

The Catholic Record.

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

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The Catholic Record.

London, Saturday, July 1, 1899.

AT HOME.

In reading the account of the honors conferred on a Catholic priest by the University of Oxford we were reminded that the "whirligig of time brings in his revenges." The priest may have bethought him of the days when his faith was proscribed and its heralds hunted like wolves; and he may have rejoiced that his investiture will, however viewed by the unthinking, be welcomed as a sign of the growing desire of Englishmen to atone in some measure for the wrongs of the past.

Yet he must have been thoroughly at home.

He was in a University founded by Catholics that numbered in its palmy days thirty thousand students, and that was, before the deplorable schism that robbed England of its birthright, the home of gallant and learned defenders of truth. Such was Oxford when under the sheltering shade of the Church. When the "lovers of the Bible," especially the open one, appeared in the land, Oxford's "divinity schools," says Froude, "were planted with cabbages, while the laundresses dried clothes in the schools of art;" and Greene tells us that libraries were scattered and burned, and the intellectual impulse had died away.

OUR GRADUATES.

One of the pleasures of this season is assisting at commencement exercises. We like to see the pupils decked out in their gayest raiment, with their fresh young faces unmarked by care or worry, and with brave, true hearts, longing doubtless to run a course against the error and evil without the precincts of their Alma Mater.

They bring back to us memories of the long ago when life was like a story that held neither sob nor sigh; and they push us back into the past and make us live over again for a few moments the happy time when our simple eyes surveyed the big round world and deemed that nothing it held or owned could dampen our enthusiasm or stay our progress. But that was in the long ago. Years have passed since we bade farewell to our Alma Mater, and yet its influence hovers around us, guarding us betimes from danger and exhorting us ever to be loyal soldiers of Truth.

And that should be the first and fundamental resolve of all our graduates. To-day, perhaps, more than at any period of the history of the Church, there is need of Catholics who know their faith and are ready not only to explain and defend but to portray its majesty and beauty in their daily lives. The graduate who neglects this important duty is untrue to his high vocation and lays up for himself in the years to come a store of misery and unavailing regret. The young man who has deep down in heart the strenuous resolve to be a good Catholic—not one of those who display a contemptuous indifference to authority and a desire to minimize the teachings of their creed—but a Catholic who reverences his Church and everything connected with it and recognizes that he must be an Apostle with heart and flame with the fire which the Master wished to be enkindled on earth, will be a source of pride to his Alma Mater and a blessing to the community in which he lives. He will be a sincere Christian—giving God first place and allowing no demands of the world to override His claims to love and fealty. What an influence such a man would wield! He would be a reproach to the many who are down on their knees before some passing fad; and who, because their pitiful selves must be attended to, and because they cower servilely before human respect and public opinion, push God aside and reckon not with Him in their calculations and plans. He would persuade those who are tossed about on the waves of passion and of worldly ambition, that the possession of all esteemed by men here below has no balm for soul-hurts and no message of peace for the heart-weary, and that life's success

must be judged by its fidelity to the eternal law.

The Nazarene to human eyes was an awful failure. Nothing He had except the garment woven by His mother's hands, and yet that disfigured, crown-thorned and almost friendless Man wrote down on time's annals the record of a victory that has refashioned the world. And so it has come to pass that they only who followed in His steps, true to themselves, because never recreant to duty; rousing the timid to action; sincere in a world of deceit; trustful in the midst of treachery; dispensers of kind words and deeds and stern antagonists to aught that can degrade their manhood, can face death fearlessly and trust that they have not run in vain.

We may appear to be touching on a subject that belongs to the pulpit; but we pray our young friends to ascribe our words of advice to our sincere desire for their best interests.

We wish them every success in their life's work. May they be always true and trustful and pledged to good and honest work that will get them out of the press of the inefficient and place them at the top where there is room enough—and to spare. They have their stations now in the lists; let them do their duty in knightly fashion.

NOTES BY THE WAY.

You remember that an old gentleman, a much esteemed friend, visits our sanctum when his liver is out of order. Quite recently he came upon us, just as we were busily employed in getting up copy. He has the faculty of visiting us at inopportune moments. He does not know, it is of course, for he is the very pink of courtesy; he is simply absent-minded like the individuals of leisure who imagine that dilating on imaginary woes constitutes the chief business of life. Calling up all our reserve politeness, and wondering when he would leave us in peace, we waited for his remarks, explanatory and otherwise.

"Do you know," he said fiercely, "I can make money by going into the newspaper business. I can sell a newspaper published in New York and have 50 cents for my trouble. Yes, sir, it is just the thing for putting under carpets or the wrapping up of winter overcoats. It has two or three good columns, boiler plate in abundance, and an editorial page that I have seen before. Some editors have pointed out the remarkable similarity between it and their own utterances. Is that true?" he asked in an almost menacing tone.

"Well," I replied, "I don't know." "Of course you don't," rejoined our old friend. You don't know anything except that So and So gave an 'eloquent and powerful address' at some tea-meeting or fancy sale. They don't use quotation points at that office. No sir, they have no use for them. What they are after is money from your delinquent subscribers and from every other Catholic who wants the news and nothing but the news; and solid and practical, strengthening and uplifting and all that sort of thing, information about things Catholic.

"I tell you," he continued "you newspaper people have no push. Get some professor to write you a few columns per week, fill up and pad with anything and everything, no matter where you see it; send out 'doggers' stating that you will give every subscriber to the ideal Catholic newspaper a cottage piano and a share in a soap factory, and you will have an immense circulation. You will be called hard names, but what matters that, when the ducats are in your inside pocket."

"That is a very good scheme," I replied, "I'll think about it." "Think!" he exclaimed. No! "act, or you'll not have money for your winter's coats. Act—be a pirate—a downright cold blooded pirate," and so saying he left us and we resumed our work.

The following words of Cardinal Manning may be read with profit by the editor who descanted a short time ago on the attitude of the Catholic Church towards the Bible:

"The question may have occurred to you, my brethren, as a philosophical difficulty, how it is that able, cultivated enlarged minds should not only be the organs of the grossest slanders about us, but should refuse to retract

them when they have been absolutely silenced and exposed. The very courtesy of civilized life demands from them a retraction: it is the rule among gentlemen that even when an accuser adheres in his heart to what he has advanced against another, yet in that others denying it he accepts the denial and withdraws his words. It is otherwise in the contest with Catholics; when we deny what is charged against our character or conduct—and deny it with irresistible arguments—we not only have reason to desiderate that outward consideration which the laws of society enforce, but probably are blithely told that we lie, and there we are left and the matter too."

LEAGUE OF THE SACRED HEART

The Apostleship in Daily Life.
GENERAL INTENTION FOR JULY, 1899.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.
As our readers are well aware, it was the founder of our Association, Father Gautrelet, of happy memory, who was the first to appropriate the consecrated term "Apostleship" to the ordinary works of piety and mercy when performed by several of the faithful united together with the common motive of God's glory and the salvation of souls. Restricted, at first, to a number of young religious and ecclesiastical students, who were destined one day to continue the work of the Apostles in the exercise of the holy ministry, the term was gradually applied to all the faithful who agreed to unite with them in prayer or in works of zeal, and it now denotes an organization sanctioned by the Holy See, open to all the faithful, and justly regarded by all who know it as one of the greatest helps to Catholic devotion in our times.

The term "Apostleship" has been applied to many movements and associations, with more or less propriety, since Father Gautrelet first used it to designate the spirit of our league of prayers. Indeed it is used so frequently now-a-days as to sound commonplace, and it is too often adapted to recommend schemes that little deserve to bear a name so sacred. Before it was used to express the holy mission of the Apostles it was, and should have been, used with all propriety to designate any other charge or mission as well. Since their time Christians at least have reserved it to express the vocation to special charge of laboring for the salvation of souls, and to derive the full benefit of the term as applied to ourselves, to appreciate the character of our association, and to value the importance of the present General Intention we must bear in mind the exalted meaning of the word "Apostleship," and the strict sense in which we can appropriate it.

If we insist on the meaning of our title, it is because it helps us to conceive the correct idea of our duty as members of the League. It should remind us constantly that we unite together not merely to observe certain practices and to cultivate devotion to the Sacred Heart in a special way, but that in some manner we have like the Apostles, a mission to perform and an object to labor for, and a motive to inspire our labor, which must influence all we do, and that so continuously as to be the dominant influence in our daily life.

First of all we are charged to pray for one another. "I desire, therefore, first of all that supplications, prayers, intercessions and thanksgivings, be made for all men, for kings and for all that are in high station, that we may lead a quiet and peaceable life in all chastity; for this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth." This is a clear mission, or charge to pray with an object and a motive that are purely apostolic; nor are we to be content with prayer. The Apostle St. Paul bids us: "Therefore let us follow after the things that are of peace, and keep the things that are of edification one towards another," and again, "let all things be done to edification." With prayer we must join action, and while we must refrain from everything that can hinder our neighbor's salvation, we must leave undone nothing we can reasonably do for his welfare, temporal and spiritual, so that we may edify, or at least help to build up in him "God's building," as St. Paul styles us.

We are, therefore, constituted apostles, and though we are not all chosen to administer the sacraments, or to preach, we are still, in the words of St. Peter, "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "A chosen generation, a kingly priesthood, a holy nation, a purchased people, that we may declare his virtues, who hath called us out of darkness into his marvellous light." In these and other passages of Holy Writ we find not only a justification of the apostolic character of our league, but also an incentive to use all its practices as a means of cultivating an apostolic spirit, and of bringing every action of our life under the influence of this spirit. This is what we mean by praying for an apostolic spirit in our every-day life.

The importance of cultivating this spirit we cannot over estimate. We are all glad to see men coming to the knowledge of the truth; we hail with joy every new means, or movement, that promises to make known to inquiring minds our Christian doctrine and obligations; we support our foreign missions, we go out of our way to help those who are not of our faith to understand what to believe and practice; we rejoice when after careful study and deliberation men or women of trained intellect cast away every prejudice and pay to God the tribute of their reasoning powers by embracing the Church which keeps His truth among men; we are generous in our admiration and praise of all those who are the instruments of such conversions; and all this proves that we estimate the spread of the truth above every other good thing in this world. We are, nevertheless, apt to overlook the chief factors in the work of converting a human soul. Too often we forget that God alone, who knows the secrets of hearts, can lead souls unto Himself; and too often, also, we forget that it is His will that we have all a share in the work, if not by preaching or by administration of the sacraments, by our prayers and by our good example and zeal.

We are favored from time to time with accounts of the steps by which some notable conversions have been made. Missions, special sermons, doctrinal books, have much to do with them; family or other relationship often help to bring them about; but there is one factor which invariably enters into the process of converting a human soul, whether from unbelief or heresy, to the true religion, or from an evil to a good life, and that is the ordinary, every day example of Catholics living in accordance with their faith. This is the silent, continuous, and gradually irresistible influence which we all have in our power, and which we are all bound to apply for the good of those with whom we come in contact. It is vain to talk about the conversion of our country, without living well enough to show the comparatively small number of its citizens with whom we deal, the truth and holiness of Catholic belief and practice. It is not a Catholic spirit at all, but distinctively a Protestant one, which makes us wish to convert or reform others before we have embraced, in deed as well as in mind, the truth to which we hope to convert them.

The mere human instruments and means of converting souls are largely in the possession of non-Catholics. Costly churches, well-salaried clergy, richly endowed seminaries and colleges, books, newspapers, clubs, university extensions, and settlements, and what is more surprising, a rest less activity in using all these resources to propagate their religious views and practices. For all this their churches are empty, their missions for the most part sterile, and the results they accomplish are never in proportion to their expenditure of money and energy. They are continually comparing to their own disadvantage, their meagre fruits with our own, in spite of our comparative poverty. They are unwittingly pointing out what most urges upon their attention the consistency of our belief and the sanctity of our observances. They may avoid our preachers, and ignore our best doctrinal and conversational books; but they cannot blind themselves to the strong evidence of Catholic life, which is manifested so naturally by every true Catholic, whether taken individually, or as part of his parish or congregation.

It is most important, therefore, that we should appreciate how much every Catholic can and should influence for good every one he meets in the daily walk of life. Even without any extraordinary means beyond those which our holy religion provides so abundantly to all of us, we can extend to others the force of the spirit by which we live. Like the branches engrafted on the vine, we draw our spiritual life from Christ; as His members, we derive all our religious vigor directly from Him. It were strange if we could partake of His life and not impart it to some extent to those who are disposed to receive it. It were strange, too, if we should be content with receiving for ourselves, or imparting to others, a slight share of His divine life and influence when we have at hand so many simple means of having and of giving it abundantly.

Our Apostleship of Prayer is one of the simplest of these means. Its practices, easy and commonplace as they may seem, soon beget in us an apostolic spirit, which inspires everything we do. Uniting us with Christ, and keeping uppermost in our minds His desires and intentions, it makes us pray and work and suffer, with the object and motive He had ever before Him, the glory of His Father and the salvation of our souls. Putting before us each month some leading interest of the Church, our Association gradually develops in us an intelligent zeal, and sustains the same by appealing to our minds as well as to our hearts, by explaining carefully all these interests as they are recommended by the Holy Father. From the Vicar of Christ we are thus constantly receiving the impulse of

zeal imparted to us through his faithful clergy, and the entire force of this impulse is made to affect even the slightest of our daily actions. In this way we live and move and have our very being so influenced by Christ that it becomes natural to us to exercise upon others the influence we derive from Him.

FOR THE CATHOLIC RECORD. CHAMPLAIN.

A Dominion Day Exemplar for Catholic Laymen.

When we consider the abundant fruit which the Catholic Church has produced, and is now producing, in this Canada of ours, we instinctively call to mind, with sentiments of gratitude and admiration, the names of those zealous martyr-priests who sowed the good seed, and of the heroic laymen who so ably assisted them in their good work. Very few of the latter now-a-days realize in their lives the Christian vocation. They do not seem to understand that theirs is the glorious mission of not only saving their own souls, but of co-operating with Christ's ministers in establishing His Kingdom among men. On the earliest pages of our country's history we find standing out prominently the names of men whose example the Catholic laymen of to-day, and especially those who are placed in offices of trust, might profitably imitate: daring adventurers like Cartier, brave soldiers like D'Bererville, Catholic gentlemen, Christian statesmen like Maisonneuve, the founder of Montreal, "a knight without fear and without reproach," and lastly one who possessed all those qualities in his own person, the father of New France, Samuel de Champlain.

"The character of Champlain," says Withrow, "was more like that of the knight errant of mediæval romance than a matter-of-fact soldier of the seventeenth century." Reared as he was within hearing of the ocean's roar, his innate love of adventure was fostered by the sight of the billow and boundless Atlantic. He ill brooked the idle dalliance of a monarch's court. He longed to unveil the mystery of the great Western waste and to plant on the shores of America the fleur-de-lis of France. This was with him no idle wish, no phantom project only to be abandoned. Sanguine as became an adventurer, self-denying as became a hero, no obstacle however great could deter him from attaining his end. Twenty times he crossed the stormy ocean, although it was then a greater task than to circumnavigate the world to-day. As his frail craft sailed up Canada's majestic river no human habitation met his gaze. "The white whales floundering in the Bay of Tadoussac, and the wild duck diving as the foaming prow drew near—these were," says Parkman, "no life but these in all that vast wilderness," yet nothing brooked the resolute determination of our undaunted valor of Champlain. When Massachusetts was a wilderness and the Virginian settler feared to penetrate a league inland, and crouched in terror behind his narrow fort, he was planting the white flag of France on shores which even to this day are comparatively unknown. The foremost pioneer of the Canadian forests, he struck the boldest and deepest blow into the heart of their pristine barbarism. We see him with his little band of faithful comrades fearlessly advancing into the very heart of forests, where never before a white man trod and where the wild cat and the beaver held undisputed sway. To view the evening bivouac of Champlain one need only encamp on some of the upper waters of the Ottawa, or on some lonely river still farther distant, places even to this day a solitude. There, around the red camp fire, whose ruddy glow revealed the mighty arms of the adjacent forest, with legs crossed, the red man and the white man sat together eating their evening meal while they listened to the mournful howl of some lonely wolf in the distance, or the soft foot-fall of a prowling wild beast whose glassy eyes glared forth from the neighboring thicket. Brave almost to rashness, he would thrust himself with a single European follower into the very midst of savage enemies, and more than once his life was endangered by the excess of his confidence and of his courage.

It was his zeal for the Catholic faith—that faith so dear to his heart—that led him on in his adventurous career. The great object of his life was to win the wandering pagan to the doctrine of the Cross. He used to say that the salvation of one soul was of more importance than the conquest of an empire. Fame, glory and power he esteemed of less account than the extension of the Catholic faith. To amass riches was the desire of his contemporaries: to find an empire that might be a fruitful field for the sowing of God's gospel, the goal of his ambition. "He would fain," says Parkman, "win from perdition men living like brute beasts, without law, religion or a God." It was this zeal that urged him to establish the Jesuit missions and to send priests to plant the cross amid the primeval forests of Northern Ontario. It was this zeal that urged him to fetch Le Caron out to the wild land of the Hurons, where, not far from where Orillia now stands, he himself had the pleasure of hearing

the first Mass ever celebrated in the wilds of Western Canada. It was this zeal that urged him to act the part of lay missionary and to transform Quebec into a missionary station where the Indian was treated with kindness and led over to the Christian faith.

His own life and actions were in accordance with his views. In an age of universal license his life was pure. A century after he had received the reward of his virtue, the Huron braves spoke with reverence of the confidence of the "great French war chief." He treated the Indians with such kindness and fidelity that, though naturally suspicious, they always put perfect trust and confidence in him. He was always social with them. At their feasts he attended with seeming satisfaction, and smoked the pipe of peace as it went its round. He invited them into his hospitable refectory, and when it came his turn to act as host, he waited on each individual guest with as much politeness as he could bestow on a king. There, in that refectory, while the appetite of the Indian was being appeased, he heard the word of God issuing from the lips of holy men, and was taught to hope in life beyond the grave. Thus did Champlain by word and example win the pagan to the faith. What a contrast with some of the would-be civilizers and evangelizers of our day, whose secret motive is self, who have no love for the poor savage, and whose motto has been well expressed in these words, "The only good Indian is a dead Indian."

We cannot but admire the self-denying fortitude and patience of this great hero. The companion of Indians and the sharer of their toil, he exhibited more patience than they. At one time we see him loaded down with rowing equipments trudging over the rugged portages and subsisting whole days without food. Again we see him drawing the canoes with ropes or shoving them with poles up the shallow streams where the wild duck found scarcely depth to swim. During the long winter—"and there are six months of winter," says Champlain—he upheld the drooping spirits of his companions by his cheerful endurance of the privation and disease that proved fatal to so many of their number. To be pent up in a rude hut and ill protected from the biting blast of a Canadian winter was indeed a severe trial for one accustomed to the mild climate of France. But he had to suffer more. His little colony was in constant danger of being butchered by the fierce and treacherous natives. Receiving no encouragement from home, he was constantly harassed by rival traders who were jealous of him. In such a situation any man less persevering than the "Father of New France" would have yielded to despair. Nevertheless, with unflinching patience he labored to attain his object. From the day that he planted the lilies of France at the foot of Cape Diamond, until his death, he devoted himself to the infant colony and kept it alive in the face of enemies at home and abroad, and discouragements enough to have shaken any determination save that of courage founded upon faith.

To the last he recognized in him a chivalrous devotion to duty and a calm, self-reliant courage that never faltered in the face of any difficulty. He refrained from the lucrative traffic with the Indians. The glunge of the quines had no charms for him. He was a man of wide views and nobler nature. He possessed, besides, that high tone of personal honor and truth that raised him in the esteem of his associates. No character in the history of Canada can lay higher claims to honorable fame. His writings, wherein he graphically and truthfully describes the life and customs of the wandering savage of the West, best reveal his true character—everything to the point, nothing about himself, but all for his object. In relating his actions he displayed such modesty and ability as won the admiration of all. He touched the extremes of human experience among diverse characters and nations. "At one time," says D'Arcy McGee, "he sketched plans of civilized agrarianism for Henry IV, and Richelieu, at another planned schemes of wild warfare with Huron chiefs and Algonquin braves."

The memory of Champlain will ever live in the minds of Canadians. A monument now commemorates his fame, but his real monument is our country. The founder of many towns, the patron of all the missions, the friend of the Indian, the first and best governor of New France, his name is imperishably written on the foremost pages of her history as a man of genius, of pure and untarnished honor.

It is well for us to gather instruction and inspirations, on each recurring anniversary of Canada's feast, from the lives of her noble sons. He whose character I have attempted to portray teaches the youth of the Dominion, and those who are placed in high stations, what excellence there is in a noble, honest life characterized by a devotion to duty and forgetfulness of self; and the multitude of Christian people who now dwell in peace and plenty throughout this grand country will ever hold in grateful remembrance the name of the man whose zeal and wisdom first redeemed it from the desolation of the wilderness.

F. O'S.

THE FOLLY OF LEARNING WISDOM WHEN 'TIS TOO LATE.

"Wisdom," quoth the sage. "Comes with old age."

The inference to be drawn from the above quotation is that wisdom itself, which is so precious a human gift, is rendered useless if its acquisition is too long delayed.

It is a fact, nevertheless, that most speculative men at some period in their lives have indulged in air castle building without ever realizing the shadowy character of the labor they engaged in.

The class of individuals who attempt to do much and yet perform nothing usually blame their circumstances for their shortcomings, thus betraying their own folly and unworthiness.

trictly and whims of its noble owner. This was not a case of building castles in the air, as the structures tended the other way, and were of solid and substantial character.

Guided by no steadfast principles of morality and truth, they err and blunder in their vain strivings to pursue a straightforward course by the help of their own inherent strength.

RUPERT'S VISION.

A Saint, Not a Soldier, From Bingen on the Rhine. BY FATHER CHEERHEART.

In Bingen, about the beginning of the nineteenth century, a Christian lady, Bertha, married a valiant warrior, Duke Kobolans, who was a pagan.

joy which he saw glistening in the eyes of the unfortunate, whom it was his delight to assist.

Like St. Martin, he one day took off his cloak and gave it to a poor child who was shivering and crying from the bitter cold.

His mother, we may be sure, was anything but displeas'd at these manifestations of Rupert's charity.

They all at once a lovely island rose up from the bottom of the river. It was covered with magnificent trees, on whose great branches splendid bunches of varied colored flowers half hid golden fruit.

The old man called all the children to this enchanting island, clothed them in snow-white garments, and pointing to the fruit and flowers, told them to gather all they wished.

MILES STANDISH'S FAITH.

From the Sacred Heart Review. We are afraid Miles Standish will hereafter secure but scant mention and praise from the average Protestant pulpit.

A STRIKING INCIDENT.

A dramatic incident occurred during the mission to non-Catholics conducted by the Rev. Father Youman, C. S. P., in Salt Lake City, Utah.

LIST OF BOOKS.

- For Sale at the Catholic Record Office. Life of St. Francis of Assisi. By St. Bonaventura. 1.75

- Usuline Manual. 1.00
- Vacation Days; by the author of "Golden Sands" 40
- Meditations on the Canticle Hall. Holy Quest; by Father Coster, S. J. 15

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even the gloom of sickness was relieved by her bright face and cheerful conversation, and when death came he found her perfectly resigned.

At the head of the casket was a receptacle in which were deposited the prayers which charitable friends promised to say for the deceased.

On Friday morning the funeral went its way to Mount Carmel church, where the High Mass was sung by Rev. Father Traher, who faithfully attended her during her illness.

After Mass all that was mortal of poor Anne was laid in its resting-place beside her brother Joseph, who died about two years ago.

Farewell friends! Yet not farewell Where I am yet to share a droll.

I am gone before your face As a mother's smile to a child's face.

When we come where I have stepped, You will wonder why I went.

DIocese of Peterborough

Month's Mind for the Late Father Calnan.

This morning at 8 o'clock, a solemn Requiem Mass was celebrated for the repose of the soul of the late Rev. Michael Joseph Calnan, Rev. W. F. Fitzpatrick, pastor of St. Joseph's, was officiating.

Rev. Michael J. Calnan was born at Veronville, Northumberland, Co., Aug. 18, 1877. He made a full course of classics and philosophy in St. Jerome's college, and received his degree in the Grand Seminary of Montreal.

He was ordained priest by the Right Rev. K. A. O'Connor on Sept. 24, 1897. For some time previous his health had begun to fail owing to a severe cold which had contracted at the time of his ordination.

Deep and heartfelt regret pervaded through all classes, creeds and colors of the community on Wednesday, when word went abroad that the universally respected Police Magistrate, Mr. Martin O'Grady, was holding a residence in the parish of St. Michael's.

On his arrival from Elgin, His Grace was on the outside of the door of the parish of St. Michael's, where he was met by the Rev. Father Brunet, of Portage du Fort, who was in the city last week seeking aid for a railway.

At a Grand Reception in Honor of His Grace, Archbishop Gauthier.

The demonstration in honor of His Grace Archbishop Gauthier, on Friday, was befitting the occasion. The church was filled with the people who had gathered to receive the Archbishop.

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The following address from the C. M. B. A. was read by Mr. E. Mulvillie:

The Most Rev. Archbishop Gauthier: Most please Your Grace—The members of St. Edward's Branch No. 29, C. M. B. A. cannot allow this opportunity to pass by without conveying to Your Grace these sentiments of respect and esteem which we bear towards you.

We greet you to-day in your two-fold capacity as Archbishop and as an honored member of our chartered association. We do not fail to notice the impetus given to our society by Your Grace's affiliation to it, and we bespeak your future kind utterance to us in our good work.

We have abundantly rejoiced in Your Grace's election to the high office of Archbishop. We have and we shall always rejoice and be elevated by your continuance in your sacred office. Rest assured, therefore, Your Grace, of our hearty and loyal support.

Beloved Archbishop—The members of St. Michael's Branch No. 28, C. M. B. A., in profession of their great joy and gladness during your first fraternal visitation. The warm reception which you met with in our parish is a tribute to your high office and to your personal qualities.

Great interest attached to the visit of Archbishop O'Connor to the parish of St. Joseph, Leslieville, on Sunday. Not only was the first visit of His Grace to the parish, but the occasion being the administration of confirmation, was of special importance.

Deep and heartfelt regret pervaded through all classes, creeds and colors of the community on Wednesday, when word went abroad that the universally respected Police Magistrate, Mr. Martin O'Grady, was holding a residence in the parish of St. Michael's.

On his arrival from Elgin, His Grace was on the outside of the door of the parish of St. Michael's, where he was met by the Rev. Father Brunet, of Portage du Fort, who was in the city last week seeking aid for a railway.

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From Uppergrove, Ont.

The recently ordained Father Francis Doyle was announced to sing High Mass here on the 18th inst., and though the time was short, an immediate crowd gathered to witness the young priest, Father Doyle, having been raised here, is well and favorably known to everyone.

At the conclusion of High Mass a beautiful offertory was sung, and the choir, under the leadership of Miss Gettings, excelled itself. The altar, was most charmingly and tastefully decorated with floral arrangements, ferns, palms, etc., which, together with the drapery, produced a beautiful appearance.

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DIocese of Alexandria

Sisters' Week Warmly Approved.

A very pleasant function took place at the Holy Cross convent, Alexandria, on the evening of Monday, 19th inst., when the Separate School Trustees read an address to the Sisters, in the presence of His Lordship Bishop McDonnell.

At the conclusion of the address, the Sisters responded by singing a beautiful offertory, and the choir, under the leadership of Miss Gettings, excelled itself. The altar, was most charmingly and tastefully decorated with floral arrangements, ferns, palms, etc., which, together with the drapery, produced a beautiful appearance.

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REGINA SEPARATE SCHOOL

Dear Mr. Editor—Regina's Separate School is now closed. Already the Separate School Trustees read an address to the Sisters, in the presence of His Lordship Bishop McDonnell.

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\$1.65 to \$1.70; Manitoba patents \$1.20 to \$1.40; and strong bakers, 23.75 to \$1.00. Provisions

Good to choice butcher cattle was unchanged at from \$1.25 to \$1.30 per cwt. Medium cattle was quoted easy at yesterday's figures, but inferior sold down to \$1.35 per cwt., and was hard to dispose of at that.

Stocks are in fair demand, and supply from the West is not so plentiful as it was. Sheep are easy at from \$1.30 to \$1.40 per lb. The demand is light.

Only between five and six hundred hogs are being slaughtered in the West. The market is not so active as it was. The price of hogs is 10 to 15 cents a head.

East Buffalo, N. Y., June 23.—Calves were in light supply, fair demand and steady; choice to extra, 75.00 to 80.00; good to choice, 60.00 to 70.00; sheep and lambs—The offerings were light—loads; the general market was lower.

Mr. Wm. McKay, Chief of N. S. Tolls of His Daughter's Cure.

From the Enterprise, Bridgewater, N. S. Wm. McKay, Esq., a well-known and much respected farmer and mill man at Clifford, Lunenburg, N. S., relates the following wonderful cure effected in his family by the use of Dr. Williams' Pink Pills.

She was first attacked with acute rheumatism, followed by St. Vitus' dance. She thought she could not recover.

The annual convention of the Grand Branch of the General Brotherhood Association will open on Saturday, July 1st, in the city of Hamilton, when some very important business in connection with the organization will be transacted.

The Emeralds of Toronto will, according to custom, observe O'Connell's Anniversary by a grand social gathering at the Hotel Hamilton, Monday, Aug. 7th.

Grand Organizer Killackey Organizes Branch 311.

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"Every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit." (Matt. 7, 17.)

As the tree, so is the fruit, we are told in the gospel of this Sunday, and we may justly say as the parents, so are the children. Good tree, good fruit! Good parents, good children! Evil tree, evil fruit! Evil parents, evil children. It is only too true that it will occasionally happen, that a child of the best parents will succumb to temptation, and again, that a child which had been totally neglected will, through God's infinite grace and mercy lead an exemplary life. But these are exceptions which do not repeat the general truth, that children will be come naughty but what parents make them, either good men or vagabonds, either exemplary Christians or scandalous ruffians, either saints for Heaven or reprobates for hell.

If you wish to be convinced of this truth, enter in spirit into the homes of the different members of this congregation and watch the manners and the behavior of the children. What a contrast will you not find! Here, children like angels, who seem to bear their parents on their hands, who by their innocence and piety, by their peacefulness and good behavior edify every one, who are a credit to the whole congregation, in fact, to the whole community in which they live. In another home you will find children, who by their shameful behavior, cause their parents to shed bitter tears of sorrow, who by their wickedness, their immorality and depravity, by their contempt of every law of God and of men, are a pest, and a scandal to the whole community. Whence this difference of behavior and morality? The cause is this, in the one family the parents conscientiously perform their parental duties as representatives of God, in the other, the parents disgrace the names of father and mother by trampling under foot their parental duties, and as representatives of Satan, lead their children to destruction.

In ancient times, the Greek law-giver, Lycurgus of Sparta, decreed that the parents were to be punished with the children for the crimes of the latter, as he was convinced that the parents having neglected to form the morals of their children were the sole cause of their crimes.

If, during youth, your children have been placed on the right or wrong road, their future life will usually trend in the direction of the road on which they have been placed. This truth is most pointedly expressed in Holy Scripture: "A young man according to his way even when he is old, he will not depart from it." (Ps. 127, 6.) Hence nothing is more certain than that the weal or woe of the children for their whole life depends on the parents. Their abode in Heaven or hell for all eternity depends principally on the seeds which the parents sow in the hearts of their children.

Christian parents, consider well what a great responsibility is placed in your hands. What happiness will not be yours on earth and in Heaven, if you conscientiously do your duty towards your children! If you, as true representatives of God, preserve their innocence and guide them in the path of virtue. If you lead to Heaven those children whom you received as angels at the baptismal font you will have a heaven on earth with good children who love, honor and obey you, who think only of contributing to your happiness. Your terrestrial bliss, however, is but a shadow of the heavenly one promised by our Lord as a reward for your fidelity in guarding the precious souls which He has given to your care.

On the other hand what woe and misery will you not prepare for yourselves in this life and what eternal despair in the next, if through your fault, through your negligence, one of your children should be lost. What remorse of conscience for time and eternity will not be yours, if by your wicked example or by want of proper watchfulness you have actually led your children on the road to sin and ruin. Supposing you have saved your soul by sincere penance, but have caused that of your child to go to perdition, what will you answer on the last day when you find this child among the damned, and are accused by it as the cause of its damnation? What will you answer when your child will say: "I do not accuse you, my God, of injustice, but I accuse my parents as the cause of my eternal ruin. They did not warn me, they did not teach me better, they placed me on the road to hell and did not restrain me: I ask the everlasting curse of God to fall on their heads. What will you answer to the cry of despair when your child sinks into the eternal flames of hell, and you must acknowledge that it is through your fault!"

Christian parents, can you contemplate this impending doom for yourself and children, and still be indifferent to your parental duties? Ah, bewail with bitter tears of deep contrition your former negligence, if in the proper care of your children you have been guilty, and firmly resolve to repair with redoubled energy the injury you have done to their souls. Teach them by word and example to know God, to serve Him, to fear His punishments, but above all, to love God. By their teachers in virtue, their example in leading a Christian life, their guardianship in their inexperience amidst the many dangers that surround them and that threaten to destroy their faith and their innocence. In one word, Christian parents, with God's grace, do all you can, to save your

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XL.

What is a Dispensation according to Catholic teaching? Permission from the Pope to do something which God has forbidden? Whoever gives such monstrous and insane proposition as being the teaching of Rome is himself insane, as I have shown in my last paper. He can only be acquitted of insanity by the plea that, in matters of Catholic doctrine, he has never stopped to put two and two together, as indeed such a man never has. He may be a wise and sound man in every other direction, but whenever Rome comes in question he loses utterly the control of his understanding, and very commonly of his moral nature. The designation of such people should not be: Brutal Ignorance. It should be: British Ignorance. They are only entitled to the adjective ending which carries with it the expression of supreme contempt, not of their persons, but of their lamentable mental infelicity in this range of matters.

Doctor Schaff somewhere says of the Lutheran theology that it is the most logically compact of all Protestant theologies. He says that only one theology is more logical, which of course is the Roman. Some maintain, indeed (evidently not Doctor Schaff), that this unity is rather apparent than real. I am not metaphysician enough either to attack or defend here. One thing is certain: any generally cultivated understanding, dipping anywhere into Catholic theology, as it appears under the shaping hand of the great Schoolmen, but above all of Aquinas (not to speak of the latter work of Suarez), will find that every least particular of doctrine is handled with vigilant reference to every other, and that everything rests at last on the unswerving consciousness of the Divine Infinitude and Perfection. As some Protestant writer remarks, the reverence for the saints, and even for the Virgin, is but a veil slightly concealing the awful asperity of Roman monotheism. Moreover, this monotheism is not like Islam, and like some Protestant systems, a glorification of mere will. It makes the ground of created obligation to lie in the correspondence of the creature not with the mere will, but with the essential Nature of God. When the Rev. Lewis Drummond, S. J., of Manitoba, says that there are various things which not only the Jesuit General, but the Eternal God Himself, can not authorize, he only expresses a commonplace of Catholic theology. Yet there are many who, in their theological discussions, would be horrified by such a statement. Only the other day I saw reported, as from a leading divine of a leading denomination, the position that the will of God is, not the expression, but the principle of the difference between good and evil. Here it seems to be plainly denied that God has a nature which is essential Perfection, and of which His will, as expressed, is the perfect embodiment. He, says the Jesuit Lehmkuhl, is the unifying fount and norm of every thing right and true. By placing in essence then, if this is denied, He may command and lust, murder, and robbery, and these will be right. He might forbid chastity, mercy, justice and truth, and all these would then be wrong. Martin Luther has come very near to forbidding chastity, virgin chastity at least, as he has given express permission for one of the most hideous forms of married unchastity, but happily Martin Luther is not Almighty God.

I can not believe that any leading Protestant denomination would commit itself to the position that good and evil rest on mere will, as a blind force, and not the Divine Nature, that is, on the Eternal Will as wise and good. Calvin certainly did not teach this heresy. The most absolute predestinarianism has no necessary connection with it. On the other hand, the shallowest and sleepest Arminianism is not bound to accept it. The once scheme, like the other, is inconceivably slouching, but not, like the other, evil. I do not believe that either the Methodists, or the Baptists, or the Presbyterians, or the Lutherans, or the Anglicans, would make themselves answerable for such a scheme. Congregationalism, we know would reject it utterly. Yet Catholicism, and this alone, has the right to say: No such dissolution of God's essential Perfection would be endured by me.

What then does the Catholic Church teach concerning the law of God? She teaches that there is first the natural *Jus Divinum* resting on God's Nature. It is called natural, indeed, because it is known by us naturally. Yet it could not be known were it not that we are created in the image of God. To distinguish this essential will of God, eternally wise and good, and therefore unchangeable, from Will as a mere arbitrary force, as held by Mohammedans and by some Protestants, we may with-out irreverence call it Nature, if we understand that in God what He is is one with what He is. Indeed, Saint Pater exhorts us to become "partakers of the divine nature." This nature can not be reversed, and therefore God can not authorize anything contrary to it. Any Dispensation therefore as suming to do such a thing would be null, and inexpressibly sacrilegious. God is Love, and therefore not only does not, but can not authorize Hate. He is Righteousness, and therefore can not permit Injustice. He is Purity, and therefore can never permit what contradicts it. He is Veraciousness, and therefore not only does not but insist on truthfulness.

In the vicissitudes of our mortal rela-

tions there are many delicate questions of application. These call for wise discernment, lest undue rigor should forbid what is lawful, or undue laxity should permit what is sinful. That no decision, and no dispensation, however, can possibly avail to render lawful that which is opposed essentially to the Divine Nature, or Eternal Will, as reflected for our mortal apprehensions in the Conscience, the Church, and the Scriptures, is a proposition which might be disputed if Rome held, with so many Protestants, that good and evil are good and evil only as God may arbitrarily appoint. Then she might easily teach that God has given the Pope at every moment, the absolute right, for every man, to make evil good and good evil, at the Pope's mere pleasure, as Lanting and other malicious mutilators have tried to make Belarmino say. But as she abhors the doctrine which is the foundation of all this, so she abhors the consequence. Such a doctrine is fundamentally at strife with Roman Catholic teaching.

God, however, in the infinitude of His knowledge, and the freedom of His will, has an unbounded choice of means. Therefore, resting on the natural *Jus Divinum*, there is the positive *Jus Divinum*, known not by nature but by eternal revelation. This prescribes some things under the Law, others under the Gospel. It can not prescribe anything which is essentially evil, but it may prescribe various contingent forms of realizing good. Among a rude people—a people of "hard hearts," as the Saviour says—things may be permitted, or even prescribed, which under a fuller revelation of God become inadmissible. In the natural order, also, one essential end may be variously realized. Thus: government is an essential requisite of human nature, but its ends may be secured under various forms, ranging all the way from strict monarchy to a loose democracy. Legislative authority also may enact or dispense within a wide range of civil policy. Yet a command of essential evil or a release from essential good would be always null, alike in Church and State. As our Supreme Court has said, quoting an English court: "If the legislature should enact that henceforth the wife of A shall be the wife of B and the wife of B the wife of A such a law would be no law. It is well known that such a sentence, for we are getting on famously towards such projects of law."

In the Church again, the positive *Jus Divinum* may be given with "the note of unchangeability." Thus no one imagines that the Church can institute new sacraments, or abrogate old, or give through sacerdotal ordination the episcopal character and competencies. These things, therefore, may be passed by. So also the Pope, although he can act as a Bishop anywhere, can not dispense or be dispensed from the obligation of appointing Bishops for the various dioceses.

Where then lies the range of Dispensations? It lies on this side of the natural *Jus Divinum*, for as this is immutable in itself, it admits of no dispensations.

It lies also on this side of the positive *Jus Divinum* "given to the Church with the note of unchangeability." In other words, the Church may dispense from anything which God has commanded, but only commanded contingently. For instance, it is held that anyone who takes a simple vow, not in derogation of the rights of others, is bound by the expressed will of God to observe it through life. Yet it is held that the Church may always dissolve a simple vow. Have we here then God's command on one side and that of the Church on the other? Certainly not. Simple vows are in their very nature, it is held, by Divine appointment, made subject to the power of the Keys. In themselves they are indifferent and alterable, so that Dispensations from them violate no law of essential morality.

A Dispensation, therefore, in Roman teaching means: A Release, by Ecclesiastical, especially Papal Power, from some Religious Obligation, assumed by an individual, or imposed by the Church, but not imposed by any Permanent Command of God. Anything else assuming to be a Dispensation would be sacrilegious and void.

This clears the way for the special consideration, in our next, of Marriage Dispensations. I may remark in closing that a passage of Dante gives a good deal of light on the true Catholic doctrine of Dispensation or Absolution. We know that some parts of Dante's prose-writings have been condemned by the Church, but as Weizer and Weite point out, Rome has never allowed a line of the Divina Commedia to be put under censure. Cardinal Manning rightly calls this subtimest of poems Saint Thomas Aquinas done into immortal verse. Now, as we know, Dante has a particular antipathy to Pope Boniface VIII. He accepts a popular story against him, that Boniface, wishing to destroy Palestine, the city of the Columns, asked a certain friar how. The friar said he could suggest, but that it would be a sin. "O," says the Pope, "I will absolve you." Thereupon he gave the advice, which was followed, and the Columns were ruined. Doubtless, the story is a fable, but suppose the story were true, what would Catholic doctrine require, if the two men remained impotent? Of course it would send the one first dying to hell, and then the other after him. Now this is precisely what the orthodox poet has done, and what the successors of Boniface, while passing over the probably calumnious story, have ratified doctrinally by the approving silence of six hundred years. So utterly

does Catholic orthodoxy hold it impossible to absolve from the obligation of speaking what is true and counseling what is just.

Charles C. Starbuck. Andover, Mass.

THE JESUITS.

The following excellent letter of Rev. Silliman Blagden, of Boston, Mass. (a Protestant clergyman), in vindication of the Jesuits and the Catholic Church is from the Milford (Connecticut) Citizen. It explains itself:—

AN EXPLANATION.

"One Lord, One Faith One Baptism—Eph. 4:5.

BY REV. SILLIMAN BLAGDEN.

Having just received some pamphlets, two Protestant ones, and one Catholic, from the Rev. J. Buckner, a Lutheran clergyman of Mangalore, India, calling my attention to his religious views as set forth in his own writings, and also the Catholic side of the question, as expressed in the Jesuit's brochure, and receiving a letter at the same time from him calling me to account for quotations from my writings, used by the Jesuit brother in his pamphlet: to one sense of which especial prominence is given, viz., "All who fight against the Catholic Church are now and will be found fighting against God," and requesting an immediate explanation from me. The writer therefore, makes the following statements and mails to him the subjoined letter:

From many years of reading, study and observation, and from personal and experimental acquaintance with the Catholic clergy it is self evident to the writer that the Roman Catholic Church is the Bride of Christ, the Church of God, and the Ancient Spiritual Mother of us all. The writer has read books and histories on both sides, Protestant and Catholic, and then has applied to the extraction of the truth and error in them, the Inspired and Infallible test of the Blessed Word of God.

Having also made the writings, life, and works of Ignatius Loyola, the founder of "The Society of Jesus," commonly called Jesuits, matters of careful reading and study, and having known them personally for years, the writer is also instructed and persuaded that the Jesuits, though much persecuted, defamed, denounced and abused, still represent the highest type of Spirituality, in the Catholic Church. And that they should be correspondingly honored, revered, defended, aided and dearly loved, in behalf of their glorious witness for God's truth as it is in Jesus. It is no wonder that this sinful and adulterous world, hates, maligns, traduces, exiles and would kill if they could, the faithful Jesuits; because the latter are sticklers for obedience to the literal teachings, example and life of Jesus, as given in the Gospels; and because "It is written also: 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.'" (2 Tim. 3:12, with all the References thereon.)

Therefore the writer endorses, with firm, reiterates and would state more emphatically than ever, if it were possible so to do, all that the good Jesuit brother quotes of the writer's articles in his pamphlet, and also repeats again the solemn and potent warning that "All who fight against the Roman Catholic Church are now and will be found fighting against God!" Amen.

This timely and to be heeded admonition, should make one and all, both Protestants and Catholics, turn to the fact that we should seek to cultivate the hot-house flower of love! That we should all strive, work and pray for grace sufficient to enable us to really love one another, in sincerity and in truth.

Forgetting the past, determined to let bygones be bygones, looking up and out upon the Infinite and Eternal Future, so soon to dawn upon this sinful and soul-slumbering world! (Rev. 22:1, 7-12.) Thinking of the awful thunderings and lightnings, of that fearful and quickly coming Day—22:12.) Judgment Day. When this dead earth will reel, totter and stagger like a drunken man, and then be burned up, while the heavens shall pass away with a great noise and the elements shall melt with fervent heat, (21 Peter 3:10) and also realizing that all of our most serious differences are yet of infinitesimal importance, compared with the Biblical truth and statement, and to which the Catholic Church assents, namely, that the one great and absolutely divine Essential for Salvation, is Faith-in-Love-for, and Obedience to Jesus as God, why, we all, that is, all of us who are real lovers of the Lord, should join hearts and hands in Christ-like love for one another and in united and common work and labors, for the salvation of the countless thousands, now hurriedly going the broad road to destruction and to everlasting burnings! (Isa. 33:14; Math. 18:8; Math. 25:41; Rev. 14, 10: 11.)

Love, Love, the Love of God in Jesus, shed abroad in our hearts by The Adorable Holy Ghost, will banish sin and the Devil, and will overcome the powers of darkness, and will give us grace, the wish, will and power to veritably love each other as Brethren in Jesus, and also to work together in one organic Church of the Lord God Almighty! And as some one has well said, we will then present to all creation the picture of a poor, sin convicted mortal clinging with one hand to The Blessed Cross on Calvary, in the midst of a hideous storm, and overwhelmed waves and billows of a soul-terrifying hurricane and with the

other hand, reaching away down as low as possible, to catch and save another poor soul who has not yet reached "The Rock of Ages!" which is Jesus, and The Church of The Living God. Amen.

O may God Almighty grant to every Christian in all creation this gift of Love and Spirit which will make "Christian Unity" feasible, possible and of early consummation, if it be His Will, for His dear Name's sake, to the Praise and Glory of Christ's coming kingdom, wherein love is and will be, Eternal King, even Jesus. Amen.

COPY OF A LETTER SENT.

Washington, D. C. U. S. A., April 11, 1899.

To the Rev. J. Buckner, Basel German Mission, Mangalore, India:

Rev. and Dear Sir and Brother in Christ—Your letter and pamphlets were forwarded to me here from Boston, and I hasten to reply, that I have for years worked and prayed for "Christian Unity." That God, in His own time and way will bring all true Christians and lovers of Jesus to love each and one another in Him, through the Supernatural and divine power of the Adorable Holy Ghost. Amen.

Having for many years labored with and preached for almost all the different Protestant denominations, and having carefully and experimentally studied the Roman Catholic Church, also for years, reading their own books and histories, as well as our own, and having taken pains to become personally and socially acquainted with the leading Priests and Prelates among them, I have long since found, by the Grace of God and the Comforter, which is The Spirit or Truth, that upon the one great and absolutely divine Essential for Salvation which is Faith in, love for, and obedience to Jesus as God, we are, and always have been agreed. All the other things, however, important, are still non-essentials to salvation, though they may be means to that end, because the whole "Word of God," (Rev. 19:13), from Genesis to Revelation, teaches what I have above stated in simple and few words, but which also sums up all theology upon this subject, namely, that the one great and absolutely divine Essential for Salvation is Faith in, love for and obedience to Jesus as God. Since where we find these three requisites all in combination, there also do we find the one possessing them, which is The Holy Spirit, or The Holy Ghost, (Acts 5:32.)

And I have also found that everything in the Roman Catholic Church aims to, and does magnify and exalt the Divinity of Jesus! And all else to the contrary notwithstanding. And their own clergy have admitted that such is the fact.

Remembering, therefore, that we are all poor, miserable sinners, saved by grace, and that not of ourselves, but by faith in the Precious Blood and Glorious Righteousness of Jesus, and by obedience to His sweet mind and Spirit, for it is the gift of God, I behold by and through the teaching of the Comforter, which is the spirit of truth: that we are also, all of us, both Catholics and Protestants, brethren in Jesus, children of the same Heavenly Father, and all members of the same Divine Household! And that instead of quarreling among ourselves, over insignificant differences and about matters which are non-essential to salvation, we should instead, indeed love each other as dear brethren in Christ, and we should work and pray for Christian Unity to come to God's own time and in His own way! Amen.

Mark well my words, my brother, and may God give you grace to recollect and profit by them, viz, that it is pre-eminently the devil's work to stir up controversy, and to get Protestants and Catholics fighting one another. For the author of all lies, and the father of all liars, which is satan, aided by his "staff officers" of the Bottomless Pit and the Powers of Darkness, is also the diabolical author of hate, contention, discord, disruption and destruction! And nothing so hellish devilishness and vindictiveness, as to get God's children quarreling among themselves, thus bringing shame and contempt upon the blessed religion of Christ Almighty. Recollect then, that the devil or satan, is a person and a spirit, and an awful and tremendous reality! and not a theological myth! vastly more too than a dogmatic doctrine; and that he has ever tried to sow the seeds for, and to bring about rebellion against God, as he did of yore, in the Paradise of the Garden of Eden! He is now doing his level best, in these "last days" to get us all brethren in Christ, both Catholics and Protestants, fighting each other and cutting one another's throats! Because, "It is written" "A divided house cannot stand!" (Matt. 12:25, etc.) Whereas we all should join heart and hand with each other and pray and work for "Christian Unity." Agreeing to disagree upon the things about which we can't agree, since we are all forever agreed upon the one great and absolutely divine Essential for salvation, which is Faith in, love for and obedience to Jesus, as God.

And you must also know and recollect that from a careful, prayerful, and exhaustive study, covering many years of searching of the Scriptures, and especially of 21 Thess., 2, whole chapter, with all the references thereon, and particularly of the 31 verse, we are positively assured that the so-called "Reformation" turns out to be not an unmitigated good by any means! But on the other hand it was a great epoch in the world's dispensation and

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history, marking and emphasizing the "Falling Away," above referred to in 21 Thess., 2:3. The "Reformation" came, like a great thunder storm in mid summer, which clears and purifies the atmosphere, but by this self same Reformation, this dread and prophesied Falling Away, which even began in the days of the Apostles, has been diabolically accelerated and expedited! So that the Protestant Church is a long way from being perfect!

And the Roman Catholic Church having done as much, if not more than any other, to promote and preserve true and Christ like religion over all the wide world, still looms up as an eternal lighthouse upon an everlasting rock as the Ancient Spiritual Mother of us all! Amen "Until the day break and the shadows flee away." (Sol. Song. 4:6.)

Yes, even as it is written, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners?" (Sol. Song. 6, 10.)

I have not time to write more now. I will send you some of my recent articles when I return to Boston. I have already written to my printer to send you copies of my two books, entitled respectively, "A Bouquet of Poems and Canticles to the Praise and Glory of God!" Also God calls to "Christian Unity" and bids us love one another. They both, as do all my works, both written and spoken, exalt the Word of God. (Ra. 19, 13) the Divinity of Jesus, (Rev. 1, 8, etc.) and make a plea for Christian Unity, (John 13:34, 35.) Hence, I not only stand by and endorse the words quoted from my writings and to which you have just called my attention, but I would put them in even stronger language were I able!

I send you my books free, and as a souvenir, in the name of Jesus. If you fall to get them please let me know. Praying the Lord Jesus to bless, keep and prosper you as to Him seemeth best, for His Name sake. Amen.

Yours faithfully in the faith and love of Jesus.

Rev. Silliman Blagden.

CONCLUDING PRAYER.

And now may the Lord Jesus breathe upon and into every syllable of every word of all the above the Holy Ghost in pentecostal fire and power, if it be His will, converting, saving and most abundantly blessing all that shall ever see, hear or read it, and may He, through His instrumentality bring all true Christians, both Protestants and Catholics, to really love each other as brethren in Jesus, and also work to-

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gether for the promotion of Christian Unity, with all the mind, heart and desire, till the prophesied promise be ere long fulfilled, that yet a little while and He that shall come will come and will not tarry, (Heb. 10:37) when we shall indeed be all united and satisfied as we awake in the likeness of our King in His Beauty, even Jesus, behold the Land that is very far off, (Isa. 33:17) and see Him as He is, and may He also by means of this, mightily expedite and hasten on the divine cause of Christian Unity for His great dear Name's sake. Amen.

THOROLD CEMENT.
Hagersville, July 1, 1899.
Estate of John Battle, Thorold, Ont.
Dear Sirs,—Having signed your Thorold Cement in our place, which were put to rest fall under the supervision of your Mr. Ward Hagar, we must say it has given good satisfaction in every particular. Our floors are as hard as stone. We clean our stables by driving a team and wagon through the manure on the concrete bound our stock, and load the manure on the wagon. We can truly say it is just perfection for stable floors. Yours,
Hewesherick Bros.

A Cure for Fever and Ague.—Parmelee's Vegetable Pills are compounded for use in any climate, and they will be found to preserve their powers in any latitude. In fever and ague they act upon the secretions and neutralize the poison which has found its way into the blood. They correct the impurities which find entrance into the system through drinking water or food and it used as a preventive fever is avoided.

Tenders for Placer Mining Claims on Dominion Creek, in the Yukon Territory.

SEALED Tenders addressed to the undersigned and marked on the envelope "Tender for a placer mining claim" will be received at the Department until the first day of September, 1899, for placer claims and fractions of claims on Dominion Creek reserved for the Crown.

The following is a list of the numbers of the claims and fractions and the approximate frontage thereof as surveyed by Messrs. James Gibson and R. W. Cautley, Dominion Land Surveyors:

BELOW UPPER DISCOVERY.

No.	Length in ft.	No.	Length in ft.
1 A	267	10 A	250
2 A	19	11 A	42-25
3 A	205	12 A	45
4 A	87-4		

BELOW LOWER DISCOVERY.

No.	Length in ft.	No.	Length in ft.
1 A	12	10 A	143-25
2 A	221		
3 A	125		

BELOW LOWER DISCOVERY.

No.	Length in ft.	No.	Length in ft.
1 A	267	10 A	217
2 A	72	11 A	500
3 A	205	12 A	425
4 A	3100	13 C	38-8
5 A	3925	14 A	164-7
6 A	884	15 A	281
7 A	585	16 A	413-3
8 A	4025	17 A	500
9 A	292-1	18 A	500
10 A	719	19 A	500
11 A	590	20 A	500
12 A	607	21 A	100
13 A	500	22 A	500
14 A	120-96	23 A	500
15 A	350-5	24 A	500
16 A	800	25 A	500
17 A	500	26 A	500
18 A	500	27 A	500
19 A	500	28 A	500
20 A	500	29 A	500
21 A	500	30 A	500
22 A	500	31 A	500
23 A	500	32 A	500
24 A	500	33 A	500
25 A	500	34 A	500
26 A	500	35 A	500
27 A	500	36 A	500
28 A	500	37 A	500
29 A	500	38 A	500
30 A	500	39 A	500
31 A	500	40 A	500
32 A	500	41 A	500
33 A	500	42 A	500
34 A	500	43 A	500
35 A	500	44 A	500
36 A	500	45 A	500
37 A	500	46 A	500
38 A	500	47 A	500
39 A	500	48 A	500
40 A	500	49 A	500
41 A	500	50 A	500
42 A	500	51 A	500
43 A	500	52 A	500
44 A	500	53 A	500
45 A	500	54 A	500
46 A	500	55 A	500
47 A	500	56 A	500
48 A	500	57 A	500
49 A	500	58 A	500
50 A	500	59 A	500
51 A	500	60 A	500
52 A	500	61 A	500
53 A	500	62 A	500
54 A	500	63 A	500
55 A	500	64 A	500
56 A	500	65 A	500
57 A	500	66 A	500
58 A	500	67 A	500
59 A	500	68 A	500
60 A	500	69 A	500
61 A	500	70 A	500
62 A	500	71 A	500
63 A	500		

FIVE MINUTE SERMON. Seventh Sunday after Pentecost.

SAVE YOUR CHILDREN.

"Every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit." (Matt. 7:17)

As the tree, so is the fruit, we are told in the gospel of this Sunday, and we may justly say as the parents, so are the children. Good tree, good fruit!—Good parents, good children; evil tree, evil fruit!—Evil parents, evil children. It is only too true that it will occasionally happen, that a child of the best parents will succumb to temptation, and again, that a child which had been totally neglected will, through God's infinite grace and mercy lead an exemplary life. But these are exceptions which do not repeat the general truth, that children will be come naught but what parents make them, either good men or vagabonds, either exemplary Christians or scandalous ruffians, either saints for Heaven or reprobates for hell.

If you wish to be convinced of this truth, enter in spirit into the homes of the different members of this congregation and watch the manners and the behavior of the children. What a contrast will you not find! Here, children like angels, who seem to bear their parents on their hands, who by their innocence and piety, by their peacefulness and good behavior edify every one, who are a credit to the whole congregation, in fact, to the whole community in which they live. In another home you will find children, who by their shameful behavior, cause their parents to shed bitter tears of sorrow, who by their wickedness, their immorality and depravity, by their contempt of every law of God and of men, are a pest, and a scandal to the whole community. Whence this difference of behavior and morality? The cause is this: In the one family the parents conscientiously perform their parental duties as representatives of God, in the other, the parents disgrace the names of father and mother by trampling under foot their parental duties, and as representatives of Satan, lead their children to destruction.

In ancient times, the Greek lawyer, Lycurgus of Sparta, decreed that the parents were to be punished with the children for the crimes of the latter, as he was convinced that the parents having neglected to form the morals of their children were the sole cause of their crimes. If, during youth, your children have been placed on the right, or wrong road, their future life will usually trend in the direction of the road on which they have been placed. This truth is most pointedly expressed in holy Scripture "A young man according to his way even when he is old, he will not depart from it." (Pro. 22:6) Hence nothing is more certain than that the weal or woe of the children for their whole life depends on the parents. Their abode in Heaven or hell for all eternity depends principally on the seeds which the parents sow in the hearts of their children.

Christian parents, consider well what a great responsibility is placed in your hands. What happiness will not be yours on earth and in Heaven, if you conscientiously do your duty towards your children; if you, as true representatives of God, preserve their innocence and guide them in the path of virtue. If you lead to Heaven those children whom you received as angels at the baptismal font you will have a heaven on earth with good children who love, honor and obey you, who think only of contributing to your happiness. Your terrestrial bliss, however, is but a shadow of the heavenly one promised by our Lord as a reward for your fidelity in guarding the precious souls which He has given to your care.

On the other hand what woe and misery will you not prepare for yourselves in this life and what eternal despair in the next, if through your fault, through your negligence, one of your children should be lost. What remorse of conscience for time and eternity will not be yours, if by your wicked example or by want of proper watchfulness you have actually led your children to the road to sin and ruin. Supposing your penance, but caused that of your child to go to perdition, what will you answer on the last day when you find this child among the damned, and are accused by it as the cause of its damnation? What will you answer when your child will say: "I do not accuse you, my God, of injustice, but I accuse my parents as the cause of my eternal ruin. They did not warn me, they did not teach me better, they placed me on the road to hell and did not restrain me: I ask the everlasting curse of God to fall on their heads. What will you answer to the cry of despair when your child sinks into the eternal flames of hell, and you must acknowledge that it is through your fault!

Christian parents, can you contemplate this impending doom for yourself and children, and still be indifferent to your parental duties? Ah, bewail with bitter tears of deep contrition your former negligence, if in the proper care of your children you have been guilty, and firmly resolve to repair with redoubled energy the injury you have done to their souls. Teach them by word and example to know God, to serve Him, to fear His punishments, but above all, to love God. Be their teachers in virtue, their example in leading a Christian life, their guardian angels in their inexperience amidst the many dangers that surround them and that threaten to destroy their faith and their innocence. In one word, Christian parents, with God's grace, do all you can, to save your

children, by giving them a good Christian education, to preserve them for Heaven, and thus to ensure your own welfare for time and eternity. Amen.

OUR BOYS AND GIRLS.

Ave Maria. Weeds.

"Oh, dear!" exclaimed Willie, hacking away impatiently at a stubborn burdock root. "I wish there were no such thing in the world as a weed."

"There is not," said his grandfather, who had come out into the garden. Willie stopped hoeing, and looked up in a surprised way. "Come and sit down by me and let us have a little talk," went on the kind old man. "You doubt what I say? Well, now, what is a weed?"

"Why, a weed," answered Willie, "is just a weed; a mean, old stubborn plant, that grows ten times as fast as it should, and is good for nothing." His grandfather laughed, and said: "Well, name one, please."

Willie hesitated for a few moments, then answered: "Mullein."

"Oh, that will never do; for the English call it the American Velvet Plant, and cultivate it in their conservatories. You see, everything depends on locality. A weed in one place is a choice plant in another. That was what I meant by saying there were no weeds. What would you call the cactus?"

"Oh," said Willie, "it is a beautiful plant, with pink flowers that come out of the edge of the leaves. Mine had twenty-two blossoms on the last time it bloomed."

"True," answered grandpa. "But an Arizona cow-boy would laugh at your admiration. He would tell you, in perhaps strong language, that the cactus is only a nuisance, and that its fine thorns almost drive his horses mad. I noticed that you were getting your hyacinth bulbs ready for winter. In Oregon they grow wild, and some of the fields there spread their fragrance for miles around. It is the same with the rhododendrons, and other flowers in California; and you know they feed the goats there with the trimmings from the geranium hedges."

"Oh, yes!" said Willie, who was thoroughly interested now. "And don't you remember the story of how the mignonette was but a weed until the Blessed Virgin tread upon it and gave it its fragrance?"

"Yes," replied his grandfather. "And there are people like the mignonette, living their humble, patient lives; and we so dull of sense that we cannot, or will not, perceive the fragrance and beauty which all things have where the influence of the Blessed Virgin prevails. Perhaps some day we may be very much surprised to find what we called weeds blooming in our Father's garden. Now, finish your hoeing, Willie; and then we will take a walk together."

A Belle of Raphael.

There is a curious story attached to one of Raphael's cartoons. There was one of a series which was to be copied in tapestry for presentation to the Pope. The only instruction given the artist as to the subjects was that they should all represent scenes in the life of our Lord. Raphael only lived to finish one. When the "Massacre of the Innocents" was completed he died. The others were made by his pupils, from the designs he had left. The one which his own hands had wrought was copied by skillful needles, and fulfilled its mission. When its owner died, however, the work was esteemed so precious that there was a disagreement as to who should possess it. At last a bright thought struck one of the heirs. "Let us cut it up," he said, "so that each one of us can have a piece." The others agreed, and the wonderful tapestry was divided into fragments.

In the course of time the owner of the most valuable portion fell into financial difficulties, and pawned his treasure in London, without giving the pawnbroker any inkling of its value. The man happened to be a counsellor, and, discovering just what was in his hands, told the owner that it had been lost, and immediately covered it with oil-colors to more effectually conceal it. A lawsuit followed; and after a great many more adventures the piece of tapestry, with the oil paint carefully scraped off, found a place in the English National Gallery. It is valued so highly that, although it is so faded that one color can hardly be distinguished from another, it is kept under glass, and no amount of fragments are known to be in existence; the rest, probably numbering over forty, having disappeared from public view and the knowledge of men.

A Parable of Love.

Once there was a little piece of iron, which looked very frail, but was really very strong. One after another he tried to break it, and failed. "I'll master it," said the ax; and his blows fell heavily on the iron. But every blow made his edge more blunt, until he ceased to strike. "Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface until they were all worn down; and, broken, he fell aside. "Ha, ha!" said the hammer, "I knew you wouldn't succeed. I'll show the way."

But at the first fierce blow off flew his head, and the iron remained as before. "Shall I try?" asked the soft, small flame. They all desisted the flame; but he curled gently around the iron, embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these: hard indeed is the heart that can resist love.

CHATS WITH YOUNG MEN.

Go On Strike Now.

How actively men are engaged in the service of the devil, and what astonishingly poor pay they get! If their employers do not give them wages that are just compensations for their work they will strike. But vast multitudes work for the Devil whose pay is death, and yet they toil on. Oh! if men would treat the Devil as they do their employers, and strike, and never work for him any more!

Sure to be Caught.

It is a question of time only when the sharp man will overreach himself, and the shrewd man, who goes as far as the law allows and always takes everything that is loose and unbranded, will find himself enmeshed in a dishonest deal. A strained rope will surely break. Conscience is a delicate thing to strain.

Respect for Parents.

If we fail to show the proper deference and respect for our parents, even after years of maturity, a curse must hover over us. Let us not consider that because we have come to man's or woman's estate, love is no longer due the watchers of our blessed childhood. We are still children in a certain sense as long as God spares us our protectors. Be mindful of your action towards them, for when they are gone all these things will come surging upon you tenfold. You will then see what should have been seen while they yet lived. Too much love and tenderness cannot be shown them. Have no fear of this, if you would always be happy.

Every One Exercises Influence.

No one can detach himself from his connection. There is no sequestered spot in the universe, no dark niche along the disc of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt: everywhere he will have companions, who will be better or worse for his influence. It is an old saying, and one of fearful and faithful import, that we are forming characters for eternity. Forming characters! Whose? Our own or others? Both: and in that momentous fact lies the peril and responsibility of our existence.

For Young Men.

Cultivate the respect of others by commanding your self-respect. A good name is your best trademark. It can be equalled but not counterfeited. Young man, honesty nowadays is rare, and those who practice it from a pure motive are rarer. Look closely after the construction of an estimable reputation, and leave the esteeming of it for others. Young men are often seen hunting for a reputation, but a reputation will never hunt for a young man. If you will tolerate a lie to-day you will be likely to tell a falsehood yourself to-morrow. You can prove your pedigree by your parents, but your qualities will be recognized without any such testimony. When finally you decide that you don't know much, the sooner you stop talking, sit down and learn something, the better.

Misuse of One's Talents.

Many people neglect to use the talents they possess, sometimes because they are lazy or indifferent; more often, perhaps, because they are ambitious to do something for which they are unfitted and waste time in useless strivings. It is said that nearly all criminals have aspired to be tragedians, and it is known that writers with a reputation for wit and humor strive earnestly to enter a more serious field of work, which they assume to be higher. But, in addition to the talented people who neglect to use their talents, or who misdirect them, there is a third class—those who pervert their talents, using their gifts for purposes of individual gain, without regard for the moral influence of their works and their example. All professions have their perverts—art, the painters who pander to vice; literature, the novelists and playwrights who seek notoriety and gain by treating lightly the most sacred relations; law, the attorneys who are ready to champion any cause for a fee; medicine, the doctors who play upon the ignorance of patients, and even theology, the ministers who travesty religion for the sake of notoriety. All of these commit offenses far more serious than those of the dilettant, who merely neglect their talents and amuse themselves without benefiting the world.

How to Economize.

Mr. Samuel Smiles, the author of "Self Help," writes: "It was the maxim of Lord Bacon that, when it was necessary to economize, it was better to look after petty savings than to descend to petty gettings. The loose cash that many persons throw away uselessly and waste would often form a basis for fortune and independence for life. These wasters are their own worst enemies, though generally found among the ranks of those who rail at

the injustice of 'the world.' But if a man will not be his own friend, how can he expect that others will? Orderly men of moderate means have always something left in their pockets to help others; whereas your prodigal and careless fellows who spend all never find an opportunity for helping anybody. It is poor economy, however, to be a scrub. Narrow-mindedness in living and in dealing is a failure. The penny soul, it is said, never came to two-pence. Generosity and liberality, like honesty, prove the best policy after all."

The Truest Manhood.

Let us aim at the expansion and growth of a true Christian manhood—the manhood of an understanding open to all truth, and veneration it too deeply to love it, except for itself, or to barter it for honor or for gold, of a heart enthralled by no conventionalisms, bound by no frost of custom, but the perennial fountain of all pure humanities; of a will at the mercy of no tyrant without and no passion within; of a conscience erect under all the pressure of circumstances, and ruled by no power inferior to the everlasting law of duty; of affections gentle enough for the humblest sources of earth, lofty enough for the aspirations of the skies. In such manhood, full of devout strength and open love, let everyone that owns a soul see that he stands fast, in its spirit, at once humane and heavenly, do the work, accept the good and bear the burdens of his life.

Petty Annoyances.

The petty annoyances of life constitute a very formidable mass, if one chooses to dwell upon and remember them. They are curiously combined with the most delicate pleasures, as the thorn is set on the same stem with the rose. Those who have the highest quality of receptivity and are most sensitive to the finer delights are the elect victims of the imperfections, the dissonances, and the small grievances that beset the way of the aspiring and the path of the ardent.

No one, however well poised, can be entirely indifferent to the stings and discomforts of these minor troubles; but the healthy nature will keep them well below the horizon of habitual thought.

A man is strong in the degree in which he is able to subordinate the minor to the major concerns of life; and fruitful in the degree in which he pushes aside petty obstacles and keeps to his path, not only with fidelity but with delight. The good traveler does not miss the chance of beautiful scenery because his companions of the hour are not of his kind; nor does he suffer a bad cup of coffee to overshadow a day which brings him to the shrines of history or literature. A statesman does not yield his measure because surrounded by scoffers and triflers. The artist is not plunged into melancholy because paints and brush are often so obstinate and unsympathetic to his hand; nor does the sculptor despair of his vision because stone is hard and dust and dirt envelop him. The writer does not turn aside from his work because language guards its fancies and melodies with such persistence; nor does his imagination lose its freshness because the use of the pen involves such drudgery.

Every fine achievement is beset with difficulties; it is only the ardent lover who bursts through the hedge of thorns and awakens the Princess. No little character of the sterner sort is wrought out of the overcoming of small difficulties and the patient bearing of petty annoyances. And the supreme work of living freely, joyously, and fruitfully is accomplished by those only who know how to ignore trifles, to endure minor discomforts, and to make the day noble in spite of the annoyances which are set about it like thorns.

For Young Men. Cultivate the respect of others by commanding your self-respect. A good name is your best trademark. It can be equalled but not counterfeited. Young man, honesty nowadays is rare, and those who practice it from a pure motive are rarer. Look closely after the construction of an estimable reputation, and leave the esteeming of it for others. Young men are often seen hunting for a reputation, but a reputation will never hunt for a young man. If you will tolerate a lie to-day you will be likely to tell a falsehood yourself to-morrow. You can prove your pedigree by your parents, but your qualities will be recognized without any such testimony. When finally you decide that you don't know much, the sooner you stop talking, sit down and learn something, the better.

Carling advertisement: CARLING LONDON. WHEN ALE is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's. It's easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porters. CARLING LONDON.

Epilepsy Cure advertisement: EPILEPSY! FREE CURE. GOOD NEWS. To all sufferers from Epileptic Fits, St. Vitus Dance, Spasms or Convulsions, Nervous and Dependent Feelings, and all acute or chronic derangements of the nervous system. A full course of treatment will be forwarded positively free of cost to all persons requiring treatment and who answer the advertisement. The extraordinary offer is open for a limited time only. EPILEPTIC FITS NO LONGER INCURABLE. THE NEW DISCOVERY - NEU-RO-SAL. promptly and permanently cures the very worst forms of Epilepsy. We therefore introduce NEU-RO-SAL to the people of Canada on its merits alone. Do not delay, but send at once for full course of treatment free of cost. THE NEURO-SAL CHEMICAL COMPANY, TORONTO, CANADA.

Calvert's Carbolic Soap advertisement: CALVERT'S CARBOLIC SOAPS. Are supplied in various qualities for all purposes. Pure, Antiseptic, Emollient. Ask your Dealer to obtain full particulars for you. F. C. CALVERT & CO., Manchester. Catholic Record Office, - London, Ont.

Labatt's India Pale Ale

NEW BREWINGS. At this time of the year everyone needs something to create and maintain strength for the daily round of duties. Try these pure Malt Beverages, made from specially-selected new grain and hops—the best obtainable for years—uniting the strength of the best Malt Extracts with the palatableness of a fine Ale. Ask your Merchant for the New Brewings.

JOHN LABATT, BREWER, LONDON.

A child in a library values most those books which have gilt edges; a book collector prizes the rarest editions only for the excellence of the matter and the accuracy of the text. So is our value for men and nature affected by the artistic spirit. To it vulgar show is the gilt edged book; the extraordinary is the rare edition; what it values is often very humble and poor to eyes that can not read it. It can see majesty and dignity in many a poor laborer; it can detect meanness under mantle of an emperor; it can recognize grandeur in a narrow house, and pettiness in the palace of a thousand chambers.—Philip Gilbert Hamerton.

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia is CURED. Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have those disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure? Just the Thing That's Wanted.—A pill that acts upon the stomach and yet is so compounded that certain ingredients of it preserve their power to act upon the intestinal canal, so as to clear them of excreta, the retention of which cannot be so harmful as long looked for by the medical profession. It was found in Parmentier's Vegetable Pills, which are the result of much expert study, and are scientifically prepared as a laxative and an alternative in one. There are cases of consumption so far advanced that Bickel's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal. You Must have "sure blood" for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL.

To Tender Skinned Men advertisement: TO TENDER SKINNED MEN. Shave with CUTICURA SHAVING SOAP, and before cleansing the face apply ointment with CUTICURA (ointment), purest of emollients. Wash with CUTICURA TOILET SOAP and HOT WATER. This simple and inexpensive treatment will prevent unpleasant skin conditions, such as itching, redness, soreness and roughness, and prevent a great deal of trouble to those with tender, easily irritated skin. Sold everywhere. Price, CUTICURA SHAVING SOAP, 25c; CUTICURA TOILET SOAP, 25c; CUTICURA OINTMENT, 25c. CUTICURA SHAVING SOAP, 25c; CUTICURA TOILET SOAP, 25c; CUTICURA OINTMENT, 25c. "All About the Skin, Scalp, and Hair," Free.

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