Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, OCTOBER 21, 1899:

NO. 1,096

ITY OF CHRIST.

At St. Thomas' Church, Waterloo. Liverpool, Father McLaughlin, an experienced missioner, speaking recently of the wide extent to which the mys tery of the Incarnation is virtually denied amongst numbers who pass as Christians, and of the hazy idea of revelation which naturally springs from that denial, said: For many years past I have thought—and recent events have forced the opinion still more strongly upon me—that one great reason why so many of those belong-ing to non Catholic denominations have such loose and ill-defined ideas of the doctrines of Christ's revelation is because they have such vague, ill de-fined ideas of Christ Himself—i. e., of His divine nature, His divine personal-ity and His divine attributes. It is also my conviction that the under current of disbelief in the Incarnation is much wider and deep-er than is generally supposed; at all events than staunch and earnest Protestants are willing to admit. being apparent on the surface, its full s not adequately realized. Anyone, however, who is conversant with the signs of the times can easily perceive that the faith of many of our separated brethren in this great fundrmental mystery is not of the right kind; has not the right ring to it. They are supposed to receive it as an essential item of belief, but if inquiry is made the supposition will be found unwarrantable. From time to time they hear Him called God, and occasionally they join in prayers in which He is evoked as God, but all the while they seem to have a secret feeling that that name is given to Him more by a sort of pious courtesy than as a title which He has any strict right to claim. While they look upon Him as one who had something to do with redemption and justification, and often use the phrase "the Lord Jesus," yet they appear to forget or to ignore the fact that He is their Creator, is their Preserver, and is one day to be their Judge. This view of Him does not come home to them; it is part of their nominal creed, but it does not seem to have a place in their practical one. While their language in His regard is religiously respectful according to their ideas, yet it betrays a secret want of orthodox belief. They speak of Him, it is true, as One who stands on a very high level, yet, after all a human one. They fall to realize Him as a Being of infinite power, infi-nite knowledge, infinite wisdom and of essential truthfulness. Is not this the case? D) they not treat Him as if He was bound to be satisfied with whatever they choose to offer Him in the way of faith, worship and works; as if they and not He had the power to lay down the law as to what they ought to be lieve and what they ought to perform as if they could take the work of salvainto their own hands and find their way to heaven without His helping guidance and on conditions almost en tirely of their own making? I am not now-be it remembered-speaking of agnostics; they hold a theory which beyond the range of Christian Revelation altogether. ope of my remarks does not touch their position. I have nothing to do with them. Neither, on the other hand, am I referring to those sections of the Church of England in which the mystery of the Incarnation is believed with full and firm faith. speaking of people-and I am sorry to say they are an increasing crowdwho are ostensibly members of one or other of those Christian communions which have sprung from the 'Reformation "—people who loudly and with emphasis profess Christianity, yet in reality do not believe in the divinity of thatChrist who is Christianity's Author. That there are such-and that their numbers are steadily growing-no one who mixes much either with the masses or the classes can for a moment have the slightest doubt. I am only one of many who have had very favorable opportunities of testing the fact by per-sonal experience. Over and again in conversing with persons-some of the Church of England, others nominally belonging to some of the other non-Catholic denominations-I have said Am I not then to take it for granted that you believe that Jesus Christ is God?" The answer came with an God?" The answer came with an amount of hesitation which of itself was sufficient to indicate the absence of explicit faith. It was clear the genuine belief which my question implied wa; not there. The following is a sample of such answer: "I believe that He was a very wise and a very holy man, and a worker of great miracles, but l can't say I believe He was God in the strict sense of the word." This answer represents the belief, or, rather, I should say, the vague (religious) attitude of mind of thousands outside the Catholic Church who call themselves Christians. That Christ was singularly good and singularly great; that He was a prophet, a special messenger of heaven; that He was a pre eminently philanthropic, sympathetic, self-sacri ficing Benefactor of the human race the mantle of His surpassing sanctity and transcendent merits may be in some mysterious way thrown over people to shield them from the them against the assaults of the evil

PROTESTANTS AND THE DIVIN- one ; that He was full of charity, patience and mercy—all this they readily grant; but that He was God. the eternal, all wise, all knowing Onni-potent God who created the heavens and the earth and the things which heaven and earth contain-that they seem unable to take in; they cannot, at least they do not grasp it. Their faith fails to reach so far ; it stops short of His divine nature and of the infinitude of His attributes. Practically this is equivalent to Socinianism or Unitar ianism, although those who hold such opinions may not be "quite" conscious of the fact. But to bring home to you the sadly wide extent to which these hazy notions, or rather this vir ual denial of the divinity of Christ prevails, it is not necessary to appeal to the personal experience of one man or of many. Every-day life is evidence sufficient. Look at the multitudes in our populous cities, listen to the conversation in society, read the books of the day, note the tone of current literature, examine the teachings and preachings which are poured forth from some of the pulpits of the land-pulpits, too, which are looked upon as Christian—and you will easily realize that large numbers who profess to be members of Christian denominations have not only virtually eliminated from their creed the great mystery of the Incarnation, but seem even to doubt whether there is a personal God. To show that I am not over-stating the case, I shall quote the testimony of one who cannot be accused of prejud-Mr. W. H. Mallock-himself a member of the Church of Englandin a very able and closely reasoned article in the Nineteenth Cen tury Review of last December, recognizes this fact in the fullest extent, and calls particular attention to it: one can be conversant with the opinions of the Broad Church school-the school, for instance, of Stanley, Jowett and Pattison - without seeing that, under the veil of a more or less conventional phraseology, its members not only deny any miraculous virtue to the Christian priest, and the sacraments these priests administer, but that thay reduce to an allegory, or an obsolete philosophic formula, the orthodox doctrine of the Trinity, thus entirely dissolving that edifice which the early Church built up, and that, however they may shrink from stating the matter plainly, they no more believe that Christ was identical with the Creator of the universe than Dr. Arnoid (as he said) 'believed in They speak with much, and, no doubt, with sincere unction, of the value and authority of Christ as a moral and spiritual teacher; but all definite doctrine with regard to His divine nature they either deny, or, what is the same thing practically, they pass over as unimportant. Thus, not to send the reader too far afield for illustrations, a High Church clergy-man, in the pages of this Review, was omplaining only last month that some of the English clergy, who in outer seeming belong to the same school as himself, are really nothing better than 'Ritualistic pantheists,' whilst the same writer mentioned the more specific fact that the Bishop of Worcester, in per sonally ordering his clergy to abstain from certain Ritualistic practices, has directly commended a volume which flatly denies the Incarnation, the Atonement, the Resurrection of the Body and the Ascension of Oar Lord. Nor do the differences of opinion thus indicated show any tendency to de crease, Oa the contrary, they are growing more accentuated. In one out of two churches, whose bells mix their voices, we may find the incumfollowing the example of Marl Pattinson, and defacating the idea of God to 'a pure transparency,' whilst the incumbent in the other is supply ing his astonished flock with hol water, and is inviting them to medi tate on the five wounds of the Saviour It is clear from these remarks that this modern Aiarnism or partly hidden Unitarianism, or whatever name we are to give it, is not confined to the ranks of the Broad Church party. We know that fact, however, independently of the press. It has extended its ravages much further. It may be cleverly disguised by flourishes of rhetoric; may be kept out of view by ingenious comparisons; and it may be repudiated on the part of those who are accused or suspected of it by denials which at first sight do not appear imbiguous, but it has found a with many who seem far removed from it and who are supposed to detest it. Look at what is going on all around us Truth-that truth which Oar Lore was born and came into the world to give testimony to "-is treated as a thing about which there can be two ab solutely opposite schools of teaching. And the existence of two such schools so far from being apologized for, is act ually boasted of as a sign of the healthy and vigorous life of the Church which comprehends them. That is, divine truth or Christian revelation is looked upon as something which people may cleave in two, and which being thus

cloven, one half may mean one set of

doctrines to one class of men, and the

sents. When men who are leaders, re- very heart's blood to possess what we ligious leaders of other men. tax their possess in the Holy Communion—that ingenuity to the utmost in finding figures of speech to bridge over the chasm There are many Catholics who, Divestigation. ures of speech to bridge over the chasm that separates the opposing parties in their communion, when they even go so far as to proclaim loudly and publicly their anticipation—an anticipation apparently accompanied with the desire of its fulfilment—that the religion of the future will be neither Catholicity nor Protestantism, but Christianity, i. e. Christianity broad, wide, unlimited—Christianity untrammelled by dogma-Christianity without any definite belief to the Godhead of Him who was its Founder-how con-ceive that those who give expression to such ideas can truly believe in their inner consciousness that Christ, the original Author of Revelation, had a divine personality, that He was the God of God, Light of Light, the Fountain of everlasting and changeless truth. How can such men reconcile these anomalous views of religion with cle in which the Godhead of the Redeemer is enunciated in language definite and unequivocal? What wonder then there should be loose notions about the doctrine of Christ's revelation when such loose ideas prevail as to whether He Himself is truly a Divine Person? It is only what under such conditions might be expected — the one is the natural and necessary outcome of the other. But if I am asked to explain whence has come this want of definite faith in the Godhead of the Redeemer, and to trace the lamentable effect to its original cause, I have only to point back to the unhappy epoch in the his tory of this country when the bond which had bound it to the Rock of Truth was severed, when the permanent indwelling of a divine Teacher in the Church was denied, when altar and sacrifice disappeared. There lies the secret. Once altars were broken creeds came in for similar treatment, they shared the same fate. Dogmadefinite doctrine-then began to dis-It passed gradually into a solve. mist which has lasted ever since ; the sun of truth has not yet dispelled it; the atmosphere of Protestantism, with the exception already alluded to, has but become darker and darker with passing years. Hence the denial, whether virtual or explicit, of the fundamental doctrine of the Incarnation. And hence, too, as an in-evitable consequence of such denial, the antagonistic schools of opinions, the hazy notions of revelation, the doubts, conjectures, divisions, sub-divisions, re-subdivisions, contradictions, re-contradictions that rend the land from end to end at present. Doctrines have become enveloped in ob scurity because Christ, as God, has passed into a cloud and has vanished from the eyes of many—many who are still called by a name to which they

THE LATTER-DAY LAZARUS.

Lazarus at the door of the palatial home of Dives, within sight and sound who are hungering for the Bread of

It is the truth and the whole truth which alone can satisfy the demands of the intellect, while the consolations of religion alone can gratify the crav ings of the human heart. It is true there are many who seem to get along for some years with but a fragmentary knowledge, or but a partial practice of religion; but it is while other passions are dominant. Ambition's fires are burning fierce or social pleasures satisfy for the time being, but the time comes when the religious instinct becomes imperative in its demands. The soul must yield an unhesitating submission to the truth, and must manifest to God and His creatures a loving serv ice. In this is complete religious satis-

faction. The religious banquet is spread inside the walls of the Catholic Church, and we are the fortunate ones who en Just outside the gate joy its plenty. here are not a few who are famishing by the wayside. From their innermost hearts they are craving the certainties of faith. How often is it not said by of faith. them, as they watch the devout wor-shipper, "I would give all I have if I could believe as you do." They seem to be harassed by grievous doubts. They are uncertain of their way, as though groping in the dark. They know not if ever they shall come out on the other side of this terrible maze of uncertainty and tangle of error which besets them on all sides. Little wonder, then, that in their gropings they have become dust-begrimed and covered with the offensive ulcers of They know not of the healing waters of life. As they lie there, Laza rus like, by the door of the Church, craving the crumbs that fall from the and sympathy should be extended to them. There is not one true convert who, after being received into the Church, would not willingly give all that he possess rather than be deprived of the blessings that his religion remaining half the opposites or contradictory to another. It is hard to see how genuine faith in the divinity of Christ—as the God of indivisible one—

ness—can co-exist with an attitude of mind such as this state of things repre
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like, see the poor spiritual beggars ly ing at their very door, and place be-fore them not one iota of instruction to give them knowledge, or stretch not a hand of helping to show them the way into their Father's house. There are many Catholics who may read with edification the rest of the story of Dives and Lazarus in its special application to their spiritual duty in regard to their less favored neighbors.

FACIS SOMETIMES 'FORGOT-TEN.

A writer in the London Times, signing himself "Verax," thinks he makes a case against Cardinal Vaughan by pointing to France, Spain and Ireland as presenting conditions not bearing out the Cardinal's claim on behalf of the Catholic Church as illustrated in England when that country was Catholic. The Cardinal had said in a public address, which we noticed in the Freeman's Journal last week, that the degrading poverty of the masses in English cities to day is one of the results of the robbing of the people by the "reformation" leaders, and that no such poverty and misery were known in England before the "reformation." The Times writer compared England to-day with France, Spain and Ireland, and throwing on the Catholic Church the blame of alleged evils in the latter. But the Cardinal was easily able to sustain his position, which he thus briefly restated in reply to "Verax:" "When I assert that the Catholic

Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milman, Hallam, Froude, Lecky, Farrar, Guizot and a host of other witnesses who are above suspicion. But when I claim for the Catholic and Roman Church now the same Divine power and vitality she gave proof of in England during a thousand years of our history, I am confronted with the present state of Ireland, France and Spain."

course, France and Spain (par ticularly the latter) are the favorite "horrid examples" of those who wish to present the Catholic Church in the worst light, either in the domain of progress "or education, as if that Church were responsible for everything objectionable in those countries, the truth being, as Cardinal Vaughan points out, as follows, that in both the influence of the Church has been counteracted by agencies which have invariably found sympathy and approval in England, among the class represented by the London Times: "But we are referred to France as have no just or rational claim. - Chris-

proof against the character of the Catholic Church. Has it been forgot ten that the Church in France was drowned in a sea of blood a hundred of the sumptuous banquet, and yet special years ago; that, religion, revelation famishing from hunger, is truly typical and God Himself were publicly pro of the many poor souls in our country scribed; that the Church is not free to this day in France; that her Bishops may nowhere meet in synod; that her religious orders are under a ban, and that whatever education the the Church gives is under this distress and disadvantage? And yet, in spite of a century of disabilities, Cathoric France produces at the present day a great multitude of as noble examples of generosity and devotedness as the world has ever seen.
"Again, we are referred to Spain

but during the century Spain also has been swept by the evil principles of the French Revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated, and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more than 'one hand tied behind her.' Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a religious sense and cour tesy that you will search for in vain in England. It is only fair to rem ember that the Catholic Church in Spain and in South America, as in divine mission in chains, weakened on all sides by the State, if not actu-

ally enslaved by its laws.
"' Verax 'seems to suppose that the education of France has been in the hands of the Catholic Church. Has he forgotten that the infidel state has been the chief educator in France during nearly the whole of this century, and that when Catholic schools have been tolerated they have been of the nature of voluntary and private ventures?"
"Verax" "forgot" those things

because it was convenient for him to forget them. He was equally forget-ful of the situation of the Catholic Church in Ireland, of which Cardinal Vaughan thus reminds him:

"She was stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protest-

tained a peasantry that is singularly of guarantees to morrow if it dared advantage, she has preserved a high nalist. standard of virtue, faith and piety among her keenly intelligent and sympathetic poor. Let any one con trast the intellectual, moral and religious condition of the peor of Ireland enthusiastic cries of this vast multiwith that of the low classes in our great towns, and then say, if he please, that the cause of their respective conditions is to be found in the respective religions of the two countries.

The contrast here suggested, if illus trated with judicial statistics easily ob tainable, would be anything but pleasant reading for the constitutents of the London Times.—New York

LEO XIII. AND THE NATIONS. A Sovereign in Spite of his Isolation.

On the occasion of the patronal feast of the Pope last month, the London Daily Telegraph printed a long biographical memoir of His Holiness from the pen of Father Coupe, S. J., and devoted a leading article to the consideration of Pope Leo XIII.'s influence and position. Father Coupe says, among other things:

The Pope is alone in the Vatican of the Pope last month, the London

The Pope is alone in the Vatican,

without a friend among the Govern ments of the world, without territory, without treasure, without an army, without power, without a voice in the senate of nations, a prisoner in his own palace, begirt by the troops of a hostile King. His visible sovereignty is, indeed, gone. Nevertheless, visible sovereignty was, perhaps, never stronger than to day. The universal Church, which he rules as supreme bishop, not only lives, she grows and flourishes. While the outlines of other ecclesiastical establishments, born but yesterday as com pared with her, are day by day growing dimmer and less distinguishable, she stands out as distinct as ever, clear cut as Mont Blanc seen at night against a background of lightning-lit cloud. She is, perhaps, less powerful than heretofore among the less progressive nations of the world, but she grows lustier than ever among the nations to whom the whole earth seems England and the United States, in Germany and the colonies. The

SUN OF LEO XIII, 'S EXISTENCE the fight well, and drawn tighter the bonds of respect and love and obedience which knit the Roman Church into one harmonious whole, its unity never more absolute, its purity never

more loyally recognized

But auxious as Leo. XIII. has ever shown himself to cultivate peace and must demand, such a position as shall subject him to no power which can trammel his action, and shall leave him in possession of true and real free lom for the due governance of the Church. In the first year of his pontificate the Pope set down his foot with unmistakable decision, and never for a moment has he withdrawn it: "In the first place, that we may assert to the best of our power the rights and liberty of this Holy See, we shall never cease to contend for the obedience due to our authority, for the removal of the obstacles which hinder the full liberty of our ministry, and for our restoration to that condition in which the counsels of the divine Wisdom first placed the Roman Bishops. We are not moved

TO DEMAND THIS RESTORATION by ambition or the desire of dominion but by our office and by the religious oaths which bind us, and because this principality is necessary to preserve the full liberty of the spiritual power, and because it is clear that the cause of the public good and the safety of society are involved. Hence we can not omit—because of our office, by which we are bound to defend the confirm by these our letters all the declarations and protests which Pius IX. published and reiterated against the occupation of his civil principality of the Roman Church."

It will perhaps be objected that the Pope's freedom of action is sufficiently safeguarded by the Italian law of guarantees. But the law of guarantees may at any time become a party The law of guarantees may be unmade by the same power that made it, just as it has again and again been violated by the same power that pro mised to observe it. Certainly wholesale spoliations in Rome, the seizure of foreign mission property abroad, the brutal insults offered to the dead body of Pius IX, and the repeated venerable land-marks.

pure and chaste, and in ordinary As regards the trustworthiness of that times freer from crime than that of Government, Leo XIII. is as likely to be well informed as any foreign jour-

on Feb. 16, 1893, 80 000 people, mostly

pilgrims of various nationalities, as tude, " Viva il Papa Re!" thundered through the mighty basilica, surely some suspicion must have crept into the minds of the Italian ministers that it is suicidal folly to maintain in Rome a rival sovereignity with a power whose spiritual rule radiates beyond the Peninsula, beyond the Adriatic, beyond the Mediterranean, into the more distant pro-vinces East and West. For Italy to persevere in her hostility to the Holy See means certain ruin. With a disunited people on one side and bankruptcy on the other, she can hardly last long. But the remedy is in her own hands, and both justice and expediency are clamoring for its application-the restoration of the Pope to his temporal power.

"EX NUN" SHEPHERD.

Witty Massachusetts Scribe Describes Her Reception at Taunton, That State.

Massachusetts is one of the Naw England States - a fact to be borne in mind when reading the following report, taken from the Taunton Her-ald, of the reception accorded to Margaret F. Shepherd, the bogus exnun, on occasion of her recent visit to

that town:
"For some time past placards have been posted in front of Old Fellows Hall, on which were pictured the idealized features of a devout female Hall. clad in convent garb. In big, black letters the posters announced that Margaret F. Shepherd, the alleged exnun, would speak in the hall for the benefit of the yearning public.

When the doors were thrown open and the hall was flooded with light, Monday evening, there was a jamb at the entrance. This was not unexpected, however, as the jamb has been there ever since the doors were hung on the hinges, for the architect of the as a future inheritance. Her strength building deemed it advisable to have has waned in the politically disturbed jambs on all the doors, for he was an South American republics; it waxes experienced man, and, knowing that South American republics; it waxes experienced man, and, knowing that daily, in spite of much hostility, in his fellow-craftsmen invariably built their doors with jambs on 'em, he was careful not to omit them from the doors of Odd Fellows' Hall Hence, when is sloping towards the horizon, but no the Shepherd seance began, the vast one can deny that, with all the forces of the world against him, he has fought people-was not startled by the jamb at the door.

" Margaret, according to her posters, was born Sister Madelene Adelaide. Why her parents conferred more apparent, its authority never upon her the strange and sanctimonious name of Sister Madelene Adelaide is not known. Heretolore the public shown himself to cultivate peace and was under the impression that Sister amity with foreign sovereigns, there is one tremendous exception. With the birden of little as each he will the kingdom of Italy, as such, he will public was laboring under a wrong have no friendship. There his attitude impression. She was born that way, Impression. She was born that way, its sternly uncompromising. There he utters an unfaltering 'non possumus."

The Pope demands, and in conscience 'Nee' is the past partciple of the French verb 'naitre,' to be born. Hence, she must have been afflicted with the title at birth and did not hap-

> "It is said that the audience was a most enthusiastic one, notably the chair part, which remained throughout without the least interruption.

But the jamb at the door did not pay the gas bill."

LAYMAN IN CHURCH WORK.

Boston Pilot. The Augustinian Fathers of Lawrence. Mass., offered some time ago through their parish calendar, which represents the work of the Churches of Mary, the Immaculate Conception, St. Lawrence, and St. Augustine's, Andover, a prize of \$10, for the best answer to to the question, "How can laymen best help their clergy in parochial work?" Out of many answers received and published in the latest issue of the Calendar, this which

we quote, received the prize : A young man writes: That in his opinion, the first thing required of the layman is to be a practical Catholic rights of holy church-to renew and himself-that in this he will find incentive to active co-operation in all parish movements. strength will be in receiving frequently the sacraments of the Church, and and against the violation of the rights his work will be, first, to lend his assistance cheerfully to all work planned and conducted under auspices of the Church : second, to always have the good word for what is thus undertaken, and, lastly, to labor by good counsel among his less fortun-

> It is better to be generous than selfish, better to be true than false, better to be brave than be a coward. Blessed beyond all earthly blessedness is that

Every real and searching effort at self improvement is of itself a lesson of

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It is something besides bad air that makes a woman faint in a close theatre. A

well woman wouldn't faint. The woman who easily grows faint and dizzy—who has palpitation of the heart—a "stuffy" feeling—hot flushes—nervous troubles, better look for the cause in her dissinctly feminine organism—maybe in both.

Women who are not quite

women who are not quite well and don't know just what is the matter, and women who are really sick and don't know exactly what is the matter should write at once to Dr. R. V. Pierce, at Buffalo, N.Y., stating their symptoms in de-

be advised by
Dr. Pierce without charge.
Dr. Pierce is,
and for over
thirty years has been, chief consulting
physician in the world-renowned Invalids'
Hotel and Surgical Institute, Buffalo, N. Y.
He has treated and cured more suffering
women than any other physician in the
world, and more of his "Favorite Prescription," for the correction and cure of all disorders and diseases of the feminine organs,
except cancer, has been sold than of all
other similar medicines.

Write to Dr. Pierce. If his medicines are
what you need he will tell you so, if they are
not what you need he will tell you so, if they are
not what you need he will thonestly say so
and will tell you what to do. Dr. Pierce's
position is a sufficient guarantee that his
advice will not be biased by the hope of
selling you a few bottles of medicine.

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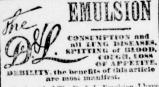
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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER XI. -CONTINUED.

"Perhaps not. No, Conn, I can't be angry with you to-day. So we will put it off; but remember, when you are well I shall ask you again what you mean when you say you have nothing to live for. It is such a dreadful feeling for a man to have."

Some impulse hurried him on. "It's a poor return for all your kindness, miss, to say things unpleasing to you. But 'tis your own wish. Sure I told it you all before. But I'll tell you again, though I'd rather do anything than grieve you. What is there in the wide world for me that's worth the having but your own self? And why I say there's nothing for me to live for, is that I see plainly it isn't I, but some other man that you'll have for a husband. And why I say I'd rather have died in your defence is, that in place of a few cold passing words of thanks, I might have had for ever a kind place in your thoughts. So there, now Some impulse hurried him on. "It's place in your thoughts. So there, now you've asked my reason and I've given

on ve asked my reason and I ve given it."

The book-keeper stood silent still with her eyes cast down she had drunk in every word, but her attitude was so motionless, there was so little expression in her face, that a doubt fell like an icy touch on Conn whether she had heard one word that he had said. Thus did they stand silent for a whole minute; till the book-keeper broke the spell by lifting her head and looking at him. Tears were still in her eyes and a brilliant light shone out of them for a brief instant on her lover, ere she withdrew them, and with a sigh dropped them to the ground again.

again.
"Is it possible?" was the idea that flashed across Conn's mind. "My God! if I only thought she could care for me, it would be too much; I could not hear it."
And yet the fellow hurried on: "You do would be too much; I could not hear it."
And yet the fellow hurriel on: "You do not speak. Ah! if you only knew how I'm beside myself on account of you. I think of nothing else morning, noon, and night. I hardly know what I'm doing at all. What does it matter if you don't care for me now? How should you, when I done nothing to deserve it? But when I done nothing to deserve it? But if once we were married and you'd see how hard I'd work for you, how eager I would be to guard and care for you, how my one thought from morning till night, day after day would be to make the molecular to the second of the second my one thought from morning till night, day after day, would be to make you happy, sure then you might change your mind."

The book keeper did not answer, and Conn, with surging hopes that almost choked him, said: "Say, at any rate, you are not vexed? Now, sooner than offend you I'd leave my home and country and never see my friends any more. And if I've said anything to hurt you, only say the word and with the greatest pleasure a life I'll just throw myself out of the window, or go and pitch myself into the sea beyond, and put an end to al my

"Ah, say if I have done wrong," he went on, finding the book-keeper did not answer him. "Say if I can never be for-given for asking you to bind yourself to a given for asking you to bind yourself to a poor countryman, who, for all he's poor, would faithfully love and defend you while there's breath left in his body," and in a pleading way he held out both his hands.

To his amazement the book-keeper with a swift impulse placed here in his-small white hands they were lying in Conn's rough palms—and looking him full in the face, said earnestly: "On, Conn what is it you propose? You say fall in the face, said earnestly: "Oh, Conn, what is it you propote? You say that you are poor. I know it well enough. But do you forget that I am as poor as you? more poor in fact, for you have father and brothers, while I have not a friend in the world, nor any means but what I have as book-keeper of this ion."

"But how!" exclaimed Conn, not sure whether he had heard her words aright hardly able to believe his eyes and iges not that make it more easy

ears, "uoes not that make it more easy for us to marry?"

"What! when we are both so poor?" most of those about us!

" But if Mrs. Eunis should refuse to keep us in her service? She is always giving out that she will have nothing to do with her servants when they get mar-

What then? There are a dozen ways. We could take a little farm—as soon as there'd be one to be had; or the inn in the village—when Feeney gives it up, which he must do shortly, for he's always which he must do shortly, for he's al ways drinking, and its going to rack and ruin. Or we could even wait! There are the mines in Wales, where wages are good. I'd leave you here, and go and work there g aliy for a couple of years, if need be, till I had saved money. Oh, we can talk of all that hereafter. Sure I can wait patiently. Patiently! Gladly. There is nothing I can't do, if only I know all the time that you are willing to be my wife. time that you are willing to be my wife.

There never was a worse choice made than that of the bridge for a place to read in. The voice of the stream rushing under increased as the minutes passed; and what was at first little more than a purling, grew presently into a roar. It was impossible to fix my thoughts upon my book. I faced about and looked downward at the torrent to see if it were swollen; but then it dropped its voice and changed its fascination and I could not draw away my eyes from the deep pools slowly eddying, from its frothy shallows, or its coursings around boulders, or its tumblings from ledge to ledge in its gradual descent. Not many yards away the brushwood that grows along the banks covers it up; but far back, high the test of the sould be the sloping ground, it glances out. up the sloping ground, it glances out from time to time alluringly. "Follow me, come up the hill," it sparkles, "find out my source high up in the mountains; or stay where you are and watch me or stay where you are and watch me dancing, gliding, jumping; or hear me laugh and laugh with me; but I am a jealous companion, and in my presence you shall not read."

Shutting the book at last in despair, I turned back, intending to make for a quiet seat in one of the alcoves in the upland grounds healing the in. Before I

quiet seat in one of the alcoves in the up-land grounds behind the inn. Before I had taken many steps forward, I saw the book-keeper come out of the inn-door. She crossed the road and disappeared down the steps leading to the embank-ment. I had scarcely time to wonder whether Conn had carried out his resolution of breaking bounds, or whether his heart had failed him at the last moment, when my attention was distracted by signs of commotion in the neighborhood of the stables. That surely was Father John whom old Matt Dwyer was addressing with so much gesture and excitement, to the intense interest of several lookers to the intense interest of several abosens on, one of whom hal stopped in the act of leading away the priest's horse. Father John, suddenly turning round, caught sight of me and beckoned with his stick; but he continued to listen to Matt Dayer and to question him until I was near, when he turned and came towards me.

What's this I heard," said he, "about

"What's this I heard," said he, "about a fight the day before yesterday? and Conn dying they tell me?"
"Dying! Not as bad as that, He got a nasty complicated cut in the foreheat, and there were a first some fears of its and there were at first some fears of its becoming serious; but the danger I be has passed, or nearly so."

"God bless me! This is a terrible business! Have the kindness to tell me all about it, if you please. 'Tis hard to get at the truth when people contradict each other."

So I told Father John as much as I knew about the tourists, and how they had made themselves generally offensive of the insult to the book-keeper and of of the insult to the book-keeper and of Conn's pluck, who deserved a better fate than to have got badly hurt himself, poor

fellow.
"I'm glad for the credit of my parish," said Father Moriarity, "that the fault lay with the strangers and with none of my people. And Miss Johnson, what of her?" "She is taking against the strangers."

She is taking exercise yonder alone the sea wall. She can tell you more on the sea wall. about the scrimmage and what le to it than I, for she saw it all."
"I'll go to her," said Father Moriarty

"I'll see you again by and bye."

I was passing the front of the inn on my way uphill when, hearing a tapping at one of the ground windows, I turned round and saw Conn eagerly motioning me to join him. He was holding the door open when I had made my way round to the bar parlor; and as soon as I had entered, he shut it behind me. Then,

"On, eir, give me joy."
"What! Do you mean to say—"
"I do indeed then, and I can hardly believe it myself. Am I awake at all we went straightway towards Mrs. Ennis' of a winter's afternoon? Whether Miss Johnson passed out across the road awhile ago? Whether that was Father John I saw just now gone after her? Do you understand, sir, what I say? Am I talk-

ing sensibly at a'1?"

"There's no question, I should think, but that you have all your wits about

"Then 'tis all true! And what I had

given up hoping for has come to pass!
"What has come to pass?" I ask losing patience.
"Listen, sir"—and then he recounted the interview which he will surely bear in his memory for ever.
We were still talking when we heard

voices and footsteps approaching, and presently the book-keeper entered, fol-lowed by Father John. "Well, Conn Hoolahan," said Father

Moriarty, shaking him warmly by the hand, "I've heard all about everything, and for once I find myself able to condone the breaking of a few heads. done the breaking of a few needs. I in sorry for your hurt, but am glad to hear how you have acted and," looking round at me, "and how you are going to act. I see Mr. Shipley knows all about it, so I may speak freely."

"Oh yes, sir," was Conn's reply, "there's nothing to conceal."

Limpediately turned to congratulate

I immediately turned to congratulate the book-keeper and offer my best wishes the book keeper and one my ober whites that happiness, heaith, and prosperity might attend them both all their days.

"Come," said Father John, "don't lose time, for I must be going shortly. I came across, Conn, hearing you were so bal. But though that was a mistake, it seems I didn't come for nothing after all. Still I must be back again directly, so be

must be back again directly, 80 be seated al.' I beg."
"Now," continued Father John, "as I understand, the position of affairs is this," turning alternately to Conn Hoolahan and the book-keeper, "you two young people want to become man and wife; and as a praliminary von'd like to fact out. as a preliminary you'd like to find out how that will affect your present posi-tions, and whether Mrs. Eanis will care to keep you in her service."

keep you in her service."
"Gad," interrupted Conn, "I've not given much thought to that part of the Then you're lucky to get a helpmate

"Then you're lucky to get a helpmate who looks farther ahead than you do."
"I'm lucky to get her, Father John, whether or no, tha's certain," said Conn. "Yes," continued Father Moriarty, "a thought for the future is a very necessary thing. Not that I should recommend young people to concern themselves too young people to concern themselves too young people to concern themselves too have indeed a matrimonial affair on hand, young people to concern themselves too have indeed a matrimonial affair on hand, young people to concern themselves too have indeed a matrimonial affair on hand, young people to concern themselves too have indeed a matrimonial affair on hand, have indeed a matrimonial affair who looks farther ahead than you do."

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Tell me, my darling, my colleen, tell me that you are."

His arm was round her waist, and he drew her close to him as he spoke, and stooping, kissed her lips.

"Oh, Conn," she said—the delighted lover could hardly catch her words, she had hidden her face upon his shoulder—"how stupid you are! and how foolish I am to be so fond of you!"

There never was a worse choice made than that of the bridge for a place to read in. The voice of the stream rushing under increased as the minutes passed; and what was at first little more than a sent summer of they suit each other because their way is not mapped out clearly and strongling bravels not mapped out clearly and strongling bravels not mapped out clearly and strongling bravels than poverty. I had rather see a boy and girlhonestly married at strongling bravely with difficulties, than see the purity of the one or the other ultimately lost, because through an over-regard for what materialists call prudence, they have refrained from entering the married state. Remember that sir," said the priest turning round upon me, "the next time you hear people talk disparagingly, or speak so yourself, regarding the encouragement I and my order give to young people to marry young. Howencouragement I and my order give to young people to marry young. How-ever, said Father Moriarty, suddenly pulling himself up, "there's no call now for a sermon. I quite agree with you," turning to the book-keeper, "that Mrs. Ennis should be told at once, so that you

Ennis should be told at once, so that you may know how you stand."
"She'll never consent, Father." said Conn. "I mind what she said when William was going to be married, 'I can manage a man,' she said, but a man and his wife is too much for me."

"Just so," said Father Moriarty. "If I remember right, William was your predecessor. Conn?"

decessor, Conn?"
"He was, sir; it was a good thing for
me the day he went."
"So some one clse will say about you

"So some one else will say about you if he gets into your shoes."

"So he may, whoever he is, and welcome. But sure your Reverence, won't you plead our cause with Mrs. Ennis?"

"You'd better do it yourselves."

"Och! Murder! How should I ever tell her? No, Father John, we'll leave all that to you."

"Mies Johnson has also asked me the same favor," said Father John, "but I heeitate; I hesitate. Mrs. Ennis is not of my flock, d'ye see, and I have no claim to influence her. Indeed my advocacy might perhaps damage your cause. But I have an idea that Mr. Shipley might win where I would fail. En! what do you say, Mr- Shipley!"

"Was, indeed, sir," criel Conn, "Mrs.

"Yes, indeed, sir," cried Conn, "Mrs Ennis is very pleased to think how con-stant you are to this place. She says sh thinks you look upon it as a home. She herself looks on the inn as if it was a child (and sure 'tis her own making entirely) so there's a bond in common like between

you anyhow."
"I'd rather any one told her than I," said the book-keeper, in answer to an in

said the book-keeper, in answer to an inquiring look from me.

"But do you think that in such a matter what I might say would have the slightest weight with Mrs. Ennis?"

"Think, is it?" said Conn emphatically.

"Why every evening it is, 'Has Mr. Snipley's fire been lighted in his room?" or 'Has Mr. Snipley come in yet? Hurry on then with the dinner, for he must be nearly famished after being out all day.' nearly famished after being out all day.'
Sure haven't you noticed yourself how
pleased she is that you should go round
the garden with her and admire her
flowers. Oh, then! she thinks a great
deal of what you say."
"Very well; if you are willing to run
the risk, I will go—"
"Success to you!" saidFather Moriarty,
rising with a slight shade of disappointment in his face and tone.
"But Father Moriarty must come with
me: that's the condition of my going, and

me; that's the condition of my going, and

I won't go otherwise.' 'Come along then," said Father "Come along then," said Father Moriarty, cutting short further argument (I don't think he would have been at all pleased to have had no hand in the arrangement of this matter), "let us waste no more time in talking, but let

First of all," said I, "I should like to know exactly how we're going to put the

"Ha, ha!" cried Father Moriarty. triumphantly, "that's the calculating Saxon all over. Believe me, my friend, in this kind of thing 'tis best to throw for thought to the winds, and let your-self be carried away by the happy in-spiration of the moment. I trust to it always, and I never found it fail meyet." "I wish," said I, "that my sudden in-spirations had ever given me any reason to trust to them."

o trust to them But Father Moriarty would not consent

pa-lor together.

Mrs. Ennis was dozing in her capacious at her door, each time with increasing loudness, before we were told to come in She was very much pleased to see us, however, and rang the bell for more cups. saying we must have tea with her, and that it only wanted making; indeed the that it only wanted making; indeed the brown tea-pot stood ready, and the kettle seat out a faint line of steam from its spout, and sang wearily, as if it had been boiling till it was tired waiting for its sleepy mistress. While the cups were boiling till it was treet watting for its sleepy mistress. While the cups were coming, Father Moriarty kept up the conversation, and when they came I hastened to propitiate the old lady by pouring her out a cup of good strong tea well sugared, taking particular care not to mills her by forgetting to put the cream

ruffle her by forgetting to put the cream

sugared, taking particular care not to ruffle her by forgetting to put the cream in First.

"You make an excellent cup of tea, Mr. Shipley," said she, laying down her cup and saucer, "and I must trouble you for another, as like that as you can."

"It's a very strange thing," said I, "(Father Moriarty you will take another cup?) that I always was a good hand at making tea. I don't know how it is, I do it quite unconsciously. I suppose it must be a natural gift."

"Do you tell me so!" cried Father Moriarty, with an appearance of great interest and astonishment. "Then I wish you'd come and live with me and make my tea for me; for 'tis a drink I'm very fond of, and I can't find a soul that knows how to make it properly. But seriously, Mr. Shipley I'm thinking that same may be a bad sign for you. As you are so independent of the highest attraction a wife can offer, may be you were born to live and die a bachelor." tion a wife can offer, may be you were born to live and die a bachelor."

born to live and die a bachelor."

"Oh, you're too cruel, Mr. Moriarty," cried Mrs. Eanis. "Poor Mr. Shipley! what will he do when he gets old, without a wife to look after him or any one to care about him? I tell him he ought to go in for one of the Castle girls—fine, handsome girls they are, and some money, I suppose; and they'll soon be quite old enough to be married."

"He's got something on his hands in the shape of matrimony nearer home, I

the shape of matrimony nearer home, suspect," said Father Moriarty, winking at me and urging me forward with a

Indeed, for that matter, it affects you, Mr. Ennis, more than it does me."

"Affects me!" cried Mrs. Ennis. For just an instant a shade of perplexity passe 1 across her face, but in a twinking disappeared, and gave place to a collectedness of feature and of tone as she answered quietly: "Is it Conn?"

"Yes."

"Yes."
"And Miss Johnson?"

So they've made up their minds at ! I never in my life saw two people long about it. Father John and I looked at each othe

amazed, and then burst out laughing.
"We needn't have hedged about so
much to break the news," said Father

John.
"The news! is it teach a woman of m age to suck eggs? Haven't I sean it coming this time back. And they have sent the both of you to tell me? Well to be sure! Why didn't they come and tell me themselves?" me themselves

me themselves?"
"Tney're afraid of you, Mrs. Ennis, that's the truth," said Father John, "and more shame to them for it! They won't be persuaded that it doesn't mean a sentence of banishment to both of them, or that they won't have to seek their liveli-hood otherwise than in their present

situations."

"How could they think so?" said the kind old lady. "They should have come themselves and told me all about it."

"Conn has on his mind the example of William, who had to go when he married."

William, who had to go when he married."

"William was only a bird of passage, and he married an outsider. But Conn was born in this village, has lived here all his life, and in fact he's like a son of the house. As for Miss Johnson, I don't know at all how I could get on without her. I'm getting old, sir," shaking her head at Father Moriarty. "I can't run up and down stairs and look after everything as I used to once; and it's a great comfort to have some one I can trust to see to things. No, sir, I've not a word to say against their marrying Perhaps it will bind them all the closer to the house and to me; and I'm so well satisfied with and to me; and I'm so well satisfied with both of them that I would be sorry now

to part with either.' Your decision on this point, ma'am is on a par with that fine judgment you have displayed throughout life, and which has made your position what it is."
"Not," continued the wary cld lady,

"Not," continued the wary cid lady,
"that I would have them think I'm
pleased. In what I've said to yez both,
I've spoken in the purest confidence, and
may be now you'd be kind enough to send
the young people to me. I'll warn them may be now you'd bekind enough to send of the dangers and trials of the course they're entering on. Sure, I know well enough they won't pay the smallest attention to what I say; but an any rate they won't be able to turn round on me afterwards, and say that I buoyed them up with fa'se expectations.

We found Conn and the book-keeper where we had left them.
"Mrs. Ennis wishes to see you directly—both of you," said Father Moriarty, with a seriousness in his look which

boded failure.
Conn glanced from Father John to me "Oh, sir," he said, laughing, "I'm not to be taken in. I see by Mr. Shipley's face 'tis all right."

"What did she say?" inquired the book-keeper.
"Go and hear it from her own lips. The ice is broken: the rest remains with yourselves. I must leave you all now; so

good-bye and good luck."

We watched them down the passage

We watched them down the passage and saw them disappear into Mrs. Ennis's room. Then we left the inn and walked slowly towards the stables.

"There's an end," said Father John, after some moments' silence, "to many doubts, hesitations, and scruples, that I have at last succeeded in smoothing doubts, hesitations, and scrupies, that I have at last succeeded in smoothing away. Some people find it so hard to make up their minds, though the path of duty lies straight before them. I don't think our friend yonder will regret what she is doing. She is getting the finest and bravest young man for a husband that is to be found in either of my two distributions. So for so good, I wonder parishes. So far so good. I wonder where that boy is I gave my horse to?"

COLONEL - NOT GENERAL - OTIS THE CONVERT.

The following dispatch appeared last week in the secular press:

"New York, September 21 -Apro pos of the charges of vandalism in Catholic churches in the Pailippines by American soldiers, a corresponden of the times calls attention to the fact that in a recently published book, published by a Paulist Father, a list is given of American converts from Protestantism, which includes the name of Colonel E. S. O.is, army."

The Paulist Father was quite correc in giving the name of the late Colonel Elmer S. O:is as a convert to the Church. The Times correspondent errs in confounding him with Genera Elwell S. O.is, now commanding in the Phillipines. Colonel Elmer O.is was for several years commandant of the military post in this city, while colonel of the Eighth Cavalry, and, as nearly everybody in San Antonio knows, was a most devout and exemplary Catholic. He died in San Diego, Cal., about two years ago. - San Antonio Southern

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SCHLIANOPHER TRUMMEL—Mr. Thomas

in this form and do their work thoroughly.

SILL ANOTHER TRIUMPH—Mr. Thomas
S. Ballen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and
four years ago I was cured by using Dr.
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been subject to Qunsy for over forty years,
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Piles nor Qainsy have troubled me since."

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(For the CATHOLIC RECORD A TALE OF THE ROSARY.

The crimson clouds shed a rosy glow over the landscape, tinging hills and fields, stately mansions and humble peasant abodes alike with radiant pink; the birds sang their evening song, and put their little heads be-neath their wings; the bright glow faded, and the golden sun sank slowly out of sight; the twilight shadows veiled the earth and the glittering sea; one by one the amethystine stars peeped out from night's dark robe, and looked down from their calm heights upon the throbbing, surging waves of human life.

Down on the dusty country road,

far from the roar and bustle of the great city, the heavenly orbs shone on the figure of an old man who staggered, rather than walked, his feeble lin tottering under him. At last, he sank exhausted by the roadside, and, drawing a Rosary from his pocket, he be-gan to pray to Her who is the Comfor-tress of all afflicted souls. Before many minutes had passed, he was sleeping the heavy sleep which weari-ness summons to body and mind alike, and the beads dropped from his nerveless hand to the earth.

About midnight, a great country-waggon rolled by. The moon shone full on the sleeper, and the occupant of the vehicle, seeing the still form there, stopped his horses, got down from his lofty perch, and bent over

"Hullo, old man," said his rough, kindly voice "what's happened you?" But the sleeper neither woke nor stirred.

After several unavailing efforts, the countryman took from his pocket a small flask and applied it to the lips of the unconscious man, who at last came to himself and looked about him stupified with amazement.
"Where am I?" he asked.

"You fell asleep by the roadside," replied the man. "Where are you going?"

"To B-"Where have you come from?"

"Thomsonville. "Why that's a good hundred mile! Did you walk all the way?"
"Yes, I was starving, and I thought

I might find my son in B——."

But at this period of the conversation, the old man fell back white and unconscious, and the countryman, lifting him tenderly from the ground, placed him in his big wagon, arranged him comfortably, and covered him with some great woolly sheep-skins, and mounting his team, drove on briskly to the city.

Morning was just breaking over the almost deserted streets. Here and there, the smoke had commenced to issue from the tall chimney tops; now and then a party of men in twos and threes would emerge from the doorway of a gambling-house where the refreshing hours of the night had een given up to feverish excitement; the watchmen paced up and down the streets, or ever and anon carried a senseless burden to the police station or the morgue: all these and many other sights, which are hidden from the eyes of those city inhabitants, who turn night into day, and arise only when the fatigue of their midnight orgies is slept off, were witnessed by our country friend, as he entered -, the unconscious burden still in his wagon.

On and on he drove, until he came to the door of a great stone building. There his loud "Whoa!" brought the horses to a stand-still, and, descending from the lumbering vehicle, he gave a loud rap on the door with the butt of his whip. The portal was soon opened by a Sister of Charity.
"Be this a hospital for the poor?"

"Yes. Do you want admittance for anyone?"

Wal, this mornin' not much arter midnight, I found this 'ere poor old creetur by the side o' the road. He eems weak-like, and sez he's walked all the ways from Thomsonville, a good hundred mile. He seems a re-spectable old chap. He fainted off like a sick girl w'ile he wuz talkin' to me, an' he don't know nothin' sence.

"Bring him in at once," said the Sister. "May God reward you for your charity!" The old man was out into a comfortable bed, and tenderly cared for, and

the good hearted countryman drove

off with a light heart, for had he not

filled the part of the Good Samaritan? Meanwhile the Rosary lay among the grass by the wayside where it had fallen from the hands of the uncon-Two children coming scious man. along the road sat down to arrange the

flowers they had plucked in the "Look, Gertie, at the necklace," said the boy, holding up the string of

beads. "It's not pretty," said Gertie," the beads are ugly, dark wooden ones. Little clover-leaves are carved all over them. But the chain is only steel. would not have a necklace unless the beads were pearls or diamonds or sparkling rubles or emeralds, and the chain of gold."

tattered garments, and a dingy, bat-tered hat resting on his long uncombed hair made his appearance. The children saw him. "Harry," said Gertie, "that's the tramp that frightened mamma so the other day. Let's run home !" They threw down the necklace and ran

Just then a rough looking man, with

away as fast as they could go, dropping their flowers too in their fright.

The tramp threw himself down in

Raised on it

the place they had left. little children run away when they see little children run away when they see the place they had left. me," he said bitterly. gay and innocent as they are. "—His eyes fell upon the rosary. He picked it up. "It's a long time since I've seen one of these,"he exclaimed. "My mother taught me to say it, when a lad.
"I wonder if I could say a 'Hail Mary' new.'" Slowly he repeated the words of the Angelical Salutation, and when he finished, the tears were coursing down his cheeks. "Now, and at the down his cheeks. "Now, and at the hour of our death" he repeated. "I'm afraid that hour is not far distant now "O Holy Mary, obtain for me the grace

of a happy death !"

Just then the sound of wheels was heard in the distance, and a cart appeared, drawn by two great black

"Weil, my friend," said the driver as he paused beside the wayfarer who was seated on the roadside, "are you

Not as far as I'd like to," was the reply. "I have hurt my foot and cannot walk. If I could get into the city, I'd go to the hospital.

Well, if you'll get in my cart, I'll take you straight to the city, and if I can find the hospital, I'll leave you

"You're very kind," said the poor He climbed into the cart, and they

were soon under way.
"We're near the city now," remarked the countryman, a few hours

"There are a great many big buildings around us. I'd better ask where the hospital is." Just then a carriage approached

them.
"Hullo," said the driver of the cart, stopping his horses, "can you tell me, sir, where is the hospital?"
"Which hospital?" said the occupant of the carriage, smiling.

"I don't care, sir, which one. One for the poor, I suppose. I've a man here with a bruised foot, and he wants to go to the hospital. He doesn't look as if he was over-rich, unless he's a miser," and the man laughed heartily at his own wit.
"Let me see the foot. I'm a doctor,

and if the man needs to go to the hos pital, I'll take him there myself.

He looked at the injured member, then shook his head gravely. "This needs instant attention," he said. "Just help me lift this poor man into my waggon. Is he a friend of yours?" 'No, doctor, I just picked him up

on the road." The transfer was soon made, and the doctor's carriage, wheeling rapidly along, soon drew up before the door of the hospital. The doctor assured the Sister in charge that the foot would have to be amputated at once, and tha the patient might die, as mortification had already set in.

"See if he has any affairs to settle," he said, "and I shall return with Dr Morton in half an hour to perform the operation.

III.

"Well, Sister, how is the man whose

foot was amputated last night?"
"He died about midnight, doctor Indeed you performed a great act of charity yesterday. That poor man had been twenty years from the Sacraments and vesterday he picked up this rosary on a country road, some distance out of town. It reminded him of the piety of his youth, and he prayed to the Blessed Virgin to obtain for him the grace of a happy death. He received all the Sac raments in most edifying dispositions.

"I am very glad to have been in strumental in saving his soul, Sister, but, after all, I did very little." Here the doctor's eyes fell on

rosary which the Sister held before him Sister, where did you say he picked this up? Just let me see those beads a moment! I carved that myself for my father I was a little country lad! Do you see the shamrocks on them? He was Irish to the backbone, and I carved those beads from little bones Then I took them to the good monks to make into a rosary and to bless them My poor old father was quite proud of me. I can tell you.

Is he still living, Doctor?" "I fear not. I left home twenty years ago to try and better myself. was employed as office-boy by a doctor, who took a liking to me and educated me. Travelling was not as easy in these days as it is to day, nor postage so cheap. I heard very little news of home, and when I at last went there, I learned that all the children had died of fever, and that my mother. who nursed them through it, died, and my father had gone away, no one knew where. I should like to find out who lost those beads though, I might find some trace of my poor father. Good day, Sister, I fear that I have de tained you too long.'

As Doctor Leary made his rounds that morning the patients thought that he was very absent minded and noticed, too, that he had a rosary twined about his fingers which he looked at, from time to time, with a puzzled expression. At length, as he stood at the bedside of a new comer an old man who had been brought in the day before—the patient looked eagerly at the rosary and exclaimed : 'My dear old rosary! I was afraid I should never find it again. Where did you get it, Doctor?"

Are you sure it is yours, my friend?" asked the Doctor, looking at him keenly.

"Sure? Indeed I am. My boy Johnny made them himself, and the monks chained them and blessed

"And now your boy Johnny gives them to you for the second time"

the thin hand extended to receive it. The invalid gazed into the manly face bending over him, with a look of astonishment, then the old boyish expression seemed to come back again into the eyes, and, with a cry of joy, he recognized his long-lost son. Mr. Leary soon recovered his health and strength, and his declining years were blessed by the devotion of his son, who, showing the beads to his own children, often repeats to them the history of their Grandfather's Resary.

AN APOSTLE OF ENGLAND.

Father Dominic, the Passionist.

Australasian Catholic Record. St. Jane Frances de Chantal used to say of St. Francis de Sales, that "Zeal for the salvation of souls was his predominant passion." The same might be said of Father Dominic. He himself was a fire with Divine Love; and he sought to communicate this sweet fervour to others. Zsal is the outcome of love. "Si Deum amatis," urges St. Augustine, "omnes ad amorem Dei rapite." It priest that this zeal assumed definite While a novice and a student, he could only pray; but as a priest, he looked at himself in the light of St Antonine's definition: "Sacerdos, id est, sacra docens" A young priest, hidden away amongst the hills of Vetralla, his apostolate began by instructing and preaching to the poor, illiterate charcoal burners of the district. His manner of preaching was simple, solid, clear-formed on the

Gospel simplicity. He gave many missions and retreats in the land of his birth. He taught his students to be fervent, zealous mis sionaries. But his heart, the while, was with the children of the land of his vision-with the negatively ignorant English, whose servilely ungrate ful ancestors had laid their religion at the feet of an arrogant, adulterous king. For twenty eight years he waited, and watched, and wept-to convert Eagland. "He told one of nis fellow-religious," wrote the late Father Anderdon, S J, "that this desire consumed him; and that in a vision in which the Blessed Virgin had deigned to appear to him, she consoled him with the assurance that his desire would be one day granted; and so it came to pass." It would be impossible n a short sketch, such as this pretends to be, to enumerate the phases of contradictions and heartburnings through which poor Father Dominic passed, ere the mission of his life opened out before him in 1841—when in his fiftieth year, broken in health, without money, without influence, un known-save to a few holy soulsa bleak, dark October morning he landed in England.

He had gone there, at the invitation of Dr. (afterwards Cardinal) Wiseman, who had also generously presented us with a house and plot of land at Aston Hall, in Staffordshire. Father Dom-inic and his companion, Father Amadeus, took possession of the new mon-stery on the 17 h of February. Two postulants joined them on the very first day, and the four chanted matics at midnight, February 18 h. It was a cold frosty night; but the religious, shivering under their poor, mean habits, with chattering teeth and limbs benumbed, sang with joyous hearts. It was a fitting commencement for the sons of Christ's Passion, for on such another night had their Master begun His Mission.

on the understanding that our Fathers should take charge of the spiritus wants of the parish in which the pro-perty was situated. They were, alas! many; and Father Dominic wisely got his people together by giving a mission. Others besides the few Catholics of the district came-led thither " They laughed by a sinister motive. at him in the beginning," says Father Pius, "but towards the end they re verenced him." It was a case of-Fools, who came to scoff, remained to pray.

Reverence soon took the place of " His disinterestedness, contempt. his care in instructing the children, his attention to the wants and grievances of the poor, and above all, his zeal for the conversion of England, very soon won the hearts of the people of Aston." Converts soon came to be received, But his work was not circumic ibed by the limits of his parish. He b gan to give missions throughout the kingdom; and it is worthy of note that he was the first to give a mission in Eng-land. There were other Orders in Eugland before Fr. Dominic had come but they were localized and confined hemselves to parish work. In the beginning he was laughed at ; Dr Wise man alone encouraged him. But Dominic was not discouraged. "Si desparaveris lassus in die angustiae, im-minuedur fortitudo tua." He wrote to Rome for a few Fathers to come to England in order to assist him in the missionary field. His letter at the same time gives us a glimpse of the bitterness of his passion. "The harvest is great," he writes to the Father General, "and send me laborers, but laborers who are prepared to suffer much, to be laughed at and despised; for there is no stint in the quantity of sufferings, derisions and mockeries which are to be had here. And in a letter to his old friend, Father Felix, he reiterates the same sad truth : " If I wrote a volume," he "I could not explain sufficiently says, the difficulties, the heart burnings, and the crosses which God sends me.

Catholicism gains every day, but oh how much remains to be done.

enter the mission field. He wrote to the now famous Dr. Gentili, who was then preparing a residence for the Fathers of his order-the Rosminians -begging him to begin giving missions. Father Plus thus states: 'The Fathers of Charity scon after began those series of missions in England and in Ireland, which are not yet for gotten. Other religious did the same, so that missions became as common now as charity sermons used to be. This was all started by Father Dom

He was working courageously, but converts were not coming in in the numbers which he had expected. If it were possible for that brave heart to despond, it would then have done Towards the end of the year, 1845, however, his hopes were raised. (atterwards Father) Dalgairns, with whom Father Dominic had corresponde1 since 1841, wrote the latter. asking permission to go to Aston Hall to be received into the Church. This was joyous news Yet it was but the beginning of that mighty exodus from the Anglican camp, which continues to marcu Romewards- even in strong er file-in our own day. Dalgairns invited Father Dominic to Littlemore, and he arrived there on the 8th of October. In a letter to Father Felix, he raises the curtain on the scene that took place on that never to-beforgotten night in the annals of English-speaking Catholicity—the reception of John Henry Newman, the eader of English thought, and best-known writer of the English language into the one, true, Catholic

"I arrived in Oxford" (he writes in Italian) "sodden with rain, a few hours before mid-night. I went to Littlemore, and whilst I was drying myself before the fire I turned round and saw Mr. Newman kneeling before me, begging me to hear his confession and to receive him into the Catholic Church. There, just beside the fire, he began his confession. Next mornwent to Oxford and said Mass in a Catholic chapel which I found there. I came back to Littlemore in a heavy downpour of rain. Mr. Newman finished his confession, and Mr. Bowles and Mr. Staunton—both clergymen and in deacons' orders according to the Anglican rite—did the same. About 6 o'clock in the even ing, Ostober 9, I received the profession of faith of the three gentlemen. I then baptized them conditionally, and went through the usual cerem On the following morning I said Mass in their own oratory, having procured the vestments and requisites from a good priest not far off, at which Messrs. Newman, Dalgairns, Bowles and Staunton communicated.

When this was over I was asked to go into the village to visit a Protestant gentleman. I received himself, his wife and two daughters into the Church. "This," he adds "I consider an ample reward for all I have suffered since Heft Italy, and I expect that the results of such conversions will be incalculable."

When we compare the mere handful of Catholics in England fifty years ago with the strong battalion of today—England, whe now reckons amongst her most loyal subjects a Cardinal of Holy Church, 18 Bishops, 2,686 Priests, and over a million Catholies, we are almost forced to think that Father Dominic spoke in pro-phecy: "Iam enim hiems tansiit, imber abiit et recessit. Fiores apparuerant in terra nostra." Daring the four years subsequent

Degun Ris Mission.

Dr. Wiseman offered us Aston Hall lish Church, Father Dominic was about and doing, though now broken bout and doing, though now broken in health and suffering constantly whatever station of life you are, what whatever station of life you are, what power you have! Would that you all He continued to give missions with his companions throughout England. He founded two other houses, one in London, and the other at Sutton, Lancashire, and thus England became ne of the provinces of our institute. His name," says the author of the Italian Life of St. Paul of the Cross, had become famous in that kingdom among the Catholics, who looked upon him as a man of apostolic character and a holy religious." But the end was near; his sacrifice all but con summated. A new church at Aston Hall, which had been built under his watchful eye, was completed, and Father Dominic with a companion left London on the morning of the 27th of August, 1849, for Aston, in order to make becoming preparations for the solemn opening of the new temple.
To quote the chronicles of the Order Both set out accordingly, went to Paddington, and took the most con venient train they could find, said their preparatory prayers, trimmed themselves for the journey.

" Father Louis, his companion, said that Father Dominic seemed to be suffering intense pain from the moment he left the house, but as he was so silent concerning his various ailments, and known to be suffering almost continually, no further notice was taken or questions asked by him. At Read ing the poor man began to complain, and at the little station of Pangbourne just beyond Reading, Father Dominic had to be carried out on the platform and was evidently in a dying condition.

"Cholera was raging in various places at the time, so no one would let the dying priest into his house. Some straw was procured, and there lay the exhausted missionary on the bleak platform of a way-side station with only his companion by his side It took him but a few minutes to arrange his spiritual concerns-tem poral he had none—to make provi-sional arrangements for the government of the houses, and receive abso lution from his brother-priest. Just them to you for the second time" Father Dominic was anxious that then the up train stopped at the said the Doctor, placing the rosary in

admitted him in his house, and there, upon the ground, with the crucifix to his lips, and his companion kneeling beside him, he breathed forth his soul shortly after mid day on August 27, 1849 - now exactly fifly years ago-in the fifty-eight year of his age and the seventh of his apostolate in Eag

His death was sudden, but it was not unprepared. His whole life was a preparation for it. Had he not also on that very morning praved the Body and Blood of Carist to be that that day his strong viaticum? And when "God's fiager touched him he immediately answered "Fiat Voluntas Tua"—"Thy will be done." The sacrifice which had been previsioned and accepted by him before the Virgin's altar in the Passionist Monastry at Paliano, was consummated. The chalice of suffering had been blood and laded but he had consumed the consumer that the chalice of suffering had been blood and laded but he had consumer the consumer that the chalice of suffering had been blood and laded but he had a laded but he ha had drunk blood-red indeed, but he its last bitter dregs. His race was run. He bowed the meek knees of his soul and answered the Lord "Ecce venio" Taus closed the short apostolate of Father Dominic, the Passionist. Oswald Donnelly, C. P. Passionist Monastry, Goulburn.

OZANAM.

Frederic Ozanam founded the Soci ety of St. Vincent de Paul. This fact alone were enough to make him a Christian hero. But there is much else that is heroic in his life and character. In all times he would have been a man to look at, to study, to know, to follow; but most of all had he lived in these dead level days. The Catholic Church has now great need of all her sons, and great need of strong souls to lead them. Faith grows cold over all the earth charity is failing; the world is sick al-most unto death. It behooves each man in God's army to grow greater in his place, to be magnanimous, to be fit and ready to lead a foriorn hope, wherever infidelity or in difference shows a head. For such deeds the rank and file need leaders, living leaders, or the great name of leaders, who lived and fought in our own times, but have gone to their reward. Most of all we have need of heroes, who have led, or will lead, the way in deeds not above, but on a level with, the ordinary duties of our life. Such was Ozanam. It behooves us, therefore, in these days to look at him: which, happily, we can do in his living mirrors, the Brothers of St. Vincent de Paul, as well as in his written life.

Outwardly there was no glory, nothing heroic about Ozanam; no beauty of face, no grace of manner, no strength of body, to excite instant admiration but a shyness, awkwardness, physical weakness, want of assurance, hiding almost altogether the strong, brigh soul within, and calling, not for heroworship, but rather for pily. He died at forty of the disease against which he had visibly struggled from his youth. Yet the natural genius and the Christian faith of the man has immor talized his name and given him and his memory that strange power over the minds and hearts of others, even in after generations, which is truly called greatness. Two words, better perhaps than any lengthy description, express the secret of Ozanam's greatness—a Christian Heart. And if we search his childhood and his youth for the evidence of the forces which combined to form in him a Christian heart, we shall find them again summed up in

one other word, his mother. Oh! mothers of our Catholic children, if we could make you all know, in realized how much you can do for the Church by forming the hearts of your children! Look at Ozanam's mother. She was not rich, she had fourteen chil dren, she depended entirely on her husband, a medical man. She had to occupy her enough, God knows! mind and her time. Why should she add to her anxieties by directing and managing a society of zealous women, who made it their duty to watch in turn night and day by the beds of the sick poor? Was she bound to add to her family cares the daily task of visiting rom house to house the poor of her dis trict? But she had been destined to be he mother of the Founder of the Society of St. Vincent de Paul, and her heart must be big that she might give shape to his.

A beautiful story is told of her old age. Her husband, seeing her longer fit for the fatigue of mounting to the fifth and sixth stories of the houses, where many of the poor were, forbade her ever to go higher than the fourth. But he himself was old and infirm. His wife, therefore, exacted as the condition of her promise that he too should no longer visit any one above the fourth story. The compact was made and kept for a long time, till one day Dr. Ozanam heard of a woman dying in awful destitution in the house he was visiting, but unfortunately in the sixth story. He hesitated a mo-ment. But his charity could brook no denial. As he scaled the forbidden stairs, he promised himself, between each labored breath, at any rate not to let the wife know. But, alas! was the first person he saw in the sick voman's room! She, too, had been resolving to keep this her solitary act of

disobedience a strict secret. This was Ozanam's mother, and he tells us in one of his letters in after-life what she was to him in his childhood. "She seemed to me," he says, "the living image of the Church: the most perfect expression of Providence."

Now, let us look at the son of such a mother, and it is well we should do so now, not merely in connection with our present General Intention, but also as

ment and brought on to Reading, a prelude to that of next month, which and brought on to heading! is to be "Christian Home Education." landlord of the Railway Hotel is to be "Christian Home Education." ted him in his house, and there, Let us look at the growth of the Christian heart, which we may say was Ozanam's most precious inheritance from his father and mother. It was possessed by the love of souls, and the desire to save them, to enlighten them with faith, to warm them with hope and charity, burned in it as a fire. At each stage of his short life's journey his heart seems to seize at once the quick. est way of enkindling in other hearts the fires of its own charity. First, he is a law student, mixing with youths many of whom are attacked by modern spirit of free-thought, of critt cism, of indifference, of infidelity. spends his leisure hours in arming himself with intellectual weapons for the defence of the faith. He writes articles, he prepares a great work of Apologetics, he wins at eighteen the praise of such men as de Lamennais and Lamartine. As his years and faculties ripen, he, and a group of kindred spirits, young men all of them, form themselves into an Historical S. ciety (Conference d'Histoire). Lectures are given by able men every week, in defence of religion. Very soon the room, and then the hall, where they meet, is too small for the crowd of youths whom these intellectual feasts Then Ozanam and two friends seek the Archolshop of Paris, propose similar conferences in Notre Dame for the Paristan youth, and after the first and ineffective trial of a few preachers not suited to the task, Lacordaire appears, and the great conferences, which have continued to our own day begin. But the idea of the conferences was not Ozanam's masterpiece. The conferences of Notre Dame are confined

to Paris; the work of the Conferences or Society of St. Vincent de Paul be longs to the world. But this, too, like the conferences of Notre Dame, grew out of Ozanam's discussions in defence of the Faith. More than once in these discussions, the rationalists and infidels with whom he and his young comrades argued had said: "Granted that argued had said: "Granted that Christianity worked wonders in the past, what is it doing now? It is dead. Show us your works." Taen Ozanam and his friends said to one an other: "We, at any rate, deserve the reproach. What shall we do to prove the reality of our faith? Let us be up and doing." As they left the hall where the discussion had taken place, the idea and plan of the Society of St Vincent de Paul suddenly leaped into Ozanam's mind. That very night he and a friend visited a poor man and furnished him out of their own store with fuel for the rest of the winter Within a week the idea and plan had been adopted by some eight young men, who formed the centre of Ozan am's circle, and the first Conference of St. Vincent de Paul was established Only one of these eight men had passed and but just passed his twentieth year This was in 1833. By the end of 1834, the alms distributed by the Society had reached £100 000. Twenty years reached £100 000. after, the members of the Society bered three thousand, scattered over France, Germany, Belgium, Denmark Spain, Greece, Italy, Switzerland, Turkey, Asia, Africa, England, Ire-land, America and Australia. To what proportion the work has grown now it is not easy for us to say. the charity which is its mainspring does not consist only in the giving of alms; it consists essentially in the giving of self, in personal service, for the spiritual and temporal welfare of the poor. Has not Ozanam fulfilled his promise to the infidels with whom he argued in his youth? Has he not fulfilled it beyond all expectations, has he not proved that Catholicity is still alive, and gives proof of its life, of its divine life, by the wonderful works of its charity? It has been said of others: Being dead, he speaketh still. Ozanam we can say : Being dead, he worketh still .- English Messenger of the Sacred Heart for September, 1899

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London, Saturday, October 21, 1899

CONFERENCE AT WASHING TON.

The annual Conference of the Arch bishops of the United States was held at Washington on the 12th inst. Nine Archbishops, including Cardinal Gib bons, were present and three absent. It was expected that some action would be taken in regard to the desecration of Catholic Churches in the Philippines by United States soldiers and officers, but this question was not taken into consideration, as matters relating to the new territorial acquisitions of the United States are under the jurisdiction of Mgr. Chapelle, Archbishop of Naw Ocleans, who was not present at the Conference.

THE POLYGAMOUS CONGRESS. MAN.

Brigham Henry Roberts, the Congressman from Utah who has three wives, was interviewed a few days ago by a Brooklyn reporter in regard to his expectation to take his seat in Congress. Roberts' admitted that he has the wives, but he asserts that he broke no law, as his marriage took place before the law of 1890 was ed. He says that if he had broken the law, the Mormon Church would have disciplined him as quickly as the laws of the land. He declares that he is ready to face Congress, and that he has no fear in regard to the outcome of the situation. The Mormons, he declares, observe the antipolygamy law, and there have been no polygamous marriages since the law was passed. Notwithstanding Roberts' protestations on this point there is overwhelming testimony to the fact that the law is disregarded and that polygamous marriages are numerons

SEPARATE SCHOOLS IN BELLE RIVER.

Catholics have good reason to com plain of the very unjust manner in which matters connected with the secular press. The reporters seem to tolic Delegate to Canada was read. have an inclination to twist the rebelieve that they are the enemies of afterwards His Excellency gave the they desire, without cause, to create ill feeling against our Protestant fellow-citizens. The latest announcement of this kind occurred recently in Belle River. The pronouncement of His Lordship Bishop McEvay that his and French secretaries respectively. people there should avail themselves of the opportunities provided by law for the establishment of Separate schools was heralded far and near as being address in English, thanking the people contrary to the wishes of the Catholic ratepayers. The letter which we publish in another column, in the form of a resolution unanimously passed at a meeting of the Catholic people of Belle River, proves conclusively-if should be slow to give credence to the statements of the secular press in regard to matters Catholic. We are pleased to note the prompt and praiseworthy action of those concerned in regard to the carrying out of the wishes of our chief pastor as to the proper method of educating their children.

THE RITUALISTIC CONTRO-VERSY.

The Rev. Dr. Malcolm McColl, Canon Residentiary of Ripon, has just issued a book on the Ritualistic controversy, entitled "The Reformation Settlement Examined in the Light of History and Law."

The Canon is not himself a Ritualist. but! belongs to that section of the St. Louis with their band, and the Church of England which may be regarded as Erastian, and in his book he Colleges. does not treat the Ritualistic discussion

violently attacked.

Canon McColl admits that some of the Ritualistic clergy have broken the law by the introduction of practices which have been rejected by the English Reformation Settlement of the seventeenth century, but he maintains that, either through haste or prejudice, the Kensities and Sir William Vernon Harcourt have wrongfully brought the charge of unlawfulness against practices which are allowed and have always been allowed by the laws which established the Church of England, and he draws the inference that the English Church Association and its patrons are now waging war, not merely against Ritu alistic practices, but against the doctrinal basis of the Common Prayer book itself, however unintentional it may be on the part of Sir William Harcourt and his supporters to do this.

The case amounts to this, that though the laws of England established a new religion to take the place of the ancient Catholic Church, they did not entirely abolish positively either the Catholic faith or ceremonial, and it is still a matter of debate how far Catholic faith and ritual are consistent with the profession of full-fledged Anglican Protest-

The Canon shows very clearly that High Churchism in the Anglican Church is quite legal, even though extreme Ritualism transgresses the limits of lawfulness on minor points.

THE APOSTOLIC DELEGATE.

His Excellency the Most Reverend Monseigneur Falconio, the Papal Delegate, is now fully installed in Canada, having been officially received by the ecclesiastical authorities in Quebec, Montreal and Ottawa successively with the respect due to his high and sacred office.

His Excellency arrived in Quebec by the steamer Vancouver, and was met on landing by Mgr. Marois, V. G., as representing the Archbishop, and by a large number of the clergy of the city and many leading citizens and public men, among whom were the Hon. Mesers. Scott, Dobell and Fitzpatrick of the Dominion Cabinet, the Hon. F. G. Marchand, Premier of the Quebec Government, and Mr. Comme tant, Governor of Anticosti. Subsequently Lietenant-Governor Jetté and his aide de-camp paid their respects to his Excellency at the Archbishop's Palace.

From the landing the party pro ceeded to the Archiepiscopal palace and thence to the Basilica where the ceremonial prescribed for the reception of an Apostolic Delegate was duly carried out, and the Papal Brief ap-Church are treated by a section of the pointing Mgr. Falconio resident Apos-

The "Veni Creator" and other marks of our Bishops and priests in hymns were sung, Benediction of the such a manner as to lead the public to Blessed Sacrament was given, and civil and religious liberty, and that Apostolic blessing to the large crowd which was assembled to welcome him to Canada.

> His Excellency has with him two Secretaries, namely, Father Edward Fisher and Father Clautte, as English The Delegate speaks English beautifully, and after the ceremonial in the Quebec Basilica he delivered a short for the warm welcome extended to him.

In Montreal his Excellency's recep tion was quite as enthusiastic and cordial as that given him in Quebec. The Rev. Canon Dauth of Montreal went to proof were needed-that the public the Ancient Capital to meet him and accompany him on the journey to the most important of our Canadian cities. He was met at Viger station by Mgr. Racicot, V. G., as representing Arch bishop Bruchesi, and by Canon Arch ambault, the Very Rev. Superior Colin of the Seminary, Rev. Father Columban. Prior of the Franciscan monastery the Rev. Father Strubbe, C. SS. R., Acting Mayor Prenveau, and many others of the clergy and prominent citizens, including aldermen and city officials. A procession was then formed and the march to S: James' Cathedral was commenced from the station to the Cathedral. The procession was headed by a detachment of fifty city policemen with the police band. Next came the cadets of Mount students of St. Mary's and Montreal

Mgr. Falconio in his conversations from the standpoint either of the Rit. with members of the press did not state ualists or of their extreme opponents of any special business which may have the Kensit school, and the book is on caused the Holy Father to send him on Holy Scripture. King David did not work. That it was never intended to testantism is based, this would follow

much as it throws a strong light upon Pope Leo's desire to be in immediate the lawfulness of the practices of the and close communication with every extremest Ritualists in regard to those country in which there is a large and usages which the Kensitites have most important population of Catholics, so that the wants of religion everywhere may be known by him exactly, and be provided for. Hence the Brief appointing Mgr. Falconio as his Canadian Representative confers upon him "all the necessary and expedient powers which will place him in a position to provide efficiently for the needs and welfare of the Church of Canada." His Excellency's jurisdic tion extends over the whole Dominion

> The Apostolic Delegation in the United States has been of very great benefit to religion, settling many disputes and troubles of long standing. It has in some cases prevented serious local schisms, and the two delegates who have so far held office successively have by their personal qualities gained the esteem and good-will of all who have had any intercourse with them, Protestants as well as Catholics.

> From all that is known of Mgr. Fal conio, we are certain that he will also gain the respect and esteem of all the people of Canada, whether belonging to the government or to the general population of the country.

The Catholic body in all the provin ces will welcome Mgr. Falconio, and will rally round him on every occasion when it may be needful to testify their loyalty and veneration for the Apostolic See and its present illustrious occupant, Pope Leo XIII., whom Mgr. Falconio will undoubtedly represent with ability and discretion of the highest order.

We heartily welcome Mgr. Falconio to Canada, and we feel certain that the whole Catholic population will welcome him with equal cordiality.

A curious incident occurred a few days ago which shows how we can never be long without having some meddlesome outsiders to interfere as far as they dare with matters which concern Catholics only.

A deputation from the Ottawa Ministerial Association waited on the Hon. R W. Scott to enquire whether he recaived Mgr. Falconio as representative Minister of State, or in his private capacity.

The Hon. Mr. Scott replied that his visit was purely personal, and he represented no one but himself on that ecasion.

"In the elastic conditions prevailing in Canada," he said, "I regard my action as perfectly natural. I am sure that if Bishop Potter, of New York, were to come here, Hon. Mr. Mulock would be one of the first to welcome him, or, if some prominent Baptist divine should come, he would likely be greeted by Hon. Mr. Fielding. I went to welcome Mgr. Falconio as a Catholic and not as representative of the administration with which I am connected."

It is not yet definitely decided whether the permanent residence of His Excellency the delegate will be in Ottawa, the capital of the Dominion, or n Montreal as the centre of Catholicity. before long.

THE KIST O' WHISTLES.

The German Baptists of America long since decided that it is unscript ural, and therefore unlawful to use musical instruments at all, and sacrilegious to use them in the worship of God. Hence it has been prohibited the teaching of them in Baptist schools.

Notwithstanding this prohibition it appears that in a number of educational institutions under control of members of the brotherhood instrumenta music is still being taught, and many of the brethren are receiving instruc tion on musical instruments of all kinds from the violin and mouth organ to the piano and pipe organ.

Elder C. M. Yeant, on behalf of the Church, gives in a Baptist paper the following explanation of the prohibitory decree. He says:

"The Church has decided that we shall not have instrumental music in our churches, yet the institutions controlled and owned by the brethren and under the profession of the brotherhood are teaching the very thing the Church says they shall not use. The organs are coming into the Churches of our brethren, and it is the product of the teaching of our brethren. The Gospel is all in opposition to instrumental music, from the fact that the Church is to sing for the Lord, and a dumb organ has no soul. We might as well get the grammophone to do our praying for us. There is just as much power and just as much spirit in it."

This reasoning is somewhat like that of the Presbyterians of the old school who were likewise resolutely opposed to the use of instrumental music in the Church. This condemnation of instru-

God with all his faculties :

"My heart is ready, O my God. I will sing and rehearse a psalm. Arise @ my glory: arise psaltery and harp: I will arise early. (Psalm lvi; 9, 10.)

The trouble with the German Baptists arises from a similar cause to that which gave rise to fierce controversy among the Presbyterians years ago. The youthful generation could not see any reason for rejecting the use of musical instruments in serving God. whereas they assist in raising the soul to God in the solemnity of divine worship, and as instrumental music has gained the victory in Presbyterianism, it will, no doubt, before long gain a similar victory among the Baptists.

THE RITUALISTIC WAR.

It has been stated on apparently good authority that the majority of the Ritualistically inclined clergy of the Church of England will conform themselves to the decree of the Archbishops of Canterbury and York by discontinuing the use of incense in their Church service and of candles in Church processions. Nevertheless most of the Churches appear to have set this pronouncement at defiance, and from what we learn concerning the extent to which the various Ritualistic rectors and vicars have obeyed, it does not appear that the optimistic prediction, which affirmed that there would be a general acquiescence, will be verified. Of all the Ritualistic churches of London, it is stated that only one has conformed to the Archiepiscopal mandate by suspending at once the use of incense. At Brighton, out of six churches, only one has conformed and the vicar of one of the best conducted and best attended churches of Boston, Lincolnshire, has publicly announced that it is not his intention to make any change in his Church services in consequence of the decree; and many of the clergy throughout England have made the same declaration in face of the fact that several Bishops not accounted as Evanglicals have sent letters to their clergy requesting them for the sake of peace in the Church to comply with the decree or opinion, by whichever name it ought to be called.

Lord Halifax, the President of the English Church Union, which is an association formed with the avowed purpose of promoting "the Catholic move ment in the Church of England," has published a manifesto addressed to the laymen, in which he does not openly plead for resistance to the decision of the two Archbishops; yet it is very plain that on this question of the use of incense in the Communion service, he would like to see that decision dis regarded by the clergy, and his advice to the laity is to "stand by their priests whether they conform or rebel. He savs:

"Whatever course your priests deem it their duty to take, stand by your priests. Help them, if need so require, to bear the pain of depriving their ministrations of a lawful and Catholic adjunct should conscience tell them that they must yield to the opinion, and be true to them in the dark and difficult days that will be in store for them if they say that they must regist the efficars of the We shall probably learn of this matter the Divine Master bids even Bishops to

On this question there is evidently some confusion in Lord Halifax's mind. He maintains that it is necessary for Bishops as well as the priests and laity to "hear the Church," and in this he is undoubtedly correct. But it is admitted, and Lord Halifax himself proclaims it, that:

claims it, that:

"No one disputes the fact that the use of incense in public worship was never by name forbidden, though it was commonly so employed at the time of the compilation of the Book of Common Prayer. The utmost that was done at that time was to omit all reference to the use of incense in the rubrics. In this respect the use of incense stood in exactly the same position as the use of an organ in public worship. Both were custom arily used in divine service before the promulgation of the English Prayer Book. Neither was mentioned as required to be used in that book. Neither was forbidden. Or gans, only by use and wont, and by the toleration of authorities continued to be used. Incense dropped, almost generally out of use.

Ever since the English Prayer Book came into use, its services have never been performed without some adjunct not verbally prescribed in the rubrics. Every week our church papers contain accounts of rites and

prescribed in the rubrics. Every week our Church papers coulain accounts of rites and ceremonies often performed by the Bishops themselves which are not contained in nor sanctioned by the explicit directions of the prayer-book. What are we to think of the justice and righteousness of asserting, in order to put down a particular practice, a principle of interpretation of our formularies which we may confidently say our Archibishops and Bishops have not the slightest intention of impartially applying all round?"

This principle of interpretation to which Lord Halifax refers is that, in case no mention is made of a rite in the prayer-book, it must be held that it is forbidden to use it in the public worship of the Church.

At first sight this might seem a very fax points out, it is one which has mental music is of course merely the never been and probably never will be one of the many true Churches which phantasy of fickle human mindedness. atted upon. It is, in fact, one which are supposed to exist. In fact, from There is no prohibition against it in can scarcely be put into practical the primary principle on which Pro-

prayer-book itself, which are :

"It hath been the wisdom of the Church of England, ever since the compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refus-ing, and of too much easiness in admitting any variation from it."

What rule of interpretation, then, should be followed?

Lord Halifax states with truth that : "The appeal which the Church of England has ever made has been to the practice of the whole Catholic Church as supplying her standard of doctrine and ceremonial."

It has usually been the practice of the most celebrated divines of the Church of England to maintain that the present Church of England is identical with the Church of pre Reformation times, and that it was never intended by the Church to abolish the doctrines or discipline of the ancient Church, but only to reform it by abolishing certain designated false doctrine and useless or superstitious rites. According to this principle, it is clear that the rule laid down by Lord Halifax ought to be regarded even by the most violent Evangelicals as the correct one ; and thence it follows that as incense was used by the Cath. olic Church before the Reformation, so it is lawful to use it now in the Church of England, even though it is nowhere prescribed in the rubrics to do so. In opposing its use by others the Evangelical or Low - Church party are simply adopting the conduct of the dog in the manger, preventing others from using that for which they find no use. Hence, also, it follows that the Ritualists have not disobeyed any law merely by their use of incense in some WAY.

But herein lies one of the instance of the confusion in which Lord Hali fax is involved. The practice of the Catholic Church is to use incense only on certain occasions which are of solemn observance; but the most advanced Ritualists use it in nearly all their services, and thus detract from the soul elevating effect which it has in the Catholic Church. It is certain that incense was much

used in the Jewish sacrifices, and that by direct command of God. Why was this command given? Certainly to make the divine worship more impress ive. Human nature has not changed since then, and incense in worship has still the effect of exciting respect for that worship. It symbolizes prayer, and is spoken of as the symbol of prayer, both in the Old and the New Testament, so that its use in worship is certainly agreeable to the will of God. God has not, however, directly laid down any law for Christians in regard to the extent to which it should be used, and it devolves upon the Church to arrange this prudently and discreetly, and not according to the whims of individual ministers, as will be the case if Lord Halifax's advice be followed.

In a third matter the confusedness of Lord Halifax's position is noticeable. He declares that the usage of the Catholic Church of all ages and nations should be regarded in the decisions on such matters of discipline. The authority of the Catholic Church does not extend merely to the use of incense, which is comparatively an unimportant matter, and is not essential to worship; but it regards the whole field of doctrine and discipline. Does it not follow from this that as long as His Lordship remains outside the Catholic Church he is refusing obedience to a divinely appointed 'guide, equally with his violent anti Ritualistic adversaries?

PREPOSTEROUS CLAIMS.

The Rev. H. B. Jefferson of Alma, Mich., at the concluding session of the central convention of the Episcopal Church of Michigan held at Port Huron on the 11th inst., spoke his mind very plainly of the other Protestant Churches of the United States. He said:

"The spirit of spite as shown by the Presbyterians in some places, is everywhere prevalent. Common humanity calls the Church te rescue the people from such creatures as Methodists, Presbyterians and Baptists. Our ministers should preach the doctrine that this (the Episcopal) is God's Church, and everything that sets itself outside of it is man's invention." We are not at all in doubt that the

gentleman who thus expressed himself is quite convinced that the Episcopal (or the Anglican) Church is the true Church, but we had supposed that Papal states. Anglicans as well as the other denominations named by Rev. H. B. Jefferson practically hold to the belief that to profess belief in the Bible, and anathematize the Pope, is a full-fledged plausible principle; but, as Lord Hali- Protestant Church, and therefore the City, and the general belief is that the true Church, and at the same time this account highly interesting inso- his mission, but it is known that it is confine himself to chanting with his be a Church principle is evident from as a necessary consequence. This he has been harassed, and the persecu-

voice the praises of God, but served the first words of the preface to the primary principle is that each individual is to take the Bible and from it draw his religious belief without regard to the teaching of any Charch. It is a most preposterous claim, therefore, which Mr. Jefferson makes when he asserts that the Episcopal Church (within which we have no doubt he intends to include the Anglican) is the only true Church of God, and is alone of divine institution.

> Any one who is versed to the least degree in the history of the establishment of Anglicanism will see the absurdity of the claim. It is not divine in origin, for all know that it was founded by Henry VIII. to enable him to satisfy his unbridled lusts. It is not divine in its doctrines ; for, when we consider the warring factions of which it is composed, it is seen to be very human indeed, the more so as it can scarcely be said to have any specific doctrine at all. We all know that in its pulpits the most conflicting doctrines are taught, and there is no authority except the British Parliament, composed of men of all beliefs and of no religious belief, which can decide what the doctrines of Anglicans must be. It is evident that a Church thus constituted cannot be the one true Church which Christ established on earth.

Anglicanism is founded upon the same principle of private judgment which is the rule of faith of all the Protestant sects, and with them it must stand or fall.

If Christ left any Church on earth at all-and the Bible teaches that He did-that Church should endure for all time, as Christ declared to His Apostles that He would be with them all days even to the end of the world, and that the gates of hell should never prevail against His Church. (St. Matt. xxviii., 20; xvi., 18) It is the Church thus constituted which Christ commands us to hear." (xviii. 17.)

When Luther and Henry VIII. presumed to establish new Churches, with new forms of worship, new ministries, and new doctrines, the Church of Christ to which obedience was due was in existence, and no individual and no Parliament had the authority to institute a new Church or Churches. All the Churches thus instituted are human ; and the one Church which existed continuously from the time of Christ till Luther's time and down to the present day, is alone the true Church. It is readily seen from this that this must be the Catholic Church which alone has continuously existed. The Anglican Church is therefore in the same boat with the Presbyterians. Methodists, and Baptists, of whom Rev. Mr. Jefferson speaks so contemptuous ly: they are all man made Churches, and the only one which was divinely instituted is the Catholic Church.

It is a curious fact that a minister of a Church which only a few years ago was negotiating with Presbyterians and some other sects to bring about a union of some kind with them, should now speak of them disparagingly. The shows that the still very far from being among the probabilities of the future. We have never supposed that it was likely to be consummated, for the first principle of Protestantism tends to its disintegration into a variety of sects, and this constitutes one of the evidences that the claim of any one of them to be the only true Church is just as absurd as to pretend that their agglomeration into an organization of incongruities would make a divine institution out of a number of humanly instituted Churches. The only means whereby the sects can become members of the true Church is to give up the eccentricities of private judgment, and return to the one fold of Christ, the Catholic, which will remain on earth to the end of time, as it has existed now for nearly nineteen centuries.

THE POPE AND THE ITALIAN USURPATION.

It is stated on high authority that the Holy Father Pope Leo XIII. will soon issue another solemn protest against the position to which the Holy See has been reduced by the usurpation of the Italian Government in seizing upon the

During the pilgrimage of the Holy Year of Jubilee on occasion of the close of the nineteenth century, and the any organization which thinks proper | commencement of the twentieth century, there will be thousands and tens of thousands of visitors to the Eternal Pope will seize the opportunity on this great occasion to set forth once more the magnitude of the injustice to which the Holy See has been subjected, by enumerating the vexations wherewith

tions which have the Italian clerg The treatment regard to the Per ly held at the I been frequently the last and wor Church has endu that he will spe the too successfu endeavoring to tative of the Vat

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IX., Leo XIII Bishops and Church, that, of the world, the Pope is ne Church may that the intere successfully p poral indepen be free to go throughout al fore, the duty incessantly fo Temporal Pov may not be plenitude s which it w Italian Divine Provi son to abando and especially hope that with of Catholics which is so of religion ma poral influence world may s this, but our the efficacy of Catholics wh sacrifice of t that "God, o may look dow people praying the conversion freedom and Church."

As the pray ful with Alu victory over dim, so also the perseveri for the trium persecutors succeed in th

CONVERTE Paris, Sep well-known ceived into n Monday Church, in t On Wedn

their profess tized by Rev C. P., in the Mrs. Walt a recent co above name on Monday b of Paris in b

regard to the Peace Conference recent. ly held at the Hague is said to have been frequently spoken of by him as the last and worst indignity which the Church has endured, and it is believed that he will specially protest against the too successful diplomacy of Italy in endeavoring to exclude any representative of the Vatican from taking part in the Congress.

It was not from any desire of vain show that the Holy Father manifested a wish to be represented at the Peace Congress, but in order to maintain the rights and dignity of the Holy See be fore the nations of the world; and also because, for the success of the Conference itself, it was necessary that the authority, spiritual though it be, which wields the greatest influence for securing the peace of the world, should naturally have been represented at a Peace Conference intended to have an influence over the whole world.

Even when the Italian Governmen seized upon the states of the Church the Parliament itself passed a law of guarantees whereby it was laid down that the Pope should be regarded and treated as a sovereign. His exclusion from the Peace Conference was a gross violation of this law, so it is no wonder that the Holy Father should regard it as a vile indignity to the Church. It is said that in the forthcoming protest he will speak out his mind with a vigor and plainness which will be stronger than any pronouncement which has yet issued from the Holy See on this subject, and that he will ask the whole Catholic world to sustain him, with its moral support, in his endeavor to bring the Church out of its present intolerable condition.

It has been said by many persons of whom some are Catholics, that these repeated protests of the Church and of the Holy Father are of no avail, and, therefore, that it would be better that they were not made at all.

In reply to this we have to say that it is the right and duty of the Church and the Pope to speak the truth plainly that it may not be misunderstood. The injustice, therefore, which has been, and is still being inflicted on the Church should be openly and plainly proclaimed, independently of consequences. But, beside this, it has been many times laid down by Pope Pius IX., Leo XIII., and hundreds of the Bishops and Archbishops of the Church, that, in the present condition of the world, the Temporal Power of the Pope is necessary in order that the Church may be freely governed, and that the interests of religion may be successfully promoted. Without tem poral independence, the Pope cannot be free to govern the Church spread throughout all nations. It is, therefore, the duty of all Catholics to labor incessantly for the restoration of the Temporal Power of the Holy See. It may not be restored at once in the plenitude and full extent to which it was enjoyed before the usurpation : Divine Providence, we have no rea son to abandon all hope in the matter and especially we have good reason to hope that with the moral co operation of Catholics everywhere, that power which is so necessary for the welfare of religion may be restored. The tem poral influence of the Catholics of the world may go far towards effecting this, but our confidence is chiefly in the efficacy of the united prayers of all Catholics who at the end of the holy sacrifice of the Mass pray every day that "God, our refuge and strength, may look down with clemency on His people praying to Him for the conversion of sinners, and for the freedom and triumph of His holy Church."

As the prayers of Moses were powerful with Almighty God to obtain the victory over the Amalekites at Raphidim, so also have we confidence that the persevering prayers of the faithful for the triumph of the Church over the persecutors of the present day will succeed in their purpose.

CONVERTED TO THE TRUE FAITH.

Paris, Sept. 30 -Miss Whitcombe, a well-known member of American society in the French capital, was re-ceived into the Catholic Church on Monday last at the Passionist Church, in the Avenue Loche, by Very Rev. Father Osmund Cooke, superior. On Wednesday Miss Russell Han

cock and Miss Ethel Bannister made their profession of faith and were bap tized by Rev. Father Edward Lemaitre, C. P., in the same church.

Mrs. Walter Edis of San Francisco, a recent convert, together with the above named ladies, will be confirmed on Monday by the Cardinal Archbishop of Paris in his private chapel.

the Divine Redeemer

The recent declaration by Bishop Potter of New York against the re marriage of divorced persons and the action of the Episcopal diocesan conference in pronouncing formally against such practice have attracted the attention of the country. The editor of the Catholic Mirror of Baltimore, himself a controversialist of great ability and marvellous acumen, has written an open letter to the Bishop in which he tears the whole Protestant position with reference to divorce into shreds and patches. As the question is one of present interest we quote his letter as

follows : Right Reverend Dear Sir : I have just read your address before the Pro stant Episcopal convention of New

York anent the question of divorce. Referring to the scandal given by certain prominent parties in New York you are reported as having stated that the Church would doubtless be divided as to the authority of the words re-

lating to this subject in the Bible."
"But meantime," he continued, "the whole subject has gained a new aspec from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober minded Christian people a profound sense of alarm, and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons under any circumstance whatever has greatly widened and deepened."
Without quoting the words of the

to whom your address was committee to whom your address was referred, I find they endorse it un-

As a Christian, I most emphatically beg leave to enter my protest against the remedies suggested by yourself and your committee, and for the following reasons. You state that

THE CHURCH WOULD DOUBTLESS BE DIVIDED as to authority of the words relating to the subject in the Bible. May I ask respectfully, right reverend sir, if the Bible be a judge of the contro-versies, why it has not decided this uestion for three centuries and more Christianity had existed in England nearly one thousand years before di-vorce was ever heard of. You denounce strongly remarriage after divorce, and desire legislation, not against divorce, but against re mar-riage. You find fault with re-marriage but not with divorce. It seems to me that divorce is the evil to be lamented exclusively. Stop divorce and there will be no re-marriage. How did your Christian ancestors in England live for one thousand years without divorce? Were they unhappy with out that Protestant luxury? Open your eyes, right reverend sir, and Open recognize the fact that there are millions of Catholics living within the area of a hundred miles of your city who spurn any connection with divorce which is destroying the vitals of Pro testants of all sects. These millions of Catholics perpetuate the prac-tice and teaching of their ancient anestors from the infancy of Christianity

You maintain with all pertinacity possible that you are a branch of the Christian Church and identified with it in doctrine and practice. If the identity could be proved in every other respect, the contradictory doctrines exist ing between you and the great body of this point could alone Christians on suffice to invalidate the claim. When your ancestors and mine maintained, INDISSOLUBILITY OF THE MARRIAGE TIE

which never tolerated the makeshift of

we were one in faith; but the dissipa tion of the marriage bond-the act of the separatists exclusively, for we have never changed - was sufficient to dis rupt the bond of unity forever. This alone, were there no other, sufficed to drive home the wedge of separation. You, again, assert that "the Church would doubtless be divided as to the authority of the words relating to this subject in the Bible." Regarding you as a man of good sense, I would respectfully ask why the Church would be divided on this subject. Has the Bible ever yet decided anything? And, again, you use the word Church as if she depended on the Bible for in-Evidently the Church, in struction. your view, is a pupil, a disciple, and the Bible is the exclusive teacher, to which the Church must render allegi-ance and submission. Have you not, reverend sir, gotten this question upside down?

Your reference is palpably to the Gospel of St. Matthew. Now this same gospel was written six years after Christ had laid the foundation of His Church, saying, "Upon this rock I will build My Church, and the gates of hell will not prevail against it;" and of which He again speaks, commanding all to hear her voice thus: "Hear the Church; he that will not hear the Church, let him be to thee as the heathen and the publican." Now, the Saviour established His Church while living on earth, six years before a word of the Bible was written. (Of course l refer to the New Testament, as you do. The Saviour did not commit to write

ing one word of His doctrine; nor de we find anywhere that He commanded the apostles or evangelists to write. But we have the most ample testimony that He instituted a teacher on the earth which He and you agree in call ing a "Church," but in a very different sense. He organized His as a teacher for mankind, vouching for her

that SHE SHOULD NEVER TEACH ERROR. "and the gates of hell shall not pre-

ing no authority to teach, and whose fundamental elements are confined merely to an aggregation of human beings theoretically united or practically severed by the acceptance or rejec tion of certain views more or less of Christian character. The Saviour has commanded all to hear His Church;

but as it had no existence then He never referred to the Bible. But discussing the question of divorce, you refer to the Bible, and candidly acknowledge its inability to solve the question in dispute. You say "the Church would be divided" on this question. It is impossible to identify Christ's teaching Church with such a dummy machine as that to which you

Two conclusions are inevitable First, that you have thrown board the divinely organized Church of Christ, and, second, that you have assumed a teacher not intended as such by the Saviour, but intended to be anciliary to the divinely organized teacher, Christ's Church. Again, perplexed as every thinking Protestant, with yourself, is to day, you cannot convince yourself, or any one else, that your teacher, the Bible, is of divine or human origin. This, right reverend sir, you are well aware of. Once more, had Cranmer, in his make up of the Bible adopted the Septuagint version, you would not be to-day in a quandar to the meaning of what is called "the exceptional clause" twice quoted in the gospel of St. Matthew; for you would have found the key to it in the Septuagint. The Bible which you call "King James' version" is not by any means complete, omitting as it does several of the inspired quoted by the Redeemer and His apostles, and to be found in that version only, viz, the Septuagint. Hence you have no assurance, what-

INSPIRATION OF THE OLD TESTAMENT, which Catholics have in their version, the Septuagint, which has the en dorsement of Christ and the apostles. And although the New Testament has been written by Apostles, yet much of it had been written by men who were not apostles; viz., Mark and Luke, who wrote each a gospel, and the Acts of the Apostles was also writ en by the latter (Luke) What guarantee, right reverend sir, can you furnish for the divine inspiration of the New Tes tament, seeing that a notable part of it did not come from apostolic hands?

Thus it is that, having rejected the Church of Christ, which alone could furnish you a competent, because divine, teacher, you have Cranmer's mongrel substitute for the Church that Christ instituted, and accepted also the anciliary and conformatory witness for the Church, in the form of the Bible which is to you to day an elephant drawn by you in the lottery, having no whether it is of divine or human origin, and in vain waiting for your oracle to speak out and say whether Christianity authorizes or re-

Your proto apostle and martyr of re formed English Christianity has en-tailed on sadly perplexed Protestant ism an unmitigated curse which shall never be mitigated until the true doctrine of the Redeemer is once more accepted, viz., the indissolubility of the sacrament of matrimony, Cranmer, who was a good Biblical scholar, rejected deliberately the Septuagint version of the Bible that had been utilized by the Saviour and His apostles. He did so because the key to our Saviour's language, recorded by St. Matthew, was to be found in the Septuagint, and are grieved I shall feel very sorry. there only.

THE DIVORCE OF HENRY VIII

he had set his heart on, hence he de sired to have every obstacle removed. The quotations from St. Matthew were somewhat calculated to confuse, with out a key from the Old Testament. The apostles were in full possession of the key to be found in the Proverbs of Solomon, as they used the Septuagint only. Hence they commenced to teach, under their Master's direction,

the indissolubility of marriage.

The text from Proverbs, 182., 22, " He that found a good wife hath found a good thing, and shall receive a pleasure from the Lord. that driveth away a good wife driveth away a good thing; but he that keepeth an adultress is foolish and wicked." Apply this key furnished by the Holy Ghost to the words of the Saviour (St. Matt. 5c., 32v.): "But I say to you that he that putteth away his wife, excepting the cause of forni cation, maketh her to commit adul-tery." The same Holy Ghost who spoke through the lips of the Saviour here makes provision for the husband in the language cited above from Pro verbs; viz., should a man find his wife an adultress, he is pronounced by the Holy Ghost to be a foolish and wicked man to retain her in his house hold. St. Matthew (19c. 9) quotes once more the Saviour's words on this subject, viz, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, com-mitteth adultery."

We have the language of the Holy Ghost (Proverbs) designating the man as foolish and wicked who does not pu away his adulterous wife : but we also the language of the Saviour forbidding him to marry again, and de nouncing him too as guilty of adult ery should he do so. Let me, right reverend sir, call your attention to KING JAMES' VERSION OF THE SAME PAS-

of Proverbs and you cannot fail to re-

tions which have been inflicted upon the Italian clergy.

The Catholic Position Supported by The treatment of the Holy Father in the Divine Redeemer.

PROTESTANTISM AND DIVORCE. | valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." Who can suppress his indignation at the Divine Redeemer.

Output Divine Redeemer. | valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." Who can suppress his indignation at the Divine Redeemer. | valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guaranty He has confirmed over and over. This thing and obtaineth favor of the Lord." | Valid against it," which guarant tion? The wife is either a true wife or an adulteress. If an adulteress, has the husband found " a good thing" This silly piece of blasphemy conby Cranmer is attributed by him to the Holy Spirit, with no other purpose than to leave the "exceptional clause twice quoted by St. Matthew dark and without a key, which the Septuagint text furnishes and interprets clearly.

Right reverend sir, open your eyes to the true interpretation of the Christian doctrine regarding marriage. Christ forbids most emphatically the demon of divorce, and without exception. His religion has obliterated forever from Coristian ethics. Legislation, as you propose, forbidding re marriage after divorce is obtained offers no remedy. The only remedy left is to adopt the doctrine of indis solubility of marriage, which Christianity has taught and practised from the days of Christ to to day, but which Protestantism, returning to Judaism and Paganism, has ignored over three

Protestantism has sown the wind ; it is now reaping the whirlwind. Let us abandon before it is too late its anti-Christian, Judaic and Pagan practical polygamy

DR. DE COSTA QUITS THE AN GLICAN MINISTRY.

Former Pastor of Church of St. John the Evangelist Sends Resignation as Episcopal Ciergyman to Bishop Pot-ter—He Alleges Others Would Leave Their Pulpits but for Their Need of Livelihood.

As a result of the controversy in the Protestant Episcopal Church, which reached a high pitch over the admission of the Ray. Dr Charles A. Briggs to its ministry, the Rev. Dr. Benjamin F. De Costa, who recently resigned as pastor of the church of St. John the Evangelist, at No. 32 West Eleventh street. New York, has now sent his resignation as a clergyman to Bishop

Asked in regard to his reported resignation, Dr. De Costa, in his home at No. 132 West Twelfth street, gave a statement of his reasons for the step he has taken, but refused to divulge his

plans for the future. He complained of the " spirit of the age" in the Church as the "belated st of the age of Arianism," said the Bible had met its Sedan, so far as Epis-copalians were concerned, in the recent diocesan convention, and asserted that he preferred the faith he learned at his mother's knee to the "inventions of sciolists." While declaring that he was an optimist, Dr. De Costa said there were many flies just now in the Anglican amber, and intimated that other ministers were prevented from resigning only by their need of the means to support their families.

"This diocese," said the doctor. and the Episcopal Church at large is dominated by what the ruling factions cail 'the spirit of the age ' They forget to say 'what' age. This 'spirit' get to say 'what' age. This 'spirit' that they talk about is simply the belated ghost of the age of Arianism. It recalls the words of one who spoke of the Georgian as a period when things were shelving down into a well-written. able, moral, gentlemanly delsm.

"The Episcopal Church has made a new departure, and I cannot go along with it. Consistency requires a repudiation of the whole scheme; and I think I have adopted the best method. I prefer the faith I learned at my mother's knee to the inventions of sciolists. If any of my old friends

In fact, there are a great man flies just now imbedded in the Angli can amber. Still, I happen to know many Episcopal clergymen who would get out of the ministry if they could The once fair prospect has failed The mirage has fled. The case is very puzzling, and now, with teeth set they stand to their task, not knowing

what else to do. "There is an imperative need of bread for wife and little ones. The hard struggle for pelf blunts the moral sense, inducing mental inaction and spiritual asphyxia. As for myself, I am an optimist, and take a cheerful view of the case. Coming days were never so bright and assured as they are now. I have no grievance to ven tilate. Episcopalians have a right to do as they please. I cannot abide pessimism.

"The veteran editor of one of the oldest and most conservative Episcopal publications says: 'I am glad that you are attacking the evils.' One of the most brilliant Bishops writes : realize that there was a great need for some one to pitch into things as you have done. I have done what I have done in good faith, but have

"This is the period of deformation and not reformation, and a distin-guished Bishop assures me that there will be no improvement in his day or mine. It is usually a disappointment for one to feel at last that for a long time he has been all wrong. With chagrin he finds the golden apples, fit for the Garden of Hesperides, paling in his hand to a dead ash. " I am sorry to be out of touch with

the eminently respectable and influential body composing the Episcopa clergy, but I see no remedy. I, inleed, owe much to the Episcopal Church. I do not propose to forget it. owe much to dear friends in the Church, especially to members of my late charge. I shall carry them always in my heart and remember them cognize the diabolical mutilation and suppression of the full text by the infamous Cranmer (Prov. 183., 21), no break of friendship. I have en-

New York in 1863, and preached his first sermon in the church of St. John the Evangelist. He was rector of the church from 1884 until August 23 last, when he resigned, and was later named as rector emeritus.

Dr. De Costa has been one of the most out-spoken members of the Epis copal clergy of the New York diocese, and has not hesitated to criticise and even attack the presiding Bishop. In 1891 he vigorously opposed the confirmation of the Rev. Dr. Poillips Brooks, Bishop-elect of Massachusetts.

was one of the three clergymen who asked that the Rev. Dr. Newton be tried for heresy, and has recently been prominent in the fight against the ordination of Dr. Briggs

He has repeatedly preached about the decline of Protestantism compared with Catholicity. and his favorable re ferences to the Church have led many to believe that he would ultimately join it. In his opposition to Dr. Briggs, he took issue with Bishop Potter, and made many caustic refer ences to him in his sermons. He adsed a formal note to Bishop Potter on May 2, 1899, calling upon him to order an investigation of the charges against Dr. Briggs.
He then said: "It is time for Church.

men to arise and put an end to this anarchical condition of things. I do not hesitate to say that if Bishop Pot-ter persists in the ordination of Dr. Briggs, without full and honest investigation by impartial men, he will render himself liable to impeachment by his peers.

Following up his attack upon Dr. Briggs and the higher criticism, Dr. De Costa took as the text of his sermon on Sunday, May 7, "For we have not followed cunningly devised fables.

Among other things he said : "We have reached a peculiar phase of scepticism with regard to the Holy Scriptures.

"The Bible may be rejected, yet it will be preserved. If it fail of support in the Episcopal Church, it ever have the guardianship of the Church Catholic.

"And it is this proud, disloyal spirit arrayed against the scriptures, that is working disastrously in all other departments of religion, putting a cold iterary criticism in the place of a loving, devout, reverent, conservative tone of mind, and paving the way for general fall of Protestantism in the near future.

"But now candidates for orders have the sublime impudence openly to deny the Prayer book, telling us that Noah and the flood are fictions, thus trampling on both Bible and Prayer book, and yet demanding the right to stand and minister at the Church's altar. Dishonesty and mendacity, to use moderate language, could go no further. How are the people of the Protestant Episcopal Church going to treat this grossly insulting and indecent proposition?"

Dr. De Costa ending his parting ser-

mon, said :

"Easily do men hope to invent a Catholic religion, but the answer is at hand: 'You pluck up your religion by the roots, strip off the roots and bark, shave off the knots, and smooth it at top and bottom; put it where you will, it will do no harm; it will never sprout.

"The Emersons and the Fatheringhams, with others of their kind, found it so and retired from the pulpit. Protestantism may find it so at last. Wise men will prefer the Catholic and Apostolic Church, with its fulness, its completness and authority.

Bishop Potter lost no time in taking action upon the resignation of Dr. D. Costa, for within twenty four hours after the letter of the former rector of St. John the Evangelist was placed in his hands he deposed Dr. De Costa from the ministry of the Protestant Episeopal Church. Dr. De Costa's res ignation was dated October 7 though the Bishop has authority to act promptly on a resignation, customary to wait until the three months which are allowed for reflec tion and possible reconsideration have expired.

FIFTY YEARS WITH THE IN-DIANS. Father Arnaud's Trying Experience

in the Far Frozen North of Lab

Quebec, Canada, September 29.-Fitty years of missionary labors, travels and privations among the lowest and most degraded Indian tribes of the North American nent, in the far frozen north of Labrador, have just been completed by the Rev. Father Arnaud, of the Opiate Order, whose jubilee is about to be celebrated here with much solemn

ity. The wonderful career of the venerable missionary is intimately connected with some of the most sensational experiences of the Montag-nais and Nascapee Indians during the last-half century. He knows more of the interior of Labrador and has traveled more of it than any other explorer. Scarcely an Indian roams this inhospitable territory that he does not know by name. He has lived and journeyed with them and shared their privations, which to him were all the more painful, for his youth was spent

in plenty and comfort.

Born in France, in 1827, Father Arnaud was ordained priest at Ottawa in 1849, and immediately afterward was sent by his superiors to accompany a party of Indians on their journey across the Labrador Peninsula to Hudson

different from those of civilized tions, and his stomach frequently revolted at the food that was set before him. He has seldom been heard to complain of his lot, but the Jesuit Father Crepicul has graphically des-cribed the life of a Montagnais missionary as a prolonged martyrdom, and a continual practice of patience and mortification. In winter the mis stonary lives in an Indian hut, formed of sticks covered with skins and boughs of trees, and banked around with snow. He lies upon the frozen ground with his clothes on, the hut being usually full of smoke, and if he perspires by day he is almost frozen at night. He eats from a dish seldem or never washed and licked by the dogs that share his bed. Sometimes he is forced to go without food

Father Arnaud has experienced all these, and even greater miseries. After his return from Hudson Bay in 1849 he was sent to labor among the Indians of Labrador from the Saguenay to the Atlantic Ocean. He has carried on his wonderful work until the present time, and will probably continue it until the end of his life. Nothing can exceed his affectionate regard for his Indian flock, many members of which he has converted from paganism.

Father Arnaud's descriptions of the sufferings of his "poor sheep," as he calls the Indian members of his flock, often resemble some horrible fiction. They are corroborated, however, from other sources. He tells, for instance. of the disasters that befell the members of his mission at Mingan some winters ago, when thirty-two of his Indian converts died of starvation at the height of land in which the St. Jean river has its source. About twenty Montagnais families left the coast during the previous summer for the part of the inter-ior already described, taking no pro-visions with them because they had counted upon finding plenty of caribou there. In this they were entirely dis-appointed, however, while an exceptionally early fall of snow found many of them without their snowshoes, and they could not even find the porcupines, hares and white patridges which re usually so abundant in Labrador. A few families among them contrived to reach Eskimo Bay, but most of the others miserably perished in the woods pefore Christmas. News reached the missionary the same year that two families had been abandoned to their fate at the headquarters of the St. Augustine river, and that a number of other Indians belonging to the same place, who had crossed to Newfoundland, had been massacred by the Mic-

The venerable missionary has become so attached to his Indian converts defends them vigorously from most of the charges made against them. He is compelled, however, to admit the existence of occasional cases of cannibalism among the poor Nascapees. He says that the sufferings of excessive nunger are alone responsible for these rare cases. Father Nedelec, one of his companions, tells of an unfortunate woman at Lake Mistassini, who killed her own son, a young man of eighteen years, and told the missionary that she could not help committing the crime, to which she was impelled by the devil. In the same summer a woman was killed by her husband to prevent her being turned into a Wendigo. On his journey the missionary saw the skull and bones of another woman who had been killed and then barned for the same reason, whose husband and were at that time still living at Lake St. John.

Father Arnaud testifies with deep sorrow to the wonderful influence por sessed over some members of the tribe by the Indian jugglers, who manipulate the magnetic fluid, or whatever else it may be, with greater facility than the most eminent magician of civilization. The remarkable movements of their huts, while they are engaged at their divination, is even more surprising than those of the tables used in spirit rapping. There is little doubt that these Indian jugglers have experimented and played with certain occult sciences for centuries before the study of necromancy and so-called spirit rappings had engaged the attention of the modern civilized world

Many times Father Arnaud has narrowly escaped death from starvation, drowning and exposure to the wild animals that roam the woods of Labrador.

GUISEPPE VERDI.

Last Monday, October 9, Guiseppe Verdi, the venerable and foren musician of Italy, observed the eightyfifth anniversary of his birth. gratulations from the world over were ent to him on this occasion, and musical societies everywhere observed the day with programmes made up of his santileog mos

Guiseppe Verdi, who is a Catholic, is a figure in the musical world. His operas have gained him unending ame and have been sung everywhere Who has not heard or read of "Il Trovatore," or "Aida," and who has not enjoyed the charming harmony of their music. He is one of this age's first composers. Verdi now lives in retirement at the handsome home for destitute musicians, which he erected endowed in Milan. quietly, and, so rumor has it, has just finished a Requiem Mass, which is intended to be sung at his funeral. May God spare him for some time to come!

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BY A PROTESTANT MINISTER LV.

The great importance of dealing thoroughly with the atrocious charge brought against the Jesuits and the Holy See has detained us, but not, I hope, either unprofitably or unpleashope, either unprontably of unpleas antly, through a number of papers. We will now, for a while, be more desultory, and it may be, follow even a helter-skelter course, since there is sometimes advantage in a genial promiscuousness, especially for the general reader. There are all sorts of laneous blunders and slanders which have neither reason nor system in them, and though these must be followed up with reasoning and fact, they are apt to escape through the meshe of too systematic a course of treatment. At the same time, when any particular subject unfolds itself as soliciting a more extended consideration, we will follow it up as far as it requires. W. will not prescribe to ourselves in adce any particular plan. The favor and interest with which this series of papers has been received have been chiefly owing, in my judgment, to three things. (1) A considerably larger knowledge, both of facts and principles, than is usual in those who write from the outside. (2) A decent measure of the docta ignorantia, that speaks confidently so far as it knows certainly, speaks dubiously where its knowledge is mixed with conjecture, and stops short where it has no knowl edge at all. (4) A disposition to be shaped by the subject, rather than to insist on shaping the subject. The reader will remember my hav

ing made repeated references to monthly paper, published in Spanish America, but edited by Anglo Saxons, as the organ of a very numerous, wealthy, and powerful American de-nomination. Not daring to name the paper outright, I have called it the Champion, as this term has some analogy with its actual title. In a recent number there is an article direct ed against the Pope, as "The Grand

Monopolist.

This article is translated from The Converted Catholic, published by Rav. James O'Connor, or O Conor, of New York, a priest who has left the Roman Catholic Caurch. I occasion ally see his magazine but, as the reader notices, not often enough to be sure of the spelling of his name However, as I have no reason to doub the accuracy of the Spanish transla tion, I use that instead of the English Knowing Spanish but slightly, I should not translate from it had the paper any thing abstruse in it, but it is perfect The author, as an adequately eimpie. instructed priest, of course knows per fectly well when he speaks the truth and when he does not, which Protest ant controversialists often, I might fairly say commonly, do not. A fixed and continuous purpose of disparage ment, however, is absolutely incompatible with the habit of speaking the truth. To this temper truth becomes an accident, often an impediment, and even when it is used is commonly so misplaced, or distorted, or compounded with falsehood, as to lose the effect of That is the temper of this man and of his writings, so far as I have seen them. Of course then they ex actly suit the editors of the Cham There have gone to Spanis America, not to deepen the love of God and man, acknowledging cordially all the good that they find serious practica faults or errors as they think they dis cover them. Their whole tempe (which is by no means that of all th Protestant agents in the same country is that of rude, bateful religiou rivalry. Sometimes there is a touch of a better feeling, but it usually glimmers and straightway goes out. The best thing I have seen in the Champion lately is a report of Pope Leo's indulgences for Bible reading which it gives in full, and without sneer or criticism. To come back now to "The Grand

Monopolist." Father O'Conor declare that all the monopolies and syndi cates of earth are as nothing to th monopoly claimed by the Pope. "He is the only one," says O'Conor "who pretends to exploit all the treasures of heaven and all the joys of eternity it is he who claims to have exclusive access to the heavenly coffers, whence at will, he extracts as many wealthy gifts as he chooses to bestow on his de vated servitors; he is the one only who by means of his agents, possesses the great capacity of granting or refus ing the entrance to the eternal man sions to any man, according as he please or discontents him. monopoly is there greater or syndicate more powerful than this? Those of the world are of no account in com parison with this of the so-called suc cessor of the poor and disin herited aposties of the Nazarene." Let me first call attention to the last phrase, "The poor and disinherited apostles of the Nazarane." the reader sees, this is intended to point a rhetorical contrast, to the discredit of the Pope. He claims his authority as the successor of St. Peter, of St. Paul, and of all the apostles. But, signifies o'Conor, these were very poor. Now it is not to be supposed that poor men would have been so presumptuous as to exercise spiritual authority. They knew too well what belonged to their humble station in society. As poor men their business was simply to lead good lives, and to preach the Good Tidings. Now if the Pope derives his prerogatives from these, although he is now richer than they, he has no business to disturb anybody, at least any great men, in doing whatever they

like, unless by occasionally venturing a timid, "Now really, if I were of as much consequence as you in the world, I would not do that."

Would not do that."

If the fact that the Pope is the sucssor of poor men is a reason why he should not exercise authority that lays hold on eternity, then this reasoning hold on eternity, then this teaching is perfectly good. Otherwise it has no meaning at all. Now what absolute baseness lies in it! This man, for his own purposes of malice against the Church of Rome—of the grounds of this I know nothing - being well aware what an unthinking set it is that reads such things as The Converted Catholic, does not shrink from appealing, in them, to the admiration of mere material wealth, not as something which, like all grounds of distinction, is entitled to a certain deference, but as something that it is presumption to oppose, in the name ither of intellect, character, or spirit ual interests.

Of course this man would raise a howl to see the real underlying mean lng of his language put before him in black and white. But there is his language, and there is the meaning of it. The two fit together like soul and body.

Let us see now what these poor men, the apostles, say for themselves. Let St. Paul speak for them. He owns the poverty in the fullest measure. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with their own hands." Does he think, therefore, with the Rev. James O'Conor that being so poor, the apostles had no bus iness to advance pretensions to spirit ual authority? Let him speak to this point also. "By honor and dishonor by evil report and good report ; as de ceivers, and yet true; as chastened, and not killed; as sorrowful, yet always rejiding; as poor, yet making many rich; as having nothing and yet possessing all things." So far is he from imagining that the worldly poverty of the appeales the thin hand. erty of the apostles ties their hands

from dispensing "the treasures of neaves and joys of eternity."

Let us hear him further, "Let a man so account of us, as of the minis ters of Christ. and stewards of the mys teries of God." What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds - and having in readiness to revenge all disobedience.

Though I should boast somewhat more of our authority, which the Lord hath given us for edification and not for your destruction, I should not be ashamed." "If I come again, I will not spare." The "poor and disinherited apostles" would not have known what to make out of O'Conor' instinuation, that their worldly poverty was an impediment to their spiritua

authority.
What does the Master of thes poor and disinherited " men say? Charles C. Starbuck. Andover, Mass.

ELIXIR OF LIFE FROM GOATS.

A discovery which, it is claimed, olves the problem of circumventing old age has just been made public by Professors Joseph R Hawley and Alex Wienert of the Chicago Clinical School. The return to youth, it is as serted, is produced by hypodermic in jections of lymphatic fluid of animals, particularly young goats. The discovery was made a year ago, and subsequent secret demonstrations of its flicacy are asserted. heory of the discovery is that if the nineral deposits which accumulate in he bones in the process of life can be "life cells eplaced with the ained in the lymphatic glands of goats, deterioration of the bones will e prevented and youth will be retained in the system much longer.

In one of the experiments at the elinical school Dr. Hawley administered hypodermic injections of the fluid from he lymphatic glands of a goat to a dog known to be fourteen years old. A diagnosis of a portion of the femur before the injection showed the bone conained large deposits of phosphate, carbonate and soda. The dog was watched carefully for two months, during which frequent injections of the lymph compound were made. At the end of that time another diagnosis showed the larger part of the mineral deposits had been removed, and the

animal was as lively as a puppy.

A number of human beings, it is said, have been experimented on in Chicago in the same way and with the same results. The discovery was made, it is stated, by Professor B F Roberts, who spent thirty years upon the theory. The specific purpose of the discoverer was to find an animal derivative to correct the effects of sen-The anatomical changes during ility. The anatomical changes during the infusion of the lymph compound are described as an infiltration of tissues and an expulsion of mineral deposits from human bones. The apostles of the discovery do not claim that a man or woman thus charged with goat's "life cells" will live forever, but they say life will be prolonged, perhaps doubled.-- Boston Pilot.

A Pieasant Surprise

FIVE - MINUTES' SERMON.

ON SCOFFERS AT RELIGION. And they laughed Him to scorn." (Matt.

When Jesus came into the house of Jairus and, told the minstrel and the multitude making a tumult: "The girl is not dead, but sleepeth, they laughed Him to scorn." Even, at the present day, our Lord suffers the same treatment from baptized as well as un-baptized. Now, it is His divinity, or His sacred personality, again, His vice gerent on earth, His Holy Church, anon His divine doctrine or His priesthood at which the shafts of scorn and ridicule are aimed. You need but join an assemblage of men to be surrounded by a herd of scoffers as by foul air. You will find these jeerers not only among grey-haired reprobates, but also among beardless youths who con-sider it a mark of superior education

and knowledge, to turn religion into

mockery and ridicule.

What kind of persons are those who take so shameful a liberty with God and holy things? They are, my dear Christians, people of whom it would be difficult to judge which is the greater, their ignorance or their arrogance. He who wishes to pass judgment on any matter should at least know some thing pertaining to it. If I attempted to give you direction in agriculture or in mechanical art you might justly laugh and say: Do not attempt to give instruction about matters of which you know not. Does not the same principle hold good in matters of re-ligion? Hence, we find some of our separated brethren, or pedagogues of "higher criticism," or the so called liberal Catholics, who are unacquaint d with the first principles of our holy re ligion, passing judgment on its doctrines and instutions, we, too, can justly exclaim: What right have you to criti-cise? They may be learned in their different professions, they may be authorities in law, medicine, or the natural sciences, but if they know less about religion than children in the firs catechism class, it follows that their judgment about it is as valuable as a blind man's criticism of painting, or a deaf man's, of harmony. To these presumptuous critics you can justly apply the old adage ne sutor ultro crepidam (Let not the cobbler go be-yond his last, in other words, Judge not about that of which you are ignor

But, alas! these scoffers and mockers are actuated by ignorance and pre sumption alone, but by a deep-seated, diabolical hatred of Christ and His holy religion. He who does not practic his religion will find it a mirror wherein he daily sees his wickednes: a book wherein he reads his own condemnation. Hence it is not surprising if these sinners, steeped in wickednesshate religion and earnestly wish it could be annihilated. Hence, it is no wonder if wrong-doers and libertines use every means to raise doubts and bjections about matters of taith. devil assists them diligently in this undertaking. The reading of irreligious papers and books, the association with unprincipled men, the negligence of all religious duties accomplish what is still wanting in obscuring the light of faith, and, at last, in utterly tinguishing it. Thus these wilful sinners go to far in their downward course to destruction, that they not only become infidels, but also scoffers and haters of religion. To them it must seem some consolation to have many associates of wickedness in this world, and many companions in hell, since they are so assiduous in estrang-ing others from God and defrauding them of their holy religion.

Such, my dear Christians, are the persons who deride your religion They are ignorant of the teachings of faith, or they are wicked; and its doctrines reminding them of the punishment which awaits them, strike terror into their souls. Should such ridiculers by the means of inducing you to be ashamed of your holy relig ion and to cause your abandoning practices of plety, and of leading you astray from God? Oh, no, treat them with the contempt they deserve, and do not consider them worthy of your friendship. He who dwells long in miasmatic regions, will, in course of time, imbibe the malaria, and he, who associates daily with scoffers, will gradually absorb some of the venom which continually comes from their evil mouth, will be infected and end in b. coming an infidel and scoffer at religion. If, unhappily, you are compel-led, either on account of your work or position, to associate with such enem ies of Christ and His holy religion, be circumspect and prudent, but do not be cowardly. When the occasion demands, defend your holy religion manfully without fear of human respect. Refute the slanderer and glory in being a Catholic. You need not fear, you will soon discover how obtuse the shafts of ridicule, and how cowardly your opponents are, if they meet with manly courage. You will gain respect from all fair-minded men for bravely adhering to your convictions, and obtain reward from God, your Lord and Master. If you suffer scorn and con-tempt for His sake, remember He was scoffed and blasphemed for yours. You will be rewarded by His acknowl edging you before His heavenly Father. Amen.

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In a recent address in England, Car

dinal Vaughan referred especially to "No. 5 John street," "The Workers" and "In His Steps."

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Grown up people themselves feet this, as Tilda in the fascinating story of 'No. 5 John street,' where she says:

"'I warn't made right at the start. I was a bit o' slopwork. S) was Covey. That's why we both got to 'ang together on the same peg. That's jest what's the matter with all on us in John street. We can't do no good with our-telves now. We wants pickin' all to pieces, and if you begin that, you'll only tear the stuff. Give the young uns a chance in their cradle, sn' let the old uns die off; then you'll see a change. All these missions trying to make us mealy mouthed. It makes yer larf, like, to 'ear us taikin,' and

mold them into self-respecting mem bers of society.

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OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON

CHAPTER IV.

" FOR ONE NIGHT ONLY." "Quickly, dear, the curtain is just going to rise. What, flowers already? Here, take some of these lovely roses with you. There is the bell, go, my darling!"—and with these last words from her aunt Dorothy found herself face to face with the public. Never had she felt so wildly excited—never had she been so outwardly calm. "One Touch of Nature" will never be forgotten by those who saw it that evening. Mrs. Close had written it expressly for the occasion, and Dorothy did ample justice to her part, more than

The simple story of a young Countess who, in the wild days of the French Revolution, softens the heart of a law less peasant by unflinching courage and fortitude displayed for her child's sake; her subsequent mysterious separ-ation from, and search for, her child, developed into a tragedy so life-like, so realistic, that many of the actors and habitual playgoers, who formed a large part of the audience, thrilled with unwonted excitement as they followed with ever-growing interest the fortunes of the unhappy "Contesse

Dorothy surpassed herself: forget-ting stage and spectators she was liv-ing in Paris, and many of her audience realised for the first time what the Reign of Terror meant. Her appearance, when the curtain rose on the closing scene, was greeted with raptur-ous applause, which, however, soon sank to sympathetic silence.

The scene was Paris at night, in the year 1805 The stately city rose, dim and shadowy in the moonlight, be-hind the old Pont d'Arbres, on which stood the Countess, prematurely aged by sorrow: time had stood still for her since the day she lost her son, and now, in wild, impassioned words, she bade the river give up her child that they might find rest together. The idea that he might still be alive then crossed her diseased mind, and the river losing its fascination for her, she turned to leave the bridge; a low mur mur of admiration ran through the audience as Dorothy thus faced them.

Suddenly the orchestra, which had been playing a soft, melancholy adagio, stopped abruptly; the conductor rose in his seat, there was a frightful crash, the Pont d'Arbres had given way. The stage was hidden by the rapidly descending curtain. No one understood that anything

unforeseen had occurred, the applause was general, and shouts of "the Counwas general, and the hall. Mar-garet, turning to her brother, ex-claimed: "How clever toget her off in time ; what an original idea, too,

Hugh sprang to his feet as she spoke, and she saw that he had not heard her ; following the direction of his gaze she saw someone leave the stalls hurriedly, and thought she re cognized Dr. Bergholm; but at the same moment the warning bell was heard, and in joyful expectation she turned her eyes towards the stage: but the curtain had not moved, only Mar Mr. Close appeared before it. garet heard what he said as in a dream -apologise, accident - grateful-she could not realise at once what the words meant.

The crowd streamed out of the theatre discussing the accident in hushed tones; but Margaret and Hugh ask, in an awestruck voice: "Was she

"Close only said injured," was the grave answer as he helped her out of the carriage; but having seen her into the house, he declared he would take a turn in the fresh air, and went out A moment later he threw again. A moment later he himself into a hansom, saying: the Arachne Theatre-drive fast!

It was a glorious night. The moon floated serenely through a cloudless sky, unperturbed by human joys and sorrows, but gazing down with steady penetration as if bent on solving the

mystery of the sleeping world.

It was at its highest and brightest on that memorable night of the 17th of June, when a window in the neigh-borhood of Soho was thrown open and the heavy curtains fastened back to admit the cool night air. The moon-beams slanted unheeded into the gaslit room. They shone on polished cup boards; on a table with preparations o rouge and powder; on various theatri-cal costumes of bright colors with here and there a bit of rich silk or velvet, all lying where they had been hastily thrown in confusion. It was a dress-ing-room at the Arachne Theatre. At the far end stood two men : as the window opened one of them turned towards it, then, wheeling suddenly round again, seized his companion's Tell me the worst, doctor," he

said abruptly; "is there any hope?"
Dr. Bergholm bent over something lying on a heap of pillows at their feet, and evaded the question. "She must be moved while unconscious; it is a bad case, I won't deny that," he said. looking up as he spoke, just in time to see Hugh appear in the doorway. "Mackenzle, my good fellow! You can do nothing here," he exclaimed. Then pitying the lad's evident distress, he added: "If you want to be of use, give in this card." He took one from his pocket as he spoke, wrote a few couch, and the friends talked: there diaries and letters, newspapers—even the age? Even Kean, the tragedian

words in pencil and gave it him.
"She—she is not dead!" gasped Hugh, as he took the card.

answered the doctor, "No, no!" answered the doctor, briskly; but his kindly face was clouded, and as he turned away he muttered to himself—" not yet!"

> CHAPTER V. " NEVER AGAIN "

The summer months passed away long, dreary months they were to Tom Close and his wife, now that the bright young face that had grown so familiar nd so dear to them was no longer to be seen in their shabby little rooms. Long, dreary months they seemed to Hugh Mackenzie, as day after day his inquiries met with the same answer, "No change." Long, dreary months "No change." Long, dreary months they were to many in the great hospital, where Dorothy lay.

But for her summer and autumn passed slike unheeded: death was

vanquished at last, and she crept slow-ly back to life; slowly—so slowly, that spring had come before Dr. Bergholm was able to say that all that human art and science could do had been done for

her, and she could be taken home.

A keen wind had driven all clouds from the sky; rays of spring sunshine struggled through the smoke-laden athere; even the trees in the squar looked less dejected than usual, seem looked less dejected than usual, seeming to welcome her. And how glad Dorothy was to be at home again! A room on the ground floor had been arranged for her, and she was soon established on a couch there, noting with a greateful smile the many takens. with a grateful smile the many tokens of love around her, from the movable bookcase near her to the blazing fire in the grate, and yellow daffodils in the vases. She was very bright and bravely cheerful, hiding every sign of pain so that her aunt and uncle might not guess the extent of her suffering, yet unconsciously causing them many a pang by her lively talk, until she fairly drove her uncle out of the room by asking if she could not learn a role while lying still, so as to be quite ready when the time came for her to act again. Her aunt gave her one, in order to avoid answering, but was re-lieved to see it laid aside in a few

minutes "You are tired, dear?" she asked

tenderly tenderly.

"I think I am," said Dorothy,
wearily.

"I can't remember the
words." Even as she spoke her eyes closed; in a few minutes she was fast Mrs. Close stole out of the room to look for her husband; she found him sitting in the dining-room, his head buried on his arm. Going up to him, she laid her hands on his shoulder. He locked up.
"Who will tell her? I cannot—oh

it was my fault, my fault!" he

"It was no one's fault, Tom. You saw to to the carpentering as carefully as usual. Do not harp on that idea," "I am going to fetch she replied. Dorothy's friend, Margaret, and Mac-

kenzie's sister—poor lad !"

They both sighed. The little ro mance that had been unfolding itself before them had won their interest and their sympathy. It was with regret that they consigned it even mentally to the land of what might have been

The silence that followed was broken by a ring at the door bell. A moment later their little servant, opening the door, placed the lamp on the tabl then, as an after thought, drew down the blinds and announced a visitor-Miss Mackenzie

Margaret had only once seen friend since the accident, and had been much shocked at the change wrought by suffering and weariness but she had not realized the extent of the injury. The news Mrs. Close gave her was like a blow: "Dorothy drove home in silence: only as they resched the house did she venture to wonderingly. "Dorothy! doss she know?" Mrs. Close shook her head, she could not trust herself to speak. Margaret grasped the situation at

once
"You want me to tell her?" she
said. Then, after a pause: "When
shall I come to see her? You said she
was asleep, did you not?"

Mrs. Close rose. "Will you see her

now, if she is awake? or-" she hes-

"Yes, now, if she is awake," was the quiet answer; and Mrs Close quitted the room.

The moments seemed ages to Mar-

garet as she waited there. She began to wonder what she should say—how prepare the way for her terrible tidings. Then she tried to persuade herealt that Darothy must be still sales. ings. Then she tried to persuade her-self that Dorothy must be still asleep, that it would be better to tell her an-other day. Delusive as she knew these hopes to be, a pang shot through her when Mrs. Close re-appeared, saying: "Dorothy would like to see you."
With a sinking heart she crossed the hall; there was a moment's reprieve at the door. Then Mrs. Close, lifting the heavy curtains that hung inside, signed to her to enter alone.

That room haunted Margaret for weeks afterwards; the bookcases, the weeks afterwards; the booksases, the hang of the curtains, the very pattern of the wall paper seemed to have stamped themselves indelibly on her mind. The gas was lit, a fire burnt brightly in the grate, and Drothy's couch had been pushed near it; but the face on which the flickering light shone was so white and drawn, so strangely transparent looking in its dusky setting, that Margaret could not command her voice sufficiently to speak for a moment. But, as Mar-garet bent over the couch, Dorothy stretched out her arms, saying, half-wistfully: half merrily: "I can't get up yet, so you must come down, dear;" and the embrace gave her a moment in which the in which to recover her composure.

was so much to say, time passed so rapidly; perhaps the evil moment could yet be put off. But the dreaded

opportunity came at last. Dorothy gave a long sigh. "It is dreadful to have to lie still all this time," she said; "but it will not be

much longer now, I suppose."

The blood rushed to Margaret's pale face; her eyes filled with tears. Doto-thy put out her hand in alarm.

"What is it, Meg, what is the matter?" she cried. Margaret knelt down by the couch holding the thin, transparent hand in She saw the look of amazement die out of Dorothy's face ; it was re placed by a questioning fear, a terror she had never seen in those dear, blue

"Can you bear it, Dorothy?" she questioned. "Oh, my darling, you will never, never—" She saw the last ray of hope die away, and made a desperate effort to finish the sentence 'My poor darling, Dr. Bergholm says

you will never walk again ! A long silence; the ticking of the clock in the hall outside sounded through the room like strokes of a nammer on the anvil. Dorothy die not speak or move. Had she heard? As to Margaret, her mind seemed a perfect blank; all the comforting vords she had thought of escaped her. Unable to bear the silence, and feeling that she was no longer mistress of her-self, she arose. Her movement seemed to wake her friend out of a dream :

"Thank you so much for coming," she said. Her voice was quite steady, only sounding a little weary as she added: "If you see Aunt Frances, places ask her to let no and the see that the seek her to let no and th please ask her to let no one come to m for an hour or two. I dare say I shall go to sleep again soon. Good-bye, and thank you again, dear.'

Margaret kissed her in silence, and Margaret alseed not in school, and hurried out of the room.

Mrs. Close, who had been waiting for her in the hall, came forward, saying tenderly: "Poor child! how white you are;" and, repressing the

question that naturally rose to her lips, she added: "Come, sit down, and have some tea."

"Thank you, I must really go: I told Hugh I should be in before 7,

replied Margaret, pulling nervously at her glove. "I told Dorothy," she went on, in answer to the wistful, questioning look that she felt rather than saw. "She is tired, and begged than saw. "She is tired, and begged that no one should go in to her for an hour or so. I am not sure if she quite understands, realizes—but I told her."
Poor Margaret! She would have
had no doubts as to her words having been understood if she could have seen Dorothy at that moment ; or as Mrs. Close saw her an hour later, when, unable to bear the suspense any longer, she stole into Dorothy's room and found her asleep, indeed, but with tears still shining on the long eye-lashes, and heard, as she bent over her, one word recurring with painful wearisome iteration to her lips—

" Never-Never !" TO BE CONTINUED.

CHATS WITH YOUNG MEN.

The following article from the per of Wm. Mathews, LL D. (taken from the Saturday Evening Post), proving that far more important than brilliant abilities is the talent for work, will, we think, be read with interest by our young men. Mr. Mathews says:

It is a common mistake to suppose that intellectual cleverness or menta power is the main qualification for success in any career. Far more important than brilliant abilities is a talent for work-for hard, persistent unremitting toil. Mental cleverness is the edge of the knife which makes it penetrate; but whether it penetrate deeply or not depends more on the force applied to it and the with which it is applied than upon the sharpness of the blade.

The will is the driving-wheel which sets all the mental machinery in motion. It is the man who not only resolves to succeed, but who begin and re begins resolutely again and again after every rebuff, that reaches the goal. Take any calling or sphere of achievement -as literature, for ex ample, a calling in which succe would seem to depend chiefly upon in tuition or inspiration—what men cal genius"-and what an amount of toil-of hard, unremitting, exhaust ing work-nay, even of drudgery, success in its exacts !

A poem like Gray's Elegy, or Coleridge's Ancient Mariner, or Pope's Epistle to Doctor Arbuthnot is not struck off at a flash. The most fastidious and exacting taste has been at work upon it for weeks and months, and perhaps for years-blotting, expanding, condensing, and polishing with ceaseless care, and it is not till after innumerable changes, blots and erasures that this quintesence of thoughts which have been refined in the crucible is of last given to the world, its different parts fused together and finished with all the care of a skilled jeweler setting his most prec-

ious gems. The same tihng is true of a great historical work like Gibbon's or Mac-It involves an amount of aulay's. labor and positive drudgery of which the reader who glides so easily over its pages has no conception. To produce a sterling history which shall abide the closest critical scrutiny the writer must go back to the original sources of information, to the statutes of the period he is portraying, the diplomatic correspondence, the orders and reports of military leaders, the records of debates in councils and par-liaments, political pamphlets, street ballads and "broadsides," ships' log-books, contemporary memoirs, private

in some cases, to old worm eaten account books and musty files of receipts. He must scrutinize piles of papers in foreign languages, or in the strange spelling and handwriting of centuries long past-in faded ink, too, and on browned parchments; and days and ven weeks of toil must sometimes be undergone in preparing to write a

single page.
It is customary to explain the highest results of human effort — the achievements that immortalize men by attributing them to a subtle, mys terious power which no one has been able to definite, yclept "genius." It is thought to vulgarize a great work to ascribe it to anything but direct in-spiration from Heaven. Men are led into this error by contemplating the magnitude of a work—as, for example Newton's Principia, or Milton's Para-dise Lost, or a great invention—in its finished state, without considering the slow, gradual, creeping progress by which these things have be their perfection. Unable to trace the weary steps by which the philosopher, poet or inventor has passed, in spite of many defeats and discouragements. from one mountain peak of thought to another, "thinking while others slept, reading while others rioted," till he has attained to his present lofty elevation, they cry out that he is "a miracle of genius!" "Yes," says Sydney Smith, "he is a miracle of genius, because, he is a miracle of labor; because, instead of trusting to the resources of his own single mind, he has ramsacked a thousand minds; because he makes use of the accumulated wisdom of ages, and takes as his point of departure the very last line and boundary to which science has advanced; because it has ever been the object of his life to assist every intellectual gift of Nature, however munificent and however splendid, with every resource that art could suggest and every attention that diligence could bestow It is true that men have different

degrees of aptitude for a particular pursuit ; but it is equally true that all truly great men have become such by intense and persistent toil. Their superiority is not so much a superiority of natural endowment as a force of will and a faculty of toll which urge all their natural endowments into the very highest and most efficient activ ity. Slowly and painfully did Milton elaborate verse after verse of his sub lime epic; and Newton left on record the assurance that he did not discover the law of gravitation by the aid of Heaven-born inspiration, but by dint of a homely virtue within the reach of all men—the habit of patient thought.

Nine - tenths of the most use ful labor in any calling is drud gery — work which kindles no enthusiasm and elicits no praise—but without which signal success is impossible. "No man," says the painter Innes, "can do anything in art unless he has intuitions; but between whiles he must work hard in collecting the materials out of which intuition are made." All great artists under stand this, and act upon it according ly. What rare endowments of eve and hand had Michael Augelo! Ye neither he nor the many-sided Leonardo da Vinci thought any detail of anatomy or physics beneath his notice They studied the human frame as if they expected to be doctors; the law of matter as if they meant to be en gineers; the nature of light as if they meant to be physicists; and the prin-ciples of optics as if they had resolved to be astronomers.

All the great statesmen, scholars, orators and writers of ancient and modern times have had a marve ou; taleni for work. "I know that he can toil terribly," said Queen Elizabeth of Raleigh. Loc
"I have seen him." Look at Palmerston other men groaning to their couches, continue his work of reading or writing on public business almost without abatement amid the chaos of papers that covered the floor as well as the tables of his room." What a Titanic and tireless worker was Gladstone, alike in boyhood, middle life and old age, when at eighty-four he some these and and studied to bourse. times read and studied ten hours a day! It was this talent and love for work which made his fellow student at Oxford, the brilliant Arthur Hallam the subject of Tennyson's In Mem-orlam, predict: "Whatever may be our lot, I am confident that Gladstone is a bud that will bloom out with a richer

fragrance than almost any whose youthful promise I have witnessed."

Macaulay was an extraordinary worker, and when tolling at his history in 1848 rose at daybreak and wrought intensely—sometimes sitting at his desk twelve hours on a stretch "I have made myself what I am," said that glant of classical erudition, Por-son, "by intense labor."

What made Bulwer, who composed at first with great difficulty, so successful at last, not only as a novelist, but as an essayist, dramatist, historian, poet, orator and political pamphleteer was a Herculean faculty of work, which manifested itself in spite of his life-long invalidism, in not less than a hundred volumes, though he lived but sixty-eight years. Who needs to be told of Pascal, who killed himself by hard study; of Cicero, who narrowly escaped death by the same cause; of Walter Scott, rising to work daily at

5 o'clock in the morning, and breaking the backbone of the day," as he used to say, before his family had assembled for breakfast; or of Arnold of Rugby, always up to his ears in work, learning some new language, studying some fresh historical subject, or cheering on by his pen some progressive movement of

LABATT'S PORTER.

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

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whose impersonations were deemed so spontaneous and unstudied, "studied and slaved," says one who knew him, "beyond any other actor I ever knew." A'l these men were superior to other men because they took more pains than other men—because, as Turner said to the lady who asked the secret of his success as a painter, they had no secret but hard wook."

Let us be thankful, then, if we have a talent for work. Whatever our allotted task, let us buckle to it with energy and content.

WORDS FROM THE HEART. A Nova Scotian Farmer Tells How He Regained Health.

HE SUFFERED FOR YEARS FROM KIDNEY TROUBLE SICK HEADACHE AND

RHEUMATISM -ALTHOUGH ADVANCED IN LIFE HE HAS FOUND A CURE From the Enterprise, Bridgewater, N. S.

Solomon Meldrum, Esq., of Upper Branch, Lunenburg Co., N. S., is a gentleman of Scotch descent, and well known throughout the county. He is an agriculturist of repute and is prominent in the local affairs of the Baptist denomination. Referring to Dr. Williams' Pink Pills, he says:—''I consider them a most wonderful and beneficent revelation in the realm of medi-Previous to using these pills some two years ago, I had suf-fered for years from kidney trouble and rheumatism. Many a time had I been so bad that I could do nothing but endure the pain and pray for physical deliverance.

My advanced age, being nearly seventy years old, made a cure look
almost impossible, humanly considered, in a case of such long standing. But thanks to the Lord and Dr. Williams' Pink Pills, I am here to day in exce ent health with scarcely an ill feeling to remind me of past sufferings Something over two years ago I read of the wonderful cures attending the use of Dr. Williams' Pn: Pills. I thought if these testimonials are true it is possible the pills may benefit even I bought six boxes first, used them strictly as directed, and with the Lord's blessing they did me much good. But my ailments were chronic, deep seated, and I am an old man. The cure was not complete, and I got twelve boxes more with all faith in the result. I only had to use six boxes of the second lot when I found myself quite free from kidney troubles, rheumatism and all other bodily ailments, except the disability incidental to persons of my advanced age, and even these were in a measure relieved. I may add that for a long time before I used the pills and when I began their use, I was the vic tim of the most distressing attacks of sick headache, the sensation of seasickness in extreme violence being not "I have seen him." says his physician, Sir Henry Holland, "under a fit of gout which would have sent After taking the pills, the attacks be-After taking the pills, the attacks became less frequent and less troublesome and finally ceased almost entirely. My son who lived at a distance took the remaining six boxes and stated to me that they did him much good. This I do know, that he looked much fresher and appeared in better spirits after their use. Believing as I do that an over-ruling power suggests to mortals all the wise and beneficial thoughts and inventions which operate to im prove our race, and allay and cure our suffering, I say again that I thank the Lord and Dr. Williams' Pink Pills for my prolonged life and present good

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrappe bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2 50 by addressing the Dr. Williams' Medicine Co., Brockville, Oat.

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ST. VINCENT DE PAUL.

The new life of St. Vincent de Paul, by Monseigneur Bougaud, Bishop of Laval, France, who deserves well of certain great saints of ancient and odern times, for bringing them in so life like and appealing manner before the world of to-day, inspires the initial article in the current Catholic World, by the Rev. Walter Elliott, C. S. P. Here is Father Elliott's happy sum-mary of the character of the Apostie of

Vincent was the strategist and tactician of Charity's holy warfare, the leader of his age in pacifying human passions, the foremost man among men for frankness and courage, the most powerful promoter of female activity for God, and the poor ever known, yet always the simplest of Christians.

His life is a special lesson to all the organized Christian charities of to-day which aim at promoting soul saving through body-saving, and Pope Leo XIII. has made him, as Father Elliott phrases it, "the stated, universal and liturgical patron of all works of Christian charity." St. Vincent was the associate of the sainty Jean Jacques Olier, founder of the Sulpicians and of other holy men. in what is usually other holy men, in what is usually called the reform of the French clergy. He was the trusted friend of St. Fran-He was the trusted friend of St. Francis de Sales and St. Jane Frances de Chantal, foundress of the Order of the Visitation. In one way or another he had much to do with nearly all the great and the holy men of his time, though personally he was of the hum blest peasant origin. Father Elliott parallels Vincent's character and work with those of his great political conwith those of his great political con-temporary, Cardinal Richelleu, natur-ally to the immense disadvantage of

the latter. He says:

He (Vincent de Paul) is the highest glory of France since St. Louis. The French monarchy which Richelieu founded on the ruins of personal liberty, home rule and constitutional right, went out in malediction and blood, and is gone as finally as that of the Pharaohs. But Vincent's missionaries and sisters and laymen's conferences are more than ever the glory of regenerate humanity today, after 269 years of fruitful charity.

St. Vincent de Paul was, as a matter distinguished for his deotion to the Holy See, the centre of Christian Unity, and his detection of the errors of Jansenism, and his active and powerful resistance to that heresy, form one of the most important chap-ters of his life. The cold, hard and exclusive Jansenist spirit would neces sarily find a formidable opponent in broad minded, merciful apostle of charity whom a Protestant panegyrist calls "a hero of humanity." St. Vincent de Paul is unusual among the sainted founders, and the canonized saints generally, in his dearth of visions and revelations. In all his life, on his own testimony, he never had a vision, until that following on the death of St. Jane de Chantal. In this he is like St. John Berchmans, of the Jesuits, who never during his mortal life, wrought a miracle or beheld a vision; though many miracles have since been wrought at the tomb of both saints. - Boston Pilot.

ARCHDIOCESE OF KINGSTON.

Perth Oct, 10.—The Rev. Father Duffus, formerly rector of this parish but recently transferred to Cathedral, has been obliged to retire from the active ministry owing to illhealth.

ARCHDIOCESE OF OTTAWA.

The impressive ceremony of the blessing of a chapel and monument for the deceased members of the Order of Mary Immaculate in the Hull cemetery took place on Sunday of last week. A procession of the parishioners, and the different Catholic organizations and the clergy escorted by the Garde Leon XIII. marched to the sacred place, and the number present counted about four or five thousand. The parish priest, Rev. Father Valiquette, O. M. I., performed the ceremony, and the Dominican Friar, Rev. Father Caouet, preached an appropriate sermon.

M. I., performed the ceremony, and the Dominican Friar. Rev. Father Caout, preached an appropriate sermon.

By the 6:30 Canada Atlantic evening train on Tuesday 10th inst., His Excellency, Mgr. Falconia, Delegate Apostolic, arrived in the city and was received by the clerky, headed by Mgr. Routhier, V. G., and a large assemblage of the laity. Entering the carriage of His Grace the Archbishop, he was driven to the palace, where he partook of dinner. Afterwards a procession of the clergy was formed, and all proceeded to the Basilica, where the Tebeum was chanted and His Excellency? Commission was read, after which His Grace wellowed the Delegate, speaking in Italian, and His Excellency replied in English. He then ascended the Altar and gave the Apostolic Blessing. He then, robed in mitre and cope, and with crozier in hand and preceded by the Archiepiscopal cross, proceeded a second time to the Altar, whence he gave Benediction with the Blessed Sacrament. The church was crowded with a representative congregation of Catholics of both nationalities

Amongst visitors to the city last week were Very Rev. Father Benoit, Superior of the Canons Regular of Notre Dame de Lourdes, Manitoba, and Very Rev. Father Collet, Superior of the same Order at Nominingue, Que.

A new mission has been established at Ironsides, on the Gatineau river, and Mass will be celebrated in the school house pending the erection of a chapel.

ceretion of a chapel.

The entertainments for the season in St. Mary's parish, Bayswater, under the auspices of the Temperance Society were begun on Friday of last week, when an elaborate programme of music, readings and recitations were gone through, also an essay on the "Littieness and Greatness of Man," and an address by Rev. Father McPhail. Thunks were voted to the rev. gentl-man on motion of Rev. Father Cole and Mr. Luany.

The annual retreat of the students of the Colege and University closed on Thursday of last

The annual retreat of the students of the Olege and University closed on Thursday of last week, and that of the punils of the Gioucester street convent commenced same evening. Rev. Fathers Danzios and Home, O. M. I., were the

Pathers Danzios and Home, O. M. I., were the preachers.

A progressive euchre party in aid of the Cathole hospital is being organized by the Ladies Auxiliary, to take place towards the end of the current or beginning of next month. Mesdames Logue and McDougall will be the chaperonnes on the occasion.

On Saturday, lith inst, a double celebration was held—that of the firith year of the establishment of the Grey Nuns in this city, and that of the thirtieth anniversary of the opening of the Rideau Street Convent. On Sunday His Grace officiated at the Renediction with the Bleessed Sucrament in the Convent chapel; it being also the feats of Si. Teresa, the patron saim, of the reverend Sister Superior. There was a gathering of old pupils on both Decasions.

There was a gamering of one percentile the Deceasions.

On Saturday morning His Excellency the Delegate-Apostolic made a formal visit to the University. Addresses were presented to him by the Faculty and by the Students, to which he replied in English.

Apartments are being prepared at the University for His Excellency the Delegate and his secretaries, pending permanent arrangements.

ments.

The new mission lately detached from the parish of St. Francis de Sales, Gatineau Point, will be in charge of Rev. Father Motand.

The parishioners of St. Anne's and the Basilica have inaugurated a contest in the game of padro between the respective parishes, the object being the raising of funds for the relief of the poor, each player depositing twenty five cents at the commencement of each fournament; the successful parish to get the proceeds. About awo hundred players are engaged.

DIOCESE OF LONDON.

On Saturday, the 14th inst., a very interesting and solemn ceremony took place at the Hotel Dieu. Windsor. Ont., being the religious prosession of two novices, and the reception of a postularly to the noviliate of the Sisters Hospider of St. Joseph. The Right Rev. Bishop McEvay of this dioces; was the officiaring Profuse, assisted by the Very Rev. W. Flansor, b. D. pastor of Windsor, Rev. George R. Northgraves, editor of the Catholic Record, Rev. Peter J. Heurenty, the Bishop's Secretary, and Rev. M. J. Brady of Windsor.

The ladies professed are: Miss Elizabeth Dupuis of Detroit, Michigan, and Miss Chies Drouillard of Sandwich, Ont. The novice is Miss Marion Guevin of St. Leonard, Que.

This ceremony is very affecting, as the ladies who enter into the community of the Sisters Hospitaller renounce the ties which bind them to the world and its allurements in order to give themselves entirely to Aminghty God, devening themselves to the service and care of the sick, and taking the vows of poverty, chastity, and obedience. During the chanting of the since, and taking the vows of poverty enhanced by the Santist, the novices express the sacrifice of themselves to God by prostrating themselves there the alart of God, after which they receive from the Bishop the black velid, the ring in token of their espousal to our lord and Saviour Jesus Christ, and the crown of flowers, which signifies the perpetual virginity to which they devote themselves. The prayer recited by the Bishop while presenting this crown expresses this in the following words:

"Receive the crown of virginal excellence, and care of the control of virginal excellence, and care

this crown expresses this in the words:

"Receive the crown of virginal excellence, that as by our hands you are crowned on earth, you may also deserve to be crowned by Christs with glory and honor in heaven. Though the same Christ our Lord Amen."

Meanwhile the cnoir of Sisters sing:

"Come, spouse of Christ, receive the crown which the Lord hath prepared for you for all earnity."

which the Lord hath prepared for you for all eternity."
His Lordship the Bishop made a short address to the new novice and professed Sisters, in which he showed the excellence of virginity embraced for Goo's sake, and congratulated them for their hearity acceptance of the sacred vocation to which Goo had called them.

From Windsor His Lordship proceeded on Saturday afternoon to Amherstburg.

BELLE RIVER SCHOOL QUESTION.
The following reso ution was recently passed at a meeting of the Cathonics of Boile River: Moved by J. J. McAuliffe, seconded by Dr. Amyot, and unanimously carried by a standing vote:

Moved by J. J. McAuliffe, seconded by Dr. Amyot, and unanimously carried by a standing vote:

We the undersigned ratepayers and heads of Roman Catholic families, assembled here, to proceed to the formation of a Separate school, do solemnly declare that we are acting freely and in the interests of our religion.

We also solemnly protest against the false insinuations written in the Windsor Record and signed. "Belle River."

That His LordshipBishop McEvay "is using extreme coercive means to force the people to meet his wishes" is untrue.

Our chief aim in starting a Separate school is to give an opportunity to our little ones to be instructed in the true teaching of our Mether the Church, and not to treat unjustly as Belle River" insinuates, four Protestant citizens of this section, with whom we have always lived on friendly terms.

As Catholics is our duty to have our children educated whom we have always lived on friendly terms.

As Catholics are considered with Catholic principles, of we will make any secrifice that is accessary of attain this end. Also as Catholic of this, and obey him implicitly.

J. Ed. Meunier, F. D. Miller, J. J. McAuliffe, N. J. Amyot M. D. Frederic Adam, Ev. Dicaire, Narcisse Mousseau, D. Moisson, Av. Ladouceur, J. Cray, Nicholas Conway, Chas, Gerard, and P. Brossoit. etc.

Belle River, October 10th, 1899.

Mission AT ST. THOMAS.

DIOCESE OF HAMILTON.

At St, Mary's Hall, on Thursday afternoon Bisnop Dowling conducted the distribution of certificates of matriculation, Form I and II High School work, Public School Leaving and High School Entrance, to the senior pupils of the Separate schools, who were successful in the Ontario Departmental examinations last summer. The Catholic clergy of the city and a number of trustees and visitors were present. The Bishop congratulated the pupils on the good work of the past year, as shown by the large number who were successful in the different departmental examinations.

Matriculation certificates obtained at Gepart mental examinations: Misses Jeanie Birrell, Margaret Blake, May Ausses Jeanie Birrell, Margaret Blake, May Lynch, and May White. Form 1.—Certificates obtained at depart-mental examinations; Misses Bertille O'Sulli-van (honors), Catherine Breheny, Muriel Doyle, Mabel Fee, Lilly Murray, Frances Nash, Irene Peesnail, May Smith.

Gold medai awarded by the Separate School Board to Miss Bertille O'Sullivan for honors in Form I.

Public school leaving certificates obtained by the following boys: Charles Farrel, James Keating, Patrick Ronan, John Sherring, Arthur TenEyck.

Gold medai presented by Rev. J. J. Hinchey, to the pupil obtaining the highest marks at the Public school leaving examination, awarded to Charles Farrell.

Certificates for entrance to collegiate institute obtained by the following boys: J. Black, F. Brown, J. Brick, A. Cheyne, W. Downes, W. Filgiano, W. Grey, S. Gaghan, W. Hallisy, J. Lawior, D. McBride, B. Nelligan, J. Padden, W. Phienher, J. Ronan, T. Sullivan.

Girls—L. Blake, R. Blatz, M. Borland, E. Dickson, G. Laughlin, G. Didon, A. Dunley, M. Kelly, A. King, M. McGilvery, J. McKenty, R. McMahon, M. O'Connor, M. Quinlan, E. Savage, M. Squibb, C. Tracy, K. Valennine.

Gold medai presented by Right Rev. T. J. Dowling to the pupil obtaining the highest number of marks in arithmetic at the entrance examination, awarded to Bartley Nelligan.

Gold medal presented by Right Rev. F. P. McEvay, Bishop of London, to the pupil obtaining the highest number of marks at the Earrance examination, awarded to Miss Gertrude Dillon.

Gold medal by Rey J. J. Crayen to the pupil

Gold medal by Rev J. J. Craven to the pupil St. Patrick's parish obtaining the highest Gold medal by Rev J. J. Craven to the publi in St. Patrick's parish obtaining the highest number of marks at the entrance examination, awarded to Miss Rose Biatz.

Gold medal presented by Rev. J. J. Craven for the highest marks in literature, awarded to William Hailiay.

Gold medal presented by Rught Rev. F. P. McEvay, Bishop of London, to the pupil obtaining the highest number of marks at the entrance examination, 1898, awarded to Miss Lily Campbell.

Gold medal of Holy Name of Jesus donated by Rev. J. M. Mahony, awarded to J. O'Sultivan.

Testimonials of merit awarded to the follow Testimonials of merit awarded to the following pupils:
St. Mary's School—Form IV., senior: F. Wilmot, J. O'Sullivan, F. Nash, A. Williamson, W. Connor, J. Brown, Junior: L. Nelligan, J. Languay, F. MeNulty, C. Basten, L. Enright, J. Dillon, A. McKnuly, F. Kane, E. Goodman, E. O Connor.
Sacred Heart School: Form IV., senior: M. Joyce, Z. Bustien, N. Lahiff, I. Daly, M. Smith, N. Callaghan, M. Hurley, I. Mergan, Junior: M. Donovan, V. Nelson, A. Kavanagh, J. Flynn, B. Carsen, M. Lane, IV., senior: C. Lahey, D. Galvin, L. Bhatz, C. Meegan, Junior: E. Farrell, P. Sinnott, K. Benson, M. Simons.

Simons.
S. Thomas' School-Form IV., senior: M. M. Kenna, J. Keating M. Golden, M. Sheehan, Junior: A. Lagarie, M. Gray, C. Bourque, T. Trainor.

Trainor: A Lagarie, A. Cray, C. Trainor: A very pleasing entertainment was given by the pupils of Sacred Heart School, closing with the melodrama. The Angel's Message or the Rosary of Song, by the Message or the Rosary of Song, by the Misses V. Nelson, A. Crane, D. Sarrow, N. Padden, A. Kavanagh. Sorrow, and Myrteries: Misses M. Doyle, M. Lane, C. McCabe, N. Lahiff, A. Long, Glorious Mysteries: Misses M. Doyle, M. Meggan, Z. Bastien, R. Blatz, E. Smith.

AT DEAD O' THE NIGHT, ALANNA.

At dead o' the night, alanna, I wake and see you Your little head on the pillow, with tossed and tangled hair;
I am your mother, acushla, and you are my heart's own boy.
And wealth o'the world I'd barter to shield you from annoy.

At dead o' the night, alanna, the heart o' the world is still.
But sebing o' fairy music comes down the haunced hill.
The march o' the fairy armies troubles the peace o' air.
Biest angels shelter my darling for power of a a mother's pray'r.

At dead o' the night, alanna' the sleepless Banshee moans
Wailing for sin and sorrow, by the Cairn's
crumbling stones,
At dead o' the night, alanna, I ask of our God
above
To shield you from sin and sorrow, and cherish
you in His love.

At dead o' the night, alanua, I wonder o'er and Shall you part from our holy Ireland, to die on a stranger shore? You'll break my heart in the leaving, like many a mother I know— Just God, look down upon Erin and lift her at last from woe!

At dead o' the night, alanna, I see you in future Grand in your strength and noble, facing the wide world fears:
Though down in the mossy churchyard my bones be under the sod,
My spirit shall waten you, darling, till you come to your rest in God. -Rev. James B. Doilard.

DECORATION DAY.

Toronto, Oct. 17, 1899.

On Friday, 17th inst., a large and enthusiastic gathering representing all the Catholic organizations of the city, assembled in the L.C. B. U. Hall, corner of King and Jarvis streets, to discuss and make arrangements for the adoption of an Annual Decoration Day in this city in honor of deceased brothers and friends of the following organizations: The Irish Catholic Benevolent Union, Catholic Benevolent Union, Catholic Order Foresters, Knights of St. John, Ancient Order Hiberians, C.M. B. A., Emeralds Union, and St. Vincent de Paul Society, delegates being present from all the courts and branches of above organizations throughout the city. The question was discussed with deep interest and it was decided when this gathering is properly organized that a number of Masses will be said throughout the parishes churches for the repose of the souls of deceased brothers and friends. A committee was appointed to wait on His Grace Archbishop O'Connor with reference to this matter. The time and piace will be announced later.

A. McC. Kerr, Secy. Toronto, Oct. 17, 1899.

OBITUARY.

many the services of the most successful missions ever given in this dioese terminated last week in the parish of St. Thomas. The Carostand by the parish of St. Thomas and sermons by the gas truly an edifying sight to the conducted by the Passionist Fatosia and sermons by the gas truly an edifying sight to the conducted by the Passionist Patosia and sermons by the gas truly an edifying sight to the conducted by the Passionist Patosia and sermons by the gas defined as a conductive to the most successful missions ever given in this dioeses terminated last week in the parish of St. Thomas. The exercises were conducted by the Passionist Fatosia and it was truly an edifying sight to the east and it was truly an edifying sight to the conducted by the Passionist Fatosia and it was truly an edifying sight to the conducted by the Passionist Patosia and sermons by the gas defined was crowded at the conducted by the Passionist Patosia and the conducted by the Passionist Patosia and the conducted by the Passionist Patosia and sermons by the gas defined was truly an edifying sight to the conducted by the Passionist Patosia and the conducted by the passion to the mission the conducted by the passion to the mission. He was indeed to the mission the was indeed to the passion the was indeed to the passion. He was indeed to the passion the passion to the passion the passion to the passion the passion to the p MRS. DR. HANOVER, DELEVAN, WIS,

JOHN H. CROWLEY, DETROIT.

After a prolonged illness of ulcers of the stomach, John H. Crowley of Detroit, son of T. H. Crowley, died at his father's home, Dunwich Towney, field at his father's home, Dunwich Township, Oct. 2nd. Deceased was ayoung man possessing many sterling qualities, thus winning the esteem of all those who knew him. During his last line the parish priest, Rev. Father Quinlan, father hip attended to his spiritual wants and died in peace, fortified by all the first of the Church which he so dearly oved in life. The remains were taken to the trade of the Church which he so dearly oved in life. The remains were taken to the trade of the Church which he so dearly oved in life. The remains have taken to the trade of the t

MR. DEVLIN IN IRELAND.

MR. DEVLIN IN IRELAND.

Messrs C. R. Devlin, and John Webster, Canada Government Agents, 14 Westmore-land street, Dublin, delivered, and illustrated with the magic lantern a most interesting lecture in the spacious new school in Strokestown, which was well filled. The subject for the occasion was Ganada, its cities, towns public buildings, railways, canals, rivers, lakes, mountains, produce, commerce, etc. Mr. Devlin, in the course of his portion of the subject, remarked that in a town of fifty thousand people there would not be more than five policemen, and in a town the size of Strokestown there would not be one at all, and gave as a reason that the people of Canada made their own laws for their own good, and there fore respected and obeyed them. In a most eloquent peroration he said his object was not to encourage emigration, that Ireiand was the fittest home for Irishmen, where they would live and prosper, only that their industries had been crushed, the land taken from them, and themselves misgoverned; but if emigration must still go on it was right that Irish emigrants should know what Canada could do for them. Mr. Webster, in a lucid manner explained his portion of the subject—viz, the prairies, cultivation, produce, fruit growing, etc. The lecture was listened to by a large audience with the closest attention, and Mr. Murray, of Riversdale, enlivened the scene at intervals by songs from a powerful gramaphone.—Roscommon Journal, Sept. 30.

TO PREVENT "COLDS"

A doctor's opinion: "If people would wash out their mouths twice or three times a day with an antiseptic solution there would not be near so much sickness. In the last ten years I have never had a cold, sore throat or lever, and I ascribe this immunity solely to the fact that I follow this plan rigidly. There are any number of proprietary antiseptics that are excellent for this purpose, but many more simple agents that are as good or better. One of the best of the latter is carbolic acid. A very weak solution of this gargled and held in the mouth two or three times a day will work wonders. Immediately after using one will find that the mouth feels cleaner. Listerine is also an extremely pleasant antiseptic wash for the mouth. I believe that a great majority of the common throat and lung troubles come from the lodgment of disease microbes within the nucous membrane of the mouth. The free use of antiseptics will kill these germs."

GRAPES AND GRAPEFRUIT.

GRAPES ANO GRAPERUIT.

Says the Scientific American: "Very few people are aware of the medicinal qualities of grapes, but these they possess. The pulpis nutritions and the juice contains sugar, tannic acid, bitarirate of potassium, tarriate of calcium, common sait and sulphate of potassium. Without doubt the woman who cultivates the habit of eating a great deal of fruit is the gainer of health and appearance. The grape fruit, or shaddock, se-catled from its discoverer. Leutenant Shaddock, or to mention its soft Chinese name, pumelo, is highly prized by those who live in malarial localities. It is a charming rival to quinice and boneset, and is driving them from the field. She who cats her grape fruit with a spoon from the natural cup or relishes it served as a said may gladden her heart with the reflection that she is not only pleasing her paiate, but benefiting her health. Like oranges and lemons, the grape fruit has great medicinal virtues."

NEW BOOKS.

"Loyal Blue and Royal Scarlet," a story of 76, by Marion Ames Taggart, has lately been published by Benziger Bros. It is a thriling tale of the American Revolution, and the stirring events of that memorable period are graphically described by the author, Price 85 cents. Strong cloth binding. Large type. Good baper.

Strong cloth binding. Large type. Good paper.

Ambrose Coleman, O. P., has collected and placed in book form a number of magazine articles treating of the work of the Friars in the Philippines. The author ably and convincingly refutes the charges made against the religious orders there, and proves, what we have always contended, that the rebellion is largely the work of secret organization. The volume is well worthy careful perusal. Marlier, Callanan & Co., Boston, Mass., U. S. Price, (c)oth 50c.

In "Urbs of Orbis: or, The Pope as Bishop and as Pontaff," the author, Rev. William Humphrey, S. J., sets forth the Papacy in action, with some account of the machinery by means of which the Supreme Pontiff has governed and governs the visible Church—the volume puts clearly in yiew the essential distinction between the divine elements and the human elements in the visible Church—the former being changeless and unchangeable, while the human element has been, and is, subject to change in its development. For sale at the CATHOLIC RECORD office, London, Ont. Price \$150.

Now that the nights are growing longer we would obtain the research of the results to the results to the results of the results o

LONDON.

London, Oct. 18. — Dairy Produce — Eggs, fresh 1sid, per dozen, 18 to 20c; eggs, basket 10ts. 16 to 18c; butter, best rolls, 19 to 21c; butter, best crock, 17 to 19c; butter, creamery, 21 to 25c; cheese, pound, belosale, 8 to 9c; cheese, pound, retail, 11 to 12c, honey, per pound, retail, 12c, honey, per pound, retail, 19 to 10c. Poultry—Ducks, dressed, per pair, 60c to \$1.00; fowle, per pair (undressed), 30 to 50c.; fowls, per pair (dressed), 60 to 75c; geese, each, 75c to \$1.09; turkeys, per lb. 8 to 12.

Meat—Pork, per cwt., \$5.00 to \$5.75; beef, cow. \$4.90 to \$5.00; beef, heifers and steers, \$5.00 to \$5.02; veal, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$6.00; lamb, by the pound, 7 to 8c.

Fruit,—Peaches, per basket, 40 to 60c; apples, per basket, 40 to 65c; apples, per basket, \$0 to 25c; chestnuts, per bushet, \$3.25 to \$3.50.

Grain, per cental—Wheat, new, \$1.10 to \$1.12;

10 83.30 Grain, per cental—Wheat, new, \$1.10 to \$1.12; wheat old, \$1.15 to \$1.17; oats, \$2 to \$7c.; peas, \$5 to 90c; barley, 77 to 80c; corn. 75 to 80c.; ryre, 90c to \$1.07; buckwheat, 90c to \$1.00. Farm Produce—Hay, \$9.00 to \$9.50; straw, per ton, \$5.00 to \$3.50;

por 10., 2 to 24c; 80ws, per 10., 2c; pigs, pan., \$3.00 to \$h.00; fat beeves, \$4.00 to \$5.00.

TORONTO.

TORONTO.

TORONTO.

Toronto, Oct. 18. — Flour steady; moderate demand: straight rollers quoted for export as \$3 to \$3.05 west, and at \$3.25 Toronto freights in barrels. Wheat, dull, with cendency rather easier; red winter quoted at 65c west, spring at 65c east; goose quoted at 70 to 70kc low freights to New York; No. I Manitoos hard quoted at 81c, grinding in transit, and at 80kc Toronto freight; No. 1 hard, 69kc Fort William. Barley, fair demand, with prices unchanged: No. 2 quoted at 32c west, and at 26 middle freights; mixed, 25c west. Peas unchanged, with sales west at 69c, middle freights, mixed, 25c west. Peas unchanged, with sales west at 69c, middle freights. Rye quiet, at 556 to 54c west, and at 55c east, Corn rules firm, with No. 2 American y-llow quoted at 42 to 42kc, and No. 3 at 41c on track. Buckwheat duli, with prices nominal at 48 to 59c west.

MONTREAL.

Montreal, Oct. 18—No 1 hard Manitoba wheat afloat, Fort William quoted at 70c, October derivery; No. 2 hard was quoted at a spread of 3c below; No. 2 oats, afloat, Montreal, spot, 30jc; peas, buyers, 60c; seilers, 60jc; rpc, 62c; No. 2 barley, 50c, and feed barley, 48jc; buck wheat, 54tc. Flour is fairly active and firm. Millers are holding prices firm at former quotations; Manitoba patents at \$4.0 to \$4.20; strong bakers, at \$3.70 to \$3.80; Ontario patents, at \$3.00 to \$4. and straight rollers at \$5.40 to \$4.50. Manitoba bratents at \$4.10 to \$4.20; strong bakers, at \$3.70 to \$3.80; Ontario patents, at \$3.00 to \$4. and straight rollers at \$5.40 to \$4.50. Manitoba bratents at \$4.15 to \$15. in bulk; and shorts, at \$4.7 to \$4.81, followed at \$14 to \$15.50. In bags; Ontario, at \$4.15 to \$15. in bulk; and shorts, at \$4.7 to \$4.81, followed at \$14 to \$15.50. Bakers, at \$4.7 to \$15. in bulk; and shorts, at \$4.7 to \$15. in bulk; and shorts, at \$4.7 to \$15. in MONTREAL.

Latest Live Stock Markets.

Toronto, Oct. 18. — Butcher cattle, Good cattle sold from 31 to 41c per 1b; medium at from 31 to 32c per 1b; and common inferior stuff sold down to 3 and 21c per 1b.

Sheep were a shade easier at from \$3 to \$3.40 per cwt.

Lambs are steady, and good ones are wanted at from \$3.50 to \$4 per cwt.

Bucks are worth from \$2.50 to \$3 per cwt.

Over 100 hogs were received; prices are steady, but unenanged. Quotations for hogs to-day were 43c per 1b. for choice hogs (scaling from 160 to 200 lbs.), and 4c per 1b. for light and fat hogs. at hogs.
Following is the range of current quota

tions: Cartle, — Shippers, per cwt, \$1.25 to \$5; Outle, — Shippers, per cwt, \$3.75 to \$4.12; butcher, medium to good \$3.25 to \$4.25; butcher, inferior, \$2.75 to \$3.25; stockers, per cwt, \$2.75 to \$3.35; Sheep and Lambs, — Ewes, per cwt, \$3.75 to \$3.45; lambs, per cwt, \$3.50 to \$4; bucks, per cwt, \$2.50 to \$3.

Millers and Calves,—Cows, each, \$25 to \$15; 2.50 to \$3.

Milkers and Calves.—Cows, each, \$25 to \$15;
alves, each, \$2 to \$7.
Hogs.—Choice hogs, per cwt, \$4.12; to \$1.37;;
ight hogs, per cwt, \$4; heavy hogs, per cwt,

EAST BUFFALO.
East Buffalo, N. Y., Oct. 18. — Culve

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MARKET REPORTS.

\$6.00. Live Stock—Live hogs, \$4.00 to \$4.10; stags, per lb., 2 to 2½c; sows, per lb., 2c; pigs, pab, \$3.00 to \$1.00; fat beeves, \$4.00 to \$5.00.

Re-Decorate?

Ceilings & Walls



TORONTO.

were in light supply, fair demand and steady; choice to extra, \$7.25 to \$7.39; good to choice, \$7 to \$7.25. Sheep and lambs—The offerings were 22 loads, including ten loads of Canadas; lambs sold ten cents higher and sheep steady; lambs, choice to extra, \$5 25 to \$6.40; good to choice, \$5 to \$5 25; common to fair, \$4 to \$4.50; sheep, choice to extra, \$4 to \$4.25; good to choice \$3.75 to \$4; common to fair, \$2.50 to \$6.50; hogs—There were 25 loads on sale, with a rather slow opening, on the basis of \$4.60 to \$4.65; good corn hogs were in fairly active demand at the prices; heavy, \$4.50 to \$4.65; in general conditions of \$4.60; to \$4.65; grassers, \$4.40 to \$4.65; prags. \$4.60 to \$4.65; grassers, \$4.40 to \$4.65; prags. \$4.60 to \$4.65; grassers, \$4.40 to \$4.65; prags. \$4.60 to \$4.65; grassers, \$4.40 to \$4.50; prughs, \$3.55 to \$3.50; stags, \$3.25 to \$3.50; the close was rather slow.

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Catholic writers, who died only a few months ago.

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