Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, OCTOBER 14, 1899:

NO. 1.095

JUST TRIBUTE TO ONE WH0 MADE SACRIFICES.

Statue of Demetrius Augustine Gal-litzin to be Unveiled at Loretto.

Pittsburg Post, Sept. 24.

Arrangements for the celebration of one of the greatest religious events in the history of Pennsylvania are now in course of completion. Loretto, the historic little village near the summit of the Allegheny mountains, promises to swarm with the greatest Catholic dignitaries in the country and thous-ands of members of the Church in Western Pennsylvania. The centennial anniversary of the parish at Loretto is to be celebrated, and a handsome statue of Demetrius Augustine Gallitzin, prince-priest and pioneer missionary of the Alleghenies, will be unveiled.

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The event will take place Tuesday, October 10. Among the dignitaries who have thus far consented to be pre-sent are Monsignor Martinelli, the Apostolic Delegate : Cardinal James Gipbons, Archbishop Ireland, Archbishop Ryan, Rt. Rev. Bishop Phelan, Rev. E. A. Bush, Vicar General, and

Rey, E. A. Bush, vicin General, and Governor Wm. A Stone. The statue is the gift of C. M. Schwab, president of the Carnegie Steel Company. Loretto was the place of his birth, and he sees fit to erect a mark that will forever stand, not only as a tribute to the noted departed, but will designate an epoch in the history of the parish in which so much good seed has been sown. The monument is to take the place of an old one, and will stand for ages.

The statute has a large granite base, with steps leading to a granite pedestal. On this the life-size bronze atue of Father Gallitzin is placed. The figure is robed in a cassock, with a berreta on the head. In the one hand is a prayer book and in the other The figure is standing in a natural position, the pose being as true to life as possible.

The upper part of the present monu-ment will be removed and replaced by the massive granite base on which the statue will stand. The base is being finished in Quincy, Mass. The brenze statue was designed and cast in Philadelphia.

The programme of the exercises, while not yet completed, begins with an early Mass Ostober 10, when Monsignor Martinelli, the Apostolic Dele-gate, will give first holy Communion to the children now preparing. At 10 o'clock Rt. Rev. Bishop Phelan of Pittsburg, will solemnly pontificate. Very Rev. E. A. Bush, V. G., who was pastor of the Loretto congregation for twenty years (1870 90,) will act as assistant priest, and will deliver the panegyric of Father Gailitz n. The deacon of the Mass will be Rev. H. McHugh, pastor of St. Agnes' church, Pittsburg, who was baptized by Father Gallitzin. The other officers of the Mass will be priests who were natives of the parish. At 2 p. m. C. M. Schwab will make an address presenting the statue to the congregation. Mrs. Schwab will unand Archbishop Ireland will veil it. respond in a set discourse. follow the papal blessing by Monsignor

deaconate before leaving France. For four years he exercised the sacred ministry on the missions in upper

Md., and settled in the valley just east of the present town of Loretto, Cambria county, Pa. He was the first white man to settle within the limits of this county, which was then a howling wilderness. Gradually some of his re-latives and other families came, and formed what was known for years afterward as "McGuire's Settlement," now Loretto. Father Brosius visited these few families about the year 1790. But in 1796 a Protestant woman, Mrs. John Burgoon, being taken seriously ill, wanted very much to see a Catholic priest, and would not be content until a kind neighbor undertook to find one. Accordingly, a messenger was sent all the way to Conewago, nearly one hundred and fifty miles, and the message coming to the young Father Gallitzin, he lost no time in setting out to attend the call. Reaching the settlement he was favorably impressed with the country and the people, but it was not until 1799 that he came to reside permanent-

Captain Michael McGuire died nber 17, 1793, and was the first to be buried in the cemetery at Loretto, the ground of which he had donated for the purpose, and which was set apart and consecrated by Father Brostus during his visit six years pre viously. Thus the Loretto cemetery is one of the oldest in the State. The captain had also bequeathed four hundred acres to Bishop Carroll for church purposes, and on this land Father Gallizin settled when he arrived in 1799. He immediately started the erection of a log church 25x44 feet, and finished it by Christmas eve. The first Mass celebrated in it was the mid night Mass that Christmas night. From the preceding summer he held religious services for the few settlers in the house of Luke McGuire, the eldest son of Captain Michael. which house was built of logs in 1792 and is still standing and doing duty as a residence for the family of George Luke McGuire, the grandson of Luke, and great-grandson of the first settler in Cambria county

The log church built here by Father Gallatzin was the first structure erect-ed for the worship of God between Lancaster, Pa., and St. Louis. As the number of pioneers increased the church was enlarged to double its ca-pacity in 1808, and in 1817 was replaced by a frame building 40x80 feet, which served as the parish church until 1854, when the present brick church was finished. While building the first log church Father Gailitzin also built a log cabin 14x16 feet, in which he, the heir of a princely family with a longer pedigree than the house of R)manoffs, lived in poverty and obscurity until about 1825, when he built a house of stone, one and one half stories reland will high. The half-story was raised to Then will full height in 1856, and the house is still used as a dwelling. It continued to be the residence of the pastors unfollow the papal blessing by building to have to be the residence of the pastors the Martinelii. The exercises will con-ciude with a solemn "Te Daum" by the Pittsburg cathedral choir of thirty the Pittsburg cathedral choir of thirty said on weekday mornings for forty-

Ky., having been raised to the Alleghenies cannot be comprehended When that devotion is cold and little in these days. He was of a frail practiced we may be sure the life of physique, yet his energy was enor-mous. He was a strict teetotaller, declining it is to be feared that the Maryland and around Conewago in Pennsylvania. In 1788 Captain Michael McGuire, a captain of the Revolutionary war, brought his family from Taneytown, comprised what are now Cambria and will attract His people to Himself in Blair counties, but his jurisdiction ex-the most holy Sacrament of the altar, tended much farther. In the field of and let those who are deprived of the his labors there are now thirty fix privilege of making visits in Catholic parishes, and a Catholic popu lation of at least 50 000. He literally ful habit of spiritual visits, with the

ing.

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embody.

His grace. - Sacred Heart Review.

LITERATURE AND READING IN

OUR SCHOOLS

The recent publication of a series of

Catholic Readers-which lie before me

as I write-to be used in the Catholic

schools of Oatario brings to mind how

important in a school curriculum are

Readers, namely, Literature and Read

The Catholic schools of Optario are

assuredly to be congratulated on the

perience in the same work that the

compilers had not the same freedom of

choice when making the selections that

they would have had they been prepar

ing a series of Public School Readers

necessary that the selections should be

I have no hesitation in saying that

which the scholarly President of St.

Michael's Coilege, Toronto, Rev. Dr

Teefy, is editor-in-chief, are in my

opinion far superior to the series now

in use in the Public schools of Ontario

Their grading is better, their literary

Yet the issuing of this Catholic series

of Readers will be of little use to the

Catholic schools unless there is behind

them a wisdom, a scholarship, a thor

ough grasp of the subjects which they

hands of those who are skilled, will

turn out better work than first-class

tools in the hands of the unskilled.

Second rate tools in the

school system of Outario.

two subjects embodied in those

Spent hinself for his people, and died firm conviction that Our Lord will be-May 6, 1840, in the seventieth year of stow upon them the abundant riches of his age. According to his dying request he was buried between his chapel and the old church, but in 1847 the congre-gation erected in front of the site in tended for the new brick church a monument of mountain sandstone over a vault to which his remains were transferred. When the present paster, Rev. Ferdinand Kittell, assumed charge of the congregation in 1891, he found the coffin all decayed and had the venerated remains placed in a metallic casket in which they repose and are now to be seen. The monu-ment as erected in 1847 was always an unsightly affair, and at the suggestion of the pastor who has long had a desire to see a statue of the illustrious Gallitzin placed above it, Mr. Schwab undertook to procure it.

SPIRITUAL VISITS TO THE BLESSED SACRAMENT.

At a time when a spirit of worldli ness pervades the Church to a greater or less extent, and the love of many waxes cold; when even compara tively good Catholics seem not disposed to avail themselves of the inestimable privilege of visiting our dear Lord and The reason for this is obvious. It wa Saviour in the most holy Sacrament of the altar, it is consoling to believe Catholic in tone-or at least that the that there are many devout souls who atmosphere of the pieces should not en long for the privilege, but are for various reasons deprived of it. Some ren. are sick, some living at too great a distance from the cnurch, some on a the new series of Catholic Readers, of journey, etc. They realize the blessing; they long for the privilege they would gladly go daily and pros trate themselves before the altar and pour out their hearts in loving de votion to Him Who with infinite condescension and love deigns to repose character is better-they are more up on our altars, inviting us to come to Him with our sorrows and our joys, Yet t and promising to bestow upon us the abundance of His precious graces precious graces Strange indeed it is that so few of the faithful seem to comprehend and enter into the spirit of this beautiful, at tractive and most consoling devotion. How many hundreds, especially in every city and large town, daily pass. by the door of the church without ever thinking of Him Who inhabits the thinking of him who thrastis the the schois of Outario that are taught tabernacle within, perhaps without even complying with the beautiful Catholic custem of recognizing the Real Presence by lifting the hat as they pass.

Inspector told me some time ago that Bat our object, now, is to make a there were not more than four or five suggestion to those who long for the High Schools in Ontario where reading privilege of visiting the Biessed Sacra- was well taught. Why is this? Bament bat are deprived of it, and the cause reading does not count at an exsuggestion is that they make a visit in amination -because it is not a factor spirit, say, before retiring at night, or in the great system of cram which anmore convenient, in com. | nually the sky with its prone with their guardian angel. Let percentage. Now there is a talk of pany them kneel towards the church and im-agine themselves at the altar-rail pros trate before the divine Presence and treme, but it would bring about a better communing with their Lord as if condition than the present. bodily present. As a general thing, we think the heart of the devout client High school teachers say the fault lies will prompt the proper language to be used. We love to think of the devoted clients of the Sacred Heart of Jesus ap when they send them to the High proaching in spirit with deep rever school. How absurd is not this charge ence, humility, gratitude and love, and, conversing freely and affectionwhen it is remembered that the Pablic school teachers themselves are the pro ately with Him, opening their hearts duct of the High schools and telling Him all their joys and their The real truth is we shall never sorrows, telling Him how much they have good reading in our schoolslove Him and how they long to love either Public, Separate or High-till Him more, thanking Him for all we have teachers who understand what His unnumbered mercies, and beg reading is - teachers who can them ging their guardian angel to thank selves read and hold up models to their Him for them and to help them especi- class-and inspectors who both know ally in making reparation for the good reading and can inspect it. As coldness and insensibility of so many it is now, there is merely a technical tepid Catholics who ought to esteem it chattering about reading going on -privilege to approach Him in the the thing itself is never done. Blessed Sacrament and do not. They head master in every Model school ir need not fear to address Him thus. the Province unloads a series of lec-He is pleased with such familiarity, and tures annually before his teachers would encourage it in every truly in training on methods in teachhumble and devout soul. And we ing reading, and in time these may be sure that such spiritual visits teachers scatter among the schools will be as acceptable to Him as actual bearing with them a multiple of rule visits in person. But if one has not in their pockets. But you may ask what remedy acquired a facility of spiritual con-munion and conversing with his Lord in his own language let him avail him things? The remedy is simple-it is acquired a facility of spiritual comin his own language let him avail him-self of some of the prayers and de hom copathic. Emphasize reading in votions particularly designed for visits our schools - beginning with our to the Blessed Sacrament, of which Normal school and schools of there is no lack in our prayer-books pedagogy. Let there be a sumand in books written especially for mer course in reading given in that purpose. Toronto under a corps of able instruct-This, we are aware, is no new sug- ors, and make it imperative that not gestion. We call attention to it now only should every teacher understand because we desire, especially, to en- the subject of reading, but be capable courage this delightful and really of voicing thought himself-of giving very important devotion. The Real vote interpretation to the spiritual Presence of our Lord in the significance of poetry, which after all is they sacrament of the altar is its only real significance. Reading the great, distinguished feature of and literature are coradical in this of the Catholic Church, and it may well that you reach the one through the be called the very life of the Church. other. Both are subjective. No hand The vigor of faith and the life of piety book or manual can be of real aid in the the orders up to the preschood, the international the and the international in a congregation may be measured by teaching of either subject. Nay, hand-bishop of Bardstown (now Louisville), of forty-one years on the rugged its devotion to the Blessed Sacrament. books and manuals are a positive in- of the principles underlying our

jury to the true teacher who having | Christian society? Are they not like assemilated literature class to a study and vocal interpretation of it by a path entirely unobserved and untrodden by the teacher of rule and method. These manuals are a good thing for the publisher, but they are death to true literary culture which in every rational and well rounded system of education should obtain as well in the primary school as obtain as well . in the university. Thomas O'Hagan.

"LOSS AND GAIN."

Cardinal Gibbons Answers Objections to Embraeing the Religion of Christ.

(Special to the Freeman's Journal.) Baitimore, Md. Ost 3 - Every part of the congregational part of the Cath-edral was occupied last Sunday morn-

ing, the High Mass having been cele brated by the rector, Rev. Father l'homas, and the sermon delivered by His Eninence the Cardinal. It was the first sermon the Cardinal has delivered from the same pulpit for several months, and was the initial one of his discourse which he will deliver the first Sunday of each month until next June.

publication of this series of Catholic Readers which should do something While on the various Sundays the towards lending uniformity-at least Cardinal may occupy the pulpit during in these two subjects-to the Separate the season the assembage may large, this occasion was especially in-An examination of the Readers show teresting owing, perhaps, to the expectation that he would make some reference to the association of his that they have been carefully compiled -that the work has been done as well as might be expected under the cir-cumstances. I say under the circumname recently with certain passing events of public moment. stances, knowing well from my own ex

The subject of his sermon was "Loss and Gain," founded on the Gospel of the day, the parable of the marriage feast, as related in the twenty second chapter of St. Matthew. Cardinal Gibbons said as follows :

As in the days to which the parable refers, many accepted the invita tion to the banquet, while many others absented themselves for various pre texts, so, now, while many embrace the religion of Christ, there are others who keep outside its pale. When a man is about to embark in any business enter prise he puts to himself this question Will it pay ; what loss and what gain ? Let us first consider the objections brought against embracing religion. "One man will say to me, 'If I em-brace the Catholic religion, my freedom of thought will be curtailed, my intellect will be cramped, my judg-ment will be clouded, and I will be rement will be clouded, and I will strained in the pursuit of scientific in vestigation. I will be in constant danger of falling foul of some eccles iastical ukase warning me of the forbidden ground, as truant boys are ordered against trespassing on their neighbors' orchard, or my path is liable to be intercepted by a Pope's Ball, that metaphorically speaking, will gore me to death.

THE CHURCH AND SCIENCE. "I can say, without fear of contra diction, that they who harbor such sentiments labor under a groundless ap-prehension. I shall endeavor to show that the Catholic religion, far from blockading the way of science, renders the most serviceable aid in the pursuit of scientific investi-gation. The Catholic Church teaches nothing but what has been re-vealed by God or is plainly deducible All truth comes from revelations. from God, as all light proceeds from He is the author of natura the sun. as well as of revealed truth. One truth can never contradict another. No truth of revelation can ever be opposed to any truth of science. Natural and revealed truths always are and always must be in perfect harmony and shed light upon one another just as one star throws light upon another and expands our view of the firmament above us. Raligion and science, like Mary and Martha, are sisters, although occupied in different pursuits. Science, like Martha, is en gaged in material pursuits ; religion like Mary, is kneeling at the feet of her Lord.

leads his shifting sands? al interpre- "Rest assured that the wild theories periodically advanced against Chris-tianity may float for awhile on the surface of the human mind, like icebergs on the ocean, but in the end they are sure to melt away before the effulgent

rays of reason and revelation. How, then can we be asked to abandon the living fountain at which our forefathers stayed their thirst for centuries and run after the mirage which pretentious men have conjured up before our imagination ?

THE HIGH DEGREE OF MORAL INDE-PENDENCE ENJOYED BY CATHOL "Another will say : 'If I embrace

the Catholic religion, I shall have to surrender my moral freedom ; I shall no longer be guided in the path of duty by my own conscience, by my own sense of right, but by the capricious humor and dictates of a priest, and must submissively say that black is white if he will so decide.' It is hardly necessary for me to say that this is another groundless illusion. I can declare, without fear of contradiction, that there is no class of Christians that enjoy a higher degree of moral indeppendence, consistent with their submission to God's law, than the members of the Catholic Church, for they are directed in the path of duty, not by the ever-changing ipse dixit of an irres-ponsible minister, but by the unchangeable law of God. It to love the priest, to respect his authority, to regard him as the representative of Christ and the dispenser of the mysteries of God is slavery then, indeed, the children of the Church are slaves, and, what is more, they glory in their bondage. But in point of fact the only restraint imposed upon you by the Catholic Church and her ministers is the re-straint of the Divine law and of the Gospel, and to this restraint no reasonable Christian man has a right to ob

ject. "But perhaps you may say, in embracing the Catholic religion, 'I may compromise my temporal interests; I may snap asunder, or at least loosen, many a sacred tie of friend-sbip; may Blienate the tender affection of my nearest relatives, and even those of my own household ; they may accuse me of deception and ingratitude.' All this I admit, and a good deal more, as I know, from a long experience in the sacred ministry.

The Cardinal then told his hearers "You gain everything that is worth having." He said that the gains include knowledge of the truth, God's grace, the friendship of God and the saivation of immortal souls.

THE SYSTEMS OF THE WORLD AND THE CHURCH

Certain writers, who ought to know petter, seem to forget that the system of the world is the system of nature, it watches over man's temporal welfare and pleasures. The system of the Church is the system of grace, which teaches that this world is but a passing show, and that its best prizes are so much pinchbeck and dross. According to the world, the man is wise who lays up riches ; his position is gauged by the amount of his store. He shows his perspicacity by founding a home. making a name, and carving his way to a position of power and independ-ence. According to the Church, the perfect man casts the riches of this world to the winds, and embraces holy poverty. He abstains from all the dearest human ties, so that he may claim relationship to Christ ; he ab jures the natural freedom God gave for the sake of Him nim was obedient even unto death. The world recognizes certain external social offences. It reprobates all the class of crime that attacks the fellow-The Church says that the man. malice of an act is in the will, and that purity of heart alone makes man ac-ceptable to God. The world, then, has religion of its kind, adapted to its needs. It preaches a creed which is pliable, comprehensive, which can be accommodating according to men's liking. A certain amount of worship -- that public attendance at church which in no way interferes with the greatness of its ease or the plentitude of its comfort, or its other temporal pursuits - it practices and tolerates. The Church teaches dogmas and mys teries which are inviolable and eternal She orders her children to hear Mass on certain days, as a grave precept and to sanctify their souls at certain She enjoins fasting and abstitimes. Therefore the two systems are nence. liametrically opposed. - American Herald.

choir at the Pontifical Mass. The pro-gramme will be enlivened by music by the Daquesne band of forty-five pieces The chapel and the room in which Father Galiitizin died will be open for

inspection and his venerated remains will be exposed for the last time. The members of the congregation will do their best to entertain visitors. Convevances will be run to and from Loretto road station to meet the trains. Arrangements are being made to run special trains from Pittsburg. All the parishes along the line of the Pennsyl vania railroad will be well represented. Demetrius Augustine Gallitzin was

born as The Hague, Holland, December 22, 1770 His father, Prince Dame trius Gailitzin, was at the time Russian ambassador at the court of Holland. His mother was Countess Amalia von whose brother was the Schmettau, Prussian field marshal.

Young Gallizin's studies were made principally in the city of Muenster, At the age of seventeen he was received into the Catholic Crurch. In 1792, at the age of twenty-two, he undertook a voyage to the young Republic of the United States in order to complete his education and to see the New World. He was given letters of introduction to President Washington and to Bishop George Carroll, brother of Charles Carroll, of Carrollton, the last surviving signer of the Declaration of Independences Brosius, who became a celebrated missionary in Maryland and Pennsylvania On arriving at Baltimore and seeing

the state of the country, he resolved to devote his life to a missionary career. was one of the first students of St Mary's seminary, Baltimore, and was ordained to the priesthood March 18, 1795. He was the second to be or the first in this country to receive all the orders up to the priesthood, the

two years.

Oa account of his becoming a Catho lic, and especially a priest, Father Gallitzin was disinherited by the Russian Government and declared incap able of succeeding to his paternal estates. But after the death of his parents his sister Marianna promised to divide with him the income from the patrimony. Occasionally he would re ceive remittances from Europe, and calculating on these he contracted debts which he found great difficulty in liquidating. He spent very little, if any, of this money on himself, but with it he bought land which he sold to new settlers on easy payments, and built up industries for the welfare of his people. During all his mislife he lived in poverty stonary that he might benefit others, for he never received a cent of salary from his congregation. In all he must spent \$150,000 of his own in

building up the Loretto community This was but a small portion of what he should have received from his patrimony; and he would have spent a great deal more, but his sister un-fortunately late in life married the Prince Salm Salm, who was a dissipated character and who wasted his wife's and Father Gallitzin's substance In 1827 his debts were so pressing that he issued an appeal to the public for assistance. In the book in which appeal was inscribed Charles Carroll of Carrollton, wrote a recommendatory letter and started the subscription by

writing his name for \$100. The Russian and Spanish ministers at Washington subscribed \$100 each. Cardinal Capellari, afterwards Pope Gregory VI, sent \$200. The Irish laborers along the canal below Blairs-The Irish ville gave fifty cents or a dollar each. On one occasion the Russian minister in Washington invited him to dinner, after which he lit his cigar with dained priest in the United States, but Father Gallitzin's note for \$5,000, thus extinguishing the debt.

The amount of labor and fatigue

THE CHURCH THE DIVINELY APPOINTED GUARDIAN OF REVEALED RELIGION.

"Rest assured, then, that Christian faith will never stunt your intellect, or warp your judgment, or check your progress in the investigation of na-tural truth. On the contrary, faith will be as the sun, illumining your path. It will be as a handiwork guiding you onward in the region of science; it will be a beacon light cau-tioning you to shun the shoals of quicksands, against which false science has often been shipwrecked, and just because the Church fosters true science she sets her face against false science. She is the divinely appointed guardian of revealed religion, and when she see a man advancing some crude theory at variance with a fact of revelation -the existence of God, for example, or His sanctity, or Providence, or the origin and unity of the human species,

or the spirituality and immortality of the soul, which is the foundation of man's dignity and responsibility-she knows that his theory must be false, because she knows that God's revelation must be true. When she sees this man laying profane hands on the temple of faith she cries out. 'Thus far shall thou go and no farther,' and is she not right? for if God's revelation is at the

The removal of crucifixes from Anglican churches in London is a good thing in one way. It will emphasize the secular character of the Establishment and identify it with other works of man's invention. Church-members who, like St. Paul, glory in the Cross will naturally feel drawn to the great Church of all Lands, whose cherished standard has ever been the image of her crucified Spouse. - Ave Maria.

If we could read the secret history of our enemies, we should find in each man's life, sorrow and suffering enough to disarm all hostility.-Longfellow.



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THE CATHOLIC RECORD

try and reassure herself by stealing back into the room where Dan sat, and where Conn was lying, to make certain he was breathing still, and that the breathing was regular and easy; because after a little while all these thoughts would come back again with heightened terrors.

If this neglected wound should mortify, and Conn were to die, what a closure it would be to ber life, what a darkener of the prospect! How desclate would be the

ing, riant, and nearly as soft-hearted as those amongst whom a happy chance

How long did this pleasurableness las

before the time when from being vague

it, before her heart got into the habit o beating more quickly as his footstep ap proached? Oh! how long had her eyer teen betraying her before that day

when Conn followed her unseen to th

hill-top, and fall of ardor, fall of hum-bleness, half-hoping, half-despairing, blunderingly confessed his love; and she,

startled and angry, in low tones quiver

ing with-determination was it, or fright? had asked whether he followed to insult her, had ordered him in the same sup-

pressed fierce tone never so to speak to her again, and turning had fled down-

On what a sudden precipice she had

seemed to stand! Marry HM! A pea-sant! She! When had he conceived such a thought? She nearly died of

shame wondering whether any act o

word or glance of hers had given birth to

Conn's preposterous mistake; as if it had ever been anything more than a-a curi-

osity she had felt in him! just such an

with their free and open-hearted ways aroused in her. She vowed she would take care it did not happen again. But there was no occasion for her resolve.

Conn urged his suit no more, and by degrees her anger—could it ever have been real anger at all?—turned into sor-

row for the young fallow; for he was changed, was often downcast, seemed to have lost heart in things, to have grown

had cast her.

Mrs. Eonis, believing herself to be in the way, had left the room while the operation was proceeding, asking the doc-tor not to go without seeing her. To her, therefore, Dr. O'Leary went, and repeated the warning he had given to the book-process warning which in no long time the prospect: How descrate would be the bleakness of the outlook here, how im-possible to face it; how dreary to begin again elsewhere! Instinctively turning away from this thought, her mind re-treated to the time of her first coming to keeper-warnings which in no long time caused a funereal silence to fall upon the treated to the time of her hist coming to Glencooncye, weary, heart-sore, humbled, tired of hereelf, angry with life, anxious for rest, happy to be unknown. All the thoughts and feelings and the growing changes since that time came back upon her. Again she began partially to forget hereelf in her work, and to live in the life around her. Again her days succeeded Who would have been so lonely with-

GLENCOONOGE

RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER X. -CONTINUED.

Conn? Who had realized till now Conn was so much beloved! A hesome temper, a sympathetic voice, out that Conn blithesome bright and kindly manners and the inde hereof in her work, and to live in the life around her. Again her days succeeded one another unanxiously; peace descended on her soul, and strength and faith came back. The change in her began to be noticed, and people said "it was the good air." Truly the air at Glencoonoge was pure and balmy, a mixture drawn from the mountains and the sea. Perhaps that was what made the recond granial it is inable charm with which some people are gifted, all these things come by use to be accepted as matters of course, and are not held at their true value until the blank which their absence would leave startled into a positive affection now for Conn. Mrs. Ennis gave orders that the dcors should be closed that perfect quiet was what made the people genial; it is certain every one was very kind. Mrs. Eanis was the best of mistresses, and it was pleasant to sit and chat with her of comin should be closed that perfect quiet might be secured; the household crept about with soft footfalls, and spoke with bated breaths, even if they happened to be so far off the room where Conn lay, that they might have spoken in their natural voices with impunity; while out-side, alarm spread, and loud-spoken sor-row was mixed with angry words at the thought that they who had inflicted the mischief had got away "scot-free and out of reach entirely." The front doors were shut; but there were not wanting those who came round noiselessly to the kit-chen, and talked in whispers over the latest news. Conn's brothers, Jerome and Patrick, were in and out all day, and to them the villagers flocked, wherever evenings. Those in the house to whom the book-keeper had to give directions, paid her a pleased obedience; the villager saluted as she passed or stopped to ask kindly after her heath, and to have "a bit of a talk." Delightful was the unre-serve with which every one spoke of themselves and of their affairs, and not themselves and of their affairs, and not less grateful to the book-keeper the re-spect they showed by not overpressing their curiosity in regard to her. Conn and Dan made her office quite a lively place. Seen through their descriptions every guest was a source of no little in-trest and speculation, and the brothers knew and discussed with her everything that was going on in the neighborhood. and Patrick, were in and out all day, and to them the villagers flocked, wherever the brothers appeared, for the latest sc-count. But neither Jerome, nor Patrick, nor any one else ventured to tell Conn's father of the plight the boy was in; for, quiet old man as he was usually, no one put it beyond him to batter down closed decre to get at his son if all was true that that was going on in the neighborhood— what such a one had died of, and when the funeral would pass; where the dance would benext Sanday afternoon; whether next fair-day would be too soon to lay in apples and nuts for the games on Holy Eve. It was a new existence to the book-keener to live in this sylven country pors to get at his son, if all was true that vas said, and breaking into the sick-room was said, and breaking into the Sick-room to call passionately on Conn not to die, and, waking him out of the beautiful sleep he was in, upset everything. So the old man passed through that day, so long remembared as the gloomiest that had here known this time heat in had keeper to live in this sylvan country among these unworldly people. In her retrospect, she saw herself from being haggard, soured, and rigid, become bloom been known this time back, in happy

been known this time back, in happy ignorance of his son's danger. That was the news that Patrick and Jerome brought out with them every time they left the inn. Conn had fallen into a deep sleep in which he lay for many hours. In case he should wake and call for anything, Dan, with a patience for which no one would before have given him coefict set in the deriver of nom in before the time when iron being varue and all-embracing, it became ceined, particular, and painful? How long had she been admiring that son of the soil whom every one called Conn, before the sound of his voice began to make her listen, before a group of talkers in the road became interesting directly he joined it, before her heart got into the habit of credit, sat in the darkened room in him credit, sat in the darkered room in which, as the short day wared, there was no light but the flicker of the fire. From time to time the door opened noiselessly, and the figure of the book-keeper gliding in without sound would join Dan, and learn in whispers that the patient had not yet moved. Together they would then stand silently by the bad; and than then stand silently by the bed; and than, reassured by the deep and regular breath-ing of the sleeper, the apparition would What fervid words that Conn had ever spoken in furtherance of his love had pleaded with such elequence as his pres-ent dumb prostration? For months past his passion had taken many forms; had shown itself by silent actions, by eager speech, by mute appealing looks, by averted eyes, and airs of studied indiffer-ence. His hopes had been for ever in his prayers, in his thoughts; had inspired his daily work and colored his life; and he seemed to make no way at all. had seemed to make no will at all. While now his helplessness and silence were working like magic in the mind of his mistress; galvanizing into life a thou-sand things she had forgotten—words he had said, kind things he had done, which, long dormant, awoke now and kindled a responsive warmth in her own breast. responsive warmth in her own breast to the book-keeper there came un-en all day long the recollections great bidden all day and slight, full of bitter sweetness. Conn's

and shight, in of bitter sweetness. Conn's face and eyes, foll of bright intelligence, haunted her with wary looks ready to break into tenderness. She watched again with a thrill his promptitude to please her, or, pitying, saw him repelled

waited for is here—is passing; and you are lying like a clod insensible! will you never waken? All through that day the opiate held the young man in its power. The light outside faded, and the room would have been quite dark but for the fi fal fire; and still Conn did not move. There were all sorts of preparations going on in the kitchen for his coming to, but he did not waken. When the night came and he had not stirred, it was debated whether it would not be well to rouse him and give him food for fear lest he might sleep away into death. It was from the book-keeper, who for the first time I now saw unnerved, that this insane proposal came. Mrs. Eanis was wavering. These healthy people, knowing nothing of sickness, are day.

Mrs. Eanis was wavering. These healthy people, knowing nothing of sickness, are like children in the management of it, and if I had not been there, would, I believe, have carried their idea into efbelieve, have carried their idea into ef-fect, and, disregarding the doctor's assur-ance that the longer Conn could sleep the better, would have spoiled the excellent work which the doctor's skill and Conn's natural healthiness were doing. For-tunately they were persuaded to leave well alone, and Conn was suffered to sleep undisturbed through the night. When he opened his eyes, the grey dawn had broken, and looking round the room and wondering where he was, he saw had broken, and looking round the room and wondering where he was, he saw Dan dressed and cound asleep in an arm-chair which the book-keeper had told him to carry up. But Dan must have been sleeping lightly; for when his brother, much puzzled and in forgefulness of everything, called out his name, Dan with a start sprang up and rubbing his eyes ran over to Conn half risen and sup-porting himself on his elbow.

porting himself on his elbow. "Holy Mother ! is it yourself come to, Conn? Glory be to God ! but it's the fine fright you've given us all.

"Why, what's the matter at all? 'Tis early morning. Why aren't you in bed? And your hand's trembling! and your mouth, too, for all the world as if you were going to cry! What is it all about in the name of more there?" mouth, too, for all the world as if you were going to cry! What is it all about in the name of wordher?" "How are you?" says Dan, dragging his sleeve across his eye. "How do you feel in yourself, my dear?" "Faith, I feel mighty hungry," says Conn. "Tis the gnawing that woke me, nothing else. But have you taken leave of your senses, Dan," as the latter hur-ried to the other end of the room and made a clatter among a lot of crockery on

made a clatter among a lot of crockery on the table there, "why aren't you in bed and asleep?"

"Hungry is it?" says Dan, coming back holding a basin in his hands, "this is what you're to have first," and he he'd it to Conn's lips. Coun drank two or three mouthfuls of

the liquid in the basin suspiciously, and then stopped short and said, "That's the finest drink ever I tasted; what is it at Bafe-tay."

"Bale-tay," "Gad, I never drank tay like that be-fore. Give it us over." "Swally it down," said Dan with jud-icial gravity, "there's lots more," Conn never stopped till he had finished the basinful; then, "Sare where did you get that, Dan? There never was aby-thing like it."

"'Twas the book-keeper made it then

with her own two hands, and she said you wor to have it first thing when you woke.' "The book-keeper! when I woke!"

"Och, then! you've been in a terrible state! But there now, lie quiet and don't talk; that was the next thing she said, 'Make him lie quiet and don't let him the'. So there need new the the him taik.' So turn round now on the other side and I'll throw the clothes over you, and you'll go to sleep till the doctor comes. How's your head?"

comes. How's your head?" But Conn was not going to be taken in hand quite so easily; and Dan found himself compelled to answer a good many questions. The late events came back slowly to Conn's mind as Dan referred to them; but what was strange, what was hardly to be believed, was Dan's account of the book-keeper's distress during the visits to Conn's room, of her frequent visits to Conn's room, of her standing over him, and of her eager anxiety regarding his condition.

"There!" said Conn, when over and over again he had made Dan repeat his narrative, "lie down Danny and go to sleep. You've had no rest to night. I'm narrative, "I'e down Date," in "You are very a she had recovered to a string in the she is a string in the still and round. I feel as if I could lie still and think a bit in quiet. Perhaps I shall thing." "Rash, miss!" said Conn, with un-

book-keeper was going about very bright and happy, and singing softly to herself. "The all along of your being better, Conn," said Dan, looking at his brother with fond eyes.

Whatever the reason, the book-keeper Whatever the reason, the book keeper was a different creature that day; and she did not at all succeed in preserving the usual gravity of her demeanor. Her light-heartedness appeared in her face, in her buoyant carria; e, in her irrepressi-ble inclination to talk, so different from the silance and pre occupation of vesterthe silence and pre-occupation of yester

"You have become a reader all of a "You have become a reader all of a sudden, Mr. Shipley," said she, as I ran up against her in leaving the coff-e-room. "Yee," I answered, "it is not a bad book. I don't know what I should have done yesterday but for it." We were walking towards the hall, and I held up the back of the book to her that she might the back of the book to her that she migh

"ENNU? That is Miss Elgeworth's, is it not? I read it a long time ago, but I remember there were some things in it remember there were some things in it that I liked. One can have sympathy for the poor wholesome-minded people she describes, raised out of the sequalor and misery of their surroundings by the purity of their minds and the goodness of their hearts; but as for the nobility and gentry, with their miserable ambitions, and their apings of English fashions and vices—faugh! The hero himself, isn't he on carl? He is better than most of his vices—faugh! The hero himself, isn't he an earl? He is better than most of his friends; but at the best he is a poor crea-

"The not bis life a wretched one." "Don't tell me the story!" I cried. "I haven't finished it. I'm afraid, Miss Johnson, you are a sad radical." "I suppose," she went on, not heeding me, "the truth is, the number of those who can make a group use of great wealth

"I suppose," she went on, not needing me, "the truth is, the number of those who can make a good use of great wealth is very small; and that, after all, it is a dispensation of Providence which makes most people in this world poor; because in that state temptations are fewer and the conditions of life more favorable to the perfecting of our natures, which has to be brought somehow at some the perfecting of our natures, which has to be brought about somehow, at some-time or other, in this world or the next." "Oh!" said I, puzzled. The book-keeper in her elation had got out of my dark

depth. The pity of it is-it must be the work of Satan—when power and wealth and station gather everything to themselves, and so arrange and legislate and contrive, as that the many are deprived, not only of that modicum of comfort with which they would in most cases be content, but often even of the necessaries of life." "Really I must run away. You are a most dangerous person, Miss Johnson. You are worse than a radical. I believe you are not very far from being a social-

ist.' "What is that? Mr. Shipley, Mr. Shipley!" seeing that I was going, "have you been with Conn since luncheon?"

"Not since, but just before.

"So you told me. Won't you go up and sit with him now? It might make

"I daren't," lanswered. "Hehas hal more than enough of my company for the present. He told me plainly he'd rather be alone."

In fact Conn had made up his mind that as soon as the house was quiet, and Mrr. Ennis safely stowed away in her little parlor for her afternoon nap, he would defy the doctors's orders, and sally forth and see Miss Johnson, come of it what might. But his intention was of course a secret, and equally of course I said nothing of it to the book-keeper, who

turned away resignedly and entered the bar; while I passed out of the inn, and strolling towards the bridge, leaned over

its parapet immersed in my novel. The book-keeper, I have said, passed into the bar, and thence presently into the office, or bar parlor, the door of which stood sjar. She had hardly passed the threshold before she uttered a cry; for there, in the middle of the room was standing the tall figure of Conn, with his bandaged head. At sight of her, an eager joyons light came into his face, a look of expectation satisfied. But the book-keeper turned pa'e, and her breathing came

"Don't be frightened, miss," he said, in tremulous tones. "Tis myself, and not a ghost. I couldn't bear to be without seeing you any longer." "You are very rash," said the book

must be now: not another time, but

w." "No, miss; no," said Conn, with a eased smile and gentle deprecation in

his tones. "Why, no? Give me your reason." "Well, because it would be like taking advantage—advantage of your kindness. What I would say would anger you, and yet to-day you wouldn't feel yourself free may be, to show it." TO BE CONTINUED.

THE DUTY TO LIVE AND THE RIGHT TO DIE.

So called doctors have recently put forward the monstrous theory that a man has the right to die when he is tired of living or is affected with an incurable disease. Such teaching is opposed to the command of God ; Thou shalt not kill " It is a sad fact that the teachings of reason and faith would seem to have lost their influence, and men, women and even children die by their own hands, victims of despair.

'the unfortunates " who fly from "the ills of life" would only bear in mind that to kill one's self is a crime ; that our life belongs to God and we must not attempt to take it away ; that it is a deposit which Providence has confided to us, and which we must preserve as long as He thinks proper leave it to us, they would not madly rush to face "an angry God."

Suicide is a crime, for it is an act of treason. We are placed as sentinels in this world to guard the interests of Almighty God, and we must not quit our post without the order of our Captain who commands us. Suicide is a usurpation of the rights of God. He is "the Lord of life and death," but the man who takes his own life arro-gates to himself the Divine prerogatives

Non Catholic writers cannot understand why Irish Catholics seldom commit suicide and never felo de se. If an Irish Catholic takes his own life it is proof positive that he was insane. The true believer can suffer all the stings and arrows of fortune, knowing full well that God tempers the wind to the shorn lamb, and that he who cheerfully carries His cross will see these temporal pains succeeded by an eternity of happiness, for he will one day borne by them to heaven. A state ment has been going the rounds of the press that the cause of the rarity of Irish suicides is owing to the fact that the Irish "consider absolu-tion from a priest a necessary preparation for death, which they can have if they kill others, but not if they kill themselves." The history of Ireland furnishes a complete refutation of the calumny. For fully three hundred years of persecution by England death was preferable to life for the Catholic in Ireland, and yet not one case of suicide is recorded. - Amer ican Herald.

NOT CATHOLIC BELIEF.

It seems to be more necessary for the non Catholic public to know what Cath-olics do not believe. At any rate, non-Catholics are not in a position to learn what the Catholic Church really is until they have unlearned much that she is not.

Here are a dozen matters which Catholics do not believe, but which are often ascribed to the Church : Image worship. 1.

2 That the indulgence is a permission to commit sin.

That the Church has a right to persecute.

That a mere confession of sins to the priest and absolution is sufficient to merit forgiveness.

5. That the Pope cannot commit

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and dejected by her coldness. He would uprise before her mind with painful iteratian—tall, straight, lithe, active, equal to all feats of agility, the leader in the game, the lightest in the dance, the hero in the roadside discussion, in which he towered

a head and shoulders above the rest in height and argument. Trembling, she thought of the peculiar tones of his voice near or far off, and of the ridiculed strains of his poor violin. Visions and fancied sounds full of pain and longing for be-tween each, the present reality would obtrude itself of the silent house, of Conn lying incensible upstairs, and of the dark possibilities this misadventure might have in store. Oh! if a short time heace that long figure shronded over should lie motionless and stiffening, and the eyes should never re-open, and the voice be still for ever

It was in vain for the book-keeper to

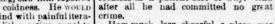
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reckless in a patient sort

How much less cheerful a place was Glencoonoge with Conn estranged, and her intercourse with him no longer childlike in its free and happy care The days seemed less bright: a bleaknes filled the skies. The sun did not shine filled the skies. The sun did not shine, or if it did, its rays were watery. Those village women with their gossip about their ailments or their children had grown tedious, and the book-keeper pre-ferred to stay indoors rather than met them. It was tiresome, too, having to keep Mrs. Eanis company of an evening. The old lady generally fell asleep, and Conn hardly ever sat and chatted there now. It was pleasanter to steal out into The old lady generally fell asleep, and Conn hardly ever sat and chatted there now. It was pleasanter to steal out into now. It was pleasanter to steal out into the bar, and yet it was lonely there listen-ing to the distant sounds of talking and aughter in the kitchen. So that the book-keeper could not bear

to check the thawing of Conn's coldness. nor to nip the return of cordiality she saw in his eyes, and heard in his chiming voice, and in his step growing more elastic. But he did not approach that topic, never would again, so it seemed; strange mixture that he was of impetucity and sell-restraint! He was generous too, there was no denying it, to be still her willing slave after the way she had spurred him; he did not even ask for friendliness. Let to herself, the bookkeeper thought more and more of Conn and of his proffered love. Many inward questionings did she have, and many coubts as to what she might or might not do, or what her duty was. Distracted at last she even sought advice of Father

John Heavens! how Conn had leaped the Heavens! how Conn had leaped the counter to average her insult! It was like a flash, or the unseen rushing of the wind. It was as if he were flinging him-self in the way of death for her sake, be-cause she would not let him live for her. Alas! what would life now be without him? If anything were to happen to him—if Conn should die, she must begin drearily again elsewhere. There would no more be calm in this retreat; the fairy scene, the kindly people—these fairy scene, the kindly people—these things by themselves had lost their charm. All would be desolate, the out-look hopeless and impossible to face; and weeping afresh each time at the thought of losing Conn, the book-keeper on that dark day had to own again and again that this young peages the desined again that this young peasant had gained unexcited state of mind, which the doc-possession of her heart. unexcited state of mind, which the doc-tor said was so desirable. What made

CHAPTER XI.

THE COURSE OF TRUE LOVE,

When Conn was told some hours later -the morning being advanced and the house all astir-that he was expected to le where he was until the doctor came, le where he was until the doctor came, he was extremely indignant, declared he was quite well, and that he was not going to be made a fool of any longer. Never was a man so unanimously over-borne. Mrs. Ennis peremptorily ordered him to stay in bed, Dan advised him not to stir, and the book-keeper sent me to do what I could to induce him to be patient at least until the doctor came. Dr. O'Leary examined the wound, and having dressed least until the doctor came. Dr. O'Lean examined the wound, and having dresse

it in silence, gave judgment to the effect that though the appearances were more favorable than before, danger of inflam-mation was not yet past. Perfect quiet was of the utmost importance; all excitement was to be avoided. and Conn must ment was to be avoided, and Conn must be content to remain within the four walls of his room for the next few days. In vain did he protest; the doctor only shrugged his shoulders, and said he would not be answerable for the conse-quences if his directions were not fol-lowed lowed.

What a long, impatient morning it was! Conn funed and fretted more and more every moment. Mrs. Eanis indeed came in once for a few minutes, but only scolded him for wanting to come down-stairs. Dan looked in now and again be-tween whiles; but he had his own and

Conn's work to do, and arrears to make up; for the worst danger had passed, and the routine of the house must be resumed. Everybody was going about as usual—all but poor Conn, who, more eager, more hopeful, more intensely in-terested in his life than he had ever been before, was caged in his room and con-demned to ruinous inactivity. Left alone for the most part, he paced restively up and down reflecting that the doctor did not know what he was about—that it was all nonsense ; that he himself was an impostor to remain confined, and that as long as he did so, there was no chance of his seeing the book keeper. In fact, he was very far from being in that quiet,

The book-keeper almost laughed at the question and at the picture it called up of Conn flying over the counter and flinging Church himself into the fray, which had nearly ended seriously for him. "Is there any pain?" "No, miss," said Conn, lying bravely.

"Come nearer the light," Conn approached. An! he was look-ing pale and ill. Those bandages! they covered marks he would carry to his grave. The book-keeper did not know what an expression of pained sympathy there was in her face as she looked up, or that her tears were gathering so fast. At sight of them Conn's heart leaped into his mouth; and with his arms suddenly extended wide, he drew back-another instant and they would have clasped her to

his heart. "On, miss!"-and as he spoke his arms

"Oh, miss!"—and as he spoke his arms dropped to his side—"I am so sorry to see you dissatisfied. I am so sorry to know you have been troubled." The book-keeper's eyes met his, and she turned away that he might not see her crying. It war easier to talk in a hard and steady tone of voice looking out of the window with her back turned to bim him

him. "Why, Conn, any one would be uneasy in such a case; and I have more reason than others, because I was the cause. Believe me, I can never forget how brave

Believe me, I can never forget how brave youğwere, nor thank you enough." "Oh, miss, don't talk of thanking me! You make me ashamed. So much fues about a trifle! I wish to God I had been killed outright, so I do." "Hush! Why?" "Well," said Conn, turning away too, and walking to the fire-place, "it didn't happen, so there's no more use in talking. I don't see there's much to live for—any way, not for me." way, not for me."

The book-keeper was silent a moment, and then said, "Why?" "Don't ask me, miss; you wouldn't be

glad to hear.'

"Nevertheless I should like to know; so tell me."

so tell me." "Not now. Another time—perhaps." "Bat why not now?" said the book-kesper, facing round. He was not look-ing at her, but gloomly into the fire. "Conn," she cried. He raised his head

Ob, Conn! the precious hour long him worse was Dan's report that the and turned it slowly towards her, "it

sin, or err in matters of science That Catholics cannot "search

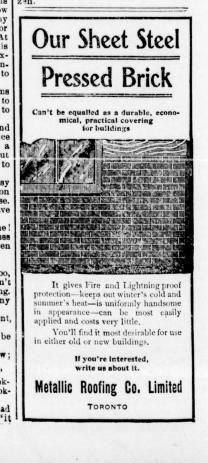
the Scriptures.' 7. That republican forms of government are not favored by the

That the Catholic Church is op-8 posed to religious toleration.

That the end justifies the means. 9. 10 That lying is permissible.

11. That the world may be older than six thousand years.

That innocent recreation on 12 Sundays is forbidden.-Catholic Citizen.



OCTOBER 14, 1899,

AN APOSTLE OF ENGLAND. Father Dominic, the Passionist.

Australasian Catholic Record.

" Father Dominic had a great reputation in Belgium and in England. He was a man much given to prayer, and most exemplary in his conduct as and most exemplary in his conduct as a Christian, a religious, a priest, and a missionary. He was really a holy man:" Dicta of our present Holy Father, Leo XIII, to Monsignor Caprara, the Promotor Fidei.

The memory of Father Dominic, who, on the montains of Italy, felt his heart burn within him to preach the Passion of Jesus Christ in England, will be ever dear to us. His aposto late among us was short, but it had abundant fruit. It was he whom God chose to bring into the Catholic unity many of the first fruits of the return to faith in England :" H. E. Cardinal Manning in his preface to the "Life

of St. Paul of the Cross. "He (Father Dominic) is a simple, holy mau ; and withal gitted with re markable powers. He does not know of my intention, but I mean to ask of him admission into the fold of Christ : Extract from a letter of the Rev. John Henry Newman to a friend, dated 8th Ostober, 1845, and quoted in the Apologia, p 235.

In the biography of St. Paul of the Cross, founder of the Passionists, it is related that " one morning after having celebrated Mass cried out with great joy : 'Oh ! what have I seen? my religious in Eng-land." Such had been his life's prayer and desire, and the good God in His mercy deigned to grant the saint a vision of what was to be. Paul Francis Danei died on the Feast of St. Luke, the Evangelist, 1775 On the 7th of October, 1841-sixty six years afterwards-St. Paul's prophecy was tulfilled, when Father Dominic, of the Mother of God, one of His most saintly sons, with one companion, landed in England-to stay

His biographer depicts the harrowing circumstances surrounding thatto England - momentous event. " He has discovered that he is in a new country, whose language he cannot well speak, whose customs he is ignor ant of, amongst a people who despise the garb he wears as deeply as they detest the religion which he professes In a triendly college (St. Mary's. be is offered hospitality for a short time, but o'herwise he has not yet whereon to lay his head. He has no money, he has few friends, and is rich only in the love of Gcd and of his neighbor. As he locks out of his win-dow on the bleak October day the prospect is not one of encouragement The whole country around is intent upon trying how to live well in this world, and let the next take care of itself. If this world had known of the ungainly monk, in his rude sackcloth and scandals whi was determined upon turning them from heresy they veri ly would have laughed him to scorn."

Few men would have faced the diffi culties of the situation. Even the future apostle of the English became suddenly faint-hearted midway on his first journey to convert the favourite nation of Gregory the Great, and hastily retraced his steps Romewards, It is no exaggeration to say that the England of Augustine's day was hardly more anti-Catholic than when the poor bare-footed son of Paul of the Cross landed at Folkestone. The second spring of English Catholicity had not the refection. He gave me not only yet blossomed forth. Cardinal New- the correct translation, but the mean man thus describes the religious status ing of the passage. I was surprised of the country at that time: "The at the boy's knowledge, but in order to

He loved books, but unfortunately this he who sent Father Dominic to Engtaste was not shared by his uncle, who land). He undertook to teach Dom-doubless thought learning would be inic grammar, and the novice proved of ittle advantage to a farmer. The only means by which Dominic con-trived to learn even how to read had been to bribe a boy of his own age to teach him ! He knew nothing of the Lutin tongue, and truth to say, very little of his own. But now that God had spoken to him of his future mis-sion he "forthwith," he tells us, "began to pore over some Latin books, especially the Bible, which happened to be in the house." By the help of a dictionary he translated some verses of the Vulgate, and was aston ished to find with what ease he contra a complish his task. God, undoubted ly, bestowing on him one of the

graces which theelogians term gratia gratis data. It had been his intention to enter the Passionist Congregation prior to the advent of "the voice ;" but he had never dreamt of doing so as a cleric "To be a religious in any shape on form, he writes "was the summit of my ambition. Then, however, I felt convinced I must be a priest ; but how was that to be ?" And, humanly speaking, the problem seemed more difficult to solve when, towards the end of the year 1814, he was formally received into the Congregation of the Passion as a lay-brother. But again "the voice" whispered to him in his prayer-now speaking with more defi-niteness than before. "About the niteness than before. end of September or the beginning of October, 1814," he writes in his Verba arcana, " on a certain day whilst the religious were taking their refection. went for a few minutes into the church to pray before the altar of the Blessed Virgin, and whilst I was on my knees, the thought occurred to me : how was the prophecy of last year to be fulfilled? Was I to go as a laybrother to preach,, and to whom was] to go? China and America came into my head. Whilst I was thus racking my brains I understood that I was not to remain as a lay brother, but was to study and that after six years I should begin my apostolic ministry, and that I was not to labor either in China or America, but in the North west of Europe, and especially in England He adds : "I was so convinced of this being a divine communication, that should sooner have doubted of my own existence than of its truth. I was sent off to Paliano (the Novitiate House of the Province of the Addolor ata) to be received as a lay novice, and

I felt that I would, nothwithstanding,

ecome a cleric and a priest." His novice master, Father Bernard explains, inter alia in the processes introduced for Father Dominic's canon ization, how young Barberi come to be "clothed "as a cleric, spite of the fact that he had been formally accepted as a lay-brother by the Provincial of the Province of the Addolorata. "Brother Dominic," he writes, "was admitted as a lay postulant in the place of one who had gone away. A ew days afterwards I told the novice that as there was no reading in the refectory on fast evenings they should refresh their minds with some spiritual r flections' On the next evening, which happened to be a fast, I asked Dominic in recreation what he had been thinking about during his supper. He said he had been reflecting on the few verses of the New Testa ment-always read in Latin in Italywhich was read by the Superior before vivifying principle of truth, the humble him I said he was an impudent shadow of St. Peter, the grace of the fellow to attempt explaining the Scripures in the presence of his betters. He knelt down, taking the humiliation very good naturedly. I took occasion after this to watch him, to ask questions, and to test his intelligence in various ways. I found him very bright, well acquainted with texts Scripture-always quoted in Latin in Italy- their meaning and interpretation, insomuch that it occurred to me the young man should have been a cleric rather than a lay novice ; but I did not mention the matter when I found that he had not the least idea of grammar. " Father Joseph of the Passion (one of our fathers, who had known Domin ic as a youth in Palanzana) being in Rome, spoke to the Father-General about him, and gave him some evidence of his capacity. He wrote to me in the General's name to say that I might examine him, and if I found him sufficiently acquainted with the Latin language I might have him 'clothed "ssa cleric. Knowing, as I did his ignorance of grammar, and how strict the General was about the postulants' qualifications, I asked the boy to translate the first Psalm into Italian. He did the task in less than a quarter of an hour, in a wretched hand to be sure, but I must confess that he did it better than I could do it myself. sent the test paper on to the Father-General, who wrote to say that he left the matter in the hands of the local

inic grammar, and the novice proved himself so apt a scholar that, 10 two months, he was a better grammarian than many of his companions, who ad spent years at the Latin classics. He spent the year of probation-the memorable year of 1815 which witn search the final downfall and disgrace of Pius the Seventh's sacrilegious and perfidious persecutor-in prayer and in study : --

A solitary monk within bis cell. Whose walls did make an island of bis life. Surrounded by the waves of war and strife, His hours obedient to the convent bell.

Oa the 15th of November, 1815, he made his religious profession, and on the 19th of the same month, began his philosophy - a sure sign of his pro-fistency in Latin. In a month's time he was sent from Monte Argentaro, where he had gone after taking the vows, to our monastery at Rome, on the Coelian Hill. March 1st, 1818, he was ordained priest, but continued as a student for three years longer. The ideal that he had set up for himself as a priest was a high one-no less than the famous dictum of the golden-mouthed Chrysostom : "Necesse est sacerdotem sic esse purum ut in coelis collocatus inter coelestes illas virtutes mediu sstaret." "He who is to act as a priest, must needs be as pure as though he stood in heaven itself, in the midst of those heavenly powers." In a colloquy which he wrote at this time, addressing our Blessed Mother, he gives way to his feelings in perfervid strains: "Oh Mother ! but a few years ago, I was a poor wretched sinful boy-and now, I am a priest ! You know how I felt when I first touched the consecrated Host; but how have I touched It? O Motner! had I but your purity and sancity. . . . How I longed for your heart to give a becoming lodging to my Jesus. . . Your hands to touch Him. . . Your tongue to call Him upon the altar." "My God," he would cry out, thinking of his priestly state, "have pity on the ant that Thou hast yoked to so heavy a char iot.'

When he had finished his academical course, he was appointed to the chair of Philosophy in our Monastery of Sant'Angelo, near Vetralia. His life during the three years (1821 24) tenure of that office was a severely studious one. He had much to make up e 1 in the way of elementary education : but he undertook his task with that dogged perseverance characteristic of the Italian nature, notwithstanding the "dolce-far-niente" ac-cusations of Italy's enemies. Morning after morning saw him, at the first streak of dawn, seated at his desk A; the hour of 5 o'clock he celebrated Holy Mass; and after thanksgiving returned to his books, and lectures till mid.day. The evenings were devoted to literary pursuits, of which he has lef. us many and splend dro i jues. To give a tew evidences of his application to study. Before his thirtieth year he could read ancient Greek with ease, and could speak the modern with fluency. His famous Latin letter to the professors of Oxford University, writeiin 1841, might be set up as a classic in that most elegant of tongues French, he wrote and spoke fluently When entering the Novitiate in 1814 he carried with him a letter of intro duction from one of our fathers, who therein describes him as : "Juvenis eximiae virtutis et singularis ingenii. sed incultus." In 1824 he was ap pointed to the chair of the logy, in our to few Retreat of St. John and Paul, in Rome | his viaticum. -from a scholarly standpoint the nost important office in our congrega A few short years of hard study tion. had metamorphosed the "homo in cultus " into a " homo cultissimus Newman, who knew him in the old Littlemore days, describes him to an absent friend as a man "gifted with remarkable powers." He was a profound theologian and a subtle thinker. Father Pius says of him : "The insight which makes a man keen in picking out the seeds of evil was pe culiariv remarkable in Father Dom To give an instance of this ininic. sight, his was the mind that first saw the fatal errors to which De La Mennais' system would ultimately lead, and his was the first hand that wrote a refutation of the celebrated leader's principles. To quote Father Pius again: "When the whole Roman world spoke of Da La Mennais, when he presided over distributions of prizes, when he was called the latest of the Fathers of the Church, and when he was (as some say) reserved in petto for a Cardinal's hat, this ob scure monk was writing a refutation of his principles. He composed his work, and had it read by the wiser and the older of the fathers. The pamphlet was talked about and discussed, until at length it came to the sars of the Father General. Some staid fathers were told off to examine work, and they condemned it. the Their verdict was that there were pas sages in the work of De La Mennais

which deserved some stricture, but which might be explained in a good sense, and pass muster fairly. There-upon Father Dominic was sent to Coventry. He was publicly reprehended and penanced for daring to depreciate so great a man. He received the penance and performed it diligently. One thing he could not do-indeed, he was not asked to do it-and that was to retract. He said to a dear friend of his, a Father Felix : have not done evil, neither can I un

THE CATHOLIC RECORD

say what I have written nor said for it is to me as clear as noon-day that from the principles of D. La Mennais flow consequences permicious to the Church and to civil society. Six years afterwards, Gregory XVI., in his Ball "Mirari Vos," solemnly condemned the errors of the once petted and feted Felicité D3 L4 Mennais

He has put down the mighty from their seat And has exaited them of low degree."

But better than all-lis learning, his profound theology, his subtle dis-tinctions, his linguistic abilities-was his sanctity. He knew that he was a clever man-the knowledge was thrust upon him. He had taught in the schools of theology and of philosophy with great success ; yet no one could say that he ever made the slightest pretence to learning. He must often have put to himself the substance of a Kempis' query : "Quid prodest tibi alta de Trinitate disputare, si careas humilitate, unde displiceas Trinitati !" for his life was an embodi ment of the Augustinian's desire : "Sentire compunctionem quam scire ejus definitionem.

"Humility," says St. Cyprian, "is the foundation of sanctity." St. Jer-ome calls it "the first Christian of it as "the spring and root of all the other virtues." Father Dominic was humble ; yea, it was the crowning teature of his character, and he sought to strengthen it by going in quest of humiliations His lowly quest of humiliations His lowly birth, his broken English, his blunders against the "lex inscripte" of British conventionality-everything that could help to lower him in the

eyes of men, was called into requisition. Yet, withal, he was of a most sensitive temperament. The brutal insult or biting taunt of the English canaille, to which he and his religious confréres were hourly subjected in those early days, often caused the shadow of wounded pride to flit acres the brilliant hazel eyes a look of pain; but no retort ever passed his meek lips. "Est humilis," says St. Bernard, "qui humilistionem convertit in humilitatem." This Father Dominic did.

It goes without the saying that such • He a min was a man of prayer. was a man much given to prayer, says his present Holiness of him. was his daily tood. Oar Holy Ral obliges each member of the Order to spend, at least, five hours daily in prayer ; but they were all too short for Father Dominic. Every moment that could be legitimately snatched from external work was passed in prayer with Jesus in the Blessed Sacra ment. Jesus in the adorable Euchar ist, was the life-spring of all his ac tions and labors; "Gesu Sagramentato," his momentary ejaculation. And how he loved the Mass! Stubborn of removal must be the obstacle tha could prevent him offering, day by day, this "clean oblation." It was day, this " clean oblation. bis life ; and it is worthy of note that he enjoyed that rare privilege granted priests-his last Mass was also

TO BE CONTINUED.

STOLE A COMMANDMENT.

From the Catholic Record, Louisville, In the early days of the diocese, wit and humor were not wanting. However lax or lukewarm Catholics be they knew, when occasion reonired it, how to silence their aggress. Up on Pottinger's Creek, in ors. Nelson county, there was an unpractibacksliding Catholic, by the name of Wimpsatt. One Sunday a Protest-ant preacher, a Rev. Mr. Rogers, preached at the house of a non-Catholic firmer. Wimpsatt happened to be, although he should not have been, there. He was looked upon as a quiet. silent sort of a man. When the ser mon was over, the man of the house urgently pressed the preacher to under take the conversion of the "ignorant Romanist," Wimpsatt. He con-sented and set about the work wi h great zea!, loudly abusing the Pope, the priests, the Church, and Catholics in general most unmercifully. Wimp satt observed a stubborn silence. The preacher became emboldened ; he be gan to catechize him all the more, and now and then triumphantly winked at his host, the farmer, as success attended his efforts. Among other things he asked Wimpsatt : "How many com-mandments are there?" Wimpsatt somewhat hesitatingly answered ' Nine.

"On," rejoined the preacher, " and that's all your priests have taught you! Oaly nine commandments ? There used to be ten," quietly re-

plied Wimpsatt, " but the other day your brother preacher Skaggs ran away with one of them, the ninth !"

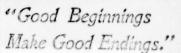
This man Skaggs was married and had just ran away with a neighbor's wife ! The preacher had no more to say.

AFTER EFFECTS OF FEVER.

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In the picturesque village of Merritton resides Mrs. William Angle, who, after months of suffering, has found a cure from the use of Dr. Williams' Pink Pills. Mrs. Angle relates as follows the experience through which she has passed. "Four years ago this spring, while a resident of Buffalo I had an attack of typhoid fever and the disease left me in a worn out and the disease for the in a dition, so and extremely nervous condition, so that the least noise startled me. could not sleep at times for a week on account of terrible attacks of heart Then again my head would trouble. trouble me and I had bad dreams. had no appetite and lost twenty-two pounds in weight and had become so very thin that my friends were alarmed. While in this condition J was treated by two physicians, but with no avail. I tried everything re commended but still found no relief Finally a relative persuaded me to try Dr. Williams' Pink Pills. After I had taken the first box I could see a change for the better, so I continued the use of the pills until I had finished six boxes, and the results were most gratifying. I now have normal sleep there is no more twitching in my hands, the palpitations have ceased. and I have gained in weight and strength. My whole system seems strength. My whole system seems toned up, and I feel entirely well feel grateful to the Dr. Williams' Med icine Co., and hope they will keep up the good work of administering to the afflicted. Dr. Williams' Pink Pills cure by

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Redeemer had left England."

"Cur fathers have sinned, and they are a But we bend 'neath the weight of their sins."

But Dominic was confident. His courage was begotten of a divine vocation : " Let not your heart be troubled, nor let it be afraid.", . . Ecce ego adsum." His early life is soon told.

He was born on the 22nd of June, in the year 1792, of poor parents-Guiseppe and Maria Antonia Barberi- in the little hamlet of Palanzana, on the Cimini mountains, near Viterbo, in Italy. At the early age of eight years he was lett an orphan, and was adopted by an uncle, a peasant farmer of the same district. It was here, on the sloping heights of the Appenines, whilst still a youth, that an interior voice spake to him in his prayer of his future mission amongst an heretical In an account of his vocation people and of his coming to England, which he wrote at the command of his confessor, he describes this miraculous occurrence. "Towards the end of the year (1813)," he says, "on some evening of the Christmas festivals, about 7 o'clock. I was on my knees before God in my poor little room, praying and beseeching Him to provide for the necessities of His Church, when I heard an interior voice in set words, which did not leave a shadow of doubt as to its being from God. The voice told me that I was destined to announce the Gospel truths, and to bring stray sheep back to the true It aid not specify to me how, fold. where, or to whom-whether infidels, heretics or bad Catholics, but left a hazy notion in my mind that the mission in store for me would not be among Catholics solely. I was astounded at such an announcement, and could not imagine how it would be verified. However, as I telt I could not doubt that the communication came from God, so I could not doubt for an instant but that it would be fulfilled." As a boy, education he had been given none.

'Life of Father Dominic, by the Rev. F. Pius Devine, C. P., pp. 144.5.

sages in the work of De La Mennais salled, I read the translation of the Psalm, gave the fathers my opinion of young Barberi, sent round the ballot box, and he was unanimously received as clerk. He was clothed in of the Mother of God, on November 14, 1814. at the age of twenty two years." "A Domino factum est istud: et est initabile in oculis nostris." He had now put his foot on the lower-most rung of the ladder, which ultim ately led him to the realization of finances are for assented of soluties. Tae Vice Master of Novices at that time was a Father Anthony of St. James (who atterwards became Gen-eral of our congregation ; and it was

SCHOOL AND HOME EDUCATION The best school training will avail

little unless it is supplemented by home education. The duty of averthome education. ing the moral and religious dangers which threatens boys and girls falls, in the first place, upon the parents. To them God has confided their children as proofs of His love, pledges of His confidence. Both by the voice of na ture and by His written Word He impresses upon them the necessity of fidelity to this sacred trust. He shall one day demand at their hands a strict account of those precious souls that have been created for His glory and are destined for His kingdom. This are destined for His kingdom. is a great work, a work fraught with tremendous issues for both parents and children. It must begin and, indeed, in the family; but if continue it is to be crowned with success, be a Christhe home must tian home, furnishing a model order, regularity, peace, charity, influence which plety, free frem every could tarnish the beautiful innocence of childhood or youth. From the first dawn of reason, and as reasons develops, it must be taught the rudiments of religious truth and religious practice. It must be inspired with a ove of plety, truth, justice, purity. harity, and all the Coristian virtues We often meet young people who have been blessed by such a home and

such teaching ; and what a beautiful example they furnish of the golden fruits of parental zeal and parental care. - American Herald.

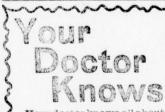
When a Man and Woman

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THE CATHOLIG RECORD

arrive when it will not be tolerated any

longer, and when that time comes the

difficulty of changing it into the Separ-

ate school system will be greatly in

creased, as the Catholic claim in equity

for a share of the school property will

be greater than at present in propor

tion to the growth of the population

and it is a matter of course that the

obstacles to an equitable settlement

The Bishop wishes that this difficulty

be met without unnecessary delay, and

his decision is undoubtedly a wise one.

The interests of the Catholic children

attending the schools should be

the chief consideration in the

of the Globe that the present illegal

arrangement should be continued is a

posed to have respect for the law ; and

it is equally strange that the Globe

should call the Bishop's course an act

of oppression of the Catholic people.

whereas His Lordship has done noth-

ing more than to ask the people to con-

duct their schools in accordance with

His Lordship is certainly within his

right in insisting that a character of

permanence be given to the Catholic

chool system of Windsor, and he

deems it not only his right but also his

duty to do so, and there are other good

reasons for doing so beside the fact

that he wishes to respect the law. The

Protestant trustees of the city very

fairly allow the Catholic trustees a

large liberty to conduct the Catholic

schools on Catholic principles; yet

the law.

strange one for a journal which is sup-

will also be greater.

The Catholic Record.

4

rublished Weekly at 484 and 486 Richt street. London. Ontario Price of subscription-\$2.00 per annum

EDITORS : REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Intidels,"

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ean be stopped. When subscribers change their residence i is important that the old as well as the new ad dress be sent us.

London, Saturday, October 14 . 1899

THE ALLIANCE AND DIVORCE

The Pan-Presbyterian Alliance has elected the Rev. Principal Caven, D. D., of Toronto for its President till its next meeting, which will take place in Liverpool in 1904, notwithstanding the opinion of Rev. Dr. Macdonald of the Toronto Westminster that the meeting should be deferred till 1910, inasmuch as it has no serious business to transact. The Alliance did pass one resolution, however, which may have some benefi cial result as pronouncing a condem nation of divorce. It was resolved be fore the close of the council that

"The alliance views with alarm the great number of divorces granted by the courts on unscriptural grounds and it asserts that the marriage relation should not be dissolved except on grounds laid down in the Scrip-tures."

IN

SECULAR EDUCATION JAPAN.

The Japanese Government has adopted the American system of purely secular or godless education, and has withdrawn sanctions and privileges hitherto extended to schools in which any religion is taught. The Christian schools are almost the only ones which suffer under this new regulation, and a considerable number of these have been already closed on account of it.

The Protestant missionaries find themselves in a peculiar dilemma in consequence of the law, for though in America they have always been the advocates and upholders of purely secular education, in Japan they have given religious instruction in their schools, and if they now make secular schools of them they will lose the support of the home boards, which refuse to appropriate funds for schools in heathen lands which do not teach the doctrines of their denomina tions, and without this support their schools, it is said, are sure to languish and die for lack of native attendance.

RABBI FRANKLIN ON ZIONISM.

The Rabbi Leo M. Franklin of Datroit is not a believer in the advisability of the Zionist proposition which has been advocated by many prominent Jews of Germany and other countries to establish a new Jewish nationality

ceptions, the most moral and the most these are the people the missionaries are sent out to convert. Would it not be more in accordance with the fitness of things were all the power of the missionary bodies devoted to the work of making Christians of Uncle Sam's soldiers?

A GOLDEN WEDDING.

On 3rd Ostober Str John and Lady Carling celebrated the fiftieth anniversary of their marriage. Sir John Carling has for nearly half a century been identified with the affairs of cur Forest City, and, also, in a broader field, as member of Parliament and as Minister of the Crown. In civic as well as in political life he has had his friends-hosts of them-and he has had his opponents also, but this can be said, by all who know him, that he has at all times and under all circum. stances been imbued with a sterling honesty of purpose. Would that all our public men deserved what can be

truthfully said of Sir John Carling ! matter, and those interests demand The writer has known him from the that the school system should be early days of London's history, and, made permanent, instead of being left both as a young man, and as one now in the present precarious position. advancing intolife's autumn, always rewhich can be upset at any moment by cognized him as a model for our youth. any ratepayer. Surely the contention Gentlemanly, courteous, obliging-and this to all creeds and classes-are and have ever been the chief characteristics of Sir John Carling. That he and Lady Carling may be given many more years of life is the heartfelt wish of all, and in a particular manner 1s it the prayer of those who have felt the heavy hand of want. God alone has kept count of the many noble deeds of charity to be placed to their credit. Their gifts have had the true ring of charity. They are not to be ranked amongst those philanthropists who call from the housetops to all men to behold their generosity. Their home has ever been a bright spot in the memories of the poor. For a generous helping hand and a kindly smile and an encouraging word always accompanied their bountiful gifts.

THE WINDSOR SCHOOL QUES-TION.

there are some matters wherein they The Toronto Globe, in two editorial have not full liberty, and cannot have articles which appeared in its issues of it until the schools are conducted under the 29th of September and 4th October, the Separate school law, by Catholic takes exception to the course of the trustees elected by the Catholic rate payers. At present the Catholic trus-Right Rev. Dr. M:Evay, Bishop of tees are not at liberty to select the London, in insisting on the establishment of a Catholic Separate school in Catholic text-books which have been Windsor, to take the place of the arapproved by Government for the use rangement under which two Public of Catholic schools, if the Protestant schools of that city are now managed trustees object to their use. Surely it as Catholic schools. The article of Oct. is not a desirable state of affairs that 4 is in the form of a reply to Mr. D. J. Catholic schools should be entirely at Donohue, Q. C., of St. Thomas, who the mercy of a Protestant majority in wrote to the Globe deprecating the regard to the curriculum of studies, attack made upon His Lordship the however tolerant or well disposed they Bishop on account of his insisting that may be habitually. It is far better a Separate school should be established that the schools should be subject to instead of the present system, which is Catholic control, that they may be truly contrary to the school laws of the Provand really Catholic.

ince. Mr. D. J. Donahue very properly

states, "without any qualifying ex- self to every thoughtful person. The We have known cases where Proarrangement is contrary to the laws of testants preferred to send their chilreligious people I ever saw " And yet the Province, which, however, afford a dren to the Separate schools, some legal means whereby the Catholics may times because they wished the children secure their object of giving a suitable to profit by the moral teaching given education to their children without in them, which could not be had in the breaking any law, and the Bishop de- Public schools, and sometimes because sires that this means should be adopted. the Catholic schools were more con-The Windsor school system has this venient to them on account of disradical defect, that it is illegal, and for tance. Is the Globe not aware that these that very reason the time will certainly

Protestants have not the liberty to sup port Separate schools under penalty of excommunication? In fact, to become legally Separate school supporters, they must sign a declaration that "We are Roman Catholics ;" and thus they are subjected to actual excommunication if they presume to support a Catholic Separate school ! Why does not the Globe agitate for the removal of this excommunication, if it is so anxious for the liberty of the people?

MR. CHARLES COWLEY.

This gentleman, a resident of Orangeville, has written a letter which appeared in the Toronto Mail and Empire of the 7th instant. It has reference to the so-called Windsor school trouble. Mr. Charles Crowley says : " I hope you will regard it as coming with-in your province to lay the lash lightly (but stingingly) on the back of Monsigneur Mc-Evoy, the Roman Catholic Bishop of London, Evoy, the Roman Catholic Bishop of London who is just now cracking his ecclesiastica whip so insolently over his co-religionists in Windsor in the matter of Separate schools.¹

And the editor proceeds to lay on the whip as follows :

"This is a matter of consequence to us a t is not, as has been suggested, merely th concern of the Roman Catholics. The Separate schools are maintained ont of the gener it is not. as epar taxes, so we are all equally interested in the matter. Separate schools should have n State recognition or support, but this is not the question at the present moment, though the action of Minister McEvoy may do some thing to bring it again to the front. I do thing to bring it again to the front. I do not suppose that the Roman Catholics of Windsor will submit to any such insolent dictation, but to strengthen them it would be as well if the citizens of Windsor generally took up this matter. This priest tells us he knows where he stands; he may know better later on."

We may here draw particular at tention to the words we have placed in italics. A time there was, and not many years ago, when the Mail and Empire bent all its energies to the work of destroying Catholic schools. It was the organ of the ultra Protestant bigots of the Province, and it carried on a violent anti-Catholic crusade for a period of twelve years. Seeing that its party could not get the reins of power by riding the Protestant horse, it suddenly dropped its agitation against Separate schools and its abuse of Catholic Bishops and priests. We can assure our contemporary that its reference to "Minister Mc-Evoy" will be rated by the Catholic priests and people of the Province as an unwarranted impertinence. If it ever happens that there is a little disturbance, or even the semblance of one, between Bishops, priests and the Cath olic laity the good offices of the Mail and Enpire editor and his constituency will be asked for when they are wanted. They have so many ouar-

rels of their own, in the shape of heresy trials and fierce The Catholic education of Catholic the inte te on nal ments of their own Churches, that we fancy they should have but little time on their hands to interfere in the bus iness of their neighbors. We may add that Bishop McEvay's course in regard to the Windsor schools will cause no disturbance whatever. He merely wishes Catholics to avail themselves of the rights allowed them by law. He directs that the Catholic people of that town should devote their own money to the support of their own schools, in the same manner as prevails in all other cities and towns of the Province. That is all. We regret exceedingly that a prominent paper like the Mail and Empire should employ such coarse and ungentlemanly terms regarding a distinguished and most highly esteemed prelate of the Catholic Church.

articles on the Dreyfus trial at Rennes, which do not accord with the general tone of the English press in denouncing as an outrage the verdict of the second Court-martial against the excaptain of artillery.

The manner in which the trial was conducted is a matter of foreign administration of justice regarding which, surely, we in Canada have a right to pass judgment according to the light that is in us, and our honest convictions, without being denounced as enemies to Canada and British institutions.

We have ourselves freely expressed our opinion on the Drevfus case, and in doing so we have not followed the lead of the Francophobists. While not presuming to pass an absolute judg. ment on the guilt or innocence of the accused, we have pointed out that the judges were obliged by the circumstances of the case to hear probably the most direct and important evidence of the matter in secret sessions, lest international complications should arise out of the revelations therein made. It is impossible, therefore, for outsiders to be judges of the whole case. and it is reasonable to believe that the judges to whom was committed the duty of trying the accused were the best able to form a judgment.

There is certainly no want of patriotism toward Canada in our holding this opinion, nor even if we had maintained, as La Patrie has done, that the general outcry which has been made in regard to the Rennes verdict has arisen from hostility toward France. In fact, we do not hesitate to say that La Patrie has justification for its opinion, at least in the case of those who have most frantically expressed indignation at the Rennes verdict.

From these considerations it will be een how unjustly as well as ungenerously some parties have circulated La Patrie's article throughout Ontario, accompanied with an anonymous circular appealing to the anti-French prejudices of the people on account of the article itself, and further, endeavoring to make the whole French-Canadian people responsible for the pretended offensiveness of La Patrie's article, whereas the article is moderate and calm and not even offensive ; but if it were so, the people in general of Qbebec would be no more responsible for it than are our readers responsible for the opinions we have expressed on the same subject.

We have said that La Patrie's article is not offensive. It goes no further than to uphold and, vindicate from the attacks made upon it the court-martial which condemned Dreyfus, to express its sympathy with France amid the universal denunciations which have been hurled at her on account of the Rennes verdict, and to condemn the absurd proposal which has been made by some fanatics that the Paris exposition to be held in 1900 should be boy-

Tarte's paper, has had of late several plea that its chief is also a French Canadian.

We are not, and the CATHOLIC RE. CORD has never been, a partisan of either the Liberal or Conservative party, but purely a Catholic journal ; however, we must strongly protest against an attack upon the Government

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based upon the fact that one of its French Canadian members will not join in unjustly abusing a country which is at peace with us and the Em. pire of which Canada forms a part, even though there have been from time to time some causes which have menaced the good understanding which ought to exist between France and Great Britain ; and it is still more preposterous to attempt to make the Gov. ernment responsible for Mr. Beaugrand's utterances, as this gentleman has no more influence upon the policy of the Government than arises out of the fact that he has been one of its out. side supporters. The Government must be judged by its declared policy on Can. adian questions, and not by the impas-

sioned utterances of one or more of its individual supporters. There never was a more dastardly and contemptible attempt at making political capital out of an event in which Canadians are not interested in any direct way, than this anonymous Dreyfus circular.

A VIRULENT ASSAILANT AN-SWERED

"RITUALISTS WERE SEVERELY SCOR-ED." This is the heading under which in the Daily Mail and Empire of the 6th inst. an account is given of the reading of a paper by the Rev. W. J. Armitage, Rector of St. Paul's Church, Halifax, N. S., on "The Crisis in the Church of England " before the Alumni of Wickliffe College Association. Toronto, at their meeting in the college library last week.

Wickliffe College is a Low Church institution, having been established purposely to counteract the High Church tendencies which are supposed to exist in Trinity University. It might be expected, therefore, that at a gathering of the Alumni of this hostile educational institution there would be some manifestation of the hatred which exists between the High and Low factions of Anglicanism, but we were scarcely prepared for the extreme manifestation of hatred expressed by the Rev. Mr. Armitage for his brethren of the High or Ritualistic school, who, after all, are at the present time the dominant power in the Church of England in England itself, and almost the

dominant power in Canada, as well as in the Episcopal Church of the United States. Yet we would not deem it necessary to make any comments on Mr. Armitage's venomous remarks, if he had not made at the same time an attack on the Catholic Church with equal venom.

Truly, the Rev. Mr. Armitage scored his brethren of the Ritualistic school "severely," if unreasoning abuse is to be accepted as argument. In his attitude toward the unfortunate brethren he reminds us strongly of Timon of Athens:

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in Palestine, with Jerusalem as the capital. In an address delivered before the Jews of Detroit on Friday, Oct. 6. he said :

"The Jews realize that nations are the result of gradual development and are not ready made. Such a heterogeneous class of people as the Jews, with nothing but a common foundation of religion and a memory of the past, would be poorly equipped for the complex affairs of government. But suppose that all the thousand obstacles to the complex analysis of the housand obstacles to the promotion of the movement were taken away, we still would perceive a walled away, a nation without commerce, and country, a nation without commerce, and without the culture that comes from contact o growth and civilization would result wit the conditions. Not in Palestine lay the energy of the greatest achievements of the scenes of the greatest achievements of the Jews. Not until they were scattered among all the nations of the earth were knowledge aud growth most evident."

a good field for Protestant missionary effort. Army Secretary Peyton, who went to the Phillipines under commission from the Episcopal Bishop of Albany, stated, in an interview, that there is no chance for Protestant missionary work until such time as the United States troops depart or reform. "The United States has," he adds, "at this moment forty five thousand drunkards, rakes or gamblers, and when the American troops landed at the substance of what they have al-Manilla there was only a saloon or two in the whole place, but to-day Manilla is a hell hole, with four hundred and thirty saloons, typical places of the wastern frontier, or worse, and the saloons are more respectable than are many of the other places within the city which Americans have either planted or kept alive by their support." The "Tagalos," one of the races inhabiting the islands, are, he further tion in a way which must commend it- same score ?

points out that the Bishop is within his right when insisting that Windsor should have a Separate school under the Separate School Law, like the other cities and towns of Oatario. We might here remark that excommunication is not a common ecclesiastical penalty, as one might suppose from reading Mr. Donahue's let. ter. It is inflicied only in extreme cases when persons are contumacious in the commission of grievous sins. In reply to Mr. Donahue, the Globe SAYS :

says: Jews. Not until they were scattered among all the nations of the earth were knowledge aud growth most evident." *A STARTLING STATEMENT.* An associated press despatch ap-peared in the Toronto Globe of the 5th which contains information that will be received with astonishment by those people who think the Phillipine Islands a good field for Protestant missionary ratepayer. The Bishop's action is calculated to deprive him of the liberty of choice which the law confers."

In dealing with this matter, we have not a word of blame to say against either the Catholic or Protestant people of Windsor for the arrangement which they made many years ago, and which in practice has worked fairly satisfactorily so far, so that through the liberality and tolerance of the Protestants of the city the Catholics have had ways contended for -- a Catholic educa. tion for their children-though not having their schools conducted under the Separate school law.

Here it has been said by those who wish the present arrangement to be continued :

"If the schools are working satisfactorily why should the arrangement not be con-tinued ?"

The Bishop has answered this ques-

children is a matter of much obligation tion, and it is the right and duty of the Bishop to see that it be properly carried out. He has, therefore, the moral right to direct his flock to fulfil this obligation, and it is no oppression to tell them how this duty is to be fulfilled, without violating the laws of the Province. This is what Bishop McEvay has done, and the Globe's effort to encourage the Catholics of Windsor to resist the Bishop will find no favor with loyal Catholics of that city. We trust, therefore, that the Catholic people of Windsor will see the necessity of carrying out the wishes of his Lordship as soon as it may be convenient. Before closing this article we deem

It right to say a word on the anxiety of the Globe to have the Catholic people free to select either the Public or the Separate school for their children as they see fit, without being threatened with excommunication if they disobey Episcopal authority.

We have already many times in our columns shown that Catholics are not at liberty in conscience to send their children to Public schools, when they are within a reasonable distance from a Separate school where they will be instructed in their religion. The law gives them this liberty, indeed, but they cannot in conscience make use of it, unless there are grave reasons ap. proved by the Bishop for their doing so. Tais we expressed last week in the following terms :

"The Bishop may dispense in individual cases on account of distance or any other reasonable cause."

But while the Globe is so very solicitous that Catholics should not be threatened with excommunication if peace. they disobey the laws of the Church, why has it not some solicitude for its own Protestant co religionists on the

DREYFUS AND CANADIAN POLITICS.

It has been in the past the fashion with some politicians to endeavor to create a race hatred on the part of the English-speaking population of the Dominion, and especially of Oatario, against the French Canadians who are, equally with ourselves, citizens of the Dominion and of the British Empire.

These efforts have always had the effect of exciting recriminations and dissensions-for, deplore the fact as we may-it remains a truth that there is a section of the Ontario people who are ready to applaud and support any agitators who endeavor to cause discord ; nevertheless we cannot too strongly condemn them as unpatriotic and malicious disturbers of the public

We regret to notice that there has been recently an attempt of the same kind as those to which we have made reference. La Patrie, Mr. Israel J

cotted by manufacturers because of that verdict. So far is this language from being offensive or inconsistent with loyalty to our institutions that we believe it to be quite justifiable ; and even if it were a mistaken position, it would at least be not inconsistent with the duty of patriotism towards our own country.

Along with La Patrie's article and the circular of which we speak, there is also a letter of Mr. Beaugrand, formerly Mayor of Montreal, which gives expression to considerable indignation against the press which has spoken evil of France and belittled French justice in connection with the Dreyfus episode.

Mr. Beaugrand may be somewhat extreme in the profession of adhesion to French ideas, but we should remember that it is natural that even though a French Canadian is a British subject,

he should remember with pride the glories of the country of his origin, and there can be little or no blame cast upon him for so doing, and for defending it with warmth, when it is being coarsely maligned, and even if this warmth be excessive, we should regard it with tolerance in view of the virulence and bitter anti-French feeling which produced it, or was, at all events, the direct cause of its manifestation. There is a chivalry which is aroused by antagonism, and it is undoubtedly this chivalrous feeling which led Mr. Beaugrand to manifest so decisively French sympathies.

The circular has, however, evidently another object in view beside arousing hostility against the people of Quebec. La Patrie, being owned by a French-Canadian member of the Dominion Cabinet, an opportunity is afforded detect a single thought of his own in to the anonymous writer to attack very his whole tirade. His entire speech is

I am Misanthropos, and hate mankind. For thy part, I do wish thou wert a dog, That I might love thee something."

The substance of the charge brought by Rev. Mr. Armitage against the Ritualists is contained in the following words :

"The cause of this (crisis in the Church of England) is the existence of a body of well organized laity who had as their object the Romanizing of the Church. In many cases these had succeeded in surpassing Rome it-self."

On a memorable occasion Portius Festus said to St. Paul in the public hall of audience at Cesarea :

"Thou art besided thyself : much learning doth make thee mad."

Notwithstanding that the learned Alumni of Wickliffe appear to have appreciated highly the Rector of Halifax's vaporings, we are compelled to believe that a very much smaller amount of learning than the Apostle of the Gentiles possessed, combined with much vanity, induced him to make this surprising statement that the Church of England is being "Romanized " by " surpassing Rome itself " in Roman observances. If these observances surpass Rome, they cannot be Roman, and the Church surely cannot be "Romanized " by means of them.

A public speaker who makes the pretensions of the Rev. Mr. Armitage should be at least a little more cautious than to make such [random assertions. His hatred for Ritualism and the Ritualists evidently carries him beyond the bounds of reason.

But the Rector has much more to say in his discourse so annihilatory of Ritualism, in his own opinion. He has more to say, but we can scarcely lamely the present Government, on the made up of the thoughts of other people, or of extracts which misrepre sent the opinions of learned men of the Church of England, and other schools tions given in the Book of Common of thought, such as Mr. Gore Balfour, Archbishops Tait and Temple, Archdeacon Farrar, Maurice, Burke, Emerson, Dr. Sanday, Sir William Vernon Harcourt and other lights, but especially those who are noted for extreme Low Churchism.

that very lawlessness which has We have no intention to constitute ourselves the champions of Ritualism, and it is not for the purpose of doing this that we write the present article ; but we cannot restrain ourselves from making some comment on an evidently egotistical speaker who goes out of his way to attack the Catholic Church, under the pretext of battling against Ritualism.

We leave to the Ritualists, therefore, not admire John Kensit's methods, but the task of defending their own cause against the assaults of the Rev. Mr. he roused the sleeping conscience of Armitage, and we know that there are England." many of them in Toronto and its neighborhood who can do this with success. But we cannot allow the gard to the confession of sins because reverend gentleman to distort the words of the authorities of his own cals to represent the confessional as one Church in order to make a very weak of the most corrupt practices of the point against the teachings of the Cath-Catholic Church. It would be too long olic Church.

Here is what Rev. Mr. Armitage has with Rev. Mr. Armitage's assertion to say on this subject :

to say on this subject : "The Church had been undermined by a host of secret societies having one main our-pose-the Romanizing of the Church of Eng-land. Archbishop Tait called it "a conspir acy against the doctrine, the discipline, and the practice of the Reformed Church." "The custom that has stirred the heart of England is that of the auricular confession which the English nature will never tolerate and which Archbishop Temple declares 'tends not to liberty but to bondage.' The controversial storm centre lies in sacerdotal claims upon which, as Farrar says, our dif-ferences largely turn. The Ritualist claims to be a sacrificing priest, which as Maurice says, is the very virus of the Roman system." Whateven Archbishop Temple may

Whatever Archbishop Temple may have said in regard to auricular confession, the Archbishop of York pronounced officially in his manifesto to the clergy that only compulsory confession is to be condemned, whereas voluntary confession he declared very explicitly to be a good and salutary practice. At the most, therefore, there is a grave difference of opinion between the two highest authorities in the Church of England, and the Ritualists are quite free to follow either of these opinions, the more especially since it is acknowledged that these pronouncements have not the force of law in the Church of England.

But apart from these pronouncements the Book of Common Prayer, which is the law of the Church, expressly declares in the form of "ordination of priests" that the power of forgiving sins is conferred upon the "priest; for the Bishop, in defining the "cflice and work of a priest in the Church of God," says : " whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."

This is one of the sacerdotal claims which the Rev. Mr. Armitage so strong. ly condemns. The power of forgiving or retaining sin implies a candid confession by the penitent, without which the priest cannot know whether

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giving absolution had fallen into disgreatest use in the Church of England, but the

ministers who in violation of the direc-

Prayer, had dropped it in order to con-

form themselves to the widespread Cal-

vinistic and Paritan sentiments which

gradually intruded themselves into the

Church of England in and after the

seventeenth century, were guilty of

been so brazenly charged against

the Ritualists by the Rev. Mr.

Armitage and the Kensitites. And

here it is proper to remark that the

lawless methods used by John Kensit

ing himself and selling his obscene

literature, are covertly approved by

the Rev. Mr. Armitage, who thus palli-

We have shown thus fully the teach

ing of the Church of England in re-

it is a usual practice with Evangeli

to deal at length in the present article

that the claim to have a sacrificing

priesthood "is the very virus of the

Roman system." It will, therefore,

suffice to quote a few texts of Holy

Writ to show that Christienity has a

In Heb. xiii, 10, we read : "We

have an altar whereof they have no

power to eat who serve the tabernacle.'

In the Greek original the word for

altar is thusiasterion-from thusia, a

sacrifice-and it signifies the structure

or support on which sacrifice is offered.

There is, therefore, a Christian sacri-

fice, and the person who offers it is ne

In Isaias lxvi. 21: "I will take of

them (the gentiles of Africa, Lydia,

Italy, Greece, and the islands already

spoken of in verse 19) to be priests and

Levites, saith the Lord." This is ad-

mitted to be a prophecy of Christ and

the calling of the Gentiles to His

Church. There must, therefore, be a

true priesthood under the New Law,

the distinctive office of which is to offer

Lastly, in Malachias i, 11, it is

foretold that there shall be sacrifice

and a clean oblation offered to God in

every place, " from the rising of the

sun even to the going down." This

can be understood only of the Christian

sacrifice of the Mass, which alone fulfils

the conditions. and there must be a

sacrificing priesthood to offer up that

sacrifice. Yet even if this were not

the case ; it is unjustifiable for Angli-

cans to make an attack on the Catho-

lic Church while discussing their own

internal dissensions, as it is the custom

of Anglican Evangelicals, so-called, to

COUNCIL OF WASHINGTON.

THE

gifts and sacrifices to God for men.

cessarily a sacrificing priest.

sacrifice.

It is an agreeable surprise to find that Pan Presbyterian, as representing so many different Protestant Churches throughout the world, thus endeavors to stem the tide of the Rationalism and lafidelity which have made so much progress among the various Protestant denominations during recent years : nevertheless, the fact cannot be concealed that the spread of unbelief is attributable in great measure to the repulsiveness of the Presbyterian doctrine according to which the evil as well as the good which men do with the avowed purpose of advertisis so foreordained by Almighty God that men cannot resist the tendency to evil which has been marked out for him to do. It is admitted that it ates Kensit's conduct : "One may was the revulsion from this doctrine that made Col. Ingersoll a sceptic. and hundreds of other sceptics and agnostics owe their infidelity to the same cause.

A motion was made in the Alliance Council that steps should be taken toward effecting a "coalition " with Congregationalism, and that a committee should be appointed to confer with a similar committee named by the Congregationalists. This was not adopted, the .reason given to the public being that " the matter is too important for hasty consideration."

Considering the fact that Pan-Presbyterianism is composed already of many incongruous elements, there is good cause to believe that there was another and more important reason for putting off this matter, and we cannot doubt that the real reason was the elasticity of Congregationalism in adapting itself to the views of congregations of every shade of belief. from stalwart Presbyterianism to the Unitarian form of Latitudinarianism. Such versatility is inconsistent with the calibre of the divines who practically forced Dr. Briggs of the New York Union Theological Seminary, and Dr. Smith of the Lane Seminary of Cincinnati, to excommunicate themselves from the American Presbyterian body.

The chief matter of surprise in reference to this is that American Presbyterians were able to control to such an extent the so called Presbyterian delegates of Germany, France and other European countries, as to cause the assemblage to reject overtures from, and to refuse to make overtures to, a body which is certainly no more Latitudinarian than many of the Churches which were represented at the Council. We understand that the Free Presby terian Church of England was readily admitted on an equality with the other Presbyterian bodies to deliberate at the Council; yet it is well known that it is quite as lax in regard to the funda mental doctrines of Christianity, such as the inspiration of Holy Scripture, the divinity of Christ, the efficacy of our Redemption. etc., as are the Congregationalists or the Rationalistic organizations of Japan, France, and Germany, to which Pan-Presbyterian. ism opens its arms widely, prob

tending. Let there be growth to the by the Apostles at Jerusalem, and greatest extent, but not change of the which issued its decreas to all Chriswhich issued its decrees to all Christians under the formula : " For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." The Apostles evidently did not dream of holding a General Council which had "no legislative authority," and we may judge from this with what truth

> most conformable with the practice and teaching of the Apostles. The Apostles could and did make disciplinary laws which were obligatory on the whole Christian world, but it is admitted naively by the General Council of Presbyterianism that it cannot frame a single law which any one of its five million adherents is bound to obev.

It does not surprise us that some of the delegates to the Council themselves felt the incongruity of three or four hundred serious men coming together from all parts of the world to hold a meeting which cannot be called any. thing else than a mere social gathering, where trite questions are indeed talked of, but nothing practical is done either for the spiritual or temporal benefit of man, or for his intellectual improvement, In fact, Rev. J. K. MacDonald, of the Toronto Westminister, is reported to have put the case very plainly, saying : "He thought the next meeting might be postponed for ten years. The stale, flat and unprofitable questions with which this Council has seemed concerned have been discussed at every Council, and long ago lost every particle of interest for thoughtful and intelligent men. If we are to face another lean and barren programme, 1910 would be a better date for the next Council than five vears hence.'

In fact the only doctrinal action which appears to have been taken by the Council was, so far as we have seen its doings reported, to refer to the business committee a resolution introduced by Mr. Samuel Smith, already spoken of, "deploring the spread of sacerdotalism and sacramentarianism in England." Thus, even if this resolution was adopted, it would appear that the only action of the Council was to attack the doings of another Protestant Church, over which it has no authority, instead of contributing something toward the reunion of Christendom, which would be a practical if the suggestions toward at matter taining it were effective in their char-

HALLOWED BE THY NAME.

When they taught me 'twas Thou who mad'st Me, And spoke of Thy too great love, And told of my Father in Heaven And angels dwelling above,

I learned to praise Thy name, When with half-formed words and lisping My hymns I breathed to Thee, And the names of Jesus and Mary Were oh ! so sweet to me Ah! then I praised Thy name.

But the world and its ways allured me,

I knew what was meant by sin, I knew what was meant by sin, I trod by the path tco thorny, My anguish how deep within ! I did not praise Thy name. Presbyterianism boasts so loudly that it is the religion which is of all the Darkness hovers not now o'er me, The clouds have vanished away

peacefully wait for Tny glory And Thy ever blissful day: Hallowed be Thy name,

-F. R., in the Australian Messenger for -

MY BEADS.

Alone in the darkness So gloomy and dreary, From lips fainty trembling There steals a say prayer-A prayer sweetly chanted Through moments so weary, A message to Heaven From a soul in despair. And there sadly kneeling My finger go stealing unt the sweet Ayes on my beads wet with tears: with tears; Each bead has a story Of woe or of glory— Of wee or of glory-life's gay, happy sunshine -- the heartaches of

Sweet beads, old and treasured ! Sweet beads, old and trea — The gift of a dear one— To me you are dearer Than riches and gold, (A heaven-sent solace) For souls often ionesome To thee as a friend Their heart's tale unfold. Then in ice and in endow Ther neart's take unrold. Thus in joy and in gladness Io pain and in sadness, ggers move on and count the prayers o'er; And my heart tells its story Of we or of glory use beads, that I'll enerish and prize ever more. My fina

-J. William Fischer.

OUR BOYS' AND GIRLS' OWN.

To th

With the October number, now ready, "Our Boys' and Girls' Own," the illustrated Catholic monthly, enters upon its second year. The magazine has been a great success, and in the short space of a year it has reached the first place among Catholic juvenile periodicals. The many letters constantly received from enthusiastic subscribers show how highly pleased they are with the magazine. A mother writes: "Your paper brings so much pleasone and interest to my children, I feel I must thank you for it. The writing of these stories I find is much improvement to my two little girls." A subscriber says: "I am very much pleased with your paper, and I can truthfully say of it what cannot be said of many story papers ithat is, it has never, in my opinion, had a poor story in iterom the time it becan till the prewith your paper, and I can truthfully say of it what cannot be said of many story papers; that is, it has never, in my opinion, had a poor story in it from the time it began till the pre-sent time, and I hope it will remain so." An-other writes: "The paper has been a source of great pleasure to me the past year, and I would not give it up for the world." The second vear of "Our Boys' and Girls' Own" will be a treat. In the present issue be-gins a new serial by Father Finn, which will run through several numbers. There will be short stories every month by the best Catholic writers. The different departments, "For the Household," "Games, Tricks, etc.," "Prize Question Box," "Prize Story Competition," "Drawing Contest," etc., will be continued. There will be original articles on interesting subjects, and 25 to 30 fine illustrations will fil each number. In each issue there will be family.

amily. The subscription price of "Our Boys' and Wils' Own "is only 75 cents a year, and the vasiest way to subscribe is to send 75 cents it nostage stamps to Benziger Brothers, 35 Bur lay St. New York. Subscriptions may also e sent to Thos. Coffey, CATHOLIC RECORD office, London Ont.

OBITUARY.

MR. JOHN J. HANLON, PRINCETON.

matter if the suggestions toward at-taining it were effective in their char-acter. JOINS THE CHURCH. Rev. Thomas A. Cella, a Methodist minister of St. Joseph, Mich., who has lectured principally against the Cath-olic Church and the priesthood in many leading cities in the last eight years, became a member of the Catholic Church Monday night. About eight months ago, while passing through that city to fill engagements in the that eight years, North-West, he was compelled to stop off on Sunday morning, and he at-tanded services held at St. Joseph's After the conclusion of Rev. James J. Gore's sermon Rav. Cella called at the pride at the solut of the date the off the server murmured. He was fortily and the the privace of the server and the set eight years adding cities of the catholic Sunday, and returning on Monday to his work that did to the passing through that city to fill engagements in the the best medical skill or careful nursing could do were willing's privation of the set of the fatal discuss on Friday. Set Shat 3p. m., sur-tanded services held at St. Joseph's J. Gore's sermon Rav. Cella called at the privative regioned and such here the we him

rounded by the members of the family and faithful wife. He bore up bravely during his short illness, and, despite his acute sufferings, never murmured. He was fortified by the generous priests of the Cathedrai, who knew and esteemed him well. Numerous prayers were offered by his many friends for his speedy recovery, and exbedially by the generous numeron friends of the Sared Heart Convent, who esteemed him for his many friends for his speedy recovery, and exbedially by the generous numerons prayers are offered by his many friends for his speedy recovery, and exbedially by the generous numerons friends for his speedy necovery, and exbedially by the generous numerons friends for his short illow and the second for unital by Mr. Ass. Reid, undertaker, Prinzeton, and forwarded home the following morning. Here numerons friends for here availing of the second for unital by Mr. Ass. Reid, undertaker, Prinzeton, and forwarded home the following morning. Here numerons friends morning to the consol of decensed called an offened words of some on domerous the following morning. There numerous friends more the second for the second for the family. Some of a large on four the second for the second for

"But me thou hast received an account ine incence, and has confirmed me in thy ight forever." R. I. P.

THE WINDSOR SCHOOLS.

To the Editor of the Free Press : Sir—The Toronto Globe puts the Bishop of London on the horas of a dilemma. Had he approved of the present school arrangement at Windsor—which everyone admits is against the law —the Globe could and would if an occa-sion required, easily prove that the Bishop was a traitor to his country, an enemy to free institutions, a menace to the constitu-tion—that he was disloyal and should be ban-ished, or hanged, for his crimes. So far so good. On the other hand, when the Bishop urges his people to keep the law of the land, and when he insist that Windsor Catholics, like all other Catholics, should keep the lawsof does not understand public opinion, that he act-ed rashly and did not forsee the country, he does not understand public opinion, that he act-ef Globe speaks, the cause is ended. It makes no difference whether the subject matter is about notitics, science or religion, and he ought to know that the Globe always protected Catholics and never abused them—oh, dear, no! It is most anxious that Catholics do not suffer ence whether the subject matter is shops or priests; and the Sishop must have heard or read how the Globe defond dear, no! It is most anxious that Catholics do not suffer any persecution from bloodthirsty Bishops or priests; and the dissof George To the Editor of the Free Press : ifter any persecution from bloodthirsty ishops or pricests; and the Bisnop must have and or read how the Globe defended the or, benighted, ignorant and pricet-ridden taholics away back in the days of George rown; and how grateful the Bishop and all atholics should be for the Globe's reat able, and consistent defence of the "Jesuit Bill," that is, until "The lobe Flopped." Knowing all this, how oes the Bishop expect to get along ithout the help of the Globe't Where ould the Holy Roman Catholic Church be aday in Ontario, only for the everlasting help the Globe to find out public opinion and to-day in Ontario. only for the everlasting help of the Globe. The Bishop of London must con-sult the Globe to find out public oninion and act accordingly. His Lordship must not have read the editorial in last Friday's Globe, or he never would have referred to the School Question in Incersol on last Sunday. The Separate school, and the Bishop said in reply, as liearn from the CATHOLE RECORD, that he was delighted to find a real Catholic school in Ingersoli, and not a sham one, as he had found in other parts of his diocese, and that the worst kind of a sham was a religious sham. He also said he had no fault to find with the Public schools so far stay they were, They raught well what they undertook to couch. They were never intend-ast hey went. They usught well what they undertook to couch. They were never intend-ated in this Dabholicoh and did not teach is astic in his diocese were typing to twist Public schools into Catholic schools they were attempting an absurful, gring to mix oil and water. This is all terrible, and uniess the Globe comes to the defence of this force courty, the a some sensors into Catholic schools they wern attempting an absurdity, trying to mix oil and water. This is all terrible, and unless the Globe comes to the defence of this free couutry, the omstitution may be broken of the heavens may all. London, Oct. 5, 1899.

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M. E. Francis (Mrs. Francis Blundell) : St. Patrick's Ward." A pathetic story poor old Irish woman. A pathetic story of a

poor old Irish woman.
Mme, Blane: "The Norsling of the Countess." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching.
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he should forgive or retain in any in dividual case.

In the order for the Visitation of the Sick, it is peremptorily commanded that at a certain stage, "here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort." The words of absolution which follow are identical in substance with those used by Catholic priests in giving absolution, and plainly assert that the priest has power from Christ to forgive sin.

In the announcement to be made on the Sunday or holy day immediately preceding the administration of the Lord's supper, it is ordered that those who cannot quiet their own consciences shall go to some learned and discreet minister to "open their grief" that they may "receive the benefit of absolution together with ghostly counsel and advice." This is also a plain mandate for auricular confession, and

A Council of delegates from all the churches of the world which have the same form of government with the

PAN - PRESBYTERIAN

Presbyterians was held last week in imagination make the boast that the Washington under the name of a " Pan-Presbyterian Conneil."

The question of so-called higher criticism was warmly discussed, and the generally expressed opinion of clergy and laity who spoke on the subject was that this higher criticism is nothing else than infidelity under thin disguise.

The Hon. Samuel Smith, a lay delegate who is a member for London in the British Parliament, said that it ought to be well understood that "the higher criticism promotes only athe ism and sacerdotalism." The Rev. Dr. Laws, of Columbia, S. C., said : "All this higher criticism is to my mind an emanation from the Darwinian theory of the evolution of man. It is not possible to baptize that theory into Christianity."

The President of the Alliance, Rev. Dr. J. Marshall Lang, pastor of Barony church, Glasgow, Scotland, also in his address took strong ground against higher criticism, saying :

and at for auricular confession, and a claim to be studied in the studied in the

because without these and other similar churches it could not by any stretch of Pan Presbyterian Council has delegates in attendance representing, it is claimed, 25,000,000 people of all nations !

The mode whereby the 25 000.000 of adherents is computed is an arithmetical curiosity which is well worth noting. It is admitted that the total number of communicants of all the incon gruous churches represented at the Council does not exceed 5,000,000. But these are simply multiplied by 5. and lo! they become at once quite a respectable crowd, though even then they are only one-tenth of the number belonging to the Catholic Church.

The matter of doctrine, however, is really of small concern to the Pan-Presbyterian Council, inasmuch as it has been carefully announced by the authorities who convened it that " the Council is not a legislative body. Its work is to discuss Church and religious questions, and its suggestions and con-

J. Gore's sermon Rev. Cella called at the priest's residence and said he was conscience-stricken because of having spent so many years attacking the Catholic faith, and he wished to be ad mitted into the Church. After six months' instruction from Father Gore, the lecturer took final instructions last Tuesday evening Rev. Mr. week. Cella with a class of forty children was confirmed by Bishop John Foley of De-



troit.

"Bettering Ourselves" (by Katherine E. Conway), the first volume we have seen of the Family Sitting Room Series, is a book the read-ing of which will be found helpful and profitable, more especially for the youthful members of the home circle. The tone through-out is elevating and inspiring, and, it seems to us the gifted authores has sounded the key-note of true success in a "well defined and holle plan; the power of concentration on the task of the hour; unfailing attention to details; self control; sincerity; the spirit of good-will and helpfulness; and the habit of cour-tesy" Pilot Publishing Co., Boston, Mass.

tesy" Pilot Publishing Co., Boston, Mass. "The Catechism Explained," an exhaustive exposition of the Christian religion, with spec-nai reference to the present state of society and the spirit of the age, being a practical manual for the use of the presenter, the catechist, the teacher and the family. The book is made more attractive and interesting by illustrations.com-parisons and quotations from the Scriptures, the Fathers and other writers. From the original of Rev. Francis Spirago, professor of threoparts, the first part treating of Faith, the second of Mew Ternets Spirago, professor of three parts, the first part treating of Faith, the second of morals, the third of the means of grace. In the first part Ore Lord appears in His character of Teacher ; in the second m His character of King Priest. 720 pp. Large print. Priest. 32.60. Benziger Bros. New York City.

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THE CATHOLIC RECORD

Sacred Heart Review. PROTESTANT CONFROVERSY.

BY A PROTESTANT MINISTER

LIV.

We have taken our full time in dealing with the slanders brought against the Jesuit order and the Roman See by occasion of the obligare ad peccatum, because, as I have said already, this is really the most atrocious charge that has ever been made against either. If any one who has followed my demon-stration will still repeat the slander, he

would be capable of any slander. We now return to our friend, Mr. Henry C. Las. Here we have relief. There is nothing scandalous or unami able in his contention that the declara tion of Trent, to the effect that men in Holy Orders can not validly marry, is an article of faith. Moreover, his first argument, namely, that it must be owned as of faith, because it is guarded by the Anathema, although I think I have sufficiently shown it not to be tenable, is certainly not ridiculous, for it rests on a distinction accepted by some divines of note, among them by Car-dinal Newman. However, as I have shown, even if we admit this position, which we are far from doing, it would not avail Mr. Less No Catholic dis putes that the Church has power from Christ to establish diriment impediments to marriage, as is declared Canon IV. De Matrimonio No one doubts that she has made Holy Orders a diriment impediment. Canon IX. now is made of two parts ' (1) Marriage against ecclesi astical law are null. (2) Marriages, undispensed, of men in Holy O ders are against ecclestastical law." The first part is a doctrine of faith. The it a simple statement of fact.

If Mr Les had merely meant that as Canon IV., by itself, is of faith, so it does not cease to be of faith when com bined with a simple fact in Canon IX there would have been no contention. for there would have been nobody to contend. The very fact that Mr. L a has had a controversy with Catholic divines over the matter shows that he must mean something else. The correspondent who has been so good as to copy out a good part of his article for me, and to give me a careful summary of the rest, expressly assures me that Mr. Les says nothing whatever about diri mentimpediments, and makes not the least reference to Canon IV. Now subtract Canon IV. from Canon IX, and all that is left is this declaration : "Men in Holy Orders can not validly This, however, is ambigumarry. It does not explain whether ous. invalidity is enacted by the Church, or by Christ. In the former case it would only of discipline, in the latter of Mr. La, therefore, must read faith. "Holy Orders, of their very pro invalidate marriage." This, nature, invalidate marriage.' undoubtedly, would be a dogmatic proposition. Only the doctrine chances to be Mr. Lea's and not that of the Catholic Church.

Here we see some of the curlosities of sciolism, loaded down with facts, but hopelessly confused about prin-ciples. The Rev. P. H. Casey, S. J., ciples. has with great force called in question the good faith of Mr. Lea in various citations concerning the tribunal of Penance. I may return to this little work, with whose conclusions I can not help agreeing in a good measure. In the case before us, however, there is no lack of good faith. There is only a lack of good sense. To argue with the author is like trying to walk through a bog. He does not seem to know what means. He actually declares of their invalidiv is of faith-which must mean that they are intrin-ically invalid-be does not dispute that in various regions the Church deals with their validity as a matter of discipline. Could anything be more hopiessly be wildering? Is the Catholic Church, then, done off into checks, in whitering? is the calibratic charter, then, done off into checks, in some of which Christ has made sacredotal marriages null, and therefore non-despensible, while in others He has left the Church free to allow them or forbid them at pleasure What a cur ous view of Divine Revelation ! God does not respect persons, but it seems that He respects contin-Does this localizing of the universal Gospel extend to other articles? For instance, is the Mass, in one of these checks, Transubstantiation, in Another Consubstantiation, in another Impanation, in still another a simple Memorial? If so, I think I see the prospect of a happy composition of re-Let us give up ligious controversy. Let us give up disputation, and address ourselves to a carefully adjusted scheme of emigra tion. It was once decided in South Africa that the earth might be allowed to go round the sun in Holland, but that at the Cape the law requires the sun to go round the earth. This seems to be Mr. Lea's notion of the Catholic doctrine of Revelation. I know I am talking nonsense, but I may fairly plead that the nonsense is It is Mr. Lea's. If he does not mine. not mean this, I am sure I do not know what he means. Perhaps it is safest to assume that he means nothing. Most men would rather be convicted of talking rubbish than lunacy, and so, I presume, would Mr. Lea. No doubt in general he uses words as counters, but here I can not help thinking that he has fallen into an absent-minded fit of supposing words to be money, which Hobbes will hardly allow to be the part of a wise man. However, before taking leave of this pleasant and vacuous realm of Gall. matias, I wish to conduct the amazed and delighted reader to the supreme height, from which all the valleys and summits of theological ridiculousness may be swept at one view. Mr. Lea declares that he does not deny than an

Now this is so absolutely senseless from the Catholic point of view, that our first impulse is to suppose that the author has lapsed into sarcasm, and, as a Protestant, or perhaps rather as Freethinker, is ridiculing the Roman Catholic claim to stability of faith. It is certain, however, that he is doing no such thing. He is conducting a serious and thoroughly courte-ous argument with some Roman He is conducting Catholic clergymen, from the Ro-man Catholic point of view as he apprehends it, and nothing is farther from his thoughts than to insult them or their religion. What he means, however, is perplexing enough. Does he know the difference between an article of faith and an act of discipline? He makes repeated reference to the distinction but he does not seam to know the distinction itself, else he never could have used such extraor-

infallible Pope, presiding over an in-fallible Council, may establish or abro-

rate an article of faith at discretion.

dinary language. One would think that since the Va ticanum every educated person, hav-ing access to its decrees, would know the meaning of an article of faith. Certainly the Pope and Council have taken pains enough to explain it. They emphatically deny to the Church, not the power to make new definitions of doctrine, but all power whatever to define new dcc-trines. They confine the definitory power absolutely to a clearer explanation of the revelation given by God in Christ to the Aposties, and contained, explicitly, or implicitly, in the Bible or in Apostolic Tradition. How then can either Pope or Council establish or abrogate an article of faith? Of course they do not pretend to have any power to do either. If Christ communicated

it to the Apostles as the will of God that the marriage of priests should not be acknowledged, then, as Bellarmine remarks, while still competent to ordain married priests (with which Canon IX has nothing to do), the Church would be forever incompetent to val-idate the marriage of priests. Unless married before ordination, they could never be validly mar ried at all. But as neither in Scrip ture nor Tradition is there the slightest mention made of any such prohibition by Our Lord, then, as the Cardinal rightly says, the prohibition of sacerdotal marriage can never be an article of faith. It may be dealt with as variably as Mr. Lea supposes, but precisely because it is not what Mc. Lea absurdly styles it, an article of invariable faith, but purely and solely a matter of mutable discipline.

I wonder which we are to believe the rather. Mr. Les. who does not appear to know the difference between doctrine and discipline, or the great Cardinal, who knows every intricacy of Catholic theology, who was twenty years old when the Council of Trent was dissolved, and who, during almost sixty years, was in constant intimacy of intercourse with its members and

the heirs of their traditions. Charles C. Starbuck. Andover, Mass

WHERE ARE THE MOTHERS ?

This question comes often to the mind when Dame Gossip is recounting the gay doings of some of our young women, says Our Parish Calendar of Liwrence, Mass., Where are their mothers? How does it happen that girls are allowed so much liberty? Stories of late suppers, drives, dinners here and there, jaunts to heaven second and a mariages (including those knows where, would not go the rounds of deacons and sub-deacons) that while without foundation. A true mother realizes in the beginning that her daughter can not defy the slightest rules of propriety with impunity. Then what words can fully express the wrong a foolish mother does when, actuated by vanity, indifference or laxity of discipline, she al lows her daughter to accept invitations in which she is not included, to make friendships, as she does engagements, independently, and to do the thousand imprudent things that an unguarded girl is sure to do? A mother's presence, her advice, her judgment, means much to any girl. Woe to that mother who withholds any or all of these ! Between the close surveillance of the French mother and the reckless trust. abandonment almost, so far as caution and restraint are concerned, of the American mother there is a medium. Happy the daughter whose mother has found it ! She will grow up to whole some and pure-minded womanhood, unharmed by malice, and respected by all who know her.

PROFUSIONS OF FLOWFRS AT FIVE . MINUTES' SERMON. AT FUNPRALS.

The custom of sending flowers to the Why do you tempt Me, ye hypocrites ?' (Matt. 22, 18). Our Lord calls the Pharisees hypo-Our Lord indeed, this was an approhouses of dead friends and their dis play at funerais is a non Catholic crites, and, indeed, this was an appropractice that has unfortunately be priate name for men who had God on their lips, but, the devii in their hearts. come too common with American Catholics. Respect for the dead is a char Under the cloak of flattering praise, acteristic of the Irish race at home and they approach our Lord to ensnare in exile. The reverence which they have for "God's acre" shows that the Him by captious questions, that they may accuse and ruin Him. Would to survivors of those who sleep there do not forget their dead friends. It is that the generation of hypocritical pharisees were extinct, but alas, true that decoration of the grave is there are innumerable Christians phargenerally not neglected, and we wish isees, who, hiding their wfckedness under the garb of virtue and piety, that we could say as much for the prayers of the visitors. A great writer are principally engaged in injuring and ruining their neighbors. Such ias said that the Christian religion, which is all in all to us, illustrates our life and death, and as we, informed with her spirit, should labor for the persons carefully guard their wicked conscience from the eyes of the world, enveloping themselves so dexterously living, so we must in the same spiri in the clothing of sheep that they can remember and honor the dead, Neg not easily be discovered. Hence hist lect of the dead is the most evident ory with its warning examples must proof of the dissolution of all religious, civil and family ties. We do not meet uide us so that we may detest their with such neglect among barbarians, On the first pages of Holy Scripture, but solely among over-civilized nawe meet with an ancestor of the pharitions. To no religion is death, and all

namely Cain, the murderer of Abel. How tenderly he addressed his innocent brother, to persuade him to take a walk in the fields! When away from the guarding parent, how dia bolically dextrous he was to wield the club and murder his brother ! There are thousands that may be compared to flowers is a mockery. Cain, who, although they do not kill their neighbor, yet destroy his honor and mortally wound his feeings. How friendly and pleasantly they speak to their neighbor ! how fluently the honied words of tenderness flow from their lips! As soon as he is out of sight, however, they fall upon his character, tearing it to shreds with their fault-finding, lying and calumny. Are these pharisees in their Christian garb any better than Cain, the fratri divine worship. The saints were buried in the churches to keep in cide ?

evil doings.

ON HYPOCRISY.

Secondly, we find an arch hypocrite in Herod, the murderer of the innocent children of Bethlehem. What piety he feigned when the wise men from the East came to his palace in Jerusalem, inquiring after the child whose star they had seen ! What earnest desires he expressed that he also might come and adore it ! At the same time, says St. Chrysostom, whilst Hercd's lips were expressing such devotion, his hands were engaged in sharpening the sword with which he intended to kill Would to God, there were the child. no hypocritical Herods in Christendom. but, alas! too often in our own day piety and religion are used as a cloak for wickedness. Here you find a person always speaking on religious subjects, continually using the sacred names of Jesus and Mary, frequently visiting the church and praying. scorning the wickedness of the world. and demanding the justice of God, because man's depravity cries to Heaven for vengeance. Who would seek the usurer under such a garb ! And, yet. how often do you not find him there One would imagine he saw the personification of virtue before him, but

if, in some way, the mask is torn from mind of a nation, or yields to materialtheir faces, behold, he sees naught but ism, a corresponding decline is disthe greatest hypocrites and scoundrels. covered in the care and reverence Allow me to show you a third hypopaid by the living to the bodies of the crite, the most despicable of all. It is dead. Judas, the traitor. To him we can truthfully apply the words of St. Gregget to pray for his dead parents, and the be ory : The devil has possession of the prayers for the eternal repose of the hypocrite's heart and will give it rest no longer. Behold him in the house o can Herald. Simon where Mary Magdalen anointed the feet of our Lord. See how his A Physician is not always at hand, avarice protends compassion for the colds by keeping a bottle of Pain killer in that last supper, how he feigns terror at the words of our Lord. "A map of our Lord : word Amen, say to you, that one of you is about to betray Me." (Matt. 26, 21). Behold him at last at the head of the soldiers, embracing his Lord and Master, be traying Him with a kiss and deliver ing Him into the hands of His enemies On, the hypocrite, you feel inclined to exclaim : that man could be capable of such atrocity ! Beloved Christians, let us never make ourselves like unto Judas by a sacrilegious confession or Communion. How many approach the tribunal of penance with the hypocritical mien of a sincere penitent ! Yet their confessions are a falsehood, their contrition an imposition. How many hypocrites kneel at the altar-railing, apparently absorbed in prayer ; they trike their breast, they receive their God and with Him also the judgment of eternal damnation. Thus, my dear Christians, we have seen a few ex amples of hypocrites from Holy Scripture, by which we may learn how de-testable these characters have formerly been, and how detestable they are a the present day. Which of us would like to be counted among their num Which of us would What heart would not ber ? stricken with terror and moved to its depth with contrition if his conscience told him : You. too, are a dissembler vou also are a Cain. a Herod. a Judas You, too, have hitherto only pretended piety ; you also made a mockery of re-ligion by using it to deceive others. If we have been guilty of any species of hypocrisy let us deplore the great fault with deep contrition, let us cast away this mask of deception, and, by true conversion, become in reality what in the eyes of the world we wish to be considered. What can it profit us to deceive the world ! After death, we must appear before God who searches the hearts and reins of men, who cannot be deceived and before whom the most hidden and secret things will come to light. Cast off the clothing of sheep. Let us appear be-fore the world as we are before God, but let us appear before God as just in our works, unimpeachable in our character, and faithful to Him in small, as well as in great things. For God is the truth, and lying and hypocrisy are an abomination to Him. Amen.

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closer remembrance their victorious examples. There, also, the faithful chose their resting places. Here dur-



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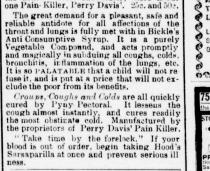
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Davis & Lawrence Co., Ltd. The Most Popular Pill.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vege-table Pille, because they do what it is as-serted they can do, and are not put forward on any fictitious claims to excellence. They are compact and portable, they are easily taken, they do not nauseate nor gripe, and they give relief in the most stubborn cases. Do not delay in getting relief for the little Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?



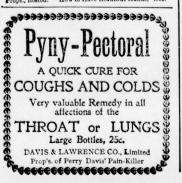
too, throughout the year, plous hymn

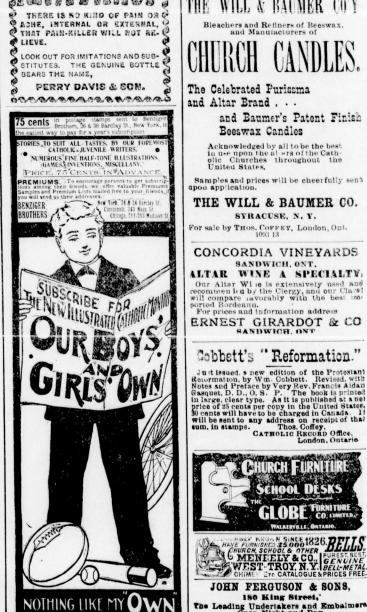
souls



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OCT OBER 14, 1899.

OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON.

CHAPTER III.

WHO ARE THEY?

Margaret left the convent that sam

year, and she also began a new life.

The death of her guardian, whom she had scarcely known, had not greatly affected her; and as his widow had written to say that, of course, both she and her brother would still find a home with her, little outward change took place : but Margaret found on coming home that her position was by no means an easy one. For Mrs. Miller's health, which had been completely shattered by the loss of her hushand, made all exertion a painful effort, and Margaret was called upon to act the part of daughter to a trouble-some invalid, whose querulous and exacting demands taxed both time and patience to the utmost. Her only brother, Hugh, was her chief support in those days. He was about five years her senior, and was walking the hos-pitals, where he had already attracted the notice of Dr. Bergholm, a great man in the medical world. He was very little at home, often only for an hour or so in the evening ; but, how ever busy he might be, his sister was always sure of his sympathy.

Margaret had often wished to see her friend, but as she knew neither Mr. nor Mrs. Close, she had put off calling until she had been nearly two years at home. Oaly a rapturous note from time to time proved to her that drudgery and routice, far from palling upon Dorothy, had only excited her to fresh efforts in order to attain perfection in the profession she had chosen. One such note contained these lines : "You may live to see the stage considered as a regenerating force ; its influence is so widespread that if it were exercised for good only - just think of it ! My one prayer now is that this change for the petter may take place in my day, and that I may have some little share in bringing

Margaret sighed as she laid that letter down, but she made up her mind to ask her brother if he knew Mr. and Mrs. Close as soon as possible. Her opportunity for asking him came about a week later. Mrs. Miller had gone early to bed : and Hugh, having less than usual to do, drew her into his study after their tete a tete dinner. She seized the occasion, asking him it he knew anything of the proprietor of ' Arachne. the

Hugh was filling his pipe, and did not look up as he answered, "Yes, he is a very good sort ; but why do you ask? I thought you knew their niece, Miss Close : she is living with them. You know Tom Close is married ?" "Yes," answered Margaret, "that

is why I asked. I should like to see Dorothy again ; but, of course, if her people are not nice it would be very awkward.

Hugh leant back in his chair and watched the light wreaths of smoke as they floated above him; after a moment's silence he said : "If you want to know more about them, why don't you ask Mrs. Power? She knows both Mr. and Mrs. Close very well

"Mrs. Power, Evie's mother !" ex claimed Margaret, "why, of course, she would be the very person. I wonder I never thought of her before. I will ask her the next time she comes to see Mrs. Miller. Then their conversation turned on other matters, and Dorothy was for the moment for-

on the Continent ; but at the end of that time she returned to England gratitude prompting her to accept in preference the engagement offered her by Mr. Close in the "Arachue." Mr. Mr. Close heard her sing, and, realising the greatness of her talent, would not hear of its being thrown away on a theatre. He arranged a series of con-certs, by which means she speedily secured both fame and fortune.

When at the height of her popularity, she offered a play she had composed to this generous old friend. He accepted it, and placed it on the stage; its success surpassed their most sanguine expectations, and ushered in a period of unwonted prosperity for the "Arachne." Very soon after this event, Tom Close, the eldest son, succeeded his father as proprietor and manager of the theatre, and no one was surprised to hear of his marriage with Miss Blythe, which took place a few months later on. On the death of old Mr. Close, Frances gave up singing, and devoted herself to play-writing and acting for her husband's theatre. Margaret also gathered from the voluble lady that rumor had anticipated Dorothy's appearance, and that re ports of her wonderful delivery and iramatic powers were already afloat. Satisfied with the result of her investigations, Margaret persuaded her brother to take her to call upon the Closes. She was charmed with them, and declared that two years had not changed Dorothy a bit. The only thing that surprised her was the familiar footing on which her brother evidently stood with them.

"Why did you never tell me you knew them quite well, Hugh? I am sure you could have told me all I wanted to know about them," she said, as they drove home. But her question must have been lost in the roar of the traffic, for Hugh, who had been sitting opposite to her, changed his place, and sitting beside her talked of his plans for the future and chances of success a never-failing subject of interest which engrossed her attention till they reached home.

After this first call, Margaret was onstant and welcome visitor at No. 5 Frederick Street, and was often pres ent at the entertainments, at which her friend had already made a name by her recitations ; so by degrees she became reconciled to the idea of Doro thy's acting in public, though still far from sharing her friend's enthusiasm Nevertheless, her note announcing that the time of probation was over, was something of a surprise to her. The note ran this :

5, Frederick Street, June 10.

My dear Margaret:

Such news ! My first appearance be fore the public is to take place on Wednesday, the 17th of this month, to day week in fact. The said public ought to prove indulgent, for almost a quarter of the tickets have been given to Uncle Tom's friends in ad-I have the disposal of four vance. which he has been good enough to give me. I enclose two, for the stalls, o you can bring a chaperon if you ike. Do come. I shall feel so much like. Do come. I shall feel so happier if I know you are there. The play is to be my aunt's "One Touch of Nature." It begins at eight p. m. on

Wednesday. Your affectionate, in great haste, Dorothy.

Margaret showed this note to Hugh when he came in that evening and asked him if he would go with her on Wednesday. "Mrs. Miller's beloved sister Caroline is coming to stay here on Friday," she said, " so I shall not be wanted."

"On yes, I'll come," said Hugh, "Close sent me a ticket this morning, but if you don't want your second for anyone else, I shall send mine to Dr. "Us of the place, and in scenes like these, the offeners like these, and in scenes like these, men labored, studied and trained themselves, until they have at length the soon had a tear trickling down his cheek. Said the first Indian: "Why weepest thou?" and he replied: "I

THE CATHOLIC RECORD

pose.

telescope.

eather.

afford a fire.

scorned by queens, he never swerved a

hair's breadth from his great purpose. The "New World" was engraved upon

his heart, and reputation, ease, pleas-ure, position, life itself if need be, must

sacrificed. Threats, ridicule, ostrac ism, storms, leaky vessels, mutiny of

sailors, could not shake his mighty pur-

Seven shoemakers sat in Congress

government-Roger Sherman. Henry Wilson, Gideon Lee, William Graham, John Halley, H. P. Baldwin, and Daniel States.

John Harry Daniel Sheffey. Galileo with an opera glass made

ne since, with the most powerful

Gifford worked his intricate prob-

lems with a shoemaker's awl on bits of

John Brighton, the author of "The

Beauties of England and Wales," used

to study in bed because too poor to

The great founder of Boston Uni-versity left Cape Cod for Boston to make his way in the world with only \$4. Bat he was not afraid of hard

ships and obstacles. He could find no "opening for a boy," any more than Horace Greeley could, so he made one.

He found a board and made it into an

oyster stand on the street corner ; he

borrowed a wheelbarrow, went three

miles to an oyster smack, bought three

bushels of oysters and wheeled them to

See young Disraeli, sprung from a

nated and persecuted race, without

education, without opportunity, push-ing his way up through the lower

ing his way up through the lower classes, through the middle classes,

through the upper classes, until he

stands self-poised upon the topmost

during the first century of the U.S.

CHATS WITH YOUNG MEN.

Idle Life not Happy Many people think that an idle life must be a pleasant one, but there are none who enjoy so little, and are such burdens to themselves, as those who have nothing to do. Those who are obliged to work hard all day eojoy their short periods of rest and recrea tion so much that they are apt to think if their whole lives were spent in leisure it would be the most pleasant of all. But this is a sad mistake, as

they would soon find out if they made a trial of the life they think so agree-able. One who is never busy can never enjoy rest, for it implies a relief from labor. And if our whole lives were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us ; the idle can know nothing of it. Many people leave off business and settle down to enjoyment ; but they generally find that they are not nearly so happy as they were before, and they are often glad to return to their old occupation to escape the miseries of

indolence. A Perfectly Healthy Man

A medical authority, in summing up the qualities which constitute a perfectly healthy man, says he should have, above all, a strong, healthy heart, which is still unimpaired by the excessive use of tobacco, alcohol or drugs of any kind. The lungs should be well developed expanding regularly plenty of breathing space fo with his stand. Soon his little savings amounted to \$130, with which he bought a horse and cart. This poor boy kept right on until he become the health and an extra corner or two for work or disease. The muscles should be well rounded and flexible, not tied up through exercising with too heavy weights, but hard and tough, with re serve energy for long strains. The electric wires of the body called nerves should be properly insulated and connected, bringing all the various or-gans of the body into a smoothly working and perfect system, under the control of a symmetrical brain; one which has not been 'softened by abuse or destroyed or seriously impaired by the need of rest. Such a brain tects the health and life of the individual while furnishing feeling and thought and pleasure for the human being. A man having all these organs properly constructed and adjusted can regard himself as a healthy individual, possessing within himself a power of resistance not easily over

come by disease producing organisms The Determined Man. Victories that are easy are cheap Those only are worth having which ome as the result of hard fighting .-

Beecher. There is nothing in history or romance more fascinating to vouth than the story of success under diffi sult-

Almost every great achievement in the world's history, like liberty, has had to win its triumph through opposition, through almost insurmountable obstacles, and often through blood itself. It is downright haid work, in-domitable energy and dogged perse-verance which found the world mud and left it marble, which found civili zation in the cradle and elevated it to

the throne. The genus that has transformed the world was born "in adversity and destitution, often amid the harassing cares of a straitened household, in bare and wretched garrets, with the noise of qualid children, in the turbulence of domestic contentions, and in the deep This is gloom of uncheered despair. its birthplace, and in scenes like these,

round of political and social power. Scoffed, ridiculed, rebuffed, hissed from the House of Commons, he simply says, "The time will come when you shall hear me." The time did come, and the boy "with no chance " swayed the sceptre of England as prime minister for a quarter of a century. Thomas Carlyle and Hugh Miller were masons. Dante and Descartes were soldiers. Jeremy Taylor was a

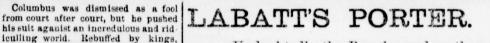
millionaire Isaac Rich.

Cardinal Wolsey, Defoe and Henry Kirke White were butcher's sons. Farday was the son of a blacksmith, and his teacher, Humphry Davy, was an apprentice to an apothecary. Kep-ler was a waiter boy in a German hotel; Bunyan was a tinker; Coper-nicus, the son of a Polish baker Claude Lorraine, the son of a pastry cook ; and the boy Herschel played the oboe for his meals. Marshal Ney, "the bravest of the brave," rose from oboe the ranks. Richard Cobden was a boy in a London warehouse. His first speech in Parliament was a complete failure : but he was not afraid of de feat, and soon became one of the great orators of England.

THE CAUSE OF THEIR TEARS.

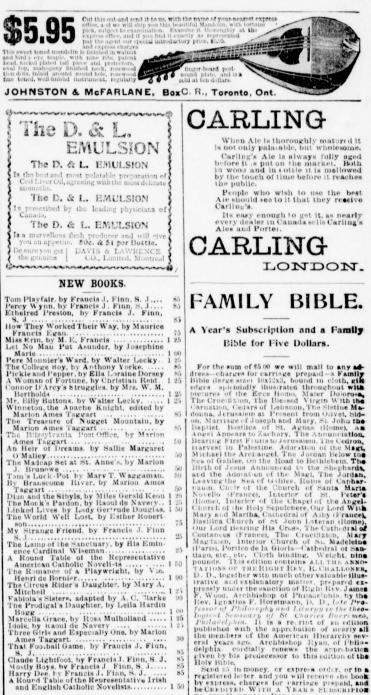
Dean Hole tells a capital story of two Indians dining in England for the first time when one of them took a spoonful of mustard, which brought the tears to

his eves. The other said : "Brother, why weepest thou?" and he replied : weep for my father, who was slain in battle," and he passed the mustard. The other then took a spoonful, and



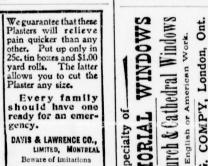
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Ont. London,

gotten.

Some time elapsed before Mrs. Power's visit ; but when she did come Margaret gleaned the following infor mation : Dorothy's aunt, Mrs. Close, whose maiden name was Frances Biythe, had been early thrown on her own resources. Her mother had died

while she was still very young. Her father, ruined by the sudden failure of a long established bank, and worn out with anxiety, succumbed to the insidious disease which attacked him ; and his death left her, at the age of sixteen. absolutely penniless and without a re lation in the world. The high spirited girl would not hear of being depend. ent on her friends, and accepted the situation of nursery governess to Lady Belmont's little girls

At that time Lady Belmont, whose house was a centre of artistic life and feeling, especially prided herself on gathering round her stars of the musical and dramatic world.

"Arachne" had been in the The Close family for two generations, and old Mr. Close, Dorothy's paternal grandfather, the then proprietor, was often present at her receptions : a strik ing figure, tall and guant, with piercing eyes and abrupt manners, which frightened most people as much as the rumors of his reckless generosity attracted them. He was present one evening when the children of the house the erection of statues. acted a play which he was told had een composed by their governess Having heard her story, he persuaded Lady Belmont to introduce him to the authoress, and forthwith offered to train her for the theatre at his own expense, on the strength of the dramatic power and feeling shown in her com-position. Lady Belmont, recognizing that such an opening was likely to lead to a more permanent eugagement than she could offer, advised the young girl to accept it : she did so, and Mr. Close then sent her to a theatre in Paris to study. While there her voice was especially trained, and proved of such re quality that before her two years in Paris were over she had more than one offer from managers and directors

Bergholm. He does not know Close but he enjoys good acting.

So Margaret wrote to tell Dorothy that she and her brother would cer tainly be present at " her first appear ance.



Correspondence of Freeman's Journal

And, speaking about statues, I am reminded of another idea mooted by the Roman Committee for the Solemi Homage to Christ the Redeemer and His August Vicar at the close of the nineteenth and beginning of the twentleth centuries. This is no other than to take steps to erect a monumen to Our Saviour on nineteen great mountains of Italy, from the Alps to the Madonians, to commemorate the ineteen centuries of the Redemption. The memorial will probably consist of a colossal metal statue, entirely gilt. representing the Saviour of mankind. Several provincial committees have already taken up the idea very warmly. For example, the committee of Maranola has decided to erect the statue on Mount Albino, whence it will dominate the whole Gulf of Gaeta ; the committee of Nuoro in Sardinia aud of Calbanisetta in Sicily have also decreed

Good News for Our Readers

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once,

ity, the shining lights of their times, have become the companions of kings the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting to a species of intellectual domination.

A constant struggle, a cesseless battle to bring success from inhospit-able surroundings, is the price of all great achievement. The man who has not fought his way up to his own loaf. and does not bear the scars of desperate conflict, does not know the highest meaning of succoss. There is scarcely a great man in history who has not had to fight the way to his eminence inch by inch, against opposition, and often through ridicule, and abuse of friends as well as enemies.

Great Men Have Paid Dearly for Ad vancer

Washington was threatened by a rude crowd because he would not pander to the clamor of the people. The Duke of Wellington was mobbed in the streets of London and his window

broken while his wife lay dead in the Dr. Priestley, the discoverer of oxygen, had his house burned and his chemical library destroyed by a mob. and he was forced to flee from his country. Versalius was condemned for dissecting the human body. Rogen Bacon, one of the greatest thinkers the

world ever saw, was terribly perse-cuted, his books burned in public, and he was kept in prison for ten years.

Barnum began the race in business life, barefoot. At the age of fifteen he was obliged to buy on credit the shoes he wore to his father's funeral. His museum was burned several times, and he met with reverses which would have disheartened most men ; but he had that grit and pluck which know no defeat.

Robert Collyer brought his bride to America in the steerage. He worked at the anvil in Pennsylvania, nine years. By dint of hard work and great determination, he became one of the greatest preachers.

weep because thou wast not slain with thy father."

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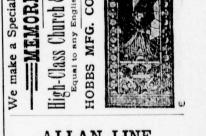
other Memoranda, as well as for Family For-traits. For THE SUM OF SEVEN DOLLARS we should be pleased to express a copy of this beautiful book and prepay charges for carriage, as well as give one year's subscription (old or new) to the CATHOLIC RECORD. It is a good book, well bound, gilt edges, weights about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wide. Address, Thos Coffey, CATHOLIC RECORD, London, Ontario.

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19 Oct.	Bavarian	2 Nov. 9 a.m
26 Oct. The new SS Baya from Liverpool Augu	. Californian.	9 Nov., 6 a.m.
The new SS Bays	rian, 10,000 tons, tw	in scrows, will sail
from Liverpool Augus	st 24, and from Mo-t	real Sept. 7.
D.	TES OF DASSAGE	

CABIN- \$50 and upwards. A reduction of 10 per cent. in llowed on return tickets, except on the lowest rate. SECOND CABIN-TO Liverpool, Lot don or Londonderry, \$55

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DIOCESE OF LONDON.

ST. PETER'S CATHEDRAL.

2

ST. PETER'S CATHEDRAL. The evening service of the Holy Rosary was inaugurated as St. Peter's Cathedral, London, on Sunday, Ist October. Between Vespers and Benediction Rev. Father Aylward delivered an Impr ssive sermon on the Rosary, to which devotion the present month is special-ly dedicated. The recitation of the beads, the Litany of the Sacred Heart and the Prayer to St. Joseph prescribed by Our Holy Father, foi-lowed by Benediction of the Beased Sacra-ment, was the order of the evening devotions for the week. On the First Friday after the recitation of the prescribed prayers by Rev. Father Aylward he- preached a practical and earnest discourse appropriate to the occasion, at the conclusion of which Rev. Father L'Heureux gave the Benediction of the Blessed Sacrament. His Lordship Bishop McEvey celebrated the 8:30 o'clock Mass on Sunday, the sth. In the evening the Rector of the Cathe-dral paid his first visit to St. Mary's church, hill street, and preached an earnest discourse on Heaven.

HIS LORDSHIP BISHOP M'EVAY VISITS TH

Alls LokoshiP misliop Mivay Visits the SEParatz scillools. The First Friday of October was indeed a memorable and appy one for the teachers and pupils of the London Separate achools, for on that day His Lordship Bishop McEvay paid them his first visit and presented the most suc-cessfue indirem with well-earned tokens of ment. His Lordship was accompanied by Rev. Fathers McKeon and L'Heureux, Messre, Philip Pocock, Chairman of the Separate School Board, Daniel Regan, Thos, Coffey, John Gar-vey, R. H. Digman, T.J.O Meara, Wm. Regan, Jao. Forristai, James Ward, Jer. Loughlin, and others. All the schools were prettily de-corated with flowers and artistically arranged motices in honor of the suspicious event. St. Mary's taught by the Sisters of St. Josenb) and the Sacred Heart (aught by the Ladies of the Sacred Heart) were visited in the morning, in each of which schools the visitors were treated to a delightful programme of music and songs, whils the prizes were graciously presented by His Lordship. Holy Angel's and St. Peters Backed Mearly were visited in the morning, in each of which schools the visitors were treated to a delightful programme of music and songs, whills the prizes were graciously presented by his Lordshib. Holy Angels' and St. Peter s (taugit by the Sisters of St. Joseph) were visited respectively at 2:30 and 3:30 p.m. At St. Peters a pretuly arranged song of wel-come sung in unison by the little ones, ushared in His Lordship and guests. At its conclusion the Bishop pleasantly thanked the little tots for their bright greeting, assured them he was glad to be in their midst, and asked them to pray that God would bless him as their chief pastor. The parents and friends of the children were for the most part assembled in the room occupied by the more advanced upplis, add thither the visitors then repaired, where, on their appearance, 'St. Peter's Greet ing' – comp sed by the Sisters – was very creditably rendered by the pupils in chorus, accompanied on the organ by Miss Kahleen Moore. This being terminated little Magglie boyle advanced, and in the name of her young companions thus addressed His Lordship, in itear, well-modulated and respectful tones: My Lord-Permit us, the little ones of your row thus to the shourd any the docess to nail the advent of our chief pastor. We are but simple school children who know not how to address your Lordship fit words of greeting, yet we level deeply all we should say on this occasion and understand why e should say it, for we are chidren of the Faith-children to hand revere our Prelates, the leglitimate their h aven-given power. As such we sailt their h aven-given power. As such we sailt their h alexiane of differy our un homage. As our god-appeinted Hishop we thed, ry ou our shall be the vice of God, whose vicegrent toour and the vice of God, whose vicegrent toour and the vice of God, whose vicegrent to a the the vice of God, whose vicegrent

you are. Understanding thus your exalted dignity with thank you for the visit with which you hono us. We rejoice, looking on it as a hap y pre-age of the faicherly interest which we are as sured Your Lordship will take in our weifare Hegging Your Lordship's blessing on our serves, our teachers and our parents, we are with profound respect. Your Lordship's de voted children. "Queen of Angels Guard and Guide Us.

voted children. "Queen of Angels Guard and Guide Us." was next sung in chorus by the pupies; after which fils Londship, in a bright and genui ad-dress, expressed his delight at being related that as the hour for closing would soon be a planud he did not intend to detain the them years at making at long speech. He them years are made to a start of the second planut of making at long speech. He them years are awaried as flex. Father McKeon or the second he waried as flex. Father McKeon or the second the hour tor closing would soon be a planut be did not intend to detain the discretion of making at long speech. He them years are then hour for closing would soon be a planut be did not intend to detain the second to be waried as flex. Father McKeon or the discretion of the reverend manager of the schools such be sisters to decide how to apply it. He was pleased to note that in St. Peter's the bags were to the front. In the other schools the full swere the leaders, but the boys were not encossing here. It was a great pleater. It was a great help to the children to o that real, solid, practical Separate schools have good the real, solid, practical Separate schools have and as they have in London - of the willing for this the pupile should be graited. The pupile school rooms; and if they are not happy here they would not be year of the pupile school rooms; and if they are not happy here they would not be graited. The pupile school rooms is and if they are not happy here they would not be year of the pupile school rooms; and if they are not happy here they would not be wide they are not happy here they would not be year of the they for main the here they willing to this the pupile should be graited. The pupile also had good teachers, but when they where. He uzged upon the children the processity of forming habits when they when the children is the bours of the school when the children the processity of forming habits when they prome more and women never be submentality in the Another practice he wished the children the 'Queen of Angels Guard and Guide Us

Much thanks is due the teachers of our Separate schools for their thoughtful kindness in inviting the parents and friends of the pupils to be present at this very pleasing recep-tion to His Lordship, and all went away thor-oughly convinced that it was the most success-ful distribution of prizes at which they had ever assisted.

ful distribution of prizes at which they had ever assisted. Thefollowing is the prize list, as read by Rev. P. J. McKeon. As each name was called the pupil advanced to receive the prize from the hands of His Lordship or the donor. In addition to the other genilemen men-tioned above. Mr. O. Labelle very kindly donated a gold medal, to be given at Christ-mas, to the pupil of the IV. class who makes the greatest progress throughout the school term.

St. Peter's School.

Entrance Class.

 Entrance Class,

 The first prize presented by His Lordship you he public obtaining the highest number of marksat the Collegiate Entrance examination. Competed for by the puplie of St. Peter's, socret Heart and Holy Angels' schools; wor waster Gordon Wilson of St. Peter's and the second highest marks at the Entrance classes of all the Separate schools of the entrance classes of all the Separate schools of the entrance classes of all the Separate schools for the entrance classes of all the Separate schools of the entrance entrance classes of all the Separate schools of the entrance classes of all the Separate schools of the entrance classes of the entrance schools of the entrance schools of the entrance schools of the entrance schole schools of the entrance schools of the entrance sch

stit of Archbishen O'Connor. Albert Girard - Prize for application, gift of Archbishop O'Connor. IV. Class. Gerald Labelle-Prize for good conduct, regular attendance and application; gift of Rev. M. J. Tiernan. Ezra Hurley and Louis Hanavan each won a prize for good conduct, regular attendance and application-gifts of Archbishop O'Connor. III Class-Girls Gold medal, presented by Mr. P. Pocock for highest marks obtained for munthly examina-tions; awarded to Miss Ada O'Rourke. Five dollars in gold, presented by Rev. P. J. McKeon for regular attendance : equally merit-ed by Ada O'Rourke, Nora Brennan ; silver medal, presented by Rev. M. J. Tier-nan for Caristian doctrine : equality merited by A. O'Rourke, and Josephine LogIndice ; won by Josephine Logindice. Two dollars an a half in gold, presented by Mr. J. Butler; equaly merited by A. O'Rourke and Edaa Rocky ; won by Edna Rody. Book presented by Mr. Thes. Coffey for good conduct ; awarded to Archbishop O'Connor, for

Book presented by Mr. Thos. Coffey for good conduct; awarded to Irehe Gleeson. Book presented by Archbishop O'Connor, for highest marks in "Perfect Lessons; "equally merited by Ada O'Rourke, Nora Brennan Ross Pask and Sarah Paladino-won by Sarah Paladino.

Paladino. Book presented by Archbishop O'Connor, for greatest improvement made throughout the year; awarded to Mary O'Meara.

III. Class-Boys.

HI. Class-Boys. Five dollars in gold, presented by Mr. J. D. LeBel, for highest uarks in arithmetic and geography; won by James McKcough. Two dollars and a half in gold, presented by Mr. John Pocock for perfect lessons; won by interest features.

Mr. John Pocock for perfect lessons; won by Edward Fiannery. Two dollars and a half, presented by Mr. James Builer for drawing and writing; won by Frank Conway. Book presented by Mr. Thos. Coffey for Christian doctrine; won by George Power. Book presented by Arenolshop O'Connor for good conduct; won by John Wnitbread. Book presented by Archolshop O'Connor for grammar and composition; won by Ray Col-

II. Class.

II. Class. Gold medal for good conduct, regular attend-ence, and application, presented by Mr. Martin O'Sullivan; won by Tilman Corcoran. Gold medal, presented by Rev. Mother Ignai is for arithmetic; won by Leo Buller. Gola cross, presented by Rev. Mother Ignatia for good conauct; won by Alice Donneliy.

Holy Angels' School.

Holy Angels' School, Programme. "Chorus of Greeting to our Bishop" during which His Lordship was presented with a beat-tiful floral offering from the children, by two little girls, Irene Connell and Mattle Pewell; Duet, "Life's Lullauy," by May and Kea Traher; Concert Recitation by a whole class; "The Catholic Pasim," which was followed by a "Hymn to Our Lady," and (Chorus) "The Maple Leaf," (boys singing) both of which were amiraby rendered, and received a graceful compliment from the Bishop. List of Prizzs,

List of Prizes.

INST OF PTERS. IV. Classes. Gold Medal presented by Rev. M. Mc-Cormack, for the highest marks at Entrance an Holy Angels' School, awarded to Nora Healey. Silver medal presented by Mr. J. H. Murphy for good conduct, awarded to Ger-trade Durkia.

THE CATHOLIG RECORD

esented by Mr. J. Ward,; won by John Jampresented by Mr. J. Ward, won by John Jam-ieson. Prize for regular attendance, presented by Mr. J. Ward; awarded to Victor Pudaey. Prize for Christian doctrine, presented by Mr. J. Ward; awarded to Fiorence Harter. Prize for regular attendance and good con-duct, presented by Mr. J. Ward; awarded to James Harding. Prize for attendance and application, pre-sented by Mr. J. Ward; awarded to Josephnie Bray. Prize for regular attendance, awarded to Irene Wilson. Prize for regular attendance, awarded to Irene Wilson. Prize for the best little by in the school, merided by Angus McLelian. Prize for the best little girl, merited by Teresa Dibb. cored Hart School

merited by Angus McLelian. Prize for the best little girl, merited by Toresa Dibb. Sacred Heart School. At the Sacred Heart School the visitors were also entertained to a beautifully rendered pro-gramme of song. There were present in the from the Rev. Mother Superior and several of the Madames of the Institution (the Ladies of the Sacred Heart). The manner in which the children were arranged in the school-room and their rendering of the different pieces of the programme were much admired. At this school flis Lordship likewise addressed the children in words that will, we have no doub; be productive of holy aspirations in their young. The following prizes were awarded to the upils of the Sacred Heart Separate school, for the year ending June 39, 189. Form IV.

Form IV. Form IV. Prize for Christian Doctrine, presented by Mr. M. O'Sullivan; awarded to Miss Ella deflowan dr. M. O'Sullivan; awarded to Anas Good conduct, presented by Mr. J. E. Costello; awarded to Miss Jennie Friend. Regular attendance, presented by Mr. J. E. Costello; awarded to Miss Annie O'Donnell. First prize for arithmetic, presented by Mr. John C. Dignan; awarded to Miss Mary Phelan.

John C. Dignan; awared the Sacred Heart Second prize, presented by the Sacred Heart Academy; a warded to Miss Katie Flannagan. General Proficiency, presented by Mr. Jas. P. Murray; awarded to Miss Lena Mahoney. Letter-writing, presented by the Sacred Heart Academy; awarded to Miss Edna Walsh.

Form III. Prize for Christian Doctrine, presented by Mr. M. O'Sullivan; awarded to Master Frank

Costelio. Good conduct and attendance, presented by Mr. Jas. E. Costelio; awarded to Miss Alva McGowan.

Mr. Jas. E. Costello; awarded to Miss Alva McGowan. General proficiency, presented by Mr. Jas.P. Murray; a warded to Aaster Peter Costello. Dictation, presented by Mr. John C. Dignan; awarded to Miss Florissie Muivey. Arithmetic, presented by Mr. John C. Dignan; awarded to Miss Anne Kane, Grammar, presented by Mr. John C. Dignan; awarded to Miss Loretta McKenna. Writing, presented by Sacred Heart Acad-emy; awarded to Miss Gertrude Hefferman. Form II

Form II. Form II. Prize for Christian doctrince, presented by Mr. M. O'Sullivan; awarded to Master James Mulhall.

dulhall. Conduct and attendance, presented by Mr. Jas. E. Costello; awarded to Master Norman

Wilson. General proficiency, presented by Mr. Jas. P. Murray; awarded to Master Frank Mulvey. First dictation, presented by Mr. John C. Dignan, awarded to Master Adolph Hanavan. Second pirze, presented by Sacred Heart Academy; awarded to Master Leo Relley. Writing, presented by Mr. John C. Dignan; awarded to Master Willie Waish.

Form I.

Prize for Christian doctrine, presented by Mr. M. O'Sullivan; awarded to Masters Leon-ard Forristal, John Dignan, and Joseph Hana

and corristat, John Dignan, and Joseph Hana-Van. General improvement, presented by Mr. J. P. Murray; awarded to Masters James Murray, Francis McDonald, Misses Kathleen Murray, Liliba Best, Helen Barns and Lila Smith. Attention, presented by Sacred Heart Acad-emy; Master W. Tierney.

The Forty Hours' devotion commenced at the

R. C. church Sunday and concluded yesterday morning. The services were well attended, and the main altra rad sanctuary were nicely decorated with flowers, plants and tapers. Rev. Father O'Donchue was assisted by Fathers Collins of Sandwich, Rocheleau of Bothwell, McGee of Maidstone, and Christian of Detroit.-Ridgetown Dominion, Oct. 5.

Special to the CATHOLIC RECORD

Prize for attendance at Sunday School, presented by Archbishop O'Connor; awarded to Ethel Connell.

<text><text><text><text><text><text> ments. The convent of the Little Sisters of the Poor of Detriot, Mich., also sent a valuable set of almost everything needed for Divine service, for which our thanks are due. Our little church will be aboon to any Catholic tourist in this vicinity. Postmaster.

ARCHDIOCESE OF TORONTO. ASTORAL VISIT OF ARCHBISHOP O'CONNOR

Thorold Post, Sept. 29, 1899. Last Sundry the R. C. church was crowded by large congregations, the occasion being the first pastoral visit to Thorold of His Grace Archoishop O'Connor of Toronto. His Grace arrived from Toronto on the 6.25 p.m. train Saturday evening, and was met at Merritton by the pastor, who accompanied him to the Thorold presbytery, where he remained until Monday morning the guest of **Rev.** Father Sallwaa.

lilivab. Sunday morning at 8 o'clock His Grace leved the holy sacrifice of the Mass, and gave by Communion to a large number of the con-vaction and to the candidates for confirma-

offered the holy scriftle of the Mass, and gave holy Communion to a large number of the con-wation and to the candidates for confirma-tion. . . . 10.30 p. m. punctually His Grace, attended by Very Rev. Dean Harris of St. Catharines, and Father Smyth of Merriton, with four little neges in waiting, entered the sanctary, and Rev. Father Sullvan celebraied Hath Mass. This beautiful and impressive cere-mony, together with the excellent music by the choir, was closely followed with the great-est attention by the many visitors. Immedi-ately after Mass the Archoishop proceeded to examine the candidates tof whom there were over forty) in the Christian doctrine. His ques-tions, some of them going very deeply into matters doctrinal, and directed to the children ingly in turn, were answered most intelligent by widencing the thorough and careful train-ing they had received in pre-aration for this important event. After satisfying himself that they were thorough y rounded in the doc-trines of their holy religion, he complimented them and their pastor, extorting the candi-dates not to first the dignity to which they were raised by confirmation, being made by the sachiers of Jeset the dignity to which they were raised by confirmation, being made by the sachiers of Jeset the dignity to which they were raised by confirmation, being made by the sachiers of Jeset the dignity to which they were raised by confirmation, being made by the sachiers of Jeset the dignity to which they were raised by confirmation being made by the sachiers of Jeset the dignity to which they were raised by confirmation being made by the first of Jeset the dignity to the Holy draw the reacting the the sevenfold gifts of the Holy there raised by confirmation assisted by they there related the confirmedia assisted by they there the astor, such server for the similater the very Kev, Dean Harris, The strongly posted on all matters pertaining the Credo, Tand what the maders set the draw and congre-mation in a short and spint derive the docu-ter addres

To the star Pail and the Mayor read the follow-ing address of welcome to His Grace: To the Most Reverend Denis O'Connor, D. D., Archishop of T. r nto: May it please Your Grace-Delighted we are to day, the Catholics of Thorold, to have you with us in our beautifui church of Oar Lady of the Holy Rosary and our parish, with our be-loved pastor. Father Sullivan at its head, ex-tends to you its most hearty and best welcome, As chief pastor of the archdiocese, we assure you of our feality and obedience to your com mands, and of our hearty cooperation in everything tending to the advancement of our hely religito. When we heard of your appointment to suc-ceed our late illustrious Archoishop, Dr Walsh, of cherished memory, we felt that our Holy Father, L-o XIII, conferred a great honor upon the archdiocese in selecting, for the first time in its history, a native of the diocese, as its Archibabop. It might be distateful to Your Grace for us to refer to your Mready distinguished career in the Church, but your labors and preced a whit:

to your already distinguished career i irch, but your labors and proved abilit it you for the exalted position you hold knowe to many of us

Rev. Father Laflamme of Grenville, Ont. Rev. Father Laflamme of Grenville, Ont., was in the city last week. A very pretty Mis-sion chapel has been erected at Harrington, which is situated within his parish. With the St. Patrick's Church Calendar for October, the St. Patrick's Branch of the Catho-lic Trath Society issued a leaflet: "What do Catholics Believe?" which fit you for the exalted position you hold, are well known to many of us. We know that Bishops, priests and laity, one and ali, in the progress of time must pass away, and leave the scenes of their earthly labors ; but our great Mother, the imperishable and infailible Church of Jesus Christ, remains for-ever to teach and guide mankind to their eternal destiny, and to her, through her Bishops and priests, we look for spiritual guid-ance, and that peace which surpasses all under-standing, which she alone can give. We are pleased to inform you that our parish is well supplied with good substantial buildings -church, school, convent and priest's residence. DIOCESE OF PETERBOROUGH. Artings ments have been made for an ex-artingsments have been made for an ex-hibition of the Biograph, showing views of the taily life of His Holiness, Leo XIII, and repre-sentations of other distinguished people, at the University, during the week commencing 16th for the sector.

Denber, A Month's Mind Mass of Requiem was cele-brated in the chapel of the Good Shepherd Convent for the soul of Mrs Thos Kehoe, whose daughter is a member of the communwhose daughter is a member of the commun-ity. The feast of Saint Francis of Assisi, th October was, as weal, celebrated with great pomp and eclat by hisspiritual sons of the Cap-uchin Branch of the Franciscan Ocder, at their church in the adjoining village of Hintonburg. As usual also, when such is possible, the High Mass was celebrated by a friar of the Order of St. Dominick, and His Grace the Archibishop presided. The cells of the occa-sion was added to by the solem b descored who has been recently accounted. He figure of the Saint is in the act of adoration before an Ostensory containing the Sacred Heart, held aloft by two angels. His Grace was added to be the saint is an the sacred Heart, held aloft by two angels.

DIOCESE OF PETERBOROUGH. Dudley, Muskoka Lake, Sept. 20, 1809.
Tuesday, Sept. 20th was a day that will be long remembered by the few Catholis families who reside in this vicinity, for, on that day, His bronds for the result of the second secon

OCTOBER 14, 1899;

Stockers are easy at from 23 to 31c, and for extra good 34c per lb. Good shipping bulls are worth from 33 to 34c per lb. Milkers are unchanged at from 25 to 34c each, and a few extra fine cows are in demand. On a comparatively light supply of sheap and lambs prices were steady, and everything in this line found a ready sale. Lambs are worth from 31 to 44c per lb. Good export sheep sell at from 31 to 34c per b.

VOLUME XXI.

PROTESTANTS AND THE DIVIN

At St. Thomas' Church, Waterloo Liverpool, Father McLaughlin, an ex perienced missioner, speaking recently

of the wide extent to which the mys

tery of the Incarnation is virtually de

nied amongst numbers who pass a Christians, and of the hszy idea (revelation which naturally spring from that denial, said: For man years past I have thought-and recer events have forced the opinion sti more strongly upon me-that one gres

reason why so many of those belong ing to non Catholic denomination have such loose and ill-defined ideas (

the doctrines of Christ's revelation because they have such vague, ill de fined ideas of Christ Himself-i. e.,

His divine nature, His divine persona

ity and His divine attributes. is also my conviction that th under current of disbelief in th

Incarnation is much wider and deep

er than is generally supposed; all events than staunch and earne

Protestants are willing to admit. N being apparent on the surface, its fu

extent is not adequately realized Anyone, however, who is conversal with the signs of the times can easi perceive that the faith of many of ou

separated brethren in this great fu drmental mystery is not of the rig kind; has not the right ring to i They are supposed to receive it as a essential item of belief, but if inqui

is made the supposition will be four unwarrantable. From time to tit they hear Him called God, and occ

sionally they join in prayers in whi He is evoked as God, but all the whi

they seem to have a secret feeling th that name is given to Him more by sort of plous courtesy than as title which He has any str right to claim. While they lo

upon Him as one who had son

thing to do with redemption and just

fication, and often use the phrase "t Lord Jesus," yet they appear to forg or to ignore the fact that He is th

Creator, is their Preserver, and is o day to be their Judge. This view Him does not come home to them ; it part of their nominal creed, but it d

not seem to have a place in their pratical one. While their language in l

regard is religiously respectful acco

ing to their ideas, yet it betrays a cret want of orthodox belief. Th

speak of Him. it is true, as One w

stands on a very high level, yet, af

all a human one. They fail to real Him as a Being of infinite power, it

nite knowledge, infinite wisdom and essential truthfulness. Is not this

case? D) they not treat Him as if was bound to be satisfied with whate

they choose to offer Him in the way faith, worship and works ; as if tl and not He had the power to lay do

the law as to what they ought to lieve and what they ought to perfor as if they could take the work of sal into their own hands and find th

way to heaven without His help

guidance and on conditions almost

tirely of their own making? I am now-be it remembered-speaking

agnostics ; they hold a theory wh

has placed them beyond the rang

scope of my remarks does not to

with them. Neither, on the of hand, am 1 referring to those sect

of the Church of England in which

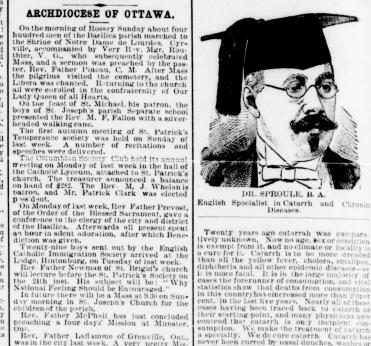
Christian Revelation altogether.

ITY OF CHRIST.

Lambs are worth from 34 to 44c per lb, Good export sheep sell at from 34 to 34c per lb.
A few good yeal calves are wanted: ordinary stuff is selling at from \$2,50 to 55 50 cal.
We had no change in the price of hogs to-day, but the tendency is decide dily do. alward, Quotations to day were 4 fe per lb. for choice hogs (scaling from 160 to 20 bes), and 44 per lb. for light and fat hogs.
East Buffalo, N. Y., Oct. 12. — Cattle - Receipts, 4 cars on sale : out & Cansa Stoke and the start of fat gradesquict but easy i good (reders and stokers steady ; tops, 54 tob 54 50; common slow.lower, \$3,90 up. Hogs.- Receipts 20 cars; market for fat gradesquict but easy i good (reders and stokers steady ; tops, 54 tob 54 50; common slow.lower, \$3,90 up. Hogs.- Receipts 20 cars; market slow and generally lower Yorkers, \$1.90; pigs, \$4 85 to \$4,90; mixed, \$4.85 to \$4.90; pigs, \$4 85, to \$4,90; mixed, \$4.85 to \$4.90; pigs, \$6 45,20; culls do good, 33, to \$3,90; closed steady. Sheep and hose and bar. Beceipte, 30 cars; market very duill and hower; best native lambs, \$5 to \$3,50; mixed, \$3, to \$1,90; Canada's \$4.75 to \$3,515; mixed, \$3, to \$1,90; canada's \$4.75 to \$3,55 to \$3,50; closed very duil; good many unsoid or shipped out.

DR. SPROULE ON CATARRH

THE GATEWAY OF CONSUMPTION



DR. SPROULE, B. A. English Specialist in Catarrh and Chron Diseases.

Twenty years ago catarrah was compara-tively unknown. Now no age, sex or condition is exempt from it, and no elimate or locality is a cure for it. Catarrh is to be more dreaded than all the yellow fever, cholera, smallpox diphtheria and all other epidemic discases—as it is more fatal. It is in the large majority of cases the forerunner of consumption, and vita statistics show that deaths from consumption this country hay elercreased more than given statistics show that details from consumption, and vin statistics show that deaths from consumption in this countrybay eincreased more than 20pe cent. in the last five years. Nearly all of these cases having been traced back to catarth as their starting point, and many physicians now contend that catarth is only incipient con-sumption. We make the treatment of catarth a specialty. We do cure catarth Catarth has ever been curred by nasal douches, washes of ruffs. Catarth is a discuss of the nuccous nembrane, and is curable only through the slood, and by medicines preuliarly adapted to anch particular case. Medicine that will cure 1 thas been determined by microsopists that a tarth has as distinct a germ as any of the noted epidemical discusse, and again and again us it, been shown that a patient had been

reated for some other disease when cata erems have been present. A remedy for catarth must be used con ionally, and it must possess a direct al or the mucous membrane, and of bein orbed by the purulent mucous, wherev-ated. It must be homogenous, and cat ividual case requires treatment adapted oudditons. Our treatment is based upon hain theories and has proved to be infail not only relieves, but it cures catarth a tage speedily and surely.

Catarrh of the Bead and Throat.

n neglected colds Do you spit up slime? Are your eyes watery? Does your nose feel full? Does your nose discharge? Do you sneeze a good deal? Do you sneeze a good deal? Do crusts form in the nose?

8. Does your bre

The most prevalent form of catarrh results om neglected colds

are habitnarily late for school will there will be only mean and women never be successful in life. Another practice he wished the children to adopt was after school hours to assist their parents in the home. A detestable habit he hoped the children would avoid was loidering around the context, for, said ha, a boy or giri around the corners, for, said ha, a boy or giri around the corners, for, said ha, a boy cor giri around the context, for said ha, a boy or giri around the corners, for, said ha, a boy or giri around the context, for said ha, a boy or giri around the context, for said ha, a boy or giri around the context, for said ha, a boy or giri around the context, for said ha, a boy or giri around the context of the context of the solution of the solut

Rive the children some further sound and practical advice, which, if they follow they will assuredly be successful, not alone in the school of life. In conclusion he asked the children to say three Our Fathers and three Hail Marys for nsintention, which, on inquiry from His Lordshin, all very ch erfully agreed to do.
The Bishop then called upon Mr. Phillp Pocock, Chairman of the Separate School Board in succession to Father Tiernau), who responded in a few short and practical words. Mr. Daniel Kegan was next invited by His Lordship to address the audience. Mr. Regan took has cue from the previous speaker's suggestion as to more prizes being needed tor the incoming year, and very kindly offered to contribute the disposal of the Sisters to decide to which subject it should be asplied. He was pleased to note the excellence of our Separate schools of the sisters to decide to be popula. They were proficient in encoding where cise. And the same remark could hemselves. Before coming the background, but this feeling was envirely dissibility of the four proficient in the use please is subject. He was mind exercised at the disposal of the Sisters to decide to which subject it should be asplied. The was pleased to note the excellence of our Separate schools; they were proficient in function, and their deportment was a credit for the popula. They were proficient is failing the boys in the background, but this feeling was entirely dissibility of the tours of this facility was entirely dissibility to the front. The shop, then requested a speech from the for the ture of this facility.

worthy successors to those and a speech from The Bishop then requested a speech from Mr. Thos. Colley, who is gan by saying that he could not express his feeings of gladness a being present on this occasion. As time was being present on this occasion, the stime was

could not express his feerings of glainess at being present on his occasion, as time was pressing he wulld not, however, detain them by a long address. He, likewise, requested the Sisters to depend upon him for a fun snare of prizes for the incoming term. It was, he considered, a good method in vogue, this rewarding to the fullest extent the more successful pupils. As one of the haity he felt that this visiting of the schools by the trustees was time very profitably employed. It was always particularly pleasing for him to visit a Catholic school. There is a peculiar warmth of welf-come in the teachers and pupils. This Canada of oars is, said he, in a particular manner the land of Catholicity, for was it not on Canadian soil that those great Jesuit heroes about whom we read in our histories lived and worked and died for our holy Catholic faith. Pictures of the sains and martyrs adorn the walls of our Catholic schools, thus stimulating the pupils to full the interpret they low would bear the pain of victory. Mr. R. H. Dignan then arose at the request of the Sain estar being with the little ones of the Sain at a future show, and pressed his pleasure at being with the little ones of the Sain at marker schools, and promised to continue in the future as in the past, to donate a prize as an encouragement for the pupils in their excellent work.

a prize as an encouragement for the pupils in their excellent work. His Lordship afterwards remarked that if it is pleasing to look forward, there is also much pleasure in the retrospect. Hos vised the victors of to-day always to keep the prizes given them while at school, and vised the victors of to-day always to keep the marked that, no matter from what else he parted, he always retained the rewards given the marked that, no matter from what else he parted, he always retained the rewards given the marked to Ella McKenna. Prize for arithmetic and spelling, a hand-gemething which was considered worthy of re-ward.

Define Connect on the set of the constraints of the

books - Catholic stories suitable for children j Highest marks in physiology at Entrance ex-amination, presented by Archbishop O Connor; ward-d to Josie Loughin. Highest marks in composition at Entrance, presented by Archbishop O Connor, awarded to Ethel Durkin. Highest marks in grammar and history at Entrance, presented by Mr. Masuret; awarded to Annie Brock. Highest marks in reading at E-wonted by Rev. M.

Highest marks in reading at Entrance, pre-sented by Rev. Mother Ignatia; awarded to Mabel Rowan.

Mabel Rowan, Highest marks in literature at Entrance, presented by Mr. J. Loughin, awarded to Ida Rockwood, Two beautiful little gold crosses awarded to Jennie Flym and Josie Loughlin for full at-endance for the year. Prizes for application, awarded to Jessie Me-prezer and Jennie Flym (equally merited), Prize for all

resented by M. Sullivan. Prize for utigence, presented by Mr. Lough-n; awarded to Mamie Boyle. Prize for arithmatic. Prize for arithmetic presented by Mr. J. B. durphy; awarded to Norman Addison.

III. Classes,

III. Classes. Prize for Christian doctrine, presented by Mr. J. B. Murphy: awarded to Thomas Waisn. Prize for regular attendance, presented by Mr. Sullivan; awarded to Eva Garceau, Prize for good conduct, presented by Mr. Loughlin; awarded to Eva Traher. Prize for literature, presented by Mr. J. B. Murphy; awarded to Daniel Sullivan. Prize for composition, presented by Mr. Loughlin; awarded to Harry Delisle. Prize for arithmetic, presented by Mr. Loughlin; awarded to John Bowers, Prize for difference, presented by Mr. J. B. Murphy; awarded to John Bowers.

Murphy; awarded to Annie Fitzpatrick.

Murphy; awarded to Annie Fitzpatrick. II. and I. Classes. Prize for good conduct, presented by J. B Murphy; awarded to Mary Flynn. Prize for good conduct, presented by Mr. J. Loughin; awarded to Ida Delisie. Prize for diikgence, presented by Mr. J. Loughin; awarded to Annie Boyle. Prize for diikgence, presented by Mr. J. B. Murphy; awarded to Gortie Lougnlin. Prize for the best little girl at Holy Angels' school, awarded to Irene Conneil. Prize for the best little girl at Holy Angels' school, awarded to Frank Loughlin.

St. Mary's School.

St. Mary's School. Programme. "Chorus of Welcome to our Bishop," accom-panied by a florai offering presented by Etheli McDonaid and Oilve Pudney; "A Little Bird's Story," Concert Hecitation, by a number of little bys and girls; "The Red, White and Blue, Flag Drill," by the whole class; "St. Martin and the Beggar," Concert Recitation by seven little girls; "Early Wisdom," recitation by Blanche McNorten; "Our Queen Immacu-Lite" (Hynm). The different parts were well taken by the pupils, and much enjoyed by the visitors. List of Prizes,

lowing address was read by Mr. J. E. Fenn, His Lordship the Bishop of Peterborough: My Lord-On this the occasion of your first visit amongst us, we your children, bid you heartily welcome, especially as the occasion is of happy omen to us for after years of deforred hope, we have, under the blessing of God, through the zeal and energy of our loved pas-tor. Faiher Collins, a little church for your Lordship to bless to the greater glory of God, wherein may be properly celebrated the Diffuse the section.

herein may be property construct the hivine mysteries. Wishing Your Lordship a long and happy ife and hoping to welcome you many more imes, we sign ourselves on behalf of the scope of St. Annes, Geo. Fenn, J. E. Fenn, Long Kally

people of St. Annes, Jonn Kelly. His Lordship replied by thanking the people for their good wishes and congratulating the con-their good wishes and congratulating the con-Jonn Kelly. His Lordship replied by thanking the people for their good wishes and congratulating the con-gregation and the osslor on the suil of their hoors. His Lordsnip pointed out the good likely to accrue on account of the suil of the good likely to accrue on account of the sub-duction of the second of the sub-hordsnip announced that in the first noon he would canonically creat in the congregation reassembled for this beautiful ceremony. Before the erection of the Sations His Lordsnip explained very clearly the origin of the stations. The beautiful service of the Stations of the Cross. Af (13) p. in, the congregation reassembled for this beautiful ceremony. Before the erection of the Sations His Lordsnip explained very clearly the origin of the stations. The beautiful service of the Stations of the Cross was then performed, dur-ing which the choir of St. Paul's sang the "Stabat Maier." At the close His Lordship pave his blessing. Father Collins then made a few remarks thanking His Lordship the manner in which they had worked at. the church edifice. In this regard, the writer would here remark that undoubtedly the chef credit for our handsome little church chef aredit for our handsome little church chef aredit for our handsome little church chef aredit for our handsome intige and Kelly left on a special boat amid the cheers of the steamer Comet. The church edition to be owners and crew of the Steamer Comet. The church was designed by Mr. J. E. Fenn, and was bulk almost entirely by the congre-stion. The dimensions are as follows : Length over all, 35 feet, width 14, with vestry, skie, attached. The interior is hissed in bass-wood and pine. The roof is vaulted through-out. A very handsome stained glass window

Church of Our Lady of the Holy Rosary, Thoroid Out, Sept. 25th, 1890. The Archbishop replied in appreciative and tooching terms, thanking the congregation for their expressions of welcome and fealty, and obedience to him as chief pastor of the Arch-diocess. He complimented them upon their magnificent church and buildings, and their magnificent church and buildings, and their pastor, Facher Sulfvan, whom, he said, he knew how to appreciate, one who was not a pleased to know that such cordiality and good their fellow-citizens, and exhorted them to sure of the estecta and respect of all people of sure of the estecta and respect of all people of the belowed pastor and Bishop; and concluded by blessing the congregation, and asking them

heir beloved pastor and Bishop; and concluded y blessing the congregation, and asking then pray for him, that Almighty God would give in the strength and grace to faithfully dis harge the heavy responsibilities placed upon is snoulders by his appointment to the Arch locess.

occese. After the service, His Grace held an im romptu reception at the presbytery, where any members of the congregations availed hemselves of the opportunity of a personal arroduction to him, and a short and pleasant

ntroduction to him, and a short and pleasant chat. At 7 p. m. the church was again filed, not withstanding the inclement weather, and after the reclation of the holy Rosary tho children renewed their baptismal yows, and the boys were presented with a temperance pledge-card by Rev. Father Sullivan, after a short and stirring address. Father Sullivan then unveiled the statue of the Crucified Christ, while the choir sang an appropriate hymn. His Grace, assisted by Rev. Fathers Smyth, Feehan and Sullivan, then presended with the impressive commony

an appropriate hymn. It is trace, assisted by lev. Fathers Smyth, Feehan and Sullivan, then proceeded with the impressive coremony of blessing the figure. The crucifix is a beauti-ful work of art, made in and obtained from Munich, Germany, and was purchased and pre-sented to Father Sullivan for the church by the members of the senior choir. It cost one hun-dred dollars. After the ceremony Rev. Father Feehan entered the pulpit and breached an eloquent and soul-stirring sermon from the text. God forbid that I should glory, save in the cross of Jesus Christ.

cheif credit for our hundsome little church rests withour loved pastor, Father Collins, who believer, that is, that the church could be rence, that is, that the church could believer, that is, that the church of the church and pression the Gravenhurst church who are up express to assist us, and also to the owners and creword. The church was designed by Mr. J. E. Fenn, and was built almost entirely by the congress to the Stander of the theore is this window was pre-sented by Mrs. Bull of Spokane, U. S., aforts, the could press away, and many others, but this confing known far and wide for the truly ar-tistie work of their stained glass windows difference the building is a credit to de-signer and builders and when entirely finisher vitte work of their stained glass windows of Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop O Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop of Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop of Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop of Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop of Connor described it, as a geren. His Lordals windows with spire and beil will be, what Bishop of Connor described it, as a geren. His Lordals windows with spire and beil will be, what gishop of Connor described it, as a geren. His Lordals wi

Ostensory containing the Salvardon Bride and Johf by two ancels. The Starter d Heart, held aloft by two ancels. The Starter d Heart, held aloft by two ancels. The Starter alon a Unity-tine children. In the covining the panagyric of St. Francis was preached by Rev. Father Valinquette. O. M. L. rectorof by Rev. Father value and Benediction of the Biessod Virgla worker-erized, and Benediction of the propriate by the france was venerated, appropriate by the pring children. The church was deter-ated throughout with banderoles bearing suit-able devices and inscriptions, and the shrine of St. Francis was heavily laden with beautiful flowers and evergreens. There are at present one hundred and thir-teen pailents in the Catholic nopital. The Medical Faculty attending the Catholic hospital have introduced a heating appratus for the treatment of stiff joints and rheuma-tism. It is the first of the kind in Ottawa.

LONDON.

ARCHDIOCESE OF KINGSTON.

Chesterville, Oat., Oct. 6. Preparations on an elaborate scale are being made for the reception of His Gract the Arch-bishon, who will arrive here on Friday, the 15th inst. On Sunday following he will administer the Sacrament of Confirmation.

ARCHDIOCESE OF OTTAWA.

Are you losing your sense of smell? Do you hawk up phlegm in the morning? Are there buzzing noises in your ears? Do you have pains across the front of forehead? 14 Do you feel dropping in back part of hroat? If you have some of the above symptoms our disease is catarrh of the head and throat.

Diseases of Bronchial Tubes

Is your hearing beginning to fail

When Catarrh of the head and throat is left when Calarrhof the load and windpide into he bronchial tubes, and in time attacks the ungs and develops into catarrhal consump MARKET REPORTS

and develops into catarran control.
Do you take cold easily !
Is your breathing too quick !
Do you raise frothy material !
Have you a dry, hacking cloth !
Do you feel worn out on rising !
Are you gradually losing strength !
Have you a disgust for fatty food !
Have you a scatchy feeling in three in the you cough worse of weight on che !
Have you a scatchy feeling in three in the you cough worse night and more ing ?
Do you get short of breath wher mg? LONDON. London, Oct. 12. — Dairy Produce — Eggs. fresh laid, ver dozen, 16 to 180; eggs, basket lost, 15 to 17; butter, best rolls, 22 to 24; butter, ter, best crock, 19 to 21c; butter, creamery, 24 to 280; cheese, pound, retail, 9 to 10c. Poulty, 10 to 14c; lard, per pound, wholesale, 8 to 90; tows, per pair (undressed), 40 to 50c; fowls. Tor pair (dressed), 60 to 51, 55; beef, 53, 60 to 55, 50; beef, heifers and sters, 54, 60 to 55, 50; beef, heifers and sters, 55, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; be 55, 75; beef, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 55, 50; beef, heifers and sters, 56, 60 to 90; barler, 75 to 58c; corn, 75 (200; black, 550; beef, 50, 90; barler, 75, to 58c; corn, 75 (200; black, 550; beef, 50, 90; barler, 75, to 58c; corn, 75 (200; black, 550; beef, 50, 90; barler, 75, to 58c; corn, 75 (200; black, 550; beef, 50, 90; barler, 75, to 58c; corn, 75 (200; black, 550; beef, 50, 90; barler, 75, to 58c; corn, 75 (200; black, 550; black, 550; beef, black, 550; black, 550; black, 550; black, 550; black, black, 550; blac

Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the prev-hem "-Jesus and His Blessed Mother in the scable sumbers. The frontispiece is 'Bethle scable sumbers. The frontispiece is 'Bethle scable sumbers. The fortight of the source of the scable sumbers. The fortight of the source of the scable sumbers. The distribution of the scable sum the Most Sacred Heart and the Saints of God "(litustrated); a delightful story from the periof Sara Trainer Smith-the last one writ-ten by this glited authoress before her death in May last-entitled "Old Jack's Eldest Boy" (litustrated); "Jesus Subject to His Parents" (poem): "The Rose of the Varican" (litus-trated); "The Little Doll" (litustrated; Hum-orous paragraphs for the little folk, as well as a large number of illustrated games tricks and puzzles contribute to make this little book tho best and cheapest we have ever read. We have a few left of the Bys' and Girls' Annual of :890. Both will be sent for luc. Address Thos. Coffey, London, Ont.

CLARKE & SMITH.

Undertakers and Embalmers

113 Dundas Street. nen Vicht and Day, Palephone St

Latest Live Stock Markets. TORONTO. Toronto, Oct. 12.—The export trade was dull, for what little good stuff we had the demand was brisk, and prices steady. Prices range from 4; to 4;c per ib, with 5c for special selections. Good butcher cattle are badly wanted. Much inferior stuff was here to day, and it re-mains here, though much of it much be pur-chased at from 3; to 4;c, fand the common cattle sold for what buyers chose to give for it. O: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall. Albion Block, Richmond Street. James P. Murray, President: P. F. Boyle, Secretary)

mystery of the Incarnation is belie with full and firm faith. No, I speaking of people-and I am sorry say they are an increasing crow who are ostensibly members of one other of those Christian commun which have sprung from the "Refor tion "-people who loudly and ' emphasis profess Christianity, ye reality do not believe in the divinit thatChrist who is Christianity's Aut That there are such-and that t numbers are steadily growing-no who mixes much either with the mi or the classes can for a moment the slightest doubt. I am only on many who have had very favorable portunities of testing the fact by sonal experience. Over and aga conversing with persons-some o Church of England, others nomin belonging to some of the other Catholic denominations-I have Am I not then to take it for gre that you believe that Jesus Chri God?" The answer came with amount of hesitation which of was sufficient to indicate the ab: of explicit faith. It was clear the g ine belief which my question im was not there. The following is a ple of such answer: "I believe the was a very wise and a very holy and a worker of great miracles can't say I believe He was God i strict sense of the word." This a represents the belief, or, rath ould say, the vague (religious) tude of mind of thousands outsid Catholic Church who call theme Christians. That Christ was si larly good and singularly great He was a prophet, a special mess of heaven ; that He was a pre emir philanthropic, sympathetic, selfficing Benefactor of the human that the mantle of His surp sanctity and transcendent merit be in some mysterious way th over people to shield them wrath of the Most High and them against the assaults of

Toronto. Oct. 12.—Wheat, duil and easier; For asked for white west, without buyers; spring quoted at 66 to 67c east; goods wheat is casier, at 70c west; Manitoba wheat is a cent lower, at 82 to 82b for No. 1 hard, grinding in transit, and 81 to 51k or Toronto freights. Flour —Demand fair and markers steady; some 80 per cent, patents, in bbls, \$340 west. Milled firmer, at \$11.75 for cars of shorts and \$11.50 for bran west. Barley firm, at 140c for No. 2 cast and 41b for No. 2 American yellow on track. Toronto. Oats, \$7c for white, cast, and 25c for mixed west: white quoted at 21 to 26f west. Oarmeal steady, at \$3.40 for cars of byg and \$3.50 for bbls, on track, Toronto. Pens dull, at 06c west.

Latest Live Stock Markets.