# Catholic Record.

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

#### VOLUME XX.

## LONDON, ONTARIO, SATURDAY, OCTOBER 29, 1898.

## The Catholic Record. London. Saturday, October 29, 1898.

by God.

they were buried.

UNHAPPY FRANCE.

her path is through the desert of In-

fidelity. No nation ever went far

without God. Years ago France was

within the grasp of the invader, and

her path was that of the slave : to-day

she is within the grasp of the Jew and

Free Mason, and she is fronting anni-

hilation. Years ago Joan of Arc

kindled into white flame the dying

flame of patriotism and Frenchmen

were free again, with their own laws

and that mass of perfidy and ingrati-

tude called their king. But they be-

lieved in God and confided to Him

their destiny, and handed down to

their children the memory of the brave

deeds done by Heaven through the

maid of Domremy. To-day, however,

the outlook is darker than in the days

when the sons of France were awaked

from sleep to battle with their heredit

ary foe. They have lost seemingly

all virility. They have done with the

traditions of the past and they are con-

#### THE END APPROACHING.

With the Archbishop of Canterbury publishing pastorials on Confession and with John Kensit making an onslaught on the Romish tendencies of Anglicanism, the end seems to be very near. Macaulay's New Zealander should hurry along with his sketch book before even the ruins likewise dis-

#### appear. DA COSTA AND PROTESTANT. ISM.

We have not yet heard of the "disciplining" of Dr. Da Costa for hissweeping condemnation of Protestantism. The episcopal authorities may think twice before tackling the outspoken divine, and in doing so will be wise in their generation. The doctor has said nothing but what is well known, and he has simply the courage of his convictions. Moreover, the crowd will always flock to hear something spicy, and we venture to say that he could throw off the Anglican yoke and be financially none the worse for it. However, we acquit him of a seeking after sensation alism ; we believe him to be sincere, and hope that he may be convinced that the sect that is powerless against the ever encroaching tide of irreligion cannot possibly be the "Bride of Christ.

#### CAPTAIN DREYFUS.

We are told that all the Paris news papers are in favor of Dreyfus' liberation. The dramatic incidents of his arrest, the touching letter of his wife to the Holy Father, and his consignment to the unhealthy prison island, are some of the things that prey upon the sentimentally inclined, and claim the compassion of even those who be lieve him to be guilty. But the fact that the Paris newspapers are clamoring for his release counts for very little. They are principally in the hands of the Jews and Freemasons, who are everywhere and have an unlimited command of money. They naturally desire the pardon of a compatriot, and French tribunals will inform us very soon if justice can be bought or sold.

### A UNITED IRISH PARTY.

Reports from various meetings in the old land convey to us the pleasing intelligence that Irishmen have done thousand Jews. There are, we are with dissension and disunion and told, many pious Catholics in France. have resolved to display the unselfish We believe that. But the Catholicity and truly national spirit that made the that allows its rights to be violated and united party of 1886. It was Ireland its cause to be disregarded does not first and self last. They have seen lend itself to much admiration. iso that the discord was effected by but a few and they have made up their minds that the few must slip down and out or get into line. The enmities that have retarded the cause of Home Rule and bereft the Irish Party of influence and power were caused by those who preferred personal aims to their country's good. All manner of charges were directed against men who, whatever their capabilities might be, were justified in their claim to the respect of reasonable Irishmen. But this seems now like past history. The clouds of anger and passion are fast disappearing under the rays of the sun of unity. Old friends who battled side by side a decade ago are shaking hands again and are prepared to commence another page of the history of Home Rule.

beauty of the treasure confided to him political dictators command us, but to labor in upbuilding the Church of God. exercise the franchise in a way that Years have come and gone and we ecometh our intelligence and freewill. THE ALLIANCE. We are not "talking politics " We leave that to the ward heeler and pro-

We suggest that three representative men should be appointed to ex- fessional politician. "Politics" is one plore the country inhabited by the of the curses of Canada. For statemysterious individuals yclept Auglo craft, the direction of the destinies of a Saxons. The question as we are not country, we have but admiration, but given to antiquarian studies, interested for politics, that is, the scheming and us but little, but since hearing of the lying and sham, the sundering of 'potentialities of the Angle Saxon," a friendships, the conversion of same men burning desire to know something into hopeless lunatics for the time about him has taken possession of us. being, we have but pity. It blinds us to We did learn that the Anglo Saxons our common interests and makes us an were helped to the great unknown by easy prey to the spoiler. It prevents the Normans and we were satisfied united action and deprives us of the powers that we should have in the But here they are at the present day community. We do not want "one entering into an alliance. Some of party," but if any section of men them have emigrated to the United of our political religion should en-States and the others dwell in Birming - deavor to thwart us in our efforts to

ham, England. Are they descendants secure our rights, then we say prinof the men who died on the field of ciple is above any party and that we Hastings? Are they whom we have should cut adrift from it and start on looked upon as of Irish and German new lines. If Catholics, then, would extraction but Anglo-Saxons who have take an interest in public questions, for centuries kept themselves hidden, the formulators of laws, who have waiting anxiously for a favorable generally an eye on the public, might exercise due discretion. When we moment to emerge from obscurity? speak of Catholics, we have no inten-

tion of referring to the "hickory"kind, but to the Catholics who know what France is about to take the name of they want, and are not to be cajoled God from her coins. She has banished into forgetting it or be prevented from Him from her schools, her parliament demanding it by oratorical blandishand her families, and she declares that

ments.

#### CONSECRATION OF ARCH BISHOP GAUTHIER.

The liturgy of our Holy Church has many a ceremony which uplift her children into a region beyond the land of sight, but there is none more im pressive and solemn than that of the consecration of a Bishop. As we gazed on the inspiring scene in the Cathedral and beheld the venerable figures of our separated chiefs and heard the solemn words of the celebrant and the assistant Bishops, we knew no empty ceremony was taking place.

The two thousand years that have elapsed since the time of Christ were bridged over and we seemed to hear the words "As the Father hath sent Me, so I send you." No, it was no empty ceremony-or a tribute to the zeal and learning of him who was to be created with the insignia of Episcopal power It was a divine work-the creation of the present. Thirty eight million an apostle-the fashioning of an instruare controlled by one hundred ment whereby faith might be implant-It was the endowing of the pastor

chosen by the Supreme Pontiff with power from on high by the infusion of the Holy Ghost.

know that his early fervor has been but deepened and intensified, and that he knows no other aim than self-sacrifice and recognizes now no loftier motive than that which inspired him to consecrate every faculty and energy

of his being to the service of God. He will meet with trials, for the dis. ciple is not above the Master, but in stress and storm the Lord knoweth who are His. The prayers of his predecessor, the fearless prelate who was all patience in rebuking the ignorant, but affame with Apostolic zeal in resisting all attempts to minimize the Episcopal authority, will strengthen him. His spiritual children will give him consolation by the purity and fer vor of their lives ;and his priests, whom St. Francis de Sales calls the arms of a Bishop, will be a rampart round about him. They will be loyal to him -ready to second his designs and to look up at all times to him as their Father.

And whilst we wish him many years of work for God's honor and glory we pray also that the wisdom "that sitteth by the throne" may labor with prav him and guide him and give justice to his rule.

#### EPISCOPALIAN CONVERTED.

New York, Oct. 18 -Mrs. W. H. Shields, of 200 West Fifty fifth street, New York, has lately returned from Paris, where she had been received into the Catholic Caurch. She is a sister of John Spencer Turner, jr., a former Episcopal clergyman, conversion to the Catholic Church took place last summer.

Mr. Turner was born in Brooklyn, and was ordained to a deaconate in the Episcopal Church in 1892 and to the ministry in 1894. He was the rector of the Church of the Good Shepherd. Rochester, N. Y., when he incurred the displeasure of the late Bishop Coxe, because of his Ritualistic practices The Bishop forbade him preaching in that diocese, and in answer he caused a black flag to be displayed from his residence

After leaving Rochester, Mr. Turner became rector of the Church of the Holy Innocents, Hoboken, N. J. He was later an assistant in the Holy Cross church, this city. He subse quently went abroad and was received into the Catholic Church in Paris last July by Cardinal Richard, the Arch bishop of Paris. Mr. Turner will study for the priesthood in Rome.

#### THE MANNER OF SAYING THE ROSARY.

There are different manners of say ing this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them ; the mind tires and is wearied, He came into the sanctuary a priest the heart never. A second manner is and left it a Bishop-one endowed with to propose to ourselves, before comtion, which by occupying the mind the plenitude of the priesthood, given the power to confirm and to ordain, and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attach ed to each intention. For example One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired ; the third for such or such a grace which we desire ; a fourth for the conversion of sinners or some par ticular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the rosary ; one day with the mysteries -the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple ; the cond day a meditation may be made on the sorrowful mysteries-Jesus in the Garden of Olives, scourged, crown ed with thorns, bearing His cross rucified ; the third day it will be the clorious mysteries-the Resurrection he Ascension, Pentecost, the Assump tion, and the Coronation of the Blessed Virgin in heaven. Is there not abundant and varied matter for our medi tation in all these great mysteries, and shall we still dare to speak of mono A fourth manuer of reciting tony? the rosary is to consider the Blessed Virgin in the first decade as daughter of the Father ; in the second, as mothe of the Son ; in the third, as spouse of the Holy Ghost ; in the fourth, as Queen of the Church triumphant ; in the fifth as Queen of the Church Suffering ; in the sixth, as Queen of the Church Militant. These are new points of view eminently suited to sustain piety during the recitation of each decade. Have we recourse to these different means for saying the rosary well ?-- St. Boniface Calendar.

#### MATION Practical Suggestion Anent the Work

# of Refuting Slanders Directed Against the Church.

Messenger of the Sacred Heart The editor of Scribner's Magazine when forced to > dmit that one of the writers in his monthly has made a grave mistake which might injure the much slandered friars of the Pailippines, expressed his regret that Scrib her's has no department for correcting such errors, as if his private letter and apology could do more than show he

was aware of the injury done, but unwilling to repair it. Fatner Yorke, editor of the Monitor, wou'd not have Not long let the matter rest here.

ago he organized a crusade against two of the San Francisco daily papers, and by inducing Catholics to withdraw their subscriptions forced the editor of one of them to drop an advertisement as indecent in itself as it was meant to be damaging to Lately he has done good Catholics. service by letting Catholics know the true character of Funk & Wagnall's trade issue known as the Literary Digest, which, though published as a literary periodical, has a department entitled "The Religious World," quite

as unfair to the Church as the Independent, which is professedly P otest We cannot have too many of The ant. Standard and Times or too many Monitors, or at least too many editors of the ability and zeal of the men who edit these thoroughly Catholic weeklies. The Century for October prints an article from some irresponsible writer who has little to say but the mean things that have been already published in Ainslee's and in the Independ

ent. 18 IT WORTH WHILE?

"Is it worth while," some wellinformed Catholics ask, to try to detect every false or injurious statements and to correct the same? It is very difficult, no doubt, far more so than to invent or retail the falsehood, since truth always requires conscientious tudy. It is also an endless task, since so many papers and magazines seem to make it a point to misrepresent the Church, while few of their editors seem to know when their reporters or writers are correct or mistaken in their statements about her. Then, may it not be that the harm done by their errors is purely imaginary or at least not serious enough to notice? Slight as the harm may seem to be and difficult as we may find it to correct the errors daily printed by the press, it is worth while doing, and the Catholic editors who devote themselves to this work deserve all praise and support. Since the secular press will not "impeach its own articles," as one of our prominent editors expressed it lately, and since even Catholics, in spite of the sad lessons we have had lately, are disposed to give some slight credit to what their daily newspaper reveals to them, the Catholic editor at least must keep track of their errors, as much to instruct his

#### impressions of the Church. A PRACTICAL SUGGESTION.

In this connection Catholics often omplain that we have no great Catholic daily to which

avoid anything that might tarnish the nose to the polls and to vote as our fond remembrance the memory of his A CATHOLIC BUREAU OF INFOR- we learn enough every day to know how the newspapers and the Protestant weeklies have deceived us; it would take three weeks at least to learn whether General Merrit did accord the interview given in the New York Herald for Ostober 4, and whether he is cor-rectly reported though no reasonable man believes that a gentleman or one of his official standing could possibly utter such foul things in such an insidious way. It takes time and labor, but every lie nailed injures the credit of a deceiving press and puts us on our guard against its impostures.

NO. 1.045.

#### PROBLEMS, IN THE PHILIP-PINES.

#### What Father Doyle Wouldj Do If He Were in Authority

After the rampant, bitter and illdisguised bigotry shown in many of the current statements about the religious condition of the Philippines with which the press is teeming to day, it is like a breeze of fresh air in a close room to read the fine, frank statements of Rev. A. P. Doyle, in an article on the subject published in the October Catholic World Magazine.

The Filipinos originally were but little removed from savagery. In no sense were they a homogeneous race, principally of the Malay type, with low orenead, high cheek bones and scread. ng nose, but still with a very large mixture of the Mongolian race among them. In the process of elevating such a mongrel class there is no agency so erviceable as the Catholic It appeals to their sense of the dramatic through its gorgeous ceremonies. It gives them saints to honor who are in no sense abstractions, but near unto their very lives. It replaces their old idolatries by a living, vivid and realistic devotion to a God living among them, coming into touch with them. In regard to moral-ity, too, such has been the success of the Church that very few nations can throw the first stone at these poor chil dren of nature. They gamble and fight their "gallos" at every opportunity, but the marriage tie is well preserved among them, and their sense of justice is so strong that there is very little need of bank locks or safety deposit vaults, while their deep sense of religion is evidenced by their numerous feasts.

It is an easy matter for a conscience less correspondent who knows nothing of the rigors of discipline in monastic houses to imagine a rotten state of affairs, or even to pick up a floating story concerning one and generalize it, or even to accept the fabricated stories of the enemies of the monks and launch it before the civilized world as the gospel truth, and find ready be-They that know are confident lievers. that affairs are not as the newspaper correspondents detail. It is possible that there may be some indolence. It is possible that, possessing considerable wealth, many of the priests have been content to sit down and do nothown as to leave no excuse to secular While in no sense condoning ing. journals for not learning the truth, or such inactivity when the interests of souls are at stake, still it must not be to non-Catholics for forming false torgotten that the Philippines are but little removed from the equator, and that the torrid season lasts nearly all the year round. With but a suggestion r own northern cities, when the days of summer come, almost without exception, the Protestant churches close their doors and go out of business, leaving the devil to run riot through the so of their people all summer long, while the s epherds are off to Europe, the seashore or the mountains enjoying themselves. It would not be a very lamentable thing if the Church in the Pailippines did have to awaken a few more energies and strain a few more sinews to get along. Were I in authority I would persuade every Protestant minister to stay away from Manila. 1 would select the most thorough Americans among the Catholic priests of the country and establish an entente cordiale between them and the civil authorities. I would appoint as governorgeneral a broad-minded military man one who understands the inner workings of the Catholic religion. Haneed not be a Catholic, but he should have no antipathies against the Church, and should strive to gain the sympathetic adherence of the ecclesiastical authorities. He should proceed in the estab-lishment of courts and tribunals on the It American plan, he should look out for the sanitation of the cities, suppression of rampant vice, and, as he is in duty bound, leave religion to his own de-Proceeding on these lines we vices. shall not conquer the Philippines so much as we shall win them to our way and methods, and not many years will have passed before we shall have planted among the Orientals the seeds of the freest and best government on

#### A DEATH BED DENIAL.

A subscriber sends us a letter in forming us of the death of an individual who refused to receive the last sacra. ments. He was moral and charitable and was at one period of his life a fervent Catholic. He became infatuated later on with his own ideas and then the end.

No one can read the secrets of the invisible world, but from what we know from Revelation the chances are against that individual.

A Catholic may have opinions in all things excepting Faith. That comes to him from the Giver of all good, and he has no rights except to guard and to protect it. He cannot lose it save through his own fault. He cannot indulge in opinions contrary to faith IT IS OUR DUTY.

Every Catholic, we think, should take bequeathed the supernatural fitness to a practical interest in live questions- be a ruler, and annointed, and blessed, that is, questions which concern them, and transformed so as to be able to temporally or spiritually. We have been stir up, for the profit and guidance of too remis in this respect : we have been his spiritual children, the grace retoo quiet, thinking it probably to ceived by the imposition of hands. be the best plan ; but we should awaken We were carried back in spirit to the to the fact that we are here by right far off time when the first Bishops reand not by sufferance, and that we also ceived their commissions, and were have to take our share in the work of endowed with the power of binding and upbuilding our nation. We should be loosing, and were sent into the world on the platform when any subject comes to preach to every creature all things up for public discussion. We should whatsoever the Master had commanded do our own thinking. We owe it them. One more link was forged and to our manhood not to permit our- rivetted to that Apostolic chain that selves to be dupid and deceived by has never been broken since the days the gentlemen who talk eloquently of of Pentecost. One more captain was what we have done and of the beauty given a commission in the army of God, of our holy religion. We are not now, that is advancing towards the gates of course, always deceived. We are eternal. Its servied ranks fear no beginning to have sight keen enough defeat, for Christis with them, and its to pierce through the flimsy sophistries work will remain whilst there is a

of the politicians and of the "model human soul above ground, because it Catholics " who become furious at any is the very energy and life of the Son assumption of jurisdiction by the of God. We wish ad multus annos to Church. We have our principles, not

man made, but God-made, and it be Most Rev. Dr. Gauthier, whom God has hooves us to hold to them with all our chosen to bring forth good fruit and energies. If we are in doubt with re whom He has placed with the Princes of gard to them, we have those whom God his people. We take this opportunity to has placed over us to teach and to guide give expression to our respect for his many admirable qualities of mind and us, as our sources of information.

We do not insinuate for one instant heart, of our gratitude for his unthat our taking part in public ques- wearied and faithful devotion to duty tions should make us aggressive in a and of our veneration for his unway that would be calculated to arouse dimmed and untarnished priesthood the enmity of our separated brethren. that is our pride and his glory.

We should take our stand as Canadians More might we say, but the cereinterested in the welfare and progress mony of the 18th inst. is more elowithout committing sin. We speak of of our country. It might get us out of quent and expressive than the words reasonable individuals and not of luna- the rut or the "don't care" habit, and that come unbidden to our lips. tics. The Catholic, therefore, who has might also convince us that we are not We take, however, the liberty of assurany desire for eternal happiness should seris but citizens-not to be led by the ing him that we shall ever cherish in

We lack will rather than strength are able to do more and better than we are inclined to do ; and say we can not because we have not the courage to say we will not. -Bishop Spalding.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence. - George Eliot.

and Catholics all might look for a true account of religious as well as secular It takes more than a complaint news. to establish such a newspaper, and since it would need to be something more than an organ for advertising, as all our secular journals have become it would have to struggle for money support, even were the editor or editors competent to publish it to be found. What is needed is a Catholic bureau of information to which all publicists might apply for a knowledge of Catholic matters, and to which we could look for a prompt contradiction to every false statement about faith. There i such a bureau in England under the auspices of the Catholic Truth Society, and a society of the same name exist in San Francisco. Every serious error in the newspapers, books or magazines is promptly reported to a committee appointed for this purpose and refered to some competent person, usually a specialist on the topic treated, correction, published if possible in the offending paper, or else in other secular journals whose editors are glad to call attention to a rival's errors. takes more than a suggestion to es-

tablish such a bureau, but at any rate the suggestion is practicable, and that of founding a Catholic daily is not clearly so. TIME WELL SPENT

It took a long time to make the editor of Scribner's Magazine admit his error referred to above, and it would take as long to make the editor of the Century admit that his knotty problem article in the October number contains an ignorant and wholly unfounded paragraph. It took more than six months to show that the "Lottery of Soulsi" reported in the leading Protestant weeklies was a pure fiction-and

still the Catholic Champion ( Ritualist repeats it in its issue for October-it is taking time to spread abroad the letter of Cardinal Vaughan denying that little word always in your mind ; and "Jesuits in disguise " are striving to pervert the Anglicans ; it will take should perform it with all our might, some time to know all the truth about Catholics in the Philippines, though time for us.

Laterature and his William our reason and an discussion for the second stand

On the great clock of Time there is but one word, and that word is "now." " Now," says a good authority, " is the watchword of the wise." "Now" is on the banner of the prudent. Keep this whenever duty presents itself, remembering that "now" is the only

the face of the earth.

2



corrects all dis-reders of the digestion, and all weakness of the stomach. It makes the assimilation perfect, the liver active, the blood pure and the life e life-giving elements of the ves strong and steady, and i res all impurities and abnormal n the blood. It allays inflammatio ormal acid dispels pain. It is the great blood-maker and flesh-builder. It does not make corpulent people more corpulent. Unlike cod liver oil, it does not build flabby flesh, but tears down the unhealthy, half - dead tis tears down the unicative corpulency, carri-sues that constitute corpulency, carri-them away and excretes them, replaci-them with the firm tissues of healt Thousands have testified to its meri-Sold at all medicine stores. merit

"I have been afflicted with rheumatism and kidney trouble," writes Mr. C. B. White, of Grove, Geauga Co., Ohio. "I suffered untold pain. I was afraid I would lose my mind. At times was almost entirely helpless. There had not been a night for three years that I could rest in any position. I tried Dr. Pierce's Golden Medical Discovery. I used three bottles of it and am well of both diseases."

Dr. Pierce's Pleasant Pellets cure con-stipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. One "Pellet" is a gentle laxative, and two a mild cathar-tic. Druggists sell them and there's nothing else "just as good."

#### INCALCULABLE GOOD. AN EXPRESSION OF FAITH.

Dr. Ward's Blood and Nerve Pills have done me an incalculable amount of good. I think they are the best, surest and quickest acting cure for nervousness, unhealthy action of the heart, insomnia or leaplerment. sleeplessness, anemia or impoverished blood, loss of appetite, general debility and blood, loss of appetite, general debility and ill-health. For nine years, before I com-menced taking Dr. Ward's Blood and nerve Pills, my heart was weak and in an unhealthy state. Its action was so much impaired that I could not walk across the street without suffering great distress, my heart fluttering and beating so rapidly that I could scarcely breathe, causing faintness, loss of strength, and leaving my nerves all un-trung. My sleep was very much disturbed, I had no appetite and there was little strength or vitality in my blood; I was always excessively my blood; I was always excessively

nervous. I have now taken three boxes of Dr. Ward's Blood and Nerve Pills and since taking them I have not been away from my business an hour. Before taking these mile in means the second second second second second the second second second second second second second second the second se these pills it was a freq nt occurren for me to be away from business. As a result of taking Dr. Ward's Pills my hear is perfectly healthy and strong and gives me no distress or trouble whatever. They removed all nerve trouble, made my nerves removed all nerve trouble, made my nerves strong and gave me healthy sleep. These pills also made my blood rich and strong and gave me a healthy appetite. Dr. Ward's Pills have given me perfect health, restoring my lost strength, in place of continual ill-health, weakness, heart trouble and nervousness. In justice I cannot speak too highly of this wonderful medicine. Signed, Miss N. Millward, Walton St. Port Hone, Ont.

Walton St., Port Hope, Ont. Dr. Ward's Blood and Nerve Pills are br, ward's Blood and Nerve Pills are sold at 50c. per box, 5 boxes for \$2.00 at druggists, or mailed on receipt of price by THE DOCTOR WARD CO. Limited, 71 Victoria Street, Toronto. Book of in-formation free.

### THE CATHOLIC RECORD

#### THE GUARDIAN'S MYSTERY the lawyer was more softly persuasiv and confidential than ever ; and fixing Bejected for Conscience's Sake.

BY CHRISTINE FABER.

XLV. -CONTINUED.

laughed outright. Fullerton adopted a different ton

with her; he was gentle, flattering, insinuating, and it would almost seem

confidential. The spinster, in wretched vanity, imagined that

acquaintance with Mallaby.

on the witness stand.

pert Street in New York.

or Mr. Mallaby, then?"

pathy.

laughed.

pointment in him."

out any hesitation.

"Yes, and-

nouse of an acquaintance?" The audible titter of some of the

adies in the court at the juvenile

term had no effect upon Prudence.

She imagined it was her youthful ap-

pearance that called it forth, and sh

change your impression, to retract your opinion regarding his honor?"

And Miss Liscome shook her head in

way that set all the flowers in her

"Give one instance of your disap

The lawyer's tone seemed to indicate

Miss Liscome smiled and imagined

that she blushed, but she answered with-

other of your male friends or acquaint

"One moment, my dear young

lady," he interrupted again, and Pru

dence, not annoyed at the interruption

since it was accompanied by so flatier

ing a term, beamed upon him with

smile-" in order to have a very clear

understanding of the ungallantry of

Mr. Mallaby, the name by which you

ances, to give you this advice?' terrupted the lawyer.

that he was as confidential as circum

stances permitted him to be.

about investing some money.

bonnet quivering, while the audience

his black, lustrous eyes on the face of the witness with a look so kindly it was almost tender, she became indifferent to everything but the impression she fancied she was making on the heart of the handesome counsel. Miss Liscome was summoned, and

"Oa the occasion on which you soli-Miss Liscome was summoned, and she tripped to the stand, holding her head on one side, and smirking, and cited that advice from the prisoner, how did he respond ?" "He refused until I mentioned that bowing, and looking so ridiculous in her jaunty attire that some people

name of Jared. "The name obtained from the letter opened by your nephew in mistake?

"Yes. sir. "What motive had you in mention-

The spinster, in her ing to the prisoner, the name or lared ? manner was due to her graceful ap-pearance, and she replied to his ques-"Oh, just a spirit of mischief and cur iosity"-tossing her head in a jaunty way that again set the flowers in her tions with great sweetness, and an amusing frankness that more than bonnet quivering. "My nephew told me Mr. Mallaby was so agitated on reonce destroyed the dccorum of the court. The decorum was more especi ceiving the letter. I just thought I'd ally destroyed when his cross examintry him myself, by mentioning the ation turned upon the extent of her

name. "Were you not afraid of being asked "You met him, you say, my dear young lady, for the first time, at the

for an explanation ?" "Oh, no; and if I had I needn't have given any.

"What were the contents of that mysterious letter? "I don't remember them."

"Did you take particular note o them at the time that you read them? "Only in a general way.

vas so delighted with both herself and with him that she was in danger of "Can you not then, my dear young forgetting the object of her presence lady, call to mind some of the contents now, or in a general way give us som "Yes;" she simpered. "I met him first at Mr. Wilbur's home on Hu idea of them ? " Oh," with a ludicrous affectation of

girlish impatience, "there was some-thing about laying a spectre-that is "Your impression of Mr. Forrester, remember. "I thought he was a very delightful "Did you wonder what that phras and honorable gentleman, and he paid laying a spectre' meant ?' me a great deal of attention." "Had you occasion after that, to

In a kind of a way, but I didn trouble myself much about it. "Did you ask Mr. Kellar to explain " No. sir

The lawyer's voice had sunk to a tone soft and gentle enough for a "Did Mr. Kellar give you any ex woman; it was almost as if his own planation ? No, sir."

heart were aching for the disappoint nent of the witness in finding that Mr. "What emotion did Mr. Kellar Mallaby was not worthy of her regard how when you described to him Mr. And the poor, shallow-minded, vain Mallaby's agitation caused by your witness was caught by the bait, and mention of the name Jared ?" she leaned toward the lawyer as if she "I don't remember. I only know that Mr. Kellar seemed to be very were talking alone to him, and were

trying to show how much she appre much interested in me." ciated and was grateful for his sym The audience laughed.

Now, my dear young lady, did "Yes, sir : I found out that Mr. Mal Mr. Kellar approach you at all on the laby was not the pleasant, and high subject of coming here to San Fran minded gentleman I thought him to be cisco, to testify on this trial? He had an insinuating way at first, but "No, sir," it meant just nothing, nothing at all.

"What led you to think of coming to California?

"I received a letter from Mr. Turner offering to pay my expenses and those of my nephew, if we would come and give our testimony. He said that he had heard all about us from Mr. Kellar.

"In your former testimony you referred to another instance of the prisoner's want of gallantry, something Please in pertaining to a souvenir. form the court about that."

"Oh, yes, sir !" simpered the wit-ness, "in my gratitude for the service Mr. Mallaby did me, I desired to give him a little token. I offered him a went to him to ask his advice "Your esteem for him was so great that you selected him rather than any

"In your gratitude, my dear young lady, you offered him your heart?

The audience were silent only be cause they waited in a state of sup pressed mirth for her answer, and the ment that she had replied :

" It wasn't exactly that, but it was a little golden heart that I prized very much !" everybody laughed even to the jurors, and the merriment was red when Fullerton said :

" I did." Was this little token the heart that was so ungallantly refused by the prisoner ? "Yes, sir."

" Oaly two more questions, my dean young lady ; did Mr. Kellar take the heart you in your gushing ingenuous-ness offered, and does he retain that heart yet?'

Yes, sir." Every neck in the audience had been cranned for her answer, and the laughter that succeeded it was loud and long from every part of the court-room, and when it had ceased some one renewed it by remarking what a fishing time the witness must have had

with her heart. Even across the pale face of Agnes there had flittered the shadow of a smile, but that was for the moment that her eyes had turned from the prisoner to the witness. The prisoner had given no sign of amusement at the evidence of the witness ; not ever when the mirth was loudest and mos general ; the cnly time he smiled was

when he responded to his daughter's look of affectionate encouragement. Malliflower Mallary was the next witness, and most of the people, remembering the amusement occasioned by

his former appearance, prepared the selves for a renewal of their mirth. His response to the summons wa marked by the same ludicrous haste that had caused a laugh before, and his appearance was distinguished by the identical bright blue suit, only his

proportions seemed taller and more attenuated. Fullerton adopted a stern manner in order to awe the witness out of his propensity to preface his remarks ; but It

his method had the opposite effect. It awed the witness, it is true, but at the same time it disconcerted and confused him to the extent of prefacing his answers much more frequently than he might otherwise have done. To the very first question of the lawyer, "How long have you known Mr. Nathan Kellar?"

Mailary replied :

"I shall preface my answer to your question, boss, by saying that my desire for the acquaintance of Mr Kellar was not from any idle curios

"Keep to the point-how long have you known Mr. Kellar?" thundere the counsel.

"How long ?" repeated the witness frightened by the stentorian tones of the questioner, "since the night Aunt Prudence upset the teapot.'

Even the grim face of the judge relaxed a little while everybody in the court room laughed as loud and long as everybody had done during the ross-examination of Aunt Prudence Fullerton waited with visible impa tience for the restoration of order; then he tried to get at the date of the firs neeting of the witness with Kellar, or

about what length of time had elapse since then. Bat the mind of the witness wa atterly befogged and all that he could do after prefacing his remarks with exasperating frequency, was to give a ludicrous account of Kellar's first visit, and the desire of Aunt Prudence to have Kellar all to herself after supper.

Fullerton, finding there was little use of keeping at that point, attacked another.

"Were you not employed in New York to be a spy on Mr. Mallaby-to watch his daily movements?" The eyes of the witness seemed to

grow as large as bullets, and the lecoum of the court was again destroyed, as he answered :

"Say, boss, how did you hear that? Aunt Prudence said not a living soul utterance of the name Jared, caused

don't grow on cranberry bushes, that he wouldn't ahad the head to run off as 1 did when he found they were looking. He'd a sneaked out of sight." Were you aware that it was at Mr. Kellar's instance you were employed to

watch the prisoner ?" persisted the Mallary shook his head.

"I can say as to that. Aunt Prulence told me to watch that ere Mallaby, and I'll just preface my remarks by saying, I didn't know what in thunder she wanted him watched for. Any more questions, boss?" otices

But Fullerton had no more questions to ask. He had gained for his summing up what few points it was possible to gain, from the witness, and the latter was suffered to leave the stand which he did with the same bound that had marked his exit on the former occa-

The cross examination of the other witnesses elicited nothing in favor of the prisoner ; excepting that of Nanno Kelpley. She testified to the kindness she had always experienced from him.

XLVI.

The summing up by the prosecuting attorney riveted the popular conviction of the guilt of the prisoner. The summing up by Fullerton, which followed, though eloquent and master-by was unphic to the prisoner. y, was unable to shake that convic-

He sought to show from Kellar's own evasive replies on the witness stand, a vell as his refusal to answer some of his questions, that his motive for telling John Turner of the shooting of his brother so many years after the deed, was revenge, and not the conscientious motives to which he had sworn ; and he tried to show also from Kellar's evasive, and as the lawyer believed it to be, perjured, evidence, that the witness had taken " hush money " from the prisoner, but, lacking proofs to sustain his statements, and not being able as in those days to have the testimony of the

prisoner taken, all went for naught. He defended the prisoner's course in permitting the death of the victim to seem to be a suicide, on the plea of the protection needed by his poor, young, friendless wife-had he, confiding in his innocence of any intention to kill, proclaimed the truth, there might have een in those early, lawless times in California but scant justice done him, though many should believe his story Then he gave a pathetic account of th meeting of the young husband and wife, and the oath she exacted, after which he drew a picture of the prison-

er's struggles for a score of years to seem to be only the guardian of his child, when his heart was bursting to tell her that he was her own father.

"But such, gentlemen of the jury, was the remarkable character of the prisoner ; his regard for his oath shows an exceptional conscientiousness, and his integrity during the many vear of his residence in New York, an in tegrity that has been fully proved by the evidence obtained thence, shows character that it would be inconsistent to believe could be guilty of murder And this singular honesty of the prisoner was no match for the conspiracy formed against him by the wit nesses, Mr. Kellar and Miss Liscome.

"Mr. Kellar, in his evidence, elicited by cross examination, denies all knowl edge of the letter written by his cousin to the prisoner-a letter containing mysterious allusion to the laying of spectre, and which is signed alone with

his cousin's Christian name-until h is told of it by Miss Liscome, and at the same time made acquainted by that

lady with the agitation which the mere the prisoner to show.

OCTOBER 2), 198.

witnesses. And as there was no proof of the charges made by Fullerton against Kellar's evidence, no proof of anything favorable to the prisoner, beside the testimony of Nanno Kelpley, save the integrity of his character while in New York, there was no prospect of an acquittal for him, and but little that his sentence might not be the extreme penalty of the law. The

faint, forlorn hope of finding Jared, to which Fullerton had clung, had also vanished : not a line of reply had he received to any of his numerous In the shadow of that gloomy out look, neither the prisoner nor his daughter, when they were again to gether in his cell, had any disposition o speak even to each other. On the morrow the case would be given to

the jury, and then would come the verdict and the sen-tence. Father and daughter were thinking of the sentence, but each in a different way; she was dwelling upon the ignominy for him, and her heart-broken grief of her parting from him ; he was picturing the lonely, unprotected condition in which it would eave her. In the intensity of their thoughts they drew closer to each other, and at length to conceal emotions against which she could no longer struggle, she dropped her head upon his shoulder, lifting it almost immediately, however, for the door of the cell was opening. It was not Mr. Fullerton, as both she and her father expected to be, but the warden accompanied by the gentleman whose name she had one day in the court-room inquired of Mrs. Sibly. Though knowing that it could not be, still, he was so like Wilbur in form, gait, expres sion, everything, save his heavy beard and the lines in his face, that she sprang to her feet, her countenance lushing and paling, and her heart beating as if it would burst.

The gentleman advanced slowly, eeming to keep in the rear of the warden, while at the same time he drew his handkerchief from his breastpocket, it might be to conceal with i me emotion showing in his face ; but with it he had drawn forth also something that fell with a little metallic ring, and that glistened almost at her With a sort of involuntary moeet. tion she picked it up, and seeing upon it her own Christian name, she nized the case of her long lost rosary. and looking from it to the stranger it did not need that he should extend his hands, for her to know him at last. Mallaby also recognizing him, had arisen, and the warden feeling that it was not necessary for him to remain to introduce Mr. Dawson, as he had ex-

pected to do, and divining that it was not quite an ordinary meeting of friends, silently withdrew. Alas ! for the strength of a woman's

indignation against the object that she once has fondly loved, when that object seems to approach her with its old affection. It was so with Agnes ; sha forgot for the moment everything but the delight of being again in the presence of one who was once, and it must be written, was still so dear, and when he took her hands and pressed upon them kiss after kiss, she did not with draw them.

The prisoner, never having considered that there was any just cause for indignation, and delighted because of his daughter's delight was smiling his own welcome to Wilbur.

It was some time before the lovers could compose themselves - Wilbur to ell his story, and Agnes to listen to it. But, at length, he told rapidly how Kellar had informed him that Mallaby was a murderer : that Miss Hammond was his. Mallaby's own child, and that she probably knew that fact, but

thought it well for some purpose to conceal it. He depicted the anguish

it had cost him to give her up, and

how when he had compromised with

his pride by asking her to leave her

guardian, her refusal to do so had con-

firmed him in the belief of Kellar's

suspicion, that he knew Mallaby was her father. He described his flight to

California to claim the fortune left by

his uncle's peculiar will, and his as-sumption of the name of Dawson in

accordance with that will. His vain

efforts to distract his thoughts from his

betrothed ; his presence in the court-

room from the very beginning of the

trial, and his belief in the prisoner's

guilt, and that Miss Hammond was but

acting a part until the day of the re-

velation of her relationship to the

prisoner. The startling manner in which she received that disclosure

compelled him to believe in her inno-

cence, and though he could not con-

quer his pride sufficiently to see her

and resume his severed relation to her,

his love for her prompted him to ascer-

tain if there were no way in which he

might be of secret assistance to her.

Learning Mrs. Sibly's address he con-

trived to see that lady, and, without re-

vealing his entire story, to enlist her sympathy and confidence, giving to

"To day at the close of the speech

of the prosecuting attorney, when I saw how utterly hope seemed to have

died out of the hearts of you both, I

would listen to my pride no longer.

Criminal, though you were," turning

to the prisoner who stood as if he were transfixed, "your sacred regard for

#### OCTOBER 29, 1888.

mine, would not before the nobi such a character have felt sebamed and wretched. It was s me. I hated myself for the co had pursued, and I could not res came as I have done to ask the of you both, and, should I not b mitted, as I do not deserve to be sume my former relation to daughter, that, at least, I ma the mournful satisfaction of be her a brother and a protector.

He drooped his head a little last words as if in accordance w humility of his speech, while i prisoner's eyes came an unwon unbidden mist. He turned daughter. Her tears were flowing ; tears of gratitude an Her father took her hand and p in that of Wilbur. "This is the best answer

make," he said, "except to a God is very good !" And then a silence fell u

three for a few moments ; the e in the heart of each were to and too thrilling for speech t upon them by a word.

Wilbur accompanied his b when she went home from the and when Mrs. Sibly met the door on their entrance she seen joyfully surprised. "I know it all," Agnes has

"the cunning plot betw sav, both to supply me with money consolation to know you consid a charitable object. The widow laughed.

What a lengthy conversa lovers held. There were no now, and as Agnes frankly her sufferings from the myster doubt and suspicion that mar day since her last farewell to over two years before, he wa ly calling himself a brute, a and other equally hard names he told of his constant love which he could neither forget due ; how it flamed with an drove him day and night book for distraction ; and how hateful the very fortune he h

by giving her up. "But I can atone for that tinued, "for to morrow n shall set about resigning it."

This sacrifice of fortune had been so willing to ma past and which he was not renew, to her mind, more th for his conduct in having her to his pride, and she said

fully : It is too much, far too you should lose so large an money for my sake."

He silenced her with a loo fore he answered "Never speak to me

again.' TO BE CONTINUED.

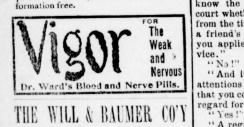
LEAGUE OF THE SACRE

Charity to the Po

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American Messenger of the Sa Atter our love for God, a poor is the highest exer virtue of charity which in should rule the world. A our neighbor is in some de of God Himself, because al ity makes us love others for Hence it was that Christ sa shalt love the Lord, thy Go second commandment is 'Thou shalt love thy neig





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know the prisoner, please inform the "Your little gift was symbolical, no court whether you had ever seen him from the time of your first meeting at a friend's house in New York, until doubt-symbolical of the grateful at-tachment you had formed for this strangely ungallant and unresponsive you applied to him for financial adman

watching them. When silence was restored, he con-

"And it was owing entirely to his tinued : "Did the prisoner absolutely refuse attentions to you on that first meeting that you conceived so high and warm a your little gift? "Yes, sir.

in

regard for him ?"

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"And his refusal, as is natural to suppose, turned the current of your "A regard that, as I said, was not youthful and impulsive affections-you felt a dislike of this unimpressionable only high, but warm, my dear young ady ; so warm, that you would probman-to a young lady of your strong, clever mind, it was impossible not to ably, would you not, had he given you the opportunity to do so, have reciprohave a very great aversion for him : you hated him, did you not ?" cated the tender feelings which seemed o have prompted his attention to you "Yes, sir, I hated him," replied on the occasion of your first meeting

Prudence, utterly unsuspicious how "Yes," replied Prudence, being for directly her answers led to the points the first time dimly aware that her an-Fullerton intended to make in his sumswer had something to do with the burst of laughter which succeeded it. But ming up

"What was your impression of Mr. Kellar, when you met him first?" "I had the very highest opinion of

him. He was different from Mr. Mallaby ; so kind, and gentle and confid-

"Did you on Mr. Kellar's departure from New York, keep him informed of the prisoner's movements ?" Fullerton's eyes, more than his ques tion drew the frank admission :

"Yes, sir. "Was it at his request that you did

so ?' "Yes, sir."

There's a time to all, old and young, man or "For all this valuable service on your part, my dear young lady, is Mr. Kellar sufficiently grateful-does he appreciate you-will he reward you ?" Prudence looked down with affected bashfulness, and toyed ludicrously with her watch charm ; her action seemed to give the lawyer a cue for

his gratitude by giving him a little token as you did to the prisoner?"

Prudence affected to be very much abashed ; so much so that it was fully three minutes before she answered, but the corut patiently waited, and every-body was rewarded by hearing her

begond herself and Mr. Kellar knew "Mr. Kellar admits that while he is it ; and I always ran away so fast when I found Mr. Mallaby, or that young lady that was with him looking, that nobody on earth could tell I was a-

and gave it to my father."

softly

silent on the subject of the prisoner' mysterious agitation to Miss Liscome he thinks nevertheless that his cousin was the author of the letter which gave to Miss Liscome her knowledge of the

"Were you, or were you not em-ployed by Mr. Kellar to be a spy on Mr. Mallaby's movements?" fairly roared the counsel, and Mallary actuname that she used with such singular and sinister purpose.

"It is evident that Mr. Kellar, deally jumped in his fright, and looked spite his sworn evidence to the fact that he was actuated alone by conaround him as if he contemplated some sort of an escape, at which Fullerton realizing the mistake he had made scientious motives, managed his points so well, that not only were Miss Lisin the adoption of such a severe mancome and her nephew brought to California, but that Miss Liscome was ner, attempted to rectify it by repeat ing his question in a soft, reassuring admirably coached with regard to her testimony of the prisoner's agitation as witnessed by herself, since that lady could remember no more of the contents Mallary seemed to take fresh heart and he drew up his stiff shirt collar

of the remarkable letter than the until it touched his ears, and straight ened himself until he looked as if his phrase already quoted, and the signa back were kept in its rigid position by ture.

an iron bolt through its centre. Then " It is also evident that revenge is no small part of the motive which has he answered, speaking very loud and rapidly : "I'll just preface my remarks by induced Miss Liscome to testify. Had the prisoner in the interview so gra saying that Mr. Kellar's a gentleman of the sort that a fellow likes to know ; phically described by her, accepted the heart, both symbolical and literal, that she offered him, she would not have and I'd have been glad to do that, or anything else he'd a asked, but Aunt transferred her maidenly regard to Prudence was so sweet on him herself Mr. Kellar, and consequently she she didn't give me any chance." "Then perhaps it was-" began would not have given that gentleman the opportunity to make of her so will-Fullerton in the same gentle tone he

her the money with which she so liber-all supplied Miss Hammond. "I ing a tool. "When these facts are well considhad used before, but he was interrupt would not tell you this now," he coned by the witness: "Hold up, boss, I ain't finished yet ered, and when the exceptionally tinued, but that may serve as a little honest and conscientious character of extenuation of conduct that seemed -I was a going to tell you how Anut Prudence asked me to watch that ere viction of his guilt at least in impartial and that was heartless.

Mallaby, but when I told her how keerminds, must vield to the belief that the ful I was to run every time I saw him, killing of Reuben Turner was done in or the girl looking, why she took the self defence."

But that speech had little power whole business right out of my hands, against the proofs of guilt ably mar-"And did your father." against the proofs of guilt ably mar-shalled and reviewed by the prosecutwatch upon the prisoner that you had ing attorney. It seemed almost farbegun ?" asked the counsel, very cical to oppose it to the prisoner's letter

to John Turner, containing the criminyour oath, your upright character during those years of struggle and suffer-"Well, I can't calkerlate about con- ating threat, to the evidence of Wiling, were explation sufficient to wipe tinuing it-he never continues any. dred Everley who had come upon the thing so far as I know ; and I'll just scene of the shooting in time to see the preface my remarks by telling you pistol in the grasp of the prisoner, to from your character every stain, and your daughter, she who sacrificed what Aunt Prudence says. She says hear its report, to see Reuben Turner he ain't got the head to continue any fall, and to hear his dying exclamaeverything in the interest of the duty she felt to be hers, what manhood clingthing, and I'm as certain as that apples tion, beside the testimony of the other ing to such a wretched pride as was love for our neighbor who a special manner a love f only because He urges al r for His sake, but He deigns to accept as do self whatever is done for t

By charity to the poor i merely the aid or alms poor : it is the love which gift and makes it beneficia able. There is a way of poor man which makes h giver, and there is anothe makes him love the giv the gift ; it is the way of which is bound to beget I even when it cannot offe or benefit.

Charity is the virtue love things that are good for the good they contai speak of charity to the p the poor have something love, and to say that suc special exercise of the means that there is some excellence in a poor man special love. This excel ficult to discover. Fle cannot teach it to us, sense and the wisdom of in the poor only what is i tune and failure. The their poverty and avoids t it organizes societies agents to act as intermed it and the poor ; it reliev because it fears their an their importunity, and it is shocked by the si misery. Sometimes to because it is good, i. so, it is a means of get influence or praise. Theye for what is good in those whose intelligence by faith, and who look Christ did, recognize th the poor and their spec love.

"Blessed is he that concerning the needy It is all too easy to se but that makes it all th to appreciate what is a as to call for our specia blessed is he that ap

another question : "Did you, my dear young lady, test

are the only Combined Kidney and Liver Pill-

What they have Accomplished is but a guarantee of what they will do . . . . Say :

woman, when poor health brings trouble, anxiety, and hurdens hard to stand up under, and one's efforts in the stand of the standard of the standard every turn, and we are prone to grow discouraged. That is not the time to give up—but the time for action, the time to sets out the seat of the trouble, and act as your best judgment and the experience of others will help you, guarding against mistakes in the treatment adopted for your particular ailment. WIARTON, ONTARIO, SAYS:-As a life saver to mankind, I hereby state what Dr. A. W. Chase's K.-L. Pills did for me. For nextry four years I was greatly troubled with Constipation and general weakness in the Kidneys, and in my perilous position was strongly advised to use Chase's perilous position was strongly advised to use Chase's Pills, and to-day I can safely and truthfully state that they have saved my life.

such a character have felt itself ashamed and wretched. It was so with I hated myself for the course ! me. I hated myself for the course I had pursued, and I could not rest until I came as I have done to ask the pardon of you both, and, should I not be permitted, as I do not deserve to be, to resume my former relation to your daughter, that, at least, I may have the mournful satisfaction of being to her a brother and a protector."

He drooped his head a little at the words as if in accordance with the humility of his speech, while into the prisoner's eyes came an unwonted and unbidden mist. He turned to his daughter. Her tears were already flowing ; tears of gratitude and joy Her father took her hand and placed it

Her father took her hand and placed to in that of Wilbur. "This is the best answer I can make," he said, "except to add that God is very good !" And then a silence fell upon the

three for a few moments ; the emotions in the heart of each were too sacred and too thrilling for speech to break thirst of water, but of hearing the word of the Lord." Wilbur accompanied his betrothed In spite of all God's charity for the

when she went home from the prison, and when Mrs. Sibly met them at the door on their entrance she seemed very joyfully surprised. "I know it all," Agnes hastened to

consolation to know you considered me a charitable object.

The widow laughed.

What a lengthy conversation the lovers held. There were no reserves now, and as Agnes frankly depicted her sufferings from the mysterious fear, doubt and suspicion that marked every day since her last farewell to Wilbur, over two years before, he was mental-ly calling himself a brute, a monster, and other equally hard names. Then, he told of his constant love for her, which he could neither forget nor subdue ; how it flamed with an ardor that drove him day and night to his law book for distraction ; and how it made hateful the very fortune he had gained by giving her up.

But I can atone for that," he continued, "for to morrow morning I shall set about resigning it."

This sacrifice of fortune which he had been so willing to make in the past and which he was now ready to renew, to her mind, more than atoned for his conduct in having sacrificed her to his pride, and she said half tearfully :

" It is too much, far too much, tha you should lose so large an amount of money for my sake.'

He silenced her with a look even before he answered

"Never speak to me like that again.

TO BE CONTINUED.

#### LEAGUE OF THE SACRED HEART. Charity to the Poor.

GENERAL INTENTION FOR NOVEMBER, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Atter our love for God, a love for His poor is the highest exercise of the virtue of charity which in His designs should rule the world. A true love of our neighbor is in some degree a love of God Himself, because all true char ity makes us love others for God's sake. Hence it was that Christ said : "Thou shalt love the Lord, thy God ;" and the second commandment is like this: "Thou shalt love thy neighbor." Our is poor is in

mine, would not before the nobility of cause it is really a mystery to human reason, and something made clear only by the light of faith. Almighty God appreciates it and recommends it to our love. "His eyes lock upon the poor man." He will bless as He blessed Job, him that delivers the poor man, for he considers that : "He that despiseth the poor reproacheth his Maker; but he that hath pity on the poor honoreth Him." He takes what is done to the poor as done unto Himself: "He that hath mercy on the poor lendeth to the Lord." With all the jealousy of love He takes their part, pleading for them, rewarding all who succor them, threatening those who ignore, and crushing those who oppress them. "Hear this you that crush the poor, and make the needy of the land to fall. And I will turn your feasts into mourning, and all your

songs into lamentation, and I will bring up sackcloth upon every back of yours. and baldness upon every head. I will send forth a famine into the land : not a famine of bread nor of

poor, in spite of the love which makes Him identify Himself with them in every possible way, blasphemous men blamed Him for their poverty, "I know it all," Agnes hastened to say, "the cunning plot between you both to supply me with money. It is a consoler. Deaf to His pleading for the consoler to how you considered ma poor as revealed in the Old Testament, they are blind to the living model of charity for the poor in the person of Jesus Christ who, by actual poverty protested against this blasphemy and proved His divine sympathy with them How instinctively the world turns aside from the poverty of Christ! How cleverly even some Christians explain it away by ignoring that He ever was in need though He had not whereon to lay His head ! How reluctantly even some Catholics admit the full force of His word to the young man seeking to be perfect: "Sell all thou hast, and give to the poor, and come and follow me," and in the very light of these words and of His own example, as followed by the Apostles, fail to acknowledge the efficacy and grace of the vows of peverty by which His chosen ones seek to bind themselves perma-nently in His service! Blessed is He that understandeth that Christ was poor in the strictest sense, and why preferred poverty to riches just as He preferred the shame of the cross to joy.

Verily real charity to the poor is a mystery and a stumbling block to the When our Lord was enumerat world ing the incontestable proofs of His divine mission, He classed with such miracles as "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again," this other marvel that: "the poor have the gospel preached to them"; and immediately He added : "and blessed is he that is not scandalized in me," that it to say, who does not find My love for the poor a stumbling block. That was a true love that could so unite Him with the object of it, all beneath Him though it was, that He could sincerely speak of Himself as if He were one with every poor man : "For I was hungry, and you gave me to eat ; I was thirsty, and you gave me to drink ; I was stranger, and you took me in ; naked, and you covered me ; sick, and you visited me; I was in prison, and you came to me. . . Amen, I say to you, as long as you did it unto one of these my least brethren, you did it to me." How royal His charity is! It does not stop to consider who is poor, or

why he has become so ; it does not calculate the causes, or speculate as to the dilection, the poor. remedies, or measure the amount of service done, but it is careful to dwell ABANDONING THE REFORMAon every need so that none may be overlooked, and it purposely compares the cup of cold water to the risk of disease, so as to show that it is not the service, but the affection with which it is offered that measures true charity. Unless we had Christ's own example to help us to understand concerning the needy and the poor, we might be disposed to consider the charities of some of His saints as extravagant and the narrative of His extraordinary favors for the same as beautiful pious legends. Saint Lawrence could well gather together the poor faithful and present them to his persecutor as the treasures of the Church, since He saw in them the clearest image of Christ. Saint Vincent de Paul could in all simplicity explain his enormous chari ties to the poor of Lorraine, even when his country was at war with it, and later to the Irish nobles made poor by Cromwell, by saying that our Lord was very noble but still very poor. A Charlemagne could still his royal treas ures for the poor, the saintly empress Mathilda propare food, and fire and baths for them, the saintly queens Margaret and Elizabeth, and the holy Kings Louis of France and Stephen of Hungary, give them audience, harbor them and wait on them at table. Right royally did they help the poor, behold ing in them the poverty which Christ the King of kings had embraced as His own ; and we can well believe that He vouchsafed to manifest Himself to them n the persons of their poor, since their lively faith made them strain their eyes to discover Him in those with whom He had so generously identified Himself. Were we disposed to question whether the God of charity rewards the charitable in such an extraordinary way, we need only recall for a moment how liberally He has provided them with the means of continuing and ex tending their benefactions. The names of Saints John the Almoner, Hilary and Basil the Great, Dominic, Vincent de Paul, Augustine, Rose of Viterbo, Catharine of Sienna, and a host of others, remind us that, even

#### THE CATHOLIC RECORD

selves poor in order to enrich His poor, The Orchard-Lands of Long Age. He has not been outdone by them in generosity, but has enabled them to do The Orchard-lands of Long Ago ! O drowsy winds, awake and blow O drowsy winds, awake and blow The snowy blossoms back to me, And all the buds that used to be ! Blow back along the grassy ways Of truant feet, and lift the baze Of happy summer from the trees That trail their tresses in the sees Of grain that float and overflow The orchare-lands of Long Ago ! miracles of benevolence in His name. Even in our own day and country we have known men and women in and out of the cloister, who have provided for all the known needs of their fellow men, for the waif and the aged, the Blow back the melody that slips sick and infirm, the homeless and desti Blow back the melody that slips In lazy laughter from the lips That marvel much if any kiss Is sweeter than the apple's is. Blow back the twitter of the birds— The lisp, the titter and the words Of merriment that found the shrine Of summer-time a glorious wine That drenched the leaves that loved it so In orchard-lands of Long Ago ! tute, not from their own re-sources but by the charity of the

faithful, who are quick to respond to any appeal which is really prompted by charity. In this age of charity, it is common to hear appeals that are not made in the spirit of charity. Political econ-omy, philanthropy, humanitarianism, to use a term much in vogue of late, bid fair to supplant the works of Curis-tian charity in our times. The salaried charity agents grow more and more numerous every year, and naturally lock with jealously on any body of men or women working purely for the love of God as a painful rebuke on their own motives and methods. Hence they favor the project of sending preachers of their several sects into our newly acattempt to take possession and control of institutions which owe their existquired possessions, would only consult the history of the past and ask them ence purely to the charity of private persons, in many cases to the collected offerings of the poor. The State has its charities, the sects have theirs, and great organizations, some purely bene-volent, others benevolent with a pur-pose, all parade before the world their it as strongly as they are now doing. deeds of charity, and advertise in the press, in books and in newspapers how much they benefit their dependents, until it looks at times as if the monopoly of charity were theirs, though in reality, charity, as a motive, may be Italy, Mexico, Spain and South America wanting in all their schemes of relief are all evidences of the truth of that or beneficence. Meanwhile the Sisters of Charity and Mercy are not idle, and the Little Sisters of the Poor, and all the religious congregations of women, who minister to Christ's poor without salary, and without any earthly com-pensation whatever, are toiling night and day, and year by year, in virtue of the vow by which they have generously given over to Christ, not the present day only, but the future also, that they may make their sacrifice permanent and perfect.

Catholic charity is ingenious in de vising ways and means of helping the poor without adding to their sense of want the sense of shame or of abject dependence. The Catholic pastor puts his poor box in the church ; his St. Vincent de Paul men visit his poor without salary; his sewing society helps the poor to help themselves, and all this is going on in thousands of parishes in this country, and not one word about it appears in the newspapers. There is no theorizing, no complaint that the poor are never decreasing in number, or never satisfied, or too importunate, or occasionally de-ceptive, or spoiled by assistance too readily rendered. There is no socialistic clamor about the rights of the poor, but there is no hesitation about preaching the duties of the rich. It is one of the marks of the divine origin of the Church that she has the poor always with her. They are a legacy from Christ ; they are *His* poor, and, by His condescension, they take His As we love Christ, we place. As we love Christ, we must love the poor and do for them what we would do for Him. Blessed are they and blessed are all who take pity on them. All of us are poor in some respects; we lack some gifts of soul or body and depend on others to supply what is lacking. The poor lack the very necessaries of life, and God has given the same abundantly to many that they may act as His stewards for the children of His pre

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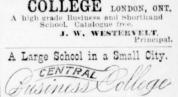
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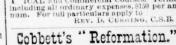
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selves seriously what results will fol-low from such missionary undertaking,

they will hardly, we imagine, advocate

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love for our neighbor who a special manner a love for God, not only because He urges all to love the for His sake, but also because He deigns to accept as done for Him self whatever is done for them.

By charity to the poor is meant not merely the aid or alms given to the poor : it is the love which prompts the gift and makes it beneficial and acceptable. There is a way of helping the poor man which makes him shun the giver, and there is another way which makes him love the giver more than the gift ; it is the way of true charity which is bound to beget love in others even when it cannot offer them favor or benefit.

Charity is the virtue by which we love things that are good and precisely for the good they contain. Hence the speak of charity to the poor means that e poor have something worthy of our love, and to say that such charity is a special exercise of the golden virtue means that there is some extraordinary excellence in a poor man worthy of our special love. This excellence it is difficult to discover. Flesh and blood cannot teach it to us, for the eye of sense and the wisdom of the world see in the poor only what is reputed misfortune and failure. The world detests their poverty and avoids their company; it organizes societies and pays its agents to act as intermediaries between it and the poor ; it relieves them partly ecause it fears their anger, or dreads their importunity, and partly because it is shocked by the sight of human Sometimes it aids them misery. bccause it is good, i. e., it pays to do so, it is a means of getting notoriety, influence or praise. The world has no eye for what is good in poverty ; only those whose intelligence is quickened by faith, and who look upon things as Christ did, recognize the excellence of the poor and their special titles to our love.

"Blessed is he that understandeth concerning the needy and the poor.' all too easy to see their misery, but that makes it all the more difficult to appreciate what is so good in them as to call for our special affection. Still blessed is he that appreciates it, be- when God's servants have made them- For Table and Dairy, Purest and Best

From the Christian Intelligencer. It is said that there are 1,700 clergy men of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to de-stroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with Many efforts have been that body. made to prevent these clergymen from continuing their Roman practices in the churches of the Church of England but with only small success. The Bishops of the State Church are ap-The parently indifferent to the attempts to Romanize the Church of England. I is claimed that the large majority of the membership is opposed to the efforts of the confraternity and allied socities, such as the Holy Cross and the Ritualistic Sisterhoods, but can accom plish nothing because the Bishops thwart their endeavors or wishes There is unquestionably a decided tendency among the clergy of the Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a federation to oppose this sacerdotalism and endeavor to Romanize the Christian people of Great Bri-The membership of the churches tain. of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the Established Church of Great Britain.

#### Toronto Firemen Testify.

Toronto Firemen Testify. M. McCartney, Lombard Street Fire Hall, Toronto, dated March 4th, 1897, states :-"Am subject to very painful conditions of costiveness and other troubles resulting therefrom, but I am glad to say that I have found a perfect remedy in Dr. Chase's Kid-ney-Liver Pills. I trust this may be of benefit to others."

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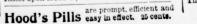
C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: - In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I received temporary relief only to have a return of sickness, and for the past five years life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

#### Nervous and Weak

and life seemed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly cenefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the rurprise of myself and all the neighbors, I not only kept up and took care of the sick, but my Health Continued to Improve.

For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew strong. At present I am feeling well and know that the bene-fit derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparilla and Hood's Pills with good effect." MRS. REBECCA PLACE, N. Sixth St., Goshen, Ind.

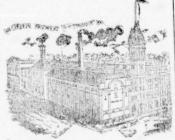




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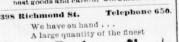


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London, Saturday, October 29, 1898.

CHURCH GOVERNMENT.

The announcement is made that the Rev. Dean Wentworth, Rector of St. David's Reformed Episcopal Church of New Edinburgh, near Ottawa, has been deprived of his parish by Bishop Fallows of Chicago, for absenting himself from his parish for the last three or four weeks without leaving any one in charge. He took holidays, and last week received a letter from Bishop Fallows relieving him of all duties in connection with his Church. While we do not deny or dispute the necess ity of observing proper discipline in all ecclesiastical organizations, it is proper to ask how the interference of a Chicago Bishop in a Canadian parish is to be reconciled with the oath taken by Anglican ministers and Bishops to the effect that "no foreign Prince, prelate or potentate hath or ought to have any jurisdiction spiritual or temporal within this realm." Why then does Bishop Fallows exercise such jurisdiction ? It is true he has ceased to be bound by the laws of the Anglican Church, but his Church is an off shoot of the Church of England, having seceded for a specific object, and the essential laws of Christian Church government should have the same force in the Reformed as in the less modern Church, and Bishop Fallows "ought" not have jurisdiction in Canada.

#### TURKISH TROOPS WITHDRAWN.

The Turkish troops have at last been bundled out of Crete. The occasion which led to this result was the last outbreak for the massacre of Chris tians ; but not content with the blood of Cretans, they murdered a number of British soldiers whom they surprised, together with the British Consul and his wife, throwing them into the fire and insultingly demanding that the British Government should save them. This led to the sending of an ultima tum to the Porte to withdraw the Turkish troops at once. The demand was made by Great Britain, France, Russia and Italy. The Sultan de murred and endeavored to moderate the demand, but the powers were inflexible and the Sultan at last yielded. The troops were withdrawn on Oct. 20.

threatening as the situation appears at present. ANOTHER PROPHET. schools learn to read the Bible too, but Usually the prophecies definitely an-

nouncing the end of the world have emanated from the Second Adventists, but they have uniformly proved delusive after putting thousands of mistaken believers into a very ridiculous condition of attendance at the mission. position of watching for days for the ary school. As a matter of fact, these expected catastrophe. We have now a pupils much prefer Shakespeare to the prophecy of the same kind from Bishop Bible. Keppehart of Columbus, Ohio, of the United States Brethrens' Church. A general conference of this church was

held last week in Berlin, Ont., at which Christian, and in that case the others of his caste set upon him to make him Bishop Keppehart stated the world is adhere to the caste, or they remove near its end, and he gave as evidences him to some place where his influence of this the proposed Anglo American will not spread the new doctrine which alliance, the Spanish-American war, and the Czar's peace proposals. It aphe has learned. pears that it is all the same whether there be peace or war. It is in either

case an indication of the event, when a body is determined to adapt the facts to the conclusion desired. Bat the Bishop seems to overlook one important factor to his calculation. The Anglo-Saxon ailiance and the Czar's millen ium are still only among the vague possibilities of the future, and may not be realized in our generation.

#### JESUITS IN DISGUISE.

The assertion of the Anglican Bishop Ryle of Liverpool, which was practically to the effect that many Anglican clergymen are in reality "Jesuits who have obtained dispensations from the Pope to remain in the Chuch of England in order to further the cause of Rome," and to which we have already ing more than a schoolmaster ! made reference in our columns, has brought the aggressively Low Church Star's correspondent has something Bishop into a very absurd position. different to say. He does not desig-Cardinal Vaughan's attention was nate them by the name Catholic, but alled to the statement by a Church of he speaks of them unmistakably when England clergyman of York diocese, and the Cardinal's answer has been he says: "The missions sent out by published, in which the following the benevolent poor" are far more fruitful than those of "the benevolent paragraphs fairly throw down the gage to Bishop Ryle to substantiate his wealthy of this and other lands."

statement. His Eminence says : statement. His Eminence says: "Now, if Bishop Ryle will give the name of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any or-dinary jury of Englishmen that he is not a Jesuit.... That there are clergymen in the Church of England who hold and teach nearly all the doctrines of the Catholic Church may be true; but it is simply a lie to assert that they are Jesuits, or that they stay where they are by virtue of a dispensation from Rome." Of the Catholic missionaries, he says : they are more numerous, " with zeal and few wants, with one aimheart and soul." They "share their scanty meal, taking care of the poor, the leper, and the weak in special homes." This is the work "of the Church which is supposed to be dead, of which nothing remains of its

As a matter of course, Bishop Ryle did not take up the gage, or endeavor to prove his statement. No doubt he be. wishes to appear before the world as too dignified to bandy arguments with the Cardinal, but the whole world will see that the true reason for his reticence is that he knows this statement to be a falsehood which he cannot substantiate, and do likewise ?" and instead of receiving the applause of sensible people for having exposed the duplicity of the Holy Father, he will bring upon himself deserved contempt for having publicly asserted a lie cowardly to attemp which he was to to substantiate when called to account. The Rock, one of the leading Low Church organs, makes an attempt to shield Bishop Ryle by reasserting that some of the Anglican clergy are really Jesuits in disguise, but it takes good care not to accept the challenge to name a single such clergyman, for the very good reason that it knows there is not a single instance of the kind.

the opinion that there will be no war, cation thus received gratuitously is to A LINES. seek a Government office, or to write seditious articles in the Hindoo papers. There is trouble in the Colored It is true, according to the writer in Presbyterian Church of the Southern United States, owing to disagreement the Star, that the pupils at the mission on the point whether the Colored it is true also that they do so only as a Brethren should continue to run their means to the end they have in view. Church on race lines, or should unite the mastery of English ; but it is really with the Northern Presbyterian Church, despised even by the Hindoos who which admits the colored race to equal learn it, because they must do so as a privileges with the whites.

THE CATHOLIC RECORD

Five months ago the Southern Presbyterian General Assembly at New Orleans requested the colored delegates to vote on the question of separ-

ation, which carried. In fact it was It sometimes, but very rarely, occurs that a Hindoo desires to become a an invitation to the colored people to leave the Church of the white Presbyterians, and the colored members, who did not really desire separation if they should be treated as members of Christ's body equally with the whites, nevertheless voted for separation, be-

cause they were treated as inferiors, The correspondent, in fact, is strongand were subjected to many intolerly of the conviction which has become able humiliations, and to practical so general among Protestants, as the ostracism in the management of natural result of leaving each one free Church business. to put what interpretation he pleases

Of fifty five colored ministers, thirtyupon the word of God. He believes three voted for separation under these that one religion is about as good as circumstances, and a new church was another, that Hindooism is quite as started under the name "The Separsafe a religion as Christianity, ate and Self Governing Synod of the and that "the Hindoos worship United States and Canada." Two God as truly and sincerely as colored Presbyteries, however, re-Christians do." In fact, he is of the fused to secede with the rest, prefer opinion that the God whom the Hining to endure the humiliations. doos worship under the name Krishna

But now it is found that the new is identical with Christ. Why, then, he virtually asks, should the people of already there is dissatisfaction in it. this country contribute toward spread-A meeting of two Presbyteries of the ing in India, and other heathen lands, Church took place at Birmingham, a gospel which is really not taught Alabama, at which it was decided to successfully, and which is not needed? ask the Northern Presbyterian Church The missionary, he tells us, is nothto receive them. It appears that only

> conference, and since it was held, some withdraw their request for Union with the Northern Church, nevertheless the incident shows that the colored church though not half a year in operation, is already in danger of another disruption, a situation to which Protestantism has been always liable since it began in Germany. The courteous yet matter of fact way in which the Southern Presbyterians invited their colored brethren to take themselves away, is remarkable from the contrast presented with the description of the Church of Christ: For the Scripture

"Whosoever believeth in him shall ancient faith but dry bones : This is not be confounded. For there is no distinction of the Jew and the Greek the Church, and hers are the men that for the same is Lord over all, rich to devote their means, poor though they all that call upon him. For whoso . . Those are they whose labors ever shall call upon the name of the are everywhere satisfactory. Their Lord shall be saved." (Rom., x, 11 13) schools and churches, their charitable The Southern Presbyterians have a homes, their large native congregadifferent idea of Christianity from that tions are everywhere in evidence. given by the great Apostle of the When will Protestant missionaries go Gentiles.

#### GETTING NEW LIGHT.

espondent's practical contention that The Chicago Advance, a Congrega-Hindooism is as good a religion as tionalist organ, states that according Christianity, and as safe a guide to to a recent estimate to which it gives heaven, we must say that as regards edit, there are eleven million chilchildren, she was aware that half an dren in the United States who are not in any Sunday school. This estimate does not include infant children, but only those who might and should be in Suuday school classes from the primary grade upward. The ages of the children who are reckoned in this estimate are not given, but it is safe to say that one-fourth of the entire population are of the age who might attend Sunday school. This would give us about nineteen million, so that the total attendance estimated yould be only about 42 per cent. of the children of the country. But the attendance of Catholic children, and especially of those who go to the Catholic parochial schools, is much better than this. Assuming that threefifths of the Catholic children attend their Sunday schools, we shall have 6.625.000 Protestant children attending, out of 16,375,000, which is only a little over 39 per cent. of the attendance which there should be; and it must be remembered that the figures include those who attend even irregu larly, or only once in a while. If we take the regular daily attendance it will certainly not exceed 20 per cent of the population of school children ; and as the influence of the Protestant clergy was used to establish throughout the States a godless system of education, which they succeeded in doing, we have before us the result that over 60 per cent. of the Protestant children receive little, if any religious in- official synods. struction of any kind, and even a The Congress appears to have been much larger proportion are in this a kind of Noah's Ark in which animals condition, inasmuch as many of the of the most irreconcilable instincts 40 per cent. do not attend Sunday could meet together without gobbling school with sufficient regularity to be each other up. But this comparatively instructed efficiently. peaceful state of affairs was attained

OCTOBER 29, 1896.

Lord Halifax, who is one of the most

advanced in the High Church party,

and whose efforts in the direction of

bringing about a peaceful solution of

the whole polemical dispute between

the Churches of Christendom have been

very laudable in their way, though

unsuccessful so far, appeared once more

in the role of peacemaker, proposing

the very practical course of settling

the Ritualistic broil by means of a

"round table conference" of the re-

presentative men of the two great

parties in the Church of England, with

a view to arrive at some modus

vivendi between them, which will en.

able them to work together on ques-

It is said that the Bishops and the

High Church party will favor this

mode of settlement, which would

promise liberty of action, which is just

the thing the Ritualists want, but the

Low Churchmen seem to be irreconcil.

ables, and are in favor of war to the

knife. They look upon Lord Halifax's

proposition as a trap to ensnare them

into "Popery" with all its horrors, and it

is not likely they will come into the

plan. The Ritualists have so evident-

ly the preponderance of reason on

their side, that they must win in any

conference where the question will be

rationally discussed, and this is what the

Evangelicals fear. Their appeal is to

the popular sentiment which has been

formed by the strictly ultra Protestant

training under which the present gen-

eration has been reared. That senti-

ment has but one bugaboo, the Pope,

and at any time such an appeal as Mr.

Kensit has made to the populace to have

recourse to brute force, will secure a

large following of "Church Associa-

tionists" and others who make up the

The Evangelicals, confident in hav-

ing a majority of the rabble at their

back, appear determined to have the

matter settled by violence and not

reason, and so, the preparations for

the display of force on the first Sunday

of November-Gunpowder-plot Sunday

The exposure of Mr. Kensit's sale of

obscene books, made by the Londou

Truth, and Mr. Kensit's defence of his

methods of booming his trade, of which

we gave an account in last week's

CATHOLIC RECORD, have somewhat

cooled the ardor of his followers, but

he still proclaims his determination to

carry out his programme, and to make

an anti-Ritualistic display in one

thousand churches on the Sunday indi-

P. P. A. of Great Britian.

-are going on apace.

tions of common interest.

NEW CHURCH ON RACE attend Sunday school receive no relig. which might mar the harmony of the gathering. ious instruction whatsoever, except in

the very rare case that they receive it In spite of all this, there were sever. from their parents at home. This, we al outbursts of passionate recrimination which were with difficulty repressed. know, is but seldom given because most especially as the crusade of Mr. John parents have not the inclination or leisure to spend time in instructing Kensit has set the two parties, High and Low Churchmen, into such a frame their children, and those who would be of mind that they are anxious for inclined to do so, are generally withnothing less than to fly at each others out the training and capacity to be successful religious teachers. This is throats.

a gift which is not possessed by the great majority of parents.

The Advance says : "All of these children are not grow ing up in moral and religious dark ness and ignorance, for some of them receive religious instruction at home, but counting these out, there is still a great army who receive no religious instruction at home or in the Sunday

This is certainly the case, but we are convinced that the number who are receiving instruction at home, because they do not attend Sunday school, is exceedingly small. Those parents who are willing to spend time in instruct ing their children in the most import-

ant of all sciences-the science which teaches our duties to God-are the very ones who are most careful to send their children to Sunday school. The fact remains that as far as Protestants, or non-Catholics are concerned, very few of the children are receiving religious instruction. What wonder is it that a generation has sprung up in the United States, which knows not God, and that colored Church is but a weak one, and they are practically, if not avowedly living as unbelievers or Pagans?

And it is the deliberate influence of the Protestant clergy which has brought about this state of affairs. The Congregationalist journal which has called attention to the matter well knows that the Public schools were made godless through this influence,

and none have labored more resolutely than the Congregationalists to bring this about, both in the Protestant Provinces of Canada and in the United States, and they have brought the last named country to such a condition that the missionaries who are now raising such a turmoil about going to Cuba, and Porto Rico, and the Philippine islands, to enlighten those who are supposed to be ignorant of the Gospel of Christ, would be much better employed if they were to devote their energies toward enlightening the heathen at their own doors.

> To all this we must add that the Catholic children are better provided for in the matter of religious instruction, than the figures we have given above would by themselves indicate. Many of the Catholic children who do not attend the Sunday schools obtain their religious education in the Catholic schools which they attend, and in which there is religious instruction every day. The Catholic Church has not neglected her duty to provide religious instruction for her children. She was always aware that the consequences of neglect in this

What cares he for the exposure in matter would be disastrous, and though Truth? An honorable man would she provided Sunday schools for the

OCTOBER 29 1898.

He manifested in his address a sympathy with the much-Ritualists, but his defence wou had more weight with the non-p public, if he had been less bitte attack on Sir William Harcourt he described as an ignorant gogue and a disappointed polit search of a political cry for a election. The Archbishop see of the opinion that the Liber make " no Ritualism " a plank next political platform. This likely to be the case, but ev were, the Archbishop's tirade in keeping with the Primatial and it pleases only the par Toryism, who want the cleric ence for their next political ca

Since the meeting of the C the Archbishop has addres clergy in a series of charges i for the first time, he deals bo the issues raised by the Low party. He declares that the doctri

Real Presence in the form of t eran doctrine of consubtant permitted in the Church of though it is not expressly ta the Church standard.

He pronounces compulsor sion of sins to be illegal, but v confession as legal, and no cl is justified in refusing to her sion when asked to do so. I mends that prayers should tor the dead, but forbids inv the saints and of the Virg On what ground this proh issued, it is hard to see, as th Common Prayer certainly in guardianship of the Archange in the office prescribed for th the 29th of September.

On some minor matters, demns certain Ritualistic pr " non-permissible," such as tion and reservation of the Sa and the use of incense.

It would seem that these be objectionable if the doctri these practices are intended trate and signify may be hel cannot look for consistency crees of an Anglican Prima ever, the Archbishop does s approves of the revival of amount of ritual in conform the provisions of the Praver fact he approves of nearl practices which are condem: Low Churchmen, and which made the pretext for inaugu Kensit crusade.

It is expected that the clergy will conform to the ments of the Archbishop favorable to their views on a points, though he conder practices which have been favor. The Ritualists are in with the Archbishop's deci these decisions have given newed courage for the confl is expected will occur on the next month. The of the war will be awaited

MORMONS AND POLY The Presbyteries of New

Brooklyn have sounded a no

at the progress which it

Mormonism has been makin

The Mormon missionaries

the practice of polygamy

given up by their sect in U

two Presbyteries above

assert that it is still continu

not so openly as in former 3

fact is quoted that the Morn

when complaint is lods

"AMERICAN" CHRIS

We always knew, on th

of our Protestant contem "American Christianity"

to Spanish Christianity a Christianity generally, bu

surprised to hear from th

tionalist that it is also su

Christianity of Christ.

creation in knowledge,

doubt ; but that we beat Himself is not generally k

is, however, a fact. The

tionalists of last week, co

superior knowledge to th

"If He (Christ) was as well cerning the future world as i now are, He could not have tau punishment is eternal."

eight ministers were present at this of them have declared that they now saith :

On the 18th of October seven Mussul mans who were found guilty of murdering British soldiers were hanged publicly. The bodies were left hanging as a lesson to the people, who were greatly impressed and terror-stricken. All the British troops were under arms during the execution to prevent a Moslem uprising.

## WILL THERE BE WAR?

The position of affairs in Africa has assumed a very threatening condition owing to the conflicting interests of Great Britain and France. The British Government insists upon the evacuation of Fasheda by the French troops who were found there by General judices. or Sirdar Kitchener when he proceeded up the Nile after the great victory over the dervishes at Omdurman. Captain Marchand refused to evacuate his position without orders from his Government, though his situation, surrounded by hostile tribes, is admitted to be most precarious. It is not probable that war will result from the situation, which will, most probably, be settled by diplomacy; nevertheless, there is reported to be great activity in French military circles, especially at the navy yard and arsenal at Toulon, as if war might break out at any moment. The French iron-clads are getting ready for active service, and embarking war materials. On the other hand the the Anglican Church are in a satisfact-British press are generally very belli- ory condition. He admits, indeed, that cose in tone, and Lo d Roseberry's the missions have educational results, recent speech, in which he promises to but that there are satisfactory evansupport an energetic policy on the part gelical results he denies. If their of the Government, has created a great purpose is to enable the Brahmin chilsensation in France as well as in Eng. dren to learn English and to read land. It is noteworthy that the Lon- Shakespeare at the expense of the don Times, which usually reflects the Christian contributors to the mission, views of the Government, is very paci- its results are satisfactory ; but the fic in its utterances, expressing freely , only use commonly made of the edu - 1-St. Francis de Sales.

The whole case shows how unsc upulous even many of those Protestant clergymen who occupy high positions before men can show themselves to be when they wish to bring odium on the Catholic Church, if they have before them an ignorant audience with strong ultra - Protestant or anti Catholic pre-

## FOREIGN MISSIONS.

A correspondent who is a member of the Church of England writes in the Montreal Star of the 30th of September in reference to the report on foreign missions read at the meeting of the Anglican Provincial Synod recently held in the same city.

The writer states that he has had ex perience in regard to the working of foreign missions, having been many years in localities where these missions were established ; and with this experience before him. he denies the state ment of the report that the missions of

the comparison he makes between Catholic and Protestant missions, the picture is not overdrawn. It is the universal testimony of those who know the facts, that the Catholic missions are everywhere fruitful in real results, and that devoted Christians are to be found everywhere in the neighborhood of the mission houses erected whether in Asia, Africa, or Oseanica, whereas the war ring sects of Protestantism find their efforts fruitless, because with their diversity of faith they produce only confusion in the minds of the heathen Presbyterianism has had to complain of its results in Japan, that the astute Japanese, who at first received its missionaries gladly, soon found means to set up a new Presbyterianism which more resembles the Rationalism of Germany, or American Unitarianism, than the strict principles of Calvin or Knox.

While we cannot approve of the cor

In reference to Catholic missions, the

The Methodists, too, have had to omplain of the inroads of Unitariansm, though they have had somewhat more success in keeping the Japanese to the teachings of Wesley than have the Presbyterians done in regard

to the five points of Calvin. It is claimed that there are about 40 000 Protestants now in Japan. It would be a matter of curiosity to know how many of these accept the fundamental doctrines of Christianity, the divinity of Christ, and our Redemption through His death on Mount Calvary.

A most important means of acquiring interior mildness is to accuston ourselves to perform all our actions and to speak all our words, whether important or not, quietly and gently. Multiply these acts as much as you can in the time of tranquillity, and so you will accustom your heart to gentleness.

is passing through a critical stage As there is no religious instruction by the rigid exclusion from the proin the Public schools, those who do not gramme of all Ritualistic discussions owing to the Ritualistic innovations,

hide himself with shame at so damag ing an exposure, but Mr. Kensit glorhour or an hour in the week is not ies in his cunning, which he flaunts as sufficient time to devote to instruction if it were a deed of virtue; but in the most important of matters, and whether this be the case or not, it she was providing religious instruction, while the Congregationalists, the main point :

cated.

Should the demonstration of Gunpowder-Plot Sunday prove a fizzle, as it is now more than ever likely to be, the cause of the Evangelicals will receive a blow from which it may not recover for years. But all is grist which comes to Mr. Kensit's mill. Whether vanquished or victor, there will be a boom in the trade of obscene literature, and the robustious champion of Evangelical Protestantism will pocket the profits.

> It is asserted that, with the exception of Dr. Ryle, Bishop of Liverpool, and the Bishop of Sodor and Man, all the Episcopal body are more or less advanced Ritualists. There is, therefore, a powerful influence against the Low Church party, though most of the Bishops side with the Ritualists, rather through fear of stirring up a hornet's nest in the way of exciting a cry for through any particular love for Ritu-

alistic doctrine and practices. A serious turmoil would inevitably beget disgust for the Establishment, and disgust would soon result in the abolition of tithes for its maintenance.

During the Church Congress the Archbishop of Canterbury defended the Bishops from the attacks so frequently made against them of late, that they are apathetic while the Church

Here is a bran new a "American Christianity Heart Review.

Savs :

Baptists, and others were abusing her as an enemy to education, because she was not satisfied to send her children to "the little red school house" in which nothing was taught but the power of the Almighty dollar, God

being completely ignored. Catholics do not object to education, but should nourish morality, and impart religious knowledge, as well as the knowledge of how the price of a load From the wail of the Chicago Advance, we may judge that the Congregationalists are beginning to see that they

have made a sad mistake by neglect ing the religious training of their boys and girls.

#### PROGRESS OF THE RITUAL WAR.

The Anglican Church Congress which met recently at Bradford, Eng. land, had a "singularly pacific session, according to the London correspondent of the New York Tribune ; that is to disestablishment of the Church, than say, it was pacific in comparison with the fierce storm which has been and is still raging on the troubled waters of Church doctrine and Ritual, outside the

they want that the education given of wheat or potatoes is to be computed.

secured to him the profits of an extend-

ed sale of books. This with him was "For often vice provoked to shame Borrows the color of a virtuous deed."

> has recently notified] its that they should "live to ion." In Utah this means ents of the Church shou those unions which are " celestial marriages," and that Mormonism is still as in its teachings as it was odious periods of existe nesses to the existence of are ordered to keep silent ject : juries, being compo mons, refuse to find against those who are accu gamy, and officers will not

> > them.

OCTOBER 29 1898

He manifested in his address a strong CONSECRATION OF ARCHBISHOP Him in His speech." (Matt. xxii., sympathy with the much-abused Ritualists, but his defence would have had more weight with the non-partisan public, if he had been less bitter in his attack on Sir William Harcourt, whom he described as an ignorant demagogue and a disappointed politician in search of a political cry for a general election. The Archbishop seems to be of the opinion that the Liberals will make " no Ritualism " a plank in their next political platform. This is not likely to be the case, but even if it were, the Archbishop's tirade was not in keeping with the Primatial dignity, and it pleases only the partisans of Toryism, who want the clerical influence for their next political campaign.

Since the meeting of the Congress, the Archbishop has addressed the clergy in a series of charges in which, for the first time, he deals boldly with the issues raised by the Low Church party.

He declares that the doctrine of the Real Presence in the form of the Lutheran doctrine of consubtantiation is permitted in the Church of England, though it is not expressly taught by the Church standard.

He pronounces compulsory confession of sins to be illegal, but voluntary confession as legal, and no clergyman is justified in refusing to hear confession when asked to do so. He recommends that prayers should be offered tor the dead, but forbids invocation of the saints and of the Virgin Mary. On what ground this prohibition is issued, it is hard to see, as the Book of Common Prayer certainly invokes the guardianship of the Archangel Michael in the office prescribed for the feast of the 29th of September.

On some minor matters, he condemns certain Ritualistic practices as " non-permissible," such as the eleva tion and reservation of the Sacrament, and the use of incense.

It would seem that these should not be objectionable if the doctrines which these practices are intended to illus trate and signify may be held-but we cannot look for consistency in the decrees of an Anglican Primate. However, the Archbishop does say that he approves of the revival of a certain amount of ritual in conformity with the provisions of the Prayer Book. In fact he approves of nearly all the practices which are condemned by the Low Churchmen, and which have been made the pretext for inaugurating the Kensit crusade.

It is expected that the Ritualistic clergy will conform to the pronouncements of the Archbishop which are favorable to their views on all essential points, though he condemns some practices which have been in great favor. The Ritualists are in high gle with the Archbishop's decisions, and these decisions have given them newed courage for the conflict which it is expected will occur on the first Sunnext month. The next phase of the war will be awaited with inter

MORMONS AND POLYGAMY. The Presbyteries of New York and

#### THE CATHOLIC RECORD

GAUTHIER.

Archbishop O'Brien's Sermon in St. Mary's Cathedral.

The following is the sermon delivered by His Grace Archbishop O'Brien, at the consecration ceremony in St. Mary's Cathedral.

"For this was I born, and for this came I into the world, that I should testimony to the truth one that is of the truth give heareth My voice (John xviii., 37) Your Graces, My Lords, Very Rev. and Rev. Fathers, and Dear Brethren,

There can be no honest doubt in the minds of those who believe in Holy Scripture, or make profession of Chris tianity, that the mission of our Lord and Saviour was two fold in its object. He came to redeem and He came to teach. These are basic truths of the Christian religion ; they are the elementary facts in its teachings : they constitute at one and the same time the reason of its being, and its regenerating By Christ alone have men power. been redeemed ; by Christ alone are they to be instructed unto eternal He is the "true light which enlife lighteneth every man that cometh into this world" (John i., 9) just as He is the Oae "in whom we have redemp tion through His blood, the remission of sins according to the riches of His grace." (Eph. 1., 7) These two funda-mental truths are either explicitly taught, or taken for granted on every page of the New Testament.

But whilst professing Christians, a general rule, readily proclaim that redemption comes only through Christ very many do not realize, or attach sufficient importance to the fact that salvation, the garnered fruit of redemption, can be attained only by the application of the graces of that re-demption to the individual soul. We been redeemed without our have knowledge or consent ; but we shall not be saved without the active co operation of our free will with God's sanctifying

In these days of loose thinking and sensational writing, the correct use of words is little understood, and their meanings are not seldom confounded. Hence in the minds of many redemp tion and salvation are interchangeable terms : therefore, because Christ has redeemed us they conclude that we are also saved. It is this confusion of thought which, engendering a fals security by making salvation coextensive with redemption, blinds so many to the all importance of listening to Christ's words, and of making use of the means instituted by Him for apply ing the grace purchased by redemption to their souls, to ensure their salvation.

Had the mission of Christ been simply to redeem, then mankind would have been left free to choose the means which might seem best adapted to the sanctification of their souls. There would be no organized religion, no rule of faith, no standard of action. Each man should be a law unto him. self, the censor of his own m rals and the judge of his own conduct. Some, indeed, claim this freedom in the domain of religion, this immunity from control by restrictive teaching or clearly defined commands. The words of my text show how lacking in Scrip tural warranty is this claim. Our Lord says : "For this was I born, and for this came I into the world that I should give testimony to the truth everyone that is of the truth, heareth My voice." Therefore Christ taught truth, and we are bound to accept it without question or murmur. He speaks to the heart and to the intellect of man : He appeals to his best affections whilst satisfying his intelligence by the depth and consistency of His doctrine. He comes down to the level of our capacity as He unfolds sublime truths, and with gentle and patient teration He seeks to win our attention, and to imbue us with His own spirit o Shall we not be ready and anxious to learn from such a teacher The world professes in our day a great desire to know the truth. On all sides the cry goes up, "Give us the truth in science, in history, in religion, regardless of consequences." this cry sincere? Are men really de-sirous of knowing the plain, unvarnished truth? Or is the cry but an echo of Pilate's question put to our Saviour, "what is truth ?" The Gos-pel tells us that when Pilate had said this "he went forth again to the Jews" (John xvili., 38). Evidently he was not seriously anxious for an answer to his question. Are those who ask tofor the truth more in earnest than day he? We cannot learn scientific, his toric or religious truth unless we not only listen to its evidence, but also dis pose our minds to accept what that evidence demonstrates. The intellievidence demonstrates. The intelli-gence can no more apprehend an idea, or perceive the consequence between cause and effect if the will be resolved to deny, than an image of an object can be formed on the eye if the lids be closed. Our mental faculties, equally with our physical organs, cannot adequately perform their functions unless the conditions for their proper use be fulfilled. Hence it is that many never acquire some of the most obvious They either do not listen to truths. the evidence, or they listen only to contradict, to deny, or to ridicule. Pilate after having asked the question, What is truth ?" went forth at once from the presence of Him who was the God of truth, to the Jews, the revilers of that man God. Many of those who in our age repeat the pathetic cry "What is truth ?" listen perhaps to its exposition, but all the time are ment-

What wonder that they remain untaught, restless and unsatisfied? Let us remember that teachability of disposition is necessary to acquire truth. It is also the charactistic of profound scholars just as scepticism is the unerring mark of shallow sciolists. It is evident, then, that our free will has a grave responsibility in the search for truth. Oa it devolves the duty of turning the attention to a consideration of the motives of credibility of the pro positions advanced, and of disposing the mind to be intellectually honest and candid. In this way one may be said to be "of the truth," and consequently such a one will hear the voice orld Lord. He has said, "for this of our was I born, and for this came I into the world that I should give testimony to the truth." That He taught is an to the truth." That He taught is an historic fact ; that His life work had a most beneficial and far-reaching effect on human society, and its individual members, is equally a fact of history. His teachings and example have been

for nineteen centuries a great moral force, curbing the untamed fury of despots, softening the rude temper of the barbarian, and uplifting the lowly and the oppressed. In proportion to the prevalence of this force in the law and custom of a nation, will be the measure of the social well being of the Where this force does not expeople. ist, there barbarism, oppression, and brutal injustice abound. The world. in its various geographical divisions, supplies an object lesson, the significance of which cannot be gainsaid. Where the masses of the people are influenced by the example and the eachings of Jesus Christ, holiness of life and the highest form of civilization will obtain, even though the government may be one of oppression and injustice. In a word, there is no justice. nor sanctity, nor true civilization

in the mind and heart of any man, except inasmuch as his life is moulded. consciously or unconsciously, by that moral force which had its beginning nineteen hundred years ago, when Jesus taught in Peter's boat, or on the nountain slopes. Whilst this will not be denied by any

professing Christian, yet many will say there is in Christ's system of religion no dogmatism, no firm set creed ; it is a religion of love and brotherly good It certainly is that, but it is will much more. It appeals, indeed, to man's best affections; but it satisfies also, his intellect. It is a curious fact that many minds are swayed by phrases, or even by a simple word. We see apparently sensible men affected by the word "dogma" in a manner not dissimilar from that of one whose men tal equilibrium has been overturned. They cry out " away with dogma ; we want none of it in our religion ; we are free men ; no sacerdotal chains shall bind our intellects, the law of love, the golden rule, is our standard ; our own judgment the final court of appeal creeds are priestly impositions ; perish dogma, we want conduct not ecclesias-tical inventions." Fine declamation is it not? but how many false assump-tions and erroneous ideas does it not contain. The deplorable superficiality of present day education, with its utter of logical training, has begotten lack confusion of thought, and vagueness of understanding unknown in past ages. This is why so many are losing their hold of religion. The good seed falling on shallow soil cannot take root, on it only tares and weeds can flourish.

Let us examine this objection against dogma. We say at once you can no more have religion without you can have science dogma than without principles, or a roof without supports ; you can no more have right conduct without it than you can have

point, its principle of life energy and development. On it, too, depends every right rule of conduct. are Our Saviour gave testimony to the

truth in a kindly spirit indeed, and in loving accents, but none the less in a dogmatic manner. He taught with dogmatic manner. He taught with the calm assurance of infallible knowledge and almighty power. He had no vague theories of duty and morality, nor did He leave to man any option in the service He claimed. There is no ambiguity in His sermon on the Mount. He is not giving expression to views, or opinions which may be controverted; He is propounding principles which, if acted upon by the would leave no vexed social problems to be solved, and no human nisery without its assuagement. W realize that it is a Master who is speak ing, and are not surprised when the Evangelist adds: Ard it came to

pass, when Jesus had fully ended these words, the people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees." (Matt. viii., 28-29.) With authority, too, He sent His Apostles to teach the world, saying : "All power is given to Me in Heaven and earth. Go ye, therefore and teach all nations (Matt. xxviii., 1819.) And with And with authority He promised rewards and threatened punishments when He said, "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be condemned."- (Mark vi., 1516

Thus, by the will of God a Church or teaching body was founded; by His power it was endowed, and by His com mand it is to be heard and obeyed. Man had no more to say in its founda tion, or in its endowment, than he had in the creation of matter and the fixing of its laws; and just as he cannot change by one jot or tittle the laws of nature, so he cannot change or destroy the nature of the Church, or the Divine form of its governing power. He must take the order of nature such as it is : he must be content with the supernatural order as represented by the Church, and as it has come from the hand of God. We were not consulted about the creation of the world, neither was our opinion asked about the founding of the Church. Did men only reflect that they are as powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion against God's kingdom. Now that kingdom was to endure to the end of time, for its office bearers received the Divine mandate to ' preach the Gospel to every creature. This necessarily involves continuity or unbroken succession, and hence the Church of Christ must stand forth as a great historical fact, as great and as recognizable as any kingdom of the earth. More widespread than any of them and more lasting, its history can not be confounded with that of other The Church of Christ institutions. can be no latter day fact ; its appear-ance in history must be coval with its Founder, and the beneficent work and teachings clearly traceable in every succeeding age. Of the Roman Cath olic Church only, with the Pope as its

acknowledged head, can this unerring mark be verified. From Christ till now no epoch can be mentioned, no century named, no year designated. in which the Catholic Church is not found teaching the same doctrine and administering the same sacraments. Growth and development there have been as there must be in all living or ganizations; progressive unfolding and fuller exposition of doctrine in keeping with the advance of intellect. ual methods, has been verified, but its substantial identity has remained. As the acorn grows into a mighty oak, it does not perish; it develops by reason of its innate power: so the Church of God founded by Christ has grown and developed into the vast and far-reaching organization of the Catholic Church, identical in faith, identical in sacramental power, identical in its divinely instituted hierarchical order. In conformity with the laws of growth and development, its external form has been modified, but its essential principles are as immutable as God's own Word. Men may refuse to listen to the voice of our Church, and deny her claims to a divine origin, just as many would not hearken to the words of our Saviour, and scoffed at His assumption of divinity ; but the historic fact re-mains that she alone of all institutions, or kingdoms, is found on every page of the annals of the world for nearly nineteen hundred years, bearing wit ness to Christ, never trimming her sails to catch the breeze of popular favour, never abating her claims, nor lowering her flag at the bidding of oreign tyrants or treacherous sons There is no possible denying of this stupendous fact, and no explanation of it save the one, viz., that in very deed and truth she is the work of God, the depository of His revelation, the bearer of His message, the instrument through which our Lord and Saviour continues the mission for which He was born, and for which He came into the world, of bearing witness to the truth. That from the beginning Christ's Church had the structural element, or germ of organization, is evident not only from the nature of its functions, but also from the positive testimony of the Apostle (Eph. iv., 11.12): "And some, indeed, He gave to be Apostles, and Prophets, and others Evangelists, and others pastors and teachers their work, however, was to tend to one end-" for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ." Confusion was not to reign

the intelligence, the free will of man,

just as really and as fully hedged round by laws through the observance of which he can fulfil the end of his being, and attain the highest perfecof his faculties as is his tion body Anarchy is as great an evil in the in tellectual and spiritual as in the politi cal domain : for a living, watchful, legitimate authority is the first postu late of order, and the first condition for the preservation and transmission of truth. That such an authority was an element in the nascent Church St. Paul makes clear when he says : Take heed to yourselves, and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God. Acts xx., 28)

Not by the devices, then, or imposiions of cunning men in a ruder age, but by the ordinance of God, does the priestly order, with its various ranks and grades, exist. It is imbedded in the essence of the Church, and it is as much a part of the texture and fibre of the Christian religion as it was of the Jewish dispensation. In that divinely instituted order Bishops hold the first As rulers of "the Church of rank. God," their dignity, their power, rises as much above that of earthly princes as does the spiritual above the temporal. Immortal souls, not perishable bodies, are their subjects ; not the boundaries of an empire. not the con fines of the earth, restricting their jur isdiction, for to them it was said: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven : and whatsoever you shall loose upon earth shall be loosed also in Heaven." (Math. xviii., 18.) Whilst this sublime dignity and its lofty prerogatives render the Episcopal character sacred in the eyes of true Christians, and enable them to realize as only they can the awful significance of the words employed in his consecration-" Whosoever curseth thee let him be accursed ; and whosoever blesseth thee may he be filled with benedic tions." nevertheless, difficulties many and grave encompass him round about. He is a man, subject to human infirm ities, with responsibilities corresponding to the richness of the treasures of which he is the guardian and the dispenser. He is a sentinel on the watch towers placed around the deposit of Faith, to give warning of the approach of error and of dangerous principles. Woe to him, woe to his flock should he sleep at his post. He is a custodian of a heaventaught morality whose purity and in-tegrity he must protect and defend, to the shedding of his blood. Woe to him, were to his flock should he through fear or weakness, or human respect act the part of a ''dumb dog" and lift up no warning voice against teachings and maxims that are subversve of good morals. He is a teacher of truth, with credentials and power from the Divine Founder of the Church Ah, woe, woe to him, woe, woe to his lock should he, misled by a false human prudence, or the childish van ity of being esteemed broad minded by the world, minimize or compromise that truth which alone can make men free, as it only can make them great.

Hence the true Bishop must neces sarily run counter to the world; correct its conduct; reprove its must maxims, condemn its principles. T him as well as to Timothy are address ed the solemn words of St. Paul : "I charge thee before God and Jesus Christ Who shall judge the living and the dead, by His coming and His king-dom; preach the word, be instant in season and out of season ; reprove, entreat, rebuke with all patience and doctrine" (II. Tim. iv., 1, 2) This injunction was given not so much for the early days of Christianity, as for our own. We can readily gather this from the reason assigned for the ad-monition the Apostle adding : "For there shall be a time when they will not bear sound doctrine ; but according to their own desires they will heap to themselves teachers, having itching ears." In our day many will not "bear sound doctrine" they will not listen to the teachers whom God has appointed, but will seek for advice and guidance from those who have no commission from the Most High, and whose standard of right and wrong is a vretched expediency, or social success. They wish to do the impossible, to serve two masters; they bow to the Almighty on Sunday, perhaps even recite some daily form of prayers and approach 'the sacraments ; but the world claims their love, its mode of action becomes their rule of conduct, its maxims and false teachings under-mine by degrees their belief in, and respect for the divine authority of the Episcopate. On the other hand those who really recognize the supernatural mission of the Church, are obedient to to her laws, and grateful for the loving supervision which, through her Bishops, she ever exercises over all that conexercises over all that con-cerns their spiritual and intellectual And the true Bishop, well being. And the true Bishop, though he may meet contradictions and criticisms both from within and without the fold, is nevertheless upheld by the virtue given him by the imposition of hands, and chides, reproves, rebukes in all patience and charity. Mercy and truth accompany him as he seeks the lost sheep in the wilderness of sin ; justice and peace meet and kiss in all his judgments and decisions.

than the physical creation. The soul, studies, her history bears witness to the legitimacy of the Apostolic succession of her sacerdotal order. Looking back over the centuries that have in tervened since Christ gave His Apostles their charter of rights and prerogatives, and seut them forth to continue His work of teaching mankind, we can find in all epochs, aye in each year, others daily commissioned by the Apostles or their succesors, to partake of the eternal Priesthood of Christ and to carry down the ages an unbroken chain of succession. We do not claim that all the men who compose the links of that chain were perfect, or led lives in harmony with the sacredness of their office. Their power and prerogatives, however, were not for their personal benefit, but

for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ." edification of the body (Eph. iv., 12.) Hence th Hence their personal nworthiness affected themselves only, it did not restrain the use or trans mission of their power. This serves to explain the fact which confronts us on every page of history, the existence, namely, of the Cathelic Church. multiform in its members, customs and ceremonies, but one in faith, in sacrifice and in obedience.

To-day in this Cathedral a new link added to the lengthening chain of Apostolic succession : a new custodian is set over a portion of God's vineyard, a new sentinel is posted on the watch of Holy Church. towers Chosen and appointed by the Pope he receives by the imposition of hands the plenitude of priestly power. With sacred caremonies a ring, the symbol of his solemn espousal to the Church, is put on his huger; a mitre, emblematic of his regal power, is placed on his head : he is invested with the crozier, a token of pastoral authority, and told to use it with loving severity in correcting vices.

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125

A few months ago, your late gifted Archbishop laid down the insignia of his office, and entered into his rest. You mourned him sincerely for you had loved him well, and were grateful for the watchful care and vigilance which he had for many years exercised on your behalf. But, though the man died, the office lived on : the instrument of power was, indeed, broken, but To day the power itself survived. your mourning is turned into joy, for the vacant See is filled, and all the spiritual powers and privileges of the late Archbishop are conferred upon his successor. Henceforth your allegiance is due to him. Let that allegiance be an honorable and ready subjection in God and for God, Who by His own be-gotten Son established His Church, and places by His Holy Spirit Bishops to rule over it. I preach no new doctrine, and make no unfounded claim on your obedience. The great Apostle St. Paul says: "Obey your prelates, and be subject to them ; for they watch as being to render an account of your souls." (Heb. xii., 17.)

Remember that whilst the means of salvation are from God alone-a truth which all Christians admit the-medium of their application to our souls is also entirely of His ordinance. We cannot find refreshing streams in the barren desert, nor can we drink from the ordinary channels of divine grace in the dreary wold of self sufficiency and unbelief. To find the stream of life we must listen to Him Who was born and came into the world, that He might give testimony to the truth. one who is of the truth heareth His voice. That voice has been speaking for ages, and will continue to speak to the end of time, through His Church for so He has willed it. "He that heareth you, heareth Me." (Luke x., 16) is an abiding truth for "to every creature" was His Gospel to be preached, and on all to whom the preaching should come was laid the obligation of receiving it. That Church can be known to men of good will, to men of prayer and sincerity of mind, with absolute certainty. It bears the unfailing marks by which it should be known of all mankind. An organ ized body, coval with Christ, one in faith, in sacrifice and obedience, with an unbroken succession of priestly orders, and ever engaged in preach ing the same faith and code of moral-ity-such must Christ's Church besuch alone of all historic bodies is the Catholic Church. The ceremony of to day which has its parallels back through the ages to the Apostles, should teach that lesson. By it the new Archbishop of Kingston is joined to a vast chain that has innumerable ramifications, but all its links are united by the fact of legitimate succes sion to the Divine Founder of the Church, whose mandate he has received, and whose mission, we heartily pray, he may carry on for many

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Brooklyn have sounded a note of alarm at the progress which it is asserted Mormonism has been making recently. The Mormon missionaries assert that the practice of polygamy has been given up by their sect in Utah, but the two Presbyteries above mentioned assert that it is still continued, though not so openly as in former years. The fact is quoted that the Mormon Church has recently notified] its adherents that they should " live to their religion." In Utah this means that adherents of the Church should contract those unions which are known as "celestial marriages," and which show that Mormonism is still as polygamous in its teachings as it was in its most odious periods of existence. Witnesses to the existence of polygamy are ordered to keep silent on the sub ject : juries, being composed of Mor mons, refuse to find indictments against those who are accused of polygamy, and officers will not arrest them when complaint is lodged against them

#### "AMERICAN" CHRISTIANITY.

We always knew, on the testimony of our Protestant contempories, that American Christianity ' is superior to Spanish Christianity and Catholic Christianity generally, but we were surprised to hear from the Congregationalist that it is also superior to Christianity of Christ. We beat all creation in knowledge, without a doubt ; but that we beat the Creator Himself is not generally known. This is, however, a fact. The Congrega-tionalists of last week, comparing our superior knowledge to that of Christ, Savs :

" If He (Christ) was as well informed con-cerning the future world as intelligent men now are, He could not have taught that future punishment is eternal."

Heart Review.

correct solution of a problem of Euclid without the postulates of geometry. Dogma is not, as its opponents assume, an arbitrary opinion imposed on believers regardless of reason and evidence. It is a revealed truth which may be proved by human reason as well as by God's word ; or it may be a truth resting on God's word ; or it may be a truth resting on God's authority only, being beyond, but not in contradiction to human reason. In the natural order we daily accept and act upon propositions which we do not comprehend. Why, then, shall it be unreasonable to do so in the supernatural?

Once we have a true conception of what dogma is, we see how utterly impossible is religion without it. Take even the so-called religion of lovelove of God and our neighbor. There are several dogmas in this simple form ula if the intellect is to be satisfied. We have first the existence of a God who is to be the object of our love: then we have the fact of our depend ence on Him, as well as the nature of that dependence, all these are dogmas. We have, also, dogmas regarding His attributes ; and still others which sum up and prove our obligations towards our neighbor. But some will say believe only in a natural religionone of mutual help and brotherly love. Well, you must satisfy my intellect on one or two points regarding this simple form of religion ; only truth can satis fy the intellect, and truth is ever and essentially exclusive and dogmatic. Now tell me, for you must give a reason for your so called religious profes sion or be branded as superstitious zealots, why should I help my neigh bor, why should I manifest towards him brotherly love? These questions can be answered, but only by laying down established truths ; to do this you must dogmatize. It is scarcely neces-sary to pursue this phase of our ques-tion further. Despite the cheap rhetoric of learned professors, and the silly Here is a bran new article of our ally sitting with the scoffers of Christ parrot talk of newspaper and maga-"American Christianity." - Sacred and His Gospel, or planning with the zine writers, dogma is and must be zine writers, dogma is and must be in his kingdom of Christ ; law and Scribes and Pharisees how "to ensnare the kernel of religion, its starting

We have said that as an historic fact the Catholic Church occupies an unique place in the annals of the world. Developing, expanding, waxing more vigorous as the ages roll on, always united in obedience under her supreme head, the Pope, preaching always the same truths and bearing witness to the same glorious promises, civilizing and uplifting man, leading order characterize the spiritual, no less the van in all purely intellectual

#### E. B. A.

RESOLUTION OF CONDOLENCE.

Lindsay, Ont., Oct. 19, 1898. At the regular meeting of St. Mary's Branch. to 31, the following resolution was unanimous

X0 31, the torowing resonance of the solution of the soluti

buy child, and Bro, Dehms of Astonisations,  $b^{-1}$  It and Bro, Dehms of Astonisation (Mary's Branch No. 31, desire to extend to the bereaved Brothers, our heartfelt sympathy and condol-ance in hour hour of affliction and trial, and extern them to hear with submission the crises sent them, considering that those whom they mourn here on earth are relaxing in a world where sorrow and trials are unknown.

#### C. Y. L. L. A., NOTES.

The Catholic Young Ladies' Literary Associ-tion met last evening at the residence of Mrs. A. J. McDonagh, Spadina avenue, Toronto. The second and third cantos of Dante's Infer-no were read and after a short musical pro-gramme, a chapter on Irish authors was taken ap for discussion. It was found necessary to call a special meet-ing for next Saturday evening at the same ad-trees.

ing for first statutury eventing at the As-There will be no regular meeting of the As-Sociation next week, the officers and members being " at home " to their friends on Monday evening in St. George's Hall, Elm street.

All Saints' Day. CAROLINE D. SWAN.

Hark ! afar the blue is thrilled With a song surpassing and Hark ! afar the blue is thrilled With a song surpassing sweet Earthly dissonance is stilled, While our weary spirite greet Cadences that swing and swell O'er the meads of asphodel.;

"Lo, the calm, translucent blue Lies between us friendly wise, Grossed by many a golden clue Dropped by us from Paradise Hearken, ye on earth who dwell, To us amid the asphodel !

We would tell yon of our peace, Soft, eternal, iily sweet; Of our bliss, whose deep increase Grows with lying at his feet, Who the wine press trod below, Who doth all your anguish know.

Deep, His eyes of deathless love, Rapt, our gaze of answering Joy :-Lamb of God, enthroned above Be Thy praise Thy saints' employ Golden anthems, surge and swell O'er the blaze of asphodel !

Ye of earth can never know Our expanding spirit power! Aspiration's eager glow Brightening with each splendid hour Deeper, sweeter, richer far Than the fires of sun or star !

Lift your hearts and lift your eyes To the bending blue, to day i Love descends from Paradise ! Ories of grieving, die away !— Fear no longer death or hell, View our crowns of asphodel !"

-Sacred Heart Review (Boston).

Sacred Heart Review. PROTESTANT CONTROVERSY.

V.

Scott, both in "Ivanhoe" and in "The Talisman," treats the Koights Templars as being priests. Thus, when the wounded Front de boeuf lies dying in his castle, he bethinks himself that there is not a priest to be had except the Templar Brian De Bois-Guilbert, but shrinks from the thought of summoning as a confessor a man as wicked as himself, and still more indurate against all belief in God or goodness. In like manner, the Grandmaster-a very different character from De Bois Guilbert-speaks of himself as a sincere though unworthy priest. In "The Talisman," however, cott introduces a Grandmaster that is himself a reprobate, so that the Marquis of Montserrat, who had been his complice in evil, likewise, on his deathbed, repels with horror his offer to act as confessor, whereupon the Grandmaster, to make sure that he should disclose nothing to another priest, waits until he is asleep and then stabs him.

It is easy to see how Scott came to the notion that the Templars were He knew that they were priests. bound by vows (I presume at that time solemn vows) of chastity, poverty and obedience, and that they lived in monastic houses. They were, therefore, monks, although I do not know whether that name was given them. A monk may be presumed a priest, inasmuch at least since the time of Innocent as at least since the time of most orders can not be less than sub deacons. Accordingly, he infers, the Knights Templars must have been priests.

We rather wonder that Scott did not reflect that the exemption of clergy-men generally (even of dissenting ministers) from military service rests upon the acknowledged incongruity between the ministry of peace and the deeds of war. He cannot well have been unaware that when a peer is tried for his life before the peers, the Bishops withdraw. He might have easily known so much of canon law as that, although a judge does not sin in doom ing a guilty man to death, yet the Church accounts this, in a cleric, a piously declares his faithfulness in fuldefectus lenitatis, suspending from the use of orders, and torbids all clerics or clergymen to fight in even a just, Now the wars carried offensive war. on by the Christians in Palestine, although just, were certainly aggress ive, not merely defensive. The Temp lar vow, therefore, was plainly incompatible with the reception even of the tonsure. It seems that at first priests could not be received to the Templar vows even as chaplains. When this restriction was finally relaxed by Alexander III., in 1163, priests could be Templars, but not Knights Templars. Before that, the Knights had to depend on the other orders, or on the secular clergy, for spiritual offices. Scott, whose reading in Church matters, as in other matters, seems to have been wide, though not deep, rather surprises us by his failure to remember that in the final proces against the Templars, a main charge was that the Grandmaster, though a layman, assumed to absolve the Knights. The charge was sufficiently r was shown that the Grandmaster's remission of offences was monastic, not sacramental. Yet the It fact that this charge was brought ought to have impressed even Scott's inad-vertence with the confessed incompatibility between the priesthood and the militant knighthood. Yet he not only imagines the priesthood as being some times, by extraordinary dispensation, made compatible with the knighthood -although I judge this not to have been true-but treats it everywhere as involved in the knighthood itself, and above all in the dignities of the order. Even the emphasis laid in the final process, on the fact that the Grand-

with his title. I do not remember another case of so violent an intrusion ary offerings for his soul. The gipsy contemns the offer, but the young man persists. Now Quentin Durward, the into a great Church dignity, but, as we know, in the Middle Ages, bishoprics, nephew of an abbot, and brought up abbeys, and other great benefices, were by his uncle, of course must have only too often occupied by persons in-capable of discharging their functions. Even the great See of Lyons, whose Bishon was a Drimere of Dat perfectly well that no priest could lawfully receive a stipend to say Masses for the soul of an unbaptized man, who had not even the desire of Even the great see of Lyons, where Bishop was a Primate of Pri-mates, hearing appeals even from the other Archbishops of Gaul (and that down into the last baptism. Even for the soul of a bap-tized man who has died out of com and munion with the Apostolic See, a priest century), was occupied for three or may not receive a stipend, although, as Tanquerey and Lehmkuhl remark, he may say a Mass on his own account, century), was occupied for three or four years by a lay Duke of Savoy. The Duke, though absolutely a layman and incapable of touching the sacra mental vessels, took his seat as the first if he has special reason for believing the deceased to have died in a state of Bishop of France,\* received the great revenues of the See, and exercised full Thus no one seems to have grace. Thus no one seems to have found fault with Cardinal Newman for episcopal, archiepiscopal and primatial jurisdiction. At last his colleagues insisted that he should either be consaying a Mass for Charles Kingsley. Now this gipsy is not only unbaptized, but is portrayed as a man of atrocious secrated or abdicate, and he abdicated. but is porrayed as a man of attributed ly evil life, as dying utterly impeni-tent avowing himself an obstinate atheist, and rejecting all belief in a life to come. Yet the hero, although, as a Catholic, he was bound to believe The Church, since Trent, has ended all such wide divagations between dignity and duty by the simple provi sion that a Bishop elect who defers his the wretched culprit doomed to damnation, does not give up his purpose of securing eucharistic suffrages for his sions of Scott to Catholic doctrine or soul I can make out nothing but that usage that strike me as being notably

Sir Walter had a vague notion that in the Catholic Church Masses are held the Catholic Church Masses are held efficacious, not merely for release out of purgatory, but out of hell. Scarce-ly any Protestant seems to have it thor-oughly imprinted on his mind that, in Roman Catholic doctrine, "from hell there is no redemption," that Christian Affres again the share suffrages avail only those whose share in the Beatific Vision, however long postponed, "can not," as Dante says linger beyond the great day.

Byron, in "Werner," makes the obleman whose son has murdered the cousin to whom his father stood next in uccession, offer large sums to an abbot, not to hasten his murdered kinsman's certain, but to secure his otherwise wholly uncertain, salvation. The abbot, as I remember it, accepts the money on precisely the same terms on which it is offered, as something with which the murdered man may perhaps be saved, but without it probably lost.

Scott and Byron, however, might have urged, and not altogether with out force : "We are poets ; not divines. If only we meet the floating notions of Catholic doctrine as they are found in the Protestant world, with which alone we are closely connected, we need not account ourselves very This plea is hardly great offenders.' dmissible. Their works were making such rapid way throughout Christen Protestant, Catholic, and even dom, Oriental, that they could hardly fail to be responsible for accuracy to all three. it is true that divinity is with Still. them subordinate, not primary. Oa the other hand, when a grave and learned Church, like the Presbyterian, publishes a book turning on Roman Catholic matters, it is doubly, trebly bound to the most rigorous accuracy. Yet the Presbyterian Church has pub ished a book, "Almost a Nun, in which an instructed, cultivated Catho lic lady expresses her fear that her children will be negligent of Masses for her soul, and adds, "and so I shall wander in purgatory, and never reach

heaven !" Wander in purgatory, to which only elect souls are admitted, and yet never reach heaven, of which elect souls can never come short What would the Presbyterian Church say, if the Roman Catholic Church, or even the Cardinal Primate of the United States, published a book giving such an extraordinary caricature of her doctrine as this?

There are two amusing blunders in

#### THE CATHOLIC RECORD

Charles C. Starbuck.

One may

amiss

Andover, Mass.

says that the "See of Lyons

the same person.

the jurisdiction of Bishops.

## A SAINTED QUEEN. Margaret of Scotland, Mirror of Wives and Mothers.

The reign of the gifted and unfortunate Mary Stuart was the most excit-ing and picturesque period in the annals of the Royal Edinburgh. Her varied career has lost none of its interest during the centuries that have passed since the last fatal scene in the hall of Fotheringay Castle. Every-thing in the Scottish capital is associ-ated more or less with her name to the exclusion of recollections less tragle out not less worthy of preservation. Holyrood, but for the memories of Queen Mary with which it abounds, would attract few visitors. She is the central figure too in the pageants which once made gay the grim old fortress that overlooks the city. The average visitor ascends to the apartnents which she built and in which her son was born, quite heedless of the fac that on the way he passes the memorial of another Scottish Queen, than whose consecration six months, forfeits the life no more tender and delightful tory was ever written or invented. I do not remember any other allu

The little chapel of St. Margaret is the oldest building in Edinburgh. It was desecrated long ago and used for enturies as a powder magazine. ate years it has been restored, archiecturally, but not to its original uses. The platform where the altar stood and

Lyons was not yet civilly in France, but was episcopally the head of Gaul. the chancel arch with its old dentated mouldings are there still, but it has not We are of the opinion that Rev. Mr. known the sacramental presence of our Starbuck makes a mistake when he Lord for ages. A young person now sells photographs where the sainted Queen of Malcolm III. prayed eight was occupied . . . by a lay Duke of Savoy." The Duke was not a layhundred years ago.

man, but an ecclesiastic. Even Mil-St. Margaret was, on her father's nan, in his "Latin Christianity," says side, the granddaughter of King Edmund Ironsides. This king at his he was a deacon. It is not easy to understand, perhaps, how a man not consecrated could be a Bishop. The death left two infant sons. They were in the way of Edmund's successor, who truth is, strictly speaking, he was not shrank from killing them but sent Bishop, though he performed some of them to Sweden to be disposed of. The Swedish king, fearing the duties belonging to that office. There are two kinds of powers which a

stain his hands with the Bishop possesses, the power of Orders and the power of jurisdiction. We blood of the innocent, sent the children to the Court of St. Stephen, King o might say generally (and be accurate Hungary, to be brought up. One enough for our present purpose) that the power of Orders comes from ordinthem died while young. The other married, not the daughter of the Hun-The other ation or consecration, and the power of garian king, as Mrs Oliphant says in her beautiful book, "Royal Edin-burgh," but the niece of the Hunjurisdiction from the Pope. These two powers are not necessarily united in garian Queen and of the Emperor Bishop and not have the power of juris St. Henry II. When it became a ques diction peculiar to that office, while, on selecting a successor for tion of the other hand, the Popeor the proper Edward the Contessor, who had no children, Margaret with her sister and authority may give the power of juris diction to one who is not a Bishop. brother and father were called from The jurisdiction of many of the Hungary to England. On the death of the Confessor, Harold was crowned. Bishops in the Middle Ages was often very extensive, and came not only from the Pope, but also from the law, Then after a few months the Conqueron same and Harold fell on the field of ecclesiastical and civil, and even from Hastings. For a time the Saxons in the North refused to submit to the Nor custom and the demands of the people on the time and services of the Bishops. mans, and Margaret's father indulged in hopes of wearing the crown to which he had been practically called Bishops had special charge of the poor, widows, orphans, and the needy generally. All questions concerning mar-riage, wills, obligations resulting from from his exile in Hungary.

After the conquest of the North i. 1068-Margaret's father had died ap oaths, matters relating to burials, be sides many other powers, came under parently in the meantime-she and be Very often brother and sister took refuge in Scot one great duty that claimed the time of, iand, and when their hopes faded deand that was submitted to, the epis cided to make their permanent home copal court in those turbulent days of in that country. She was a banish d tyrannous and half civilized kings was wanderer, but her pe sonal merits and o hear cases of private and individual and royal descent tound fovor for her itigants who by common consent sub in the eyes of the Scottish king. Her mitted their cases to episcopal tribunals. desire at that time was to serve the Now, while it is not necessary that a man to exercise these powers should be a mighty Lord through this short ife in pure maidenhood. But the king's love consecrated Bishop, yet the powers were would brook no refusal. He was a ordinarily exercised by the man who occupied the episcopal office. Because rough, grave man of middle age, and, says Mrs. Cliphant, was still un-married. The historian of the Norhe occupied the episcopal office and because he was elected to that office, and because he had a right to be consecr

man conquest declares that Malcolm had been married long before and that it is doubtful whether death or divorce reed him from the wife of his youth. He hopes for Margaret's sake that it was death. Anyhow they were mar ried and the Saxon princess becam the mirror of wives, mothers and queens. Her gentle influence reformed her husband, and she labored diligently for the temporal and spiritual betterment of her adopted land. The Celtic clergy of Scotland kept Easter at a different late from that appointed by Romeand they did not enforce Holy Com munion at Easter, or the observance of Sunday. The Queen did her best to make the Scottish Church conform to the practices of Western Christendom. No royal marriage, says Freeman, was ever more important in its results for both of the countries concerned. I was through Margaret that the old kingly blood of England passed into the veins of the descendants of the Con queror. Her charities were boundless

OCTOBER 29, 1888,

- cost and high

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### OCTOBER 29 1898. FIVE - MINUTES' SERMO

#### Twenty-Second Sunday After Pen

ON LYING. " Master, we know that Thou art

Speaker." (Matt. 22, 16.) It is indeed a beautiful and deserved praise, which the Pha in the gospel of to-day, though hypocritical lips, gave to our Sa in saying : "Master, we know Thou art a true speaker "-a how happy the world as well a one of us would be, if this co truly said of men! O truthf most beautiful of all Christian v O Truthfulness, sublime daug Heaven, you make man most con able to the Infinite sanctity! all men were your disciples, lovers ! But alas ! how rarely the case! What can be found m quently on earth, than lying an inal sport of the truth ! Man jest in necessity, he lies even to in others most serious injuries. C commit this sin, the old do not about it. The whole world se be composed of lying and dec thus you have, perhaps, free exclaimed in anger. And, ye is most terrible, is, that lying sidered either as no sin at all most so insignificant as not worth mentioning. And yet, beloved Christians,

wish to know what the small before God the All holy, what fies in the light of faith, then infernal serpent, which in l uttered the first lie and by it all mankind into woe and "The devil," says our Lord gospel, "is the father of lies, lying is nothing else than do devil's work, than separating from God, the Eternal Tru rendering one's self conformab prince of darkness. Is no shameful insult, yea, a real d of God ? Therefore be not as at the terrible enunciations, it the Holy Ghost in Sacred S pronounces the sentence upon "Thou hastest all the worke iquity, Thou will destroy all th a lie?" (Ps 5,7.) And "Th that belieth, killeth the sou Solomon, the wise, in the Bool dom 1, 11. Terrible words, Christians ! which have not vented by me, but which ha spoken by God. The liar soul, and the Lord will destr Can you, considering this, ev desecrate your lips with lying And listen, furthermore, God says of lying: "A lie blot in a man," thus we read

Ah, indeed, lying is so de vice, that no greater insul offered to an honest man, that him a liar. Again, we rea book of Proverbs : "Lying li abomination before the Lord. Ah. must not that be dete God's eyes, which He Himself abomination? And will we it as a trifle? Hearken, fina terrible utterances of St. Jo Apocalypse: "All liars sh their portion in the pool, bur fire and brimstone." (Apo It is true, the apostle does no condemn every liar to the flames, but only those who lated truth in a serious mat ever, even the smallest lie escape its punishment in I how many a lie of jes which is now so heedlessly must there be atoned for, which differ from those of duration it is true, but not ity ! What bitter tears of r there be shed for a sin wh

committed laughingly, day

and which in number is as

haps, as the grains of sand

shore ! But vain weeping

of visitation is past, the las

of the debt must now be paid

and love God, as our Father

let us at least, fear Him as

nal Judge and despise the si

which is an abomination

and man. With fear and

let us recall to mind the wa

ample of Ananias and Saph

Acts of the Apostles, who were punishe1 with inst

Let us behold so many hol

who sacrificed their lives

the most intense pain, rath

one lie to purchase for

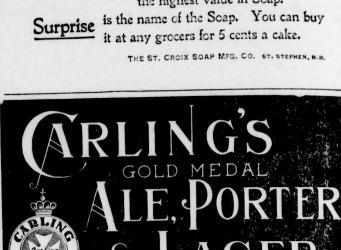
riches, honor and temporal

Oh, should not their noble a

example touch our hearts a

to observe the great we Apostle St. Paul : "When

Dear Christians, if we d



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the news came that the King had per day was she able to go to the little chapel and receive the Blessed Sacrament as a preparation for death. Then she returned to her chamber to await the final summons. While she lay there with the crucifix pressed to her breast, her second con came to tell her that her first born had perished with his father. "I thank Thee, Lord," she said, "that Thou givest me this agony to bear in my death The late King's brother had hour." risen in rebellion and lay encamped with his wild followers on the accessi side of the Castle. So down the rocks on the west side of the fortress, where there is scarcely footing for an experienced climber, a sorrowful little bard of mourners the royal children and their attendants accompanied the body of Margaret, and carried it to her tomb n the royal abbey of Dumfrieshire. Her feast comes on the tenth of June. By the authority of Clement the Tenth. she was accepted as the Patroness of Scotland, and is everywhere most pious

Made Infidels Out of It.

Bob Ingersoll recently was talking with an old colored woman in Wash ington upon religious matters.

"that people are made out of he, dust ?' "Yes, sah ! the Bible says dey is,

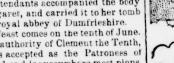
and so I b'lieve it. "But what is done in wet weather, when there is nothing but mud ?

an' sich truck.'

Every great mind seeks to labor for eternity. All men are captivated by immediate advantages ; great minds are excited by the prospect of distant



fallen upon the Scots. Next morning ly venerated.



THE SINGER MANUFACTURING CO. W

in



" Den I s'pects dey make infiduls

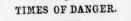
filing his duty to the hermitage of the saint, "two Masses every day." Now by what extraordinary interest in the high places of the Church has the outlaw priest secured the privilege of bination, for a lonesome forest oratory, with no cure of souls, and attended at most by an occasional handful of deerstealers? The author, however, seems Frian uite unconscious but that, if

Tuck had said four or five Masses a day, or three at the least, he would have been only so much the more acceptable to the saint and the Church Every day in Sherwood Forest must have been Christmas day. And then, of the two Masses, one is to be said " in the morning, one in the even ing !" The late Queen Isabella, I be ieve, was allowed an afternoon Mass but Friar Tuck was hardly a Catholi

Majesty. In ''Waverly'' there is an outlaw eo, though not a priest, Donald Mac ean. He luckily comes to his proper and, the gallows. He has always passed for a Catholic, but turns Protestant at the last, because, being a gentleman of a very saving mind, he concludes that Extreme Unction " is an unco waste of oil." It should seem from this as if Scott supposed that persons condemned to death receive Extreme Unction. He probably did imagine this, although it is possible that Donald Macbean's frugal temperament carried him into a general decision, apart from his own particular case. Indeed, I believe the speech is an actual one.

On the other hand, Sir Walter does give us an insight into one particular abuse of medieval Catholicism, to which the reforms of the Council of Trent have put an end. In "Quentin Durward," the ferocious noble known as "The Wild Boar of Ardennes" (I

ated Bishop, he was called by the name of Bishop. But the truth is he was not, strictly speaking, Bishop before his consecration, and for that very good reason he could not exercise any of the peculiarly episcopal powers which come from consecration. Nor did the Duke of Savoy, mentioned in Rev. Mr. Starbuck's paper, have one such power, and instead of calling him Archbishop he will be nearer the real nature of things by designating him as Bishop as Rev. Mr. Starbuck himself elect, does in the second last sentence of this



paper.

Not long ago an Episcopal Bishop was a guest at a dinner party in Bal timore. "By the way," said one of the guests, a woman, "do you know that there are times when it is danger ous to enter an Episcopal Church ?" "What is that, madame?" said the

Bishop with great dignity, straighten ing himself up in the chair.

I say there are times when it is positively dangerous to enter the church," she replied.

"That cannot be," said the Bishop "pray explain, madame ?" "Why," said she, "it is when

there is a canon in the reading desk, a big gun in the pulpit, when the bishop is charging his clergy, the choir is murdering the anthem and the organ ist is trying to drown the choir.

A hearty laugh 'went the round of the table at the Bishop's expense, and he acknowledged that at such a time he could well imagine it disagreeable at least, if not dangerous to be pres ent. - Baltimore News.

A Materialistic civilization can never be a safe one. - Parsons.

No Cocaine in Dr. A. W. Chase's

In a ster and its provincials were as of conse-laymen, does not seem to have left any impression on Scott's memory. In truth, his knowledge of the Catholic Middle Ages is little more than an iride episcopal palace of Liege, murders and savage layman, compels the chap- to choose him Bishop, only providing that he shall have a duly comparison of the treasonable gipsy, promises to lay out large monies in mort.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 Scatarrh Cure.
 Prof. Heys, Ont. School of Chemistry and Pharmacy, says := '' I have made an examination of Dr. Chase's Catarrh Cure for the compounds, from samples purchased in the onen market, and in one present.'' We offer a reward of strong to be present at the expectition, if any druggist or doctor cain full the not been fortunately killed scon the treasonable gipsy, promises in morter.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine and in all its compounds, from samples purchased in the onen market. And he not been fortunately killed scon the treasonable gipsy, promise ing that have had a troublesome context.
 No Coeaine in Dr. A. W. Chase's Catarrh Cure.
 No Coeaine and in all its compounds, from samples purchased in the onen market, and in and in and in a probabal.
 No Coeaine and in all its compounds, from samples purchased in the onen market, and in one present.'' We offer a reward of starth Cure.'' Day by day she went to the chapel to start for the treasonable gipsy, promise in the chart the compound of the treasonable gipsy, promise in the chart to the chart to the chart to the chase's Catarrh Cure, recommended by all dealers at 25 cents box

was a passion, and she was one of the brightest patterns of virtue in he time. The biographer says : "Her life was full of moderation and

gentleness. Her speech contained the very salt of wisdom. Even her silence was full of good thoughts."

For twenty five years she and the King lived together in happiness. Margaret's love of splendor and her artistic tastes contributed much to the national progress. She bore seven sons and three daughters, whom she brought up most carefully. Three of these sons, one after the other, suceeded to the Scottish throne, and showed themselves as pious as their

mother. Her death came in the year

good. - Schiller Consumptives Should Neglect

No means of ameliorating their disease. Cod liver oil is acknowledged one of the most valuable remedies in pulmonary complaints. That, however, it be employed in such a form as to be easily digested is imperative. It is uset hera that the action considered Mal as to be easily digested is imperative. It just here that the entire superiority of M tine with Cod Liver Oil asserts itself. Ma ine itself pageagest ne itself possesses nutritive value equal cod liver oil, but more important to the su ferer from bronchitis, colds, consumption, terer from bronchile, colas, consumption, is the great digestive power of maltine upon all foods of a starchy nature. Maltine with Cod Liver Oil is, in brief, a food of great value in emaciation and wasting diseases; a medicine possessing the remedial power of cod liver oil; a digestive agency of active potency; a restorer of the debilitated. Try it for two weeks.

it for two weeks. The Proprietors of Parmelee's Pills are con-stantly receiving letters similar to the follow-ing, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes. ''I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Livor and Kidney Complaints. The relief experienced after using them was wonderfal.'' As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a cathartic. Numves much be fed on nurs yich blood er love for the beauty of God's house

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an hour's work is

pleasure.

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ing away lying, speak y every man with his neigh are members one of anothe 25) Oar Lord Jesus Chri nal Truth, has so often re tongues in Holy Commun we wish to abuse this holy render ourselves conform devil, the father of iles? On one occasion, the Ar of the Church, St. Thom while studying at Cologne outside the city with one of servants. His companion joke, wished to make the Thomas laugh: "Thoma "there is an ox flying ! really looked up, his laughing boisterously. swered. "I would soon leived that an ox could Christian could lie." Des let us consider these bea as being addressed to us. violated truth and thus o let us be heartily sorry a remember the words of Prophet : "Lord, who s thy tabernacle, or who Tny holy hill? He that

1093, and under circumstances which showed her to be a saint indeed. For more than six months she had peen failing. In the midst of her ill

OCTOBER 29 1898

#### FIVE - MINUTES' SERMON.

Twenty-Second Sunday After Pentecost. ON LYING.

" Master, we know that Thou art a true (Matt. 22, 16.) Speaker. It is indeed a beautiful and well-

deserved praise, which the Pharisees, in the gospel of to day, though with hypocritical lips, gave to our Saviour, in saying: "Master, we know that Thou art a true speaker "-- and oh ! how happy the world as well as each one of us would be, if this could be truly said of men! O truthfulness, beautiful of all Christian virtues ! O Truthfulness, sublime daughter of Heaven, you make man most comformable to the Infinite sanctity ! Oh, that all men were your disciples, your lovers! But alas! how rarely is this the case! What can be found more frethe case! quently on earth, than lying and crim inal sport of the truth ! Man lies in jest in necessity, he lies even to inflict on others most serious injuries. Children commit this sin, the old do not scruple about it. The whole world seems be composed of lying and deception, thus you have, perhaps, frequently exclaimed in anger. And, yet what is most terrible, is, that lying is considered either as no sin at all, or at most so insignificant as not to be

worth mentioning. And yet, beloved Christians, do you wish to know what the smallest lie is before God the All holy, what it signi-fies in the light of faith, then ask the infernal serpent, which in Paradise uttered the first lie and by it brought mankind into woe and misery. "The devil," says our Lord in the gospel, "is the father of lies," hence, lying is nothing else than doing the devil's work, than separating oneself from God, the Eternal Truth, and rendering one's self conformable to the prince of darkness. Is not this a shameful insult, yea, a real despising of God ? Therefore be not astonished at the terrible enunciations, in which the Holy Ghost in Sacred Scripture pronounces the sentence upon lying Thou hastest all the workers of in iquity, Thou will destroy all that speak a lie?" (Ps 5, 7.) And "The mouth that belieth, killeth the coul," says Solomon, the wise, in the Book of Wisdom 1, 11. Terrible words, beloved Christians ! which have not been in vented by me, but which have been poken by God. The liar kills his oul, and the Lord will destroy him. spoken Can you, considering this, ever again

desecrate your lips with lying? And listen, furthermore, to what God says of lying: "A lie is a foul blot in a man," thus we read in Eccli

Ah, indeed, lying is so detestable a that no greater insult can be vice, offered to an honest man, than to call him a liar. Again, we read in the book of Proverbs: "Lying lips are an abomination before the Lord." (12.22.) Ab. must not that be detestable in God's eyes, which He Himself calls an abomination ? And will we look upon it as a trifle? Hearken, finally, to the terrible utterances of St. John in the Apocalypse: "All liars shall have their portion in the pool, burning with fire and brimstone." (Apoc. 21, 8.) It is true, the apostle does not wish to (Apoc. 21, condemn every liar to the eternal flames, but only those who have violated truth in a serious matter ; how ever, even the smallest lie will not escape its punishment in purgatory. how many a lie of jest or need, which is now so heedlessly spoken, must there be atoned for, by pains which differ from those of hell in duration it is true, but not in intens-

ity ! What bitter tears of regret will there be shed for a sin which is now

THE CATHOLIC RECORD

out blemish, and worketh justice; he I said it when I looked at Carrie to-that speaketh truth in his heart, who day." day." "Then, let the remembrance of her hath not used deceit in his tongue. (Ps 14, 1 3.) Amen. be to you a check. If you would speak harshly, think of Carrie, and learn that pleasant words are as honeycomb,

The Backbone of our Nation.

"It is from the farm and the country

listricts that the great brain power of

Mr. Threw Up-The-Job,

'to live in the

OUR BOYS AND GIRLS. sweet to the soul." CHATS WITH YOUNG MEN.

God.

A Little Every Day. We recommend the following three rules to our young readers as being golden ones which they might easily

practice. 1. Everyday a little knowledge. One fact a day. Only one ! But wait until ten years have passed, and you have three thousand six hundred and fifty facts.

2. Everyday a little self-denial. This may be difficult at first, but it will be easy to do three hundred and sixty-

five days hence, if each day it shall have been repeated. 3 Everyday a little hopefulness and kindness. At home, at school, in the street, in the neighbor's house, in the playground you will find opportunities for this.

#### Polly Rang the Bell.

We had moved into a newly-built rural regions ' is to stamp one's self as house which had all the modern iman ignoramus : not the country people. provements, the electric bell being one There is a soundness of core and f them, says a writer in the Chicago intelligence in the back country of this News. nation of ours that people who live in

At the time 1 am about to relate it cities and think themselves wise never was a cold winter's night. Mr. and Mrs. J—— were travelling in Europe, suspect. We can talk all we like of and the servants were all gathered about the kitchen fire. Polly was also that are supposed to threaten this nation. When they do threaten our institutions the danger signal will near the fire, but in the dining room. which was upstairs.

She used to see her mistress ring the bell for the servants to enter, and, like a clever bird, studied on this for a long while.

On this night Polly was alone, when suddenly the door opened and two men entered. The room being dark they could not see the bird, and began searching for valuables, for they were burglars.

Polly now proved her worth. She the farm. put out her claw and pressed the button of the electric bell.

It brought the servants to the diningroom, where, after a short struggle, they secured the burglars, who were about to make way with much of the silver in the dining-room.

The Expression " Hand and Seal."

The expression "hand and seal, give him, as well as the other young fellows who read this column, a little which occurs so frequently in legal documents, is a reminder of the time utility and necessity of sticking to a thing until it is conquered. Youth is when few men were able to write even their own names. Scores of old Eng-lish and French deeds are extant, some full of dreams and undefined ambitions. of them executed by kings and noblemen, in which the signature is a hand dipped in ink, the seal being after-ward appended, together with the sign of the cross, the name of the man exe them. cuting the deed being written by an-other hand. Dipping the entire hand long. in ink was, however, inconvenient and dirty, and later the thumb was substituted. The seal continued to be used, and though now it has become only a formality, legal practice has in many cases pronounced its employment indispensable.

#### Carrie Martin,

"Ella, won't you stop in from play with me and read this story ?" The speaker, Carrie Martin, was a

pale, delicate child, about seven years old. Ella Griffin, a bright eyed girl, ten years old, turned at the sound of her voice, and said : " Oh, I can't stay in, Carrie. The

girls want me to play with them. Why don't you come out ?' "Mother says I must not. I should

take cold. It is too late in the season.' "I don't believe it would hurt you. warm, and the sun is It is real

nothing, and when he was not sleeping could not be thinking good thoughts, for the perpetually indolent are never pure-minded. No less a man than Shakespeare speaks of the cursed thoughts that come to us in repose. When I last saw Threw-up the Job he

was a hollow eyed, pitiable object, whom nobody would employ. He had reached the stage where he could no longer throw up the job and was fast traveling the road to the childishness and mere oblivion that comes with premature old age. One thing I would recommend

the country has come, is coming toone thing I would recommend strongly to all my boys, and that is not to throw up one job until another is found, if possible. A young man out of a situation finds it more difficult to day, and must come in the future," writes Edward Bok in the Ostober Ladies' Home Journal "Instead of deprecating country life, and saying country means to get a new place than the one who is live out of the world, 'intelligent people already pursuing some occupation. The world distrusts the unemployed. now that the free, untrammeled life of the country unquestionably gives Therefore put up with a great deal that is distasteful before you assert an broader views. The human mind always grows to suit its outward independence that you have no means surroundings. Originality and a development for great things has naught to check its growth where one can look with earnof maintaining respectably. Better endure the ills you have than fly to others that you know not of. may be a quagmire between you and est eyes from Nature up to Nature's the azure hued, distant mountain .--To speak of 'the ignorance of the Benedict Bell in Sacred Heart Review

#### VESTMENTS AND THE MASS.

Mass is said in one or another of the five ceremonial colors - red, white, purple, green or black. Now Masses of Requiem, in which black vestments social revolutions' and kindred evils are used, are of frequent occurrence The Church has a tender regard for the When they do threaten welfare of her departed children, and supplements her liturgical laws on the not come from the back country. Such thoughts are born and fed amid the subject of Masses for the dead by the grant of certain privileges. But des-pite all this, there are certain days of foul atmosphere of the cities. In the clear country air of the farm nothing great solemnity on which no Masses of threatens this country, and when anything in the shape of a Requiem, whether High or Low, may be celebrated. There are certain other days of lesser dignity which, socialistic, anarchistic revolution does menace this land the true though they may admit a High Mass, voice which will stamp it out will come do not allow of a Low Mass of Requiem from the country. The backbone of this land rests in the country and on It often happens that priests accept an intention for a Low Mass to be said on such a day for some one deceased.

may happen that the day designated is one on which, according to A young correspondent, whom I shall calendar, black vestments are forbidcall E. R. B., since he does not want to den. The Mass in question is therehave his real name published, asks fore said in the color proper to the day me for advice on various subjects, This will never occur when there is including among other things the choice of a business. Before giving question of a month's mind or anniversary High Mass, for in such cases the him specific instruction, I venture to calendar is always consulted before the Well, the date of the Mass is settled. priest has said the Low Mass in the general admonition regarding the color of the day, and there is tribula-tion in Israel. He is suspected of overlooking his engagement, and perhaps is taken to task for his alleged failure It sees great triumphs before it, which to keep it. Now, explanations of this are never, alas ! to be realized in many sort are annoying to those who have to instances, because of the flighty, irremake them, and, moreover, being of a solute character of those who entertain technical character, are not particular In the words of the poet Do ly satisfactory to those who demand noble deeds, not dream them all day them.

The devout laity ought to under Too many young men fail to concen stand that the color of the vestments trate their attention on the work in has nothing to do with the efficacy of hand. They are forever look-ing forward to something that will be more agreeable, not realizing, The essence of the Sac the Sacrifice. rifice, whose fruits you desire to apply to this or that purpose, consists either apparently, that nothing that is worth doing is easy. When the primal curse fell on man that he should earn his in the consecration alone, as some scholars think, or according to others in the consecration and priests' Combread by the sweat of his brow it was not meant that he should dodge obstacles that came in his way. He was to remove them in order to obtain munion taken together. So that, apart from a special understanding about the matter, a priest may fulfil his obligation of saying a Mass for the living that discipline which would enable him in black vestments-if it suits his con to serve God and man and thus live a decent, industrious life in this world, venience to do so-or one for the dead The Sacrificial rite is in festal white. performed, no matter what the color of I once knew a young fellow who was the vestments is-and the Sacrifice is known among his acquaintances as the thing desired. If persons who be-"Threw up the job." And why? Simply because he was nearly always lieve-and they do so very wisely-in the efficacy of the solemn prayers for out of a situation, and was almost constantly saying "I threw up the job." He could not endure the slight-quiem Masses want a Low Mass of Re-quiem the yought to say so distinctly.

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could hardly keep my hands off it, the itchin was so severe. Small bubbles would oper emitting a watery-li us. One of the leading do tors he poisonous. One of the leading doctors here treated me, and applied the usual physician's remedies without benefit. My brother rec-ommended that I try Curticuta. The first application was soothing, and before the box was half gone the disease had disappeared. H.C. BARNET, 614 Race St., Cinn., O.

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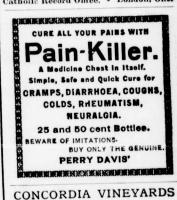
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committed laughingly, day after day, and which in number is as great perhaps, as the grains of sand on the sea shore ! But vain weeping ! The tim of visitation is past, the last farthing of the debt must now be paid.

Dear Christians, if we do not fear and love God, as our Father in Heaven let us at least, fear Him as our Eternal Judge and despise the sin of lying, which is an abomination before God and man. With fear and trembling, let us recall to mind the warning example of Ananias and Saphira, in the Acts of the Apostles, who for one lie were punishen with instant death. Let us behold so many holy martyrs, who sacrificed their lives, enduring the most intense pain, rather than by one lie to purchase for themselves riches, honor and temporal happiness. Oh, should not their noble and glorious example touch our hearts and cause us to observe the great word of the Apostle St. Paul : "Wherefore putting away lying, speak ye the truth, every man with his neighbor; for we are members one of another." (Eph 4, are members one of another." Our Lord Jesus Christ, the Eternal Truth, has so often rested on our tongues in Holy Communion, and do we wish to abuse this holy member, to render ourselves conformable to the devil, the father of iles?

On one occasion, the Angelic Doctor of the Church, St. Thomas Aquinas, while studying at Cologne, took a walk outside the city with one of his fellowservants. His companion, by way of servants. His companion, by way of joke, wished to make the serious St. Thomas laugh: "Thomas !" said he, "there is an ox flying !' The saint really looked up, his companion laughing boisterously. Thomas an-swered. "I would sconer have be Christian could lie." Dear Christian s, let us consider these beautiful words and unkind to her." as being addressed to us. If we have violated truth and thus offended God, let us be heartily sorry and in future remember the words of the Royal Prophet : "Lord, who shall dwell in thy tabernacle, or who shall rest in ever flow. Thy holy hill? He that walketh with " Mother

ing." "I can't disobey mother, but you might read this story for me.' I will some other time, but not

now." "Oh, yes, now Ella, now, please Ella, "Oh, yes, now Ella, now, please Ella,

I should like you so much to read. "I tell you I will not, you hateful little tease. Now, I will never read it to you," exclaimed Ella, roughly shak-

ing the child from her. Ella went out to play and was per fectly happy, without casting a thought upon little Carrie, who was bitterly crying in the deserted school-room. was the harsh tone, the hasty words which Ella had uttered, that bore so heavily on her sensitive nature. Ella went home from school, gay and bright while Carrie took her troubles home, to weep them away upon her mother's

Three days passed, when one morning the school children met Ella with the words: "Oh, Carrie Martin died last night!"

"Carrie died ! Oh, you don't mean it !" cried Ella.

"Yes, we do," said the children, "she died last night."

After school she bent her steps in the After school she bent her steps in the direction of Carrie's dwelling. She entered the parlor, where lay all that remained of her little school-mate. She laid her hand on Carrie's and startel at its icy coldness. Then, forcing back her scalding tears, she said Carrie was never cross : the last day I saw her I was unkind to her." With this bitter thought she sought her home. "Oh, mother, Carrie Martin home. is dead !"

Mrs. Griffin strove to comfort her, by talking of the happy home to which the little girl had gone.

"Oh, mother, it is not that, but the

Her mother said : "Now, Ella, you realize what I have so often told you to do, though your lesson is severe. Learn to speak gently, kindly, to all. From the fountain of love gentle words

est rebuff from an employer, and left his place the moment he was taken to task for what I may call some sins of omission or commission. He was out at elbows as well as out of work, and was a generally shiftless character, because he would not make up his mind to endure the not pleasant portions of the labor in which he was engaged. And yet he thought himself very much abused sort of a fellow.

in order to prepare for the next.

Luck was against him, he said, when he was his own worst enemy. No wonder he drifted into the drinking habit, as he gradually did, for he had nothing to occupy his mind, and was ready to accept a treat from anybody Even then he who would "shout." thought he was rather a model young man, because he kept out of the clutches thought he was rather a model young man, because he kept out of the clutches of the law, and did nothing that would place him directly among the criminal class. But he lived the life of a beast. He usually laid around all day and did of the law, and did nothing that would

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Next morning they'll be sorry for it, even as thousands of "other fellows" acidity of the stomach, cure Dyspepsia, Indigestion, Heartburn, Billiousness, have been sorry for similar mistakes, thousands of times before.

Their heads will ache, their eyes cancer. will be bloodshot, and "glarey," their Fifty cents a b "Mother, I will never do so again. nerves unstrung, their hands shaky; of all druggists.

quiem, they ought to say so distinctly and if the appointed day allows it, the priest should and will do as they ask. Bear in mind always, kind reader, that the priest who accepts an offering from you and engages to say Mass for your intention, has a conscientious sense of the weighty nature of his obligation, and that he may safely be trusted to fulfil it without question or reminder. -- New World.

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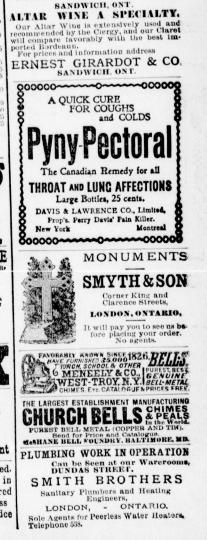


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## KINGSTON'S WELCOME.

The Archbishop was Cordially Re ceived.

British Whig. Oct. 18.

British Whig, Oct. 18. It was a cordially reception, as sincere as it was hearty, that kingstomans' lendered Arch-bishop Gauthier upon his arrival in the city last evening. Leng ree the hour of the arrival of the special train bringing him from Brock-ville drew near, crowds begun to assemble in the vicinity of the Johnston street d'ept of the Grand Truck railway. By 10 clock to the gever possible noint of vaninge. The crush on the street corners was terrific, everybody suriv-ing to obtain a place in the front of the ranks. All along the route of the procession was marked by the same much the new prelate. People of all credes weinifestations of wei-come as were those prelate will in future preside. Senselle viewere weined the will in future preside.

entrie the distinguished prelate will in future reside. Farrelly, Vicar-General Kelly and a wother Church dignitaries drove to the outer spot to be the first to greet the arrival of their rehbishop. At 1:15 octoek the special tran saring the distinguished party pulled into the binston street depot. The train consisted of tree coaches. Official car No.29 was occupied v the prelate and his party. Jances Swift was effirst to mount the car steps and grasp the rehbishop's hand as he appeared on the car eps, clad in his occlesiastical robes; at the me time Mr. Swift proposed three cheers for rehbishop Gauthier, and these were given in a vim.

steps, clad. in his occlesia/fical robes; at the same time M. Swift, proposed three cheers for Archbishop Gauthier, and these were given. "May or "May the syngston stepped forward and in behalf of the City Council and citizens generally, bid telecome to the Kingston's Archbishop, winning him a successful reign and long ife to any council and the congregation, composed of Alderman J. J. Behan, chairman, A. Hanley, P. Miller, M. Lynch, P. Lawless, J. Coyle, and Alderman Ryan extended a welcome to the Archbishop, fatter which he descended from the ear and entered his carriage, provided by James McCammon and drawn by four fox-colored horses with Mr. McCammon on the oxide welcome to the Archbishop, fatter which he descended from the ear and entered the carriage three more cheers ascended from the multitude. In the carriage with Archbishop Gauthier were seated Archbishop Dunamel, Ottawa; Bruchesi, Montrea, Wassen and Contreast and the second of the successor of the late prelate. "The procession then took form in this manner: Wolfe Island, societies included; St. Vincent de Paul societ; X. Nincent General, and societies included; St. Vincent de Paul societ; X. Incient Order of Hibernians; strong; Catholic Order of St. Mary's congregations and congregations in the vicinity; Archbishops and congregations in the vicinity; Archbishops carriage; Archbishop, Bishop, Priests, etc., In carriages. The route of the procession was along ontario street, up Princess street to the edit. Four mounted marsina signarded the Archbishop, Santaria Strand, edit stress, while three obsers. The marshals were: Messra, T. Ronan, W. Giner, T. Jakowa, Weilingten, up Johnston street to the card the conder stress. The marshals were: Messra, T. Ronan, W. Giner, T. Jakowa, Weilingten, up Johnston streets of the the develop well were the weil the weil stress. The marshals were: the struck were stress, while three obsers. The marshals were: Messra, T. Ronan, W. Giner, T. Jakowa, W. Giner, T. Jakowa, W. Giner, T. Jakowa, W. Giner, T. Jakowa, W. Gin ith a vim. Mayor Livingston stepped forward and in

an orchestra com th battalion band of Mendelsshon'

drai, the organ, assisted by an orchest a composed of members of the 14th batthon band, burst forth into the strains of Mendelsshon's beautiful. 'March of the Priested' by Mrr. 'Vicar-General Kelly, supported by Mrr. Farrelly, advanced to read the address in behalf of the clergy of the diocese, who clustered around their newly appointed leader. At the concusion of the address Rev. Father Spratt, Woife Islend, handed over the purse of gold. 'Hon. Senator Sullivan read the address field.' Hon. Senator Sullivan read the address words could be distinctly heard in all parts of the large edition.' Senator's words could be distinctly heard in all parts of the large edition.

e large edifice. Rev. Father Murray, Cobourg, presented His

kindness, and all those virtues which mark the Christian gentleman, which you have ever shown to those around you. As a priest among your brother priests, your record is not less admirable. You have ever been a bright example to the young and a stimulus to those of riper years because of the unassuming, picus, faithful, devoted and untring manner in which you have fuilded every duty of your sacred caling as a tried and trusted servant of the Lord. We cheerfully bear testimony to the uni-form courtesy which has characterized your intersourse with us in the past, and we are satisfied that, in the future, you will be none to exa the loving friend and brother, although to w, it is but natural, therefore, that a ergy deep sentiment of personal kindness and diffectionate good will towards yourself should be wordded to that reverence and obedience arour official position and character. The greeting which we so gladly bring to affectionate good will towards yourself should be wordded to that reverence and obtis cathe-friend and Father, with a certificate of many field peope-but as a well-known, well-loved friend and Father, wich a certificate of many field peope-but as a well-known, well-loved friend and Father, wich a certificate of many field peope-but as a well-known, well-loved friend and Father, wich a certificate of many field lentemant, the me friend of him whose places you are now called upon to fil-whose bleve your are now called upon to fil-whose bleve your are now called upon to fil-the distinguished prelate, the distinguished prelate, the distinguished prive the the unit character derive the town of him whose places your are now called upon to fil-the distinguished prelate, the distinguished prelate, the distinguished prelate or the the there.

Churchman-our face familie and face and a straight of the satisfies a happy augury for the future. Under your iostering care and skillful guld ance, this mother diocese of Ontario shal flourish and know an ever-increasing prosper efuture.

Inder your iostering care and skillrui guid-ance, this mother alocese of Ontario shall flourish and know an ever-increasing prosper-ity.
 You will maintain her honor and extend her macfulness; and, in all your undertakings, you unswerving support of the priests who now surround you, and who will consider it an honor and a privilege to labor by your side.
 With the assurance of our sincere esteem and regard we also ask Your Graec to accept inadequate indeed-but still an emblem of the wealth of deep affection which we, each and all, entertain towards you.
 One other important duty rests upon us, and formal manner, the debt of gratitude which we owe to the Right Rev. Administrator for the very efficient and faithful manner in words the priests has been that of the enlight-ened (new your the size). His bearing towards the priests has been that of the enlight-ened, courteous gendema. He kind and sin-ere friend, and the brotherly fellow -clerzyman. and, in consequence, he has endeared them to him is affectionate, respect-ful and lasting estere. For this evidence of his kindness to us, and his devotion to the dutes inposed upon him, we thank him.
 That hope that Your Grace may live long your priests and people happy.
 Wer Rev. James Farrelly, administrator for donor, Very Rev. J. Masterson, Very Rev. J. St O'Connor, Very Rev. J. Masterson, Very Rev. C. Murray, Revs. M. J. Stanton, C. Dufus, Thomas Davis, John McDonaugh, C. A. Me, Williams, P. A. Twohey, Thomas Spratt, John-Hogan, J. J. Connoliy, George A. Cheolari, Michael Spratt, William Walsh, J. D. O'Gon-man, P. J. Hartigan, J. P. Fleming, J. S. O'O'nourke, Thomas Carey, J. Colline, J. Masterson, Very Rev. Newlide, P. Hawara, J. P. Henning, J. S. O'nin, Thomas McCarthy, John McCarthy, M. J. O'Rourke, Thomas Carey, P. C. O'Brien, M. J. Meagher, John Meagher, W. T. Bridoneau to behalf of his community.
 Fast of St. Luck the Evanzelist, 1898.

## Feast of St. Luke the Evangelist, 1898.

THE LAITY'S LOVE AND OBEDIENCE.

THE LAITY'S LOVE AND OBEDIEXCE. To the Most Reverend Charles Hugh Gauthier, Archbishop of Kingston: May it please Your Grace—The congrega-tion of this cachedral, in public meeting as-sembled, by ananimous vote deputed the undersigned to address you in their behalf, offering you their warmest congratulations on Your accession to the high and sacred offlee of Archbishop, extending to you a cordial wei-they feel in tendering you their love and obedi-ence.

come to this city and expressing the picelastic they feel in tendering you their love and obedi-ence. Assuredly, you do not come among strang-ers; your carcer is well-known to us, beginn-ing with your student life in the old Regiopo-lis best days when you were among her most billiant cons, finishing by beccoming rector, the duties of which you performed as you did these of all others with signal success and to the advantage of all concerned. We recall with pleasure the more enduring results of your long, varied services as parish priest. Every parish in which you labered can exhibit some memorial of your great energy and zeal, as well as your love and deep interest in the welfare spiritual and tem-poral of the people entrusted to your care, all of whom deeply regrected your departure from among them. Churches, schools, hoepitals, presbyteries are the monuments which mark your progress. Again, your many good qualit-ies secured the admiration and regard of the venerable Bishops under whom you served ; they delighted to honor you with any glifts at illustrious Archbishon. The affairs temporal of the diocese are well known to you, to none more so than the late illusting yerest debt and an infant college. It will be for you to meet them as your judg-ment and fertility of resource may direct; you may rely on the warm support of a people un.

for you to meet them as your see, for you to meet them as your see, for you to meet them as direct; you on the warm support of a people up of the warm suppo

the other. In your character we observe a beautiful union of the "Suaviter in mode" with the "Fortiter in re" due no doubt to your possess-"Fortiter in re" due no doubt to your possessing the best qualities of the two great race "Fortiler in re" due no doubt to your possess-from which you have spring, namely, the Gael and the Gaul. You are endowed with the en-durance, courage and determination of the one; with the suavity, reflamement and courtesy of the deep debt of gratitude we owe to the memory of our first great Bishop McDonnell, the founder of the Church in Upper Canada such great work for the Catholics of every race in this province, the usufruit of whose labors and gifts we are enjoying to day and will so locate the the clubel of every race in this province, the usufruit of whose labors and gifts we are enjoying to day and will so locate to the church in Upper Canada such great work for the Catholics of every race in difts we are enjoying to day and will so locate to the church in Upper Canada such great work for the Catholics of every race ind gifts we are enjoying to day and will so locate to the church in Upper Canada such great work for the Catholics of every race in the the church is for the tribute of our grati-tuday will recollect how the saintly Bourget, of Montreal, always so good to Kingston seeing our wants, sent us the noble daughters of the Congregation who gave freely their time to train our girls in hearning and virtue, and taught then be logal to Canada; or when seen after the deadly typhus following famine scourged comfort the dying only as these de-voted women can do i yon all know the more recent foundation of the Ilouse of Providence was due to the generons self-amerifice of the same race. We only mention there en he no possible ground for jadousy, even were you a stranger, for after all are we not of one com-mon stork! "Though fallen the state of Erin, and changed the Seotish land-

# THE CATHOLIC RECORD

That there are good reasons for this ho and joy this little circle of priests of the dioc of Peterboruen. who notes That there are good reasons for this honor of Peterborough, who now audr, sees you, are fully sware, for we are the few surviving who hor over a quarter of a century have passed, like you, through the "labor of the day and heats," and, after the years of toil and experi-cations required in one who is called to dis-change the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the onerous duties of a Bishop of the charge the charge of certination in the old carby priveshood, we saw the old by new and vigorous hands. — The frequent vicissitudes of these years we have an divanced from one position to a higher nour diverse have based the highest place in your diocese. In this long period of time you of charify for your parish, enteared to every one by your genite character, and pos-sour intricous predecessor. — We who have studied with you under the halls of Regiopolis college, who had assisted one another in the first works of the dirgy, zei-ond man, Pope Leo XIII. In elevating you to the Arriepiscopal Seo of Kingston. — We undte with your clergy and your people ond man, Pope Leo XIII. In elevation to the dreipiscopal Seo of Kingston. — The unite with your consecration to and mathys, and fruitful. — D. Oconnell, St. Jower, baspiral, Peterbor-rugg, Ed with H. Murray, P. P. Cobourg: W.

and nappy, and fruitful. D. O'Connell, St. Joseph's hospital, Peterbor-ough; Edward H. Murray, P. P. Oobourg; W. J. Keilty, P. P. Douro; D. I. Cosey, architeacon, St. Peter's Cathedral, Peterborough; M. Lar-kin, P. P., Grafton.

## THE ARCHBISHOP'S REPLY.

THE ARCHBISHOP'S REPLY. "My first words," said the Archbishop in re-ply,"must be of thanks to God, the Giver of all good gifts, who has been so graciously pleased, upon this my first entrance into this city and exthedral as the Archbishop of Kingston, to move my clergy and people to such an expres-sion of their good will toward me. I thank been associated tors on many years, having but one thought and one purpose-a great thought and a great purpose-a swe labored side by side for the glory of God and the salvation of the souls committed to our care. I thank you for the brotherly sentiments of affection with pleasing to Almighty God that I should be ap-pointed your leader and your guide, and you seized the earliest opportunity to proffer to me you grift the offering of your already generous heats. And I, for my part, assure you that the brotherly affection which I feel towards a father-not less enduring, but more solicitous; a father that will sympathize with you in your in saissist you in your labors, and contributes in every manner in his power to your happi-ines."

'I thank you for the allusion you made i ur address to the Right Rev. Mgr. Farrelly Thinks job the Right Rev. Mgr. Farrely, many times administrator of this diocese, and who always administered the diocese to the acceptance of all parties—of Bishop, pricists and beople. Mons. Farrely's record is one that anyone should be proud of. It is a record with outspot or stain it is a record that stretches over nearly a half century, and is such as to command our veneration, our respect an our love, and the respect, veneration and lov, of none more than of his Archbishop, who will be a static to show him that even here the

our love, and the respect, veneration and love of none more than of his Archbishop, who will take care to show him that even here the Church finds means to reward such faithful service and such distinguished merits. "I thank you, my dear brother-priests of the diocess of Peterborough, who have come here to-day to join our own clerxy in their felicita-tions to me and the expressions of their good wishes. I accept your gift with great pleasure and thanks and I need not tell you that I re-eiprocate these good feelings and I hope that for long years there may continue those friend ly relations between the priests of the diocese of Peterborough and Kingston. "And now a message to my people. Know-ing as I do the vigorous spirit of faith that ani-mates you I am aware that no matter who he might be, or whence he came, the one who is appointed by the Holy Father to be your Archbishop would not fail to secure a cordial reception in coming among you. But Jassure you I was not, pre-

ail to secure a cordial reception in comin tmong you. But I assure you I was not p pared for, I did not expect, I could not anticipa he magnificent demonstration with whi among you. A data expect, I could not anticipate the magnificent domenstration with which you have been pleased to greet my coming here to day. As I passed through your streets and saw such a multi-ande of propie before n e, with your toro-cession so well ordered and everything giv-ing evidence of the welcome that is in your hearts, my own heart was so much touched by the scene, and the evidence of your good will to wards me, that it left ne your good will to wards try to do it, but I shall pray for you to Annighty God that He may bless and reward you for the renewed courage and strength which your truly Catholic welcome have given me, I thank you for your beautiful ad-dress with its kind wishes for my welfare with its sincere congratulations, and at the given me, I thank you for your beauti dress with its kind wishes for my w with its sincere congratulations, and same time with its assurance of co-operation with me in the time difficulties might come-to some of difficulties you have already made already may sa ith such a united clergy as beese of Kingston, with su people as the people of the discesse ton, and with the blessing of Almi upon us all, I have no fear for the fut I have any fear that fear comes from unworthiness, my own unfitness for unworthines, the great dignity t

nd it was in this that the distinguished pre-

are came up in from Brockvile.
 Evening was fast approaching when the party reached the cathedral as the beautifully stained chancel windows were lit from without by the soft rays of the setting sun. Daylight and gaslight struggled for a short while for supremacy, and even as the Archbishop turned from the aitar and sat reasing his face on his setting of while and yellow, the Papat the lifts shone out of the chancel, became radiant lotter and sat results his face on his setting of while and yellow, the Papat the lifts shone out of the chancel, became radiant lotter and stretching upwards towards the result of the dancel, became radiant lotter and stretching upwards towards the result of a stretching upwards towards the first of while and yellow streamers. The altar, resplendent with lis meas a waying profusion of white and yellow streamers. The altar, resplendent with lis meas a structure of the lower of the stretching and the moving tapers in the hands of the surpliced sanctuary by made a novel and inpressive scene. The constructure of the kind since the consecration of the late Archbich of Cleary. The cathedrai was liked to fits timest capacity by a fashionable and distinguished andience, among them bring many promor of the beautiful cathedrai was liked to fits the puppit royal was harteniary beyond distinguished andience, among them bring many promor of the beautiful cathedrai was tasterially decreted. The puppit was particulary Papa colors, yellow and white, with the rung behad of and decidedly artistic. The consolutions were appropriate to the conserve the streng and the puppit royal purple, intensed, predominating. The effect was particulary Papa colors, yellow and white, with the rung based on the planes, and spectacle, the scale spectra is a state of an adverted or or constant and the planes. Hat we been too large to contain all who scans, the plane of the state and the scale system of sits, the Papat colors, yellow and white, with the rung based on the planes of the setting bas

ent prayer, the congregation followed ample and remained kneeling for upwa

silent prayer, the congregation ion upwards example and remained kneeling for upwards of five montes. The impressive ceremony of consecration was conducted by Archbishop Duhamel, Ottawa, assisted by Very Rev. Dean Murray, Trenton, as deacon, and Rev. F. Spratt. Wolfe Island, as subdeacon. Archbishop Gauthier's assistants throughout the ceremony were Rev. Father O'Hara, Brooklyn, N. Y., and Very Rev. Dean Lester, Prescott. Rev. Father Parent, Montreal, presided as master of cere-monies. Throughout the celebration of the Mass an orchestra composed of members of the 14th batzalion band assisted the choir. One of the most august ceremonies of the Roman Cathelic church is the consecration of a Bishop. The essential rite by which the power of the criscopacy is communicated, is the imposition of hands with prayer; but the preparatory examination—the delivery of the

e imposition of hands — the delit epara.ory examination—the delit oblems of pasi.oral authority, and her ceremonies—form a whole nee splendid and impressive. The itile display are str her ceremonic impressive. These ard it as an idle display are strange ature and meaning. Three Bishous nired by the ancient canons and by ral practice of the Church, for the c ion. It is, indeed, easily gathered i uthorities that the presence of three puired chiefly as evidence of the con-fail the Bishors of the province in ion ot the new Bishop, since the wri-prelates were charged to have the wri-ine all, in case they could not as

ent of all, in case they could not assi onsecration. The following is a list of the clergy who were present at the consecration:

he consecration: pps Bruchesi, Montreal; Langevin Duhamel, Ottawa; Begin, Quebec nipeg; 1 en. Hai

a, Halifax. ops Quigley, Buffalo; O'Connor, London; nor, Peterborough: Gabriels, O'dens-Ludden, Syracuse; Mechand, Barling-t; Emard, Valleyfield; Dowling, Ham-Macdonell, Alexandria; Laroceque, rooke; Decellas, St. Hyacinth; Lorrain. ooke; Mgrs.

ke. Kennedy, Svracuse; Campeau, St. p: McEvay, Hamilton. Generals Brown, Port Hone: McCano, ; McAuley, Coaticooke, Quebec. ; O Coanell. Mount Forest: O'Connor, ville; Harris, St. Catharines: Nolan,

Carona N. Y. Carona Carona Control, Nolan, Contens Boilion, Ottawa; Morrison, Char-Ottetown, P. E. I.; Foiey, Almonte. Archideacon Casey, Campbellion, Char-Fathers M. Casey, Campbellion, Char- The discover of Kingston, with such a united in the poper of Kingston, with such a united in the poper of the discover of kingston, with a such as an explored in the such as a united in the poper of the discover discover of the discover of the discover of the discover of t <text><text><text><text><text><text><text><text><text><text><text><text><text>

and the choir sang the nuptial Mass. A large crowd witnessed the ceremony in the church. After the ceremony had been performed the bridal party and a large number of invited guests drove to Bishophurst, the residence of the bride's parents, where the wedding break-fast, as partaken of. otor ataxia, rheumatism, paralysis, ne after effects of la grippe, loss of a cadache, dizziness, chronic ervsmela la, etc. They are also a specific roubles peculiar to the female system, troubles peculiar to the female syster ing irregularities, suppressions and of female weakness, building anew and restoring the glow of health to sallow checks. In the case of ment medical environment of the system of the system medical environment of the system of the system.

fast was partaken of. The happy young couple left this afternoon on a tour through the western states.—Hamil-ton Spectator, Oct. 19, 1898.

#### DIOCESE OF LONDON.

Welcome to Bishop O'Connor on His Visit to St. Columban.

(Special to the CATHOLIC RECORD.) Sunday, Oct. 23, there occurred in the inter-esting mission of St. Columban one of those events which never fail to stift the heart of a Catholic community with joy and lavest its progress with a new and special interest. This was the visit of His Lordship the Right Rev. Bishop, of Lendon who exme for the pur-pose of administering the holy sacrament of confirmation.

Bishop, of London who came for the purpose of administering the holy sacrament it of confirmation. At exactly 10:30 High Mass was celebrated by Rev. Dr. Kiiroy, of Stratford, His Lordship and priest essisting in the sanctuary. The sacred edifice was filled by an edifying congregation, buring the offertory, an 'Ave Maria' was 's beautifully sung by Miss May Williams, which found echo in the hearts of her listeners, en-beautifully sung by Miss May Williams, which found echo in the hearts of her listeners, en-beautifully sung by Miss May Williams, which forage and the catechism of Christian doe f prayer and the catechism of Christian doe trine. Their exactness and readiness in answering gave him entire satisfaction. His Lordship addressed a few well chosen words to the children on the importance of the sacrament they were about to receive, and then in plain mitre and cope imposed his hands over the forty. Hve aspirants, after which each child went forward to be s gred with holy the number who were confirmed was Mr. Edward Groot, a recent convert to the true faith. Mr. P. McGrath and Mrs. M. Williams kindiy acted as sponsors for the candidates. The Bishop then exacted from all the boys a pledge to abstain from tasting alco-holic drink of any kind until each shall have completed the twents-first year of age. All raised their hands in token of acceptance of this pledge.

his pledge. His Lordship delivered a beautiful and lucid His Lordship delivered a beautiful and fueld instruction, in the course of which he commend-ed Father Kealy for the evidence of his zeal and labor afforded by the examination of the children : praised the parents for their co-operation with the pastor, Very Rev, Dean Murphy, in the relignous training of the youths of the parish : spoke words of kind encouragement to the children, and thanked sentiments of reverence and grafilude.

#### DIOCESE OF PETERBOROUGH.

Confirmation at St. Joseph's, Douro, Ont.

At St. Joseph's Church, Douro, Ont., on Sat-urday, Oct. 9, the Bishop of Prterborough con-firmed sixty-three boys and fifty-one girls. On the interesting occasion His Lordship preached in his usual impressive manner."

Evening.

(For the CATHOLIC RECORD.) t is a beauteous ev'ning, calm and still us church at solenm Benediction time, Save, from the forest's gloom, a whip-poor will It is a h

will In sadness sings its mournful lonely chime. The sun still blazes in the tranquil west To ourn the fragments of another day-look across the fields, and all is rest, While weary, weeping nature kneels to pra-And such is life. Though bright its bree-more

That hides each thorn, and decks each jewele Alas! what change when day has slowly worn Apast the heat of striving, noon-tide hour

Apast the heat of striving, noon-lide how Then, weary of the day, we kneel in pray'r, Ask God for rest and find it only there. .-J. A. McDonald.

## A 0. H.

Division, No. 1. Ottawa, Oct. 19, 1898. The following resolution of condolence was ass.d at the last regular meeting of this Divis

ansacd at the may regular meaning. Whereas it has pleased Almighty God to remove by death the beloved mother of our esteemed ex-President, Thos. O'Reilly, and Bro. Jas. O'Reilly, and Whereas during the existence of this Divis-ion our Brothers have by their unfailing cour-esy, wise counsel, steadfast friendship and faithful devotion to the best interests of our Ancient Order endeared themselves to us;

nd Whereas we the members of Division No. 1 Ancient Order of Hibernians, sincerely mour Ancient Order of Hibernians, sincerely mourn he loss our esteemed Brothers have been called upon to sustain; therefore be it Resolved that we, the members of this divi-ion, while bowing to the will of Divine Provi-ion, while bowing to the will of Divine Provitence do tender our sincere symt a by to ou worthy Brothers and trust that God will con fort them in this their sad hour of affliction and be it further Resolved that a copy of these resolutions be orwarded to Bros. Thos, and Jas. O'Reilly, and pread upon the minutes of the division; also pread upon the minutes of the division; also Bros. Thos. and Jas. O Kenty, and ae minutes of the division ; also ent to the CATHOLIC RECORD and

Catholic Register for publication. Committee, P. S. Dodd, Jas. O'Connor, Jas. C. O. F.

## VOLUME XX.

## The Catholic Record.

#### London. Saturday, November 5, 1898 ANOTHER RUMOR.

The newspaper scribe has it that the Archbisiop of Halifax will be trans-

ferred to Toronto. It would be a good

thing for Toronto, but it is not likely that the gifted prelate, ruling a see whose Catholicity antedates that of Quebec, and whose ecclesiastical province is more important than that of Toronto, would look upon it as a pro-

motion. That statement, however, is

about as credible as those which are

concocted at New York and scattered

broadcast with prefix : From our Rom-

THE KERNEL OF RELIGION.

The authorities of Kingston were very happy in their selection of Archbishop O'Brien as the orator at the

consecration of Archbishop Gauthier.

The eminent prelate of Halifax has for some time been looked upon as one of the leading public men of the Dom-

inion, and his coming amongst us was but a graceful act of courtesy that will be remembered for many a day.

The sermon was indeed characterized

by the profundity of thought that mark

his productions, but it was also timely.

It was the cry of a chief who, seeing the dangers that menace the soldiers points out the way to victory.

Too often, on occasions such as this

have we listened to glistening gener-

alities and rhetorical outbursts; but thi

sermon was full of meat, something t

be meditated upon and to be re-read and put away in our scrap books.

He tells us that the cry of the presen

day is away with dogma : the law o

love is our standard. This comes from

superficiality of the present day educa

tion, with its utter lack of logical train ing. This is why so many are losin

The Archbishop tells us that we ca

no more have religion without dogm than a roof without supports. A do

their hold on religion.

an Correspondent.

ciatica

for the

and

OCTOBE 2 29, 1898.

and calcure in all cases arising from mental worry, overwork or excesses of any nature. Protect yourself against initiations by insist-ing that every box you purchase bears the full name Dr. Williams Pink Fills for Paie Propie.

MARKET REPORTS.

In the second se

Montreal, Oct. 27,  $-\infty$ 0 having marked by the ceived of a decline in Ontario winte which reached 70 cents yesterday; the in Manitoba wheat is sustained, as hig was paid by a Montreal firm at Fort for No. 1 hard: Northern is quoted a Peas are very firm; as high as 65 c offered to-day; and we quote 67 tool is 20 to 20 kc, allow Pens are very firm; as high as us co-offered today; and we quote 67 to 65 are strong at 30 to 3<sup>14</sup>C, afloat was slightly easier to day, at 39(c, afloat by is quoted at 51c, to 52c, in store 53c, to 53/c, afloat; and buckwheat afloat. Flour—We quote winter patents, \$3.65 to \$4; straight rollers \$3.69; do., in bugs, \$1.70 to \$1.75; J patents, \$4.55 to \$4.69; strong bake to \$4.25. We quote Ontario winter bran at \$11.50 to \$12; and shorts, a \$11.39; shorts, \$15. The demand for : very good today, and quotations we spil.50; sto \$50 per ton, in earlois. P are unchanged; Canadian pork, \$16.59; pure Canadian lard, in pai are unchanged; Canadian p \$16.50; pure Canadian lard, in 84c.; compound refined, do., 5 4 103 to 124c.; bacon, 11 to 13c Western colored cheese is 9 c ese from ove Sic. not easy brands,

for medium, Eggs are active; new 19c.; Prince Edward Island about straight candled, 14c. to 15c., No. 2 s eandled Latest Live Stock Markets. TORONTO. TORONTO. Cet. 27.—Shipping cattle was dull; prices are weak at from 4 to 4; per ib. Butcher cattle—First-class cattle here found ready sale at from 3; up to 4; per b; good attle sold around 31c; and medium and com-

on at 3]c. down to 3c. per lb. Bulls for shipment were selling from 3 to 3]c.

Milk cows are very scarce and are wanted notations ranged to day trem \$30 to \$40 each. Stockers fetch from 3 to 3[c per lb. For rime stockers a shade more can be counted on, at ordinary stuff is easy. Column are outed and an from

Shipping sheep to day sold at from 3 to 3]c.

ser pound. Lantes sold at ic. per lb.; but if of superior junity an extra ten cents per cwt. was paid. Buces are worth 2[c. per cwt. The best price being paid now for choice hoge off car) is 4[c. per lb.; with no more than 4c. or light hoge.

for light hogs. East Buffalo, N. Y., Oct. 27.—The best veals and at 8675 to 87.25; with light, thin to fair lots, at \$1.75 to 38.05. Hogs—Good to choice Yorkers, 175 to 185 nounds, \$3.80 to 83.85; urime light Yorkers, \$3.90 to 83.85; grassy and Michian lots, \$3 65 to \$3.80; mixed packe 3.85 to \$3.90; medium weights, 200 3.90 to \$3.95; heavy hogs, 250 to 300 ussy heavy ends, \$3,75 to \$3.80; rough to good, \$3,40 to \$3.55,

How Every Reader of This Paper Can Get Either a Watch or a Fifty six Piece Decorated

ma "is not an arbitrary opinion, but revealed truth which may be prove by human reason as well as by God word, or it may be a truth resting God's authority, but not in contradi unchanged at from tion to human reason. Despite the che rhetoric of learned professors and t silly parrot talk of newspaper a magazine writers, dogma must be t

kernel of religion." We gave last week the full text of t great sermon in our columns, and advise our readers to read it carefu and to preserve it. It was worthy the occasion and of his high reputation and it will be looked upon as a disti contribution to our religious literatu

OUR BOYS.

the clergy of the choice beautifully illuminated, As the ecclesiastical body arose to reave the cathedral, the strains of Gound's pontilical march filled the edifice, the full choir joining

march filled the editice, the function points, in the last verse. The cathedral would not contain one-half of the crowd that sought admittance. Consider ab o space was taken up by children, but at to-day's ceremonics no children were allowed in the building. A separate day will be set a part for their special benefit to greet His Grace

THE CLERGY SPEAK To the Most Reverend C. H. Gauthier, D. D., Archbishop of Kingston;

To the Most Reverend C. H. Gauthier, D. D., Archbishop of Kingston: Most Reverend and Beloved Archbishop : With feelings of the most profound satisfac-tion, we gather round you on this thrice-besed occasion, for the purpose of presenting the ro-spectful homage of a loyal and united prese-thair of authority in this diocese of ours, which is one of the most ancient in the whole domin-on of Canada. The news of your promotion to the dignity and responsibility of the episcopal office was haled with abounding joy by every priest of your jurisdiction, for we all recognize that it is an elevation which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a tignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are fully competent to fill, a dignity which you are to give expression to the intense and very lively gratitude which we call as entimusation of the diverse of your of the intense and very lively gratitude which yee—that sure foundation and true source of all ceclesiastical authority—because of your appointment to this venerable dincess. The Hustrious Pontiff, Lao XIII., now so happing reigning and giving tight to the workh, and possible, choice and inserve which he has this

The litustrious Pontiff Lee XIII. now so happly reginner and giving ight to the world, has if possible, endeated mineti still horr to our hearts by the great favor which he has this day delaned to confer upon the priests and needle of Kingston. To be a trusted ruler in God's own house, and to shepherd and safeguard the fock of Christ, which the has the state of the state state of the state of the state of

children in distress. In a large number of the parishes of this dioesse, but especially in your native conntry of Glengarry, and in your recent home at Brockville, you have left behind you monu-ments of your zeal and piety and learning and activity, which have taken beautiful form in the shape of magnificent churches and sub-stantial presbyteries and handsome convents and schools and asytums for the afflicted and God's suff-ring poor: but monuments, much more enduring than these, have been, by you, built up in the hearts of the people every where, because of the urbanity, the meckness, the

"Though fallen the state of Erin, and changed the Scottish land— Though small the power of Mona, though un-waked Liewellyn's band— Though Ambrose Merlin's prophecies degener-ate to tales.

ate to tales, And the cloisters of Iona are bemoaned by

northern gales— One in name and in fame Are the sea-divided Gaels."

Are the sea-divided Gaols." Finalty, we rejoice that a Canadian and a priest of our own diocese has been selected as our ruler. Under your administration we an-ticipate the happiest results. Your humility, toleration, love for the humblest of your people, your piety and your well-known zeal for the advancement of education, and pro-motion of works of benevolence and art will exert such influences as will surely promote greater glory to God and peace and good will among men.

nuong men. Accept. Most Reverend, Father, the assurance of our affection and esteem. We wish you hat abundant success that your ability de-erves, and asking your benediction on this songregarion, beg leave to subscribe ourselves, Your Grace's most obedient and faithful ervants. servants, M. Sullivan, Edward Ryan, L. O'Brien, Daniel Phelan, James Swift, Patrick Daiev.

FELLOW-COMPANIONS SPEAK.

To the Most Reverend C. H. Gauthier, D. D. Archbishop of Kingston, Kingston, Ontario :

Archbishop of Kingston, Kingston, Ontario : May it Please Your Grace — Since your elec-tion to the Archicpiscopul-See of Kingston the numerous congratulatory addresses presented to adfection in which you are held by your follow-citizens and co-religionists. The Cathelic people are rejoiced to see one of the Ganadian clergy selected for the oldest Episcopal See in Ontario, and the Kingston clergy feel honored that our Holy Father Pope Leo XIII. has chosen one from among them-The Canadian clergy selected for the oldest Episconal See in Ontario, and the Kingston clergy feel honored that our Holy Father Pope Leo XIII, has chosen one from among them-selves for that high position in the Church in Canada.

A TOUR- The cost of a double A TOUR-IST CAR. The Cost The Cost Per Berth Per Berth A duble berth will accommodate two adult passengers, and will cost in ad-dition to second or first class ratiway ticket from any point east of North Bay to Calgary, \$6.50; Revelstoke, \$8.50; to Pacific Cossi, \$7.50.

# Tea Set Free. About a month ago I saw an advertisement in A Reigious Paper where W. H. Baird & Co... Se Telephone Bidg., Pittsburg, Pa., wanted a few Agents to sell their Non-Alchoute Flavor-or Ice Cream, Custards, Cakes, Candies and Desserts of all kinds and one box will go twice as far as one bottle of the liquid flavorings. I have sold from one to eight flavors in almost every house, and where once sold flavorings. I have sold from one, as the Powders are so delicate and give sach a ribh flavor. Any flav-ors you cannot sell, however, they will take back. I sold two gross of them in two days and as a premium I got a beautiful decoracit tea set. Any lady needing a tea set like mine can large profit on the goods sho sells. Write to them and they will send you tail particulars and premium catalogue of hundreds of useful and premium catalogue of hundreds of useful me in the business and they will do the same for others. Tea Set Free.

C: M. B. A.-Branch No. 4, London,

CONSCIENCE STRUCTURE

CASAPIAN R.

Revelstoke,

Meets on the 2nd and 4th Thursd svery month, at 8 o'clock, at the Albion Block, Richmond Street. Jat Murray, President: P. F. Borle, Seco

\$6.50 ; to Pacific Coast, \$7.50.

in one of these cars.

Any Canadian Pacific Railway Agt.

will gladly give you further particu-

lars and secure you accommodation

C. E. MCPHERSON,

Asst. General Passenger Agent,

1 King ST., EAST, TORONTO.

We are glad to learn that our marks on boys' societies have indu two or three laymen to look about see what might be done. There great field for energy, and we hope those who believe they are in s measure their brother's keeper till it diligently and with persevera It will entail much patience

work and it will demand self sacri But why, a critic asks, should a man interest himself in matters w concern the priesthood ? The criti arises from the false idea that relig work is outside the sphere of those are not consecrated to God. E Catholic must take an interest in building the Church of God. Chr the vine : weare the branches ; w the members of His mystical body, should consequently participate in action and life.

There must be no inert mem Judgment will be the echo of our a Our Protestant friends realize more than we do the necessity o certed action. The Y. M. C. A are all over the Dominion secure the patronage and subst help of their co religionists. rooms are frequented by who are looked upon as leaders and the members are en aged in every way either by wo commendation or by substantial We have indeed our faith, but it but little to boast of it unless its and beauty be portrayed by our We must write it down plainly all men may read it. The Ca therefore, who has aught of zeal extension of God's Kingdom or will take an interest in all thing concern it. What is dear toChrist

TEACHER WANTED. TEACHER WANTED, MALE, HOLDING 2nd or 3rd class certificate, for Separate school, section No. 5, Normanby, for the year 1893, Applications will be received by the undersigned until Nov. 10, 1885. Michael Lynch, Sec, Treas., Box 7, Ayton, Ont. Grey County.