& CO.,

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, OCTOBER 10, 1896.

NO. 938.

The Rosary of My Tears.

Some recken their age by years,
Some measure their life by art;
But some tell their days by the flow of their

The dials of earth may show
The length, not the depth, of years,
Few or many they come, few or many they But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our And not by the furrows the fingers of care

On forebead and face have made.
Not so do we count our years;
Not by the sun of the earth, but the shade
Of our souls, and the fall of our tears. For the young are oft-times old,
Though their brows be bright and fair;
While their blood beats warm, their hearts
are cold—
O'er them the spring—but winter is there.

And the old are oft-times young,
When their hair is thin and white;
And they sing in age, as in youth they sung,
And they laugh, for their cross was light.

But, bead by bead, I tell
The Rosary of my years;
From a cross to a cross they lead; 'tis well,
And they're blest with a blessing of tears. Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the lone back It reaches the haven through tears.

THE WORK OF SPIRITUAL RE. TREATS IN THE CATHOLIC

The Catholic Church is prolific in appliance and inspiration for the improvement of its children. Though in itself a vast and well-adjusted organization, it is elastic enough in its work ings to permit within its fold other organizations, which, because more circumscribed, are better adapted to the development of detail as applied to iniquities. the individual. One of these numerous aggregations of devout and practical Christians is known as the League of the Sacred Heart and Apostleship of prayer, conbined for the purpose of couraging that form of practical piety known as devotions to the Sacred Heart and the popularizing of those methods of reformation recognized as the special property of Saint Ignatius of Loyola, Founder of the Jesuits. The special method here intended to be emphasized is that known as the

Spiritual Retreat.
Since its organization the custom has prevailed of uniting its members on a uniform petition, in the unity common appeal known as the Monthly Intention which assumes the form of a prayer to God in behalf of some cherished object. The intention for last month was the work of spiritual retreats; that individual Catholics may realize their profit and need and that the facilities for making them

institutions, which is the true pioneer in this field of Christian work

Sixteen years ago Mother De Ricci, O. P., with the approval of Bisho Francis McNeirny, founded in this city the congregation of Saint Catharine De Ricci, under the rule of Saint Dominic, with the clearly defined pur-pose affording ladies of the world married and single, the means of applying themselves to these spiritual exercises. At that time there was no similar institution in this country. In these years the work has prospered, and by private and public preaching many ladies from far and near have received religious consolation and

strength. The community at first established itself on the Troy road—then on Hawk street, and is now in its own imposing and spacious monastery at 882 Madi-son avenue. It would be unfair to limit the activities of the congregation to the sphere of retreats. under this form they come in contact with the outer world, their foundress impressed upon them the special duty of Reparation as their work to be done

in the secrecy of the convent. The theory and practice of Reparation for most people is yet an insoluble problem. It is referred to as if it were a principle of some occult science and not as it is, a substantial part of revealed religion. The term altruism has grown in our day to have a specific meaning. Every effort of unselfish charity or philanthropy looking to the betterment of another is altruism. When self and its interests and preferences are emerged and entirely absorbed in another's welfare we have the truest and highest type of the altru-

istic inspiration. Every Christian believes that the exemplar of every altruist is Christ illumination in the light which shall who effaced Himself and bore a manysided misery for the spiritual restora tion and elevation of the individual, and, through the individual, of the Applied altruism in our day with it till overcome : neither is it the holds out the promise of material, in-tellectual or spiritual aid. In the did, but an individual, personal But, on the other hand, the Independtellectual or spiritual aid. In the

The Rosary of My Tears.

FATHER RYAN.

Some recken their age by years,
Some measure their life by art;
But some tell their days by the flow of their tears,
And their lives by the moans of their heart.

The dials of earth may show

The dials of earth may show earth may show of their dearth may show of the earth may show of the earth

He re-established the relations of the Creator and creature on the Adamic basis prior io the Fall. Through the primeval sin man was an outcast, a degarded son under a penalty. Every deliberate sin besides the gilt incurs a penalty. The culprit in the case was helpless. The sin was his free choice —the punishment in spite of him.
Christ, the all-pure, died for the allpoputed — purity died for filth. Self
was effaced in torment and blood.
The sinner's welfare was first — the Divine Victim's life last. Through its immolation the price was paid—Re-demption and Reparation became

words for human lips to speak. Redemption has not made sin impossible. It has made it inexcusable. But it still lives and with it also penaland heeds not the penalties till the bolt strikes and then it is too late. The one who should fear most, fears least. The feet that tread the edge of the precipice halt not. There is yet need of redemption—of reparation, and will be as long as a sinner lives. The healing of the first and only redemption is at hand and the sick and feeble will not apply to it. And will the heedless and lawless be permitted to go to their doom and no effort made to save?

Herein lies the dream and the reality of reparation. The soul that will not see or think or do-but will sin-has some one who will suffer and pray for him-or her. And this self-sacrificing nun, remembering only the unrepenting sinners and the unheeded crimes and all the bold, bad deeds of men and women in a black midnight of pro-fligacy—denies and chastises herself, and offers herself as a victim for these

This is vicarious sacrifice-altruism in its highest flight - heroism of a divine type—Reparation. And when people ask, "Is this all?" we answer, "Is not this enough and more?"

According to the standard Catholic authorities on ascetic devotional prac-tices, this is the accepted philosophy of reparation. The principles underlying retreats are no less interesting. They are seasons of intellectual and spiritual activity - though of silence and physical repose, prolonged from three days to thirty. Saint Ignatius three days to thirty. Saint Ignatius of Loyola substituted the term spiritual exercises for retreat, to convey the idea of energy and activity as against the dreamy, passive mood of the Quetists, who believed that the most exalted sanctity was possible only when the intellect and conscience were in perfect repose-reproducing in this centention

the main doctrine of Brahminism. may realize their profit and need and that the facilities for making them that the facilities for making them may be multiplied.

The special reason why we refer to this topic here is because it has a very important bearing on one of our local important bearin brave in its application of that truth to its own vacilitating condition.

He maintained justly that torpor and inactivity are the bane, the dry rot of all spiritual life. Men either avoid all exercises of the spiritual faculties or employ them fragmentarily and spasmodically. The result is an exclusive material or intellectual life, wherein the moral aptitudes are choked and stunted. The mind is active, but the trainings of the will to seek high ends and personal improvement is overooked. The good and true and beau tiful are studied more with an æsthetic than a moral interest. Good is admired in others; it is too difficult of attainment for oneself. Their heart is a stranger to their thoughts. They be come so absorbed in their surroundings and in their pleasures or worldly pur-suits that God is forgotten, and the whole question of destiny is put in the background, and self - improvement and the claims of conscience and the moral law and the rights of an immortal soul are all lost in the smoke of an ever present world, pressing down on our faculties.

To make a retreat is to readjust this disturbed equilibrium, and give freeplay to every God-given endowment. It is to break away from the captivity of this life of sense and material interest and mercenary greed, and give soul and conscience free movement in a congenial atmosphere of wholesome reflection on vital fundamental truths. It is to probe self to the core mercilessly bravely, and apply the needed remedy. our origin-our destiny-our future It is to project questions out into all the mystery of our being, and to await

flood the soul. And this time, long or short, of retirement is called a spiritual exercise, because it means that reformation or race. And the special expression of his activity for the individual is Redemption, or, which is the same, Repartion, but by contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving of Lord Halifax and Archdeacon Denistry of the contending and striving an

days of Christ it was exclusively a work that must be done in each indiv-

should not be restricted to the religious persons in the world, subject to its spiritual exhaustion and absorption, should apply to them regularly to recover their wasted energy. They are the soul's recreations. In them the in-dividual conscience discusses haired of sin, the fear of punishment, resolutions of amendment, hope in God's mercy self-denial, humiliation, scruples, by what motive and spirit we are led and the principle of choosing a state of life and the effective means of reform .-Albany Argus.

THE HOLY ROSARY.

The present month being in a par-ticular manner the month of the holy Rosary, a few remarks on this devotion will not be out of place.

The Rosary is a religious form of prayer, addressed to Almighty God, vention was in composition and numties. One of the penalties like the supreme object of all religious worthat of old is again soul darkness. The sinner revels in his sins cipal mysteries of our redemption, in thanksgiving and praise to our Saviour for all He did, and suffered in them for us, in honor of His everblessed Virgin Mother, considering the share she had in them.

It is offered up to God in a particular manner, under her patronage, and through her intercession.

This devotion was introduced by St. Dominic, about the beginning of the

our salvation.

object of the devotion of every Christian always to bear in mind these holy mysteries, to turn to God a perpetual mould his affections, regulate his life, and form his spirit, by the holy im-

this, most easy in itself, and adopted to the lowest and meanest capacity; and, at the same time, most sublime and faithful in the exercise of the highest acts of prayer, contemplation, and all interior virtues. It is composed of three prayers, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the Hail Mary and the Doxology, which is an act of supreme adoration of the ever

Saviour Himself, is a perfect model of a prayer: it contains in itself the very essence of all good prayers.

praises of our Lord and also of His Virgin Mother, and ends with an humble address to her, begging the help of her powerful prayers

THE UNION MOVEMENT.

Our esteemed Protestant contempo rary, the Independent, though believ ing it difficult to forecast the effect in England and America of the confirma tion by Pope Leo XIII. of the decisions of his predecessors against the validity of Anglican Orders, makes some not able admissions as to the advance of Catholic ideas outside the Church, and the probable accessions to the fold. through this final shattering of the old time sense of security. Says the Independent : "The die is cast, the Rubicon crossed,

the case lost. Hereafter the Church of

England is, from the standpoint of Rome, no Church at all-no better than the Church of Luther, or the Church of Calvin, or the Church of Wesley. From the discussions on the subject in the Anglican papers, one would think it was regarded as a matter of the greatest importance. it is to those who believe that the existence of a valid Church depends on the unbroken transmission of orders : and those who so believe appear to have been growing more numerous. To such the decision of competent can onists, whose authority they so much respect, and whose possible decision against them they had contemplated with alarm, must be a very serious thing. The Pope tells them that it is finally settled that the only way in which they can make their orders regular is by returning to the Mother Church. Some of them may do it; in consistency they would have to There may be from among the extreme Ritualists a secession to Rome, some-what like that of the time of Newman and Manning. But they are not likely

son, but comparatively few in num-

ent anticipates a revival of the old step of his subsequent career is careresentment against the claims of Rome, and of the distinctly Protestant element in Anglicanism. The Independent, representing non-Episcopal Proent, representing non-Episcopal Protestantism, does not, of course, attach the slightest importance to the apostolical succession; and its forecast of worthy of love and admirat accessions to the Church from among scholar and a philanthropist. the extreme Ritualists is absolutely impartial. We think its anticipations cision will prove to be well grounded.

THE IRISH CONVENTION.

To the Editor of the Globe: Sir, - Some of the Canadian delegates to the Irish Race Convention have just returned to their homes to learn that the great gathering which they at-tended was much misrepresented in the cable despatches to the Toronto papers. As Secretary of the Canadian delegation I have been asked to send you a short communication on this subject. In the first place, the conbers fully representative of the Irish people and the race abroad. The deliberations of the convention were conducted in a manner that would have reflected credit upon any Parliament or other repre-sentative body in the world. All the resolutions put on record were passed without a dissentient voice. What more would you have? Not one inci-dent occurred during the three days' proceedings to mar the high character of the debates. Nor on the streets of Dublin did anything happen that It is an abridgment of the gospel, a history of the life, suffering and triumphant victory of our Blessed Saviour, and an exposition of what He Saviour, and an exposition of what He press, but a word upon that head did in the flesh, which He assumed for later. It has been reported in the ur salvation.
It ought certainly to be the principle made to mob Mr. Dillon on the streets at the close of the convention. Such a report, or any suggestion of the kind, did not appear in any Dublin paper. homage of love, praise and thanksgiv. I was an eye witness of the only street ing for them, to make them the sub-ject of his assiduous meditation, and to or after the convention. On the last day, as Mr. Dillon, accompanied by his Parliamentary confreres, left the Pressions which they make on his soul.

The Rosary is a method of doing a large crowd of supporters, who cheered them as they walked to their hotels. Hats and handkerchiefs were tomary manifestations of enthusiasm were made. There was not, I assure you, any sign of hostility whatever in the crowd. If the misrepresentation of such a demonstration as an attempted lynching be a sample of the Irish news that filters through the cable agencies no wonder some readers on this side of the ocean have grotesque notions of The Lord's Prayer, taught us by our lish turbulence. Perhaps on the saviour Himself, is a perfect model of whole it is well that misrepresentation of the convention was carried so far, because your

papers like the Independent and

sels and Bishop of Perugia, is one

that, to the general reader, would be

the Nation. These were the Irish sources of abuse of the convention. It is sufficient that such papers were discredited by the Irish public. Let me this continent. With the incorporation of the Mis- proportion of our new add one word more. Several members of the Irish party told me that one of sionary Union we may look for a new era in missionary work. This body supplies the machinery for the move the influences they have to contend against in regard to the spirit of faction is the publicity which the English press and the cable correspondents readily give to every word of Mr. Healy's, while the unity and loyalty of the great majority of the party is entirely ignored. Thus the dissensions that exist are greatly magnified in the public mind. The newspaper treatwhen appealed to, to such a work for the benefit of their less fortunate nent of the convention certainly bears brethren. The union provides the agency for the reception and adminisat. P. F. Cronin, Secretary Canadian Delegation. this out. Toronto, Sept. 29. McCarthy's Life of Pope Leo.

tration of the money contributed. Its personnel is a guarantee that the administration shall be judicious. There is no lack of priests with the proper spirit and training for missionary work; there are hundreds ready for the asking. Public halls the Resary, that beautiful devotion in are to be found in most places, honor of Mary, the Immaculate Mother No biographer could desire a more interesting subject than the life of the Sovereign Pontiff, who for the last eighteen years has held sway over the Roman Catholic Church in every if there be no churches or school houses of God. No devotion is more sanctify available for missionary purposes. ing than is this. If properly said, it hand, above all, it has been abundantly demonstrated that there is no lack of mysteries of our faith. It teaches us quarter of the globe, says the New York Sun. Mr. Justin McCarthy's work, "Pope Leo XIII," written from willing listeners. What conjuncture the part Mary played in the wonderful the standpoint of a devout Catholic, is, of conditions, then, could be more mystery of the Incarnation, and how favorable? Six months ago this splen-by her co-operation she aided nevertheless, eminently fair and imdid opportunity would not have been work of man's salvation. thought possible. Owing to the noise is so suitableand so well partial, and the different stages of the the European powers are treated of in the calm, judicial spirit necessary to of the tamtams and the odors of the A. our wants as is the Rosary. Our y P. A. warfare, the public mind was a little bewildered. But this illusion this. Not only is he personally fond of the writing of any history that is to be of value. It is perhaps to be regretted has vanished like a thing of magic, this devotion, but he has labored by and the air is clear again for the every means to infuse the same spirit that the biographer has seen fit to pass hastily over many of the more romanwholesome note of truth and sense to be heard. When the turmoil of the political campaign is over we may the rule of life of every devout Cathotic incidents of Pope Leo's career. The story of his early manhood, when, as Vincenzo Pecci, he arose to emiprepare ourselves to witness a nobler neuce, both as statesman and as scholar — when, at Benevento, he stamped out brigandage; or conflict—the tournament of the mind honored and loved is a happy one in the lists of truth, and the trial of the power of Catholic charity and later, his career as Nuncio at Brussweet persuasion against the force of

full of interest. The story of the Kultur-Kampfand the eventual triumph over Prince Bismarck is related, at length, and with a thoroughness that leaves nothing to be desired. Each leaves nothing to be desired. Each

well-meaning error.

TEACHING IMMORALITY BY SUGGESTION.

thing like fulsome adulation, this little

volume cannot but inspire the reader

THE MISSIONARY REVIVAL.

A year or more ago the New York of love and admiration as a times to be justified. It was the first time since the law of Christ had become cussion had even been seriously pre-sumed to be possible with sane and Philadelphia Catholic Standard and Times.

We would entreat attention to the report we publish in another column, in which the Rev. Walter Elliot gives his views and hones regarding. his views and hopes regarding a new tion was seized for the sake of the development in the mission field. The report appeared in last week's CATHO LIC RECORD Father Elliot belongs to an order whose origin is directly connected with the desire to spread the Church of Christ. For this the Paulist during a long period continued to Congregation was instituted; and though their ordinary parish work is extremely onerous on the members, they have never lost an opportunity of than probable that some of these argupushing the primary object of their ments worked upon the despair of some foundation. Father Elliot has of late minds and the unsoundness of other years been most active in this field of minds, and were really responsible for sacerdotal duty. He has visited almost every accessible portion of the continent where an audience could be got.

Now the same paper, in its evening

nent where an audience could be got, and his experience is, therefore, great. It is with non-Catholics that he has chiefly concerned himself, and it is surely a cheering fact to find him so hopeful of the great results possible in this outside field as to be calling for organized help. This call has resulted in the taking of a step of vast import and significance. A regular missionary society is now incorporated, in order that the work would appropriate secretly to their own may proceed systematically and class. may proceed systematically and simultaneously in several dioceses. A fund has been raised, sufficient to pay the salaries of several priests, and the work will be begun in the United shamelessly asserting that if he found that if he here is a shamelessly asserting that it has a shamelessly as a s States immediately after the elections some one else's money unknown to are over. Meanwhile, Father Elliot is others he would keep it and use it for preceeding with it in Canada. The Archbishops of New York and Philadelphia very fittingly head the list of incorporators, as in their great archive.

tions, the need of missionary enterprise is perhaps the greatest.

Nothing can be more in tions, the need of missionary enterprise is perhaps the greatest.

Nothing can be more in keeping with the creation and establishment of the Church than this noble work. It is the very essence and vital part of God's heritage. And never, since the day it was first founded, has the Church failed to carry out the mandate to go forth and teach all nations. It failed not to teach even in the days of ling in the face of the moral sense of all failed not to teach even in the days of the catacombs and the martyrs. Every mankind. To a certain extent that drop of blood poured out in defense of may be true, but the malice, the sheer Christ's truth proclaimed the gospel deviltry, of the matter is that the dis-Christ's truth proclaimed the gospel trumpet-tongued. And even when the earthquake of the so called Reformation had riven the Church in twain the maimed body remained steadfast to its great function. In God's provible great function. In God's provible great function to the World and draw money thereby to its business, is that it seeks by its form to insinuate that there is no such thing as genuine honesty.

Properly instructed Christians and the such as the processing of the such as the such a

dence a new world was called up to redress the balance of the old, and soon the standard-bearers of the cross were found braving the dangers of the forest and its savage denizens, to proclaim again, too frequently from the torture stake and under the scalping knife, the sovereignity of God and the truth of His holy Church. We are too prone to forget that it is to missionary enterprise primarily we are indebted enterprise primarily we are indebted one sufficient grace to assist His free for American civilization. Therefore, will. But the harm of this satanic there is no land where the missionary discussion will be done to those who can show a better title, by pointing to the work of his predecessors, than on living in an age in which old beliefs have been much unsettled. A large tion have never received, either a school or at home, adequate in-struction in the elements of morality, ment. Its plan is simple. There are and particularly in the necessity of re poor districts where, for want of funds straining the inclination of our com to maintain a clergyman, there is mon nature to satisfy its greeds irrespiritual destitution. There are, on spective of the rights of others. the other hand, numbers of people in honesty, in various forms, is one of the affluent and easy circumstances who are well disposed enough to contribute, these circumstances it is certainly a horribly cold blooded piece of rascality for a widely-circulated paper like the World to lend its columns in this way towards a discussion whose only effect can be to aggravate the evil. - Catholic Standard and Times.

The Rosary.

Every true Catholic loves to recite

lic. A household in which Mary is

Bishop Chatard contributes a paper on "Pius VI. and the French Directory" to The Catholic World Magazine for October. The article relates Adversity borrows its sharpest sting from chiefly to the origin of the movement People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave mo some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could do all my own honsework. I have taken

Cured

will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and through the blessing of God, it has cured me. worked as hard as ever the past summer, and I am thankful to say I am Hood's Pills when taken with Hood's Sarsaparilia help very much." MRS. M. M. MESSENGER, Freehold, Penn. This and many other cures prove that

Hood's Sarsaparilla

7s the One True Blood Purifier. All druggists. \$1. Prepared only by C. L. Hood & Co., Lowell, Mass. Hood's Pills effectively. 26 cents.

For Table and Dairy, Purest and Best

ST. JEROME'S COLLEGE BERLIN, ONT.

Complete Classical, Philosophical av-Commercial Courses, and Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, Presiden:

A SSUMPTION COLLEGE, SANDWION Ont.—The studies embrace the Classica and Commercial courses. Terms, including all ordinary exponess, \$150 per annum. So full particulars apply to Rev. D. Cusars. C. S. E.

THE PINES URSULINE ACADEMY

CHATHAM, ONT.

CHATHAM, ONT.

The Educational Course comprises every branch suitable for young lades.

Superior advantages afforded for the cultivation of MUNIC, PAINTING, DRAW, ING, and the CERAMIC ARTS.

BELIAL COURSE for public preparing for Matriculation, Commercial Diplomas, Sten excepts and Type writing.

For particulars address,

THE LADY SUPERIOR.



PETERBORO BUSINESS COLLEGE.

The attendance at the above named Institu-tion is now 100 per cent in advance of last year. This is owing to the superior class of instruction given under the present manage-ment. Full particulars in new circular—send for a copy. PRINGLE & McCREA, 920-12 Peterboro, Ont. Half-dozn cards with name for 12 or more names of inter-wised persons.

LEGAL.

LOVE & DIGNAN, BARRISTERS, ETC. CASEY & ANDERSON, I BARRISTERS, U. Solicitors, etc. Office: Edge Block, South east corner Dundas and Richmond streets, Money to loan. Thomas J. Anderson. Avery Casty.

FOR TWENTY-SIX YEA

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND

PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. tc \$\frac{3}{4}.00\$. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given stirc that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be re-mailed to us, and money will be refunded. Address, THOS. COFFEY Catholic Record Office, London. Ont

PLUMBING WORK tion, can be seen at our war. Opp. Masonic Temple.

SMITH BROS Banitary Plumbers and Heating Engineers London, Ont. Telephone 528. Sole Agents for Paerless Water Heaters.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles

MS DUNDAS STREET, North Side. LONDON, Ont.

MARCELLA GRACE

BY ROSA MULHOLLAND.

CHAPTER XXI.

THOU SHALT NOT BEAR FALSE WITNESS. The morning after her walk through the city with Bridget, Marcella re-ceived a message in her room that a gentleman requested an interview with her on business. Expecting another encounter with Mr. O'Malley, she went Expecting another slowly down stairs, trembling, but with erect, and entered the study, looking more like a ghost than a mor tal woman. However, the visitor proved to be Bryan's solicitor, not

the chief of the police.

His errand was to tell her that Mr. Kilmartin wished to see her alone. No even his mother was to be present at the meeting, virtually not even the warder, who could be relied on to keep sufficiently at a distance to allow of private conversation. Mr. Kilmartin had something very important to say Mr. Kilmartin

She lost no time, but set out at once

for Kilmainham with Bridget. Dismissing her conveyance at the gate of the Old Men's Hospital, she walked through that peaceful enclosure of ancient walls and green lawns and alleys, and saw the aged pensioners sitting in the sun, or doing a bit of gardening, or tottering up and down under the trees, stick in hand, enjoy ing the balmy summer air and the feeble conceits of their own tranquil and overweary brains. Death could not be far away from some of these, but they were ripe to go, must be ready, and were maybe, eager for the renewal of the youth which had long ago been drained out of their veins. But Bryan. O God! which of these old men, so carefully nurtured here. had in the whole space of his long life done one third of the service o his fellow-men which Bryan had ac complished in his shorter span? And et they wanted to thrust him out of the world, to put him to death as a malefactor who could not, for the safety of others, be suffered to enjoy the light of the sun! Travelling through a long, green lane of shade under high arching trees, an ideal summer walk for coolness and peace, she emerged suddenly from under an ancient archway upon the high road of Kilmain ham, and saw the prison staring her in

Oh, that cruel front of granite and those envious barred windows, and bitter gates! How many a savage injustice had been wrought behind hem! How often had the innocent herdd with murderers and gone to the caffold branded with guilt, while the informer, with blood-stained hands and blood-guilty heart, came forth into the light of heaven and heard the birds sing once more in the blue air, and saw the flowers bloom again in the After a great ringing of bells, green! rattling of keys and clanging of gates, the two women having satisfactorily answered the questions put to them, were admitted to the inner precincts of

The key grated in the lock of Bryan's cell, the door was thrown open and she saw him. The warder said respect-fully, "When you want to get out, Miss, you can tap at the door—I'll be just outside; not rightly outside, I mean, but out of hearing." And the man, who was from Kilmartin's county, whose father was still a tenant of Kilmartin's, and whose sympathies were with the prisoner, closed the door behind him where he stood on the threshhold, and left the prisoner and his visitor to all intents and purposes alone And that they might be re-assured on the subject of his deafness to their conversation, he whistled softly between his teeth the tune of the "Wearin' o the Green "during the entire duration of the interview.

Within the narrow limits of four cold tone walls whose unbroken whiteness made the eyes ache and swim, she say Bryan stretching out his hands to draw her towards him, and the first conscious thought in her mind as she stood for a moment silently looking at him, was that she had never seen his gray eyes look blue under the shadow of his grave brows, that they were as blue as a child's eyes, or as the lake of Inisheen. Then there were a few minutes of in evitable and immeasurable joy for both, which all the impending horrors of the future could not kill, while they stood hand in hand seeing no prison walls, only the purple hills, and the flying clouds, and the laughing sea around them, till the tragedy of their lives stalked at last between and put them asunder, and they sat gazing at each other dumbly across its presence.

When the little flush of gladness had faded away from her young face, he saw how hollow her cheeks had grown, how pale her lips, and noticed the dark shadows that had settled round her eyes. Even the half-starved Marcella of the Liberties never looked so great

a wreck as this. "My love," he said, "you have been killing yourself. You will not leave me a chance for my own life. If you drop into your grave before even the trial comes on, what have I to live

For your mother, for yourself, perhaps for some other woman who will love you more wisely than I know how to do. I do not care, so that I am

spent in saving you."
"There could be no other woman for me in such a case. You are my beginning and my end. If you waste yourself away I shall be left solitary. Marcella smiled a little, chiefly for

the hope that underlay his speech.
"You see I am determined to live," he went on, smiling to see her smile, "and you must not refuse to live also.

Unless you are anxious to give me

She tightened her clasp on his hand, to which she was holding as if she felt death already trying to undo her grip.

"Dear, I have asked you to come that we may talk about this. It is not altogether fear for me that is killing you, Marcella, for I know how brave you are-I have reason to know it. There is something else that is gnawing your life away. Dearest, it is that falsehood-which we must have done with."

Marcella's face drooped to her breast, and her attempt to speak ended in a faint muttering. She withdrew her hand from his, locked her own to-

"Speak, Marcella, say something to me!"

She raised her head again and looked at him with a look of suffering that seemed to see him afar off, and as if not belonging to her.

You have nothing to do with that," she said; "it is my own

"How is it not my affair? Are your truth and your falsehood not my affair, especially when they are to affect, or intended to effect, my fate?"

"My conscience is my own-like my life. I hold both in my hand. Even you cannot make me speak, if I choose to be silent-nor make me live if I am

He breathed a hard sigh, and looked at her as she sat with locked hands as if mutely pleading before the bar of a judgment from which she expected no mercy; and he noted her pale, sharpened young features, the strung mouth, the dark locks uncurled by the dew of agony lying heavy upon her brow, the eyes large and strange with started out of their habitual soft ness by a horror always confronting

them.
"My dearest, dearest love, give me those little fierce hands; they look as if they were locked against me as fast as the prison gates; let me hold them while I talk to you. What, are you angry at me, or afraid of me, because you think I am going to say something hard? You know, you cannot live and breathe without knowing every moment that I love you. My love for you is beyond what is common among men. I am not a man who loves a woman every year, or every five, or every ten years. As I said before, you are the whole of woman's love to ne, and I felt it the first moment I looked at you, felt it without knowing it when I saw you standing, pitying and protecting me in that old room in the Liberties, me who felt all unneed ful of pity-do not start and look over your shoulder, no one hears now, but all the world must soon hear-and felt it again more consciously, when I me your eyes in the crowd that other night at the top of the staircase in the Since then you have grown round the very roots of my heart. Every hair of your bonny head is precious to me, every movement of your lips is sweet, the beauty of your eyes and their tenderness make my delight. You are everything to me, short of nothing but only my honor and my soul, or rather the highest part of my love for you is bound up with my honor and my soul. Give me your hands, sweetest and let me hold them fast while I say the rest of what I have to say to you. It is hard to say, and hard to hear, but it must be said. In this I am stronger than you, as I ought be, for I am a man, and I must be master. Your will must be my will, if you love me at all, and so, Marcella, you must not

commit perjury !' She sat hands lay limp in his strong grasp, she would not even raise her eyes to see the passion of pleading in his gaze. She knew his love without telling, yet the outpouring of it would have been an exquisite delight to her at any other moment. Now the sweetness was like music heard a long way too far off, or like excessive fragrant perfume scattered by a fierce wind. of it that touched her sounded like the wooing of a love that wooed them both o death. She could not open her heart

to it. "Marcella, lift up your dear eyes and look me in th face

She raised them with the same wild piteous gaze she had turned towards the dying Christ on the cross in the church, only her eyes ventured to look this man in the face, who was only man, however god-like he seemed to her, while they had not dared to rise higher than the pierced feet of the pitiful Redeemer of men.

"We must not endure sin. You and I, who are one in heart and mind, will not commit crime to prove our innocence. I am innocent now; what should I be if I were to buy my life with perjury, any one's perjury, let alone yours? We must not stand up before God and man and deny the

truth. "I have already denied it," said Marcella, quickly, and withdrew away from him a little, as if she felt herself unworthy to be so near him, and would

run before her sentence to meet her punishment. "I know it, and that is why I made efforts to talk to you alone on this sub-

ject. You will not do it again." She stood up straight before him with a resolute movement, but her eyes faltered away from his again, and she fixed them blankly on the blinding white wall.

"What is truth?" she said, with suppressed vehemence. "The truth is that you are innocent. Why should appear guilty, the story of a wretched

if known, the strongest corroborative evidence against you. Mr. O'Malley thinks so, I know, by the way he hungers for it. I have intelligence enough myself to see that it would ruin And you-you would have death you. from my hand-but you shall not have it. Leave me with my sin to God. When all is over, He will deal with me.

"When all is over?" "When you are saved and free."

"And you?" She looked in his face, and her heart with all its fiery eagerness, grew sud-denly cold. She had expected that denly cold. look she now thought she saw, dreamed of it, nerved herself to bear it, but now she had confronted it, she felt it to be

her death warrant. "Me!" she said, faintly. "I shall have then passed out of your life for-I have felt from the first that ever. you could not love a wicked woman, a woman who could lie even to save you. I think I saw that on your stern brows even the first moment I looked at you. I did not know then what it was that I saw, but now I know. After I have saved you by my sin, I shall have lost you. Have I not said that God would have power to deal with me?"

She turned her face to the wall with a movement of utter forlornness, and eaned her forehead against the stone Bryan stood silent a moment gazing at her, and then went to her and drew

her towards him. " Love, love, you are talking wildly.

Unless death takes one of us, our lives can never pass away from each other. Even in eternity I do not feel that we can be separated. All the more reason that I will not endure this sin. cannot take it upon yourself, giving me, after having benefited by it, liberty to fling you away from my more rigid virtue because of the stain of it on your conscience. And yet you and I could have no peace with the shadow of it forever lying between us. We are both too keenly alive to the beauty and harmony of life regulated by the moral law to be able to smile in each other's faces while conscious of having gained our happiness by so hideous a apse from it. You are sick now with sorrow, your brain is overwrought, you are a little mad with your passion for self-sacrifice, quite blinded by your thrice blessed tenderness and concern for me. But just give up this struggle and trust yourself to my guidance. We will weather this storm together, but we will have the truth on our side. Look up at me, and see now if my brows are stern. Oh, love, love, love, would to God I could shelter you from this anguish that my rashness has

brought upon you.' Marcella's dry-eyed madness suddenly gave way, a rain of tears drenched her face, and she wept tempestuously on his shoulder.

"Darling, you will promise to obey me

"O God, I cannot." He waited a few moments and let her weep her passion out, and meanwhile the warder's whistling of the Wearing o' the Green "outside the scarce closed door, filled the silence across her sobbing.

"You will give me your word that you will speak the truth. Her tears ceased and a long shudder

shook her. "Why, oh why, did you come to me on that hateful night, only that I might be your ruin?"

"Only that your love might be the crown of my life. Had they arrested me tefore I reached your door, the plot against me would have been developed a little sooner, that is all, and I should have died, if I am to die, with out having known the highest joy of living. But, my dear, it has not been made certain yet that I am to die. The truth on our side, we will fight the matter out with courage.

'My courage is all dead." "No, it is not dead, it has only swconed with too much horror. If it were dead I should be left a forlorn and disappointed man to do battle alone. But if I know you at all, you will not desert me.

" I will not desert you." Then give me your word. Say, On the day when I am called on to stand up before the world and speak,

will not bear false witness.' "O God, O pitiful God!" "Yes, dear, there is a God, and He is pitiful. Say the words I have put to you, 'I will not bear false witness. "I will not bear false witness," said

Marcella, mechanically. "That is my brave darling. And Marcella, sweet-heart, listen to me-for we have only a few minutes more to be alone-remember that on your courage in that moment much may depend for Truth is great, and innocence

ought to be brave. "If I am there, I will be brave. My bearing shall not do you wrong, and she thought as she spoke that perhaps she should not be there, might be dead in the mercy of heaven before that unimaginable hour should arrive.

"I am sure of it. And now, sweetest, truest, and dearest, you must leave The warder has given the signal that time is up," said Kilmartin, as the piping of the pathetic melody which had twined itself all through their conversation suddenly ceased and Bridget's stoutly shod feet could be heard upon the flags outside the door. And Marcella, stunned with the weight of the pledge she had given, allowed herself to be dismissed and led away.

After she was gone Kilmartin sat looking at the spot where she had stood, thinking more of the love that had so strongly resisted him than of further out into the country, perched I tell a story that would make you the victory he had won, or its conse-He had long ago thought out accident which will seem to mean every false thing that your enemies desire? You told me yourself that it would be, quences.

know the worth of his aim, and taking gave way, and that thought thrilled no heed to count the cost of effort; possessing all the daring qualities of the Irishman born to be a soldier, but qualified for daily uses by the thoughtful reasoning of the philosopher. The development, more or less full, of whatever high purpose a man might put before him, had always seemed to him the chief reason for a thinking man's existence, and he had easily perceived that in any onward or upward struggle of the masses there must always be a pile of slain on which others pressing forward can mount to clear the breach. If the lot to fall had been cast for him, why let him take it, and go down like a man. This, a year ago, had been his attitude clearly cut against the horizon of his future, and the order to march, as he put it to himself, would have found him ready, with few weakening regrets beyond those which were inevitably linked with the suffering of his mother.

But as he now sat meditating in his cell, he was cruelly aware that, in the last six months, life, mere personal life, had gained a sweetness and a rich vigor for him never known before. Existence had taken the colors of a poet's dream, the beauty which still walketh on the earth and air had captivated his senses, the light that never was on sea or shore had fallen on his path, his heart had flowed into a love that craved for all that human happiness which he had only thought of before as the impediment and hindrance of weaker men As he sat on his prison bed, his elbow on his knee, his head on his hand, and looked for an hour - time is not precious in a prison cell-at that spot of the floor where Marcella's feet had rested, he acknowledged that it were keenly sweet to live, and that the vic-tory he had so hardly gained over the madness of a woman's love, strong in her weakness to do wrong for his sake, a terrible victory, the crown of which burned his brows with a tortur ing flame.

He still felt the touch of her hand on his, the light of her face shone on him, it seemed as if her breath still made weet the air of this small chill square of all space into which his manhood was cramped. She was gone out into the sunshine of the autumn world like a crushed flower, and there was only that door, a little wood and iron, to keep him from following her with reviving joy in his gift. pass that door, what a life they might lead in some country untouched by the curse that blighted all effort for good n Ireland; they two, under some rare blue ridge of Switzerland, or in some ripe wild garden of Italy, or cool, picturesque court of sunny Spain; they two, hand in hand, and heart to heart, in harmony with all beautiful things, thankful and worshipful towards heaven, enjoying with passion the beauties and the sweetness of life. leaving behind them all effort to do good, here so thankless and cruelly re paid, and only life, life, life in their full hands, to expend upon one another through all the fruitful teeming years.

The strong man crushed his hands together in an ecstasy of suffering to think that all this might have been and never now could be his. hour of his temptation all his old generous theories had left him. To die for the good of many did not seem so right to him as to live for the good of one — of two. To die? To be thrust out from the light of the sun. the swell of the sea, the rush of the air, out of all further knowledge of his love, blotted from her face, deaf to her of sympathy between them throughout the whole universe for evermore, to have but tasted the first drops of living happiness and have the cun dashed down and broken, this and not the knotting of the disgraceful cord, or nature's resisting three in yielding up the ghost, was death.

And what was life that he should be counted unworthy to hold it, the com-mon gift shared by the commonest thing that stirred in the sun? Life. liberty—the fly that buzzed in through the small aperture half up the smooth white wall above his head and buzzed out again, had both. As he followed its coming and going with interest, he fell to musing on the wonderful beauty of life, mere life as part of a living universe. He thought of the eagle on the mountain at Inisheen, and the thrush in the garden at Crane's Castle, and the happy wild gull riding the waves, and then his mind's eye looked lower, to the rabbit scampering in the heather, the butterfly wheeling her painted wings on the air, the darting bat and humming night moth; even the snail creeping out at will from under lush leaves after the rain grew to be a miracle of free enjoyment as he pondered on its happy existence. Remorsefully he thought of how his gun had often brought down the glad wild birds from their soaring delight to cruel annihilation, and hated him-self for such murder. God had given and God alone should take away the life of a happy sentient being.

He looked at his own hand, the strong right hand of man, the full throbbing veins, the fine tingling nerves, the thrilling fingers exquisitely adapted for a thought uisitely adapted for a thousand uses. This, too, was destined to be limp and cold, to whiten, and then to rot. The cell had grown quite dark.

though outside in the wide fields round Kilmainham the autumn twilight lingered, when a bird belated by some chance on its way home to woods on the bar of the high prison window and began to sing his even song.

through him expressed by King David in the words: I remembered God and was delighted.

Whan the bird had finished and flown away, Kilmartin drew his hand across his eyes, and was not ashamed of a tear only known to himself and an unseen heaven.

TO BE CONTINUED.

THE PRIVATE AND THE PUBLIC APOSOTATE.

Incredible as it seems, it is yet certain that some zealous Catholics fancy that the private Apostolate is all that the Church needs in America. It has been said to us: "We have many converts, our people are busy spreading the faith with word and with there are some always under instruc tion: I think we couldn't improve on this, and we might make trouble with Protestant ministers, if we started to lecture in a public hall."

Yes, we catch so many fish by hook and line that it would be indiscreet to cast in a net. A good many are brought in by private influence; therefore not so many would come in by an extended, organized and public effort in addition to the private one.

Just think a moment. Is there a parish in America in which all the non-Catholics have a fair chance to know Catholic truth by private ac quaintance with Catholics? In nearly In nearly every parish the vast majority never hear a word in favor of the Church How are these to be reached by a private apostolate? How can they reached at all except by public advertisement, public lectures, public distribution of literature?

Again, if private effort succeeds in making converts in a number of cases, it fails to do so in a much greater number. This is because the private work is not altogether efficient, and cannot be made so. It lacks the best education, experience, powers of persuasion -lacks, in a word, just what the public hall apostolate is fully supplied with. No private zeal succeeds so well as that which is backed by occasional lectures in public halls.

As to the ire of the Protestant minis ters, we know that we get it privately anyhow, bitter and relentless, and often unscrupulous. Now, if we do not attack Protestantism or its members in our lectures — and it is bad policy to attack anybody — and yet in spite of this the ministers attack us publicly, is it not plain that they hurt their cause? Against the advocate of any cause a secret enemy is more injurious than one fully disclosed. Anything that shows the unfairness of Protestant ministers and the weakness of the Protestant religion is to our advantage.

The ministers, for the most part, are aware of the impolicy of attacking men who do not attack them. Furthermore, they are almost universally ncompetent for efficient controversy. Hence, as a rule, our lectures do not provoke them to retort. In the exceptional cases the advantage is ours by the mere spectacle of Protestant un-fairness.—The Missionary.

He Would Kill the Sick and Helpless.

Another curious product of modern religious thought is the Rev. C. W. Wendte of Oakland, Cal., who argues that it would be humane 'to painlessly kill those afflicted with incurable diseases who are suffering agony from their disease." He goes so far into details as to suggest the appointment a commission of medical experts and representatives of the Government for the purpose of deciding what incurables should be killed. It is to the credit of the majority of

his brethren in the Protestant ministry that they repudiate this monstrous doctrine even though some of them place their opposition to Dr. Wendte's ideas on a very low plane. Rev. Dr. John M. Mackey, of the

Cincinnati Cathedral, characterized the suggestion of the Rev. Mr. Wendte in one sentence:

"You may say for me that it is the teaching or doctrine of a pagan or heathen 'Chine.'" Father Mackey said in a jocose way that he would not have been surprised to have learned that Li Hung Chang had enunciated some such doctrine, but that he was very much surprised

to learn that a man who professed to be a Christian minister had done so. To put into use the ideas of Mr. Wendte, would be, he said, nothing less than wholesale murder.
"In Jewish law," said Rabbi Wise,
"it is a crime" a high crime, rather, to shorten a mans life, even though the man be in the greatest agony and beg-

ging for death. He said it was murder to shorten a man's life, and declared that the doctrines of Mr Wendte were contrary to all the teachings of the Jewish faith and of the Talmud. He characterized such things as the killing of incurable invalids as simply a return to barbarism.

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

appetite, and gives refreshing sleep.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Skenticism—This is mappelly as agg of

Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

CARDINAL I A Poet's Remembran

OCTOBER 10, 1

Mr. Aubrey de many pages of "Re dinal Newman" t Century, and a few ing passages are her In Oxford there t himself a lover of one who is fighting them had in the first order of things rela Henry Newman. I letter of introduction fellow of Trinity Co. Rev. J. H. Todd, to liberality and patr

owed much. Early singularly graceful gown glided into slight form and might have belonge tu! ascetic of the graceful and highown days. He wa almost to emaciation but, when not walki with a voice sweet but so distinct that each vowel and co word. I observed touching upon subject him much he used decisive, though n that while in th thoughts on impor was often a restr him, yet if individu tion he spoke seve ever widely their

might differ. Later, he delive Catholic University says: I confess I was humble labors to wh

so willing to subject peared strange th

for thirty hungry ; ing for hours in eloquent visitors v mend a new organi no refusal from should have faller but the salaries of s to provide. which he bore such lous, but he encounstill. I cannot this from Ireland aids p ought to have be who had no direct versity, paid for contributions seven sands of pounds; higher classes we less liberal; and th iealousies besides needless to advert ever, Newman for friends who honor and were greatly Among these were the head of Hallow Bishop of Kerry; pal of Maynooth, complished, and the S. J.; the late J others. He worke grateful sympathy including that g Eugene O'Curry, t the Irish profess lectures, the most

of Irish archæolog

was cheered by t

religion which h

stake, and by t

their noblest missi

he also believed,

noblest volumes a

those who could w

Newman was paid

way to Rome, ear of the General Co

One of my most

spoke of the defir Infallibility," the with which he ex talking about t ·Papal Infallibility could be but o Twenty definition might be made. might be perfectl others might be correct." Every Newman's teaching fully believed th he had expressed nearly every volt sequently, when to a private frien lished without h been misunderst quently produc though transient persons knew at letter contested v the Papal Infalli ency of defining When the definition v fore much disapp Ultramontane later Newman, i Duke of Norfo! Gladstone's "Va tinctly stated that by the Council, extreme one, wa one. It theref class of definition

The intellectu curiously illustr he contemplated

before it was p

spoken of to me

rect. As he has

to him to record

by King David bered God and finished and drew his hand

s not ashamed himself and an

ought thrilled

10, 1996.

THE PUBLIC

, it is yet cer-Catholics fancy late is all that nerica. It has ave many conousy spreading d with books, under instruc-n't improve on ke trouble with we started to

y fish by hook be indiscreet to od many are come in by an d public effort it. Is there a

which all the fair chance to by private ac-cs? In nearly majority never of the Church ached by a priw can they be by public ad-ectures, public

e? fort succeeds in umber of cases, ch greater num ent, and cannot the best educars of persuasion fully supplied al succeeds so acked by occahalls.

rotestant minisget it privately relentless, and Now, if we do m or its mem-- and it is bad y - and yet in sters attack us that they hurt emy is more in-isclosed. Anyfairness of Pro he weakness of

of attacking ost universally nt controversy. lectures do not In the exceptage is ours by Protestant unary.

k and Helpless.

he Rev. C. W. e "to painlessly in incurable disog agony from oes so far into he appointment nedical experts the Government

the majority of testant ministry s monstrous doce of them place Wendte's ideas Mackey, of the

characterized ev. Mr. Wendte e that it is the of a pagan or

n a jocose way been surprised i Hung Chang such doctrine, much surprised the professed to r had done so. ideas of Mr.

der. id Rabbi Wise, rime, rather, to ven though the agony and beg-

er to shorten a ere contrary to e Jewish faith e characterized ng of incurable return to bar-

arifies the blood, bling, creates an ing sleep. Syracuse, N. Y., icted for nearly a e-dreaded disease yorn out with pain

ter trying almost
I tried one box of
I am now nearly
cure me. I would
y money."

y money."

thappily an age of e point upon which the subject agree, if ECLECTRIC OIL be relied upon to ain, heal sores of any inflamed portis applied.

CARDINAL NEWMAN. A Poet's Remembrance of the Great

ing passages are here collected. In Oxford there then abode a man, himself a lover of old times, and yet one who is fighting his way back to them had in the first place to create an than by his relations with Dr. Pusey. order of things relatively new—John In the early years of the "High Henry Newman. I had left for him a Church "movement, to which he conletter of introduction from an eminent tributed more than all its other supfellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriotism Ireland has owed much. Early in the evening a singularly graceful figure in cap and gown glided into the room. The slight form and gracious address The

might have belonged either to a youth-tu! ascetic of the Middle Ages or a graceful and high-bred lady of our own days. He was pale and thin almost to emaciation, swift of pace, but, when not walking, intensely still, its last two years the state of his eyes with a voice sweet and pathetic both, but so distinct that you could count each vowel and consonant in every I observed later that when touching upon subjects which interested

I confess I was pained by the very

humble labors to which Newman seemed

ever widely their opinions and his

might differ.

so willing to subject himself. It appeared strange that he should carve for thirty hungry youths, or sit listen-ing for hours in succession to the eloquent visitors who came to recom-mend a new organist and would accept no refusal from him. Such work should have fallen on subordinates; but the salaries of such it was impossi-ble to provide. The patience with which he bore such trials was marvel lous, but he encountered others severer still. I cannot think that he received from Ireland aids proportioned to what ought to have been his. The poor, who had no direct interest in the University, paid for it in large annual contributions several hundreds of thousands of pounds; and middle and higher classes were proportionately less liberal; and there were, perhaps, jealousies besides to which it is now needless to advert. In Ireland, how-ever, Newman found many private friends who honored him aright and and were greatly valued by him. Among these were Dr. Moriarty, long the head of Hallows College, and later Bishop of Kerry; Dr. Russell, Principal of Maynooth, the learned, the accomplished, and the kind; Dr. O'Reilly, S. J.; the late Judge O'Hagan, and others. He worked on, cheered by the grateful sympathy of men like these, including that great Irish scholar, Eugene O'Curry, to whom he had given the Irish professorship, and whose lectures, the most valuable storehouse of Irish archæology, he attended. He was cheered by the great interests of religion which he believed to be at stake, and by the aid which Irish genius and Irish aspirations, if true to their noblest mission, must largely, as he also believed, have ministered lu that hope he gave Ireland three of his noblest volumes and seven of the best years of his life. Newman was one

those who could work and wait.

One of my most interesting visits to Newman was paid when I was on my way to Rome, early in 1870, the year of the General Council. Of course we spoke of the definition of the "Papal Infallibility," then regarded as prob-able. I well remember the vehemence with which he exclaimed, "People are talking about the definition of the Papal Infallibility, as if there were and could be but one such definition.

Twenty definitions of the doctrine might be made, and of these several might be perfectly correct, and several others might be exaggerated and in-correct." Every one acquainted with Newman's teaching was aware that he of results have attended their labors. fully believed the doctrine-nay, that Possibly the inability of the English he had expressed that conviction in nearly every volume published by him subsequently to his conversion. Consequently, when a letter of his written to a private friend in Rome, and published without his knowledge, had been misunderstood, and had conse-quently produced a considerable though transient excitement, all such persons knew at once that what that letter contested was not the doctrine of the Papal Infallibility, but the expediency of defining it at that particular fitably consider and copy, with the moment. When, some months later, the definition was made, it proved to be a most moderate one, and therefore much disappointed some so-called "Ultramontanes." Several years ready yet to listen to Rome's appeal for later Newman, in his "Letter to the its return to its former faith and loyalty Duke of Norfo!k," replying to Mr. Gladstone's "Vatican Pamphlets," dis-tinctly stated that the definition made by the Council, so far from being an tain to follow from their labors, will extreme one, was a strictly moderate one. It therefore belonged to that class of definitions which, six months before it was put forth, Newman had Catholic Columbian. spoken of to me as being perfectly correct. As he has been much misrepreented in this subject I deem it a duty

placed at last in his studio when fin-

ished. He turned to a friend and said, "Those marble busts around us repre-Mr. Aubrey de Vere contributes many pages of "Recollections of Cardinal Newman" to the Nineteenth Century, and a few of the most and to the little of the most and to the little of the most and little of the most eminent men of the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to their the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to their the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. ter with them now. When I turn from Newman's head to theirs they look like vegetables." What he was struck by was the intense personality of Newman's fearence still intensity.

> porters put together, he had no desire to be its head, and was ever pushing Dr. Pusey into that position. And yet with that humility he united a strong belief in his own powers and a convic-tion that God had imparted to him a high and special mission. That conviction must have been a great sup-port to him during all the numerous rendered it impossible for him to say Mass. Few of his many afflictions pained him so deeply.

Nothing more characterized Newman than his unconscious refinement. him much he used gestures rapid and decisive, though not vehement, and that while in the expression of thoughts on important subjects there was often a restrained ardor about him, yet if individuals were in question, yet if individuals were in question has spoke severely of none, how On the contrary, there was a Later, he delivered lectures at the decided severity in his face, that sever-Catholic University, Dublin, and he ity which enables a man alike to exact from others, and himself to render, whatever painful service or sacrifice justice may claim. With his early conviction that he had a mission there had come to him the "thought that deliverance is wrought not by the many, but by the few." In his Apolo gia he says: "I repeated to myself the words which have ever been dear to me from my school days: Exoriare aliquis. Now, too, Southey's beautiful poem of Thalaba, for which I had an immense liking, came forcibly to my The saying "Out of the strong came forth sweetness" was realized in Newman more than in anyone else whom I have known.

> when not timid, are indolent and averse to action, a thing which takes them out of that region in which they can trust themselves and into a region in which their battle is a left handed one. Men of this order may not on into eternity without a thought or that account be consciously false to care for the future. He is a devotee their convictions; but they wish to of 'reason." He has succeeded in perserve Truth, a jealous divinity, in suading himself by the exercise of his their own way, not in hers; and they swerve aside from it on specious pretexts, when approaching near to that point from which the conclusion must be rudely plain, and where there can and certainly more inconsistent is the remain no other alternative except that of avowed faithfulness, or—serious inconvenience. In Newman there existed the rare union of the contemplative mind and the heroic soul. Otherwise he might have pointed out its way to another generation; but he would not have "led forth the pilgrimage.

Missions to Non-Catholics.

The Catholics of England, it appears, have adopted a plan which has been in vogue for some time past in this country, of preaching Catholic truth to non-Catholics, and large as has uniformly been for many years past the number of conversions in their country, there is no doubt but what those conversions

will become more numerous. Our English brethren have amplified somewhat our American plan of con-ducting the non-Catholic Mission. Here that work has hitherto been entrusted altogether to members of the priesthood, who are, of course, the best qualified to perform it. Over in England laymen who are adequately equipped for the work have been called reason why, even if a sufficiency of priests be on hand to engage in such vork, the educated laity should not also have a share in its glory and its rewards. The English Catholics have set us an example in this matter which fitably consider and copy, with the sanction, of course—which we presume the English lay lecturers take care to secure - of the ecclesiastial authorities.

Protestant England may not be ready yet to listen to Rome's appeal for to the Holy See; but the work these Catholic lay lecturers are doing, attended with the good results which are cer hasten the coming of the day when the pernicious work of the English "Re-formation" will be largely undone.—

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. to him to record that conversation.

The intellectual ardor of Newman is curiously illustrated by a remark made by Mr. Woolner, the sculptor, when he contemplated the plaster cast which he had task at Newman's bust as some life and never fails to effect a positive due. Mothers should never be without a bottle when their children are teething.

RECKLESSNESS

Little Thought of.

was the intense personality of Newman's face—a still intensity.

Newman's humility was not more
marked by his relations with Mr. Keble

The was the was take by a full the hie, when they had no doubted a life a man may have lived, he did not care to die without the consolations of religion and such hopes of a happy a life a man may have lived, he did not care to die without the consolations but probably more from an unwillingeternity as a death-bed repentance and the rites of Holy Church could give. They had a great horror and abhorrence of suicide. That horror was expressed in the law of the State. In the eye of the law felo de se (suicide) was considered and treated as a crime. Suicide was self murder, for a man has no more right to take his own life than he has to take that of another.

In England the crime was punished not only with a forfeiture of goods and chattels, like other felonies, but, to THE TERRORS OF THE QUESmark the detestation of the law, and to deter others from a similar crime, the body was treated ignominiously and buried in the open highway, with a stake thrust through it. This very ancient rule, we are told, fell into general if not entire disuse in England trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the many years ago, but it was not re-pealed until the reign of King George IV.; and even then, to manifest the horror of the law at the act of suicide. it was ordered that the body should be buried at night and without the per-formance of religious rites.

The Catholic Church still maintains that suicide is a crime and a mertal sin, and it deprives the body of Christian burial. Yet suicide seems to be almost epidemic at the present time. Disappointment in love, disappointment and failure in business, depression of spirits for any cause seem to

feared that a vast majority of people, even in Christian lands, live and die either as if there were no future, or as if there were no doubt of their condition this? To speak plainly, Protestantism has brought it about. Protestantism discards authority in religion and tends to independence, free thought, skepticism and doubt. Amid vantage beyond all calcula a thousand discordant sects, the poor because we have the truth. Another most remarkable union in inquiring soul, however sincere, is Newman of qualities commonly op-posed to each other was that of a and the inevitable result is indifferdauntless courage with profound ence to all religion, and, hovering on thoughtfulness. The men of thought and study are often timid men, and, consolation of a certain faith, it dies

and makes no sign. But the most daring of all reckless beings is the infidel and scoffer, who not only professes to have no faith in religion, but scoffs at it and plunges own short sighted private judgment that there is no here after, that all ends

conduct of the man who has not denied the faith, who still makes a formal profession of belief in Christianity, but lives as if he had no faith, and who, if he thinks at all of the future, which is not often, at least seriously, indulges a vague sort of hope that, in spite of his carelessness and indif-

Now, is such conduct under any cir cumstances reasonable? Certainly not. For, consider—it is absolutely impossible for any man to prove either that there is no future life, or that our condition in another world will not depend upon our conduct in this. In a word, it is impossible to prove that the teachings of Christianity on that momentous subject may not be true. What an awful thought! What a terrible risk! Suppose there is only the ten thousand millionth part of a possibility, is it not the very height of madness to be careless and unconcerned about the future—to rush into eternity without any effort to prepare for the great change. For, think of it-it is for eternity. Our state will be eternally fixed at death. Oh! what an oppressive thought-forever and forever-no end, no change, our destiny finally

and forever fixed. We said no one can be certain that there is no hereafter or that the tre-mendous sanctions of Christianity may not be true. But we go further and say there are strong intimations of a hereafter-of immortality-in the soul of man. The poet well gives expression to this sentiment in those familiar lines in which he speaks of "the secret horror and inward dread of falling into naught;" and how "the soul shrinks back upon itself and startles at destruction." "Tis the divini that stirs within us," he exclaims:

"Tis heaven itself that points out an here-And intimates eternity to man."

The unbeliever may call it a poetic fancy, but every honest, candid mind must feel that there is enough of realty about those intimations to constitute at least a doubt, and he that doubteth is condemned if he continues to transgress. The man who doubts on such an awful subject is bound by every consideration of reason and of prudence to satisfy his doubts, even if he has to make it his principal lifework. Doubt is no excuse. To shut one's eyes and go on blindly and recklessly as if he were perfectly certain there was no danger ahead, is as if one should deliberately shut his eyes and tute at least a doubt, and he that

dance on the brink of an awful preci-The Outgrowth of Scepticism and Infidelity.—The Crime of Suicide into the hopeless abyss that yawns to receive him.

> We do not deny that there may be ness to abandon lives of ease, ambition and self-indulgence and to practice those virtues which they know are necessary to secure a happy state of existence in the world to come. This careless, thoughtless recklessness is one of the most astounding illustrations of the perverseness of our poor human not always sufficient to rouse these men from their torpor and lead them to a rational course of life.

TION BOX.

Let no man imagine that the Ques greatest advantage. Instead of hurting him it will aid him.

It reveals to the audience the want of knowledge of things Catholic of the average non-Catholic. Ignorance is a mark of error, and is something to be ashamed of. After a few nights of answering questions the intelligent Protestants are ashamed of the ignorance of their brethren.

Everywhere we get questions showing that the bulk of non-Catholics be-lieve that we hold the Pope to be im-peccable; that we adore the Blessed Virgin as a goddess ; that we charge constitute sufficient reason for putting and receive money for the forgiveness an end to one's life and rushing into of sins; that we pretend to know when an unknown eternity.

of sins; that we pretend to know when souls are "prayed out" of Purgatory; an unknown eternity.

But it is not merely the suicide that is reckless about the future; it is to be are foully licentious: add to this the delusions of Apaism—that Lincoln's assassination was ordered by the Pope, that arms are stored and soldiers drilled by the Church to murder Pro-testants. The mere public reading of these goblin questions wins the sym-pathy of the lecturer for his Church. The leading men and women are at once inclined to a fair hearing—an advantage beyond all calculation for us

> The objections of a more reasonable sort also assist the lecturer. These questions are about the authority of the Pope, the forgiveness of sins in confession, the Real Presence, the venera tion of Mary and the saints, the celib

acy of the clergy.

Now, this enables the lecturer to summarize beforehand the proofs of the dogmas which are the topics of his discourses, thus preparing minds for the full understanding of the argument and doing it in a familiar style How great an advantage this is all will testify who have ever tried the use of argumentation with Protestants.
Their religion has almost de-rationalized them. They think instinctively that arguing about the doctrines of Christ is profane; you ought to get them by immediate inspiration. The only ones, as a rule, who do argue among them, are those who tacitly

claim to be inspired. Meantime, clean cut argumentation is a joy to sensible men and women, and they like it well.

Furthermore, one can learn the analways frankly say that one or other question is worthy of a little thought ne answer is known but the matter i difficult, and to-morrow evening a full reply may be expected.

Of course, the serious difficulties of natural religion, such as the origin and existence of sin and suffering, as well as biblical and historical puzzles, need to be treated carefully. But having had ample experience of these, we affirm that a moderate equipment, such as an ordinary text book will supply, is sufficient. On such topics, too, nin out of ten of your auditory are with

The Question Box gives spice and savor to the banquet. It makes the people more at home with you. It iemonstrates the easy supremacy Catholic truth, for no other religion can stand fire. In many missions the people found our little friend who hangs up at the door far more interest ing when he emptied his pockets than the big lecturer when he emptied his head.—W. Elliott in The Missionary.

What think ye of Christ: whose Sor is he? was once the main question in Israel. We should make another phrase of it the main question in Christen-dom: what think ye of the Catholic Church: whose Bride is she?—The Missionary.

A Railway Manager says: "In reply to your question do my children object to taking Scott's Emulsion, I say No! On the contrary, they are fond of it and it keeps them pictures of health."

Worthy Your Confidence.

The success of Hood's Sarsaparilla in con-quering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this provalent disease, but who now rejoice over a perma-nent cure by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the

Old Gold

Constitution of the consti

CIGARETTES

W. S. Kimball & Co.

ROCHESTER, N. Y.

Retail Everywhere

5C. per Package 17 FIRST PRIZE MEDALS.

The same of the sa Forbids Mummery.

Archbishop Katzer, of Milwaukee, has taken a decided stand against any-thing savoring of Masonic grips. Having heard that the Catholic Knights of Wisconsin were contemplating to introduce grips and passwords into their organization the Archbishop attended their last convention, and he told them that if they in troduced such Masonic usages in their society he would withdraw his appro-bation. The warning was heeded, and the idea abandoned.

The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effect-ive spread of truth.—The Missionary.

SCHOOL BOOKS.

During the coming School Term of 1896 97 we espectfully solicit the favor of your orders for the supplying of Catholic Educational and ther Text Books, both in English and French; diso, School Stationary and School Requisites,

lish, English and Protein pronunciation.

Sadlier's (P D & S) Copy Books, A and B, with any part of the Dominton, char riage prepaid; and besides will sadher's (P D & S) Copy Books, Nos. 1 to 5, primary short course.

Sadher's (P D & S) Copy Books, Nos. 1 to 12, advanced course.

Sadher's (P D & S) Copy Books, Nos. 1 to 12, advanced course.

Sadher's Patent Cover and Blotter, for primary

vanced course.
Sadlier's Edition of First Steps in Science.
Sadlier's Edition of Primer of Literature.
Lessons in English Elementary Course, Pupils'
Edition.
Lessons in English Elementary Course, Teacher's Edition.
Lessons in English Higher Course, Pupils' Edition.
Lessons in English Higher Course, Pupils' Edition.

Lessons in English Higher Course, Teachers Edition.

D. & J. SADLIER & CO. Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments,
Statuary and Religious Articles, MONTREAL. 115 Church St. TORONTO

Pictorial Lives of the Saints The Catholic Record or One Year For \$3.00.

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. Tae book is compiled from "Butler's Lives" and other approved sources, to which are addes Lives of the American Saints, recently placed on the Calendar for the United State by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Lee XIII. Edited by John Gilmary Shea, Li.D. With a beautiful frontispiece of the Holy Family and nearly four hundres other illustrations. Elegantly bound it extra cloth. Greatly admired by our Holy Father, Pope Lee XIII., who sent his special belessing to the publishers; and approved by forty Archbishops and Bishops.
The above work will be sent to any of on subscribers, and will also give them credit for a year's subscription on The CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

THE SAUGEEN MAGNETIC MIN-ERAL WATER

FLOWS FROM AN ARTESIAN WELL Street hundred feet deep, and is bottled as If fitteen bundred feet deep, and is bottled as it flows from the spring. It is a sure cure for dyspepsia, rheucatism, or any kind of nervous trouble. As a table water it has no equal in Canada. Sold by all the principal hotel and liquor dealers in Ontario, or at the Springs, by Carey & Creighton, Southampton, Ont.

CONCORDIA VINEYARDS SANDWICH, ONT.

Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Clare will compare favorably with the best in ported Eordeaux.

For prices and information address,

E. GIRADOT & CO.

A MAN for every unrepresented district in Canada, to sell our

Canada, to sell our
High-Grade Canadian Trees,
Berry Bushes, Roses, Ornamental Trees,
Hedges. Seed Potatoes, Etc.
NEW SEASON JUST OPENING.
Thus you have choice of territory if you apply NOW. The only Canadian house paying salary and expenses from the start.
Liberal commission paid part-time men.

Stone & Wellington, TORONTO. Over 700 acres under cultivation.
MENTION THIS PAPER.

VERY LIBERAL OFFERS

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE.

the supplying of Catholic Educational and other Text Books, both in English and French; also, School Stationary and School Requisites.

Sadlier's Dominion Series.

Sadlier's Dominion Series.

Sadlier's Dominion First Reader, Fart I.

Sadlier's Dominion Fourth Reader.

Sadlier's Dominion First Reader, Part I.

Sadlier's Dominion Second Reader.

Sadlier's Dominion First Reader, Part I.

Sadlier's Dominion First Reader, Part I.

Sadlier's Hibble History of England, with 5 colored maps.

Sadlier's Sation of Budler's Catechism.

Sadlier's Sation of Budler's Catechism.

Sadlier's Edition of Sacred History, New Testament, Part II.

Sadlier's Catechism of Sacred History, New Testament, Part II.

Sadlier's Sadlier's Satechism of Sacred History, New Testament, Part II.

Sadlier's Catechism of Sacred History, New Testament, Part II.

Sadlier's Edition of Grammaire Elementaire Bart Sadlier's Edition of Grammaire Elementaire Danger Sadlier's Edition of Grammaire Elementaire Danger Sadlier's Edition of Nugent's French and England Part Sadlier's Edition of

chase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been soid by agents for ten dollars each.

THE HOLY BIBLE

(A SMALLER EDITION)

Translated from the Latin vulgate. Neatly bound in cloth. Size lux7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition for Four Dollars and a year's credit given on subscription to The Catholic Record. RECORD.
It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.
Address—THOMAS COFFEY,

Father Damen, S.J.

One of the most instructive and useful pamphists extant is the lectures of Father Damen. They comprise four of the most celebrated onse delivered by that renowned Jesuit Father, aamely: "The Private Interpretation of the Sible," "The Catholic Church, the only true Church of God," Confession, "and "The Read Presence." The book will be sent to any address on receipt of 15 cents in Stamps. Orders may be sent to Thos. Coffey. CATHOLIC RECORD Office, London.

O. LABELLE. MERCHANT TAILOR 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

We have on hand French Bordeaux Clarets

JAMES WILSON 398 Richmond St., London. 'Phone 650.

FOR CHURCHES. Best Qualities Only. Prices the Lowest.

DB. WOODRUFF, NO. 185 QUEEN'S AVE Defective vision, impaired hearing, and catarrh and troublesome throats. Eyes ested, glasses adjusted. Hours, is to 4. 1

The Catholic Record. Pablished Weekly at 484 and 486 Rich street, London, Ontario.

ription—\$2.00 per annum. EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. MESSRS. LUKE KING, JOHN NIGH, P. J. NEVEN and WM. A. NEVIN, are fully author-ized to receive subscriptions and transact all other business for the Catholic Record. Rates of Advertising—Ten cents per line each

Approved and recommended by the Arch-beshops of Toronto, Kingston, Ottawa, and St. Bonitace, and the Eishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

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

London, Saturday, Oct. 10, 1896.

THE IRISH RACE CONVEN. TION.

In another column will be found a letter from Mr. P. F. Cronin, secretary of the Canadian delegation to the great Irish Race Convention held in Dublin on Sept. 1st, and the following days. The letter appeared in the Toronto Globe of the 30th ult, on Mr. Cronin's return home after the close of the Convention, and it calls attention to a fact which was very noticeable to all readers during the progress of the Convention, that the parties who prepare the reports of Irish matters for transmission to this country by cable are accustomed to give distorted accounts of occurrences which take place in Ireland in reference to the movement in favor of Home Rule.

The accounts sent by cable in refer ence to the Convention were exceedingly meagre; but for this there would be some excuse if they were at the same time fair. We do not look for long reports of European events per cable, as the expense of such reports would be great, but the public have the right to expect that the essential facts shall be in all cases transmitted with accuracy, and that there be no mis statements sent or even suggested.

We cannot entirely blame the Canadian papers for the insertion of such items of news as are thus sent by the London and Dublin manipulators, as there is no means of ascertaining the truth of matters which occur thousands of miles away, except through the scraps of intelligence which are thus sent by cable for the instruction or delectation of Canadian readers. But we submit that the press paying for news by cable is entitled to a good article for their money, and that the suppliers of news should send actual instead of imaginary facts.

We were told from the beginning of the Convention, and even before it met at all in Leinster Hall, that it was a decided failure, and that a considerable number of the American and especially of the Canadian delegates had left Dublin in disgust. This turns out to heard that a single delegate from this side of the Atlantic left Dublin for any and certainly no Ca dians did so. This statement alone is sufficient to stamp the cable reports with the brand of partisanship in the interest of the Tory Government, with the additional purpose of minimizing the influence of the Convention on public opinion here. Mr. Cronin, besides, makes the statement that the Convention was a fair representation of the Irish people and the Irish race throughout the world, and there is not the slightest doubt that such is the sase. In addition to this fact, it is now evident that perfect harmony and anity of purpose characterized its proceedings, the resolutions passed by it having been adopted without a dissenting voice.

There were dissenting voices heard outside, but that was to be expected, and if any considerable portion of the Irish Home Rulers had desired to perpetuate the factious dissensions which have arisen in the Irish parliamentary party, the dissentients would have made themselves heard and their influence felt in the Convention Hall.

It was evident to all that the pro meters of the Convention desired it to be a fair representation of Irishmen of all parts of the world. If the Redmondite and Healyite factions had desired to be represented there they could easily have succeeded, but as affairs of Turkey, and the East generthey rejected the invitation to be present, and contented themselves with endeavoring to make it a failure, they have only themselves to blame if it be true, as they now say, that the outside and foreign delegates came into con- Armenians, and earnestly desires that farce. It is founded upon certain comfaction.

Mr. Dillon's party undeniably re-

union it must necessarily have emanwas therefore folly to object to the movement on the ground that Mr. Dillon's party favored it. Yet it is on this ground that the Redmondite and Healeyite papers bitterly attacked the Convention and all the delegates who attended it. It was a most representative body notwithstanding all this, and we are confident that the great bulk of the Irish people will recognize it as such and will follow its suggestions. It is only by

their so doing that there is any prospect of gaining Home Rule in the near future, and if any considerable number of the Irish people do not pursue this course agreat obstacle in a common policy regarding eastern guaranteeing to minorities in Ontario will be raised against the success of matters. It is supposed that France is Ireland's aspirations, and besides there may be so much disgust created among Irishmen abroad at this persistent obstruction that little or no outside help will be extended to any of the parties at home, and thus also success will be indefinitely postponed.

Mr. Cronin aptly remarks that the deliberations of the Convention were conducted in a manner that would have reflected credit on any Parliament or representative body in the world. This dignified manner of conducting business, and the practical resolutions adopted, recommending the people of Ireland to follow majority rule, are just the results which common. sense shows were to be desired, and we see no reason for the assertion that the Convention was in any sense a failure. It could not be expected that those who prefer their own individual ity to their country's good would yield to the voice of the nation, and they have not done so. It only remains for the nation now to endorse and support Mr. Dillon as the leader who has the backing of the whole Irish race, as the choice of the majority of Ireland's representatives. Much good will be effected if the action of the Convention will consolidate the people around him.

It was stated in the reports sent by cable that after the convention Mr. Dillon was mobbed by a crowd on the streets of Dublin, and that he escaped lynching only by taking refuge in his hotel. Mr. Cronin, who was present when the demonstration took place, denies this statement in toto. We are pleased to see this denial, for it would give us a poor opinion of the good sense and decency of an Irish crowd if such a thing had really occurred. Mr. Cronin explains that this report was sent only to the Toronto papers, and that no such statement was made in any Dublin paper, though there are papers which would gladly have published such a fact if it had occurred.

Mr. Dillon was cheered, and not mobbed, on the streets of Dublin. There was no sign of hostility, so the threatened lynching was purely the be a mere fabrication. We have not result of the lively imagination of the Dublin news-maker who sent the cable. gram. The whole matter will make e public receive very dubiously the statements of the cable in future when Irish matters are reported.

ARMENIA AND THE POWERS. The fear entertained in France that England has ulterior designs of aggrandizement in expressing its indignation at the conduct of the Porte in authorizing the continuous massacres of Armenians, is the chief factor influencing the French press to maintain the sovereignty of the Porte, and to discourage any intervention looking toward the weakening of Turkish rule. The occupation of Egypt by England, with the prospect that this occupation will be permanent, is one of the reasons for the existence of this of the clergy." suspicion in France : but there is now a marked change in the tone of the French press towards England, especially in reference to intervention in apparently now in favor of intervention, and it is becoming more and whereby the outrageous proceedings of the Turks will be checked by the combined action of these three powers which have the largest interest in the

vast magnitude, in which the very exwho is acknowledged to be one of the ous community. best authorities on this question.

It is hoped that during the Czar's friendly visit to Great Britain an understanding may be reached between Russia and the British Government, which will make intervention in France would most probably join in the intervention.

It has been pretty freely asserted that the change of tone noticeable in the French papers has arisen from the tiations now going on between Great be greatly influenced by whatever action may therein be decided on. There are, however, other powerful influences at work in France leading the French people to take an increasing interest in the Armenians in their terrible trouble. The cry of Armenia for help in her distress has been heard in France, and the Right Rev. Mgr. Hulst, and the Count de Mun, as leaders of Catholic opinion in France, are arguing strongly in favor of intervention to save the Armenians from destruction, and the agitation they are conducting is gaining every day in strength, and causing the French people to take the part of fact that the Government has been hitherto apathetic owing to the international jealousies. It is thus becoming more and more probable that there will be a cordial co operation between the three powers to put an end to the massacres of Christians, and thus to wipe out the disgrace which the Christian powers of Europe have brought upon themselves by their calmly look ing on hitherto while the Christians

were being exterminated. In this connection we may here mention that it was recently stated in the New York Herald that the Catholic Patriarch of Constantinople had participated in or connived at a plot conceived by some desperate Armenians of the city to perpetrate dynamite outrages in revenge for the Turkish atrocities. This report has been declared by Mgr. Hulst to be without foundation. Dynamite outrages would afford no relief to the sufferers, but much may be expected if concerted Britain, France, and Russia. We must say, however, that we have small hope of a better state of affairs unless the Christian provinces be entirely delivered from Turkish rule.

Mr. Gladstone remarked recently that during his lifetime he had seen twenty millions of Turkish subjects liberated from the rule of the Sultan. There is little hope that the condition of the Christians who are still subject thereto be delivered likewise.

THE MANITOBA GRIEVANCES.

The Toronto World congratulates its readers on the supposed fact that Remedial Legislation has collapsed, "at least as far as the Dominion Parliament is concerned." It continues:

"Those who began the agitation-the Conservatives and clericals of Quebec -have failed in their effort to coerce Manitoba. But they did more than this: they wrecked the Conservative Government, whom they persuaded into attempting coercion. Still more surprising is the newer development, that the clericals and Conservatives of Quebec are now put on the defensive they are face to face with a growing movement to nationalize the schools of Quebec and take them out of the hands

This constant talk of some of our journalists about the coercion of Manitoba is the most arrant nonsense. We are not to be turned from demanding Turkey, French public opinion being the rights of our co-religionists in Manitoba by the bugaboo of a phrase. Manitoba is a province of the Dominmore probable every day that an ion, with its rights of autonomy like arrangement will be entered upon be- any other province, but those rights tween England, France, and Russia are subject to the general law of the Dominion. Ontario, Quebec, and all the other provinces are restrained from legislating away the common rights of the people of Canada, and there is no reason why Manitoba should be exempt from the obligations to which all Cana-The changed sentiment of the dians are bound. If Manitoba is to be French press has been attributed to thus exempted, it is high time that we the visit of the Czar to the Queen, who should understand a position which feels a deep personal interest in the would make of Confederation a mere

ated chiefly from his supporters. It istence of England as a nation would recognition of the equal rights of all of which the Protestants complained be the stake, according to the recently- classes and creeds we might grow up expressed opinion of Sir Charles Dilke, into a peaceful, powerful and prosper- It could not be compared with the

Provincial autonomy is recognized by the Confederation compact, but that abolished Catholic Separate schools, as autonomy is restricted in the case in point, and it is absurd to proclaim that coercion must not be resorted to, to restrain Provinces from violating the law. concert possible, and in this case The law obliges Provinces as well as individuals, and they must be equally kept within its limits, whether the doing so is to be regarded as coercion or not.

It is to be borne in mind that the bond which united France and Russia provisions of the Confederation Act and Quebec the right of having Separwaiting to see the result of the nego- ate schools were introduced at the desire of the Protestants of Quebec, ex-Britain and the Czar, and that she will pressed through Sir A. T. Galt as their representative. They were accepted by the Fathers of Confederation as just and wise provisions to protect the Catholics of Ontario, equally with the Protestants who demanded them, and gave it to be understood that unless they were inserted in the Act of Union. they would oppose the Union entirely. The similar provisions were inserted in the Manitoba Act because they were required equally by Protestants and Catholics, both of whom desired this guarantee, as it was uncertain which religious belief would afterwards predominate in the Province. It was, in deed, generally believed that the Catho lics would predominate, and the eduthe Armenians, notwithstanding the cational provisions were, therefore, rather intended as a protection for Protestants than for Catholics.

No one doubts for a moment that if the expectation had been realized so that Catholics would have retained their preponderance in the newlyformed Province they would have faithfully carried out their compact. There would not have been to this day any attempt to curtail the privileges of Protestants which they so highly prize where they are in a minority, as in Quebec.

It may be taken for granted that just as the Catholics of Quebec manifest the greatest desire to meet the wishes of the Protestant minority in regard to the education of their own children, the Catholics of Manitoba would have acted in the same way towards the Protestants there if they had continued to be the majority of the population; but no sooner has it become a certainty that the Province has a Protestant majority than that intervention be agreed upon by Great | majority shows a disposition to violate the original compact and to persecute the Catholic minority. Hence we have seen two or three general election campaign carried on with a no-Popery issue as the most prominent feature in the contest.

> It is, certainly, not creditable to the Protestants of that province, or to their Protestantism, that such a breach of faith has been perpetrated; and why should we hesitate to tell them of the rong they have committed, and that it is necessary they should repair it? There is not the least doubt what

> of Ontario if the case had been reversed: that is, if the Catholics had retained their original majority in the province, and had encroached upon the Protestant right to Separate schools. Ontario would be agitated from end to end with hot appeals against the tyranny of the Catholic majority, and the very men who are now loudest in protesting against the coercion of the province would be in the van of the agitators for the coercion of the oppressors, to put an end to such tyranny.

We had, indeed, evidence of this in the past. The Confederation had only existed a short time before the Protestants of Quebec found some hardship to result to them from certain educational laws passed by the Quebec Legislature, and without delay an appeal was made to the Dominion Government for redress. The Rev. Dr. Caven and Mr. Dalton McCarthy, who are now so much perturbed by the very thought of coercing Manitoba, were then loud in asserting the necessity of standing by the constitution, which was framed for the protection of minorities. There was no uncertain blast from their trumpets on this point. Quebec must be coerced, even before the matter had been brought to the attention of the Quebec Government, and the Protestants of Ontario were called upon to marshal their forces for the battle.

But it had not been the intention of tact only with supporters of Mr. Dillon's effective measures be taken to prevent promises of the various interests of the Quebec Legislature to inflict any further outrages. It is admitted, people. We all know of the troubles hardship on the Protestant minority. however, that England cannot act which arose between Ontario and The fact that it was after Confedera- nevertheless, glad to see that members under the late Liberal Government, sent a majority of the Irish people, alone in this matter, as the sure Quebec, then Canada West and East, ation that Quebec passed the most and if there was to be at all a move- result of her intervention single- under legislative union. It was partly favorable laws in favor of Protestant carrying him in his sedan chair from

tion was restored to, that by a due this. On the other hand, the grievance was a matter of but small importance. revolutionary character of the Manitoba legislation, which completely far as their legal status was concerned. Nevertheless, the Quebec Government itself redressed the grievance, as soon as its attention was called to the matter, and the burning appeals of the champions of Protestant rights and religious toleration fell flat for want of an object.

> Catholic Quebec gave an example of religious toleration which the people of the other Provinces of the Dominion would gladly emulate, if they are sincere in their professions that they are advocates of religious liberty and equal rights to all, and if they have really at heart the desire for the future peace of the Dominion. Not a voice was raised in Quebec against giving to the Protestant schools complete equality with the Catholic and Public schools of the Province, but the Protestants of Manitoba have dealt with the Catholic min ority in a very different spirit.

What will the Quebec members of Parliament do under these circumstances? We venture to say that they have spirit enough to insist upon it that their co-religionists and compatriots of Manitoba shall be dealt with as fairly as they have dealt with the Protestants of their Province. The constitution guarantees that this should be done, and we are convinced that the Quebec supporters of Mr. Laurier's Government will not be content unless it be done.

We cannot either assert or deny that the measures which Mr. Laurier has agreed upon with Mr. Greenway's Government will remedy the injustice, as they have as yet been kept a very profound secret; but we are satisfied that if they do not provide fully for the remedy of the grievances inflicted on the Catholic minority for more than six years already, there will be a turning of the tables on those who attempt to play football with Catholic rights. We say Catholic rights, for we maintain that it is the inalienable right of Catholic parents to give their children a Christian education in schools in which their conscientious convictions will be respected.

If the Toronto World means to say that Catholics will not have their rights respected it will find itself wide of the mark. We have no objection, however, that the question should be settled by conciliatory methods; but we do insist as we have done all along, that the measure of Catholic rights guaranteed by the Constitution is what should be conceded to the Catholic minority, and nothing less. We trust, however, that Mr. Laurier's sunny ways of conciliation will bring about this solution of the difficulty, and we would by all means prefer that the solution should be brought about in this way, rather than by Dominion legislation. But if methods of conciliation fail we shall continue to ask would be the course of the Protestants | that the judgment of the Privy Council shall be acted upon by the Government and by Parliament.

Concerning the other question raised by the Toronto World, the improvement of the Quebec school system, we shall have something to say in a future issue.

LI HUNG CHANG ON CHEAP LABOR.

The Baltimore Sun in replying to Li Hung Chang's aspersion on the Irish, when trying to throw upon Irishmen the odium of being especially opposed to Chinese cheap labor because the latter have high virtues which Irishmen do not appreciate, remarks that no special affection is entertained for the Chinese by any nationality, and that Li Hung Chang's unfavorable remarks against Irishmen will not greatly ruffled Irish citizens of the United States. In continuation, the Sun pays a tribute to United States citizens of Irish birth or origin in the

following terms: "They are among the best and most reliable elements of our population, and the country has reason to be proud of them. There is not a page of its history or a foot of its progress to which Irish pluck and intelligence ave not contributed. To mention the Chinese in the same breath with a race which has distinguished itself in every quarter of the globe by its geni-us and its valor would not occur to any one but the representative of a system which values men for their cheapness.

"Such a criticism as that of Mr. Chang is below resentment. We are, of the Washington police force de-clined to perform the menial office of ment towards the reattainment of handed would be a European war of to end these troubles that Confedera- education was sufficient evidence of the train to his carriage. The police had liberated those already in prison

are not appointed to act as flunkies to pig-tailed diplomats from the Orient, and whether the particular policemen who refused to perform this service were Irishmen or not, they were entirely right in their refusal. If you are ever to hold your own with Japan or any other country, you will either have to change your methods of government or employ the Irish and other foreigners to fight your battles for you.

It has not been stated that the policemenin Washington who refused to bear Li Hung Chang about in his sedan chair were Irishmen, but whatever may have been their nationality they deserve credit for their refusal to put themselves down to the level of Chinese coolies. The Toronto policemen who carried Li on their shoulders through the Toronto Exhibition grounds would have gained more credit if they had acted with like independence. The receipt of a Chinese medal from the Oriental earl by each of the policemen as a mark of Li Hung Chang's gratitude to them will not cover the shame of their having consented to the degradation which earned the medal for them, and we should suppose that they will in future years be too much ashamed of their submissiveness to exhibit their medals as a trophy of the high esteem in which they were held in Toronto in 1896.

Of course, with the estimate of laborers in general entertained by Li Hung Chang it was the most natural thing in the world that he should think the policemen were only doing their duty in ministering to his caprices, but we are very much mistaken if they will not themselves be ashamed of their subserviency.

COLLAPSE OF THE DYNAMITE TRIALS.

The case against the alleged dynamite conspirators appears to have collapsed entirely. Edward Bell, who was known in New York by the name Edward J. Ivory, was brought before the magistrates at Bow street, London, and remanded, but when the time came for him to be recalled the case was again put off, and the report is that it will be dropped in consequence of the failure to secure the extradition of Tynan from France, and Kearney and Haines from Belgium; or if not dropped entirely, the grave charge of plotting against the life of the Queen and the Czar will not be brought forward, but only the general and more vague charge of engaging in dynamite plotting.

It is not at all surprising that the extraditions were not secured since the Belgian and French Governments were not even asked to hand over the prisoners, owing to the certainty that no case could be brought against them sufficiently strong to secure their extradition from either country.

It may be that the evil intentions attributed to the accused would not suffice to bring the prisoners under the extradition laws, but certainly if there d been evidence to secure their conviction of conspiracy for the murder of two sovereigns, they would become amenable to the laws of the respective countries in which they were arrested, and if found guilty would have been condemned to condign punishment. The fact that there is to be no prosecution at all goes far to show that the fearful plot originally announced was a fabrication, though, indeed, we do not doubt that if Typan had really had any one to furnish him with funds and pay him well he would be ready to do a good deal of mischief. As matters stand, however, the most probable opinion is that maintained by the French and German press, that he was supplied from the secret service funds to make a scare, on the occasion of the Czar's visit, and at the same time to counteract any good result which might possibly arise out of the Dublin Convention. If the Scotland Yard detectives had

really desired to bring Tynan, Haines and Kearney to trial, it would have been the easiest thing imaginable to have allowed them two or three days more to come into England or Scotland, and to arrest them on their arrival, so that it would not be necessary to ask any foreign country for the favor of extraditing them. This would have been the most natural course to follow, if the police were in earnest, as they profess to have been thoroughly acquainted with all the movements and intentions of the alleged plotters.

The foreign press are not alone in doubting the genuineness of the plot. Mr. Henry Asquith, Secretary of State addressing his constituents at Leven, stated that if the Liberal Government

that a new plot had b quickly after, there a universal roar of in dignation. EDITORIAL OUR contemporary Casket will not be had made a mistake confidence to one po last election. It is however, that for th

> years, in every local servative party of Protestant horse, an that if returned to wipe away all amer Liberal party had a ate School Acts. N large section went s that they would e about an amendmen tion which would d school system altoge SIR CHARLES TUP field in June last dragging at his ski large number of his pledged to vote aga Bill how could Sir C to power, have pa temporary does not that since the electi Conservative press party of Ontario ha

OCTOBER 10,

on a charge of dy

present Government

gether to blame, for

party in the East an

party in the West

bodies. We wish to

temporary that duri

manner. The Mail and E Conservative orga been particularly Saturday's edition the following choic a salaried weekly Flaneur." True, utterance, but the since the election h same line:

French and anti Ca

notable persons of t

sion, who kept sile

heads before the co

expediency, are n

anti Catholic venon

"The Church of I impudent attempt to carry and for us to reform Quebec. The schools the churches, are ad favourable to the syst failure, and a scands ion." Furthermore, we

day's London Fre vative organ of the the annual meeting servative Club, at important member delivered himself "Let us teach the cannot dictate to us. us teach them that the country will not take one. (Applause) one. (Applause).
put a French Prem

Knowing all a the true inwardne Ontario Conserva der we refused to them? Would m under Meredith schools, be likely, establish them would advise our above party poli RECORD does. from one party a the Casket will fir in case Mr. Lauri fail to do the full lics of Manitoba.

WE wish to say contemporary. having answered a few weeks ago thought we an We have not at he and the nature escaped our men glad if the Cask will endeavor wishes.

ANOTHER A. P to exist, namely can of Detroit. leading papers United States, b ducted by W. Supreme Preside but its circulation it could not m This is the third society which h the last few mor that Detroit, th would hold ou organ, even v Louis had failed

flunkies to present Government has done, and the Orient. that a new plot had been discovered so his service quickly after, there would have been y were ena universal roar of incredulity and indignation. ir own with ry, you will

methods of

e Irish and your battles

t the police-

fused to bear

sedan chair

stever may

ty they de-

usal to put

el of Chinese

icemen who

lers through

ounds would

if they had

ce. The re-

al from the

ie policemen

ang's grati-

er the shame

d to the de

ne medal for

ose that they

too much

veness to ex-

trophy of the

ey were held

by Li Hung

natural thing

ild think the

g their duty

rices, but we

if they will

ned of their

DYNAMITE

lleged dyna-

to have col-

d Bell, who

by the name

ought before

reet, London,

en the time

lled the case

the report is

consequence

e extradition

m : or if not

ave charge of

of the Queen

brought for

ral and more

ing in dyna

sing that the

ured since the

rnments were

nd over the

EDITORIAL NOTES.

OUR contemporary the Antigonish Casket will not be convinced that it had made a mistake in giving all its confidence to one political party in the last election. It is only fair to say, however, that for this it is not altogether to blame, for the Conservative party in the East and the Conservative party in the West are very different bodies. We wish to inform our contemporary that during the past twelve years, in every local election, the Conservative party of Ontario rode the Protestant horse, and gave a pledge that if returned to power they would wipe away all amendments which the Liberal party had made to the Separate School Acts. Not only this, but a large section went so far as to declare that they would endeavor to bring about an amendment to the constituschool system altogether.

SIR CHARLES TUPPER went into the field in June last with this party dragging at his skirts. With a very large number of his Ontario followers Bill how could Sir Charles, if returned to power, have passed it? Our contemporary does not seem to be aware that since the election the bulk of the Conservative press and Conservative party of Ontario has been fircely anti-French and anti Catholic, and many notable persons of that political persuasion, who kept silent tongues in their anti Catholic venom in a very spirited to His Apostles. manner.

Conservative organ in Ontario, has that the great dynamite plot to blow been particularly bitter. In last up the Czar along with Queen Vic-Saturday's edition we were treated to toria, the Prince of Wales, and other the following choice morsel written by members of the Royal Family at one a salaried weekly contributor, "The blow, is nothing more formidable than Flaneur." True, it is not an editorial a police plot to impress the Russian utterance, but the editor's sentiments since the election have been along the same line:

"The Church of Rome has failed in the impudent attempt to coerce Manitoba. Now it is in order to carry the war into Africa, and for us to reform the school system of Quebec. The schools there, as managed by the churches, are admitted by people even favourable to; the system to be an ignominious failure, and a scandal to the whole Dominion."

Furthermore, we find in last Saturday's London Free Press, the Conservative organ of the West, a report of the annual meeting of the London Conservative Club, at which one of its most

the true inwardness of the bulk of the Ontario Conservatives, is it any wonder we refused to place confidence in them? Would men who were pledged under Meredith to destroy Separate schools, be likely, under Tupper, to reestablish them in Manitoba? We would advise our contemporary to soar above party politics, as the CATHOLIC RECORD does. It is as far removed from one party as from the other, and the Casket will find it on the right side in case Mr. Laurier and his followers fail to do the fullest justice to the Cathlics of Manitoba.

WE wish to say another word to our contemporary. It accuses us of not having answered a question it put to us a few weeks ago in the Casket. We thought we answered very fully. We have not at hand a copy of the paper and the nature of the question has and the Monthly admits that it is beglad if the Casket repeats it and we ism of leading French Protestant theowishes.

ANOTHER A. P. A. paper has ceased to exist, namely the Patriotic American of Detroit. This was one of the leading papers of Apaism in the United States, being owned and conducted by W. J. H. Traynor, late Supreme President of the organization, but its circulation was so limited that it could not make both ends meet. This is the third leading paper of the society which has gone down within Church in America-strike out and do the last few months, but it was thought would hold out in keeping up an organ, even when Boston and St.

Louis had failed to do so. Evidently been occupied in saving those who insist upon being saved. We should now strike out to save some of those who don't insist upon being saved."—Archbishop Ireland. that Detroit, the hotbed of Apaism,

on a charge of dynamiting, as the Apaism is losing ground all over the country.

> Wales has been almost exclusively Protestant, and notwithstanding that Methodism originated only a few years more than a century ago the great majority of the population are Methodists. Nevertheless, the Catholic Church has made great progress in the and Cardinal Vaughan during his sejourn at Llandridod had large congregations assisting at his Mass and listening to his sermons. The Methodist Conferences have recently been de bating the subject, and fears have been expressed that Catholicism will continue to increase unless measures are taken to confirm the people in their News. Protestantism. Methodism has declined during the last decade, not only in Wales, but throughout England, in Wales, but throughout England, petition of American journalism: and this is another cause of alarm to doubts may well be entertained the conferences. the conferences.

THE Ballington Booth wing of the Salvation Army, known as the American Volunteers, at a Council in New York resolved that as the leading officers of the army have been ordained, tion which would destroy the Separate they will in future administer the sacraments of the Lord's Supper and baptism at army meetings. Commander Ballington Booth says that "the lack of sacramental services has been the weakest point in the Salvation Army system." The weakness of a form of pledged to vote against the Remedial Christianity which has not the sacraments instituted and commanded by Christ Himself to be administered, is perfectly clear, but, it seems not to have occurred to the Commander that a ministry invented by man, and not holding authority derived from Christ, through His Apostles, has not authority to administer sacraments. The whole matter amounts to this, that purely heads before the contest, for reasons of human ordinances are substituted for expediency, are now showing their the divine commission given by Christ

Emperor with the thought that England is the great maintainer of the peace of Europe, and is particularly anxious to preserve the Czar's life and prolong his usefulness. The Paris Figaro believes that the money which Typan spent so freely comes from the secret service fund, and the Berlin turning from his thirteen years' suffer-National Zeitung says: "The English newspapers have made an immense fuss over the affair, their operate on the Czar's sensibilities." erick we shall stand united as one man important members, Mr. Wm. C. Coo, reason for this belief in the fact that delivered himself as follows:

"Let us teach these Frenchmen that they cannot dictate to us. (Great applause). Let us teach them that the English people in this country will not take back water from anyone. (Applause). When they combined to put a French Premier at Ottawa they did to get the intended victims of the being the intended victims of the plotters certainly gives strong ground to blacken as the betrayer of a dynatic which he could never have for this suspicion, as the concocting of just such plots is an old trick of the Salisbury Government when it had an object to be gained thereby.

THE Free Church of Scotland Monthly of Edinburgh mentions very regretfully that a son of the distinguished French Protestant writer Pressense has a decided Rome-ward tendency. This tendency is made manifest in two articles which he has recently written on Cardinal Manning. Francois Pressense, the young writer referred to, resided some years in England and was influenced toward Catholicism by the Oxford movement which still retains considerable vigor. The Monthly regrets that a name so intimately associated with French Protestantism should be now ranged on the side of the Catholic Church, but the explanation is not difficult to find, escaped our memory. We should be cause of the "extreme Latitudinarianwill endeavor to comply with its logians." It is not alone in France that Protestantism is tending toward Latitudinarianism, and the Monthly might readily see that this tendency is coexistent with Protestantism everywhere, for there is no logical medium between extreme Latitudinarianism and the Catholic Church. This has long been known to close reasoners, and Mr. F. Pressense cannot do better than to become fully a Catholic to save his logical mind from leading him into Infidelity.

> "It is high time that, we,-the more than we have done in the past. We have chiefly been occupied in sav

CATHOLIC PRESS

In this great city of New York has ful influence for the advancement of the Church here. Archbishop Corrigan has given his hearty approbation to the undertaking, the object of which is to provide free club rooms for poor boys. This is a work that has been entirely in the hands of Protestants, Principality within the last few years, and as a result to-day they have scores of such free clubs all over the city. By means of these clubs they gain a strong influence over the coming men. In their clubs Protestants provide gymnasiums, reading-rooms classes which are well patronized. In some cases spiritual training is wholly neglected in these clubs, but it is usual that all religious teaching is carried out on anti-Catholic lines. - Catholic

> The voluminous Sunday issue of a daily is a freak peculiar to the com-American newspaper reader is not a leisurely person, even on Sunday. He likes brevity system and directness. A padded paper with its news scattered for the benefit of the advertiser is not to the public taste. We notice that Chief Justice Russell has been interviewed at Montreal on the subject. "Have you seen our Sunday news-papers?" He replied, "Yes; I think they are monumental and awful. It is something we do not have in England. Whenever I see one I am re minded of the case of an old gentle man of Oxford, who read his paper with great care and throughness, but whose progress was so slow and whose paper was so large that he was always six months behind the current issue. -Catholic Citizen.

London of the view expressed in our issue of last week regarding the origin of the so-called dynamite conspiracy. This new evidence tends to show that the plot was hatched in Scotland Yard. Such seems to be the obvious meaning of the latest United Press despatch from about the affair. As regards the London abundance of the money which the alleged conspirators could dispose of, this despatch says: "The Eng-lish civil service estimates for THE German and French papers The Mail and Empire, the leading coincide in expressing the opinion the current financial year, put at that the great dynamite plot to blow £30,000 for 'secret service,' are known to have been increased already by drafts on the Treasury for about £10, 000 more. Proof which has been obtained that both Tynan and Haines were in London at the end of 1895 lends force to the suspicion that the first lines of the conspiracy were then laid." And we are not only inclined to think, but feel almost convinced, that further developments will confirm this view.

-Catholic Standard and Times. John Daly was given a notable reception by the authorities and citizens of his native town, Limerick, on reing in Portland prison. His response to an address of welcome was modest and temperate; and there was pathetic eloquence in his declaration articles being evidently intended to look forward to the time when in Lim-The Irish National papers also find (cheers), for if I cannot serve Ireland in the future as a united people I would rather leave my bones to bleach mite plot of which he could never have heard in his silent dungeon, even were there such a plot in existence !- Boston

There is one name—mother—which never is found upon the tongue of the slanderer; in her presence all criticism is silent. The painter has with his brush transferred the landscape to the canvas, so that you can almost believe that the trees and grasses are real rather than imitations. The painter has even transferred to the canvas the face of the maiden until its beauty and purty almost speak forth. But there is one picture which no printer ever has been able faithfully to portray, and that is the picture of a mother holding in her arms her babs. Within the shade of this monument, reared to her who in love and loyalty represents the mother of each one of us, I bow in humble reverence to motherhood.

These words are from an eloquent

These words are from an eloquent address delivered by Candidate Bryan in Fredericksburg, Va., at the monu-ment erected to the mother of Washington. By the way, he should be called the silver-tongued orator instead of the "boy orator." There is nothing of the boy about him but his en thusiasm and fresh heartedness. But isn't it astonishing that Protestants can not bring themselves to honor the Mother of Christ and call her blessed? They regard Martha Washington as the mother of every American citizen and can not acknowledge that the Mother of Christ is the Mother of every Christian. - Ave Maria.

Many a Catholic young man begin ning life imagines that an open profession of his religion will be an impediment to a successful career. only this, but he foolishly thinks that to insure worldly success he must become a Freemason or a member of some other forbidden secret society. How forcibly the brilliant career of Lord Russell, now in this country, dissipates such illusions. Sprung from an uncompromising Catholic family, with brothers and sisters at the altar and in the cloister, Charles Russell began his public life with no apologies for his ancient faith and never a shame for the

Nevertheless sign of the Cross. though Catholic and though Irish he has climbed to the highest honors just been inaugurated a work that is destined, we trust, to become a power. Here is a lesson for weakling Catholics Here is a lesson for weakling Catholics to ponder. Let us hope it may impress them with the fact that manliness and loyalty to conviction will always win ; that if there be anything the American people despise it is cowardice; and that probity, ability and industry will assuredly, soon or late, reach the heights of the delectable mountains. - Buffalo Catholic

Union and Times.

Everybody has heard the saying:-"It doesn't matter what a man believe so long as he does what is right.' that were true, then our Lord went to unnecessary trouble when He established a Church to teach men the true religion. If that were true, then God was mistaken when He said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven." Besides, how can a man "do what is right" if he refuses to do what God wants him to do? God wants him to believe every thing that He has revealed. In sending out His Apostles Christ bade them go to all nations "teaching them to observe all things whatsoever I have commanded you," -to accept His doc trine as well as to do His works. God wants him to obey the Church in all matters within its authority. "If he will not hear the Church," said Jesus, "let him be to thee as the heathen and the publican." Again He said to the Apostles: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." And again: "As the Father hath sent me, I also send you." No; belief is as necessary as action — the true faith is essential to salvation. "He that be lieveth and is baptized," declared the Redeemer, "shall be saved; but he Curious confirmation comes from that believeth not, shall be condemned." So St. Paul wrote to the Hebrews: "Without faith it is impossible to please God." As faith without works is dead, so also works without faith will not suffice. - Catholic Columbian.

RELAPSING CONVERTS.

A priest of one of the great Eastern dioceses, whose office gave him accurate knowledge of the matter, told us once that nearly three hundred converts were annually received into the ilar position in any large American city can practically duplicate this experience

Converts now come in from every condition of life, though most numer-ously from the better educated classes. They come quietly, as a rule, and persevere quietly; indistinguishable from the rest of the faithful, except through the family and social estrangements which ordinarily follow on their change of religion.

No one marvels at the convert's perseverance. It is the rare event of he convert's relapse that is the nine days' wonder.

And, indeed, as Henry Austin relapsing converts in the October Catholic World - which he entitles "Pillars of Salt :-

"Such a spiritual revulsion is quite the most inexplicable movement that her, because they have only knows no subject quite so full of pain, o problem so perplexing and sadden ing withal.'

The hereditary Catholic has usually a little more pity for the relapsing con vert than has the fervent and persever ng convert. This is not strange, The latter knows, as the former, how ever sympathetic, cannot know, the terrific mental disquietude, the anguish of heart and soul which usually precede conversion. Therefore, his indignant onder that any reasonable being who has attained conviction of the truth. and broken with so much that the world calls precious to range himself under its banner, can so stultify himself as to go back to the City of Confusion.

Yet no intelligent Catholic, whether by inheritance or conversion, but must feel a certain contempt for the reasons usually alleged for such action. They reduce themselves in the last analysis, it seems to us, to worldliness or

No man or woman of well-balanced mind and fair education, who has made the close study of Catholic doctrine and discipline, required of the intending convert, has any excuse for taking candal to the loss of his own hard won faith, from the sins and weaknesses o the human element in the Church

When the Chosen People of old were passing through the desert with the cloud by day and the pillar of fire by night, to remind them that they were inder God's visible government, how often the bulk of them, nevertheless, ! If the Chosen Peoell into idolatry ple of the New Dispensation, with the ever-abiding Christ on their altars, and all their other marvellous aids to a perfect life, so often prove their common humanity with the children of Israel, how cast the blame upon the Law or

studied Catholic doctrine and history for one, two, or five years, "degrades non perseverance.

Converts pay the Church a high compliment in exacting so great per-fection from those who have always enjoyed the benefits of the Faith and the sacraments, but let them ask themselves candidly, a few months after their conversion, "Am I myself still a sinful human being?" Their soul's honest answer must be an antidote to Pharisaism

Says Mr. Adams : All this talk about "the human ele-ment in the Church" scandalizing the raw convert, and the disappointment of finding human nature under Catholic conditions is nonsense. As if there were any lack of the human element in the Protestant denominations! I was one myself, by their efforts to explain and apologize for this human element, finding myself thought to be a very tender, not to say squeamish, sort of a Miss Nancy, who would be shocked by the downright common sense and lack of cavil found, thank God! among

Catholics. We have alleged human respect or nerves as possible explanations of reanother possible explanation—the terrible punishment of the withdrawal of the gift of Faith. What disloyalty to grace, what pride of intellect is thus punished? We know not ; but to the rue Catholic, whether born to the Faith or converted to it, nothing but tion to such fate as this. - Boston Pilot.

THE ROSARY A WAY TO GOD.

The consideration that the whole Catholic world is now united in supplicating the Blessed Virgin Mary under the title Queen of the Holy Rosary ought to have the effect of reanimating the faith and exciting the fervor of every true member of the Church. St. Philip Neri was wont to say that if for one single day he should neglect to recite the entire Rosary he should not look upon that day as pleasing to God. During this month, dedicated in a special manner to the Holy Rosary, surely no one who loves and confides in the Help of Christians will be remiss Church in the city of his residence, and that the overwhelming majority of them persevered. Any priest is a simit is most opportune for the needs of ardent desire to see it spread far and wide among the faithful.

It has been a shock to Protestants, as well as an incentive to the children of the Church, to witness how one of the most learned of modern Popes-one whose intellectual gifts and great deeds have won the admiration of the whole civilized world-has made unceasing appeal to the intercession of the Blessed Virgin, exhorting his spiritual children to invoke her with lively faith, to do violence to her mother-heart.

The difficulty which non - Catho lics raise against venerating or invok-Adams truly says, in his article on ing the Queen of All Saints is easily explained. Ignorant of the fact that there can be no such thing as divine religion without sacrifice, they naturally recoil from praying to or praising one sees. It stands out above and and praise to offer to the Mighty God. apart from the conceivable. To no But "we have an altar," as St. Paul Catholics can these pathetic derelic-tions speak as to such Catholics as have themselves come from the desolation that is doubt. The present writer Furthermore, Protestants have no conception whatever of the spiritual notherhood of Mary: that on Mount Calvary she was formally appointed the spiritual Mother of all the faithful. Every Catholic knows that, as Mary

is exalted far above any other creature. she must be worthy of a homage and devotion far greater than are due to any other saint. We need never fear honor ing too much her whom the Almighty onored so highly. It is apprehended by every Catholic that, as the merits of our Blessed Lady, freely bestowed by the special favor of God, immeasurably surpass those of other saints her inter cession must be inconceivably more powerful in its effects, and should therefore be more diligently and fre quently sought. She was nearest to Christ in suffering, so is she nearest to Him in glory. Mary's place, there-fore, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of con veying Life itself into the world, she is the mother of all who live. There are no children not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all "No grace come from heaven to earth," says St. Bernard, "without

passing through the hands of Mary. The Holy Rosary is the Marian devotion insisted upon by the Father of the Faithful, because it is a compendium of the Gospel-a summary of all the mysteries of our faith. And, since the effect of our prayers will be proportionother saints give example of particular virtues, but the Blessed Virgin gives try.—Catholic News.

but the intelligent convert, who has for, as Blessed Grignon de Montfort says: "If we establish solid devotion to our Blessed Lady it is only to estabhimself unspeakably," to quote Mr. lish more perfectly devotion to Jesus Adams' strong word, by pleading the spiritual baby act as an excuse for his secure means for finding Him. If devotion to Mary removed us from Jesus Christ we should have to reject it as an illusion of the devil. Jesus Christ our Saviour, true God and true man, must be the last end of all our other devotions; otherwise they would be false and delusive."-Ave Maria

THE POPE AND ANGLICAN ORDERS.

The Holy Father's decision on the Anglican orders question, to which so much attention has been paid during the past few months, has been published, but only an exceedingly brief abstract of it has been sent by cable to the press of this country. This decision, as the Protestant denominations! I was constantly amused when I was first he has concluded that orders in the thrown with Catholics, after becoming one myself, by their efforts to explain papers have had their say on subject, and most of them, while admitting the Holy Father's position to be the logical one, take the Protestonly impracticable, but undesirable This amounts to saying that a priesthood and a hierarchy are not essential to Christianity, a view which no Cath-Mr. Adams believes in possible explanation—the ternon Catholic comments, and the most plausible of them, is that of the New York Times, which, while defending diversity in Church organization, yet pays this tribute to the Catholic

"The Church of Rome is above all the last irretrievable step into the outer things else logical. In this respect it darkness can be comparable in desolabodies. It has often adapted itself in the past and will in the future adapt itself with marvellous tact to varying situations in minor matters, but in regard to what it deems essential it is as firm as a rock. It will accept some most repugnant civil conditions, as when in a recent congress of French priests at Rheims it counselled them to forego their traditional relations with French monarchy and enter into cordial relations with the Republic. It believes in being 'all things to all men'sofar as is necessary to secure their

adhesion to its doctrine and worship. It recognizes, however, that there is a limit to this adaptability. More than any other occupant of the Chair of St. Peter Leo XIII. has been an earnest advocate of the organic unity of the Christian Church. He has thought over it, written about it, labored for it. He has made advances and given corour times, and has often expressed his dial reception to advances from other bodies. He has been willing to yield all that was possible, waive every-thing that was not essential. Valid, regular ordination he considers essential, and there he stands immovable.

But what right had the Times to use a sentence that we have eliminated from the above extract? This sentence reads:

"It (the Church) will frown down

education in some communities and appear as a patron of the modest and ost thorough scholarship in others." Has our contemporary any proof that the Church discourages edu anywhere? We think not, and that it used the first part of this sentence merely to pander to a Protestant pre-judice, one of the meanest acts of calumny that it could commit.-Catholic Standard and Times.

A Touching Case.

Two weeks ago we printed a letter from a woman in Greer County, Oklahoma, in which she told that she, a Baptist, and her husband, an infidel, by reading the Catholic News, which had been sent to them regularly by a Catholic friend, have come to the conclusion that the Catholic Church is the only true Church of Christ.

There is no priest in their district, and, therefore, although they are eager to become Catholics, they can not be received into the Church, Bishop Meershaert, of the Vicariate-Apostolic of Indian Territory, writes to us from Guthrie, Okla, that he has read the letter in the Catholic News, and that he intends to take steps to provide for the spiritual welfare of the earnest souls who are waiting for a priest. The Bishop explains that Greer county until lately was unassigned land and that it was claimed by Texas, but the proper authorities have decided that the county belongs to

"I cannot say," writes the Bishop, "whether or not any priest of the im-mense dioceses of Texas visited that all who live. There are no children remote part of the country. I will in-of God of whom the Blessed Virgin is about this jurisdiction. Notwithstanding our good will and the zeal of my priests, we have not yet been able to visit every corner of the vast regions of Oklahoma and the Indian Territory. The number of priests, twelve in 1891, has increased to twenty-six, and the number of churches from twelve to forty-sixty. Every year we try to start new missions, but the country is so poor and our means so very limited that we are compelled to go slow and to see a great deal of good undone in ate to our dispositions, the Pope ex-horts us to turn our attention to the horts us to fraction while reciting the Rosary, in order that we may learn Bishop's letter will give the people of the virtues of her who had a share in them all. St. Thomas teaches that flourishing an idea of the vast field for

certainty that ight against o secure their ountry. vil intentions d would not ners under the tainly if there are their con the murder of would become the respective were arrested ild have been punishment. be no prosecushow that the anounced was ndeed, we do n had really im with funds ld be ready to f. As matters ost probable ined by the ss, that he was service funds ccasion of the same time to result which of the Dublin

detectives had Tynan, Haines it would have imaginable to or three days land or Scothem on their not be neces n country for them. This most natural police were in to have been with all the tions of the not alone in

ss of the plot.

retary of State

Government, nts at Leven. al Government ady in prison

Twentieth Sunday

Brethren, I recom:

reading of the whole

the Colossians, especia

from the ninth to the

It contains a short

graces which should ian character. "Bei

knowledge of God's w

thy of God, being i

good work, and in

knowledge of God.'

OCTOBER 10, 1

GETTING NEARE

A CATHOLIC CHAMPION.

Count de Mun and His Services to the

In these days when France stands s sorely in need of wise, prudent and Christian leaders, it is a source of gratification to all who regard "the eldest daughter of the Church" with affectionate esteem, and who wish the re-public well, to know that the Count de Mun, who has so often in past year proven his devotion to his native land and exhibited traits that render him not only a safe, but also an admirable leader, is to return again to public life For the past two years this distin-guished Frenchman has been prevented by the condition of his health from taking that active part in French affairs which he formerly aid, but it would now appear that he has regained his strength, since it is announced that he is about to resume the place which he filled so acceptably in the past and proposes to make his voice heard again on French public questions. As leader of the Catholic deputies, Count de Mun, under former administrations, was in strumental in effecting not a little good for the French people, and for one of his addresses on the subject of educa tion he was personally thanked by the Sovereign Pontiff.

Albert de Mun was born fifty-five

years ago in the Chateau de Lumigny, a possession of his family situated in the department of Seine and Marne. His father, Adrian, Marquis de Mun, was born in 1817, married Mile. de la Ferronnays, a daughter of Mrs. Craven, who did not long survive the birth of the subject of this sketch Albert, the son, during his boyhood, was noted for his studious habits and his love of books, and had he been left free to choose his future career he would probably have selected a differone than that upon which he en tered in his first manhood. From time immemorial, though, the De Muns had entered the army, and no exception was to be made in his regard. In 1860 he was, accordingly, sent to Paris, where he entered the military academy at St. Cyr., and there he spen the usual term in study, graduating at the expiration of that period with the rank of sub lieutenant. His first

FIELD OF ACTIVE DUTY was in Africa, thither he was ordered and bidden to join one of the cavalry regiments then serving under McMahon, who held the post of governor of Algiers. The young lieutenant remained on the northern African coast-having occasional encounters, in which he displayed his skill, with the Algerine tribes—up to the time of the outbreak of the Franco Prussian Then France called home all her available forces, in order to give battle to the advancing Prussians, and Lieutenant de Mun found plenty of active service awaiting him. He comported himself bravely upon succe elds, won the cross of the Legion of Honor, and then, unfortunately for his future advancement, found himself shut up in Metz with Bazaine. general, as is well known, without making any ostensible endeavor to raise the siege of Metz or to withdraw his immense force from the beleaguered town, tamely surrendered to the Germans, and the garrison placed upon parole could take no part in the subsequent battles of the war. This mattered but little, though, for the victorious Prussians, were already at the gates of Paris, and Lieutenant de Mun had hardly regained his release from Metz before the war was at an end.

It was in March, 1871, that Count de Mun reached Paris, and then the Com mune was in control of that unfortunate city. He still remained a loyalist unswerving fidelity to the Church. When the lamented Cardinal La at heart and hoped that some lucky turn in affairs would put the Emperor again at the head of France. In the meantime, though, he was not content to remain idle. Always a loyal son of the Church, he deplored the un-Christian spirit which was spreading among his countrymen, and set himself at once the task of counteracting it to the best of his abilities. After looking over the ground carefully, he came to the conclusion that the most efficacious means he could employ to keep the French artisans

ALOOF FROM COMMUNISM. was to organize workingmen's clubs and invite them to join those associa-tions, which he took good care to establish upon a thoroughly Catholic basis. With that purpose in view, he travelled extensively throughout France and in the addresses which he then delivered may be found the first indica tions of those great oratorical powers which he has since displayed. His success was phenomenal, and a very large number of Christian working men's associations came into being, the annual conventions of which constitute one of the most im-portant phases and influences of French national life at the present Count de Mun was quick to perceive that in the work in which he was then engaged he had found a more congenial occupation than the pursuit of military glory, and he, therefore, resigned from the army and resolved to devote his energies and subsequent years to a nobler warfare, that of combating the spirit of com munism and infidelity, with a view of keeping his countrymen true to the principles and practice of their Catholic

Naturally, Paris, where the malign influence of such men as Gambetta, Floquet and their colleagues was assertitself in legislation inimical to the Church, attracted the attention of the count, and be felt impelled to seek an election to the Chamber of Deputies, in order that he might the more effectively combat the enemies of religion. He had little difficulty in finding a constitnency willing to accept him as its his boys over to England and pl

representative, and in 1875 he presented himself as a candidate to the electors of Pontivy. His splendid oratory won him a signal triumph over his opponent, but when he went to Paris was unseated on the ground that his election had been won by undue cierical influence. Nothing damped, he stood again the next year, when he was again triumphant, and then his voice began to make itself heard in the chamber, where he became noted as

A STAUNCH DEENDER of the Church, and angered his oppon

ents to such an extent that, after his re-election in 1878, he was again un seated, it being again falsely alleged against him that the priests had interfered to procure his election. Three years later, however, he was returned by so decisive a majority that his ene mies did not dare to question his right to his seat, and then he began anew his stalwart championship of the Church and religion. "Thoroughly convinced as I am," he said on one occasion, "that the Catholic faith is the sole indispensable basis of natural laws and institutions, of social and political order; that this faith alone is capable of counteracting the poison of revolution, averting the evils that its principles bring in their train, and of securing the welfare of my country, I am firmly resolved, in whatever position I may be placed, to devote myself unreservedly to the defence of religion. Open war is now declared against the Church, and the hour has come for all Catholics to rally around her, to protest against the projects of her adversaries, to defend her rights and liberties, to secure for their children a Christian education, and thus restore to France the peace and prosperity she has lost."

These words may be said to contain the whole of Count de Mun's pro-gramme. To the tasks which he outlined in the foregoing sentences he has devoted himself assiduously since he uttered them, and they formed the chief aims of his efforts, even before he pub licly announced his purposes. He did not confine his labors, though, to the Chamber of Deputies. He recognized that that body depended for its com position and character upon the elect ors, and hence he determined to address himself as often as he could to the latter individuals, in the hope of induc ing them to choose as their representa tives men who should not be hostile to religion. His success would undoubt edly have been greater had he been

ABLE TO LAY ASIDE his Monarchical principles and come out as a Republican. But old traditions die hard with such families as the Count de Mun's, and he clung tenac iously, like many another Frenchman to royalty, and dreamt of a day when the empire might again come back to his native land. Yet so grand was his advocacy of religion and right, the French electors, Republicans though many of them were, gallantly forgot his Royalist proclivities and supported the count, and listened attentively to him whenever he appeared before them to advocate any measure or to urge upon them the duty of organizing for the defence of their faith against its enemies. And not less loyal than he was to the empire - in fact, far more loyal-did the count show himself to the Holy See and its illustrious in-cumbent, Leo. XIII. He never cumbent, Leo. XIII. He never wearied of praising the sublime character and lofty purposes of the Pope, and several years ago he personally headed an immense delegation of French workingmen who went to Rome to pay their respects to the Prisoner of the Vatican and to assure him of their

When the lamented Cardinal Lavigerie, acting upon the advise of Lec XIII., appealed, in that celebrated address which he made at Algiers, to the old French nobility to abandon their Monarchical ideas and come out loyally in support of the republic and its institutions, Count de Mun wasstill a Royalist. Knowing how great was his influence in France, and how influential his ex ample would be the Cardinal appealed to him in a special manner by letter

to follow the advice which he had given the French nobility. The count having in the meantime learned that Monsignor Lavigerie spoke upon the suggestion of the Sovereign Pontiff, consented to lay aside his long cherished notions and dreams, and from that day forward he has shown himself a loyal adherent of the existing regime

He had previously retired from THE CHAMBER OF DEPUTIES. but now he deemed it his duty to seek re election as a Republican, in order that all his countrymen might know that he accepted the situation and had acted upon the advice of Cardinal Lavigerie. He easily secured a seat in the chamber, where he was at once recognized as the leader of the Catholic Republican members, and his activ ity doubtless impaired his health to the extent that a couple of years ago he was constrained to forego his work and recuperate his powers. Now he is again to return to the field, and as he is still in the prime of life he can be counted upon to render the Church and religion many signal services yet in addition to those that he has already performed. France needs such men as Count de Mun, and had she more of them she might have escaped not a few of the ills that have befallen her in the last quarter of a century.

The Count de Mun is the father of two boys, now well out of their teens. His eldest son died while he was quite young. It was the count's wish to have his children educated in their native land, and he intrusted the boys to the Jesuits, by whom he had himself been instructed. When the law was enacted which banished the followers of St. Ignatius from France, he took

them in a Jesuit college there, thereby emphasizing his condemnation of the law which expelled the Jesuits and his appreciation of the Jesuit system of education. Things are not as bad in France now as they were in the days when Jules Ferry and his allies were waging open, undisguised war-fare on the Church—a reaction was sure to follow that era of fanaticism and madness—but there are still plenty of things that call for better adjust ment in the relations of Church and state, and Count de Mun will not lack opportunities for the exercise of his bilities and the display of his loyalty to State and Church alike now that he has re-entered public life and re-assumed the work to which he has practically given the last twenty five years of his wn life. - Boston Republic,

KEEP HIM AT SCHOOL.

Parents, Givel Your Boy Every Prope

The hopes of his parents are always set upon the future of their son, and, in every rank of life, the outlook o the home from his infancy is towards that entrance into life to which the man child is born, What "John" will do and how he will do it; what "Thomas" will earn and how he will spend it; what "Joseph" will make of s good points, and the comfort he will bring to their old age-such topics are foremost subjects of thought and matter for conversation under the major part of the roofs covering di verse homes; and it is singular that, with it all, John and Thomas and Joseph and their brethren are thought of too seldom in the most un elfish, sensible and considerate light Parents are in too great a hurry to give their son "a chance," are to anxious for present effects to allow time for bringing into force the causes that shall work the greatest good. Anxious as Catholic parents are to have their children grow into the full sunlight of success, and keeping pace with the leaders of our nation, they are not generous enough to our boys in the gift of time when it is golden. They shorten the years of struggle, and when every moment is capital upon which they may draw throughout life for unfailing interest, they put them to digging, delving and gathering in a short and meagre harvest of the poor

est character of labor.

A boy without an education cannot take his place as a man among edu cated men. He is handicapped from the start and must fall behind. The difference of even one year in a boy's mental growth will tell upon his whole future ; the difference of two years of three years may not be counted. Al the study and thought of a hampered boyhood and over weighted youth can not give to him that wide, swift, keer and ready view of the many difficultie he must encounter which he gains from a few years of study when study alone is the business of the days and the weeks. As the time of vacation draws to a close the vision of benches filled with eager, mischievous, inter ested faces is marred by the thought of the faces that will be missing.

Boys who have done well and reached the level on which they would rapidly advance; boys who have lost time, to whom another year would open a hun dred gates instead of one; boys who have done illy at their books, and leaving school now, must inevitable sink lower and lower in the scale of citizenship, if not of manhood and vir tue-how many of these will fail to ap pear when the schools open because they will begin to work? There is no counting them in a vision, but there will be a small army, no doubt, unless this plea for them should reach far and wide

Give the boys all the schooling possible. At the cost of a little longer waiting for relief, of a harder struggle on the parents' part, of darker hours and heavier burdens, keep them at school as long as it is possible. Make them go and make them mind their teachers. It will be worth untold gold to them if used aright, and with a boy there is always reason to hope for the

best use of a good thing.

As "it is the exception which proves the rule," there are, of course, some among our readers to whom the following of our suggestion is indeed impossible. There are homes to which the earnings of the small boy mean far more than seems possible, and to their need and his efforts we pay all respect But, if possible, free him from the too heavy burden, and give him a chance or all time. Another year, at least. A year is a long time under such cir cumstances, but it will pass, and, if self denial can be carried any further. practise it for the boy's sake. If it cannot, be patient and hope under the trial, but do not shrink from the question, do not slur it over, do not use that wily self-deceit which sees a barrier that over. would vanish if the will were set against it courageously. We know that Catholic girls are spared from abor and sent to school long after Catholic boys are out of all reach of school influences, hardening and dull ing (if nothing worse) in workshop, factory, clerkship or trade. It is the son who must grow into the wageearner, the home-maker and the family keeper. The higher place to which his years of schooling lifts him will mean better living, better loving, better old age and an easier passage out of life for all who depend upon

It is a most serious matter to which we call attention, says the Standard and Times. Never before was an education of such paramount importance. Every pursuit opens a field for investihe questions of the day are in-

deed "live issues;" the ways and means of earning and spending, of saving and keeping, are more and more intricate and complex with each year. The little fellow who is taken from school at twelve years of age (or even earlier) does not know that he is being marked for an inferior position and, perhaps, shut out from comforts and a position necessary to the development of his best powers. It is taking a mean advantage of him, and he will learn that sooner or later. Therefore keep him at it in spite of himself. The paro chial schools improve with every year. The pupils they send out prove this in many a contest. They look to the highest and aim to do the best with all Catholic children, considering Catholic boys no less than Catho lic girls. If every Catholic parent will do the best that can be done for the children with the advantages within reach, the result, being in the hands of the All-wise Father of parents and children, teachers and pupils, cannot but lead to success and a growth up-

HIS DEAREST FRIEND.

In the year 1894 a wealthy Ameri can gentleman who was making a tour through the chief cities of the Western World, strolled one day from his hotel in Dublin into a poor part of the suburbs. As he passed along the dark and narrow lanes, he saw through the open door of a Catholic church the glimmering sanctuary lamp, and turn-ing in he paid a visit to the Blessed Sacrament.

Shortly after, there entered a poor aged woman. She passed up the centre aisle, and turning to the right looked longingly at the altar and statue of Our Lady. Before she knelt down she lit a candle and placed it on a stand beside the shrine, and in so doing attracted the attention of the American gentleman. He prayed a little longer, then rose, and quietly walking up to the poor woman, touched her gently on the shoulder.

"Would you be so good," said he, as to tell me why you lit that candle?"

" To honor the Holy Mother of God. and get an answer to my prayer," was the simple reply.

The gentleman knelt down and said a few prayers to Our Lady, but long after his prayer was ended he still knelt watching the deep fervor of the poor old woman, till his curiosity again led him to approach and ask: "Do you think your prayer will be

"Do I think my prayer will be heard! I am sure of it! I always get what I ask from the Blessed Virgin.

The visitor was deeply struck by her faith, and retiring, sat and again watched her as she knelt in earnest prayer, till a third time he went up to

"My good woman," he said, "I hope you wont be offended if I ask another question, but really I should like to know the favor you are asking of Our

Lady?"
"I had a son," she answered, "as good a lad as a mother could wish to have, but many years ago he went to seek his fortune in America. long lost sight of him, and he has long lost sight of me; but I am sure if my boy only knew the great wants of his dear old mother he would come and help me. So I daily ask the Blessed Virgin to tell him where and how poor That she will grant my prayer I am sure, but I suppose it will be in her own good time.'

"And what is the name of your She told him, and, full of surprise, he exclaimed :

"I know your son! He is my dearest and best friend. wealthy man, and before I left America he begged me to spare no expense if I saw any means of finding or hearing anything of his dear old mother.

They left the church, and before parting all needs were supplied.
"And," said the gentleman, "when

I go to my hotel to night I shall write to your son and say I have found his his dear old mother, and tell him where you are.

The Blessed Virgin cannot neglect the prayer of faith and constancy, and will obtain from God all that we ask .-Poor Souls' Friend.

The Ideal Catholic Mother,

There is the mother of the family, whose life is one unbroken round of acts of affection. The spirit of sacrifice, the craving to bear others' burdens, is her spirit. You know how a good mother watches at a sick bed the live long night, passing back and forth through the dark rooms, listening to the breathing, answering every sigh with a comforting word or a cool drink or a soft caress. the tones of the voice, the very silence, the manners, the ways, of a good mother, diffuse what Scripture calls the fragrance of ointments around her household.

You know, too, how she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her.

But the truest glory of a mother is her patience. The patient mother is the valiant woman of the scripture. She is the woman who smothers her anger; who will suffer the impertinence of an unruly child in silence who forgets as well as forgives ; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do you want to know how she is able to do this? The

PICTURES FOR Sunlight

WRAPPERS

A pretty colored picture for every 12 "Sunlight" or every 6 "Lifebuoy" Soap wrappers. These pictures are well worth getting. Address:

LEVER BROS. Ltd.

23 Scott Street,

secret of it is that she finds time - in the heavy duty of being everybody's servant - to attend to religion ; to make her monthly Communion; to give alms to the poor from her hard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was mother that she is able to be a good Christian mother. - Sacred Heart Re-

DON BOSCO AND THE PREVENT-IVE SYSTEM.

Salisian Bulletin.

The plan of education adopted by our beloved Father Don Bosco was founded entirely on Christian charity. The short admirable treatise he wrote on the preventive system bears ample testimony to his tenderness of heart and perfect knowledge of children. express instructions regarding punishments are: "As far as possible avoid punishing; when absolutely necessary, try to gain love before inspiring fear; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation. revives courage, and never degrades. To children punishment is what is meant as punishment; with some pupils a cold glance is more effective than a blow. Praise when merited. blame when deserved, are recompense and punishment. Except in rare instances, correction should be privately given with patience and prudence : se that, with the aid of reason and religion, the culprit may fully understand his fault. Some pupils do not feel spite, nor nurse revenge for punish ment ; but the masters who observe the boys closely, know what bitter resentment is felt, above all, for punishment wounding self-love; they forget chastisement from their parents, but never that inflicted by the professors; and many instances are known of brutal revenge in old age for some justifiable chastisement incurred in school. the contrary, the master who discreetly and kindly admonishes, awakens gratitude : is no longer a master, but a friend wishing to improve and preserve his pupil from punishment and dishonor. To strike, to place in a painful position, etc., should be absolutely forbidden, both because disapproved by law, and that t irritates and lowers the children's character. The master should clearly teach the rules, as well as rewards and penalties instituted as safeguards, so that the child cannot excurse himself under the plea of 'I did not know. During the many years in which I en-deavored to practise this system, I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless children, not alone what duty exacted, but what my wish simply expressed.'

Many well meaning people never seem to realize that, no matter how deep an attachment may exist between relatives or friends, there are times when solitude is desirable. We wonder that so many friendships are broken; very often it is because each sees too much of the other. The little time spent alone gives one an opportunity to think of the kindnesses possible, the delights of a friend; and then, too, it is the time for one to take out one's soul and see what sort of condition it is in: think over whether one's tongue has been too quick; think over the sins of omission and of commission; think over every day life, and how it can be made to go easier. One can never do this when surrounded by others.

A Million Gold Dollars would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills 25 cents.

Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform-always contains the purest Norwegian Cod-Liver Oil and

Hypophosphites. Insist on Scott's Emulsion with trade-mark of many and Control of the second control of the se and fish.

Put up in 50 cent and \$1.00 izes. The small size may be sizes. The small size may be enough to cure your cough or help your baby.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

Ey special arrangement with the publishsrs, we are able to obtain a number of the
above books, and propose to furnish a copy
to each of our subscribers.

The dictionary is a necessity in every
nome, school and business house. It fills a
vacancy, and furnishes knowledge which no
one hundred other volumes of the choicest
books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should
have it within reach, and refer to its contents
avery day in the year.

As some have asked if this is really the
original Webster's Unabridged Dictionary,
we are able to state that we have learned direct from the publishers the fact that this is
the very work complete, on which about 40
of the best years of the author's life were so
well employed in writing. It contains the
smilre vocabulary of about 100,600 words, including the correct spelling, derivation and
iefinition of same, and is the regular stanlard size, containing about 300,000 square
inches of printed surface, and is bound is
electh.

inches of printed surface, and is such to be printed surface, and is cloth. A whole library in itself. The regular self-ing price of Webster's Dictionary has here-tofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address, THE CATHOLIC RECORD.



The O'Keele Brewery CO. of Toronto. Ltd. SPECIALTIES: High-class English and Bavarian Kopped Alee, PilseneriLager of world-wide reputation. E. OKEEFE, W. HAWEE, J. G. GIBSON, Pres. Vice-Pres. Sec-Tres.



CONTRACTOR OF THE PARTY OF THE 180 KING STREET. JOHN FERGUSON & SONS. The leading Undertakers and Embaim ers. Open night and day. Telephone-House, 378 Factory, 548.



Should be used, if it is desired to make the Finest Class of Gems—Rolls, Biscuit, Pancakes, Johnny Cakes, Pie Crust, Boiled Paste, etc. Light, sweet, snow-white and discettible food results from the use of Cook's Friend, Guaranteed free from alum. Ask your grocer for McLaren's Cook's Priend.

HOBBS HARDWARE CO.

LONDON.

Wholesale Hardware Cutlery and Bicycles Shelf Goods and Glass Silverware and Paints Oils, Etc., Nails

Barbed Wire

-OBJECTS OF THE-

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole-sale-firade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase is any quantity at the lowest wholesale rates, than getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing 2s many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons cutside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

Sh. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN.

THOMAS D. EGAN, Catholic Agency, 42 Barcley, St. New York, NEW YORK,

last words that I wi morning.
Have you increase edge of God since Now, I fear that man mit that we knew things the day we q than we do at prese words of the poet app

many of my hearers : "Now 't To thick I'm farther Than when I was a And this refers to

edge in a special m boy starts out in life, he usually takes it fo religious instruction is a poor complime wisdom in our Lord's a poor compliment to gence. "As the h the fountains of water long for thee, O Go thirsted after the str Well, brethren, no thirsted, but how ma for the knowledge knowledge of God boy's religious life, ious life requires t secular affairs you constant study of your business in ord so must you study His Scriptures, His s

gress in the spiritua vital interest. Just so; to make who wants to do th ren, be honest with that to keep out of je sense, is the main bu Isn't your whole re everlasting struggle claws off of your essence of religion i elevation—elevation the flesh and the God and union with above nature's pow with God is in the knowledge of Him, love of Him. Our Samaritan woman: which we know. we read about, tal others talk about : anything we want read about it, and l

ing about it. But some one r this is rather theo word of practical a attend the High long sermon on Su out the shortest Ma home and spend the ing the Sunday novels. Come to a and Advent.

Read a chapter i the week, at any ra Advent. And did the parochial libra good books, secula ious. Join it; it give you good spir reading. Make matter of conver women would talk reverend clergy the crease in the know

OUR BOYS

The A The blush of morn is of The clouds have car God bless the babes we Shall see their first Who made the dawn and bade the shade Will give these dear of Our Lady of the Sa

The sun is at its mid of The tide of life move. We glance on faces as On scenes or mirth. While sounds of toil at In crowded streets. Look down to pity, gu Our Lady of the Sa

The parting glory in Has crowned the hi God grant the souls e That leave their ea And they will find th When they shall se Oh! bring them to the Our Lady of the St -A. A. E., in Ann

"Young women thing. You, very formed the idea th enjoyments are th This is a great ment, in the broad highest direction, life. Ease is not joyment is not for to be made better got to suffer and t be a spark of th your hearts will words. The time shall see that all and pain, and so sympathy for other into a strength will despise ease

pity those who ar

creations of life

FIVE-MINUTE SERMONS.

Twentieth Sunday after Pentecost

GETTING NEARER HEAVEN. Brethren, I recommend to you the reading of the whole of this Epistle to the Colossians, especially chapter first, from the ninth to the fourteenth verse. It contains a short summary of the graces which should adorn the Christ "Being filled with the ian character. knowledge of God's will, walking worthy of God, being fruitful in evergood work, and increasing in the knowledge of God." It is upon these last words that I wish to dwell this

Street,

ONARY

One Year

the publishe number of the urnish a copy

ity in every use. It fills a dge which no f the choicest and Old, Edu-Poor, should

e regular selle ary has here

delivered free

C RECORD.

Toronto, Ltd.

Ropped Ales

Sec-Tres

BELLS

GENUINE BELL-METAL

TIMORE, ME

Sons.

day.

TOTAL TRANSPORT

ARE CO.

Bicycles

d Paints

ed Wire

c Agency

o supply, at the of or cools ininited States. Idences of this hare: to purchase it of the wholehas completed ading manufast to purchase it is sale rates, that is from the imine charged its leem, and giving experience and arged. everal different separate trades only one letter prompt and corsides, there will harpe. Work, who may solling a partising goods all the results of the supplementation of the sup

us Institutions
nis Agency are
ount.
of buying and
ne attention or
will be strictly
by your giving
ent. Whenever
your orders to

EGAN

are

lass

R-

putation.

OTV.

morning.

Have you increased in the know edge of God since your childhood? Now, I fear that many of us must admit that we knew more of divine things the day we quit Sunday-school than we do at present. I think the words of the poet apply pretty fairly to many of my hearers:

"Now 'tis little joy To think I'm farther off from heaven Than when I was a boy."

And this refers to heavenly knowledge in a special manner. When a boy starts out in life, even a good boy, he usually takes it for granted that his religious instruction is finished. That poor compliment to the divine wisdom in our Lord's revelation. a poor compliment to one's own intelli-gence. "As the hart panteth after gence. "As the hart panteth after the fountains of water, so doth my soul long for thee, O God; my soul hath thirsted after the strong, living God. Well, brethren, no doubt you have thirsted, but how many have thirsted for the knowledge of God? Your knowledge of God was enough for a boy's religious life, but a man's religious life requires more. If in your secular affairs you must keep up a constant study of all that concerns your business in order to make money o must you study God. His Church. His Scriptures, His saints, to make pro gress in the spiritual life-man's most vital interest.

Just so; to make progress. But who wants to do that? Come, brethren, be honest with me: Isn't it true that to keep out of jail, in the spiritual sense, is the main business of your life? Isn't your whole religious career one everlasting struggle to keep the devil's claws off of your throat? Yet the essence of religion is not that, but it is elevation—elevation above the world, the flesh and the devil, elevation to God and union with Him in a way far above nature's powers. Now, union with God is in the intelligence by knowledge of Him, and in the will by love of Him. Our Lord said to the Samaritan woman: "We adore that which we know." We love that which we read about, talk about, and hear others talk about ; and once we love anything we want to talk about it, read about it, and listen to others talk-

ing about it. But some one might say, Father, this is rather theoretical; give us a word of practical advice. Well then, attend the High Mass and hear the long sermon on Sundays. Don't pick out the shortest Mass, in order to run home and spend the whole day in reading the Sunday paper and trashy novels. Come to all sermons in Lent and Advent.

Read a chapter in the Bible once in the week, at any rate during Lent and Advent. And didn't you ever hear of the parochial library? It is full of good books, secular as well as religious. Join it; it costs little and will reading. Make religious questions matter of conversation with your family and friends. Don't be shame faced about it. If some men and women would talk as much than a many methods are founded to speaker would accomplish wonders. But persons who are fond of saying if seldom get beyond it.

This is a brief sketch of a boy who began life without monay mithans. women would talk as much about the truths of religion as they do about the reverend clergy they would greatly increase in the knowledge of God.

OUR BOYS AND GIRLS.

The Angelus.

The Angelus.
The blush of morn is on the skies,
The clouds have caught the coming ray;
God bless the babes whose tender eyes
Shall see their first of earth to day!
Who made the dawn so sweet and fair,
And bade the shades of night depart,
Will give these dear ones to thy care,
Our Lady of the Sacred Heart!

The sun is at its mid day height,
The tide of life moves to and fro;
We glance on faces sad and bright,
On scenes on mirth and sights of woe,
While sounds of toil and traffic blend
In crowded streets and busy mart;
Look down to pity, guide, defend,
Our Lady of the Sacred Heart!

The parting glory in the West
Has crowned the hills with golden light,
God grant the souls eternal rest
That leave their earthly home to-night;
And they will find that death is sweet
When they shall see how fair thou art;
Oh! bring them to the Saviour's feet,
Our Lady of the Sacred Heart!

-A. A. E., in Annals of the Sacred Heart.

Messages For Girls.

"Young women, the glory of your life is to do something and to be something. You, very possibly, may have formed the idea that ease and personal enjoyments are the ends of your life. This is a great mistake. Develop ment, in the broadest sense and in the highest direction, is the end of your got to suffer and to work ; and if there be a spark of the true girl in you, your hearts will respond to these words. The time will come when you shall see that all your toil, and care, and pain, and sorrow, and practical sympathy for others, have built you up into a strength of womanhood which will despise ease as an end of life, and

priate positions with relation to the business of life — its staple duties. Recreation will become recreationsimply the revival of your powers, that perform the may all the better work which you have undertaken, or which circumstances have devolved upon you. Social pleasure will rise into a sympathetic communion with nature and lives earnest like your own. upon the subjects nearest your hearts, and it will give you thought and guidance.

"Do not seek for yourselves any prominent field of service where you will attract the attention of the world. Remain where God places you. Some of the noblest heroisms of the world have been achieved in humble life. The poor you have always with you. The miserable are always around you. You can lighten your father's burden You can restrain your brothers from vicious society. You can relieve your failing and fading mother of much You can gather ragged and igcare. norant children at your knee and teach them something of a better life than they have seen. You can become angels of light and goodness to many stricken hearts. You can read to the aged. You can do many things which will be changed to blessings upon your own soul. Florence Nightingale did her work in her place; do your work in yours, and your Father who seeth in secret shall reward you openly.

"I would be the last one to cast a shadow upon your brows, but I would undeceive you at the first, so that you may begin life with right ideas. Life is real—it is a real and earnest thing. It has homely details, painful passages and a crown of care for every brow. I seek to inspire you with a wish and a will to meet it with a womanly spirit seek to point you to its nobler mean ings and its higher results. The tinsel, with which your imagination has invested it, will fall off of itself, so soon as you shall fairly enter upon its experiences. Then if these ideas have no place in you, you will be obliged to acquire them slowly and painfully or you will sink into a poor, selfish, disontented creature. So I say, begin to take up life's duties now. Learn something of what life is, before you take upon yourselves the graver responsibilities.

"Your happiness is very much in your own hands, so are your usefulness and your good name. I do not ask you to be anything but a glad, sunny woman. I would have you at peace with Heaven, with the world, and with yourself, that tears shall flow only at the call of sympathy. I would have you immaculate as light, devoted to all good deeds, industrious, intelligent, patient, heroic. And crowning every grace of person and mind, every accomplishment, every noble senti ment, every womanly faculty, every delicate instinct, every true impulse would see religion upon your browthe coronet by token of which God makes you a princess in His family and an heir to the brightest glories the sweetest pleasures, the noblest priv ileges, and the highest honors of His

kingdom."- Dr. Holland. An Inventive Genius.

"If I had as much money as So-and-If I had such influential friends as this one and that one !" "If I could

only get a start!"
How often such "If's" are repeated by discouraged beginners in the great busy, indifferent world! It is always understood that once the If could be give you good spiritual and doctrinal removed the speaker would accomplish reading. Make religious questions wonders. But persons who are fond of

> friends, without the all-encouraging "influence" for which so many vainly wait. His name is a household word all over the civilized world to day, and this week Li Hung Chang is spelling the potent name in scholarly Chinese for the information of the Celestial

What is his name? You know it, or course. Sometimes he is called the Wizard. When he was a boy he was nore often called Looney, which was neither a complimentary nor a discern ing term. But geniuses are often re garded as lunatics by dull-witted people. And this boy, "Al," as his associates called him, was a genius. Now, "genius" is a word which has been variously defined. Sir Walte Scott said that it was merely an infinite capacity for labor, and he was a genius. Dryden, the English cavalier poet, wrote, "Genius must be born and never can be taught." And he was a implies creative genius. Genius power. And certainly one must have natural aptitude in order to create a policy, a picture, a poem or a machine. The dreamy poet would probably not be a successful chemist; the inventor of a complicated engine can seldon write a sonnet; the crafty politician is not likely to go in ecstasies over the color scheme in a painting. Each follows his own line, and succeeds by dint of "infinite labor."

"Al" was an untiring worker. To be sure, his first occupation was a very humble one, but its lowliness did not prevent him from doing his very best life. Ease is not for you. Selfish enjoyment is not for you. The world is to be made better by you. You have made \$2,000. He wasn't a capitalist, however. His father and mother were poor, and Al wasn't the kind of a boy that would neglect his parents. He cheerfully turned over his profits to "mother," and allowed himself only such luxuries as books and chemicals. Every evening he studied, and chemistry was his favorite study. The twelve year-old newsboy, like all other pity those who are content with it.

"When you have properly comprebitions. He wanted to be a great

social intercourse will take their appro- He began to carry a basket through the trains, a basket containing figs and apples and peanuts, besides his newspapers. He paid cash for everything, and was known in wholesale circles as "Honest Little Al " from his scrupulously honorable principles. and by Al was able to employ four assistants, so large had his little business become. Then he opened a veg etable market at one end of his route and a bookstand at the other terminus At this time he had eleven assistants And he was not yet fifteen years old!

But every genius must be allowed its eccentricity, and so Al got tired of merely making money. He gave up the vegetable market and the book stall and he went into the editorial business He bought three hundred pounds of old type from a newspaper, and set up his printing office in an unused smoking compartment of the train upon which he vended fruits and nuts. newspaper was edited and printed by Al, and was the only journal ever pub-lished on a train. It was successful, too, but Al was not yet content. An other of his ambitions cropped up. began to make chemical experiments between rushes" on the train. day, however, the car was jolted, Al's chemicals were somehow jumbled to gether, and explosion resulted, and the ar was ablaze. Poor Al was repri manded and discharged.

About this time he began to get interested in telegraphy. He frequent ed telegraph offices all along the line, and continually begged for information. The telegraph operators regard ed him as a nuisance, but he managed to pick up a little knowledge of telegraphic science wherever he went. One day Al saved the life of a child. The little one was playing on the railroad track between two moving trains, when Al saw the danger. Quick as thought he dashed in between the cars and dragged the baby to one side. and his charge escaped with a few bruises. The child was the son of a elegraph operator named Mackenzie. In gratitude for the rescue of his boy, Mr. Mackenzie asked the heroic news boy what reward he could offer him. And Al answered promptly, "Teach me telegraphy."

So industriously did he apply him-self that, as Mr. Mackenzie said, "he soon excelled his teacher." But Al was not yet satisfied. He constructed a telegraph line of his own for experimental purposes, making every part of the equipments himself. At this time he discovered "duplex" telegraphy, but the operators to whom he tried to explain it, including even the friendly Mr. Mackenzie, began to think the boy was crazy. He wandered around from one office to another and was discharged from every one, because he ment with the keys in his spare time. Then he began to be known as the "Looney." He was often homeless, He was often homeless, ragged and hungry in those days. When he had a position as night oper ator, instead of sleeping in the day time, he would pore over his books He was fascinated by electricity. He had found his line. The habit formed in those early days of devoting but three or four hours to sleep out of the twenty-four clings to him to-day, so that while some people complained of working ten hours a day, Al cheerfully worked twenty hours. He had no friends. He was regarded as half crazy. He had no money. Yet to-day his friends are countless; he is known to be one of the greatest geniuses of the century, and his fortune probably runs into the millions. He has

Mr. Edison was asked some time ago for his opinions as to what methods of life are most essential to success.

The Wizard of the Nineteenth Century paused and replied: "I can answer only for myself. My habits have always been simple. I have been so much engrossed in my work that I have never found time to think of unnecessary luxuries."

His appearance bears out the state-ment. His favorite attire is a long linen duster and an old straw hat. As he says himself: "Experiments and dress suits don't agree," and he is nearly always dressed for work. Fame and riches make little difference to the Wizard. Work is still the absorbing interest of life to him. Just now he is engaged in an attempt to combine his vitascope and phonograph so as to make the wonderful moving figures of the vitascope speak and sing in harmony with their motions. Should he succeed, it will be possible to hear and witness an opera or play in which there is not a single human being, in which pictures will speak and move in no puppet-fashion, but with the life-like intensity of the real actors who have osed for the pictures.

Mr. Edison is a total abstainer. "I never use intoxicants or 'stimu-lants' in any form," he declared, in

And the questioner asked "Why?"
The Wizard smiled. "I have a better use for my head," he said.

Isn't that a neat temperance lesson? Next time you see an incandescent electric light, or listen to a "talking machine," or peep into a kinetoscope, or watch the marvellous living pictures in a vitascope, or share in enjoying any one of Edison's electrical wonders, think of the poor friend-less boy who never said "If!" Thomas Alva Edison is called the Wizard, and to many his inventions seem magical. What is the secret of his hended and received this idea, the recreations of life and the pleasures of scientist. So he tried his little best. The walth, better than influence, better than the strengthe feeling.

Best for Best for Wash Day Every Day For quick and easy work or every use about the For cleanest, sweetest house Surprise works and whitest clothes best and cheapest. Surprise is best See for yourself.

for following them come friends and power and riches, and, what these last do not always give, a light heart and an unsulfied conscience. H. W.

CHATS WITH YOUNG MEN.

Catholic Columbian. The young man at home has duties owards the other members of the fam ily and exerts a strong influence on ounger brothers and sisters. How shall he conduct himself there in a be-

The Young Man at Home. "For the structure that we raise
Time is with materials filled;
Our to days and Yesterdays
Are the blocks with which we build."
—Longfellow.

Home is one of the most sacred of secular words. By it we mean the family dwelling and all the related circle that surrounds the hearth, the table and the altar. It includes in itself, in combined oneness, the ideas of happiness, order, morality and earnestness. Youth is one of the most important seasons of life. It is the period of growth, promise and progress; of ripening into the fulness of manhood. We have no strictly defined terminal limits of age, on attaining which a person becomes "a young man," and on over-passing which he ceases to be so-called or regarded.

Perhaps, for our purpose, it is well that it should be so, and that we should not restrict the common usage of the phrase by fixing it down to any interval of years, but rather consider it to be a generally understood form of words employed to signify that period of life at which boyhood ceases, individuality begins to assert itself, and one requires to enter, in some measure, upon definite preparation for the busidess of life, whatever that is to be; and which extends until one has, by his own acts, but within the proper limits of law, established himself in an independent and self-supporting position, and voluntarily undertaken duties which so alter his position in the family of which he is a member that he is no longer a resident under the could not control the impulse to experiject to their legal control or manage-

His home is to "a young man" really the domestic circle in which he dwells as a subordinate or semi-suborlinate part, owing allegiance to its head, and owing relationships — to which are annexed responsibilities—to each of its members.

The subject set before us for consideration is, "What a Young Man Can Do for His Home." It may be in his parents' residence ; under a guardian's care ; in lodgings, which is a temporary substitute for a residential home; or in a boarding-house, chambers, or college rooms, where some portion of the advantages of home is received, and some portion of the discipline of home is exercised by delegation, but without abrogation or breach of the hold of which we form part. So understood, we shall endeavor to supply ome useful and relevant suggestions to those who are still, luckily for them, members of the hopeful class of young men.

Personal Habits.

A young man at home can do much for it by personal habits. A young man should be tidy, cleanly, careful in his obedience to the laws of health. and attentive to good manners a table and in family intercourse. He should be punctual in observing and maintaining the discipline of the household—in rising, in being present at meals, in the preparation for, and performance of, the duties of the day, whether at home or abroad, and in home-coming at such time in the evening as is fixed for family worship and etirement to rest.

His dutifulness on these points will, if exemplary, uphold and make pleasant the domestic arrangements, which so much of the comfort of a family depends, will materially aid in the regularity with which the offices of the household can be performed, and more or less assist in the formation and confirmation of habits of punctuality order and diligence in which it ha been, or ought to have been, trained, and will impart delight to the hearts of those who, as parents or guardians, have the household management in

The habits of speech to which "a young man" is prone, often injuri-ously affects the comfort of home. The young man who restrains his tongue from using coarse, vulgar, slangy, rude, impertinent, improper, and rreverent words, and who guards his lips against the utterance of unseemiy references, of ill-conditioned grum bling, of untrustworthy statements, of slander or scandal, of offensive innuen does or imputation of wrong motives magic? He answers by giving us can do much to sweeten and elevate three wonder working words—Labor, conversation, to purify and improve conversation, to purify and improve Temperance and Honesty. Better than wealth, better than influence, better truthfulness and charitable

In Family Relations.

home in his family relations. He can honor " his father and his motherand be exemplary to others while often rise uppermost, that vice pros doing so-by ready submission to their duty, settled or regarded as right and duty, settled or remarked as right and duty, settled or remarked as right and duty. a similar relation-for the proper It is a vile sophistry when used to deregulation of the family concerns.

bers of the family by friendly counsel, the world and the experience of encouragement and sympathetic declare it to be false in fact and desistance in their preparation of lessons, the performance of their duties, the outside of things than we know the inward smart that lashes seeming prosthe friends of the family, and, with brotherly affection, his sisters-antici- it may be drugged, never sleeps in unthem the pleasures of home.

Considerateness of their position requires avoidance of masterfulness on is part, or undue demands for servility on theirs-in fact, of anything which will injure their interests or Of what a young man can do Jesus affect their standing at home or in so-Christ is the best exemplar. He was which will injure their interests or ciety. He can be an adviser, a companion, a protector, a household gladdener, an intermediary between the vanced in wisdom and age, and grace family and society, an aider in home and can assist them in their benevolent and religious duties, and be exemplary in attention to the things like-minded, can imitate. He can which make for peace and pleasure in read the wisdom of God in the Scripthe world to come.

Much of his power to do good, in

be careful never to enter into friendly relations with the vain and foolish who make a mock at sin! He can avoid familiarity with those whose ways, habits and dispositions unfit them for being introduced to the home circle, or might exercise an evil influence on any member of the household and among the family of God on being received as his friend within the precincts of the family. It is usually a fair sign that a friendship is not safe if there is any feeling of unwill ingness to let it be known at home, or dread of the companionship being regarded as unsatisfactory to those whose wonderful benefit to the world. His name? Of course you know it now.

"Al" is Thomas Alva Edison.

Mr. Edison was asked some time and moral lamily relationships and responsibilities under which we lie to parents or guardians, brothers or sisters, or other members of the house a beneficial safeguard.

Companionships, however charming, which cannot be known of at home, ought not to be formed, or if, per chance, in ignorance they be, they should be resolutely resigned in an honorable and straightforward manner. Are they home worthy and can be readily applied by a young man to any growing friendship. instinct of concealment is an almost infallible mark of the wrongness of the choice made or inclination nourished. Friendship should be strengthening, ot weakening; help, not hindrance. Happy is he who can say, and that "I am a companion of all that fear Thee, and of them that keep Thy precepts!" (Ps. 119. 63)

Character and Conduct. No young man can rightly dis-

charge his home duties who does not act so as to uphold the credit, integrity and prosperity of the family by his character and conduct. By industry, sobriety, nobleness, and intelligence in all his engagements, employ-

He who is able to obey the apostolic ments, and circumstances, he can eninjunction—"Let your speech be always in grace, seasoned with salt, that you may know how you ought to and trustworthiness are not only beneanswer every man," (Col. 4. 6.), will ficial to those who entrust him with do much to refine thought and quicken their interests as employers, but good ntelligence; but whosoever adds to for himself and productive of comfort this the desire and power to speak of and joy to those at whose hearth he the grace of God through Christ at fit-ting times and in belitting terms can place. It may be true that all dwelldo even more to enlighten and per-suade those who hear him of the excel-heart is gratified and the soul satisfied; lence of religion, especially when holy speech is matched with kindly affecting may be diffused and its radiance may tion, family fidelity and good deeds at be effectual, if a young man makes home.

God the "man of his counsel," moulds his character on that of Christ, regulates his conduct by the divine A young man can do much for his law and the prudence it inculcates.

The cynical statement sometimes made that "the very dregs of men pers and is clothed in purple, while praye life, degrade character, and de-He can be helpful to the other mem- moralize conduct. The real history of ceitful in application. We oftener see the outside of things than we know the the resistance of temptations, as well as by treating with courteous civility

The resistance of temptations, as well perity in the way of sin with scorpions

The resistance of temptations, as well perity in the way of sin with scorpions are the conscience has the everlasting -for conscience has the everlasting stamp of godliness on it, and, though pating their wishes, paying due attention to what may aid their health, enjoyment and progress, and enhance for to do evil, learn to do well." The

counsel of God is: "Learn to do well," so that you may not require to "cease to do evil." The young man can do this if he seeks to "love God and keep His commandments.

'subject' to domestic duty in His with God and men," (Luke 2. 61, 52). amusements, and general recreation, He was "tempted in all things such as we are, without sin," (Heb. 4. 15). this life, and for the grace and glory in tures, and frame his life by its precepts. His life, governed by God's law, will be a blessed influence in his these days, will depend on the choice home while young. When passing of his companions. He can and should from the home of his youth to that of his manhood, he will carry into it a life that shall be twice blessed. Then, when he enters into his heavenly home, he shall be blessed for ever in the presence of the Divine Father, in grace of the Elder Brother Saviour, in the joy of the Holy Spirit,

Evolution and the Church

Writes Prof. St. George Mivart : "Little, indeed, did these men (the apostles of evolution) dream of the interest in him is greatest and whose happiness ought to be his holiest human Catholicity by showing to men, not blinded by prejudice, the essential difference which distinguishes pathological changes and increasing degradation from healthy and progressive evolution; the canons for distinguishing which were long ago laid down by Cardinal Newman. heart helpful to him? are tests which called Orthodox Church of the East may be compared to a chrysalis struck The ost inof the veloped) state, and keeps it unchanging-like a fossil. The various heretical communities may be likened to species which have undergone a retrogressive metamorphosis (as is the case with various crustacean species), the lowest of which drag on a debased life -sans eyes, sans ears, sans limbssans everything."

The Most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood. Diseases.

Parents buy Mother Graves' Worm Exter-

processessessessessessesses Don't worry about Winter...



You'll feel ready for anything the way of and everything in the way of weather, if you have your clothing interlined with Fibre Chamois. Last year's experience has proved it to be the only perfect warmth giver, because it is light, adding neither weight nor bulk, and yet offers a complete protection from the fiercest blasts of the coldest day. Waterproofed by the Rigby process, neither rain nor sleet can penetrate it and every one can enjoy

perfect outdoor comfort and healthful warmth all season by using it. perfect outdoor comfort and healthful warmth all season by using it.
Think ahead and ensure your comfort by having it put in all ordered clothing, and always find the Fibre Chamois Label on every ready made garment you buy. It sells now at 25 cents a yard. C. M. B. A.

Grand President Hackett. A meeting of the representatives of the various city branches of the C. M. B. A. of Canada was held at 180 St. James street last evening, and was largely attended. Grand Chancellor Finn and Dr. Germain, of Branch 142, acred as joint chairman of the meeting. The object of the meeting was to perfect the arrangements for the reception to be tendered to the Grand President of the Association, Hon. M. F. Hackett. It was decided that the date of the meeting be between the 26th and 29th of October. The following committees were appointed in connection with the Event:

were appointed in connection with the byent:

Reception Committee—Grand Chansellor Finn, vice Chairman, Dr. Germain and President's H. J. Ward, 26; W. J. McElroy, 41; M. J. Polan, 50; T. Cahill, 54; J. Penfold, 74; S. Gaudry, 83; J. Courtois, 87; A. H. Spedding, 140; J. Girard, 142; Joseph Keiffer, 143; J. Olivier, 190; N. Rasine, 191; F. Riel, 166; A. F. Lariviere, 27; A. T. Martin, 226; G. A. Carpenter, 27; A. T. Lenoir, 240; J. Fournier, 95; F. X. Lacavalier, 171.

Lenor. 240; J. Found. lier, 171.
Invitation Committee—The Joint Chairman, and Brothers P. Reynolds, A. B. Potvin, W. J. Rafferty, T. P. Tansey, J. Fourvier, and P. C. Shannon; Jos. Beland, ex-M.

nier, and P. C. Shannon; Jos. Beland, ex.M.
L. A.
Hall Committee—Brothers C. O,Brien, C.
Dardelin, A. H. Spedding, B. Charbonneau,
A. T. Martin, J. Kieffer, T. Cahill.
Musical Committee—Brothers G. A. Carpenter, J. A. Deniger, A. St. Germain, J.
Gunning, Dr. Rivet, S. Gaudry, F. X.
Payette, F. Riel.
Refreshment Committee—Brothers H. J.
Ward, T. M. Ireland, J. Olivier, J. Cullen,
J. Beaulieu, J. Clement, S. Letourneau, N.
W. Racine.

W. Racine.
Printing Committee—Brothers J. Coffey,
Thos. Styles, N. Lamoureau, J. Bourdon,
Geo. Paquette.
Treasurer—Brother F. X. Lenoir.
Secretary—Brother J. J. Costigan.
Assistant Secretary—Brother J. A Deni-

The reception will likely take place at the Seminary hall. Much interest is being taken by all of the Branches and the event promises to be a most successful affair.—Montreal Gazette, Oct. 2.

Resolution of Condolence.

Galt, Sept. 26, 1896.

At a regular meeting of Branch No. 14,
Galt, Ont., held on the 21st, Sept., 1896, the
following resolution was unanimously

adopted:
Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan.
Resolved that the members of this branch hereby extend their heartfelt sympathy to Brother Patrick Radigan and his family in their sorrow and affliction. Be it, further, Resolved that this resolution be recorded in minutes of this branch and copies of the same be forwarded to Bro. P. Radigan and also to the Canadian and the CATHOLIC RECORD.

Thomas Barrett, Rec. Sec.

Galt, Sept. 26, 1896.

At the regular meeting of Branch 14, Galt, Ont., held on the 21st Sept., 1896, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to call out of this world the beloved mother of our esteemed Brothers, Edward and Richard Barrett.

our esteemed Brothers, Edward and Richard Barrett,
Resolved that the members of this Branch hereby extend their heartfelt sympathy to Brothers Barrett and their families in their sorrow and affliction. Be it, further,
Resolved that this resolution be recorded in the minutes of this branch and copies of same be forwarded to Brothers Barrett and also to the CATHOLIC RECORD and Canadian.

Thomas Barrett, Rec. Sec.

ARCHDIOCESE OF KINGSTON.

HIS GRACE AT SMITH'S FALLS.

On Thursday, the 1st inst., His Grace the Most Reverend J. V. Cleary, S. T. D., Archbishop of Kingston, honored Smith's Falls with a pastoral visitation, for the purpose of administering the holy sacrament of confirmation to the children of that parish. His Grace, accompanied by Vicar-General Gauthier of Brockville, was received at the station by the resident pastor, the Rev. Father Davis of Madoc, the Rev. Father O'Rourke of Carle ton Place, and a large number of the faithful from the town and surrounding country.

On Friday morning at 10 o'clock His Grace the Archbishop examined a class of seventy candidates for confirmation, in the forms of prayer and the catechism of the Christian doctrine. The children passed a very creditable examination, and so well instructed were they in the saving truths of our holy religion that His Grace was very much pleased and expressed his great satisfaction.

On Sunday morning His Grace celebrated

much pleased and expressed his great satisfaction.

On Sunday morning His Grace celebrated early Mass in the presence of a very large congregation, and at 10:30, vested in full pontificals, and accompanied by the clergy, proceeded in state from the presbytery to the church, passing through a double file of the C. M. B. A. and the Catholic Foresters, who formed a guard of honor for the occasion. As the procession entered the portals of the church the expectant congregation rose enmasse and the organ pealed forth the welcoming notes of "Pastor Bonus."

His Grace being seated on his throne, the Rev. Father Killeen began the celebration of the Holy Sacrifice of the Mass in the presence of one of the largest congregations ever assembled within the walls of St. Francis de Sales.

After Mass, the church trustees advanced

Sales.

After Mass, the church trustees advanced in a body to the foot of the throne and presented His Grace with the following address of release.

of welcome:
To the Most Rev. James Vincent Cleary, S. T.
D., Archbishop of Kingston:
May it Flease Your Grace—It is our happy
privilege, on behalf of the congregation of St.
Francis de Sales, to extend to Your Grace a
most cordial and respectful welcome to Smith's
Falls.
Prefermally de-

most cordina and respectful welcome to Smith 8 Palls.

Profoundly do we appreciate the event to which Your Grace's present visit is due, the administration of the holy sacrament of confirmation — an event looked forward to with so much eagerness and joy by the youthful candidates, and fraught with such solemnity and interest to us all.

Since Your Grace's last efficial visit, we are grateful to be able to say the work of this mission has been carried on with credit to himself and advantage to his congregation by our beloved pastor, to whose unabating zeal and energy we are so deeply indebted.

contracting to his congregation by our behaved pastor, to whose unabating zeal audenergy we are so deeply indebted.

Sharing as we do in the interests common to the Catbolies of the archdiocese of Kingston, we have bailed with satisfaction and hope the recent revival by Your Grace of that historic seat of learning. Regiopolis College, long a proud name, but long voiceless, in the educational system of our country. Under Your Grace's wise guidance—a guidance informed by an academic experience and scholarship which have commanded wide and sincere acknowledgement—the beginning thus; made opened for our youth a prospect of intellectual promise and development, from which their predecessors were, for such a protracted interval, precluded.

We congratulate Your Grace upon the con-

promise and usverspaces.

predecessors were, for such a protracted interval, precluded.

We congratulate Your Grace upon the consummation of a project which we fondly trust may be the crowning set in that long and spiendid series of services which Your Grace has rendered to the cause of education.

Praying for Your Grace years of health and strength to discharge the duties of your sacred and exulted office, and asking the favor of Your Grace's blessing, we beg to subscribe ourselves, your most obedient children.

Signed on behalf of the congregation of St. Frances de Sales.

Signed on behalf of the congregation of St.

Signed on behalf of the congregation of St.

Frances de Sales,
D. F. Wood, M. Ryan, M. Hourigan, Thos.
Cushins, M. Doober and D. Halpin.

Smith's Falls October, 1893.

The Archoishop graciously received the members of the committee and then ascending the steps of the main altar delivered a most editying address on the nature of the sacrament which he was about to administer.

He exhorted parents to bring up their tchildren in the practice of Christian virtue—

the child's soul is the child"—and to see that as it goes through life the child never

forgets its higher destiny is the sacred duty of the parent. He fervently exhorted parents to guard their children against temptations on every hand, to teach them their prayers and improve their minds by good reading. He dwelt on the necessity of sanctifying the home. "It is on the family floor that saints are reared." The family and the Catholic Church has dignified the family by elevating marriage to the dignity of a sacrament, the blood of Jesus sanctifying the union and making it inviolable. Remembering their sacramental union, therefore, parents should rear their children so that they may be worthy of their great inheritance. On the mother, in particular, devolves the duty of the bringing up of the child. "The woman shall be saved by the bringing up of ther children."

After confirmation His Grace addressed himself again to the congregation, thanking them for their cordial welcome and commending Father Stanton for his zeal and energy in promoting the progress of the parish. Alluding to that portion of the address referring to Regiopolis. College, the Archbishop said he deemed it the most important work of his episcopal administration, and one for which he had been steadily preparing during the last twenty years. It was his ambition to make of it a college for the poor man's son, who shall have a career of usefulness and honor opened up to him provided he be possessed of three qualifications — brains, industry and good conduct. In time he hoped this college would provide the Archdiocesse with Canadian priests—men racy of the soil and in touch with the people. It would help, also, the formation of many new parishes and thus prove the source of incal culable blessings.

In conclusion His Grace pledged the children to attend catechetical instructions for a period of one year, and to abstain from intoxicants till they had reached the age of twenty one. He then bestowed his episcopal benediction upon the congregation.

diction upon the congregation.

CHURCH OF ST. VINCENT DE PAUL DESERONTO.

The members and friends of St. Vincent de Paul Church of Deseronto looked expectantly forward to Sunday, 20th ult., that being the date set for the laying of the corner-stone of their new church. Great preparations were made for the entertainment of a large number of visitors expected from adjoining villages and towns. Nor were they disappointed, as the town was fairly filled with excursionists by boat and train. The str. Varuna ran from Trenton and bay ports. The Bay of Quinte railway ran a special train from Tweed and points along the line of that railway.

Quinte railway ran a special train from Tweed and points along the line of that railway.

Mass was celebrated by the pastor, Rev. Father Hogan, at 10:30 o'clock in the hall on St. George street, which has been used temporarily for worship since the destruction of the old church by fire in May last. This service was largely attended. At its conclusion the pastor and congregation proceeded to the site of the new building, where a large audience had already assembled. His Grace Archbishop Cleary, of Kingston, who was to officiate at the ceremony, arrived shortly after, accompanied by Very Rev. Monsignor Farrelly, of Belleville, and Vicar-General Kelly, secfetary to His Grace, they having driven from Napanee. A suitable platform had been erected, upon which the officiating clergy took their places. The pastor having presented His Grace with a silver trowel, the ceremony was at once proceeded with, the corner-stone being laid with appropriate ceremonies as prescribed by the Ritual of the Church. The stone having been well and truly laid an adjournment was made to the hall, where His Grace addressed the congregation in his usual pleasing manner, and commended them highly for the good work rruly laid an adjournment was made to the hall, where His Grace addressed the congregation in his usual pleasing manner, and commended them highly for the good work they were doing in erecting such a handsome edifice for the celebration of the Holy Sacrifice of the Mass. A subscription list was then opened, His Grace heading the list with \$2.0. A number of members of the congregation then contributed very liberally, and about \$1,700 was subscribed in a short time. This amount will, no doubt, be increased, as some prominent citizens were unable to be present on Sunday, and are only waiting for an opportunity to subscribe to this cause. The liberal subscription of His Grace was much appreciated, as it was not intended that he should be solicited to contribute, and this voluntary act of His Grace is but another of the many evidences which have been shown in the past of the good feeling existing between His Grace and this congregation, and their loyalty to him as Archbishop of the Diocese. After a very interesting session, during which His Grace tendered some good advice to the committee and congregation, the meeting was closed. His Grace returned to Napanee, after a short call upon His Worship Mayor Rathbus.

The inscription on the corner stone reads thus:

Hane S. Vincentii Ecclm Novam, Diro

The inscription on the corner stone reads thus:

Hane S. Vincentii Ecclm Novam, Diro Incendio Consumpta Veteri, Rmus Dom. Jac. Vinc. Cleary, Arichiepus Kingston. Jac T. Hogan Aliisq. Presb. Multoq Populo Comitatus, Solemniter Inchoavit XII Kal. Octob. Anno MDCCCIVC—which, translated is: The Most Rev. Jas. Vincent Cleary, Archbishop of Kingston, attended by Jno. T. Hogan and other priests, with a large number of the faithful, solemnly laid the foundation-stone of this new church of St. Vincent de Paul, on the 20th day of Sept. in the year 1896, the old one having been destroyed by a disastrous fire.

DIOCESE OF HAMILTON.

On Sunday, the feast of the Holy Rosary, his Lordship Bishop Dowling opened the winter evening series of sermons at Vespers at St. Mary's Cathedral by preaching on the devotion of the holy rosary. He was listened to with eager attention by an immense audience, amongst whom were many non-Catholics.

lics.
His Lordship just returned this week from his confirmation tour to Galt and other points north.

The following is from the Hamilton Herald of Friday last:

LEADERS IN THEIR CLASSES.

of Friday last:

LEADERS IN THEIR CLASSES.

Following are the names of the pupils who received the rispest number of marks during the month of September in Forms V. and IV. of the September in Forms V. and IV. of the September and September in Forms V. and IV. of the September and September in Forms V. and IV. of the September and September in Form V., seniors—G. Ceffey 1st. J. Kings 19nd. B. O'Brien 3rd. A. Dermody 4th. Juniors—M. Falance 1st. A. Leiberte 2nd. M. Quinlan 3rd. L. Bryne att. Form IV., seniors—A. Falance 1st. E. Donobue 2nd. M. Lahiff 3rd. J. Birrell 4th. Juniors—B. Sullivan 1st. J. Presnail 2nd, M. McLaren 3rd. M. Carson 3rd. M. Carson 3rd. M. Carson 3rd. J. Hurley 4th. Juniors—B. Holland 1st. T. Ryan 2nd. J. Frawley 3rd. F. Whittaker 4th. St. Patrick's School—Form IV., seniors—A. Kane 1st. N. Galvin 2nd. C. Farrell 3rd. E. Slattery 4th. Juniors—S. Shannon 1st. G. Brick 2nd. E. Foster 3rd. W. Hallisy 4th. St. Thomas' School—Form IV., seniors—K. Clushman 1st. L. Lalor 2nd. P. Ronan 3rd. J. Barrow 4th. Juniors—M. Canary 1st. T. Golden 2nd, W. McDonald 3rd. M. Gallagher 4th.

ANNIVERSARY AT OWEN SOUND.

From our own correspondent.

Sunday last, the Feast of the Holy Rosary, was the twenty-lifth anniversary of the dedication of St. Mary's Church of this town. The silver jubilee was fittingly celebrated in a most imposing manner by a pontifical High Mass sung by Right Rev. Dr. O'Connor, Bishop of London, assisted by Rev. Father Brennan, pastor of St. Basil's, Toronto. The deacon and sub deacon were respectively Rev. Fathers Heenan and Shanessy; master of ceremonies, Rev. Father Buckley. There were present in the sanctuary, Monsignor McEvay, rector of the cathedral, Hamilton, and Rev. Fathers DeLargy and Granottier. A most eloquent and impressive sermon was delivered by Rev. Father De Largy, which had a marked effect on his hearers. After Mass His Lordship addressed a few words to the people congratulatory of the many parochial improvements during the last quarter of a century. He praised their beautiful church and expressed particular pleasure

that it was free from debt. The choir, under the leadership of Rev. Father Murray of St. Michael's College, Toronto, with Miss Lulu Guttin as organist, rendered Millard's Mass very well indeed. They were assisted by Mrs. Mouré, Miss Johnson, Messrs. J. J. Costello, M. Costello and Shaw of St. Basil's choir, Toronto, who sang the soles and quar-tettes of the Mass. At the Offertory Mrs. Mouré rendered Cheubini's "Ave Maria" with great expression.

choir. Toronto, who sang the solos and quartettes of the Mass. At the Offertory Mrs. Moure rendered Cheuthinis "Ave Maria" with great expression.

In the evening solemn Pontifical Vespers were sung, at which Rev. Father DeLargy again preached. He chose as his text, "What doth it prefit a man to gain the whole world and suffer the loss of his soul?" In eloquent language he showed the priceless value of the soul, which was destined to exist forever either in immeasurable delight or misery. He showed that God locks upon it as the most precious of all His creatures, as the Father made it to His own image and likeness, the Son assumed human nature, suffered and died for its redemption, and the Holy Ghost sanctifies and dwells within it. In burning language the eloquent preacher exhorted his hearers that as God placed such value on each and every immortal soul, they too should look upon it as their most priceless possession and labor day and night to save it. Before Benediction Mr. J. J. Costellos sang Dudley Buck's "Salve Regina." This gentleman has a magnificent baritone voice, well cultivated and perfectly under control. Rossin's "O Salutaria," a quartette, was rendered artistically by Mrs. Moure, Messrs. J. J. Costello, M. Costello, and Shaw. Mrs. Moure's sweet full soprano was again heard in the solo part of Milliard's "Tantum Ergo," the "Genitori" of which was given by the full choir. This last has improved very much during the past year. Miss Guttin, the organist, who has spared no pains to effect this improvement, is deserving of great praise.

Rev. Father Granottier, the pastor, has had charge of the mission for thirty-three years, and it was under his fostering care that parochial affairs have arrived at their present eminently satisfactory condition. He erected the beautiful church now entirely out of debt. crowning the hill at the north eastern corner of the town, also a handsome parochial residence and convent. They all bear signs of his untring zeal and energy.

On the same Sunday evening a mission was

DIOCESE OF LONDON.

At the Sacred Heart Separate school Sunday afternoon the Catholic School Board assembled to distribute the prizes won by the pupils who passed the last entrance examination to the High School. Rev. Father Tiernan gave the prizes to the successful pupils. A very valuable book, presented by His Lordship Bishop O'Connor, was drawn for by seven of the girls, who had attained an equal number of marks, and was won by Miss B. Hinchey. Miss L. Thesserault won the gold medal; Miss Roche a bock of poems, which was presented by Mr. J. J. Murphy, and Miss Lenehan the silver medal. Mr. White, School Inspector, said a few complimentary words to teacher and pupils, and Mr. Murphy expressed his pleasure that the Sacred Heart girls gained the highest percentage of any school in the city. Dr. Hanaven, Messrs, O. Labelle, H. Beaton, D. Regan, W. McPhillips, J. Egan and P. Pocock were present.

WEDDING BELLS.

McMann-Eckart.

A very pretty wedding was solemnized on Tuesday, Sept. 29, at St. Columba's church. Irishtown, when Miss Anna Eckart, of Irish town, was united in the hily bonds of matrimony to Mr. John F. McMann, of Seaforth. Rev. Dean Murphy officiated. The bride was acompanied to the altar by her brother, Joseph, of St. Jerome's College, Herlin, where she was given to the groom. Miss Lizzie Holland, niece of the bride, and Miss Fergus McMann, sister of the groom, acted as maids of honor, each carrying a basket of flowers. They both did their parts excellently. The bride was assisted by Miss Emily McMann, of Seaforth, sister of the groom, while the groom was attended by Mr. Stafford Higgins. of Toronto. The bride was handsomely attired in robes of cream silk, trimmed with (chiffon) lace, wearing upon her head a veil fastened with pearls, and carried in her hand a bouquet of white roses; while the bridesmaid was robed in steel gray silk. trimmed with cream silk lace and carried a bouquet of yellow roses. "The Wedding March," was played by Miss Bertha Daly, of Seaforth, and reflects much credit on the young musician; while her brother John, together with Miss M. Downey, of Irishnow, were appropriate for the occasion fife the nipital cream silk. The presents received by the bride were many and beautiful, showing thereby the great esteem with which she is held by her friends.

The bridal party left on the evening train, bound for New York and other eastern cities, amidst showers of rice, old boots and custom any greetings. They will reside in Seaforth. May their days be long and happy. MCMANN ECKART.

OBITUARY.

MRS. BRIDGET POLLARD, INGERSOLL.

Mrs. Bridget Pollard, relict of the late
William Pollard, passed peacefully away
to her reward on Friday morning, Sept. 25, at
1 o'clock at the recidence of her son in-law,
D. Todd. Mrs. Pollard was born in county
Tipperary, Ireland, in 1827, and came to
Canada with her husband in '51, about seven
years after which they settled in West
Oxford, about a mile from Ingersoll, then a
village and most of the surrounding country
woods. Here Mr. Pollard cleared land and
built a home for his family and where he died
about twenty-nine years ago. The widow
resided on the homestead till some of her
children grew up and left her a for a
larger sphere of action, when she went
to live with a daughter. Mrs. Todd.
Deceased was a practical Catholic all her
life and thoroughly trained her children in
the same faith. She received all the consolations of religion and passed away with her
children at her bedside reciting the prayers
for the dying. On Saturday morning she
was borne forth by the old friends who had
known her in her youth to the Church of the
Sacred Heart, where Solemn High Mass,
was celebrated, thence to her final restplace. She leaves six children to morn her
loss — Thomas, of Michigan; William, of
Washington Territory; Miss Pollard and
Mrs. Todd of Ingersoll; J. R., who retains
the homestead, and Miss Frances Pollard,
who is in a training school for nurses in
Philadelphia. MRS. BRIDGET POLLARD, INGERSOLL

NEW BOOKS.

"Mr. Billy Buttons." A novel. By Walter Lecky. 15mo, cloth, \$1.25. This book, of which the scene is laid in a little town of the Adirondack mountains, abounds in vivid bits of description, suggestive of Thoreau in their appreciation of nature, in dramatic and touching situations, and the Thorsau in their appreciation of nature, in dramatic and touching situations; and the quaint characters of Billy Buttons, Cagy, Weeks, etc., are sketched to the life. Publishers: Benziger Bros., New York.

"The Vocation of Edward Conway." By Maurice F. Egan. 12mo, cloth, \$1.25. This is a novel of modern American life. The scene is laid in a pleasant colony of cultivated people, on the banks of the Hudsen, not far from West Point, and the military element enters into the story. A competent critic pronounces this the best novel Mr. Egan has yet written. Publishers: Benzigers.

Egan has yet written. Publishers: Benzigers.

A new edition of Goffine's Devout Instructions on the Epistles and Gospels for the Sundays and Holidays is issued by the publishing house of Messrs. Benziger Bros. Besides the above instructions the work contains sketches of the lives of many of the saints, explanations of Christian faith and duty and of Church ceremonies, a method of hearing Mass, morning and evening prayers, and a description of the live Land.

The book, which has a beautiful frontispiece of Christ blessing the little children bears the Imprimatur of the Archbishop of New York. In his preface Uardinal dibbons writes: "Gladly do we profit by the opportunity which a new edition of this work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves."

BISHOP POTTER ON THE POPE'S ENCYCLICAL.

The Right Rev. Dr. Potter, Bishop of the Protestant Episcopalian Dioces of New York city, made an address the other day to the annual convention of the delegates of his diocese, and among the other subjects that he dwelt on was that of Pope Leo's declaration with regard to the many causes of the present disunion between those who call themselves Christians. Bishop Potter is a good specimen of the type of the Anglican, or Protestant Episcopalian bishop. What is most offensive to the average Episcopalian bishop is "extremes any sort, and by extremes is meant an unusual show of zeal with a decidedly logical bent to pursue things to a con clusion. Now the average Episcopalian, best typified by the sort of men who are chosen to be their leaders, or bishops, takes naturally to the safe and quiet way that leads where no disturb ance is likely to occur, the path which Newman before his reconciliation endeavored to map out as a via media. But, unfortunately for these lovers

of the quiet way, there is for them no way that does not lead into danger : they may "cry peace, peace; but there is no peace." No matter how much Episcopalian Bishops like Dr. Potter may be seech his hearers not to allow their minds to be attracted by Papal invitations to a return to Christian reunion, sincere Christians will continu to do so. There is no sort of sophistry, founded on worn-out, old-fashioned Pro testant ideas such as that contained in Bishop Potter's words, "the day is coming when the theological and the ecclesiastical polity of Leos and Hilde brands, earlier and later, must give way to the theology and the polity of a greater than any of them—Imean Cyprian," etc. The cld fables of Gibbon and of Protestant writers of the old time have been pretty well overturned in the minds of intelligent non-Catholic readers by the later school of honest. learned and critical historical writers. The whole fable of the so-called Reformation has been thrown aside of late by all writers of authority, so that the true history of the relation of the Catholic Church to the religious and moral needs of the human race both in nediæval and modern is beginning at last to be made known with a fair adequacy to those who had before been misled by the infidel and Protestant fables. The great Pope, St. Gregory VII., whom Bishop Potter discourteously persists in calling Hilde-brand, after the manner of the older anti Catholic writers, is now pretty well established among sober modern

well established among sober modern writers on the times in which he lived as not only one of the greatest of the Popes, but one of the greatest benefactors of progress in Europe, religious, moral and political. As to Leo XIII., the modern world, outside of those who have professional reasons, like Bishop Potter, regard him as the great man, and the good man, of his age.

When one remembers what have been the life and career of Pope Leo, and his learning and varied accomplishments, and how he has been, for sixty years or so, in some relation or other with the great, and learned, and good men of the world, as a young man suppressing brigandage in the Belgian court, brought into close intercourse during all these many years of his life with eminent men of the various races, and of different forms of religious belief, or of no belief, it is somewhat exasperating to have an intelligent man like Bishop Potter speaking of the Pope's words as the series of the Pope's words as the property of the pr have an intelligent man like Bishop Potter speaking of the Pope's words as made in large ignorance of the facts, and from a somewhat narrow and pro vincial vision of the situation.' It is hard to conceive of anything more absurd coming from one who is

generally sane than the charge that the visible head of the Catholic or uni-

ve sal Church, Leo XIII., himself, is provincial." It is possible, of course, that Bishop Potter's rather rancorous invective is the result of his not having read the Pope's words in the original Latin. For he dwells with especial spleen upon the Pope's language in "describing all other chief pastors than those who are his own curates as a 'lawless and disorderly crew.' " The English translation that was generally published did not, by the way, use the word "crew," but "crowd." Translated words are seldom quite the same in shade of meaning as the original, and particularly, with pithy phrases of de scription there is always danger of a distortion. No one acquainted with Pope Leo's courteous methods in controversy, and with his kindly, charitable habit of mind, will believe for a moment that he could ever have employed language that could be correctly translated by the words quoted by Bishop Potter in regard to those who through no fault of theirs, but through the accident of inherited misunderstand ings, are separated from the centre of Catholic Chrisian unity.

The moral of the story is that Bishop Potter, before undertaking to criticize in so public a manner an official utter-ance of the head of Catholic Christendom, should first of all have taken the pains to read the Pope's words as he wrote them, or if the Pope's Latin was too hard for him, he might have had such passages as the one referred to studied out by some of his competent

Latinists, so as to procure the real meaning. Certainly the words "law-less and disorderly crew," taken in their ordinary English sense, are hard words to apply to the average sincere and well-meaning Protestant denominations, though, if legically considered, even these words are not abusive but accurately descriptive. For, following the allegory that the Church is -"Peter's bark," as it has been termed from ancient times-then, as a logical necessity, all the other vessels sailing under the same colors are merely, as one might say, pirates, and it would be perfectly safe, therefore, to characterize those in charge of them as "a lawless and disorderly crew," as such a crew undoubtedly would be But the Pope did not Bishop Potter's wrathful discourse to his clergy was, therefore, entirely without justification. - Catholic Stand ard and Times.

Leo XIII and the Catholic Press.

In a letter addressed to the Catholic journalists of Germany the Holy Father calls attention to the necessity of an active and influential Catholic press. This document opens with the following sentences: "Amongst the means which in our opinion most contribute to the development of moral and religious life must be reckoned Catholic journals. For this reason we neglect no occasion, either by exhortation or by advice or by conferring honorable distinctions, to arouse Catholic men to give up their attention and devote their efforts to journalism. We rejoice to observe that our desires in this re spect are being carried out in all countries, but particularly in Germany, where the journals consecrated to the cause of Catholicism are distinguished both by their number, their influence and their weight.'

MARKET REPORTS.

LONDON.

London, Oct. 8.—Wheat, 66 to 67c, per bushel.
Oats. 1335 to 17c per bushel. Peas. 42 to
48e per bush. Barley, 56 2-9 to 284-5c per bush.
Buckwheat, 26 2-5 to 28 4-5c per bush. Rye, 39-1-6
to 44 45e per bush. Corn, 33-3-5 to 36 2-5c. per bush. Beef was dull at 83,50 to 85 per cwt.
Lamb 6 to 45c. per pound by the carcass.
Dressed hogs, 85 to 85.50 per cwt. Fowls, 40
to 50c. apair. Turkeys, 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys, 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys, 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys. 6 to 7c. a lb. Geese 40
to 50c. apair. Turkeys. 6 to 7c. a lb. Geese 40
to 50c. apair. Butter
Stolde and 5cc abush. Grapes 10c. a lb.
Peaches 50c a basket, and \$2.50 per bushel.
Peaches 50c a basket, and \$2.50 per bushel.
Pears, 75c per bush. Grapes 1c a pound.
Potatoes, 85 to 40c. a bag. Tomatoes, 25c a
bush. Corn. 5 to 5c a doz. Swede turnips
were in gcod supply, at 25 to 30c a bag. Hay
was steady, at 7,50 to 88 ton,
Towando Cor. S. Mocked dull. Floux firm.

was steady, at 7:50 to 8 a ton,

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Straight rollers quoted at 83:50 west; Manitoba patents are 84:50 to 84:55, and strong bakers \$4:15.

Bran quiet; sales of bran at 87 west, and shorts quoted at 88 to 85:50 west. Wheat, good but high prices check business to some extent; sales of red and white reported cutside at 70 to 71c; No. 1 Manitoba bard sold at 81c. Toronto freight, and at 72c. afloat, Fort Williams; No. 2 hard, 77 to 78c; Toronto freight, Barley quiet; prices nominal, at 33 to 34c., for No. 1; feeding barley, 21 to 23c. outside. Oats, firm; sales of white outside at 29c., and mixed at 19c. west. Peas fairly active; prices rue firm; cars quoted outside at 435 to 44c. Oatmeal quiet; prices nominal, at 27c. outside. Rye firm; sales at 85c. east.

Montreal, Oct. 8,—Grain continues active and strong locally. A round lot of No. 1 hard Manitorial and the strong locally. A round lot of No. 1 hard Manitorial and the strong locally. A round lot of No. 1 hard Manitorial and the strong locally.

Sylva per 100; pears, Duchess, 85c to \$1.00 per bush.

Port Huron, Mich., Oct. 8.—Grain—Wheat, per bush., 60 to 36c; cats, per bush., 15 to 18c for new; 22c. for old; rye, per bush., 21 to 18c for new; 22c. for old; rye, per bush., 21 to 28c per bush.; barley, 50 to 56c per 100 lbs.

Produce.—Butter, 10 to 13c per lb.; eggs, 12 to 13c per dozen; lard, 5 to 6 cents per pound; honey, 9 to 10c per pound; cheese, 75 to 9 per pound; hay, \$1.50 to \$9.00 per ton; baied, \$5.00 to \$8.50 per ton in car lots; straw, \$4.00 per ton; baied, \$5.00 to \$8.50 per ton in car lots; straw, \$4.00 per ton; beans, unpicked, 60 to 75c abushel; picked, 75c to \$1.00 a bush.; 1, Vegetables and Fruits.—Potatoes, 25 to 30c. ber bush.; atples, green, 10 to 25c per bush.; dried, 4 to 5c per pound; pears, 50 to 75c per bush.; blums, 50c to \$1.00 per bush.; peaches, 75c to \$2.25.

bush.; plums, 50cto \$1.00 per bush.; peaches, 75c to \$2.25.

Dressed Meats. — Beef. Michigan, \$4.50 to \$3.00 per cwt. Live weight, \$2.50 to \$3.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.; pring lammutton, \$5 to \$5.50 per cwt.; spring lammutton, \$5 to \$5.50 per cwt.; spring lammutton, \$5 to \$5.50 per cwt.; spring chickens, \$9 to 10c per pound; hens, 7 to \$6.00 cach; veal, \$6 to \$7.00 per cwt.; spring chickens, 9 to 10c per pound; hens, 7 to \$6.00 cach; veal, \$6 to \$7.00 per cwt.; spring chickens, 9 to 10c per pound.

Hides—Beef hides, No. 1, 44 to 5c per lb; No. 2, 34 to 45 cs, per lb; skins, No. 1, 45 per lb; No. 2, 4 to 5c, per lb; shearlings, 15 to \$20 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$20 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$20 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$2 to \$6 cach; lamb skins, \$5 to 40c; tallow, \$6 cach; skins, \$6 cach; lamb skins, \$6 cach; tallow, \$6 ca

Latest Live Stock Markets.

Latest Live Stock Markets.

Toronto, Oct. S.—Common cattle for export sold as low as from 3 to 33c. per pound, better grades fetched from 3½ to 3½c. per pound; and 4c. could have been easily obtained had the quality been here. A load of 16 butcher cattle sold at 3½c. per pound. Some fair loads of catile sold at 2½c. and a good quantity of odd lots and common stuff sold at 1½c. and even as low as 1½c. per lb. Feeders sold at from 1½ to 2½c. per lb., and fat bulls at from 2½ to 3½ per lb. Mikers are unchanged, with a slow enquiry. Export sheep are selling at from 8½ to 3½ per lb. Mikers are unchanged, with a slow enquiry. Export sheep are selling at from 8½ to 3½ no per 100 lbs.; bucks at 8½.25 per 100 lbs.; lambs are worth from 31.75 to 82.75 each; good sheep and lambs are wanted, and for the right kind of stuff the market is a steady one at the above quotations. Calves are unchanged at from 84 to 85 each, and choice calves are in demand. All the hogs sold, choice at from 85.7½ to 84 per 100 lbs.; light fat sell at 83.75; and thick fat at 85.25; sows at 83 and star (at 82 per 100 lbs.).

East Buffalo, N. Y., Oct. S.—Cattle—Receipts all consigned through to day, and there was therefore nothing doing. Hogs.—Receipts, 21 cars; market dull and lower; lambs, good to choice, 84.00 to 84.5%; tells and common, 85.50 to 89 25. Sheep and lambs—Receipts, 24 cars; market dull and lower; lambs, good to choice, 84.00 to 84.75; culls and common, 85.60 to 82 25.

NERVOUS PROSTRATION.

The Frequent Cause of Much Misery and Suffering. The Victim Helpless and Unreliable—It Saps the Constitu-tion and Makes One Involuntarily Ask is Life Worth Living.

It is at least commendable to bow before the inevitable. But what appears to be inevitable may be delaved or altogether averted. What were considered necessarily fatal diseases twenty five or even ten years ago in many instances are not now placed in that category—thanks to medical and scientific skill. Life is We must either control the sweet. nerves or they will master us. Hysteria may prove fatal. It renders the person afflicted helpless and unreliable, and casts a continual shadow upon a hitherto bright and cheerful lite. It saps the constitution and makes one involuntarily ask, "Is life worth living?" Miss Fanny Watson, daughter of Mr. Henry Watson, living on lot 22, in the township of Somerville, Victoria county, is one of those whose life for years was made miser-able from nervous disease. At the age of twelve Miss Watson met with an accident which so seriously affected her nervous system that during the subsequent five years she was subjected to very severe nervous prostration, resulting in convulsions with unconsciousness for three or four hours at a time. This condition continued until March last, when she had an increased and prolonged attack by which she was completely prostrated for the space of a fortnight. The disease so affected the optic nerve that Miss Watson was forced to wear glasses. Many remedies were tried but with no avail, and both Miss Watson and her friends feared that a cure could not be obtained. Ultimately Dr. Williams' Pink Pills were strongly recommended by various friends, and the young lady decided to give them a trial. A half dozen boxes were bought, and by the time one box was used there was an mprovement in her condition, and be fore the haif dozen boxes were used. Miss Watson was, to use her own words, a different person altogether Her entire nervous system was reinforced to such an extent that she is now able to dispense with the use of the glasses which previous failing eye sight had made necessary. Miss Wat son is now a staunch friend of Dr. Williams' Pink Pills, and says: "I have pleasure in recommending them to all similarly afflicted." Rev. D. Millar, a friend of the family, vouches for the

facts above set forth.
Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed. thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, pearing the full trade mark. Williams' Pink Pills for Pale People. Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the



RIVERSIDE, N. BR., CAN., Oct. 1893.

About three years ago my mother had the grippe, which left her body and mind in a weak-ened condition; at first she complained of sleep-lessness, which developed into a state of melan-tholia, then she could not sleep at all; she didn't care to see anybody, had no peace of mind at any time, and would imagine the most horrible things. We employed the best physicians; but she became worse; then her sister-in-law recommended Pastor Koenig's Nerve Tonic. After using it, a change for the better was apparent and mother became very fleshy on account of a voracious appetite and got entirely well. We all thanked God for sending us the Tonic.

MARY L. DALY.

MARIAPOLIS, CAN., Sept. 1893 Our boy, who had epilepsy, was cured by three bottles of Koeuig's Nerve Tonic.
A. L. ARRIVEC.

A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1850, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. Gfer \$6 Large Size, \$1.75. 6 Bottles for \$9.

In London by W. E Saunders & Co. J. J. HEFFRON & CO., -Manufacturers of-

Mattresses & Bedding. Orders by mail promptly atlended to.
Mattresses re-made equal to new. Institutions supplied on liberal terms. Ordered
goods a specialty. Feathers renovated.
Telaphora 5461 1056 queen St. West, TORONTO, Can.

TEACHER WANTED.

APPLICATIONS WILL BE RECEIVED a up to Nov. 1st for teacher for Separate school No. 5, Normanby. Male or female, holding 2nd or 3rd class certificate. Apply, with testimonials, stating experience and salary per year, to Michael Lynch, Sec. Treas. Ayton 938 2

MALE OR FEMALE. SECOND OR THIRD I class certificate: for Separate school section No. 1, Drysdale, Out. Must be capable to teach and speak the French and English languages. One able to play the organ in the church and lead the choir preferable. Address, Narcisse Masse, Sec., Drysdale.

POR CATHOLIC SEPARATE SCHOOL.
No. 3. Glenelg and Holland. Holding a second or third class certificate. Must be competent to play the organ and take charge of a choir. Salary limited. Tenders stating salary received by the secretary, William O'Mara, Dornoch P. O., Ont. 937-2

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every conth, at 8 o'clock, at their hall, Albion Block, Sichmond Street. G. Barry, President; T. J.O'Meara lat Vice, President; P. F. BOYLE, Recording Secretary. VOLUME XV

Autumr For The CATHOLI For The CATHOLI Sadly sigh the winds of Through the leafless for Like to Memory's voice of the days that used to Now the nests are all de Not a wild-birds song w Silent are the woods and In the Autumn of the ye

Now the Autumn with it Now the dreaded conquer Steals the life from tree With a baleful, blightin Now the leaves are red And the Summer's gras And the Summer's gray And the days are gray In the Autumn of the y

In the forest aisles reig Where the trees weird Looming through the n Like to phantoms of a c Gray is on the mountai Gray on valley, lake ai Gone from Nature's far In the Autumn of the y

Yet the season has its g Has its days of cloudle Golden rod and rich-hu Fruit and grain, thou Now the sunsets gold a Rose and safron still a In the Western sky at In the Autumn of the y Time for firelight and

When without the stor or betimes the rain is Coldly 'gainst our win For the days are grow And the nights are loo 'Tis the time of Natur In the Autumn of the Montreal, Sept. 23, 1898

THE MOST HO

The rose is the As the rose among rosary among pray its excellence to the prayer is the fact best harmony me prayer. Mental pr cise of our mental f ory, the intellect a mysteries of our re est and surest way t tion. It teaches us to know ourselves and to distrust ours and to hate ourselv Now, the rosary simplest, easiest an kind of mental pray

tion of the mysteric passion, death and Lord. These myst of fascinating the ing the affections, and inspiring us v love of our Blessed templation purifie elevates and chas and strengthens the heart from e desires, and raises ly, to God Himself. essence of prayer-soul to God. The to God, the farther and from the thing as it were, the nat prayer, such as w recitation of our ments of faith, ho self and detach

things.
All these senti fitting expression which we recite i the Our Father v while the Hail Ma to the Father are pressions of our le

We begin with our faith in the c religion-the exi butes of God, the Holy Trinity, the sion of the Son of son of the Bless supernatural ar which Christ has Passion and dea increase and stre Our hope is lil confirmed by th

which our Lord When you pr who art in He " Father word of all our hope. He will surely natural food of supernatural fo forgive us our Him in the spi His good provi from temptatio temptation issu As a Father He will of body as well a that it is for ou

We can hard of our faith a words of the Christ Himself recollection a them, without inflamed with we said that Mary are part kindle the fire hearts. Certa expression to than those w Elizabeth to Blessed are blessed is the f had the treme

love towards spoke those them filled w Spirit of love.

the same sign