, it is true. We them talk a great deal, it is true. confess to having listened to a great many conversations not intended for our ears-in parks and cars and such And the thing that has im places. pressed us most is that so many girls and boys have such sharp, quer-ulous, complaining voices. They seem to be always telling each other about the faults of their triends and brothers and sisters, or the mean things those friends have done and said. Th trouble with what they say is, perhaps, that they have not been taught to take an interest in' anything or anybody outside themselves. Very often they grow out of that lack as they grow older. They learn to talk about books and poetry and plays and music and work and class interests and public affairs, if they happen to get acquaint ed with the right sort of older folks. Then there is the boy or girl who is such a pleasure to look upon, sweet and fresh and pretty, until he opens his mouth, and then one is so shocked by the stream of slang and vulgarity and

the shrill, high pitched voice, that one

forgets all about the charming picture made, and turns away in disgust. Now, if our boys and girls will take our advice they'll straightway learn to taik well. They'll find themselves vastly more popular at home, as well as abroad, and it's worth while striving to be popular at home. If they are wage earners they will find it to their interest in their shop or office to know how to say things properly. In the first place, there is no excuse for the loud, harsh voices so many have, unless, indeed, they work in a place where there is noisy machinery. Even then, with a little care, one may avoid raising one's voice when away from the noise. Some times it looks as if some of our boys and girls thought it a smart thing to talk and laugh as loudly as possible in public places and attract as much at tention as possible. We assure them that it is not the least bit smart. Ou the contrary, they who do it are sure to be set down as extremely thoughtless or very vulgar-and no wise boy or girl wants to be considered either. A low voice and quiet behavior are usually signs of refinement. And they are not incompatible with plenty of One does not need to merriment. screech with laughter to show that one amused.

Besides the boys and girls who are jolly and thoughtless and talk at the top of their voices because they are careless, there are others who need almost as much to learn how to talk They are the shrinking little bodies who are forever miserable outside the They are overcome with home circle. embarrassment if a stranger speaks to them. They are forever saying the wrong thing. What they need is to learn self control. They are too self conscious. The only thing to do in such a case is to force one's self to meet as many people as possible and to talk about the things in which one

THE CATHOLIC RECORD

not feel oneself commissioned to correct steem that Church which alone could the old-fashioned pronunciation of satisfy the intellectual cravings of the great Oratorian? "Then as to the Catholic himself

Now, if the novel may

for the advancement of Catholicity

So that even in a novel many a useful

lesson may come to us. No one will imagine that it is only novels we are

to read. I simply wish to bring out the idea that moral and religious

essons may be conveyed to us through

Circle has not for its object the reading

of religious literature in the ordinary

sense of the term. I believe, never

theless, that one of the indirect results

of a well-managed Reading Circle will

be that the members will be firmer in

Victims of the City.

the country flock to the cities.

Every year thousands of lads from

come buoyant with hope and glad with

the promise of advancement, of increasing salary, development in wealth

best of intentions: the majority of them

Yet the number of those who fall is

large-very large. Whose fault is this?

losity, and the natural depravity of

humanity, is doubtless true enough.

But responsibility likewise attaches in

no mean degree to all who are connect

ed with Christian life and work in the

great city. There is manifest indif-ference as to the present and future of

young men who drift into the great

city sea from all the winding tributar-

ies. Deprived as they are of the com-

forts and safeguards of the home, in

experienced and callow ; repelled by

chilliness, dreariness and neglect ex

perienced at their comfortless boarding

places, is it any wonder that thousands

should be wrecked annually upon the

shores of vice, the lighthouse lamps of

which are always brightly burning, for the luring of the unwary?

The street of the city by night is the

gate of hell for young men, the portals

of which are swung wide open, invit-

ing all to enter. The saloon, with its mirrors and polished ornaments, its

music and ribald jest, is here. Here is the gambling club, with its offer of

are the low theatres with their obscene

performances and the infamous resorts

'Come and let us be merry together.'

Who can wonder that, utterly unre

Chris

that are even still more vile.

They

their faith and in their practical con-

repeat that the Catholic Reading

the agency of the novel.

duct of life.

parents or the grammatical errors of acquaintances. It is a very delicate matter correcting another's mistakes of speech, unless the one corrected is a child. Children expect to be correct-ed, but grown folk are different. We may he not become a better Catholic if he will read works of Catholic literature? Even through the agency of a novel may not many useful lessons be taught? When Mrs. Humphrey Ward know of few things more aggravating wished to teach the world that Christ than to have some one repeat correctly is not God, and Christianity therethe words you've mispronounced either through carelessness or ignorance. Two friends who understand each other fore not divine, she wrote 'Robert Elsmere.' When Mrs. Deland informs us that there is no eter-nity of punishment in hell, 'John very well might help each other by making lists of the mistakes each has Ward, Preacher,' is the expression of heard the other make and exchang her thought. ing them. And now we hope our boys and girls be used for the spread of heresy or infidelity, why may it not also be used

will some day come to an appreciation of what a power words are. They will not use them so carelessly, we are sure, if they realize that most of the quarrels and hurts and troubles may be traced to words. - Adapted for the CATHOLIC RECORD.

CHATS WITH YOUNG MEN An Abstemious Prize-Winner.

Lieut. Yates of the Third Lanark Volunteers, the winner of the Queen's Prize at Bisley, is forty three years of age, a teetotaler, a non-smoker, and a cork manufacturer.

Don't Be Impulsive. Young people are impulsive and im-etuous. They are eager to run the petuous. world and they want to shove aside the "old fogies" who are managing affairs. They are doing for thei

elders what these did for their forefathers a generation or so ago. But let them make haste slowly-the 'old fogies "know more than they do, and final honor and distinction.

reach the object of their desire with the have usually more wisdom, because they have more experience, every dog have had excellent religious training, has his day, and the day of those now and they are easily and readily succeptible to good influences of all kinds. too young to take control in busines and politics, etc., will come ; for them to be considered old and to be sneered That is due in a measure to the suscep-tibility of youth, its weakness, its curat as slow and antiquated by the adolescents that will succeed them in their present place.

Influence of a Bad Habit.

A bad habit is a constant tyrant. Īt reigns over one's whole life as a despotic king rules his subjects. At first it is but occasionally noticed, but as it becomes stronger gains a foothold it and stronger until, finally, we cannot, without hard labor, escape its cruel We are guided by it in the ways rule. that it wishes us to follow. We do not question its reasons for wishing us to do things, but we do them almost unconsciously. It is the king of our hearts, and it rules with a hand of iron. S on it becomes so noticeable that we try to shake it off, but it does not intend to leave the throne. It has grown powerful and taken up much land by We may push it off its high conquest. seat for a few days or possibly a week, but at the end of that time it returns with redoubled power. Finally we make a strong resolution to break the strength of our great king. We gather all our forces of mind and body We

and begin our long contest. After a hard struggle we gain the battle and slowly our king dies. One more thrust of the sword and the despotic monarch lies dead at our feet.

Small Courtesies.

Habits count for so much in little things that one can not look too care fully after the small courtesies in one' own conduct. A writer in a contem-porary describes a visit to a home where the young people possessed the true politeness which habit had made natural.

One evening last week, he says, entered a room where several young men with books and work were sitting It certainly does not find the around the lamp. The young man latter in the modern boarding house. Alas ! though, many and very men with books and work were sitting

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double, quadruple, yes, a hundred fold gain, at a single sitting. Here, too, tain people may neglect the young men who are strangers ; but, be sure, By Rev. Ewald Bierbaum, D.1 of Mary for Children. By Am these approaches to hell welcome and hail the alien. All of them say: iritual Crumbs. By Mary E. Richard-

son. Inments Before the Tabernacle. By Rev. Matthew Russell, S J rue Politeness. By Abbe Francis Destrained, without wholesome guidance or control of any kind, the inexmore. Ieditations on the Seven Wounds of Our Lord on the Cross. By Father Charles perienced youth should fall into some

of the many traps that are set for him on every hand? Youth is buoyant, boneful and pleasure loving. It shuns solitude and yearns for companionship. one futures of Authropology and Biology. By Rev. Thos. Hughes, S. J. Primary History of the United States... Small Catechism. By Deharbe... Interface and Liturgy of the Muss. By Mrs. Mary Laidlaw..... Catechism of Hygeine. By Joseph F. Ed-wards. A. M. M. D. the Music By Mrs. Mary Laidlaw, ..., the Music By Mrs. Mary Laidlaw, ..., atechism of Hygeine, By Joseph F. Ed-wardis, A. M., M. D. Courtion Class, By Eleanor O'Grady..., Prayer. By St. Alphonsus Liguori..., earlsfrom the Casket of the Sacred Heart. By Eleanor C. Donnelly... Profiting by Our Faults. By Miss Ella McMahon..., Un Thirst for Drink. By J. K. C., Un Thirst for Drink. By J. K. C., Li, D., F. R. S., Church and Science. By Cardinal Wise man... 1 00 1 43 The Life of Our Lidge. By Catomar An English Carmelite. By Father Thos. Hunter Popular Life of Catherine McAuley. By Sisters of Mercy. Life of St. Catherine of Sienna. By Ed-ward L. Ayme, M. D. Characterisicsfrom the Writings of Arch-bishop Ullathorne. By Rev. Michael F. Glancey..... Der Abbe Legansse. 1 23 Glancey. Happy Year. By Abbe Lasausse. hrist in Type and Prophecy. By Rev. A. J. Maas, S. J. ur Christian Heritage. By Cardinal Gibbons. Gibbons. Gibbons. Discourses to Mixed Congregations. By J.

U.S. CONSUL ECZEMA CUTICURA

PULASKI F. HYATT, United States Consul. Dec. 13, 1897. Santiago de Cuba



of the Cross. By Frederick, William

ier Joseph, Advocate of Hopeless Cases, ranslated from the French of Rev. F.

one reads well written books, one absorbs good English almost uncon-sciously. The slang of the day no longer seem necessary in order to give expression to one's thoughts, though it must be said that there is slang and slang. Sometimes slang is very crisp and terse and very expressive indeed. When it isn't nasty slang, a little of it is not so desperately reprehensible.

The study of the dictionary is also a great help in giving one command of language. Simply reading pages of it, learning new words and their is recommended. Care meanings, should also be taken to learn the cor rect pronunciation of every word of which one is doubtful. The boy or girl who really wants to use the anguage properly should make it a rule never to pass by a word of whose meaning or pronunciation he is not sure. He should consult a dictionary

about it at once. If that is not possi-ble, the next best thing is to write it down in a note book and look it up a the first opportunity. Now we hope all this talk about the

dictionary will not give the boys and girls the notion which occasionally obtains among comparatively wise folkthat to talk well you must use big ously cultivated. words. The most pleasant talkers and writers, as well as the most cultured, use the simplest, plainest language, as the boys and girls will find out when they come to read the best books.

Perhaps we should say a word or two about the things a boy or girl ought not to do if they want to talk well. In not to do it energy want to talk well. In the first place, they ought not to try to be anybody but just who they are. They will be a very sorry figure if they try to imitate some very brilliant sarcastic beauty one reads about. Persons who are always making bitter remarks, or jokes of the failings of their acquaintances, or who give people pieces of their mind, are sure to find themselves disliked and avoided.

In the next place, having learnt to pronounce words correctly, to avoid the intellect of a Newman, is it imposslang and slips of grammar, one should sible to conceive that he will in time

If with the dictionary and the grammar on the table before him was the busiest of the group, but he instantly rose and remained standing until I had taken my seat.

The little action was automatic ; the habit of his family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to a meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired, which they wear with unconscious grace.

"You should not care so much about the merely superficial conduct," says a friend. "Veneering is only a polish laid on. I approve of the man or woman who is honest and sincere. I can pardou him a little brusqueness, which may be only his misfortune. We It is not veneering to be polite.

are apt to grow confused on this subect. and to fancy that there is a natur al conflict between goodness of heart and elegance of deportment. The fact is, life would be a far more agreeable thing if politeness were more assidu-

Advantages of Reading Circles.

The Rev. James B. Troy says: "To speak of the possible advantages of the Catholic Reading Circle I may be carried too far. Is it no advantage, then, for the Catholic to realize that his Church has had a Newman, a Brown-son, or a Montalembert? Will not the mere mention of these names prove to the non-Catholic what we are intellectually, and is this no advantage? I know that many foreigners think that the American is only a slave of the dollar. But deep down in the heart of the "American there is respect for in-tellectual ability. And if the Protestant American is compelled to regard

many of them are unable to take lodg ment in the latter, even. The young man who earns but \$5 or \$6 a week cannot find board in any sort of a reputable house, and retain sufficient his wages for carfare, laundry and clothing. One place only is open to him, and this the lodging house with One place only is open to all its associated and correlated evils. lodging houses are the The city homes of artisans and day laborers, who are in the thrall of drink and the vices which drink en-Here one sees nothing that is tails. good, but all that is bad. Here, too, the sneak thief is found, and the be ginner in all manner of lawlessness, as well as the hardened criminal, who has "done time" again and again. The lodging house offers no privacy :

at the best, it gives but a mere stall to the sleeper ; the one sitting room reeks with odors from unwashed men, with the abomination of smoke from filthy pipes, and with more abominable oaths from filthier mouths. If the young man has any self-respect he will linger in such a place just long enough to take necessary sleep. But how shall he escape contamination, though he did but stay during the sleeping hours?

There is time, however, between the hour of leaving off work and going to his bed. Where shall he spend those He has the street, and the hours ? street only, for his parlor, his library and his place of entertainment. Here he can see the crowds that the faces, and the glaring windows, with their garish displays. From the street run out a thousand paths, all of which seem to the callow youth to be strewn with flowers. The miracle is not that so many young men should go down into the deep of this perdition, but that any survive the thousand and one should temptations to ruin of body and soul that abound in every big town.-Catholic Columbian.

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THOS. COFFEY, CATHOLIC RECORDOFFICE. London, OIL

DIOCESE OF LONDON.

8

Rev. Dr. Flannery Honored.

St. Thomas Times, Sept. 6.

St, Thomas Times, Sept. 6. On Sunday in the church of the Holy Angel pregation in St. Thomas. The occasion was crowded to the doors, the audience being com-probably there is no more popular person in the city than the Rev. Dr. Flannery, and the high esteem in which he is heid here was am-ply testified in the gathering on the Sabbath morn. As is well known to Times readers Dr. Flannery will remove to Windsor on Wednes-day next, and his congregation did not allow the opportunity to pass without showing their appreciation of his faithful wenty-eight years and rese of \$200. The reverend gentleman reservice. After the celebration of High Mass, Dr. Flannery was presented with an address and a purse of \$200. The reverend gentleman repied in most feeling terms. Mater the celebration of High Mass the fol-lowing address was presented on behalf of the ongregation by Mr. W. B. Waterbury, man-ager of the Merchan's Bank : To the Very Rev. William Flannery, D. D.:

To the Very Rev. William Flannery, D. D.: To the Very Rev. William Flannery, D. D.: Very Rev. Doctor — Having learned with deepestsorrow that you are about to sever your connection with this parish, and that to-day will be your last Sunday with us as our pastor, we, your parishioners, deem it meet to public we, your parishioners, deem it meet to public ly convey to you an expression of our sincere ly convey to you an expression of our sincere form a few of the works accomplished by you for our spiritual and temporal good during your ministry here. Former addresses pre-sented to you have been congratulatory, but this one is expressive of our sense of grief and sorrow.

this one is expressive of cur sense of grief and borrow. Twenty-eight years ago you came here as pastor, the parish being then composed of but few people, most of whom have since passed away. The church building was old and de-cared, and with no school attached. Now, by your tireless energy, administrative ability, and zealous efforts, and by your many acts of self-denial, we have the present fine church and cemetry, and a commodious school; also a beautiful convent for the good Sisters of St. Joseph, who so efficiently educate our chil-dren. In all these undertakings you have dis-played are foresight and sound business quali-fications.

played rare foresight and sound business quali-fications. You have succeeded in the face of many obstacles, in paying for all these beautiful structures, which have bave setablished, for the spiritual good of the Sodality of the Bessed Virgin Mary, and the Catholic Truth Society ; for the poor and heipless, the Society of St. Yuncent de Paus; for our temporal welfare, you have cumual Benefit Association, the Catholic Beneviet Catholic Woing the Sodality. Words fill to portray the inestimable benefit these init to portray the inestimable benefit these insurance and social associations have been to many to catholic Club, it has alread

many. In regard to the Catholic Club, it has already done lasting good in affording every facility to our young men for wholesome reading, both religious and secular, for innocent recreation

The point of the second second

Your fatherly kindness to all with whom you came in contact, irrespective of creed or station in life, and the loving relations between yourself and your spiritual children for so long a time, have endeared you to all. Your acts of kindness, of charity, of Christian connsel, of gentleness, and your pure life are not to be for gotten. You bapized our children, you watched for their welfare, you brought conso-lation in our need, you tenderly administered to Heaven for our benefit. The remembrance of these things shall continue with us through life.

And now, dear and Reverend Father, we And now, dear and Reverend Father, we have but to express our feelings of solicitude for your continued welfare and happiness where-ever you may be. We feel assured that the same qualities and graces which have endeared you to us, coupled with your implicit faith in Divine guidance, will enshrine you in the con-fidence of the new congregation and commun-ity in which your to will shortly be cast. In conclusion, dear Father, we beg you to ac-cept this purse as a farewell token, trusting that the use of its contents may afford you as much pleasure as that felt by the donors in presenting it, and we, one and all "wish you good luck in the name of the Lord," and a hearty god-speed.

 kenty God-speed.
 Signed on behalf of the congregation by D, J.
 Domahue, Jas, Egan, S. B. Poecock, W. P. Reynolds, W. R. Waterbury, D. Coughlin, M. J.
 Burke, J. C. Coughlin, C. W. Regan, J. S. Graney, Jas. Brady Gianworth. Thos, Kelly, John Butler, J. Lorden, J. H. Price, Thos. Kelly, John Butler, J. Lorden, J. H. Price, The DOCTOR's RELY.
 Dr. Flanery made a feeling reply. He said the address had made his heart and feelings inwore. He didn't really know to express himself. He was sincerely thankful for the address himself. He was sincerely thankful for the address himseld. Without the aid of the songregation it would have been utterly united the sentent and second the sentent and second the sentent sentent. The Fainery made a feeling reply. It is said that the provide of a start of a straight of a straight

However, said he, my work here is done. Church, school, convent and cemetery estab-lished on a firm basis; library and library asso-ciation, with an abundance of books for liter-ary and spiritual cultivition; a club room equipped for innocent recreation; insurance temporal welfare of the people, in a sound working condition, and finally the most toler-ant and friendly relations existing between us and all our Protestant neighbors. "I fancied I would be spared to liter award all our Protestant neighbors. "I fancied I would be spared to litera are defined and the spare of the spare tion. At the opening of Assumption College in Sandwich, the French priest who attended that printer and resume his former duties in Am-herstbarg. Father Flannery moved to St. Thomas and said Mass for the first time in the old frame church on Taibot street on the first Sunday in October, 1870. At that time St. Thomas was a village of 1.800 souls. The Cath-olic church was away east from the town proper. It was an old rickety structure with a bent spire and beirty that recalled the Leaning Tower of Pisa. The grounds, both in the front and in the rear of the church, served as a bury-ing piace for the whole parish; which then wetsminister. In the sering following a long train of care

In the provided of the parish : which then embraced all Eigin and a large portion of Vestminister.
In the spring of the whole parish : which then embraced all Eigin and a large portion of vestminister.
In the spring of who sauntered by the railway for the sing on the L. & P. S. R. track. Of all the sing on the L. & P. S. R. track. Of all the sing on the L. & P. S. R. track. Of all the sing on the L. & P. S. R. track. Of all the sing on the large not one could of so much building material. Some Frish A. J. Allworth and were anxious toknow what may be very sing the single', said Mr. Allworth with his customary laugh, "don't you know that all that stone is ordered by Father Flanew Catholic church?"
The church went up at once like Soloman's Temple, without noise or misunderstations, and the single of manual assistance and your observer of the single of the single's said of the proceed of the single's said of the proceed of the single's said of the single's said for the single's said of the single's said for the single's

Wanngton, of the sing were conferred upon time boctors cap and ring were conferred upon time by Behop O'Connor in the Church of the Holy Angels.
In announcing the hour at which Dr. Flan-nery's farewell reception was to beein last evening the committee having the matter in hand overlooked the important fact that the Forty Hours Devolutions' were to keen Monday evening service in connection ther the truerk until about 8:30 o'clock. Consequently P was nearly 9 o'clock before the reverent were the Monday evening service in connection ther the truerk until about 8:30 o'clock. Consequently P was nearly 9 o'clock before the reverent service in order was immediately filled by those who had been attending the services, and the arrival of a large representative delegation of Protestant gentlemen bearing a beautifully en-grossed address to Dr. Flanner Y. Monog those of the delegation were Dr. E. W. Guett, M. A. Gilbert, A. McCrimmon, M. H. Murch, Chas, Roe, Angus Murcy, Leonard Nr, Wilson, J. McAlar, John Midging, D. K. McKenzie, Rev. A. B. Drummon, W. H. Murch, Chas, Roe, Angus Murcy, Leonard Nr, McHachin and wife, C. D. Ermatinger, and many others. In addition to the proven atisting ished by the presence of Fr. Coundly, function, of Bismarck. The hall was tastefully formed of the Unio Jack and the Stars and the Prope on the left.
— The formed by the flag was a three-quisting of the Unio Jack and the Stars and the arch formed by the flag was a three-formed of the Unio Jack and the Stars and the here formed by the flag was a three-formed of the Unio Jack and the Stars and the delegation of provested Factors of the arch formed by the flag was a three-tors of the Culio Jack and the Stars and the the Pope on the left.
— The factor of the Culion Jack and the Stars and the delegation of honor and in a few hir portice of the Unio Jack and the Stars and the delegation of honor and in a few hir portice of the Unio Jack and the Stars and the delegation of honor and in a few hir portice of the Unio Jac

owing address : THE ADDRESS.

St. Thomas, Ont., Sept. 5, 1898. To the Rev. Dr. Flannery, Dean of Windson To the Rev. Dr. Flannery, Dean of Windsor: Dear Father—We, the undersigned Protest-ants of the city of St. Thomas, have learned the news of your concemplated removal to another lield of usefulness, with deer regret. We had become so accustomed to meet you in our daily walks of life, both public and private, that the thought of separation in the manner proposed never entered our minds, and therefore comes upon us with peculiar severity. You have been going in and out amongst us for the past twenty-five years, and our relax-tions with each other have always been of the most friendly character. No public nor semi-nublic gathering was considered complete un-less you graced ats platform, or its board, by your presence.

your presence. Your broad liberality and respect for the opmions of those outside your own communion was well known and much appreciated by

outborst of appliause contents in the problem of affection entertained for him by those prosent. In response to calls, Judge D. J. Hughes addressed some eloquent remarks to Dr. Flannery. He felt, he said, that very little could be said on this occasion in addition to the remarks of Dr. Gustin in introducing and laving before him the expression of the feelings of dress, "said the speaker," is the fruit of your sowing. Just as you have sown do you find a reaping on this evening. Your tolerance of the opinions and convictions of others, while mainting your own course, has earned for you the expressions of respect and good-will given by the community. It is not be the hard features of this town that religious intoier ance and bigory has not been manifested even by the few. Of course there is an occasional and heat y of a picture."

<text><text><text><text><text> and bigory has been the same relation as shadows do to light in bringing out the finish and beau y of a picture.
 Judge Hughes, while booring Dr. Flannery for his beautiful example indvesing the walls of prejudice, claimed a medominations, whose attitude toward Dr. Flannery and bis Churen had been conspicuously marked with friendship and good-will. At one time political feeling ran high, but even that has passed away.
 " and now," said the Judge, " we can meet and shake hand saw retail our religious opinions, and the man win intolerant bigot." (Great applause.) The Judge then called attention to the unexampled liberty and the blessings of good British crown and best democracy extant, formaring children in the Public schools, he could say that in all instances where he happened to meet the children in the Public schools, he could say that in all instances where he happened to meet the children in the Public schools on the street he remarked their sught them. In conclusion, Judge Hughes said it was pleasing to render and influence of Dr. Flannery.
 In restonse to calls Dr. D. McLarty said he could only indorse every word that and arready would long be spired to carry on the noble work in shift or the site of Dr. Flannery.
 In restonse to calls Dr. D. McLarty said he could only indorse every and the ranking and the street he remarked their superate to carry on the noble work in which he was engaged.
 Dr. Wilson spoke briefly, but with an easy flow of eloquence, as is his custom. He said br. Flannery and the reliabler and influence of the spread to carry on the noble work in which he was engaged.
 Dr. Wilson spoke briefly, but with an easy flow of eloquence, as is his custom. He said br. Flannery canners and conduct, and influence was beriefly, but with an easy flow of eloquence, as is his custom. He said br. Flannery canners and the street her in common brotherhood and Christian work, His influence was been in diffluentian, and wo

The enactment and the repeal of the Sort Act were legislation approached by the voter with a full sense of responsibility. The piebicite was not legislation; it was a mere fancy vote.
 The may be said that the Scott Act was local, and that the arcs was not large enough to keep of contagion? Would not the taste be revived in every Canadian be large enough to keep off contagion? Would not the taste be revived in every Canadian who crossed the line or went to England? Popular literature, such as the works of Dickens, is full of the convivial use of liquor, and its influence no law could annul. There would be little hope, therefore, of cradicating the desire in the long line of provinces stretching from the Atlantic to the Pacific.
 T is said that the repeal of the Scott Act was followed by an increase in drukenness. This is not unlikely. Overstraining is naturally followed by a recoil. Puritan overstrictness was studied by a recoil. Puritan overstrictness was not any overstice the provinces of sale multiplied the secret places; that the repeal of the Boott Act was the work is and overse liquor was druke; and ever it up, finding that the closing of the public more liquor and worse liquor was druke; and ever it up, finding that the closing of the public more liquor and worse liquor was druke; and even it up, finding that the close the determines in Boott, and that the law seeks to prevent to drink in may. The fact that the places that the part within temperatubol data. The fact that the business is contrabane are hazardous, tends to drive have determined and habit is contrabolity. Whe will not scrupp to the output and that it gen from the deal traffic. Nobody was druke and habit to drink in and have it under the control of dishonest men, who will not scrupp to bus who have the police power to entary the adulteration." Vermont, a rural State, without slums, tried probability of the state where have a the laws were dram shops in the principal streets, and nor the closen of the live

have taught that is responsible for it, and I can readily understand why you should be required in another field." Mr. M. A. Gilbert next spoke, briefly, and warmly eulogized Dr. Flannery's many noble traits of character as ciergyman and friend. "In fact," said Mr. Gilbert, "next to my own minister. I believe I would rather go to confes-sion to Father Flannery than anyone else." Rev. D. R. Drummond next spoke, and said he wished by his presence to give his tribute to that liberality of character which had so en-deared Dr. Flannery to the people of St. Thomas. He trusted that he would have the pleasure of attending Dr. Flannery's golden other ministers of the city said Dr. Flannery had their best wishes tor future success of his Index 0. D. Ernatinger wished to reiterate

mai prosecutions were a mere mode of raising a tax. Druggists' shops were turned into liquor shops, with a few drugs in the win-dow. In Kansas, the State of Governor St. John, the chosen chief of prohibition, where the most stringent prohibition had been enacted, the re-sult, according to Dr. Gardner, was that the drug stores were little more than rum shops, and that their number was astomshing. In one town of tour thousand people, fifteen of them were counted on the main street. Leaven worth, with a population of 23,000, had a hundred and seventy-five places where liquor was sold. In Kansas City the police collected, in 1882, 245,000 in fines for illegal sale of liquor. There is a general tendency to convert prohi-bition, where it prevails, practically into license, by taking the fees under the guise of fines. In Tongawoxie, a small town in Kansas, where there was no saloon before prohibition, there were three or four a fate-wards. This is against the theory that prohi-bition works well in small places, though in large cities it worksill. At Topeka, in Kansas, there are no saloons. But there were none when prohibition was introduced, popular feel-ing being against them. A proof that it is pop-ularfteeling that is strong, rather than prohibit-ive law. IN MAINE.

spondent also stated, as usual was rife. In the cities of Maine, though the law had been forty-six times amended to sharpen its teeth, liquor, generally of a bad kind, was freely, though clandestinely, sold. "Pocket peddling" was rife, and pressed the temptation on the young. The city of Bangor had openly taken itself out of the law, and established a liquor system of its own. In Portland the city government sold houor nominally for medicine, but really also as a beverage, and the agency was a scene of falsehood, jobbery and corruption. The cor-ruption of city officers was an almost inevi-able and a serious consequence of the system. They tried to give effect to the law. They fined, they imprisoned, they perhaps ruined one set of liquor dealers, and the only result was that a worse set succeeded. It is said that in Maine the abuse is confined to the mixed population of cities, especially the sceaports, and that in the rural districts the law increased in the title successful in the rural districts, because there people are coercion is needed. Interviewed Neal Dow, the yenerable patri-

law is successful. It is apparently successful in the run districts, because there people are temperate of their own accord. It fails where coercion is needed: . . Tinterviewed Neal Dow, the venerable patri-arch of prohibition. It may have been a cas-ual mood, but he seemed to me to be disap-pointed and somewhat embittered. The wile of a man imprisoned for selling liquor had sold some liquor, which was left in the house, to buy bread. Neal Dow spoke of her offense and of the punishment which she merited in very extreme terms. Moral crusades are apt in their zcal to overstep the limits of justice, The Scott Act set up arbitrary tribunals, forced a man to criminate himself, commelied husband and wife to break the marriage vow by testifying against each other. The practice of forcing the consistent with public moral ett, or with true logality to the commonwealth, whose general interests it disregards. Traders in liquor are treated as assassins, and put out of the nale of justice, though they have been specially recognized by the State, which has received their license fees. Some years ago seventy or eighty taverns were suddenly closed in foronto. The keepers of the taverns could not starve. They sold hiquor secretly, and the result was an musu-aity druken Christmas. The tavern door, when yon have closed it by law, coses to tempt; but the ideal liquor seler may be a more active temper. . In all these closes the law no doubt has its and and the sec the chowing have head

when you have closed it by law, close to termine but the illetal illouor seller may be a more active temper. In all these cases the law no doubt has its friends. It could not otherwise have been passed, and its friends naturally give a favor-able account of its operation. Much evidence of that kind was given to the Canadian Com-missioners, and has formed the basis of a minor-ity report. But, making the fairest allowance for this, and supposing the evidence to be bal-anced, it is surely impossible to say that in any case there is such practical proof of the success of prohibition as would warrant us in en-countering all the cost and risks of a sweeping measure for the whole Dominon. Improve-ment which was really spontaneous may some-times have been credited to law. IN FORENO COUNTRIES. Evidence of the evis of drunkenness, though drunkenness nobody disputes. The evis of drunkenness nobody disputes. The usestion is only as to the proceed. Imposing statistics are brought to prove an

Evidence of the evils of drunkenness, though largey given, is not to the point. The evils of drunkenness nobody disputes. The question is only as to the practicability and efficacy of the remedy now proposed. Imposing statistics are brought to prove a connection between drinking and crime; and it is inferred that if you stop drinking crime will cease. Is there not a fallacy here f In most cases, is it drinking that is the parent of crime. or is it not rather depravity of nature, inherited or induced by circumstances, that is the parent of both f Besides, criminals have learned the trick of pleading drink as the origin and excuse of their crimes. There is no absence of crime in Turkey, where the Koran prohibits drink, or in Spain, which is noted for temperance. We are also told that drunken-ness is the great source of poverty can-not be questioned. But the sources of poverty can-not be questioned in the source of diffrmi-ties, disease, and mere idleness and thirtliess in-ses, which are otten found apart from addic-tion to drink. The poverty of the millions in this doctan has not its source in drink. That the moderate use of liquor must lead to excess is an assumption at variance with facts English gentlemen use wine daily, and abhor drunken man is almost a prodiky. Croker, it his "Travels in Spain," says: "The habitual temperance of these poole is really astoniah-ing: In ever saw a Spaniard drink a second glass of wine." Another English contrist says of the land, from Bayone to Gibraltar, we ever saw more than four men who were the least intoxicated." Mr. Bryani, the American author, has confirmed this uccout. MODERATE DHNKNG: Mothing can be better provid than that to carry ito effect laws of this kind in a free country you must have the induscince of the people thoroughly and baition from general hatred

SEPTEMBE 3 17, 1898.

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cats per pound. Cat Skins-No. 1, 9 to 10%c, per pound. Sheep Peits-50 to 60 cents each. Tallow-24 to 3 cents per pound. Poultry-Chickens, spring, 10 to 11c, per lb. alive, 6 to 7c per pound; fowis, 7 to 5 cents per lb alive, 5 to 6c, per pound; turkeys, 10 to 12ge per pound; pigcons, 15c per pair, alive. Produce.-Butter, 16 to 17c per pound; eggs, 11 to 11; cents per doz.; honey, 8 to 9 cents per pound; cheese, 85 to 9 cents per pound; turkeys.

Latest Live Stock Markets.

TOFONTO. TOTONTO, Sept. -15, Shipping cattle-Prices ranged from \$4 to \$4.50 per cwt. For a few choice lots from 10 to 15c morewas paid. Butcher's cattle from \$4 to \$4.25 was the best price for choice. Very good steerssold at from \$3.75 to \$1; medium fetched from \$3.30 to \$3.90 per cwt : and inferior sold down to and around \$21 per cwt.

\$3.75 to \$4; medium received from \$2.25 to \$4.75, end inferior sold down to and around \$3 percwt. Shipping bulls were worth from \$3.25 to \$3.75, and for the best offered \$1 per cwt. was paid. Stockers were plentiful, but Buffalo was buy-ing, and they all sold at from \$3.25 to \$4.40 for ordinary grades; good brought \$3.59; and choice fetched \$3.80 per cwt. Mikkers were selling at from \$25 to \$40 each, with enquiry for a few more of the best grade, for which up to \$45 could be depended on. Caives prices ranged from \$3 to \$6, with one to wo dollars more paid for extra prime veals. There was a good enquiry for inmbs, which sold at from \$2.25 to \$4 each, or at from 4 to 45 per lb.

per 1b. Sheep also sold well; ewes fetched 34 to 34e per 1b. but these figures are not likely to pre-vall next week; bucks sold at from 24 to 21e per

vail next week; bucks sold at from 24 to 21c per 1b.
Hogs are unchanged and fairly steady.
Prices for the best which came in were up to \$1.75 per ewt.; thick fat bogs are worth \$4.50, and light hogs \$4.25 per wil.
Bows and stags are BUF FALO.
East Buffale X. Y. Sept. 15.—Caives in moderate supply, and sold hower ; fair supply, and sold hower ; fair supply, and unchanged it here an \$2.50 or moder at supply, and sold hower ; fair supply, and sold hower ; fair supply, and unchanged it here basis was \$7.50, but extra, were \$6.50 to \$6.50 good to choice, \$60 strictly ewes, choice to extra, \$1.75 to \$4.80; minder, choice to extra, \$1.75 to \$4.80; minder, choice to extra, \$1.40 to \$3.65; yearlings, \$1.75 to \$4.20; Michigan grassers, \$4.00 to \$4.10; pixs, \$5.55 to \$3.75.

ARCHDIOCESE OF TORONTO.

Rev. Fathers Klauder and Hanley, the elo-quent and renowned Redemptorists mission-aries of Detroit, Mich. will hold a renewal o the mission in S. Josenb's Church, Leslieville, beginning next Sunday, Sept 18, and lassing the week following. It is expected that the same great success will attend this mission as the one given in the same church last winter. The mission will open at the 1 o'clock Mass Sunday, and services will be held each morn-ing at 5, and 8.30, with special services and sermon each evening, at 7.39.

The Catholic Recor

VOLUME XX.

London. Saturday, Sept. 24,

JOURNALISTIC CRITICIS. One of the factors responsib the confusion of ideas anent c questions is the conflicting and c

dictory reports given by news of the utterances of public men. have no adjectives laudatory en to qualify them, whilst others ra the vocabulary of invective and peration to condemn them. All for aught we know, may not any of the rules of journalisti quette, but it is certainly not the reader, who has a right to r not a few sentences culled her there as it may please the or's fancy, but a literal ren of the speech. We can be de upon, at this period of the cent do our own thinking, and to opinions that cannot be unform senseless ridicule. Discussion ways in order. It prevents stagnation. But from discuss and frank, to personalities-th

up argument, as Brownson used it - there is a long step.

THE FRANCHISE.

Unrestricted suffrage is, som

delusion and a snare, becau evils of the body politic mus cribed in great measure to t ignorance of many who exe franchise. We confess that an gent grasp of political issue necessary for the more enli exercise of the freeman's right and that this intelligence n better gained by a conscientio of the questions under cons rather than by viewing the dim and shifty light of the

political orator. But all do not admit that ill the fruitful mother of social is no bar to patriotism. Man who laid the foundations of ou civilization knew not how t write, but in their words a breathed a lofty and unselfi the surest guarantee of cons

vitality. The country needs to fear corrupt citizens than its citizens - the men who buy votes and who endeavor to general good subservient to greed and aggrandizement. understand that our vote our country and not to the i and that when like a me commodity we dispose of it t est bidder we are degr citizenship, we are making

and 25 of Verses, 10 min the term of the send masters at once. Dr. Flannery clearly showed in his reply that he deeply regretted his departure from the city, and The Times can truly say without hesi-tation that he leaves with the hearty good will of the citizens at large.

of the citizens at large. SKRTCH OF THE VENERABLE PRIEST. Ter, Flannery was born in Nenagh, interaction of the veneration of the entered upon Ardeche. There, also, he finished his course in histopic to accompany a number of Basilian teerred to accompany a number of Basilian teerred to accompany an unmber of Basilian teerred the late Very Rev. Vincent, Principal teerred the attached to 5t. Michael's College as proutse for matriculation until il health com-ciose confinement in the college halls, to seek pand the hills and vales of his native land. He semanined in Ireland three years in active mis-soften work, when the was recardiled to forono, where he was appointed to the parish of Streets-where the anser in the young Bishou's trials and teer the ment to London in November, Star, Father Flannery traversed the dioceses teer teers and the teer teers and healt, collecting teers and accompany the teer months \$12,000 of the teer teers and the teer teers and the stard bishop Walsh on his reveal teer teers the stard Bishop Walsh on his reveal teer teers the teers the band be to the teers and the teers when the teers and the teers SKETCH OF THE VENERABLE PRIEST.

rased. Father Flannery was appointed to Amherstburg parish, where he preached alternately in French and English to a large mixed congrega-

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IN MAINE.

the use of fermented liquors is so clearly im-moral that in suppressing it the consciences of all men will be with you. Christ undoubted it an element in His most sacred ordinance di-ever. An overwheiming majority of mankind still use fermented liquors. The taste is cox-tensive and coeval with humanity. In the exrites in trythologies there are gods of warner, most positively disclaims the belief that the moderate use of liquor is criminal. Mr. Glad-stone is known to have used wine. Nor can yourensonably say that all formented liquor is poison when you see moderate use still use from the your see moderate drink-ers living to a hundred and fibmoderate use still prescribed by eminene physicians. You may think, possibly wifter in that respect. But mere opically when the opinion is so far from beined from of the prohibition of tobacco. If the experts of medical science would pronounce unanimously, or with any approach to unanimity, that the moderate use so for one canamity the the distingth of the incorrect of the law. Behind this agitation for the prohibition of drink begins to lobacco. If the experts of medical science would pronounce unanimously, or with any approach to unanimity, that the moderate use approach to unanimity that the moderate use so fur encessarily scientared disease, and shortened life, the effect would presently be seen.

The principal properties of the probability of the principal properties of the pr

A STRANGE CASE.

Mr. Jas. Crosgrey, of Port Hope, Tells an Interesting Story.

HIS RIGHT LEG SWOLLEN TO THREE TIMES ITS-NATURAL SIZE - ULCERS FOLLOWED AND FOR A YEAR AND A HALF DOCTORS' TREAT-MENT FAILED TO HELP HIM.

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tant step in our political

"QUO VADIS."

The Rev. John T. Smith h for some years a litterateur edged merit. He may publication of his writings lowed the advice of Hora bear, nevertheless, the imp grace and dignity that be author who is conscious of sibility. We had the please ing his Summer School lect confess that we could not why such a glowing eulog nounced on the "Que the Polish novelist. O ment and taste a at fault. [Our eyes be able to detect its hid and we frankly admit th ing it carefully we cannot conclusion, arrived at b that it is one of the novels. It is a work clever writer with suff and books of reference to the public. True, th of Roman customs and Christians is done artistic considering that we have and "Callista," can has work on an unacces What pleases us most ar the Senator to Vinicius.

There are one or two mar its beauty, and wh vent us recommending and girls.

We recommend to ou parsons who have th Rome" on the brain, the given once by Ben Joh clergyman : " Attempt time an original serm