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VOLUME XIX.

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NO. 990.



THE ROSARY OF MARY.

TO OUR VENERABLE BROTHERS THE PA-TRIARCHS, PRIMATES, ARCHBISHOPS,

The following translation of the Holy Father's latest Encyclical on the Holy Rosary. appeared in the N Y. Freeman's Journal of the 2nd inst. It was under manifold forms those salutary translated especially for that paper.

LEO PP., XIII.

be maintained assiduously and spread of recent origin, owing to their with ever growing zeal, will be under names, forms and their particstood by everybody who reflects on the eminent position of honor and glory in which God has placed Mary. From all eternity He chose her to become the are to be found at the very beginning eternity He chose her to become the mother of the Word who was to clothe Himself in human fiesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature, of grace and of glory that the Church justly attributes to this Virgin the folk wing words: "I came out of the mouth of the Most High, the first-born before all creatures." (Eccl. xxiv., 5)

MARY THE PLEDGE OF PEACE.

course, after the parents of the human society of this kind. race had fallen into sin and all their THE SOCIETY OF THE ROSARY HOLDS posterity became marked with the same stain, Mary became the pledge of the re establishment of peace and salva-

His most holy Mother wonderful tokens sidered in its origin, it is distinguished of honor. During His hidden life He above all similar institutions by its of honor. During his hidden he had been controlled took the Virgin as auxilary in the first antiquity, since it has had for its found-two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by tained them in the largest possible which Jesus changed water into numbers.

wine at the marriage of Cana.

And afterward, when Christ, at the end of His public life, established the New Testament, which must be signed with His Divine Blood, the signed with His Divine Blood, the signed with the power explained at length. But the power the signed with the property of this sense the power than the largest possible numbers.

The form, and, so to say the soul, of this institution is the Rosary of Mary, the virtue of which we have elsewhere explained at length. But the power

crowned if the result of Our exhorta- great number of the faithful, in such tions be that devotion to Mary becomes
mearer and dearer than aught beside
to every one of the faithful, and if it be

THE ROSARY.

On the approach of the month of AS PRACTICED BY ASSOCIATES OF THE October, We were unwilling, Venerable Brothers, to fail to write to you again this year ; with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Divine office, Church militant by the recital of the This species of prayer seems, in the Providence of God, to have taken on a marvellous growth at the end of this century, in order that by its means the flagging piety of the public, unceasing and common. faithful might be stimulated, as witness those temples, those noted and have said, preferable to private service of the Mother of God.

FLOWERS OF MAY, FRUITS OF OCTOBER. ers to this divine Mother, and now we would that October, the month of fruits, he smallest divine Mother would that October, the month of fruits, In the month of May we offered flowbe employed by all to honor her with a —that mother whom the Holy Scripspecial devotion and affection. For it tures and the history of the Church is fitting that these two seasons should salute as "She who has vanquished the be consecrated to her who has said of devil and triumphed over all errors." herself, "My flowers are the fruit of In truth, the Rosary of Mary does unite

BROCHERHOOD clined, have never, pernaps, been so binding as in our own days, nor sought after with such warm and unition of which me versal ardor. None can complain that tion may then justly apply to themthis natural leaning, which is in selves those words of St. Cyprian: turned to evil. We do indeed witness different combinations of groups of impious men who join effort "against the Corat. Domin." (Ps. ii., 2.) SHOWN IN THE ANNALS OF THE

more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and, so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren."

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously expressed this truth in these terms: "We are your brothers by nature because we have but one mother, although you be hardly men, seeing that you are wicked brothers. But how much more TRIARCHS, PRIMATES, ARCHBISHOPS, justly are they called brothers and re-BISHOPS, AND OTHER ORDINARIES IN cognized as such who acknowledge one PEACE AND COMMUNION WITH THE God, who have imbibed one spirit of holiness, who from the one womb of like ignorance have passed amid ter-rors to the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

societies of which we speak. Such are clubs, rural banks, gatherings held on Venerable Brothers, health and feast days for the recreation of the Apostolic Benediction.

How important it is both for public ternities and many other unions and private interests that devotion to founded for excellent ends. In truth, mind, patronages for youth, confrathe most august Virgin Mary should all these institutions, though seemingly especially there is not a district or town, and hardly a parish which does Then, after the ages had begun their not contain several, or at least, one

Amid these groupings We have no hesitation in assigning the place of honor to the confraternity known as The only son of God lavished upon that of the Most Holy Rosary, for, con-

He confided the Blessed Virgin to the beloved apostle with these sweet words, "Behold Thy mother." (John, xix., members of the confraternity to which it has given its name, are especially

self, nailed to the cross, left us as His are especially efficacious in obtaining testament. "Behold your mother." heavenly aid when made publicly,
We shall consider all our aspirations with perseverance and union, by a given to all Christians to attribute to themselves the words which John wrote Christ, awaiting the promised Holy of himself. "The disciple took her to his own." (John xix., 27.) THE RECENT GROWTH OF DEVOTION TO employ this method of praying can

never fail to obtain fruit.

ROSARY. Now this is precisely the case of the associates of the Holy Rosary. Just as the priests, by the recitation of the beseech God publicly, constantly and most efficaciously, so we imitate as closely as possible that too, the prayers of the associates in reciting the Rosary, or, as several Roman Pontiffs have named it, the " Psalter of the Virgin," are in a sense

And as public prayers are, as we renowned shrines consecrated to the prayers and have a greater power of impetration, the confraternity of the Holy Rosary has been styled by ecclesiastical writers as "the suppliant host, honor and riches." (Eccl. xxviv., 23.) the faithful who practice this devotion CATHOLIC SOCIETIES PROMOTE TRUE by a common tie similar to that which exists between brothers or among he forma soldiers lodged in the same tent. Thus is constituted a well disciplined army,

a most notable one, is "We have a public an common often diverted from its true end and prayer, and when we pray it is not for

pious associations are better appreci-ated than they were, that they are recalling the defeat of the Turkish troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar, in Hungary, and in Corfu. Gregory XIII. perpetuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our preda Victories. Subsequently, our prede cessor, Clement XI., put this solemnity under the title of the Rosary and de-creed that it should be celebrated every

year throughout the Church. From the very fact that this suppli-ant host is "recruited under the stand ard of the divine Mary," a new merit and a new honor redound upon her.

HONOR TO MARY NOT DISHONOR TO

The frequent repetition of the " Angelical Salutation " after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some foundation to the belief that we place greater confidence in the patronage of Mary than in the Divine power. But the real effect is so different that, on the contrary, nothing more easily touches God and makes Him propitious to us.

EXPLAINED BY ST. THOMAS. For. Catholic faith teaches us that we should address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent Sess., xxv.), though the manner of supplication should differ, since it is the source of all blessings that we invoke in God, whereas, we look upon His holy ones as intercessors. "Prayer," says St. Thomas, "may be two fold. We may ask a person for something which he himself can give us, or we may beg him to obtain something for us from another. To God alone ascends prayers of the first category, for all our prayers should be subordinated to the obtaining of grace and glory, which God alone gives, according to what is said in Psalm lxxxiii., 12th verse: "The Lord will give grace and glory. But prayers of the second kind are addressed to the saints, to the angels and to men, not to make our requests known to God by them, but in order that our prayers may be heard through the merits of intercession. Hence it is that we read in the Apocalypse, chapter viii., fourth verse, that "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel '" (St. Th., 2a.,

THE MOST POWERFUL OF INTERCESSORS. Now who, of all the dwellers in the abode of the elect would dare to pretend to rivalry in merit with the august Mother of God? Who sees more clearly in the Eternal Word the Wherefore We, who, all unworthy as We are, represent here below the light shines for us, cease to celebrate the praises of such a mot er. Knowing well that by reason of Our advanced age this period will not be long. We cannot help repeating to Our brothers in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross. left us as His pains that weigh upon us, the wants which besiege us. To whom has been cates the Virgin with the same words she uses to supplicate God: "Have mercy on sinners.

The members of the confraternities of the Holy Rosary are doing an excellent work in weaving wreaths of prayer, as it were of roses, to Mary. So high is the greatness of Mary, so powerful the favor she enjoys with in need is to attempt to fly without wings.

DOING THE WORK OF ANGELS. The association of which we speak has another quality about which we must not be silent. Whenever we meditate in the recital of the rosary of Mary on the mysteries of our salvation most holy office once entrusted to the heavenly host of angels. They revealed successively and in due time. those mysteries, they played a great part in them, they added to them their pious presence, at one time afflicted, at

another triumphant. Gabriel was sent to the Virgin to announce the incarnation of the Word Eternal. Angels celebrated the birth of the Saviour in the cave of Bethlehem It was an angel who warned Joseph to take flight and to withdraw into Egypt with the Child. In the garden olives, when Jesus, overwhelmed with grief, saw the sweat of blood ooze out from all His body, it was an angel who reverently consoled Him. When He came forth from the sepulchre triumphing over death it angels who announced the fact to the holy women. Angels reveal the truth that Jesus has ascended to heaven and proclaim that He will return thence, surrounded by the heavenly hosts with whom He will join the elect to lead

them to the celestial choirs over which

the holy Mother of God has been ex

Jerusalem, and to the company of many thousands of angels "(Heb xii., 22) For what is there more glorious or sweeter to dwell upon than the thought of praying in company with

the angels? What hope, what confidence may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to fulfill their THE ROMAN PONTIFFS AND THE ROSARY.

For these reasons the Roman Pon-tiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (Splendor paternae glorae, 26th nity" (Splendor paternae glorae, 26th Feb., 1891); to its efficacy Pius V. attrib-utes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is faith revealed " (Consueverunt R. R. P. P., 17th Sept., 1569); Sixtus V., noting how useful this institution has

been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under special protection by giving it a name or by according to it divers proofs of their

LEO XIII. FOLLOWS THEIR EXAMPLE. Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourto cherish with especial solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your con-currence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, he mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men. We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosary—the "Perpetual Ros ary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its in-

We entertain a most lively hope that the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multitude, they go on unceasingly, and when day and night alternate in the different regions of the globe the continuous concert of prayerful voices rises in harmony with meditation on divine things. The continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a canticle of Ozias: "Blessed art thou by the Lord, the most high God, above all women upon earth, because he hath so magnified thy name this day that thy praise shall not depart out of the mouth of men." And all the people of Israel acclaimed these words, crying out: "So be it, so be it!"

HIS BLESSING And now, as a pledge of heavenly favor and in testimony of our paternal love, we grant the Apostolic Benedicin the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate. Leo XIII., Pope.

Pope Leo and the Rosary.

From the Monitor, London. XIII. to the Blessed Virgin will never be fully realized. The recital of the rosary is his most frequent practice, and it is only when one observes him assisting at the Mass of thanksgiving, which immediately follows his own Mass in his private chapel, that one begins to grasp some idea of the ex-tent of the Pontiff's love for Our Blessed Lady. There he may be seen as he kneels at a prie dieu in his white robe, frail, delicate figure, and in his eye the fire and animation of a young ing his beads. In his garden in the summer may he also be noticed walking slowly to and fro, the while he recites in a low voice the mysteries of the rosary, and when we know of how he presented that most eloquent preacher, Father Bernard Vaughan, S. J., with his own beads on which he had recited the Paters, Aves and Glorias so often, we feel that, besides this being a delicate appreciation of Father Vaughan's moving orations, it is an intimation that he would wish all Catholics to persevere in their devotion to the Mother of God.

It is a curious fact that London Punch, one of the bitterest anti-Irish publications ever known, should owe much of its celebrity to Irish genius. Dovle, a Limerick man, was long its controlling spirit; and now Millikin, a Cork man, another of Punch's stars, follows him to the tomb, where there is It is, then, to those who recite in little room for humor. We surmise common the pious prayer of the that the Millikin of Punch must have Rosary that are best applicable the been related to the celebrated Cork words which the Apostle Paul adwit of the same name-a friend of dressed to the new disciples of Christ: Prout—who made the literary world 'You are come to Mount Sion, and to laugh with his inimitable "Groves of You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

You are come to Mount Sion, and to Barrey."—Buffalo Union and Times.

Which we do the city of the living God, the heavenly Blarney."—Buffalo Union and Times.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal. We will look at some more of Dr. McAllister's statements and endeavor to relieve him of some of his perplex-

Doctor-I confess that as a man of modest intelligence, I have most serious difficulties in the way of accepting this definition (of Papal infallibility) as tion of decrees in an infallible Church a valid basis for the proof of the inspiration of the scriptures.

Freeman-To the Catholic mind the inspiration of the Scriptures rests on the teaching of the infallible Church affirming their inspiration and not on the decree affirming the infallibilty of the Pope. Consequently, you are not sked or expected to make the latter the canons and decrees adopted in that decree the basis for the proof of the in-spiration of the Scriptures. This is so plain that a man of even "modest intelligence" ought to see it.

But possibly the thought in your mind was something like this: Church erred in defining Papal infallihave undertaken to prove. to prove it. Next!

The council was, therefore, general, and its dogmatic decrees binding on the faithful.

Determine the council was, therefore, general, and its dogmatic decrees binding on the faithful. and could not err in defining Papal infallibility. It is not for us at present

Doctor-Let it be noted that this infallible decree affirming the infallibil ity of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff. His definitions are of themselves infallible and not from the consent of the infallible Church. May I not borrow your principles of dialectics once more and ask: If the Church has been endowed by the Divine Redeemer with infallibility, why are not her definitions given in general councils, irre-formable of themselves, and not from the consent of the Roman Pontiff? Do not the various definitions of an infallible Church give us infallible councils as well as an infallible Pontiff? And does not such a double infallibility destroy itself?

Freeman-Such a double infallibility would certainly destroy itself. But such an infallibility has no existence outside the doctor's imagination, and it would have no existence even there if he had studied Catholic principles more with a purpose of understanding them than of refuting them.

The doctor's perplexity rises from his ignorance of the truth that a general council of the Church can have no existence without the head of the Church, the Pope. Without him it would be a body without a head, and would be no more capable of speaking for the Church than the doctor's headless body would be able to speak for him. To imagine an infallible council to imagining an intelligent and speaking man without a head. The Church is a living, teaching or

ganism, whether in council assembled

or dispersed throughout the world, and as such must have a living, speaking, teaching head. There can therefore be but one infallible authority-that of the Church, just as in the doctor there is but one intelligence-that of his par-The depth of the devotion of Leo sonality. He may raise the question whether it is in his body or in his head, but wherever it is it is his head that gives it power of utterance. To imagine two infallibles, one in the body of the Church and another in her head, is analogous to imagining two minds other in his head. As he does not imagine the latter he should imagine the former. Had he thought of this he would not have been perplexed, nor would he have written the nonsense about a double infallibility-one in the body of the Church and another in the head The head and the body of the Church are inseparable, constituting one or When the head speaks the ganism. whole organism, in its divinely constituted totality, speaks. Had the doctor understood this he would not have spoken of the Church and the Pope as wo separate authorities, or of the Church separated from an essential part of her—her head. To imagine her in that condition is to imagine her dead. This we cannot imagine so long as we believe in the divinity of Christ, who promised her life to the end of the world

Doctor-If the Church has been endowed by the Divine Redeemer with illusions, denying Christ and taking tions given in general councils, irreformable of themselves, and not from the consent of the Roman Pontiff?

Freeman-Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There s no infallible council without the Pope, because without him there can

councils. Hence the necessity of consent before the decrees of council are irreformable.

Doctor-Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulga-

Freeman-No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful.

There is no stereotyped form.

Doctor—The official records of the council to be the action of the council itself, in which the Roman Pontiffs Paul III., Julius III. and Pius IV. were

successively the presiding officers. Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they bility. She is therefore fallible, and should be so recorded. But be careful being fallible, her authority is not a that you do not confound the form of valid basis for proof of the inspiration of the scriptures. If you meant this and the form used by the Pope in —and we do not say you so far forgot sanctioning and promulgating it your dialectics—our reply is that in The decree, before the Papal sanction your dialectics—our reply is that in The decree, before the Papal sanction, saying the Church erred in defining may in a way be compared to a law Papal infallibility you beg the question passed by Congress before it receives and assume as true the very point you the President's signature. Such a law We need has no force; it is not a law. Without only to meet the gratuitous assertion the Papal sanction the decree is not a with a gratuitous denial, and the dogmatic decree. At Trent the Pope affirmation that the Church did not and the council were one, and acted as The council was, therefore,

are explicitly called the canons and decrees of the council, not only on the title-page of the volume containing them, but also in the enacting clauses recorded in the proceedings of the

council. Freeman-That is right. They were certainly the canons and decrees of the council, and it was highly proper to call them so. The doctor compares the action of the Council of Trent and that of the Vatican, and says of the lat-

Doctor-In the record of enactment of the decrees in the body of the vol-ume, the authority by which they are promulgated is not that of the council, but of Pius IX.

Freeman-Certainly it is the Pope who promulgates, but here you are evidently confounding the passing of the decree by a vote of the council with the promulgation of the decree by the Pope. But proceed.
Doctor—The council doing nothing

more than give its approvalor consent? Freeman-Nothing more! And is that the way, Doctor that you are a 'somewhat careful student of the hisory of Roman Catholic councils?" At the Vatican, as at Trent, there was a general council. The Pope and the council were one. The doctrine of Papai infallibility was discussed as other doctrines were discussed at Trent. The decree was formulated and adopted by a practically unanimous vote, after which it was sanctioned and promul gated by Pius IX, in presence of the council that had enacted it.

In concluding for the present we will put a plain question to the doctor in reference to his statement. It is this: Did not the council adopt the decree by note before the Pope promulgated it? We ask you as a careful student of the history of councils to answer this question affirmatively or negatively. And if affirmatively, we ask you why you endeavored to leave the impression in the minds of your readers that the Pope promulgated the decree as his own act, the council doing nothing more than consenting? Is that treating your readers rightly? Did not the Pope on that memorable occasion act as the spokes man of the council, announcing its decision to the world?

Look at your Vatican volume again, and do it this time in your capacity of 'a somewhat careful student.

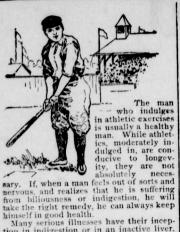
"FATHER" IGNATIUS CRY OF ALARM.

Well-Known Anglican Monk Says the English Church is Threatened With Schism.

Nottingham, England, Sept. 29.-There was a sensation here to cay during the session of the Anglican Congress. In discussing the progress life and thought of the Church of England in the Victoria era," the debate assumed a dramatic turn by the appearance of "Father" Ignatius, the famous Monk and superior Llanthony Abbey, which he founded. In an impassioned speech, Father Ignatius declared that the school rep resented in the present congress by the Dean of Ripon and the Archdeacon of Manchester was treating creeds as infallibility, why are not her defini away God. Thus he continued, was the very raison d'etre of missionary work destroyed, and he exclaimed We are on the fringe of a great

The speaker was not interrupted and several times he was warmly cheered.

It is one of the strangest traits in this strange, complex human nature of ours, that we shrink from hearing that



dinself in good illnesses have the Many serious illnesses have the liver, ion in indigestion or in an inactive liver, ion in indigestion or in an inactive liver, plerce's Golden Medical Discovery is a br. Pierce's Golden Medical Discovery in the cutes of the liver tion in indigestion or in an inactive liver. Dr. Pierce's Golden Medical Discovery is a sure, safe, speedy and permanent cure for all disorders of the digestion. It also cures all of the maladies that have their inception in these disorders. It is a prompt cure for giddiness, sick headache, pain in the stomach, fullness and swell'ng after meals, dizziness and drowsiness, cold chills, flushings of heat, loss of appetite, shortness of breath, biotehes on the skin, disturbed sleep, frightful dreams and nervous and trembling sensations. It makes the appetite keen and hearty, the digestion perfect, the liver active and filts the blood with lifegiving elements that build healthy tissue. It is a cure for nervous exhaustion and prostration and it cures of per cent. of all eases of consumption, bronchial, throat and kindred affections. An honest dealer will not try to induce customers to take some worthless substitute for the sake of a few pennies added profit.

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CHAPTER XXXII.—CONTINUED.

BY KATHLEEN O'MEARA.

Marguerite could hardly believe her ears. It seemed like a miracle — one of those miracles of charity that she herself performed day after day in the desolate places. She crushed the sugar noiselessy in the tisane she was preparing for Antoine Drex, and kept murmuring to berself, with a smile: "God is love! God

Antonia's eyes were fixed on Narka as if she were some visitant from another world. She looked like one, as she sat singing by the poverty-stricken bed, the flush of a pure emotion on her face, a light of joy in her luminous dark eyes.

When the song — a Russian ballad — was ended, the child called out, "Enco" enco!" And Narka, strred by that encore as she had never been by the applause of a salon, sang again; this time, in French, Mignon's lament, "Rendezmoi la patrie, ou laissez-moi mourir". The child grew calmer, and ceased to toss on her pillow; by the time the song was ended she had fallen asleep. La mere Drex lifted up her hands in a gesture of wonderment and admiration. Narka rose and moved softly out of the room after and moved softly out of the room after Marguerite. When they were out on the landing, by a common impulse the two friends turned and kissed one another. Their hearts were too full for speech.

On reaching the bottom of the stairs they found that a crowd had assembled before the house. Marguerite at once guessed that the police had tracked Antoine, and stepped bravely forward to need the content of the content that content the content to the content the content that content the content

meet the enemy.
"What is the matter?" she said.
"Ma sœur," answered a blouse, "we
wanted to see whether it was you or the

wanted to see whether it was you or the Virgin Mary that was singing up there."

"It was neither one nor the other, you silly people!" said Marguerite, intensely relieved; "it was my friend"—pointing to Narka. "Hush!" she cried, seeing they were going to cheer. "There is a sick child up there that has just fallen Don't wake her !"

asleep. Don't wake her!"

Obedient to Sœur Marguerite as usual, they walked on silently, making an escor to her and Narka across the court, and accompanying them to the end of the lane beyond it. Then, as by a common accord, they raised a ringing cheer: "Vive le rossignol! Vive l'amie de la

The ovation brought the wild roses into Narka's cheeks, and made her heart swell with a sense of victory unlike anything she had ever felt before. It had been an exciting morning, and

she was very tired as she walked home.
On reaching her own door it occurred to
her that this was the 10th, the day
of the meeting. At this very hour it was in full swing, and Ivan Gorff was wondering she had neither written nor met him at the trysting-place.

CHAPTER XXXIII.

Just as Narka had shut herself in and sat down to realize the happy fact of her voice's return, the main street of the Place was thrown into excitement by an accident. A cab containing two men was coming quietly up the street, when the horse took fright and rushed blindly on, struck against a cart and fell, over-turn ing the cab. One of the travellers, who was in the act of jumping out, paid for this want of presence of mind by an ugly cut in the head; the other in attempting to follow him had hurt his leg, and lay groaning in the bottom of the over-turned cab. Two gamins jumped up on the wheel to look in at him.

wheel to look in at him.
"It is the Commissary of Police!" cried
one of them, turning to the by-standers.
His face was a picture; it expressed a
keen sense of the humorous side of the keen sense of the humorous side of the situation, with a dread of "catching it" if he were everheard by the still powerful though prostrate functionary. For it was, in truth, no less a person than the mighty Commissary who lay trapped in the upset vehicle, grosning with a sprained ankle like a common man. A crowd had gathered in a moment. No crowd had gathered in a moment. No one recognized the man on the pavement, but all shrewdly suspected him to be a police agent come to participate in some important arrest. Anyhow, the pair were after no good. It was clearly a judgment of Providence that had overtaken them, in favor of the poor wretch they were after, and the fun of the thing was delic-ious. People came from the neighboring shops and volunteered help. The cab was soon set on its wheels.

'I have hurt my foot badly," said the mmissary. "Is there a doctor any-

Commissary. "Is there a doctor anywhere near?"
"We are close to the Sisters' House, monsieur," said a workman; "you had better let us take you there while the doctor."

Another can was called. or is fetched. Another cab was called and the two injured men were helped into it and driven off.

Sour Marguerite was in the dispensary, and saw the cab stop at the gate with its procession of ragamuffins. Presently the two Commissaries were assisted across the court into the House.

In a moment several Sisters were in attendance. The injuries proved more painful than serious, and the Sisters were

Jures

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convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are mar-velous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made-cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver

troubles, catarrh - cures which prove Hood's

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quite capable of dealing with them with-out the doctor. As soon as the Commis-sary's sprain had been attended to, and he was made comfortable on an impro-vised sofa, with pillows at his back, he NARKA, THE NIHILIST. vised sofa, with pillows at his back, he asked for writing materials, and wrote a short note. Then beckoning to Marguerite, "Ma sœur," he said, in a confidential tone, "I want you to do a little commission for me. I want you to take a cab and drive to the Prefecture, and ask to see M. le Prefet — you will send in my card—and then give this note into his hands."

"Ah!" Marguerite's look of intense

Ah!" Marguerite's look of intense

curiosity was irresistible.
"I will tell you what it is about," whispered the Commissary.
"I and my colleague came here to arrest a scoundrel named Drex - Antoine Drex; but we named Drex — Antoine Drex; but we have been hindered as you see. Now it is most necessary they should know this at once at the Prefecture, and send on two others to do it, or the fellow may get wind

others to do it, or the lenow may get wind
of the matter and slip through our fingers.
You understand?"
"Oh yes, monsieur, I understand."
Marguerite's heart was thumping so that
she wondered the Commissary did not
hear it and suspect. "I don't think they
would let me see M. le Prefet?" she said. hear it and suspect. "I don't think they would let me see M. le Prefet," she said, turning the letter in her hand; "had I not better say you want some one to be sent up here to you?"

"Ne per that would lose too much."

"No, no; that would lose too much time," he said, impatiently. "They will let you in at once when you show my card

with that word written on it.' "Is he suspected of anything very bad, this Antoine Drex?" she inquired, with an idea that every minute's delay might

help Antoine.
"He is not suspected—he is known to

"He is not suspected—he is known to be a dangerous villain. Go, ma sœur; not a word to any one here, but go!" Marguerite slipped the letter up her sleeve and went out. Once in the street, she stood debating. It was a hard task that was set her. Must she execute it? that was set her. Must she executed that was set her. She knew he was more Poor Antoine! She knew ... But a voice sinned against than sinning. But a voice whispered, "You are bound to obey the law." She heard it; still she hesitated. Suddenly another voice whispered: whispered, "You are bound to obey the law." She heard it; still she hesitated. Suddenly another voice whispered: "Charity is the greatest commandment of all. Charity is the law of Gcd." She agreed with this voice; still she hesitated; but after a moment's delay she glanced quickly, furtively, up and down the street, and then started off in the direction of Cour des Chats, walking as feat as she dared and onickening her

fast as she dared, and quickening her fast as she dared, and quickening her pace to a run when she turned into the dirty laneway that led into it. Antoine was sitting as she had left him, only smoking a pipe. His mother had gone out to the lavoir; the idoit child, lulled to rest by Narka's song, was still fast asleep. Marguerite closed the door, and then, drowning her voice. "Antoine" she said

dropping her voice, "Antoine," she said, "the police are in pursuit of you. The Commissary was on his way here when he met with an accident; he is now at the House, resting, and I am going to the Pre-fecture with this letter from him desiring ome one to be sent to arrest you.

Without waiting to see the effect of her information, she turned quickly away, and closed the door after her.

An hour later two police-officers drove up to the entrance of the Cour des Chats, and crossed over to the house where Antoine was lodging. They went up and knocked at the door, guided by the instruc-tions contained in the Commissary's let-ter. Some one said, "Come in." But on opening the door they found, instead of Antoine Drex, Sœur Marguerite, knitting

by the window. Pardon, ma sœur," said one of the agents, taking off his hat; "we are lock-ing for Antoine Drex. We have come to arrest him.'

Marguerite's heart was beating like a hammer on an anvil, but she looked at him, and said, composedly, "You had better go to the House and tell M. le Com-

missaire that you found me here in place of Antoine Drex." of Antoine Prex."

The two police-officers looked at her as if they doubted her sanity. Presently they began to understand. They were young, they were brave, they had hearts

of men.

you," said one of them.

They both bowed and walked out of the

A voice answered in Russian, "It is I, room, and she heard the sound of smoth ered laughter on the stairs.

But there remained now the Commiss

ary to face. Marguerite knew there would be no sympathetic laughter there. The Commissary, indeed, flew into a great rage when he heard the trick that had been played him, and sent for the Superior, and whipped Marguerite on her unoffending back; he threatened to denounce the community as accomplices of nounce the community, as accomplices of all the rebels and rascals of the district, to have the House shut up, etc., etc. Marguerite meantime had followed the agents to the House, and walked bravely

in to receive her reward. She was very frightened, but she did not show it, and this assumption of coolness made matters

worse.

"So, ma sour, this is how you respect the law!" cried the angry Commissary; "before you went to the Prefecture you gave that scoundrel a hind to skedaddle."

"Monsieur le Commissaire, I am incapable of anything so mean," replied Marguerite; "I told him plainly that I was going to the Prefecture with a message from you for his arrest."

"And you are not ashamed of helping."

And you are not ashamed of helping a blackguard like that to evade the law?"
"Antoine Drex is not a blackguard,
Monsieur le Commissaire. He is an hon-

est man; he has been very unhappy; he was cruelly and unjustly treated, and he is exasperated. He was falsely accused of murdering his drunken wife, and kept of murdering his drunken wife, and kept ten months in prison with thieves and homicides before he was put on his trial and acquitted. He came out of prison with his health broken and his heart maddened, and he has never got back into his right heart since. The injustice and cruelty of the law turned him into a rebel. And so it would have done you or me, M. le Commissaire."

"I'll tell you what," said the Commissary, "I will report you to the Minister as a rebel more dangerous than a score of Antoine Drexes." He was furious; but as he vented his fury something in her young face, an expression at once timid and dauntless, reproachful and beseeching, went to his heart. He turned away with an augry grunt, and remained silent,

ing, went to his heart. He turned away with an augry grunt, and remained silent, while Marguerite picked up and replaced at his back the pillow that in his agitation, he had sent rolling to the floor.

A cab was now waiting to take him and his colleagne away. Before he left he spoke civilly to Scur Jeanne and told her to look after Scur Marguerite, and see that she played no tricks with the law in future, for she might fall next time on some one who would be less ready to overlook her who would be less ready to overlook her misdemeanors than he was,

Sœur Jeanne scolded Marguerite; but the community had a merry time of it at recreation that evening, nor were they to be checked in their fun over the Commis-sary's misadventure and the sorry figure he made in his official discomfiture by Sceur Jeanne's attempt to frown and look

aggrieved. Narkahad heard nothing of the event,

Narka had heard nothing of the event, not having left home since she had parted from Marguerite. At 10 o'clock that night she was a little startled by some knocking at her door. She supposed it was the concierge with a letter; but before opening she asked who was there.

A voice that she did not recognize answered, "A friend of Sœur Marguerite."

Narka drew back the bolt. She did not know what fear was, but she was conscious of an unpleasant sensation when she beheld a huge man, with his head and shoulders concealed by a shawl, step quickly in and close the door behind him. He threw back the shawl, and Narka recognized Antoine Drex. He told her what had happened, and how he had been hiding in a wood-yard all the afternoon and evening, and now included her takely the best the bid with the street in the street of the s all the afternoon and evening, and now implored her to shelter him till morning and give him some food. She fetched him bread and wine and some cold meat

and he rolled an arm-chair into the little kitchen, which was the only addition to the salon bedroom in her apartment. But Antoine declared he was lodged like a Narka was glad to harbor a hunted fel-Narka was giad to harbor a hunted fei-low-creature, to give sanctuary to a victim of that long-armed and cruel tyrant, the law. Very likely Antoine was deep-dyed in plots against the government; but Narka was not the one to think worse of any man for that. Every political criminal was dear to her for Basil's sake. Nevertheless, though she was glad to open her door to Drex, she felt that in doing

so she was incurring a great personal risk, and if Antoine rested easily, she did not. All night long she lay awake, listening to every sound; a dog that barked, a cart that rumbled, made her start. She was up before Antoine gave signs of stirring. Then she prepared some food for him, and, with his shawl drawn round him, he stole out in the early morn, and went down to the House just as the gate was one ned

just as the gate was opened.

Marguerite was horrified when she heard where he passed the night. But Antoine assured her that no harm would come to Narka; no one had seen him coming or going. The street had been quite deserted both at night and in the morning.

CHAPTER XXXIV.

Narka never gave a thought to the possible consequences to herself, from the moment she saw Antoine Drex safe out of her house; but the event had excited of her house; but the event had excited her extraordinarily. She forgot that his coming to her for shelter was the natural enough result of her visit to him with Marguerite in the morning, and she magnified the incident into a portent.
must be destined to play some par must be destined to play some part in must be destined to play some part in this great revolutionary drama that was being enacted all over Europe, or else why did these chances pursue her? Some event was at hand, she said to herself, some great event in which a role was surely reserved to her by fate or by Pro

vidence.

"Do you believe in presentiments?"
she said to Marguerite, when they met

that afternoon.
"Certainly!" was the emphatic rejoinder; "I believe them to be a sign of in digestion." Marguerite knew that Nar ka was morbidly fanciful at all times, and she made a point of snubbing her fancies. Just now she seemed exaltee and overwrought.

Nothing occurred during the day to justify Narka's presentiments, but at about 10 o'clock that night she was again startled by a visitor. This time it was a ring, a very light ring, but to her imagi-nation, on the watch for signs and por-This time it was tents, it sounded preternaturally loud in the stillness. Could it be Antoine come back? Marguerite had said they would back? Marguerite had said they would shelter him at the House until he could men.
"Ma seeur, I have the honor to salute Narka went to the door and asked who

Her heart gave a great leap, a low cry rose to her lips, the bolt flew back — she never knew how — and then she was in Basil Zorokoff's arms. For one long moment life seemed over; she was conscious of nothing but the wild rapture of possessing him; his strong arms were clasping her, his cheek was pressed against hers. Was it some sweet madclasping her against hers.

against hers. Was it some sweet mad-ness, or was she in heaven? "Are we alono?" he whispered, raising his head and glancing round the dimly-lighted room, while he relaxed his hold

"Yes, quite alone. Oh, Basil, is it you, or am I dreaming?" She trembled and clung to him as if

she was afraid he would escape if she let him go. He drew her to the little couch, and they sat down together. and they sat down together.
"I frightened you," he said, laughing.
"I ought to have given you warning, and not come down on you like a thunder-bolt; but there was no time, unless I tel-

egraphed on the road, and that would have been a risk."
"I am not a bit frightened, only beside

myself with joy. Oh, Basil! Basil! my love! my love!" She looked up into his face, sobbing for happiness. He bent down and kissed her tenderly. She could see that he was aged; but he was grander and handsomer than ever.
"Where have you come from?" she

where have you come from? seed ; "have you escaped, or did the prince consent to your coming away?"

"Consent?" Basil threw back his head "Consent?" Basil threw back his head with the gesture she remembered so well "I escaped in disguise by the same train that took him to Berlin in attendance on the emperor, who is gone to visit his brother Kaiser. "Then he does not know that you have

"He knows it by this time, and he is on his knees, tearing his hair, and swearing by St. Nicholas that Basil Zorokoff is the greatest wretch under heaven. Oh! it is a fine thing to be a loyal subject, and hate one's own flesh and blood for love of

the emperor."
"When did you get here?" asked Narka.

"An hour ago. I have come on here from the train."

"Then you have not seen Sibyl? You did not know she is in town?"

"I did know it; but I came straight to

you."
"My own, my own—" She locked her arms round his throat, and let her head drop on his breast. "You came first to

look at you." He put his hand under her chin, and held up her face so that the light from the shaded lamp fell upon it.
"My poor Narka," he said, gazing at her with great tenderness, and then kissing her, "you are grown thinner, but you are as beautiful as ever. And in spite of all you have gone through — the prison —"He felt her shudder in his arms, and she nestled closer to him.

nestled closer to him.
"Don't let us talk of that," she said, in a low voice; "it is all past, and we are together. I want to hear about you. Tell me everything; tell me all that has happened since we parted. Remember how little I know — only hints from Sibyl in her letters first, and since then stray news of you through Ivan Gorff. Tell me the

of you through Ivan Gorff. Tell me the story yourself now."

And Basil, with his arm round her, and her hands locked about his neck, told it rapidly, passing lightly over all that was too paintul and humiliating, so as not to lacerate her loving heart, but enlarging complacently on the work he had done, the results he had achieved, the brilliant hopes he cherished. Narka saw with pride that he had ripened greatly during the interval of their separation; his mind had gained in shrewdness and insight, his faculties had evidently grown in power of had gained in shrewdness and insight, his faculties had evidently grown in power of concentration; she was amazed at the vigor and quickness with which he summed up the situation, weighed chances, forecast probabilities, and arrived at practical conclusions. It was clear that he had thrown his whole soul clear that he had thrown his whole soul and his whole energies into the service of patriotism. He looked a patriot and a hero every inch, so strong and straight and bold in his manly beauty—a lover for a queen to be proud of. And Narka was proud of him; her heart swelled with patriotic his part and advised him more than the service. pride in him, she admired him more than she had ever done, and she loved him with her whole soul. And yet—she was conscious of a disappointment somewhere. It was noble in him to be ab-sorbed in this grand impersonal object, to have cast away, for the sake of serving It was noble in him to be abhis oppressed fellow-countrymen, all the pleasures that his youth and rank might have claimed; she admired and ap-plauded the nobleness that this choice evinced, and yet there was a vague dis-appointment somewhere. Schenk's cruel words recurred to her with a sting that even the joy of Basil's presence could not allay. "He does not love you; he only loves his ambition. If he marries you, it will be from a sense of honor." Yet Basil was her affianced lover, and she was beautiful, and he had come to her before he went to the sister whom he loved so dearly. How could see doubt but lingered loved her best? If only he had lingered the love of their meeting. How could she doubt but that he

a little longer on the joy of their meeting, and then entered eagerly on the question of their approaching marriage!
There was a moment's pause while
these reflections sped rapidly through
Narka's mind, and then that subtle electric consciousness which flashes thought from one soul to another with whom it is in close sympathy touched Basil.

"In what sense true? Does she know of our engagement?"
"I took for granted she did."

"She never let me suspect it if she did. And, dear Basil, I am afraid she will reour marriage as bitterly as the "I hope not, when she knows the whole

truth—when I tell her how dear you are to me, and how much I owe you. I hope to win her consent without great diffi-culty. She will be so glad to see me, it culty. She will be so glad to see me, it will be easier to persuade her." Narka's heart sank a little. Was Sibyl's

consent, then, essential?
"You see." Basil went on, "we are still in my father's power. I am absolutely penniless if he does not relent, and

could not ask you to marry a beggar. I have brought trouble enough already on you, God knows! without that."

"Oh, but I am going to make our fortune," Narka said, with a sudden thrill of

tune," Narka said, with a sudden thrill of exultation. And she told him of Zampa's offer, and the splendid career that was ready waiting for her.

"And I am to live in idleness while you work?" Basil said, with a laugh; and he carressed her.

"You will be working for the good cause, while I work for bread. Don't you love me well enough to eat my bread?"

ove me well enough to eat my bread? love me well enough to eat my bread: She drew herself up, and keeping one hand round his neck, she laid the other upon his breast. "Say, Basil, do you love me well enough to eat my bread?" He took her hand and kissed it, and held it clasped. "The husband ought to work for the wife," he said, "not the wife for the husband."

for the husband."
"That is the philosophy of pride and of your aristocratic traditions. A patriot should be above such prejudice. Marguerite was glad when she heard this for the husband.

chance of helping you was in store for "Marguerite! Ah! how is she?" There

was a tender cadence in his voice as he said the name; it struck cold on Narka's heart. She is very well. I see her every

day."
"Does she seem happy?"
"She is perfectly happy. She loves her "Ah! That vocation is a wonderful

thing. But she was an angel always -Marguerite." Nobody knew this better than Narka, yet to hear Basil say it, and pronounce Marguerite sname in that soft undertone,

Margnerite's name in that soft undertone, burned her like the sting of a wasp.

"Good heavens! is that midnight?" he exclaimed, as the little clock on the mantel struck the hour. "How the time has sped! I have kept you up so late, dearest. I have not slept myself for four nights."

He made a movement to rise, but Naske clump and postled to him.

Narka clung and nestled to him.

"Must you go?" she said, rubbing her cheek against his coat caressingly. "Tell me about Sibyl: will she be very angry with you for coming to me first?"

"I don't mean to tell her. I sha'n't say I have seen you."

I have seen you."
"Ah! Yet it would be as good a way as

"Ah! Yet it would be as good a way as any of breaking the truth to her?"

"I could not begin by vexing her and making her jealous. She has been the best of sisters to me always. No one has ever loved me better than Sibyl, except you, my Narka."

The words were sweet, and tenderly spoken; but he might have pressed her to his heart, Narka thought, for his arm was round her. The next moment she mocked at herself for this ingenuity of self-torture. He had flown to her first; he had proved by this that she was his chief, his first object. Why could not she rest on that and be content, and silence these promptings of sick jealousy? It was natural as well as generous and unselfish in him to consider Sibyl, and Narselfish in him to consider Sibyl, and Nar-"Of course I came first to you. Let me

ka admired the large-hearted love that embraced every claim so faithfully.

"When shall I see you again, darling?" she said, as he gently unwound her arms and stood up.

"I will come as early as I can to-morrow," he replied, "unless Sibyl sends for you to come and meet me at her house."

"Oh no, not that!" said Narka, shrinkling. "I could not go through the comedy of a first meeting before Sibyl!"

"That is true. Then I will come here and fetch you, and we will go back to her together."

and leten you,
together."
She went out with him to the dark entry. At the outer door he turned once
mote and folded her in a close embrace.

The said her he whispered, "When ee Marguerite you may tell her I am She will be glad to know that I am

"Yes, I will tell her," Narka replied. It was kind and natural that he should think of sending a message to Marguer-

CHAPTER XXXV.

Narka was up before the earliest bell.
When she looked round her it seemed wonderful that nothing was changed in the shabby room; that last night's vision had not left some visible trail of light or least the hospiral it.

beauty behind it.
"My love! my love! did I dream that you were here, that you held me in your arms and kissed me? My own! my own!

own!"

She struck her hands together, and laughed out loud for joy. The little morning duties were quickly performed, the frugal meal made ready and partaken of; then she dressed herself with care, inspired by the coquetry of love, and made the room as pretty as she could, arranging the flowers she had bought of a poor woman at the door, placing the books to the best advantage on the table, moving and changing everything, as if the magic the best advantage on the table, moving and changing everything, as if the magic of love's touch must improve the homely furniture. Then she sat down to the piano, and began to warble and thrill with the full-throated rapture of a thrush in spring. She fancied Basil listening to her; she fancied herself bringing down the Scale in thunders of applease and La Scala in thunders of applause, and gathering up gold in bushels and pouring it out at his feet; she saw herself ministering to his wants, making his home bright and beautiful, and setting him free to work with a liberated mind in the great cause he had espoused. Suddenly, n the midst of her dreams, she remer pered that her music might drown the sound of his ring, and she came away from the piano and moved about, changing the chairs and the books again, and smiling at everything, and humming for very inability to check the joy that was overflowing in her. At last the bell sounded. She flew to the door. But it was not Basil; it was Madame Blaquette. The landlady put her finger to her lips, glided quickly in, closed the door, and then, dropping her voice to a guilty whisper, "Dear young lady," she said, "can I speak in the strictest privacy " "Certainly, Madame Blaquette," re-plied Narka, in a high, cheerful tone; she "And Sibyl?" he said; "she has been

was in a mood to enjoy the landlady's harmless little fancies.
"I have come to warn you of a great peri," whispered Madame Blaquette, squeezing Narka's arm: "the police have got notice that you have political papers here, and they are coming up to search your place. Burn or hide whatever you have; but be quick; there is no time to

Narka could hardly trust her senses. Was this a delusion like the panic about the sewing-machine? Still, she had those papers. "Who told you the police those papers. "Who were coming here?" she asked, in sud-

den alarm.
"Dr. Schenk. He met me the other side of the Place, and sent me back to warn you. But make haste, or it will be

too late."
Narka's mistrust vanished at the mention of Schenk's name. She looked round her like a trapped creature seeking for some way to escape. There was none; there was no fire where she could burn the papers; there was not a hole nor cor-ner in the narrow space where they would be safe from the lynx eyes of the police

for ten minutes.
"I will take the papers and run
to the Sisters." she said.

to the Sisters," she said.
"Dear young lady, the police will meet
you. They are coming up the street."
"Then I am lost!" cried Narka, claspher forehead with both hands. There was a sound of men's footsteps in the entry. "Come," she said; and seizing Madame Blaquette by the wrist, she drew her over to the alcove, dragged a box from under the bed, unlocked it, and took out the ivory casket which contained the papers and Basil's articles, and thrusting hide it under your shawl, and take it down to Sour Marguerite for me." There was a ring at the door. "Oh, my God! there they are!" she cried, turning white

to the lips.
"There is a back way, if I can get out through the kitchen window," said Madame Blaquette. "Bring a chair."
They hurried to the kitchen. Narka

threw open the window, let down a chair, helped the agitated landlady to step on it, and then drew up the chair and shut the window, and went back into the room The bell rang a second time. Narka, trembling in her strong young lambs like a whipped hound, walked to the door and opened it.

TO BE CONTINUED.

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ge-hearted love that a so faithfully. see you again, dar-he gently unwound

rly as I can to-mor-nless Sibyl sends for et me at her house." 'said Narka, shrinkthrough the comedy ore Sibyl!"
nen I will come here

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him to the dark enin a close embrace. e whispered, "When ou may tell her I am ad to know that I am

her," Narka replied. tural that he should message to Marguer-

R XXXV. fore the earliest bell. round her it seemed ning was changed in at last night's vision isible trail of light or

ve! did I dream that you held me in your me? My own! my

hands together, and for joy. The little e quickly performed, le ready and partaken d herself with care, in-try of love, and made as she could, arrang-had bought of a poor placing the books to on the table, moving thing, as if the magic t improve the homely she sat down to the to warble and thrill ed rapture of a thrush icied Basil listening to nerself bringing down ders of applause, and in bushels and pouring she saw herself minisits, making his home

al, and setting him free espoused. Suddenly, er dreams, she remem-usic might drown the , and she came away moved about, chang the books again, and ing, and humming for theck the joy that was er. At last the bell w to the door. But it was Madame Blaquette. her finger to her lips. voice to a guilty whis

lady," she said, "can I est privacy?" adame Blaquette," re-nigh, cheerful tone; she enjoy the landlady's o warn you of a great I Madame Blaquette,

a sarm: "the police have
but have political papers
re coming up to search
tor hide whatever you
k; there is no time to ardly trust her senses.

on like the panic about ine? Still, she had Who told you the police e?" she asked, in sud-

He met me the other , and sent me back to nake haste, or it will be

st vanished at the mename. She looked round ed creature seeking for where she could burn space where they would lynx eyes of the police

e papers and run down ne said. ady, the police will meet th both hands. men's footsteps in the she said; and seizing the by the wrist, she drew alcove, dragged a box ed, unlocked it, and took ket which contained the

's articles, and thrusting dlady's hands, "There! our shawl, and take it rguerite for me."
e door. "Oh. m 'Oh, my God she cried, turning white ick way, if I can get

then window," said Mad"Bring a chair."
to the kitchen. Narka
window, let down a chair, ed landlady to step on it, up the chair and shut the ent back into the rooma second time. Narka, r strong young lambs like d, walked to the door and

Emulsion makes richer and imcirculation. It he digestion and he body. It corased action and s the nervous sysa word, it places n the best possible for preventing the Consumption from or continuing their that one sentence ole secret. Book the subject very

REV. WALTER ELLIOTT. The following is an extract from the Atlantic Monthly for May of this year. The writer is speaking of the condition of a typical country town in New Eng-

land: "Religion, in fact, has almost died out in this community. If the reader should attend the meeting-house on a Sabbath, as we call it, I fear that he would find the occasion a melancholy one, and that he would go away, if he were a reflective person future of New England. The congregation is small, and composed mainly of old people and children.

More than half the men in the More than half the men in the village know Sunday simply as the day on which they put on a clean shirt. Even if the strong men could be in-duced to attend our meetings, they would hear little which would attract

or stimulate them. Our theology has decayed into a vague, sentimental adherence to the doctrine of justification by faith, and a belief in instantaneous conversion. But the men of this community, and especially the young men, require a stronger diet than that. If only some modern prophet would arise to bring them to their knees in an agony of remorse and re-pentance! . . . What influence will take the place of that old belief What moral force will curb the pas-sions, chasten the lives, stimulate the

energy of the rude people who are born in these remote town? Whence shall they derive the discipline and the selfcontrol without which their primeval strength will be as useless as the un dammed waters of a mountain torrent? I confess that these thoughts fill me with apprehension for the future." The writer's outlook, if gloomy, is no

doubt true, for he evidently knows his village well and is a symprthetic ob server. From the point of view of the Catholic missionary the outlook is an inviting one. For people cannot long continue in such a low religious condition; revulsion of some sort must be imminent. The vast majority of these people are without ony form of baptism, family prayer, use of the Bible, or church influence. In childhood a small amount of very indifferent re-ligious instruction is obtained in a Sunday school; and that is the best they get their whole lives long.

Meantime religion still interest

them. They will talk about it readily and read about it; a good, pleasing speaker on religious topics can gain an audience. What is wanted is just that—the Catholic missionary. He can "attract," for he has got the food they are hungry for-the glorious truth of God, not vague but certain, clear, consistent, satisfying. He has got the "stimulant" in the sacraments, in which he can promise new spiritual blood for their depleted condition, namely, the blood of Christ. Whatever in religion answers to the description of vague or sentimenta these poor tired souls do not wantthey have been sated with it already But the solid doctrine and the perfec satisfaction of Catholicity they do want. Prove that to them: this is doubtless the hardest part of the missionary's duty, but it will bring him near his end. Strong diet, positive truth, valid promise of peace of mind and security of virtue, are given by the true doctrine of our Savicur's Incarnation, His atonement, his Church, His sacraments especially that of Holy Communion. Who will go and preach these truths to rural New Eng-

The greatest prophet of modern American Protestantism, the Evangelist Moody-who is at the same time living monument of the failure of Protestantism— is right among such villages as the one described. He is the failure of Protestantism's latest evolution. He is, nevertheless, a powerful leader of men ; but his justification by faith alone and his vacuum of all external test of true Christian fellowship have hindered his ever doing more in any community than scaring a few and enthusing another few into partial Christian conditions of The cold calculation of the New England character was too much for him. It was not vice but sound reason in his hearers that made him a

failure in New England. But the Catholic missionary knows how to treat an appeal to reason, give it a standing in the court of divine faith, nay, elevate it high and secure above its worst enemies, religious fan aticism and delusion. Catholicity promptly answers all questionigs of any educated layman take the topics posing upon the straw and in the act Let any Catholic priest or so well chosen and so well treated in Cardinal Gibbons's Christian Heritage, thoroughly assimilate them, piainly expound them with an earnest soul, and he will get an audience in rural New England - if not every-

where, yet in many places.
This field, we have said, is inviting, yet we do not deny that at first sight an apostolate more fruitful in immedi ate conversions can be had in other sections. But this depends on the kind missionary who undertakes this part of the country. And there are ele-ments of hope too plain to be questioned. One is that converts, a few at least, are everywhere to be met with in these communities whose state previous to conversion was identical with the one given by the writer in the Alantic - strong converts, zealous and edifying. Another encouraging fact is, that many of our priests have been born and bred in just such communities, know

A FAVORABLE OUTLOOK IN NEW that religion is by no means unattract. ENGLAND. that religion is by no means unattract. ive to men and women of this Yankee FORMATION. THOLOMEW. type, either for worship or faith, if only they can get it reasonable.

usual circumstance in missionary experience-The Missionary.

THE CRADLE OF JESUS.

Relies of the Nativity Preserved in

In the basilica of St. Mary Major, at Rome, are preserved certain relics of the nativity of our Lord, concerning which a goodly number of Catholics have little or no knowledge, and of which we give a brief account.

First of all, the basilica por several rocks detached from the grotto of Bethlehem. The stable whither Mary and Joseph betook themselves on the eve of the nativity was in part a natural grotto and in part a constructed hut, according to a custom that still prevails in Oriental countries and is found even in Italy and other portions of Europe. The wall against which the manger was supported was later on covered with a species of plaster and adorned with paintings, traces of which may still be discerned on the pieces

brought to Rome. Besides these rocks St. Mary Major possesses: The crib of our Lord, the sacra culla of the Italians (incunabulum in Latin), in which the Blessed Virgin placed the Infant Jesus after having wrapped Him in His swaddling clothes; these clothes, with the bands or strings that held them in place; the mantle of St Joseph, which served as a quilt, and, finally, the straw with which the crib had been filled before Our

Lady placed therein her Divine Son. Formerly this altar was situated in the great nave, a little in advance of the main altar. When Pope Sixtus V. built the magnificent chapel which bears his name, the chapter of St. Mary's begged him to preserve intact the old chapel which had been for so many centuries the object of the veneration of the faithful. The architect accordingly received orders to dig below the new chapel a space large enough to contain the old one, which was transported entire down an inclined plane to the place it occupies at present under the altar of the Blessed Sacrament. A leaden chest or box inclosed in the altar contains pieces of rock incrusted with marble and plaster detached from the Grotto of the Nativty and some of the straw upon which

the Redeemer lay. In the urn of porphyry, which serves as the table of the main altar, are two smaller marble urns, holding pieces of the boards of the crib, with portions of the straw, the linen clothes and the mantle of the Saviour. These urns, with an inscription by Pope Paschal I. set in place in the ninth century, were found intact when the work of repair ing was undertaken in 1750.

To the two sides of the principal urn are attached vases of silver and crystal, which permit a view of the clothes, the bands and the straw of the crib.

A piece of St. Joseph's cloak is inclosed in a reliquary given to the church by Pope Pius IX. It was detached from the precious and magnifi St. Anastasia, where the Pontiff for-

on Christmas morning. Finally, in a splendid reliquary of silver and crystal, kept ordinarly in the Chapel of the Crucifix, are preserved the most precious of the relics of the Nativity—the boards that formed the Infant Saviour's crib. The holy crib no longer exists in its primitive form. several boards-a cradle which not only received the Infant Jesus at His birth, but served also as His restingplace on the back of the ass during the flight into Egypt. The boards are five in number, each about two feet long and six or seven inches wide, with a sixth and smaller one, which seems to

be a mere fragment. Blanchini, who obtained from Benedict XIV. permission closely to examine the boards, discovered that they were covered with an ancient gold threaded cloth, on which appear ed a Greek inscription. During a session of the Archaeological Academy held at Rome in the month of December 1893, the learned Father Cozza Luzi satisfied himself that this inscription had been intended to adorn a painting with figures of gold and serving as reliquary for the swaddling clothes of the Saviour. The silver and crystal reliquary in which the boards are contained is surmounted by a golder statue of the Infant Jesus, life size, re-

The crib of our Lord is presented to the veneration of the faithful only once a year. On the 24th of December it is irst exposed on an altar in the great Then the four youngest sacristy. Then the four youngest canons of St. Mary Major, preceded by all the clergy, carry it in solemn procession to the Sistine chapel. After the Mass of the Aurora they take it back and expose it on the tabernacle of the main altar. At 3 o'clock in the afternoon, at the close of the second solemn Vespers, the Cardinal Protector of the basilica, followed by a concourse of the clergy, venerates once more the holy relic. A proces-verbal is drawn up, attesting the identity of the crib and the details of the ceremony, after which it is again inclosed, to be disturbed no more until the following

year on Christmas eve.

The principal portions of these treas

There are two ways of setting to work That one must be content to wait to reform a corrupt population. The awhile for visible results is only a first way is to make war against their evil practices; the second is to set in operation among them new forces which will attract them towards higher Bartholomew," by Rev. Joseph V. things. The first is the Protestant or O Connor, at St. Theresa's, last Sunday mechanical method; the second is the Catholic or vital method. Corruption is the result of death; the only way to successfully overcome it is by the intusion of new life. To retard corrup-tion is but to prolong its horrors; it is far better to let the process work itself out, unless you can speak the super-natural word that can bid that which is dead to live again. Satan is the spirit who eternally

. . der Geist, der stets verneint

and undivine reforms deny like Luther instead of affirming like Borrom To give new life one must be a prophet or an apostle of God, one's

must burn with the celestial fire that Our Lord came to kindle. At the very least one must carry the torch of Divine truth and the banner of the Sacred Heart. Indolence and spiritual death when

driven to enter upon the pathway of reform seek out the negative methods. It seems-though in sooth it is nota simpler thing to teach a drunkard the practice of total abstinence than to inspire him with the spirit of penance; to frighten people into coming to Mass than to make them love to come; to squeeze or inveigle money out of their pockets than to make them eager to despoil themselves for the love of Jesus Christ.

The negative process tends only to destruction; its outcome is in vacuity and nothingness; while the positive one contains the promise of all things, leading into the exhaustless infinity of God. The paring away, for example, of ceremonials and other instrumental ities of religious edification reduces for the time being the discrepancy between outward form and inner devo tion, but in the end it leads to a colder and more hopeless formalism than ever. What men need is more devotion, more life, more truth. The way to reform them is to teach the truth in all its integrity; to fill them so full of the love of God that their hearts will expand till they reach the measure of the Church's fuliness, and are taught by the Holy Spirit to anticipate all her laws, use her sacraments, and appreciate all her manifold provisions for transforming them into the image of her Divine Spouse.

no total abstinence societies, no Sun day laws, no prohibitions of innocent amusements. Whether they eat or drink or whatsoever they do, they will do all to the glory of God. Woe unto those who, when the world asks bread, offer it a stone; who, when men are starving on every hand for the Bread of Life, give them temperance societies and blue laws; who, when they want truth and liberty and love, provide a soulless education, a fictitious democracy, hireling philanthrophy. Holy Church cent relic preserved in the Church of provides the remedy for every human ill, the answer for every question o merly celebrated the Mass of the Dawn the soul, the solution of every social problem ; how foolish, then, are those 'Catholics" who look to human sources and human expedients for that which all history testifies that they are incompetent to supply! Quis ut Deus?
Who can be compared with our God? -Church Progress.

Those who are taught of God need

A SOCIALISTIC CONVERT.

was that of M. Edmond Turquet, at one time member of the Chamber of Deputies. From upholding irreligious views in the Chamber he has ended by becoming a Franciscan Tertiary. The other day, says a London paper, while addressing the beggars who assemble twice a week in the crypt of the basilica of Montmartre, he alluded to the Franciscan community of the Rue des Puteaux and said: "There I find true socialism, after having sought it in vain in the world by belonging to socialistic committees. There, with a cell to sleep in, a corner in a chapel to pray in, and fifteen hundred poor to look after, I am happy." He told his hearers how the Tertiary Brothers, to whom he belonged, about five hundred in Paris, were organizing a crusade, to be known as the Ligue des Charit ables, and which was to win over to religion by charity alone the poor and suffering. "Our aim," he said, is to defeat the present godless system of education, which I, at one time, concert with Jules Ferry, in concert with Jules Ferry, did my best to bring about." Alluding to the results achieved by the association of which he forms part, he pointed to the bi weekly gathering of the poor in several of the Paris churches, quoting surprising statis-tics. Besides the two thousand five hundred poor of Montmarte, whose regular meeting-place is the crypt of the basilica, and the one thousand five hundred of the Franciscan Convent of the Rue des Puteaux, about eight hundred meet twice weekly at the old church of St. Julien-le-Pauvre and the fashionable church of St. Augustin. All these go hungry of body as of soul, and are fed by what is become the The principal portions of these treasures are preserved at the altar of the crib.—Ave Maria. the people well and love them, and can reach their convictions, or rather their questionings, quickly and effectively. Yet another element of hope is

First of Father O'Connor's Series o Lectures-The Question Bex. Philadeiphia Standard and Times

The lecture on the "Massacre of St evening, was largely attended. Among those present were a number of prominent citizens, including Judge Gordon, and about fifty United States sailors, under command of their officers, from the Columbia, Minneapolis and Richmond, now at the League

Island Navy Yard. The following is a brief summary of the remarks of Father O'Connor:

"The new spirit of historical re-search, which seeks the simple truth of facts, which seeks the simple truth of facts, irrespectively of theories or consequences, has settled certain points in the controversy over the Bartholomew massacre. These, succinctly, are: Religion had nothing to do with the massacre : it was a measure of Machiavelian state policy it was not long premediated, but adopted on the impulse of fear of the Huguenots, chiefly of Coligny, and the number of slain cannot be proved to have exceeded 2,000.

"I am chiefly concerned with show

ing that religion, either Catholic or Protestant, had nothing to do with the massacre. It is high time that we Christians come to an understanding. no longer to furnish infidelity with its most effective weapons by our sense-less quarrels and unfounded recrimin-Why should I hold Protestant ism in England responsible for the crimes and the persecuting spirit of Henry VIII. and Elizabeth? Why should Catholics be blamed for the Bartholomew massacre because its authors, Charles IX. and his mother, Catharine de Medici, were worthless Catholics? Charles needed no relig ious motives to render him furious against the Huguenots. They had plotted to kidnap him; they had incited whole provinces to rebel-lion, and they had intro-duced foreign hostile troops into France The French court, in a lying report of the massacre, deceived Pope Gregory XIII, and he, good, easy man, thinking that the King of France had been saved from assassination, publicly thanked God. Instead of say ng that religion caused the Bartholo mew massacre, it would be true to say that religion alone could have pre-vented it. The court of France was corrupt to the last degree, and the Catholic faith was without the slightest nfluence upon the mind of either king

or queen. From carefully collated evidence it plainly appears that a general massacre was not originally contem plated. An attempt to assassinate Coligny, the Huguenot leader and the ablest general and statesman in France, had failed. The queen feared an uprising of his party and she instigated the king to the massacre on the night of the very day the at-tempt on Coligny's life had been frustrated. Had he perished there would have been no Bartholomew massacre. In the whole affair the Catholic faith was conspicuous for its absence. Catharine de Medici was a free thinker, provoked by sedition. She believed that she could not preserve her power, or even save her head, unless she

adopted the policy of assassination.
"We live in a new world and we should endeavor to give mankind the glorious spectacle of a Christianity unstained by any traditions, true or false, of bloodshed, rancor and malice. Let us resent the infidel attempt to fasten on the Christian religion the crimes of A very notable conversion in Paris its degraded professors. May the star of Bethleh m, with its memories of peace and good-will to men, be also

The question box feature has been put in operation, and hereafter on Sunday evenings Father O'Connor will answer the questions placed there the previous week, so far as time will permit. That these questions will not be confined to points of controversy is shown by these two samples :

"The question is how to become good Catholic and to live one." "A question on predestination: Is it not in any one's power to shorten his

The first is unsigned; the second is signed "A Protestant," and a real name follows, no doubt as a guarantee of good faith. There is field enough furnished by the first question alone for a whole evening's talk.

DANIEL O'CONNELL, RACON-TEUR.

ome Witty Stories of the Immortal Liberator.

"In my journal, "writes O'Neill Daunt, of Nov. 5, 1840, I find among other memoranda, some interesting forsenic recollections of O'Connell. Eyre, an Orange leader, had invariably engaged O'Connell as his counsel On one occasion a brother Orangeman severely censured Hedges Eyre for employing the Catholic Leader.
'You've got seven counsel without him, and why should you give your money to that Papist rascal?' Hedges did not make any immediate reply, but they both remained in court watchabout the same number in the crypt of | ing the progress of the trial. The counsel on the opposite side pressed a point lease of his. 'Under these circumfor nonsuit, and carried the judge along with him. O'Connell remonstrated against the nonsuit, protesting against windows interest of our time, a new transport of the supply of St. Anthony's Bread. So great an injustice. The judge your life for my benefit. If you do, if then heigh for powder and ball—I'm seemed obdurate. 'Well, hear me at your man.' Now this seems so ludiful mother of all the human family, all events, said O'Connell. 'No, I'm your man.' Now this seems so ludiful mother of all the human family, all events, said O'Connell. heard the leading counsel, my lord, ible, yet it is literally true."—London rejoined O'connell, 'and more intim-

ately aware of the details of the case than my brethren, I entreat, therefore, you will hear me.' The judge ungraciously consented, and in five minutes O'Connell had argued him out of the nonsuit. 'Now,' said Hedges Eyre in triumph to his Orange con-

frere, 'now do you see why I gave my money to that Papist rascal? O'Connell related this story of physician who had been detained for many days at the Limerick assizes, to which he had been subprenaed as a witness. He pressed the judge to order him his expenses. "On what plea do you claim your expenses? " On the plea of demanded the judge. my having suffered personal loss and inconvenience, my lord," replied the simple applicant: "I have been kept

away from my patients, these five days
—and, if I am kept here much longer, how do I know but they'll get well : Here is a reminiscence of the method in which the barshness of the penal law system in its decline was mitigated

by the action of the judicial bench : 'My poor confessor, Father Grady, said O'Connell, "who resided with my uncle when I was a boy, was tried in Tralee on the charge of being a Popish priest, but the judge defeated Grady's prosecutors by distorting the law in his favor. There was a flippant scoundrel who came forward to depose to Father Grady's having said Mass.

"'Pray, sir,' said the judge, 'how do you know he said Mass? Because I heard him say it, my lord.

"'Did he say it in Latin?' asked the judge.
"Yes, my lord."

" Then you understand Latin?" " 'A little. "'What words did you hear him

say?' Ave Maria.' "'That is the Lord's prayer, is it asked the judge.

"'Yes, my lord, was the fellow's answer. "'Here is a pretty witness to convict the prisoner, 'cried the judge. He swears "Ave Maria" is Latin for the

Lord's prayer. "The judge charged the jury for

the prisoner, so my poor old friend, Father Grady, was acquitted." In O'Connell's early days the judic ial bench was disgraced by a Judge Boyd, "who was," said O'Connell, "so fond of brandy that he always kept a supply of it in court upon the desk before him in an inkstand of peculiar make. His Lordship used to lean his arm upon the desk, bob down his head and steal a hurried sip from time to time through a quill which lay among the pens, which manœuver, he flattered himself, escaped observation. One day it was sought by counsel to convict a witness of having been drunk at the period to which his evidence referred. Henry Deane Grady labored hard, on the other hand, to show that the man had been sober. 'Come, now, my good man,' said Judge Boyd, 'it is a very important consideration; tell the court truly, were you drunk or were

you sober on that occasion?' "'Oh, quite sober, my lord,' broke in Grady, with a significant look at the inkstand, as sober—as a judge."

O'Connell used to relate the follow ing pathetic story of a Tim Driscoll, for many years a leading member of

the Munster circuit:
"I remember," he said, "an occasion when Tim behaved nobly. His brother, who was a blacksmith, was to be tried for his life for the part he had taken in the rebellion of 1798, and Tim's unfriends among the barristers predicted that Tim would shirk his brother and contrive to be engaged in the other court when the trial should come on, in order to avoid the public recognition of so humble a connection as the blacksmith. Bets were offered upon the course Tim would take. He nobly disappointed the predictions of his enemies. He waited till his brother was brought into the dock-sprang in to the dock and embraced himmained at his side during the whole trial, cross-examined the witnesses for the prosecution from the dock, invariably styling the prisoner 'my brother. He carried the sympathies of the jury entirely with him, got a verdict for his brother and earned glory for him-

When O'Connell was lord mayor of Dublin on the first day's sitting his weekly court was, of course, extremely crowded. The tipstaffs tried to clear it. "Let all persons leave the court that haven't business," shouted one of these functionaries. "In Cork," said O'Connell, "I remember the crier trying to disperse the crowd by exclaiming, 'All ye blackguards ye blackguards that isn't lawyers quit the court!"
"I remember," said O'Connell,
"being counsel at a special commis-

sion in Kerry against a Mr. S; and, having occasion to press him somewhat hard in my speech, he jumped up in the court and called me 'a purse proud blockhead.' I said to him: 'In the first place, I have got no purse to be proud of; and, secondly, if I be a blockhead, it is the better for you as the counsel against you. However, just to save you the trouble of saying so again, I'll administer a slight re-buke.' Whereupon I whacked him soundly on the back with the pres-ident's cane. Next day he sent me a challenge, but very shortly after he wrote to me to state that, since he had challenged me, he had discovered that my life was inserted in a valuable stances,' he continued, ' I cannot afford to shoot you unless as a precautionary measure you first insure your life for my benefit. If you do, won't replied the judge; 'I've already crously absurd that it is almost incred-

Our I's and....Other Eyes.

Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn, who after a quarter of a century of observation writes:

"I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier, that has been introduced to the gen eral public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which ha "Nothing but words of praise for Ayer's Sarsaparilla."

Any doubt about it? Send for "Curebook" It kills doubts and cures doubters.

Address J. C. AYER Co., Lowell, Mass, laman man

Another "Romish" Practice Adopted.

From the Independent The practice of keeping the churches open during the week is spreading. The latest change has been made in Berlin, on the initiation of the Emperor William. Hitherto the Roman Catholic churches are the only ones that have been open on week days, but now the Lutheran churches are to be opened in the same way, and, accordng to the reports, the new regulation gives great satisfaction.

St Rose of Lima

This lovely flower of sanctity, the first canonized saint of the New World, was born at Lima in 1586. She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she ever after bore. As a child, while still in the cradle, her silence, under a painful surgical operation proved the thirst for suffering already consuming her heart. At an early age she took service to support her impoverished parents, and worked for them day and night. In spite of hardships and austerities, her beauty ripened with increasing age, and she was much and openly admired. From fear of vanity she cut off her hair, blistered her face with pepper and her hands with lime. For further security she enrolled herself in the Third Order of Saint Dominic, took St. Catherine of Sienna as her model and redoubled her penance. Her cell was a garden hut, her couch a box of broken tiles. More than once, when she shuddered at the prospect of a night of torture, a voice said: "My Cross was yet more paintul." The Blessed Sacrament seemed almost her only food. Her love for It was intense. When the Dutch fleet prepared to attack the town Rose took her place before the tabernacle and wept that she was not worthy to die in Its defense. All her sufferings were offered for the conversion of sinners, and the thought of the multitudes in hell was ever before her soul. She died A. D. 1617 at the age of thirty one. Under her habit Rose wore a hair shirt studded with iron nails, while, concealed by her veil, a silver crown armed by ninety points encircled her head. Her body was racked by the pains of sickness, she was insuited and persecuted by her friends, and for fifteen years suffered fearful desolation of spirit. Yet she never lost the sweet calm of her soul. Clinging to God by bare faith, she cried out year after year, "Lord, increase my sufferings and with them Thy love in my heart." At length, amidst heavenly lights and consoling visions, the answer came from the lips of Jesus, "Rose of My Heart, be thou My spouse."

Always Felt Tired.

"I suffered with severe headache and loss of appetite and I always felt tired. I concluded to try Hood's Sarsaparilla and after taking one tottle my headache disappeared. I continued taking it until now I am never troubled (with headache and my appetite is good. LAURA GARLAND, 247 Claremont St., Toronto, Ont.

Hoop's PILLS act easily and promptly on the liver and bowels. Cure sick b

Can Heart Failure be Prevented?
Startling and brief the announcement, "Sudden Death Caused by Heart Failure."
Such is the stereotyped announcement of coroners, juries, and reporters arousing the forebodings of those victims of indigestion and mal-nutrition, who so frequently disturb themselves upon the manifestation, in palpitation or fluttering, of functional disturbance of the heart: symptoms which they are foolishly prone to accept as the signs of an incurable, and speedily fatal malady. Maltine with Coca Wine is potent in restoring conditions that no longer render possible such alarmingly disturbing symptoms. Maltine with Coca Wine, through its remedial influence upon the nervous system, soothes into calmness the disorganized nerves. The heart, in response to increased nerve force, no longer plunges and beats as if determined to break.

Maltine with Coca Wine has long been recognized as the most pleasant and efficient remedy for all those functional derangements that find manifestation in lassitude, sleeplessness, despondency and loss of appstite and digestive power. A nerve tonic, a body builder, a nutrient and digestive agent of inestimable value. All druggists sell it. Can Heart Failure be Prevented?

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London, Saturday, October 9, 1897. THE THIRTEENTH CENTEN ARY OF ST. AUGUSTINE'S LANDING.

The celebration of the thirteenth centenary of the arrival of St. Augustine at the Isle of Thanet by the Cath olics of England was on a scale surpassing any Catholic celebration which has taken place in England since the Reformation. It was fitting that this should be the case, for St. Augustine was the real Apostle of England, and the celebration of such an event as the first preaching of the gospel to a nation is of the highest importance from a spiritual point of view, as it incites those who participate therein to persevere in their faith, and to adhere more closely than ever to the pious practices of religion.

We have said that St. Augustine is truly the Apostle of England. This is correct, for although Christianity was introduced into England so early as the close of the second century, it was to the Britons that the gospel was preached at this period. The Saxons, who afterward drove the Britons into Wales and Cornwall, and occupied almost the whole of England, were Pagans, and through national antipathies, the Christian Britons had not the inclination to go among their enemies to preach the faith, and perhaps, even if they had been so inclined, their zealous efforts would have met with very little success among those who regarded the Britons as their slaves, and themselves as masters.

St. Augustine was sent on his mirsion by the illustrious Pope Gregory the Great. He landed on the Isle of Thanet in the year 597, and the spot is still pointed out, at Ebbesfleet, where Ethelbert of Kent, and his wife, Queen Bertha, who was already a [Christian.

St. Augustine was later on consecrated at Arles in France as Metropolitan and Archbishop of Canterbury, Pope Gregory having authorized him to take this sublime office.

Ethelbert himself soon became a the nation proceeded with rapidity and great success.

The celebration of the thirteenth centenary of this great event was attended by Cardinal Vaughan and almost the whole Catholic Hierarchy of England, and Cardinal Perrand, of France, was also present to represent the Holy Father, Pope Leo XIII.

The ceremony was earnest and imeloquent and impressive sermon on the conversion of England.

He pointed out that, as the Catholic Primate of England today receives his spiritual jurisdiction from the Pope, St. Augustine received his authority from the same source, thus showing the unity of the Catholic Church, governed by the successor of St. Peter to-day as it was thirteen centuries ago, and teaching the same doctrines; and as St. Augustine had with him forty Benedictine monks, "so," said his Eminence, "there are more than forty Benedictine monks here to-day. who will sing the same litanies, and in the same chant as was used by the companions of St. Augustine."

There is something remarkable in the fact that not long ago the Anglican Bishors who met in conference at Lambeth also celebrated the centenary of St. Augustine, by a visit to Ebbesfleet. But the difference of spirit and of ceremonial in the two celebrations was very marked. There were no monks at the Anglican celebration. There was no Mass celebrated, nor was a crucifix borne at the head of the procession, all of which things were features of St. Augustine's landing thirteen centuries ago. The Catholic celebration was therefore the one which resembled most the original event which it commemorated.

It is not very long since Protestants were almost unanimous in asserting that a festival celebrated in honor of a saint is an act of idolatry. It shows

belief of Protestantism, whereas the still secure in a seven years' lease of whole Anglican Episcopate could so far wander from their former moorings, but the purpose of all this is readily leaving the Orangemen, as well as the seen. It was to make the unlearned multitude believe that Anglicanism was the ancient faith of England, and that the Reformation was only a return to primitive Christianity. Cardinal Vaughan, however, declared in his ermon that he rejoiced to see so great change in Anglicanism, as it betokens that it is returning surely, even if slowly, to Catholic truth and practice, so that there is hope that they will come at last to grasp our hand in common faith and fellowship. He called attention also to the fact that in the 34th of the 63 propositions or resolutions of the Lambeth conference, it was laid down as a principle that visible unity among Christians is a fact of revelation. He pointed out that this correct statement of doctrine. which is quite in accord with Catholic belief, is a death blow to the High-Church theory that the Church of Christ is made up of three independent branches, the Anglican, the Greek and the Latin. He expressed the hope that the formal adoption of this doctrine of the essential unity of the Church of Christ, will yet have the effect of bringing Anglicanism back to the Unity of Faith in the only way whereby that return to unity can be effected, by submission to the supreme authority of the Catholic Church and of St. Peter's suc-

THE VACANT SENATORSHIP.

The post of Minister of Justice, ren dered vacant by the resignation of Sir Oliver Mowat, is to be filled by the Hon. D. Mills. The entry of Mr. Mills into this important position will be hailed with general satisfaction. The Senatorship which Sir Oliver has also vacated by accepting the Lieuten. ant Governorship of Ontario is yet to be filled. Several names have been mentioned of those who are said to have good claims on the Government for the appointment, but among them there is no one whose claims are so strong as those of Mr. Patrick Hughes. of Toronto. Mr Hughes has been a life-long Reformer, and he remained steadfast to his political leanings notwithstanding that every imaginable temptation was presented to induce him to abandon his party; but in spite he had his first meeting with King of all inducements in this direction he remained faithful to it, having spent many thousands of dollars towards its success during the fifty years that he has been prominent in politics. Mr. Hughes is a man of the highest integrity, and will make an excellent legislator. His appointment to the vacancy would give great satisfaction Christian, and the work of converting to the Canadian public, who are aware of his eminent ability and fitness for this office in every respect.

TENANT RIGHT RESOLUTIONS

The Protestant tenant farmers of Ulster had a meeting recently at Ballymena which was attended by delegates from all parts of that posing. Cardinal Vaughan celebrated Province. Among the delegates Pontifical High Mass and delivered an present were a large number of Protestant ministers. The speeches and resolutions passed were of the most fiery character, and strong in the denunci ation of the landlords' Royal Commis sion, which keeps the rents and the price of purchase of land still at the highest figure, and it was resolved to join hands "with any Irish organization, whatever may be its character or name, which has for object the defence of the rights of the tenant farm ers of Ireland."

> The Uistermen can see as well as other people the injustice done to Ire land by keeping up the exorbitant rents to a figure beyond that which the soil can produce, especially in times like the present when a failure of the crops makes it impossible to ob tain from the land even enough to pay a low rental, and from time to time they proclaim that they have like interests with the rest of Ireland, and that they are ready to make common cause with their neighbors for the betterment

of their condition and for the interests of all. When election time comes round, however, they are still found voting with their Tory landlords, for the continuance of the oppression under which the great majority of the people are suffering. The landlords know that all they have to do to secure the votes of their Orange tenants for a continuance of Tory rule is to flaunt the Orange flag, and to make an appeal to prejudice for the maintenance of Protestant ascendancy. Thus the Government is encouraged in its indif. weight than Mosheim's minimization given, and they believe, besides, that fact that the Committee of Management how great a departure has been made ference to the needs of Ireland, and of it.

within a few years from the original when the elections are over, as it is power, the necessities of Ireland are once more put in the background, people of all creeds, without redress. From time to time, however, the Orangemen feel the pressure of high rents, and hold meetings to protest against the indifference of the Government in regard to their wants. It is tolerably sure that the recent meeting at Ballymena will have no result, nor will any future similar meetings have any effect, until the Ulster tenantry show by supporting the National cause that they mean what their resolutions imply. The recent meeting will be as barren of results as were the indignation meetings held by men of all creeds and conditions, to denounce the over taxation of Ireland. The speeches made then were as violent against the injustice as talk could be, but the matter ended with talk, and we may expect that the recent Ballymena resolutions will end in the same way. The Orangemen will cease to be Home Rulers and Tenant Righters when their votes will be wanted for the Tory Government. From present appearances, if Home Rule is to be obtained for Ireland, it must be won by Catholic Nationalists, and those few Protestants who are sincere in placing the wants of the country above party ism and bigotry.

> ST. CYPRIAN AND THE POPE'S AUTHORITY.

> It may be remembered by our readers that Dr. Benson, the late Archbishop of Canterbury and Anglican Primate of England, wrote a "Life of St. Cyprian " which was published a short time before the author's death.

St. Cyprian was Bishop of Carthage, and was martyred under the Roman Emperor Valerian, A. D., 258. He had a dispute with Pope St. Stephen in regard to the re-baptism of converted heretics, as he maintained that baptism administered by heretics is in valid, and therefore that on their reconciliation with the Church they should be re-baptized.

The Catholic doctrine was laid down and defined by Pope Stephen to the effect that baptism by whomsoever administered is valid, provided that the necessary conditions for a proper baptism be observed, and that as a conse quence it should not be re-administered to those converted from heresy, if it be certain that they have been already baptized.

St. Cyprian maintained his opinion with some pertinacity, and some two or three letters which he wrote in defence of it have been preserved, but as he was, on the other hand, a firm believer in the authority of the Pope, and wrote frequently asserting that the Pope is the successor of St. Peter, and the head of the Church, it is reasonable to suppose that in the end he submitted to the Papal decree, even though no letters showing this have been handed down to us. This is the more certain as St. Cyprian died for his faith, in full communion with the Church, which has always honored him as a martyr, his feast being kept on September 16, in accordance with the Roman Calendar.

The fact that this illustrious Bishop of Carthage had a dispute of any kind with the Pope is habitually seized upon by those Anglicans who assert that the Papal authority is a modern usurpation, to prove their contention. In referring to it, however, they conveniently omit to mention that St. Cyprian's assertion of the supreme authority of the Pope as an admitted fact. is indubitable proof that the authority was at that early period universally recognized, and this at a time when all Protestants admit that the Church was pure, as the "errors of Popery" are admitted not to have crept into the faith of the Church until a much later period than during St. Cyprian's life. It is to be remarked also that as St. Cyprian speaks of the Pope's authority as a universally recognized fact is must have existed undoubtedly long before his time, and this brings us close to the age of the Apostles, even if there were no earlier testimonies to it than Cyprian's writings.

Even the Protestant historian Mosheim, in his history of the Church in the third century is forced to admit that a supremacy was universally at tributed to the Pope at this period. He minimizes this authority, indeed, but there can be no doubt that his admission is forced upon him by the clear passages written by St. Cyprian, and we must take St. Cyprian's assertion of that fullness of authority as of more

Dr. Benson was certainly influenced to the writing of St. Cyprian's life by the thought that he could make it appear that the saint held very much the same views as Anglicans do in regard to the Pope, and that he would thus strengthen the cause of Anglicanism. But, dealing with this subject at all, he could not avoid setting forth the fact of St. Cyprian's recognition of the Pope, and his effort to exhibit the saint as an upholder of "Apostolic Anglicanism has proved a complete failure.

The critics have discovered this, and now the London Atheneum and the Bookman have declared that Dr. Benson's book fails in sustaining the cause of Anglicanism, and unite in asserting that it will not bring any, converts to the Church of England. The Atheneum even plainly states that it will operate the other way. This is the result of Dr. Benson's research into the Church | people for a Separate school system. history of the third century. If he had lived long enough to witness the decision of the critics he would surely regret having devoted his life to the writing of a book which may have such

an effect. In reference to St. Cyprian's mistake regarding doctrine we must here remark that it was made before the doctrine was plainly defined by the Church, and was therefore excusable. But it became clearly the plain doc trine of the Church after St. Stephen's decree was promulgated, and St. Augustine writing over a century later plainly states with great respect to St. Cyprian that he was in error. It is certain, however, that the error was unintentional, and he would not have persisted in it when once he had become convinced that the Church, the " pillar and ground of truth," had decided the question.

LTEACHING.

The Toronto Mail and Empire of last Wednesday gives the result of the request made by a deputation of Anglicans to the Toronto Public School Board, that 'special hours be set apart for religious instruction by ministers of religion, the time to be during the regular school hours.

The deputation was a very influential one, and beside its personal character, it was formally representative of the Synod of Toronto diocese, and it might even be regarded as a repre sentative of the whole Anglican Church of Canada, inasmuch as the General Synod of the Church made twice, at least, pronouncements in favor of the introduction of religious teaching into the schools. The Toronto Synod, therefore, may be regarded as the mouthpiece of the whole Anglican Church in making the demand on the School Board, for an opportunity to give religious instruction.

It was generally expected that the School Board would accede to the Anglican demand, by which it was not asked that the Church of England alone should have access to the pupils, but that ministers of all denominations should have the same privilege to teach their religion to their own pupils, at such hours and on such days as might be agreed upon with the Trustees. The members of the deputation shared this expectation, as it was not believed that in a city where the Anglicans form so large a percentage of the Protestant, population, and where so many of other denominations have already expressed a strong desire for religious teaching, the request would be denied.

The trustees themselves appeared to be willing to accede to the demand of the deputation, at the head of which was Bishop Sullivan. They even expressed pleasure that the clergy intended to manifest such an interest in the welfare of the children, as the request indicated. It therefore caused considerable surprise when the announcement was made that the School Management Committee has unanimously come to the conclusion that the Anglican request cannot be granted.

This decision appears to have been reached, chiefly in consequence of a vigorous protest of the Hebrew population against the petition. Hebrews number nearly three thousand in the city, and they are strongly opposed to Christian teaching during school hours. Of course, their children would not be present at the instructions, but they are convinced that if the wedge were once entered, it would be impossible for them to guard their children carefully enough to prevent them from participating to some degree in the Christian instructions

if part of the day were set apart for instructions in which their children would not participate. So strongly did they put forward their views, that the School Committee were convinced by their arguments; and though the Board itself has yet to consider the matter, it is almost certain now that the unanimous decision of the Committee of School Management will be

The Rev. Dr. Langtry, who has been one of the foremost; advocates of the Anglican plan of introducing religious teaching into the schools, was very much disappointed and surprised when the decision of the School Board Committee was made known to him, and in an interview with the representative of the Mail and Empire he declared that, to the best of his belief, the result will be an agitation among the Anglican clergy and

The Rev. Dr. reminded his inter viewer that a year or two ago a deputation from the Synod had waited on the Provincial Government to urge upon it the necessity of religious instruction, and to ask that some provision should be made for it, similar to that which was asked of the Toronto School Board. The Government, he says, then promised to make a reply to the request, after consideration of the matter, but had failed to do so. Some regulations were, however, afterward issued making it obligatory for the determined opposition which will teachers to require their pupils to learn certain passages of Scripture by heart. The doctor rightly considers that this regulation is a poor substitute for religious teaching, and describes this action as the giving of a stone in stead of the bread that was asked.

The whole incident is very instructive. From the very beginning of the experiment of a Public school system, NO ROOM FOR RELIGIOUS Catholics foresaw the consequences of a system of education in which God is not recognized, and foretold that the result would be soon seen in the growth of a future generation of unbelievers. The Protestant Sunday schools operated to some extent toward checking this tendency, but to thoughtful minds it must have been always clear that a half or a whole hour devoted to religious instruction on one day in the week would not suffice to counteract the evil influence which must be exerted by the excluding of almost the very mention of God's name in the school room - during the rest of the week.

It was for these reasons that Catholics insisted from the beginning on having Separate schools. The demand was resisted, however, most resolutely by the great majority of Protestants of all denominations, and were it not for the support given by the Quebec members of Parliament to the Catholic demand. under the legislative union of the two Provinces, it is certain that a Separate school system would not have been granted.

The fact that the Catholics of Quebec dealt generously with the Protestant minority of that Province, granting them a complete autonomy in educational matters, gave their representa tives an undeniable right to insist tha the Catholics of Ontario should be treat ed with equal consideration in regard to their conscientions convictions as to the necessity of religious education for their own children, while they did not wish to interfere with the Protestants who preferred a Godless system. We believed, indeed, that they were mistaken, but we could not insist that they should adopt our views. We had the right, however, to insist that while we left them free to follow their own opin ions on the education question, as far as concerned themselves, we should have the same liberty of conscience, where the education of our own children was in question.

One of the pleas of the Protestant op ponents of Separate schools was that the welfare of the country demands a homogeneousness of sentiment which can be attained only by a uniform system of education, and another was that separation engenders hostility.

We have always maintained that re ligious teaching cannot be productive of any but beneficial results. We are apt enough to forget our duties to God, even when we are frequently reminded of them, and we shall be more apt to forget or neglect them if they be not taught, and all reference to them be carefully excluded from the curriculum of studies during six or seven days of the week.

That Protestants are becoming convinced that Catholics were right in maintaining the principle of Separate schools, is evident from the action of the Synod ; but on the other hand, the the secular teaching would deteriorate will not grant the privilege asked, members of these orders make the most

shows that the ministers are now to reap the fruits of their teaching during the last forty-six or forty eight years. They taught that the Catholic demands should be resisted, and now that they have more light on the same question, they find that their lessons have had their effect, and their scholars cannot be persuaded now that a re-

ligious education will be of any profit. What difference does it make to the majority of the Protestants of to day whether the children are educated in the principles of one religion rather than another? Have they not been taught that all religions, Catholicism being put out of the question, are nearly or quite equal in value? What matters it whether the children are educated as Baptists, Quakers, Anglicans, Salvationists, or Unitarians, Jews or Christians of non-descript sects? They are all opposed to the doctrines of Rome, and that is quite sufficient for their salvation.

It is evident from the action of the School Committee that Anglicans are not united on the question of religious education. There are a number of Anglicans on the Committee and on the Board, yet they do not accept the decision of the Synod regarding the necessity of religious education as authoritative. This being the case, it is very doubtful whether the agitation of a mere section of Anglicans will obtain what they ask for, in the face of be offered to these demands by a strong party within their own ranks. That there exists a great diversity of opinion on the matter is conceded by Rev. Dr. Langtry, for he says the Separate schools will be demanded only by "an influential section" of Anglicans. But there is influence also in the section which holds the opposite view on the matter.

It does not appear that those Anglicans who are in favor of the introduction of religious teaching will take any further positive action till the meeting of the next Toronto Diocesan Synod which will take place in June. This is insinuated by Dr. Langtry in his replies to the Mail and Empire representative. It is probable that the advocates of religious education wish their cause to be strengthened by the authoritative action which it is expected the Synod will take in the matter.

THE IRISH CATHOLIC COL-LEGES.

The Catholic Educational institutions of Ireland have this year as well as last year made an excellent record, having left the endowed Protestant institutions in the rear, both in the Intermediate and the University examinations.

At the Intermediate examinations, which are a test of secondary education, the Catholic colleges have surpassed all their previous records, and two Catholic pupils of the Jesuit college of Clongowes have received the highest honors of first and second place in he senior grade.

At the Royal University examinations for arts and matriculation the competitors from the Catholic University college of Dublin, though the institution does not receive any Government endowment, won fifty one distinctions, while the boys of Queen's college, Belfast, obtained only forty-six; moreover all the first places in science were won by the Catholic boys in both grades.

The girls of the Catholic academies of St. Mary's, Loretto, and Holy Cross, were equally successful with the boys, and left those from the Protestant institutions of Alexandria, Galway, and Victoria far behind, though the latter colleges have large appropriations and endowments from the Government. The Catholic institutions are not subsidized at all, and thus their victory is all the more remarkable.

There is certainly no good reason why the Catholics of Ireland should be obliged to poy a tax for the support of Protestant educational institutions, while Catholic institutions are left to shift for themselves, and the iniquity is all the greater as it appears from the results that the endowed colleges and academies are of inferior quality.

It is highly creditable to these Catholic institutions that notwithstanding the injustice done to them their pupils are able to win the highest honors foom those of the endowed Protestant schools, and the fact is a complete refutation of the statement which has been frequently made, that Protestant schools in general are more efficient than those of Catholics. It is also to be noted that these Catholic institutions are under the care of teaching religious orders, thus showing that, with their special training as teachers, the

efficient educators. disputed, whatever which is probably be of these orders live discipline than the testant schools. I devoted their liver which they are enge a more lively inte work because they through the motiv and of fulfilling the ious motive is the s centive to zeal, and motives toward the

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testant schools. Besides, they have devoted their lives to the work in which they are engaged, and they take a more lively interest in their daily work because they are devoted to it through the motives of serving God and of fulfilling their duty. A religious motive is the strongest possible in centive to zeal, and is the surest of all motives toward the attainment of suc-

EDITORIAL NOTES.

We are pleased to learn that the report of the serious illness of the Very Rev. Father Soullier, Superior of the Oblates of Mary Immaculate, was greatly exaggerated. The N. W. Review says that his recent indisposition has not prevented him from transacting the usual business of his office.

IT HAS been announced by the Germania, a paper of Berlin, Prussia, that owing to the large number of Poles who have made their home in America, a Polish prelate, the Most Rev. Archbishop Hryniewieski, of Wilna, will soon come to reside in Washington, where a Polish school for higher education is to be erected under his direction. It is supposed, though it is not officially announced, that the object of his mission is the reorganization of the Polish clergy. It is not stated whether or not his jurisdiction is expected to be extended to Canada.

THE Belfast Orangemen took occasion anew to manifest their uncontrollable bigotry, as soon as the Duke and Duchess of York left that city after their recent visit thereto. They seem to have been angered by the refusal of the Duke to make his visit the nucleus of an anti Nationalist or a Unionist demonstration. As soon as the Royal party were gone, the lodges poured start a riot, throwing stones at the houses of Catholics, and breaking their windows. The plate glass windows of some merchants were broken by volleys of stones, and the the laity. windows of a house in which the St. Vincent of Paul Society holds its meetings were treated in a similar way. The fact that the St. Vincent's Society is a purely charitable organization did not save their property from this vio-

THE Northwest Review, the able and vigorous Catholic organ of the Province of Manitoba, contains in its issue of 21st Sept., a couple of letters complaining of the unjust treatment of Catholic teachers by the School Board of Regina. There is a large percentage of Catholic children attending the Public schools of that city, and Catholics constitute a considerable proporalso a considerable share of school Louis have decided that they may taxes, nevertheless the School Board laws devoced people, if there is a right which is the basic principle on tion of the population, so that they pay has not had a Catholic member, nor has a Catholic teacher been employed by it during the last twelve years. Recently two Catholic teachers of ability applied for positions on the staff, but teachers of an inferior grade were selected. Catholics are becoming convinced that it is a standing rule with the Regina School Board that "No Catholic need apply," and it is probable that to change such a state of affairs, a Catholic Separate school will be established.

AT the meeting of the Baptist Sunday School Association, held last week in Toronto, the Rev. Mr. Eaton declared that "one of the most, astound. ing facts of modern life is the blank ignorance of Christians in regard to the Scriptures, the result, he believed, of inadequate early training." He regards the home as the place where a knowledge of religion is to be obtained and he would give more for one week of lessons consciously or unconsciously learned at the mother's knee than for a whole year of Sunday school teach. ing. The Sunday school, is of course, a necessary means of instruction, but the fact|that children receive a short religious instruction there once a week does not exempt parents from the duty of instructing them at home, or at least of taking care that they be instructed daily in the school room. It has always been a matter of wonder to us that so many Protestants see no need of having religious teaching in the schools, and the Baptists have been among the most strenuous opponents thereto. The inthem less opposed to the religious edu- in the fight for what is good and just. recognized.

efficient educators. The fact cannot be cation which is given in the Catholic At the same time we wish to call upon disputed, whatever the cause may be, schools. Religion must be taught in Catholic brethren to support our Catholic press by their subscriptions which is probably because the members the schools, if the rising generation are and by helping it to obtain business of these orders live under a stricter discipline than the teachers of the Production duties to God, their neighbors and courage such business enterprises themselves.

> THE official report recently issued by the Registrar General for Ireland gives the gratifying information that the spread of education in Ireland has been very great during the last thirtyfive years. The Manchester Guardian says : "The progress of education may e roughly estimated from the number of persons married who signed the marriage registers or certificates, and the advance shown is very satis-factory. In 1866 only 61 in every hundred men and 50 in every hundred women signed their own names. In 1886 the percentage had risen to 76 in the case of the men and 74 in the case of the women, while last year the numbers stood at 83 and 85 respectively. In the birth statistics, the portion of illegitimate births is exceedingly small, and the Protestant parts of the country compare unfavorably with the Roman Catholic. So far as country compare unfavorably the ratio of illegitimate births is to be taken as a test of morality. Ireland is with the exception of Greece, the most moral country in Europe.

THE Rev. Minot Savage, in an ad dress at the Unitarian Conference, recently held at Saratoga, N Y., declared that the chief cause which hinders the erection of Unitarian churches is the fact that Unitarian doctrines have spread widely among the members of other Churches. He rejoices at the go as they now do in business houses spread of Unitarian doctrines, but and places of popular amusement." spread of Unitarian doctrines, but protests against the dishonesty of outwardly professing a creed in which one does not believe. He says:

"There are too many who remain in churches whose doctrines they repudiate; too many preachers who declare in their sermons what is contradicted in the creeds of their churches.

The allegation is undoubtedly true, as the numerous trials of ministers for heresy, which have taken place within the last few years, prove that it is a common thing now for ministers to forth a lawless horde who proceeded to deny the divinity of Christ which is the foundation of Christianity, and as a matter of course, where the clergy show this example, the negation of that doctrine must spread rapidly among

CATHOLIC PRESS.

There are lots of cures for drunkenness, lots of so-called scientific ways of overcoming the habit; but there are none so effectual to a Catholic as the total abstinence pledge, and the help of God to keep it .- Sacred Heart Re-

An awful act of desecration was perpetrated at St. Joseph's Cathedral, Buffalo, N. Y., recently. The tabernacies of four of the seven altars were despoiled, including that of the beautiful marble high altar. Fortunately the gold and silver chalices and other sacred vessels were locked in the safe, and the thief got but one vessel, of comparatively inferior value.

The Presbyterian ministers of St. not exercise any conscientious scruples in this matter, but must go right ahead and tie the knot-not so tight. however, that it can not be unloosed during the lifetime of the contracting parties, so that they marry as often as Henry VIII. did, if they so desire and the state makes no objection . - Sacred Heart Review.

There is no appreciable improve ment in the outlook for the winter in Ireland. John Dillon, when asked the grounds for his action in demanding the immediate assemblage of Parlia ment to deal with Irish distress, said : We want to force the government to take timely measures against the im-pending danger." At Cape Clear Island, off the coast of southwest Cork, choleraic outbreak has taken place such as usually heralds the dreaded famine fever.—Catholic Citizen.

The Emperor of Germany takes himself too seriously. "The divine right of Kings;" which never existed as generally understood, is still in full of Kings;" vigor for him. He regards himself as he absolute lord of the country. At Coblentz, the other day, he said that his grandfather had raised the throne on high, "with its awful responsibility to the Creator alone, from which no man, no House of Parliament, no people can release the princes."
some nations have "released" Well. princes from all their responsibilities and some peoples may do so again. Monarchies are played out--it has come the turn of the people to rule them-selves.—Catholic Columbian.

The German Catholics of Ohio, in convention ass embled, adopted the following declaration, which may be commended to Catholics in other parts of the country : "We deplore the existence of so many unprincipled and sensational newspapers, which, instead of opposing public vice, encourage the formation given by Mr. Eaton on the same by the indecent description of the consequences of their neglect on this most shameful acts. We applaud the Point should have the effect of making of this state, and bid them to continue

which interest themselves in our Catholic press."-Boston Republic.

The New York Tribune, in an edi-torial on "The Bible and Archwology," considers that the Christian Church escaped irrevocably committing itself to the chronology which put the creation of man about four thousand vears before the coming of Christ, only by a happy accident. It says: The apparent chronological data of the Bible might have been incorporated into the authoritative teachings of Christianity, in which case Christians of to day would have been compelled either to give up a tenet of their faith or reject the historical evidence of archæology That fear might trouble non Catholic Christians, but not the followers of that Church which Christ promised to keep free from all doctrinal error. - Boston

The complaint is often made that Catholics are painfully wanting in sociability, and that people may kneel together in our churches for years without ever coming to know one an other. It is a curious fact that a prominent Presbyterian divine has just stigmatized over sociability as the cause of the failure of the Protestant churches. "The sooner we come back to the idea of the church as a place for religious worship, and not as a place for social recognition and mutual acquaintance," says Dr. Witherspoon, the sooner will the non-church goers come to feel at home, and to come and Brother Witherspoon is right. Sociability in itself has nothing to do with religion; however, every pastor knows how much depends on maintaining sodalities and "keeping the young people together." If there were less snobbery and social aloofness among Catholics, there would be fewer mixed marriages. - Ave Maria.

A correspondent of the London Spec tator travelling in Ireland, writes to his paper about the impending famine :-

famine:—

Few persons in England realize what the failure of the potato means to the Irish peasantry. They are so entirely dependent upon it for food that a poor yield means privation, while a really bad crop brings them to the verge of actual starvation. In the matter of dietetics there is no more resourceless being than the Irish peasant in the remoter districts. He knows of only two staple articles of food, potatoes and Indian meal. Deprive him of these and he starves. While the former last he eats them with buttermilk for breakfast, dinner and supper, and when they are gone Indian meal takes their place. He may obtain a piece of tat bacon or a salt herring two or three times a year as a luxury, and these, with a little tea, complete his scale of dietary. The two firstmentioned articles are not food from the peasant's point of view. They are "kitchen"; that is, a savory to render the potatoes a little more appetizing, and help him to eat enough to keep soul and body together.

The lot of the Hindoo peasant is

The lot of the Hindoo peasant is ven worse than that of the Irish. Both are under alien government and hunger is their chronic condition. And yet they are not "loyal" to their benevolent rulers !- Boston Pilot.

The Protestant doctrine of "the right of private judgment of the Bible" has been abandoned. It was an absurdity. How could there be a religion of Christ and a Church of Christ if everybody were free to interify its revolt against the Church has een cast overboard. And now heresy trials are in order. If a Protestant may not judge the Bible for himself, he must interpret it as his denomination interprets it or be excommunicated. That's reasonable. So the Rev. W. H. Houstn has been on trial before the Southern Presbytery, at Louisville, for heresy, because he holds views on sanctification that the other ministers say embody "dangerous tendencies." They have condemned him. He has appealed to the National Assembly. He ought to change his doctrine or quit the Presbyterian fold-the day for individual interpretation has gone by. - Catholic Review.

At a recent international congress of psychology, Dr. Muller gave an interesting historical sketch of the etiology of self murder, and, by means of an elaborate series of statistics, raced to alcohol the primary cause of its marked increase of late years. The author estimates the number of suicides in Europe at fifty thousand a year, thus showing that the evil is increasing at a greater rate than the population. The most favored month or suicides is June, the least December. Early morning is chosen in preference to the night, while the mechanic class furnishes the largest number of subjects and the peasant the least. Dr. Muller considers brandy the most pernicious form of alcohol and traces to its influence the blunting of those weapons which in the struggle for life are the most necessary to sustain the conflict. - Sacred Heart

Charts of the Stars.

Under the direction of Rev. Father Hogan, S. J., director of the observatory of Georgetown University, Wash ington. D. C., charts of over two hundred of the variable stars will shortly be published. A specimen copy of this celestial atlas was exhibited at the Astronomical Congress in Bamberg, and its great value was immediately

THE FAMINE IN IRELAND.

Views of an Able and Observant Journalist.

HAROLD FREDERIC WRITES FROM PER-SONAL EXAMINATION OF THE FAIL-URE OF THE HARVEST-TERRIBLE OUTLOOK FOR THE PEOPLE - AN AB SENCE OF AGRARIAN DISTURBANCES WILL THE GOVERNMENT LEND A HELPING HAND?

The well-known American journalist and author, Harold Frederic, writes as follows from Glengariff to the London Daily Chroniele :

The inquirer in Ireland finds al ways two stereotyped classes of author-ities—the people who think that it is going to be a very bad winter and the people who declare that there is really no cause for apprehension whatever For the first time in an experience of some fourteen years I find this latter class confessing to some anxiety. The most implacable optimists in Munster The admit that there are grounds for nervousness.

Two districts I have personally inspected within the past fortnight, both in county Cork. The first is in a fairly prosperous country, of which Youghal, Midleton, Carrigtwohill and Cloyne are the principal points of population. Here, as elsewhere, the potatoes are bad, but here, under ordinary circumstances, this would be of secondary importance if the barley had been well saved. It is a brewing and malting district, and barley is its money crop. When I came away no body was able to estimate what remnant of the crop was likely to be saved From Canon Keller down they took the most despondent view of the calamity, however, and I see that later reports speak of the ruin as if it were complete. This, with the failure of the potatoes, will for once, put East Cork in almost as bad a position as her immemorially-afflicted western sister.

The little peninsula of West Carbery, which lies between Roaring Water bay and Dunmanus bay, has a heart rending history. Skibbereen, which stands at its inland gate possesses a horrible supremacy over all other parishes in Ireland in the matter of human deaths by starvation. Here everything, with a solitary exception, to be examined later, is worse than it has been before in fifty years. Of course the potatoes are here the great staple food crop and they are practically a total failure. Perhaps a fifth or a sixth part of them can be used for human eating, but even this selected fraction is of miserable quality, wet, coarse grained and tasteless

The explanations of this disastrous

failure to the potato bear a sinister likeness to the accounts of 1847. There was an exceptionally wet spring which delayed the planting generally a month. Then as the belated shoots came to a certain height there came across the land a kind of blighting mist which withered the plants as it passed. Most of the mountain people speak of this as a storm or a flood which misled me at first, but it seems that they all mean the same thing-a sort of sultry and sweating mist which lay upon the fields for two or more days. The exception noted above in days. the general disaster is that of the green crops. All over county Cork, from Youghal to Glengariff, the cabbages, turnips, mangel wurzels, and all the rest are in a most luxuriant state. I

etc., to the fishing communities of Baltimore and Cape Clear, it has been growing increasingly hard for the unaided villages further west to make a living out of the sea. The Coutts-aided fishermen have been able to cripple and well-nigh stamp out the unassisted industries of their neighbors. The people on the mainland have almost given up fishing. fishing itself on this coast has been perversely queer all the year. It has put no money into anybody's pocket up to the present, and promises little or

nothing for the autumn. By the 1st of November the five hundred people on Long Island will be without food or the means of procur ing it. On the mainland it is not so bad as this, but it is very bad indeed. There are several thousand people in this little peninsula who will not keep alive through the winter without as There is, of course, the considerable government problem of pro viding seed potatoes for next spring. But there is the more urgent popular problem of seeing that famine and the and that the Irish parliamentary leadthe government's slow machinery can

be set in motion. Thus far I catch not a sign of what used to be called agrarian disturbance | this critical juncture there should be a or agitation. No doubt landlordism is have between them put the burden of discord and disunion had constables to be seen, but they have nothing to do but watch the weather and pray for rain to flood the trout Glengariff district to which I have ust come there is nothing visibly re- fighting the common enemy. maining of the fierce spirit I remem-

Later on these words may come to the top in popular speech, but at present they are not mentioned. Don't imagine from this that any notable polit e al change has been effected

The people are Nationalists as sincerely as ever they were, and they like the system of misgovernment and muddling under which they live as little as ever they did. It is only that the abuses of this system have become temporarily obscured or abated in the people's consciousness. They are for the moment thinking of other things. An acute touch of distress in the bad districts, however, would bring the subject sharply back into their minds again. If there is not speedy help that acute touch must surely come, and with it many things that no good per-

In his cable letter of Saturday to the American papers Mr. Frederic also takes up the subject of the starving No one fears, he says, that people. they will be allowed to die unless by reason of the clumsy workings of the ill-devised and clashing governmental machinery. Relief works will undoubtedly be started to enable the peasantry to earn enough for food, and though there must be a good deal individual suffering, humanity will be spared the scandalous spectacle of other

THE THREATENING FAMINE.

Boston Republic. With the imminence of famine in Ireland the land question comes again to the front with irresistible force. In no civilized country in the world save Ireland alone could the failure of a single crop bring about the awful con dition of the people which prevailed in 1846-47 and 1879-80, and which now faith, born of God, held by the Church 1846-47 and 1879-80, and which now confronts the hapless tenant farmers. People in America inquire why it is that a potato blight can produce whole sale famine and put the Irish people in the position of beggars before the world. It is because the potato is the chief staple food of the people. All other crops and farm products must be sold to pay the rent. And the landlord pregnant with hope. must have his rent or the tenant goes out into the highways to die of hunger and exposure.

In the famine of 1846 47 over half a million people died in this way. They were compelled to give up the little remnant of a crop which the in that country, but one See is vacant, farms had yielded. But this was not owing to the death of Monsignor Jansenough, and the rapacious landlord sens. evicted them, burned their cottages and their little furniture and left them absolutely without money, food or shelter. The same policy was at-tempted in 1879-80, but the Land shelter. League agitation brought the case of the Irish people before the civilized world and the hand of the brutal landlord was stayed. Money was raised in America, in Austria and in South Africa to buy food, and the pressure of public opinion forced England to modify the land laws.

But this modification acted only as a poultice to the sore. It did not eradicate the cancer that has been growing within. There was temporary relief but no permanent cure. Only the lance can effect that. The main trouble with Ireland is that she is systematically robbed, both by the imsystematically robbed, both by the imperial government and by the absentee landlords. In good times she is put to her best endeavor to pay her obligato be all right as well.

What makes the outlook in this Schull Crookhaven district peculiarly bad is that the fishing has also failed. Ever since Baroness Burdett-Coutts gave her magnificent present of cutter boats, nets, tackle, school plant, etc., to the fishing has also failed. tions and secure enough to eat. But sources have left her in a crippled condition financially. She has nothing laid away. When anything goes wrong, when there is a short crop or a potato blight, she has no money to When anything goes purchase food. She must beg or starve.

Two years ago a royal commission, named by the Tory government and composed of experts, brought in a repert showing that Ireland had been robbed of over \$600,000,000 in fify years by the English government Instead of proceeding to apply the remedy and to stop this terrible exaction, the Tory party appointed another commission to go over the same ground and bring in a different report. When the tenants ask for redress for landlord robberies and brutalities this same Tory government increases the military forces in the neighborhood and employs them to aid the crowbar brigade in their nefarious work of viction and demolition. It is little wonder then that Ireland

is confronted with a serious famine. fever do not begin their work before ers have requested Mr. Balfour to summon Parliament for the purpose of voting funds for relief in the threatened districts. It is a misfortune that at serious rift in the ranks of those who still on the backs of the people, but various legislative readjustments and their country. If all the warring various legislative readjustments and their country. If all the warring factions were united, if the fatal spirit not about so that it no longer presses on gained so firm a foothold, and if the open sores. There are still too many Irish people could present a solid, Irish people could present a solid, united front in demanding justice, no government could withstand the attack. But Ireland is divided. Her sons are streams for them. Even in this devoting their time to trying to annihilate each other rather than to maining of the fierce spirit I remember there in 1884. The potatoes here to the minimum. Their country, are a total failure, among the poorer farmers at least, and this is one of the very poorest districts in all Ireland, but one hears not a word about "landlords" or "agents" or "rents." The potatoes here to the minimum. Their country, which is entitled to their endeavors, is left to the mercy of her traditional very poorest districts in all Ireland, but one hears not a word about "landlords" or "agents" or "rents." Hamilton, September 27, 1897.

Mr. O'Reilly made a very feeling reply, and thanked the members to remembering in in such a substantial manner. The evening's programme was then proceeded with as follows: Songs by James Willmott. A. Burke and V. Burke; that the grave emergency which consoler, and the proceeded with as follows: Songs by James willmott. A. Burke and V. Burke; that the grave emergency which consoler, and the proceeded with as follows: Songs by James will most account to the minimum. Their country, which is entitled to their endeavors, is left to the mercy of her traditional very poorest districts in all Ireland, but one hears not a word about "landlords" or "rents." consequence their influence is reduced

to a realizing sense of their obligations and responsibilities, and that the Nationalists of all stripes will bury their animosities and bickerings and unite in one solid phalanx for Ireland and her freedom from British tyranny.

Missionary Beams.

From The Missionary.

The cleverest enemies of the Catholic Church are not those who vilify her, but those who try to stifle all mention of her.

Apropos of the report lately printed that the famous Protestant evangelist, Rev. B. Fay Mills, has abandoned the Presbyterian faith and united with the Unitarians, it has also been stated that another—the foremost of Protestant preachers—Mr. D. L. Moody, has a on who desires ordination to the Protestant ministry, but that Mr. Moody himself, while also anxious to accomplish this result, is afraid to send his son to any of the Protestant seminaries, lest the rationalism and higher criticism with which they are all tainted would destroy the simple faith his son now possesses.

This is a caustic reflection on the state of scholastic Protestantism when so prominent a Protestant preacher notes the decay beginning at the top.

Against the rapidly disintegrating armies of the sects, the unified Catholic Church marches as a mighty host, its torches affame with undying fires of faith, changeless and inexhaustiblescenting the final victory, which centuries of battle have only to enchance the glory of its consum-mation. Whatsoever is born of God overcometh the world. This is the victory that overcometh the worldinviolate and inerrant, must overcome the heresies invented by men. Prctestantism, with its confusion of doctrines, cannot long satisfy the soul of man, which obtains rest in its search for God only in the knowledge of infallible truth. This the Catholic Church alone can give. The days are

The Archbishops of the United States are going to meet this year at Washing. ton, and the date of their convocation has been announced for October 21. There are fourteen Archdioceses now

K. S. J.

Toronto, Sept. 28, 1897.

CATHOLIC RECORD London Ont.:

At the last regular meeting of St. Patrick's Auxilary, No. 6, Knights of St. John, held on September 29, 1897, the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove from home and friends our beloved siter Kate Landy, the members of St. Patrick's Auxiliary extend their deepest sympathy to sisters Louie and Maude Landy and the family of our late sister, and we pray that God in His infinite mercy and loving kindness will sustain them in this their hour of sad affliction; therefore be it

Resolved that the charter be draped for the period of three months, and these resolu-

DISTRIBUTING BREAD AT MASS.

Two Thousand Needy Applicants Every Day at a Parls Church.

NEW BOOKS.

NEW BOOKS.

We are in receipt of a copy of Benziger Bros.' latest publication, an "Illustrated Explanation of the Commandments," being a complete and thorough exposition of the commandments of God and of the Church; with numerous examples from Holy Scripture, the Fathers, and other sources; adapted from the original of Rev. H. Roffus, D. D.; with a reflection and a practice on each commandment by Very Rev. Ferreol Girardey, C. SS. R., Provincial of the St. Louis Province, and author of "Popular Instructions on Marriage," etc. Price, 75 cents. The publishers are to be commended for their enterprise as well as their thoughtfulness in presenting to the public such a complete and thorough explanation of the commandments in a handy volume and at such a low figure. That the book is all that is represented can be seen from its bearing the "Imprimatur" of the Archbishop of New York.

PRESENTATION TO M. J. OREILLY, PRESIDENT OF THE LEO LITERARY SOCIETY.

From the Hamilton Herald of Sept. 28 we learn that the weekly meeting of the Leo Literary Society was beld the previous evening in St. Mary's Hall. After the regular business had been transacted, J. D. Cherrier, on behalf of the society, presented the president with a very handsome smoking set and the following address:

To M. J. O'Reilly, President of the Leo

Literary Society:

On behalf of the officers and members of the Leo Literary Society, we beg to present you with a small token of our appreciation of your services in connection with the administration of the society's affairs, and also to assure you that they esteem it an honor to have served under you as their president.

They hope and trust that you will long be spared to continue your good work and in the hours of depression you may turn to this small present, and under the spell of My Lady Nicotine be soothed and comforted with the remembrance that the members of this society are always your best triends.

Signed on behalf of the society,

Signed on behalf of the society, J. P. Dougherty, Vice President. John W. Smith, Secretary. Hamilton, September 27, 1897.

Burke; harmonica

Saint John. BY BROTHER REMIGIUS, C. S. C.

The first adorer of thy Sacred Heart. Methinks, was he, whose head lay pillowed The eve Thou gavest Thy giff without compare.
How large the soul that could endure that dart
of love and live! And yet, I ween, the smart
of that sweet wound of love nerved bim to bear
The long, long years on Patmos' Isle. How
fair The morn, whose eve gave meeting ne'er to part.

The happy saint, who faithful was't alway
To that first whispered call of love divine,
some pity take on one who failed to greet
The foring Heart that called him day by day;
And beg of thy sweet Master to assign
A place if only near His sacred feet.
—St Joseph's College, Cin., Ohio.
Sept. 23, 1897.

THE LAMBETH ENCYCLICAL.

Was ever in the world's long history such a farce heard of as the Lambeth Conference? One hundred and nine ty-four aproned Bishops, from the ends of the earth, went to the trouble of leaving their episcopal duties, and di-vorcing themselves for a while from their spouses—we mean their Sees, not their wives, of course—to gather them-selves together in solemn conclave to "consider various questions affecting the welfare of God's people," that is, the Protestants, and the "condition of the Church in divers parts of the world." Men were quite touched when they learned of the paternal solicitude of these ecclesiastical notabilities for their spiritual well-being. And they were even overawed when they heard that, so momentous and so sacred were their deliberations to be, it was found advisable to hold the conciliar meetadvisable to hold the concinar meetings with closed doors. The whole
body of English and Colonial and
American Churchmen have been
standing on the tip toe of expectation for weeks, anxiously waiting to hear the result of the secret coun-cilings of their State appointed leaders. After journeys from so far, and secrets so jealously guarded, it seemed almost sacrilege to think that the conclusions to be arrived at could be other than overwhelmingly decisive for the destinies of the Anglican Establish ment. And now that the conclusions have been published, a wild burst of laughter, and a rude scream of derision, have greeted their appearance. When mountains go into labor you rightly expect they will produce a few hills, but there is not even a knoll or a mound or a mole-heap to show for this episcopal travailing. There is not even a handful of earth lifted up from the level it occupied before. The Eacyclical does indeed speak of "the conclusions to which we have arrived," and it naively "commends them to the faithful." But the conclusions are inconclusive, and if it were not that the Bishops are so dignified, we should be inclined to believe that their deliberations had been principally turned in the direction of trying to sit upon both sides of the fence. But perhaps it is sacrilegious to think of one hundred

and ninety-four Bishops on either or

both sides of any fence.
Still it is really impossible to take the conference seriously. Why tell us that temperance societies need steady and resolute perseverance; that the Purity Question is beset with difficult ies; that the marriage vow is too lightly taken and too lightly broken; that a greater spirit of brotherhood between rich and poor may help to alleviate industrial hardships; that war is a horrible evil, and that arbitration would be advantageous ; that it would be well to secure greater union in the Anglican Church, and that-but they make no binding law-Bishops should flicted on them against their will. be united among themselves with their Archbishops; that men should n the community life unless they think they have a vocation from God; that the bible deserves more investigation, and the tenets of the Common Prayer Book would be all the better for a judicious widening; that babies should be baptized, even among shifting Christian populations; that the study of theology should be encouraged ; that funds are wanted for the Protestant Colonial Church ; that on the question of Church Unity they cannot propose any resolutions which would bind them to immediate further action; that they sympathize with men who have left the See of Rome, "though they are well aware that such movements may sometimes end in quitting not merely the Roman obedience but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the creeds;" that the Establishment was for long slack in missionary work that now a days missionaries should be well-instructed; that two Bishops should avoid the unseemliness of exer cising jurisdiction in the same place that, finally, we have now said what we had to say? If this is the net result of the deliberations of one hundred and ninety-four consecrated and richly endowed Bishops, some of whom brought their stores of wisdom from the farthest limits of our empire, then it will be just as useful, and much less expensive, for the bulk of them to take their holidays nearer their homes when the next decennial Conference draws nigh. Or let them send their chaplains to represent them or elect one hundred and ninety four curates, who would make twice as much noise, and come to conclusions just as decisive and as important as the combined episcopal sapience England and America and the Colonies arrived at after weary weeks of

In truth, it is impossible for Protestantism to come to any conclusion. It has no fixed belief. It has no fixed religion. It has no concordant aim. It is an afternoon tea table religion, a next monthly magazine creed, and where you have no fixity of doctrine, and no firmness of jurisdiction, meet ing together in council may be enter-

taining, but can never be useful. The whole lesson of the conference is that Protestants are so split up that the only issue of any deliberations, however wisely planned, must of necessity end in discord or in compromise, which is a proof of discord. They are so divided proof of discord. They are so divided that they can find no common basis of discussion. Surely, if any example were wanted to show that the only unity in the Establishment is the unity of drawing a comfortable salary, that example is given in the ridiculous result of the Lambeth conference. How the Bishops can depart home and not betray their sense of the silliness of betray their sense of the siliness of the task which they essayed to per-form is the most wonderful of modern miracles. The Roman soothsayers were quite theologically respectable com-pared to these dwarfish conciliars, whose only work has been to draw up a list of conclusions so worded as to be either trivial or tricky. No contempt can be too great to heap on councils such as this. No epithet can be too strong. It is a farce from beginning to end, and while nobody has gained one jot or tittle of instruction or of guidance, the world, owing to the secrecy of the proceedings, has been robbed of the spectacle of one hundred and ninety four Bishops adjusting the expression of their religious views with such finesse that neither they nor anyone else can exactly see what is the real mind or the real teaching of the leaders of the Anglican Church. We do not know whether the registrar or the two episcopal secretaries have kept their shorthand notes. But, if so, we would suggest that, for the benefit of a sad world that should be deprived of no opportunity of innocent mirth, they might empower Dr. Penne father to send the stenographic report of the secret deliberations to the genial editor of Punch, who would be enabled thereby to enrich the public with an ecclesiastical volume of "Happy ecclesiastical volume of "Happy Thoughts."—Catholic Times, Liver pool, Eng.

AN EX-NUN ON CONVENTS.

Statements in Which There is Not Much That is Objectionable.

An "escaped" nun has been telling the readers of the Rock how to convert Catholics, and, considering her history, she is not so very unfair as her class generally are. She says: "One generally are. thing which, I fear, is often overlooked is the necessity in all controversy with Rome of having an intelligent knowl edge of the subject. We look at things from our own standpoint. If we are to reach Romanists—and I do not think it is at all so impracticable as is often supposed—we must understand what they are and what they think. And what is more difficult, we must have a sincere consideration for their deep seated convictions. We should re-member that they believe that they are right, and that they believe in their religion to a degree which leads them to make the greatest sacrifice for its advancement without a thought of any suffering to themselves. For example, if the good people who are so anxious for convent inspection only knew what every Romanist knows, that nuns go into convents with the express desire of suffering, and that the great difficulty of a superior often is to prevent them from practicing austerities, they would ask for convent inspection on the bare ground that all public institutions should be inspected, and not on the supposed idea that nuns wish to escape sufferings which are in

There is not much here to which we can object. vert us ought to have an intelligent knowledge of the matters in discussion and ought not to look at them from their own standpoint merely. And she is quite right when she says that we really believe in our religion and that for it we make the greatest sacrifices. But we are shocked when she goes on to admit that " nuns go into convents with the express desire of suffering.' Perhaps they leave convents, too, when they no longer have an "express de-sire of suffering." She should not have made so damaging an admission. She will never succeed if she throws over the old tactics. Going into convents for mortification! This is not nearly as effective on a platform as the good old Protestant idea that nuns went into convents for quite other purposes. And we are sur-prised that the Rock should allow such statement in its columns. But of late we have noticed several things which lead to a suspicion that the Rock is being used for the propagation of Catholic ideas. Very likely there is some disguised Jesuit on its staff! never knows what they are up to or where they are! — Liverpool Catholic

THE CHILD OF THE PERIOD.

"But the young, young children, C my brothers! They are weeping bitterly! They are weeping in the play time of the others. In the country of the free!" That beautiful and passionate poem of Elizabeth Barrett Browning, pregnant with the supreme agony of the subject, and brilliant with the stirring eloquence of her highly strung poetic nature, floated as an un bidden but welcome guest, through the chambers of our memory as we mused upon the children of to-day, in this the country of the free. They are not weeping as were the little ones for whom the poet pleaded, but who shall tell of the silent mystic tears shed by

their angels guardian? Hothouse flowers, however luxuriant their growth, however rich their perfumes, however dazzlingly brilliant their varied hues, do not seem to possess the simple but ineffable beauty of their less aristocratic kinsfolk, the

flowers of the garden, the blooms by the open wayside, the buds that blow among the mountain heather. Brightest and best is "the sea change into something rich and strange," wrought by nature unaided by artificial inter-ference. Children are like flowers in very many ways, especially in the fact that their growth in intellectual beauteousness is rendered disproportionate, lush, and rank, beneath the forcing glass. They, too, are "sensitive plants," and like the one immortalized by the wayward genius of Percy Bys-she Shelley, suffer when the angel visitant is absent, droop their heads and fade and die, at least a spiritual

death. Where is the innocence, the grace the infantine purity, the timid bash fulness, the holy humility, the trustfulness and faith of childhood? They have become old fashioned-we mus look for them among the canvas of Holbein, Vandyck or Reynolds. The chief charm of childhood is being gradually but ruthlessly crushed out of it by nineteenth century deformers. We cannot too much deplore the fact, and over it we are sure the angels

Peradventure this deforming proces will never extend to the homes of Christ's poor, we fervently trust it may not. There are certain flowers "that smell sweet and blossom in the dust,' these may remain untouched, and over them we may rejoice. The rich and fashionable and would be cultured people, are transforming their chil dren into miniature men and women before their time. A child that says rude and impertinent things is con-sidered smart and cute. We run the risk of being considered bearish and cynical if we refuse to admire and praise an abominable little prig that plagues us with intolerably precocious questions, and makes us long to give it a sound box on the ears.

We were formally introduced to a dignified little miss of some eleven summers, who had all the society manners of one twice her age : she wore rings on her fingers, jewels in her ears, and we verily believe that had it been practicable, her doting mother would have added "bells to her toes" like the old lady in the nursery fable. We were informed that this young lady received visits from a youth of her own age, who was styled her beau; he paid her the same attentions as would be offered to a full blown belle, and was in the habit of calling in his father's carriage to take her for a drive in the park. We were also told in a burst of confidence, that she had appeared in public on a concert stage; and we were favored with a sight of the newspaper criticisms, clipped from those obliging or gans and duly pasted in an album; she was described as "too cunning for anything," and, thoroughly disgusted as we were, we heartily endorsed that statement, though our interpretation of the word "cunning" would have been considered quite as arch-geological and impolite as our ideal of childhood. What would Father Faber, whose sweet and noble face always beamed with delight upon children, whose favorite feast was that of the Holy Innocents, whose best-loved meditation was that on the Sacred Infancy, have said to this little imp? He would have sighed that in the dark night, some diabolical agent had sacrilegiously stolen into God's garden and watered His plants with the stagnant impurities of the dank ditches of hell!-Catholic Union and Times.

Badly Mixed.

The foreman on a daily paper mixed an article on Roman Catholic advances in Africa with receipt for making tomato catsup, and the com bination read as follows: man Catholics claim to be making material advances : they have as many as 185,000 adherents and a mission ary society for Central Africa. During the last few years they have obtained a firm footing in the interior of the continent, and have sent forth everal missionaries into the equatorial regions. They are accustomed to begin their work by securing heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping pans and bake them until they are ender, when you will have no difficulty in rubbing through your seive, and will save time by not being obliged to cut them in slices and cook for several hours. - Sacred Heart Review

To remove the constipated habit, the only safe treatment is a course of Ayer's Pills, followed by a laxative diet. Most other cathartics do more harm than good, therefore leading physicians recommend Ayer's Pills, especially as a family physic.

especially as a family physic.

Fever and Ague and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowles, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Mr. Thomas Ballard. Syracuse, N. Y.

medicine with the best results.

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

Coleman's Oleman's
DAIRY, HOUSEHOLD AND FARM

CANADA SALT ASSOCIATION

Permanent Reform

A Yankee was occupying part of a seat in a railway car when another traveler, a clerical looking gentleman, came aboard and took the vacant place beside him, at the same time depositing on the floor a hand-bag, one end of which was marked:

A. YOUNG. NEW YORK.

"I reckon you've seen a great deal of the world, stranger?" said he. "My dear sir," was the reply, "thousands of homes owe their salvation to us, and the good work is still going on." "Do you have any trouble in inter-

new lives and occupations before them It is the rising of the sun of prosperity for all those who take hold of it in the right spirit and have the ability to

"And the victims that you find in our byways—do they give up all their bad habits? Do they never return?" "Do they give up their bad habits? My good man, they give up everything and they never return to trouble any

body again. The first dose kills them.
"Kills them! What do you mean? "I mean that one application is all that is needed. It lays them out dead every time."

Say, stranger, what are you talk ing about? Ain't you an officer of the Young Men's Christian Association? I see 'Y. M. C. A.' on your box there."
"Young Men's Christian Association be hanged, sir! No, sir. That 'Y. M. C. A.' on my hand-bag stands for Young's Miraculous Cockroach Annihi Let me sell you a box."-New lator ! York Journal.

Sad Inconsistency. How often has the Church to bear re proach for her children! How often it is said—"Yes; he is a Catholic, he goes to Mass every Sunday, we have seen him at the confessional and the altar rail. But he drives a hard bargain, he grinds the faces of the poor, his tyranny, harshness and suspicious spirit make his home a hell." Or, "She is a gossip, a tale bearer, a disturber of family peace, an idler or a slatern;—too busy with others affairs to mini her own. Yet she never misses her monthly Communion, she is an active member of the Arch Confra ternity, the Altar Society, and heaven only knows how many religious and benevolent associations beside. Catholics, for all their high claims, are no better than their neighbors; indeed, not nearly so magnanimous, charitable in speech, industrious, hon orable or kind in their family relations. as many who make no professions of religion at all.'

seldom a secret satisfaction in thus pointing out what they believe to be shining examples of its ineffectiveness on the lives of its followers ; forgetting that the objects of their animadversion are what they are, not because of Catholic teaching, but in direct despite of

The error does not excuse inconsist

ent Catholics. Of him to whom much has been given, much will be demanded. Honors and privileges imply proportionate responsibilities. We proportionate responsibilities. pelieving world as ambassadors of that kingdom not of this world," whose aws are purity of life and universal charity as well as invincible faith. Dare we discredit the authority which has missioned us hither; or hinder, by our bad example, the enlightenment of those who, so far as the true faith is concerned, are still "in darkness and the shadow of death."?

If Catholics-practical Catholicswould but realize in how great measure the honor of the faith is in their keeping, we should have fewer of these reproachful incongruities of profession and practice - Catholic Union and

Wrapper Competition.

No. 1. Western Ontario.

The above competition will be con-tinued each month of 1897.

Y. M. C. A.

The familiar alphabetical combination and the Yankee's curiosity induced him to address the newcomer.

esting young men?"
"Not in the least, sir. They see

point out its benefits." They become missionaries - is that

the idea?"
"We simply call them agents, bu 'missionaries' is a good word and well describes them."

Those who hate the faith have not

Pure, rich blood feeds the nerves. That is why Hood's Sareaparilla, the great blood purifier, cures nervousness.

purifier, cures nervousness.

A Short Road to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast and kidney complaints, by the introduction of the inexpensive and effective remedy, Dr. THOMAS' ECLECTRIC OIL.

JULY, 1897.

The following are the Winners in District

Winners of Stearns' Bicycles.

Mr. A. Courtemanche, Midland. Master Roy Armitage, 438 Church street

Winners of Gold Watches.

Mr Frank Brennan, 174 Wilton avenue Mr. Harry D. Cantlon, Mitchell. Mr. Arthur Donahue, 300 Dufferin street Toronto

Mr. D. J. McClarty, Box 784, Owen Sound. Mr. John M. Speers, 169 Gladstone avenue. Toronto.

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Direct to Glasgow for all parts of Scotland and England Direct to Liverpool for all parts of England and Scotland.

TOURS from any port and on all European Railways. RATES for any special trip cheerfully furnished.

TOUR IN MARCH, 1898, TO ROME (For Holy Week)

Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. **ALL EXPENSES** \$425. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre.

For particulars apply to F. PENFOLD,

Or, Catholic Record Office, London, Ont.

Jesus-that name before which every knee was to bow; which was to be set above the powers of magic, the mighty rites of sorcerers, the secrets of Mem-phis, the drugs of Thessaly, the silent mysterious murmurs of the wise Chaldees and the spells of Zoroaster; that name which we should engrave on our hearts and pronounce with most reverent accent, and rest our faith in

and love with the overflowing of charity, joy, and adoration. -- Bishop Confusion as to the choice of a blood purifier is unnecessary. There is but one best Sarsaparilla, and that is Ayer's. This important fact was recognized at the World's Fair, Chicago, 1893, being the only blood purifier admitted to be placed on exhibi

You cannot be happy while you have corns. Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is un-known.

known.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from all summer complaints.

Catarrh of Ten Years' Standing Cured by Dr. Chase.

by Dr. Chase.

I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thompson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal Sore Throat.

Yours respectfully,

J. D. Phillips, J. P. ANNA A. HOWEY, Witness. Eden, Out.

A Banker's Experience. "I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thos. Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hither to been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

Plain Facts For Fair Minds

This has a larger sale than any book of the kind now in the market. It is not but simply a statement of Catholic Doctrine. author is Rev. George M. Searle. The pric exceedingly low, only fifteen cents. Free mail to any address. The book contains pages. Address Thos. Coffey. CATHOLIC REOFFICE. London. Ont.

CANCER I Tumors and all Blood Dis orders conqueret; set ment at home. No knife or plaster. Full particulars by mail or at office; much valu able matter in 100 page book, all free. Write Dept. "C. R." The Abbot. Myron Mason Medical Co., 577 Sherbourne Street, Toronto.

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DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarth and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 te 4,

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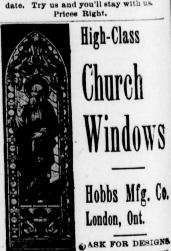
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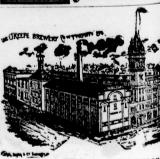
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Eighteenth Sunds

OCTOBER 9.

FIVE-MINUT

PERSEV (I. Cor. 1. 8.) There is no gr

the promise conve grant us the gra Yet poor, distrus finds it hard to beli Heaven is so grea so unworthy, that best wisdom to be about the future. salvation with fea a favorite text wi the very ones tapplicable. Fea dominant note in the average Ch may say that fea yes, I will add th thing. But is it lated to obtain the

In answer to th

perseverance ca speaking, merited

understand me be way: It is not pabsolute certitud severe to the en know as a matte life is crowned What follows fr course, that the h account of which nearer we can co perseverance; t probability we perseverance is motives, of inter we keep the law the motives. "S The nobler the chance of perse and the more Divine favor to serving is rated tention. Now, of virtue are truth is that h though it be, is erned by fear e it is hard to see ing a Being wh us gave us our redeems us by begotten Son, a true Church by Spirit. Well, then, if

severance, we working certain God. Surely it to fear, especia his sins forgive out of sin from fear of hell. I or can know ho he loves God. Which child tu man - the one b whip or the on tion - affection tionate correc better citizenfound fear of the better Chi all of a tremble the one who peace, and res serves for love

And it stan Christian who get the crown cannot be sure that two and same, that as loves God he r is to such that will confirm h confirmed in Christ, so the in any grace.

> by a happy de vour failure t good confession after a well n you tried to n love. Try th God. Fear i

Brethren. 8

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people demand positive, abs Hood's Sarsaj against all co never wavered the top, demor intrinsic virtu things have ec saparilla rests absolute meri sales continue as a worm me

The Best
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been using Property for the bedelicate and Pills act like the effect is mildly exciting iving tone a

Chronic Daniel Chronic Liver and Bathe active printo the comparish speciall ulating to ac system, there is this lies the parmelee's Nepvous NERVOUS' blood. Hood Blood Purific

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FIVE-MINUTE'S SERMON.

Eighteenth Sunday After Pentecost.

PERSEVERANCE.

"Who shall also confirm you unto the end." (I. Cor. 1. 8.) There is no greater comfort than the promise conveyed in these words of the Apostle: that our Lord will grant us the grace of perseverance. Yet poor, distrustful human nature finds it hard to believe in perseverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future. "Work out your salvation with fear and trembling" is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominant note in the religious life of the average Christian. Well, you may say that fear is a good thing; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of persever-

In answer to that we must say that perseverance cannot be, properly speaking, merited at all. Or you may understand me better if I put it in this way: It is not possible to know with absolute certitude that we shall persevere to the end. Nevertheless, we know as a matter of fact that a good life is crowned by a happy death.
What follows from this? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the certainty of perseverance; the higher degree of probability we shall have. Hence, perseverance is mainly a question of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give Me thy heart." The nobler the metive the better the chance of perseverance. The nobler the motive the nobler we are ourselves, and the more worthy we are of the Divine favor to the end. A man's deserving is rated according to his in-Now, the two great motives of virtue are fear and love. The truth is that human nature, fallen though it be, is too noble to be governed by fear except for a time. In the long run love must rule, love is necessary for perseverance. Indeed, it is hard to see how one can help loving a Being who of His own love for us gave us our lives as our Creator, redeems us by the death of His only begotten Son, and sanctifies us in the true Church by the gift of His Holy

Well, then, if not dead sure of per severance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins forgiven. It is easier to keep out of sin from love of God than from fear of heli. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison: Which child turns out to be the best man-the one brought up with a horse whip or the one brought up with affection - affectionate instruction, affectionate correction? Which is the better citizen-the one who has a profound fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a tremble at the Divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for love?

And it stands to reason that the Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four—that we shall persevere. But it is true, all the sure—that selong as a man sincerely Christian who serves from love shall shall persevere. But it is true, same, that as long as a man sincerely same, that as long as a man sincerely loves God he need not fear to die. is to such that St. Paul says that God will confirm him "unto the end, as he confirmed in them the testimony of Christ, so that," as the Apostle tinues, "nothing is wanting to Him in any grace, waiting for the mani-

festation of our Lord Jesus Christ." Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good confession and Communion, even after a well made mission, was because you tried to make fear do the work of Try the other way. Try to love Fear is the beginning of wis

but love is the fulfilment of the Fear is a good quarter house; but

for the long race of life you must have

There are fads in medicine as in every thing else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world. One trial of Mother Graves' Worm Exter-

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

The Best Pills—Mr. Wm. Vandervoort,

Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used," For delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and viron and property.

the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Cironic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients enterinto the compositions of Parmelee's Vegetable Pills specially on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

NERYOUSTroubles are due to impoverished

OUR BOYS AND GIRLS.

The World's Largest School. The largest school in the world is one mainly supported by Baron Roths-child in one of the worst slums of London. There are in it three thousand five hundred children, coming from the families of the poorest foreign Jews, and there are a hundred teach-It is well known that this is Lord Rothschild's pet institution, and were it not for his munificent support, the school would be unable to meet its vast expenditure. It is owing to his given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of way to make the wheels of the house-lether about these little things." That is true; they know you love them, but for all that, these little courtesies go a long way to make the wheels of the house-lether about the suit of the house-lether about the suit of the suit of the house-lether about the suit of the local and the suit of the house-lether about the suit of the suit of the house-lether about the suit of the generosity that free breakfasts are who wish to take them, no questions being asked. Again, he pre-sents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish passover. An idea of the poverty of the children may be had from the fact that not more than 2 per cent, decline to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them. A very popular feature in the school is the saving bank department instituted by the President. In order to encourage habits of thrift, he allows an interest of 10 per cent. per annum on all savings. teachers are also permitted to avail themselves of the benefits of this bank. -Selected.

"There has been a good deal written about mothers — their goodness, their patience and their influence," writes Mary C. Stetson in the Ladies' Home Companion. "Perhaps it would be a good plan to write a few lines about how to keep the mothers longer out of heaven and longer in the house. To the ordinary mothers-no, there are no ordinary mothers; they are all extraordinary in their particular homes—holidays come rarely. Mary has a party, and mother makes a cake. Tom goes fishing and she puts up the lunch. Even the husband takes a day off, but the kitchen fire is kept burn ing. It is the mother who 'stays by the stuff,' and in hot weather she is much like Casibianca on the burning deck-no one comes to the rescue.

"Now, young people, you love your nothers. You are only thoughtless. mothers. You have so long lived in the light of mother's smile that you have not thought it could grow dim and flicker and go out forever for you. She has made every one so comfortable so many years with the ministrations of her deft hands, that apparently there has been no need of any outside help.
"Let us take a look at those hands.

The wedding ring is worn thin; it slips about on her finger. I think the finger must have been quite white and soft when it was first put on. What makes those joints so large, so out of proportion to the fingers? They came so gradually, not in a day, but after many whole days, whole years of hard labor. She did not think about her hands, or try to save them, or feel sad about their looks. It was always her husband's or Mary's or Tom's comfort she was thinking about. It seems to me, as she turns to go out of the room, she was tall and straight. I wonder what would happen if you young see even more than I have suggested

"See that your mother needed rest before she is called to her long, last one. It may add years to her life. Try if the combined effort of the family in some little sacrifice will not put it in her power to go away on a visit for a month. If you can't work, it will be a good time for you to learn. If you miss her a good deal, you will begin to appreciate a very little what her work for you has been. It will be better to give her up a short time now than to lose her forever for lack of a

little vacation '

In the Youth's Advocate Mrs. Elizabeth D. Fielder says: I shall not begin this paper by telling the readers of the Youth's Advocate how to behave at church or on the street ; for good manners, like charity, should begin at

I would not give much for the deportment of girls or boys which is put on, like their best clothes, to be use i when they are abroad, and laid away as soon as they enter the doors of their own home. Moreover, no one is ever deceived by this veneering on the surface or mistakes it for the genuin heart politeness of a real gentleman or lady. Yes, politeness, like religion, is a matter of the heart, and there is none genuine which does not spring from a true love for others, and a desire to make them happy. I have seen people bow and smile and ask affectionately after their friends' welfare, when I felt that down in their hearts there was coldness and indifference, with no real care or concern for others. They merely observed these usages of good society that they might be considered cultured ladies and gentleman them

Again, I have heard some people scoff at polite manners and say it meant nothing, was merely affectation, and prided themselves on being blunt and boorish, and defying the laws

the woman thus honored feel a deeper desire to be worthy of the homage done

Then if real politeness springs from the heart, there is none to whom are due a larger share than the mem-bers of our own home. You may say: "Well, they know I love them, and there is no use to trouble myself about hold run smoothly. Let the boys and girls begin by remembering the little courtesies of life with one another, and you will be surprised to see how soon disputes and bickerings and strife will vanish; each will be able to remember the rights of others, and the daily friction and fret which make so many homes unhappy will be no more.
When the family gathers around the

breakfast table, it costs nothing to greet one another with "Good morning." You would say it to the veriest stranger that came into your midst, and if it is good for him, why may it not be good for these who are to separate in an hour and go out to work for one another? And some time one may go off to never come back. When mother comes into the sitting-room, why not get up readily and give her the easy chair, and not wait for her to say, hesitatingly: "Will you let me from the office or from his daily work, why not have the paper ready for him with a comfortable chair by the studylamp, and not enjoy both yourself until asked to surrender them?

Sometimes I have heard a mother relating some incident to a friend, and one of the children interrupt and correct her statements. Mother has taught you that it is rude to interrupt other people, and it sounds even ruder to the person who hears you interrupt your mother.

Did you ever see boys and girls snatch things from one another? hope not, but I am afraid you have Suppose the next time you want any-thing your brother or sister has, you politely ask them to please let you have it; and if there is anything atnong your possessions which you think they would especially like to have, offer to let them have it. Just try it once, and see if the result is not pleasant enough to tempt you to try it

When you boys call at the house of a stranger, you carefully clean your shoes on the door mat, leave your hat in the hall, and malk quietly about the house. Now, isn't your mother's house (your own home) just as worthy of consideration? Does not your mother like clean carpets just as well as any one, and why should you storm through the rooms occupied by your mother and sisters? Is noise less disagreeable to them than other ladies?

Now, suppose my young readers practice some of these suggestions until the next issue of the Youth's Advocate, and they will be better prepared to take up the subject when it gets away from home. Then there is this that she is round shouldered and bends away from home. Then there is this over. I think when she was a bride advantage: If you are accustomed to politeness at home, you will not forget or be awkward when you first try it

CHATS WITH YOUNG MEN

According to an old French saying, A man's character is like his shadow which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter than he

Bear in mind that, to be truly great, it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities consti-

Suppose this world were really a vale of tears-that all is vanity and vexa tion of spirit-shall we improve the gloomy situation by whining and com plaining? It is the manly part, the womanly grace, to bring into this earth home of ours such treasures as we may of innocent joy, of honest laughter, of the warm, quiet light which true hearts make around them and, however dark the way, t brighten it as much as we can love and courage and a grateful heart. -Theodore G. Williams.

They Learn Only by Suffering.

Most young men will not learn by being told. Only experience, the hammering of hardships, the gall of bitter disappointments, the rebuff of to man the bulwark, sweetener, and an unsympathetic world which scoffs at promises and demands dollars, will teach a young man to keep out of the debtor's class. Experience teaches us well but charges high for tuition in her school.

Temptations.

Don't get discouraged because you are tempted often. Be as persistent to reject evil impulses as they are to attack you. Besides, remember that every temptation resisted for Christ's sake is a double blessing: (1) It has been turned into a credit to our Lord, which govern good society. This is because His grace has been used to not true, and it is not just to ourselves overcome it, and (2) it has become a

pass, it is not a meaningless bit of Temptations will come. Keep up a affectation, but it is the outward sign brave heart to fight against them over of the reverence and respect which and over again. And, should you good men feel in their hearts for pure fall, get up again at once-make an womanhood. Every time one does it act of contrition, renew your good from the heart, it deepens his love for resolutions, go to confession and behis own mother and sisters, and makes gin all over again. Remember, the repulse of a temptation is an honor to God and a merit for you!

Assert Yourself.

If a man does a thing bravely and well, even though it be directly at variance with our habits of thought and action, it is impossible to withhold from him a certain sort of respect. He has the courage to assert himself! And, say what we will, we all secretly like that quality, even when it tells against us. A person who goes creepingly and self-depreciatingly through the world like a shy dog in a strange place momently expecting a pursuing stick or stone, will generally get it, but let him "snow fight," and he may choose his road, free from cowardly interruption. The most courageous wins. Our moral is-that this courage should have the right direction early.

Our Failures Are Due to Ourselves. "A grave fault with a goodly number of young men is a disposition to quarrel with their surroundings, whereas the real fault is not there, writes Edward W. Bok, in " Problems of Young Men," in the October Ladies'
Home Journal. "Young men do not seem clearly to realize that where they are they were intended to be, and for some good purpose, too. The place where a young man finds himself is exactly where his Creator meant that say, hesitatingly: "Will you let me sit there a little while? Mother is so he should be. Therefore he is capable tired!" When father comes home of filling it. God makes no mistakes. But it is meant that we should grow of our efforts; get strong through the conqueirng of difficulties. When a young man starts out to live a useful ife, and starts out with a right deter mination, an adherence to honorable principles, and a faith in God, no power on earth can retard him long, seriously interrupt his career or effectively stop him. He is bound to win. Our failures are always due to our selves: never to other people nor to our environments.

There is no moral level equal to necessity. Thousands of capable men and women are this day suffering all the genius they possess to rust or dry rot because they are so comfortably circumstanced in life as to be under no compulsion to exert themselves to develop the good that was "born in them." Had poverty claimed them for could still give him points of a diagnosis its own, and taste as well as emolument calculated to eliminate the intellectual gifts in their possession, they might afford to leave unconsidered? have risen upon the topmost wave of popularity to wealth and distinction. Placed there in advance, the impetus lay fallow for the want of a necessity to make it productive. Ambition and the love of popular admiration supplies, with some minds, the necessary incentive to exertion, even when pecuniary results exercise no influence in the same direction. Prescott, the historian, was a gentleman of opulence, for instance, and he was impelled to literary labor simply by a laudable desire to become eminent as an author.
But cases of this character are not abundant in the annals of literature

Necessity has made ten distinguished writers where mere choice has made

Grace Through Woman's Friendship. It is a wondrous advantage to a man, in every pursuit of vocation, to secure n odviser in a sensible woman.

In woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man.

A woman, if she really is your friend, will have a sensitive regard for your character, honor and repute. She will seldom counsel you to do a shabby thing, for a woman friend always desires to be proud of you. the same time, her constitutional timidity makes her more cautious than your

She therefore never counsels you to

do an imprudent thing.

After he has left the home of his childhood and founded a home for his own man's best friend in a wife of good sense and a good heart whom he oves and who loves him.

But supposing the man to be without such a heipmate, woman's friendship he must still have, or his intellect will be without a garden, and there will be many an unheeded gap in even the strongest fence.

Better and safer, of course, such friendships where disparities of years or circumstances put the idea of love out of the question.

Middle life has rarely this advantage ; youth and old age have. We may have female friendships with those much older and those much

to man the bulwark, sweetener, and

ornament of his existence. To his mental culture it is invalu able; without it, all his knowledge of books will never give him knowledge of the world.

Small Beginnings.

How often we hear said, "Oh, that is a little thing!" as if it were not worthy of any attention. Yet the little things, as they are called, have frequently much to do with success in great undertakings and are never so unimportant as to leave one free to neglect or overlook them.

That one whose life is fully occupied will necessarily find a number of "little things" to do, and, indeed, NERVOUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

not true, and it is not just to ourselves overcome it, and (2) it has become a swill necessarily find a number of jewel in the crown of eternal life destilite things to do, and, indeed, the most that we can do to help others

Derby

Cigarettes

5 Cts. Per Package.

denderale de la companda de la compa

is precisely in the performance of the minor offices of life. Few of us have the means, or the opportunity, of bestowing great favors, but there is no one who cannot find opportunity for granting small ones, and he is a great benefactor who willingly aids his fellow-men according to his means and

chief value to it.

opportunities, be they great and fre-

some professional matter to be attended ward man to the inward man-to reach to, no single detail should be forgotten, what God alone can reach. What is a for a seemingly insignificant circumstance may turn out to be of serious import. late Charles O'Conor, used to think out of our Redeemer to the outward man is every possible detail, not only of his nearly two thousand years past and own side of the case, but also of the gone and many thousands of miles other side, so that he was prepared for away; to the inward man the Mass is

Amid the intricacies of a diagnosis what least symptom can the physician the excellence of providing skilled nurses who note down everything that takes place in the doctor's absence and to labor was lacking; the intellectual can therefore keep him informed of the vagaries as well as of the steady march of the disease. Listening to the recitals of their experience, we are aston-ished at the number of instances in which business men point to their attention to small matters as the cornerstone of their success.

If young people, in their intercourse with each other, would only omit "little familiarities" which are so often permitted, but might better be left out of the programme of their lives, they would preserve their self respect after days.

If parents and guardians would only notice the straws that show which way the wind blows, they might prevent the hurricanes that sometimes lift young men and young women off their out of the path of rectitude

into the path of vice. lead to such results and are essential sacred to be clothed in words. to their achievement.

'It's so like a boy to do so! It's so like a girl! It's so like a young man or young woman to act that way!" priests. What a mistake! Try it Thus foolishly fond parents and thoughtless friends exclaim, adding, They have no harm in it." Fiddle-They are not acting as the sticks ! boy or girl or young man or young woman ought to act, and so they are seeking evil, and it will be a great mercy if they escape it. These little beginnings of evil must be resisted.

Nothing is so odious among men as ingratitude; yet it is the daily and hourly portion of Almighty God.—Father Faber.

A LIFE SAVER TO MANKIND is what Mr. George Benner, Wiarton, Ont., styles Dr. Chase's Kidney-

Liver Pills.

Not that I am at all fond of having my name put in public places, but as a li/e saver to mankind, I hereby state what Dr. A. W. Chase's K.-L. Pills did for me. For nearly 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 Pills, and to-day I can safely and truthfully state that they have saved my life. my life.

GEO. BENNER.

To all who find themselves with health gradually slipping away, Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material, Stomach Disordered, waste material, Stomach Disordered, Bowels Constipated, Head Aching, Back Paining, take Dr. Chase's Kidney-Liver Pills. The quick way they help you back to health will surprise you. All Dealers sell them at

25 CENTS A BOX.

MEDITATION.

The outward man is easily known; you see him, touch him, hear him whether you will or not. The inward man is known fully only to God. even one's father-confessor knows much of the inward man of the penitent. Yet that is the real man : the reasonuent or small and few, for it is the ing, thinking, loving, longing, deciddisposition in which the favor is done, not its size or frequency, that gives its libe man. That is the man God deals hief value to it.

And when something is to be done, ome business affair to be carried on, sacrament? An outward sign of inward grace. What is holy Mass-that That far-famed lawyer, the central act of all religion? The death every attack. And, indeed, it was said of him that frequently, when his opponent had finished, Mr. O'Conor sacraments, the sacrifice, the whole Christian religion is distant and forgotten and unreal. The object of all that is done by religion for the outward man is to build up the inward man.

So much for the general principles of the outward symbolism of religion. Much might be said on this topic that would be highly profitable. But just one little part of it we will speak of mental prayer. What is mental prayer? Mental prayer is the inward man tending towards God. It is that free reasoning, responsible being called man acting with a view to his end-God. The life of a really prayerful man is reasoning towards God, the essential truth : loving God, the essential joy : responsible to God, the essential right. Hence the cultivation of union with

God by inward or mental prayer is the they would preserve their self respect and lessen the number of regrets in prayer, to be sure, has an inward character, even that which is most loudly spoken. Purely vocal prayer is that of a parrot or a man in a dream. But there is a prayer in which no sound is uttered, except the voiceless eloquence of the heart. Oh! how we should long for that prayer. Oh! how we should try to understand God even "I want to do something great, to as we understand our dearest friends; accomplish some grand achievement," as man and wife know each other's says the young man, and meantime he souls, as parent and child know each neglects the little beginnings which other, by a species of communion too We know that many excellent Cath-

olics think that mental prayer, or med yourself. Take the Our Father, study over word for word the meaning of that prayer, excluding the world and its distractions meantime, and you will meditate. Take the psalms and go from verse to verse, and let your thoughts and wishes and resolutions have play upon the meaning of the words you read-do it slowly, and you will meditate. Take our Lord's parables, or the scenes of His life and death and glory, and pender over them, picture the scenes, the places, the persons; ask yourself questions. Who did this or that? why? where? with what effect? with what helps? and how does it affect me? Try it five minutes every day; you never knew God as you will learn to know Him in five minutes of inner life. Try it fifteen minutes of a Sunday. Give half an hour some day of every week to hearing a week-day Mass in that spirit. "God is a spirit, and they that adore Him must adore Him in spirit and truth."-Sacred Heart Review.

Some New Ologies.

From the Detroit Free Press. Daughter: "Yes, I've graduated; but now I must inform myself in psycholy, philology, bibli—"
Practical mother: "Stop right

where you are: I have arranged for you a thorough course in roastology, boilology, stitchology, cleanalogy, patchology and general domestic house-Now get on your working

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

E. B. A.

St. Mary's Branch, No. 31, I indsay.

The twenty-first annual convention of the Emerald Beneficial Association was held in the hall of St. Mary's Branch, No. 31, Lindsay, on the 37th and 28th of September. The convention opened at 2 p. m. on the 27th, the convention opened at 2 p. m. on the 27th, the various branches being fully represented. The Rev. Father McGuire, Chapisin of Branch No. 31, was also present, not, as he said, to take part in their debates, but simply to give them a hearty welcome to the town of Lindsay and to show them that he was with them in their good work. He expressed himself as being well satisfied with the local branch and would do all in his power to assist them. He considered amalgamation with the I. C. B. U. would be good if just and satisfactory arra: gements could be arrived at. He asked God's blessing upon their deliberation and promised to again visit them if possible.

The Grand President in his address pointed

if possible.

The Grand President in his address pointed out the advantages to be gained by the E. B. A. and the I. C. B. U. If a proper understanding could be arrived at for an amaigamation, and would do all in his power to bring it to a successful issue. The following telegram was received from the Very Rev. Jas. J. McCann, V. G.:

Toronto, Sept. 27, 1867.

and would use it in his power as received from the Very Rev. Jas. J. McCann. V. G.:

The President end members of the Grand Branch of the E. B. A.
Unable to be with you. Accept my best wishes for the success of vour convention. I pray food to direct your deliberations. I would advise amalgamation.

Jas. Grand Chaplais.

The Secretary Treasurer's report shows the association in good financial standing. The question of amalgamation was fully approved of and a special committee elected to carry it out if possible. Several important changes were made in the constitution. The funeral benefit is struck out and an insurance, for at benefit is struck out and an insurance, for at heast \$50, made compulsory. The age for initiation is from fifteen to forty five years of age. Immedigate sick benefits paid from \$20 test per week according to payments.

The city of Hamilton was chosen for the convention of 1898, on or about May 24.

The following is the list of officers: Chaplain, Very Rev. Jas. J. McCann. V. G.; Pres., D. A. Carev Vice Pres., P. Brankin; Sec. Treas., W. Lane: Mar. J. C. Heore; Goard, S. J. Trotter: Organizer. W. Lane; Mar. J. C. Heore; Goard, S. J. Trotter: Organizer. W. Lane; Mar. J. C. Heore; District Organizers, A. Legg. J. S. Dowdall, J. Drain, A. Mc&onald, W. H. Jamieson, D. Shea, J. Howell. On Tuesday the delegates attended a banquet endered them by the officers and members of No. 31, and a pleasant evening was spent. Canter of the content of the presence of the usual toasts were proposed interpersed with sorges, recitations and music.

NOW ON HAND.

NOW ON HAND.

The Catholic Home Annual for 1898

The Catholic Home Annual for 1898.

The Catholic Home Annual, published by Mossrs. Benziger Brothers (price 25 cents), which made its first appearance fifteen years ago, has just been issued for 1898, rad will, we are sure, meet with a hearty welcome from its ever increasing army of friends. The present number is unusually interesting, and in its pages will be found contributions from the foremost Catholic writers.

A glance at the number shows a delightful choice of reading. There are stories by Maurice Francis Egan, Walter Lecky, Rosa Mulholland (Lady Gilbert), Katharine Tynan Hinkson, Marion Ames Taggart, and Margaret M. Trainer; more serious articles by Right Rev. Mgr. Conaty of the Washington University and Very Rev. Father Girardey, Provincial of the Redemptorists in the Western province; the history of a famous pil grimage told by Very Rev. Dean Lings; an interesting sketch of Nassau by a resident priest; and a brief biography of the Apostolic Delegate. Archbishop Martinelli, by Rev. Joseph F. McGowan, C. S. A., and of St. Vincent de Paul by Ella McMahon.

From the start this Annual has been a success and every year has seen an increase in its circulation. Nor is this surprising, for it is intended for the many rather than the few, and it is so made as to insure its popularity, and both in the quality and the variety of its reading and its illustrations is the best of its kind.

We can heartily recommend it for family reading, and he will be hard to suit indeed.

kind.

We can heartily recommend it for family reading, and he will be hard to suit indeed, who cannot find in it much to his taste.

Address, Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

ENGLISH CAPUCHINS.

The English Capuchin branch of the Fran The English Capuchin branch of the Franciscan order, a community little known in this country, although one of the oldest and most powerful in the Catholic Church, has purchased forty four acres of land near the Catholic University, Washington, with a view to establishing an affiliated theological college. The purchase is known as the Mo-The purchase is known as the Mc-place, and joins the University

college. The purchase is known by the McCeney place, and joins the University grounds on the east.

The Capuchins arrived in this country Sept. 18. They are Fathers Marianus Fiefe and John M. Finnegan. They arrived in Washington last week and obtained a cordial letter of introduction from the Apostolic Delegate. After visiting the Catholic University they went to New York city, where they will temporarily reside.

The order is a missionary one and the no vitiate near the University will be to educate young missionaries in the higher branches of philosophy and theology. They will conduct retreats and general missions in the parish churches.

A PLEASANT REUNION.

A PLEASANT REUNION.

Mr. Hugh Ryan of Toronto, invited a number of gentlemen to dinner at his residence, Hollydene, Rosedsle, on Wednesday evening, to meet His Grace Archbishop Walsh, Hon. Edward Blake, M. P., and the delegates to the Irish Race Convention of 1896. The following gentlemen were Mr. Ryan's guests: His Grace the Archbishop of Toronto, Hon. Edward Blake, M. P., Longford; Hon. John Costigan, M. P.; Sir Frank Smith, Mr. Justice McMahon, Hon. William Harty; Hon. George W. Ross, Rev. Jas. Walsh. Very Rev. Dean Harris, St. Catharines; Rev. P. F. O'Donnell, St. Mary's church, Montreal; Vicar General McCann, Chevalier John Heney, Ottawa; Mr. Patrick Hughes, Mr. Patrick Boyle, fof the Toronto Catholic Register) Captain Larkin, St. Catharines; Rev. Dr. Flannery, P. P., St. Thomas; Mr. Eugene O'Keefe, Rev. Dr. Burns, Hamilton; Rev. Frank O'Reilly, St. Patrick's church, Hamilton; Mr. Thomas Long, Mr. A. J. Smith, Mr. F. B. Hayes, Ottawa; Mr. P. F. Cronin, Mr. James J. Foy, Q. C.; Mr. John Long, Cellingwood; Hon. U. S. Wood, Mr. Robest Jaffray, Mr. B. B. Hughes, Rev. Dr. Teefy (Pres. St. Michael's College, Toronto, Nev. Prace, Prack, Frank Ryan, rector of St. Michael's cathedral, Toronto.

Bibliography.

We acknowledge receipt of a new little book, "The Month of the Souis in Purgatory," published by the Brothers of Charity of the House of the Angel Guardian, in Boston.

This little volume is illustrated, neatly printed and well bound in paper covers, and contains over seventy pages, and is the work of the inmates of the Institution where Orphan and Destitute Boys are cared for and given a Christian education, along with being instructed in different trades, suiting their capacities, which affords their great assistance where they are obliged to leave the good Brothers.

enre this little book can apply to Brother Jude, Superior, 85 Vernen St., Boston, Mass.

MRS. SADLIER TESTIMONIAL.

Subscriptions may be addressed to the chairman, Sir William Hingston, M. D., Montreal, P. Q.; the secretary, Mr. Justice Curran, Montreal, P. Q.; or to the treasurer, Mr. Michael Burke, 25 Mountain street, Montreal, P. Q. Subscriptions received by the Treas

urer.
A mount already acknowledged.......\$1.121 75

The True Witness.

The gentlemen of the committee of the Mrs. James Sadlier Testimonial have with this issue, for the present, clos I the list. The secretary, Mr. Justice Curran, was requested to communicate with the distinguished lady and make known the desire of the people to recognize, in however feeble a way, the deep sense of indeb' iness all feel for the great life-work she has accomplished. The views of the committee having been made known, the following characteristic reply has been received:

250 Theodore street. The True Witness.

250 Theodore street, Ottawa, 20th Sept., 1897.

Hon. Mr. Justice Curran:

My Dear Sir—In reply to your truly kind note of the 17th instant, I can only say that in view of all the trouble which yourself and so many other friends have taken and are still taking in regard to the Testimonial, I am but too willing to leave the matter entirely in your hands. In what torm seever you are pleased to make the recognition to which you so delicately and so touchingly recoming from true and most warmaly appreciative friends in the name of all those of my race and my religion to whose best interests I devoted tall half a centary of honest work.

Believe me, my dear sir,

Truly and gratefully yours.

M. A. Sadlier. Hon. Mr. Justice Curran :

ORDINATION AT ST. GEORGE'S.

The Examiner, Charlottetown, Sept. 24.

The Examiner, Charlottetown, Sept. 24.

On Saturday, the 18th, Donald J. McKinnon of Melrose, was ordained to the priesthoca in St. George's Church by His Lordship Bishop McDonald, assisted by Revs. James Æ. McDonald and Dr. Walker, Rev. J. R. A. McDonald being master of ceremonies. Besides the officiating clergy, Revs. F. J. McDonald, D. F. McDonald, S. T. Phelsu, R. J. Gillis, J. C. McLean, Drs. T. Curren and J. C. McMillan occupied seats in the sanctuary.

At the conclusion of the ceremony, Rev. Dr. McMillan preached an eloquent and impressive sermon, taking for his text (Matt. xxviii., 19—20:) "Going therefore teach ye all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsever I have commanded you, and behold I am with you even to the consumation of the world." In illustrating the progress of Catholicity on the island he instanced that Father Francis, who was here present, had closed the venerable Bishop McEachern's eyes in death, and was to day the first to impose hands on the seventh son of the parish, ordained in its third church by the fourth Bishop of the diocese, and after fifty-seven years of active service in the sacred ministry was perhaps the most shining example he could present of the dignity of the prissthood.

On Sunday Fr. McKinnon celebrated his first High Mass, assisted by Revs. J. C. McLean and Dr. McMillan & deacon and subdeacon. His Lordship Bishop McDonald, Revs. F. J. McDonald and Jas. Æ. McDonald were present in the Sanctuary. Rev. J. R. A. McDonald preached a forcible semonon on the Real Presence in the Blessed Sacramert. The choir under the direction of Mr. D. J. Cameron rendered excellent music.

After Mass, Mr. G. J. LcLellan, of St. Dunstan's College. who is a native of the

music.
After Mass, Mr. G. J. LcLellau, of St. Dunstan's College, who is a native of the parish, *papped forward to the rail and presented Father McKinnon with an appropriate address, to which he replied in eloquent and feeling terms. The following is the address:

ADDRESS. To Ray, Donald J. McKinnon

ADDRESS.

To Rev. Donald J. McKinnon:
Rev. and dear Sir—The people of St. George's parish in general, your school-fellows and classmattes in particular, deaire to express the gratification on account of the dignity to which you nave lately been raised.
In boyhood, as a competitor in class, indications of great ability were not wanting, and since then those early promises of coming greatness have been fulfilled. The noble qualities of mind and heart which you then displayed, and which endeared you to all your associates, have not been left uncultivated. We noted with pleasure the rapid progress which you made in your studies at Santa Clara. Baltimore, and Waishington, which not only won renown for yourself as an individual student, but also brought distinction to the fair Island Province from which you hailed. Yesterday we were rejoiced to witness you receive at the hands of His Lordship Bishop McDonald the final ordination to that profession which you have selected as your vocation.

Yours is a sublime calling. To point out to the wicked the error of their ways and call sinners to repentance, to encourage the virtuous to still greater perfection, to befriend the poor and comfort the dying, to cheer the saddened heart and soothe the burning anguish of despair, to administer sacraments and to offer sacrifice, to stamp out vice in every form and to preach the gospel to all—these are some of the solemn and important duties which are imposed on you when you assume the responsibilities of the holy priesthood.

Seldom has one so young been ordained to the priesthood; yet we feel confident that the same strict attention and close application as were manifested in your studies, will characterize your labors in the broad field of spiritual affairs.

While we are delighted to see you receive the sacerdotal robes, still our joy is not altogether unalloyed. We rever the tith the portion of God's vin yard in which you purpose to labor is situated in a foreign land, which necessarily obliges you to leave your haive isle and d

ed sons.
When, therefore, in the discharge of your Sacred office, you turn your thoughts heavenward and supplicate the Throne of Mercy for graces and blessings, we humbly request that you will not forget your friends of St. George's nearlsh.

you will not forget your triends or to the graph.

In conclusion, we sincerely wish that God may grant you abundant grace to accomplish your mission faithfully and well, and that you may long be spared to minister to the spiritual wants of the people for whom Almighty God has destined you to provide.

Please accept the accompanying gift as a proof of the sincerity of our words.

The Parishoners of St. George's Parish.

The gift consisted of a purse containing \$50.

THE HESPELER SOCIAL.

when they are obliged to leave the good
Brothers.

We find in this little book:

"The exercises for each day of the month of
November, followed by a prayer," "The Way
of the Cross for the souls in purgatory."

"Prayers that should be said at the Christian's
last bour." "Rules to observe for the reception
of the last sacraments." etc.

This publication is a real necessity, not only
during the month of the dead, but during any
time of the year, and its trifling price, (only
10c. by mail) places it within the reach of
every one, and permits the poor as well as the
rich to help the Brothers of Charity in their
recod work.

THE HESPELER SOCIAL.

Gait Reformer, Sept. 29.

The social and voting contest held under the
auspices of the R. C. Church at the Hespers'
auspices of the R. C. Church at the Hespers'
auspices of the R. C. Church at the Hespers'
auspices of the R. C. Church at the Hespers'
in every way. Socially, it was very gratifying,
the receipts, amounting to early so30 will be
utilized to help pay off the church debt. For
every one, and permits the poor as well as the
rich to help the Brothers of Charity in their
receipts amounting to help the distribution at the result of their unitrrecod work. Any of our readers who should want to pro-

ally worked in large red letters Father Slaven's name, while surrounding the were the names of several other present has many other several other present has many other statement of the present of the

OBITUARY. MRS. PATRICK BARRY, SR.

MRS. PATRICK BARRY, SR.

On the evening of the 17th inst., at her home in this village, another of the old land marks passed over to the great majority in the person of Mary Eagan, belove: wife of Patrick Barry, sr. She was a native of Ireland, born at Ballingarry, county of Tipperary, in the month of June, 1822.

She emigrated to this country in 1850 and took up her abode in the township of Otonabee, where a sister and a brother had preceded her in the early days of the settlement of that township. In September, 1853, she was united in marriage to her now sorrowing busband, and for many years resided on their farm in Percy, a mile south of this village. Some eight years ago, Mr. Barry retired from the farm and moved into the village, and up to November last Mrs. Barry was in seeming good health. An attack of paralysis called a halt to the strong frame, and since which time she has been more or less contined to the house. At times she was able to be out of bed and at other times life was despaired of. On Friday evening the messenger came which no doubt found her ready.

Ou Sabbath her remains were taken to St.

On Sabbath her remains were taken to St. On Sabbath her remains were taken to St. Mary's church, where it received the rites of the Church and from thence to Douro cemetery and placed beside her only two sisters who died some years ago. Her brother, Jame sEagen, of Ilcohester, still survives her. She was a woman of a very kind disposition, a good neighbor and ever ready to help and comfort those in need. Her long lite has been one of usefulness and will be long remembered by all who had the pleasure of her acquaintance. A husband, one step son and two step daughters mourn her loss.

The friends have the sympathy of a large circle of acquaintances.—Hastings Star, 22ad Sept., 1897.

MRS. MARY M'CARTHY, ST. JOHN, N. B MRS. MARY M'CARTHY, ST. JOHN, N. B. Mrs. Mary McCarthy died at her residence, North street, St. John, N. B., on Sunday, Sep. 12, in the eighty-sixth year of her age. The deceased was a native of Dunmanway, county Cork, Ireland, and was a resident of St. John for sixty years. In her younger days, when the cathedral of the Immaculate Conception was in coarse of erection, she took an active part in promoting the bazsars in aid of that edifice, and in other ways: participated in similar good works. A kind and charitable neighbor, and of a friendty disposition, she will be greatly missed by a large circle of friends, who will long revere her memory.

The funeral took place on Tuesday, Sept.

large circle of friends, who will long revere her memory.

The funeral took place on Tuesday, Sept. 14, and was largely attended. The pall bearers were Mesers. P. Gleeson, D. Donahue, J. H. McLaughlin, D. Nagle, L. McGill and J. J. Lawlor.

After the usual service in the cathedral, the Dead March from Saul was played on the chimes by Mr. Landry. The interment was in the old Catholic cemetery. The deceased leaves two sons and one daughter: Mr. Dennis, McCarthy and Mrs. James McGrath, of St. John, N. B, and Mr. Jeremiah McCartby, residing in Boston.

MR. ALEXANDER MCINTOSH, HARRISON'S CORNERS.

We regret to chronicle the death of Alexander McIntosh, which took place on Sunday, September 19. Deceased had been in poor health for the last few years, but he bore his sufferings with true Christian patience and resignation, which were very characteristic of him during his whole long life.

He was born in 1815, in the same place as

istic of him during his whole long life.

He was born in 1815, in the same place as he died. His parents were the first settlers of this place.

He leaves one daughter, Mrs. John D. Mc-

this place.

He leaves one daughter, Mrs. John D. McLellan, to whom we offer our sincere condolence, and one son who went to the West some
years ago and whose whereabouts now is unknown.

The funeral took place on the 22nd Septem
ber, from the residence of his son in law,
John D. McLellan, to St. Andrew's church,
where Recuiem High Mass was celebrated
by Rev. Father McDonald, with Rev. Father
Corbett, of Cornwall, in attendance. The
church was well filled with the numerous
friends and acquaintances, many of whom
accompanied the remains to the cemetery,
where interment took place.

In your charity pray for the repose of his
soul.

Mr. Myles McLaughlin, London

MR. MYLES MCLAUGHLIN, LONDON.

MR. MYLES MCLAUGHLIN, LONDON.

We clip the following from the London Advertiser of the 4th inst.:

Mr. Myles McLaughin, a veteran, who entered the British army in the reign of William IV., died yesterday at the residence of his sonin law, Mr. J. J. Tierney, corner of Cheapside and Colborne streets. Deceased was born in the county of Tyrone, Ireland, in 1802, and when thirty years of agy joined the Eightyninth Regiment. While in the service he was stationed in several parts of Europe. He was too old for active service at the time of the Crimann war and sent in his stead his two eldest sons, George and Patrick. George lost his life on the battlefield, and Patrick, who after wards became a reporter on a paper in Cape Town, South Africa, has since died. On coming to Canada Mr. McLaughin joined the Canadian Rifles, with which he was connected 7 years With that company he was in an engagement near Fort Erie, at the time of the Fenian raid. Thirty-five years ago he settled in London, and for the past sixteen years has been an invalid. He was twice married, and his second wife died three months aco. He leaves three sons—John, of this city, George, of North Amherst, O., and William, of Chicago. His daughters are: Mrs. W. J. Stockwell, of Lake St. John; Mrs Hector McNeil, and Mrs J. J. Tierney, of this city. All the children but Mrs Stockwell arrived to attend the funeral, which will take place to-morrow morning to St. Peter's cathedral.

Mr. McLaughlin was a soldier when Queen Victoria was proclaimed Queen, and possessed agreat fund of interesting reminiscences.

Death of Cardinal Guiseppe Guarino.

Rome, Sept. 22, - A despatch from Messina, Sicily, aunounces the death of Monsignor Guiseppe Guarino, Car-dinal Archbishop of Messina. He was born in Sicily in 1827, and was created a Cardinal in 1893.

Changes in College of Cardinals.

The rapidity with which the personal of the cardinalital college changes may be judged from the fact that four years ago tast January Leo. XIII. added four teen new mpm.

bers to it, and now but seven of them survive. The latest of the number to succumb was Cardinal Guarino, the Archbishop of Messins.

THRILLING RESCUE.

A Young Life Saved in a Remarkable Manner. Florence Sturdivant, of Grindstone Island, Saved From an Untimely Death—Her Parents Saw Her Dangerous Predicament, But Were Helpless to Ald; Her—How She

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well-in-formed class of people who devote their energies to farming and quarrying tor a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four year old daughter of Mr. and Mrs. William H. Sturdivant. In February, 1896, she was taken with scarlet fever, and after the usual run of the fever she was left with a weak back and gradually began to lose strength, until finally, despite the best efforts of physicians her life hung in the balance. It was at this crisis, when all seemed darkest, that an angel released little Florence from pain and suffering and restored her to strength and health. This remarkable occurrence is best told in the words of the



FLORENCE J. STURDIVANT,

Mr. Sturdivant said: "Florence was taken sick with scarlet fever and we (immediately called a physician. He prescribed for her and we followed his directions closely, giving our little patient the best of care. After two weeks the fever subsided, but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. We did all that possibly could be done to relieve our little sufferer, but to no avail. The difficulty seemed to baffle the efforts of the 'Finally at the fend of four months

of treatment, we found our patient completely prostrated. At this time we called another physician, who agreed with the diagnosis of our own doctor, and said that the trouble resulted from the scarlet fever. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence

"Mrs. Sturdivant and myself were completely discouraged. A brother of my wife, who was visiting us, advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box of the pills and began to give them to Florence. This was in October, 1896 After using the pills a short time we could see an improvement. Her strength began to return and she would sit up in bed. Her appetite was restored and she ate heartily. We also noticed a gradual brightness in

her eyes.
"We eagerly purchased a further supply of pills and watched with delight the change for the better that was being wrought daily. From sitting up in bed at times during the day and at times standing on her feet, Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly and the pains gradually left her. In a month's time she had recovered her health and strength.

value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been to day in the same sad condition of her early sick ness—a confirmed invalid—if indeed she had had the strength to withstand

so long the ills of her affliction.' (Signed) William H. Sturdivant. Subscribed and sworn to before me this sixth day of April, 1897. H. W. Morse, Notary Public.

MARKET REPORTS.

LONDON,
London, Oct. 7.—Wheat, 79 to 81c per bush.
Oats, 22 to 23 4 5c per bushel. Peas. 45 3 5 to
48c per bushel. Barley, 24 to 28 4 5 per bushel.
Rye, 28 to 30 4-5c per bush. Gorn, 42c per
bushel. Beef was steady, at 55 to 55.50 per
cental. Lamb 7 cents a pound by the carcass.
Dressed hogs 86 50 to 87 per cwt. Live hogs
55.10 to 85 15 per cwt. Ducks, 50 to 60 cents
a pair. Fowls, 40 to 60c a pair. Butter, 19
to 20c a pound for best roll. Crocks, 17 cents.
Eggs, 16c per doz. Potatoes, 55 to 60 cents a
bag. Wool, 19 to 20c a pound. Hay plentiful,
86.50 per ton.
TOBONTO.

Toronto, Ont., Oct. 7.— Wheat white, per bush 76 to 79c.; wheat, red per bush. 77 to 89c.; wheat, goose, per bush. 76 to 71c.; barley, per bush. 25 to 34c.; oats, per bush. 24½ to 25½c.; peas, per bush. 43 to 47½c.; rye, per bush. 40 to 80c.; peas, per bush. 43 to 47½c.; rye, per bush. 40 to 80c.; chickens, per pair, 40 to 80c.; chickens, per pair, 30 to 50c.; geese, per lb. 8 to 9c.; butter in lb. rolls, 15 to 16c.; eggs, new laid, 14 to 16c.; potatoes, new, per bush. 50 to 65c.; hay, 87,50 to 88,50; straw. 87 to 87,50; beef, hinds, 6 to 7½c.; beef, cross, 3 to 5c.; lamb, carcase, per lb., 6 to 7½c.; veal, carcase, per lb., 8 to 9c.; mutton, per lb. 63 to 7c.; dressed hogs, \$7.35 to 87,50.

to 9c.; mutton, per 1b. 6} to 7c.; dressed hogs, \$7.35 to \$7.50.

MONTREAL.

Montreal. Oct. 7.—The chief feature of the grain market to day was the weak feeling in Ontario wheat, and prices broke 2 to 3c. under increased receipts at country points and the fact that demand has fallen off. Sales were made of red at \$7\$ to 88c., and white at \$8\$ to \$7c. affoat. In coarse grains the feeling was easy, also oats and peas declining \$6., white rye was 1 to \$2c. lower under a slow demand. Oats sold at \$7c.; peas, \$7c. and rye, \$50c. Flour was dull; winter wheat patents, \$8.75 to \$5; straight rollers, \$4.50 to \$5.3, and the Jazz, \$2.5 to \$2.25; best Manutoha, strong bakers, \$8.20; second do., \$4.50 to \$5, and low grades, \$2.90; \$3.15. Hungarian patents, \$5.85. Feed continues

active; Ontario bran sold at \$11, and shorts at \$12 in bulk; Manitoba bran, bags included, at \$11.50 to \$12.50, and shorts at \$15.50. Meal market quiet; the small offerings and prices show no change; rolled oats, \$3.40; standard meal, \$3.40. Demand for hay in small lots fair; No. 1 sold at \$11.00 to \$11.50, and No. 2 at \$2.00 to \$10.00 per ton in car lots on track. Canadian pork, \$15 to \$16 per bbl; pure Canadian lard, in pails, at 7 to 74c. and compound, refined, at \$5 to \$5c. per pound; hams, 12 to 14c.; and bacon, 12 to 13c, per pound. Cheese, quiet and easy; \$9 to \$9c.; and butter the same at 14; to 14c. Eags unchanged; new last 16 to 15 c. thoice candled 13 to 14c; and culls, 10 to 11c, in round lots.

PORT HURON.

round lots.

PORT HURON.

Port Huron. Mich. Oct. 7. — Grain—Wheat, per bush., 85 to 86c; oats, per bush., 81 to 20 cents; corn, per bush., 28 to 32c; rey, per bush., 40 to 42c; buckwheat. 23 to 25c per bush., 140; to 50c per 100 lbs.; peas. 30 to 35c per bush.; beans, unpicked. 80 to 90c, per bushle; picked, \$1 to \$1.00 per bush.

Produce — Butter, 14 to 16c per lb.; teggs. 13 to 15c per doz.; lard. 8 to 7 cents per pound; honey, 7 to 9c per pound; gcheese, 9 to 10c per pound.

honey, 7 to 9c per pound; the 1, 1 to 9c per pound; honey, 7 to 9c per pound; the 1 to 9c per pound.

Hay and Straw—Hay, 25,00 to \$6,50 per ton, on the city market; baled hay, 25 to 87 50 per ton in car lots; straw, 25,00 to 25,50 per ton.

Dressed Meats.—Beef, Michigan, 45,00 to 26,50 per cwt. Live weight, 25,00 to 26,50 per cwt.

Fork—Light, 05,00 to 25,50 per cwt.

Fork—Light, 05,00 to 25,50 per cwt.

Fork—Light, 05,00 to 25,50 per cwt.

Mutton—26,00 to 36,50 per cwt.

Lamb—28 to 28,00 per cwt.

Lamb—28 to 25,00 per cwt.

Poultry—Spring chickens, 9to 10 cents per lb.; fowls, 7 to 8c per lb.; flows, 7 to 8c per lb.; slive, 5 to 7c per pound; ducks, 10 cents per pound;

Toronto, Oct. 7 — shipping cattle—Top price to day appears to be \$4.20 per 100 pounds; cer tainly nothing over \$4.25 was paid, while the minimum was \$4. Some export cows sold at from \$1\$ to \$1\$e per pound. Export bulls \$1\$ to \$1\$per pound.

minimum was \$4. Some export cows sold at from \$1\$ to \$3\$ per pound. Export bulls \$3\$ to \$3\$ per pound. Stockers. \$2\$ to \$3\$ c. Butchers Cattle, \$3\$ c. was about the best price paid for loads. Much good stuff sold at from \$2\$ to \$3\$ c. As declared to \$4\$ c. White sold as low as \$2\$ per pound, and some cows at \$2\$ and \$2\$ c. Milkers from \$2\$ to \$4\$ c. was \$2\$ per pound, and some cows at \$2\$ and \$2\$ c. Milkers from \$2\$ to \$4\$ c. White sold as low as \$2\$ per pound, and some cows at \$2\$ c. Milkers from \$2\$ to \$4\$ c. was from \$2\$ to \$4\$ c. White sold at \$2\$ c. Milkers from \$2\$ to \$4\$ c. was per pound. Export sheep, \$3\$ to \$4\$ per pound. Bucks sold at \$2\$ c. and \$4\$ per pound. Hogs—For the best \$5.75 was paid; light hogs are worth from \$5\$ 30\$ to \$5.75; thick fat hogs, \$3\$ to \$5.25; sows, \$3.50\$ to \$5.75; thick fat hogs, \$3\$ to \$5.25; sows, \$3.50\$ to \$5.75; thick fat hogs, \$3\$ to \$5.25; sows, \$3.50\$ to \$5.75; thick fat hogs, \$3\$ to \$5.25; and stags, \$2\$ to \$2.25, per 100 pounds.

East Buffalo, N. Y. Oct. 7.—Ctattle—Receipts, \$1\$ car; market weak. Veals and calves—best, \$7.50\$ to \$7.75; fair to \$9.00; \$5.00\$ to \$7.00. Hogs—Good to choir Yorkers, \$4.45; prime select Yorkers, \$4.40; makinum weighte, \$4.55; to \$4.50; heavy hogs, \$4.25\$ to \$4.50; mixed packers' grades, theavy hogs, \$4.25\$ to \$4.50; to \$1.50\$ to \$5.00; native lambs, choice to extra choice, \$5.40\$ to \$5.60; native lambs, choice to extra choice, \$5.40\$ to \$5.60; native lambs, choice to extra choice, \$5.40\$ to \$5.60; native lambs, choice to extra choice, \$5.40\$ to \$5.60; native lambs, \$4.50\$ to \$4.75; native clipped sheep—choice to selected wethers, \$4.40\$ to \$4.75; nitre to choice mixed, \$4\$ to \$4.75; mixed packers, \$4.50\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; native lambs, choice to extra choice, \$5.40\$ to \$6.00; na



Proposals are invited from Canadian artists only, for a statue of the late Honorable Alexander Mackenzie, which the Government of Canada purpose to erect in the grounds of the Parliament buildings at Ottawa.

The models, which should be of plaster or similar material, and not less than one foot in height, should be forwarded to the Minister of Public Works on or beforet he first day of January, 1898

ter of Public

of January, 1898

The general design of the statue is left to

R. W. Scott,

R. W. Scott, Ottawa, 28th September, 1897.



CANADIAN ARTISTS.

Proposals are invited from Canadian Artists only, for a statue of Her Majesty The Queen, which the Government of Canada purpose to erect on the terrace in front of the Parliament buildings at Ottawa.

The models which should be of plaster or similar material, and not less than one foot in height, should be forwarded to the Minister of Public Works on or before the first day of January, 1898.

The general design of the statue is left to each competitor.

R. W. Scott.

R. W. Scott. Secretary of State. Ottawa, 28th September, 1897.

EXTRA-PROVINCIAL COMPANIES. PUBLIC NOTICE is hereby given that under the provisions of Section 101 panies' Acts, every company, NOT INCOR ORATED BY OR UNDER THE AUTHORITY OF AN ACT OF THE LEGISLATURE OF ONTARIO

PORATED BY OR UNDER THE AUTHORITY OF AN ACT OF THE LEGISLATURE OF ONTABIO, which now or prior to the first day of November. A. D. 1897. carries on business in Ontario, having gain 10r its purpose or object, for the carrying on of which company might be incorporated under the said Act. shall, on or briors the first day of November. A. D. 1897, make out and transmit to the Provincial Secretary a statemenet, under othe company;

(a) The corporate name of the company;

(b) How and under what special or general Act the company was incorporated, and the Acts amending such special or general Act;

(c) Where the bead-office of the company is situated;

(d) The amount of the authorized capital stock;

(e) The amount of stock subscribed or issued and the amount paid up thereon;

(f) The nature of each kind of business which the company is situated;

(a) The company makes default in complying with the provisions of the said section it shall incur a penalty of twenty dollars per day for every day during which such default continues, and every director, manager, secretary, agent, travellor or assessman of such company; who with notice of such day upon which he so transacts such business incur a penalty of twenty dollars.

Forms for the purpose of enabling companies to comply with the above provisions, may be obtained upon and attor.

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SITUATIONS VACANT.

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