he Catholic Record.

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

VOLUME XVIII.

LUNDON, ONTABIO, SATURDAY, OCTOBER 3, 1896.

NO. 937.

FATHER RYAN

Sweet, blessed beads! I would not part With one of you for richest gem That gleams in kingly diadem; Ye know the history of my heart.

For I have told you every grief In all the days of twenty years, And I have moistened you with tears, And in your decades found relief.

Ah! time has fled, and friends have failed, And joys have died; but in my needs Ye were my friends, my blessed besdes! And ye consoled me when I wailed.

For many and many a time, in grief, My weary fingers wandered round Thy circled chain, and always found In some Hail Mary sweet relief.

How many a story you might tell Of inner life, to all unknown; I trusted you and you alone, But ah! ye keep my secrets well. Ye are the only chain I wear—
A sign that I am but the slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.

THE IRISH RACE CONVENTION

From our own correspondent.

Dublin, Sept. 14, 1896. The great convention has reached a glorious termination. The delegates were equal to the occasion, and by pro-fessing publicly their determination to

have led to the splits and factions, they have obtained a respectful hearing from all sides. The followers of Mr. Dillon—and they are the immense majority—alone favored the convention.

Mr. Healy's organ, The Nation, used every possible effort of persuasion to discourage people from attending it.

Mr. Redmond's organ, The Independown pours. The potato crop is an assured success this year. This whole assured the foreign delegates with very scant courtesy. It declared day after day that they were nobodies, that they represented no class of Canadians or Americans, that they were nothing but donkeys and impostors. The charge by implication that Chevalier John Heney, of Ottawa, was a friend and companion of Le-Caron, the British spy, was ably refuted by Dean Harris. And the accused veteran, wearing the decoration sent him for his good and great deeds by Pope Leo XIII., stood on the platform indignantly denying the foul accusation before a cheering multitude of priests and people. Mr. Redmond was called on for proofs or for a retraction of the infamous charge, but neither, so far, has been forthcoming. The Independent is now lost to every impulse of self-respect, and many in Dublin have hinted to me that, unless

Tory party, it cannot last many months.

Mr. T. Healy is acknowledged by all to possess a clearer knowledge of the Land Bills that have been passed since 1881 than any other member of the parliament-ary party. He has many admirers and followers, among the clergy especially. No doubt his services to the country have been valuable, and his grasp of all the difficulties and intricacies of the laws concerning the retricacies of the laws concerning the relations between landlord and tenant dhote dinner is served at all the makes his presence in the House of Commons very desirable. He lacks prudence, however; is caustic and acrimonious in debate, and seemingly careless as to the damaging and ruin careless as to the damaging and ruin. makes his presence in the House of careless as to the damaging and ruin ous consequences of his public denunciations of the very best and most patriotic men and leaders of the people. His followers maintain that the next general elections Mr. Healy's friends shall be in the majority. They do not seem to understand, wever, that in the meantime he and they should unite in supporting instead of belitting the actual leader,

supported and subventioned by the

Mr. Dillon. The delegates, although arriving here unbiased and unpledged to any party, have now declared in favor o Dillon, until some other public man shall be elected to succeed him in

Bishop O'Donell, of Raphoe, is now in front of the party that calls for unity and rule by majority. His presidency at the convention is favorably commented on by all who are anxious for the disappearance of faction and the unification of all discordant elements. His address at the opening was a masterly effort of eloquence and close reasoning. Coupled with the Christian character which the Pope's blessing stamped on the meeting, it had the effect of raising to a very high stand-ard of respectability and importance Race Convention held in

Dublin, September, 1896. The reception given to the delegates in Belfast partock of the character of an ovation, or of a triumphant entry. The crowds that surrounded the vanson which the delegates were seated were cheering vociferously. Suddenly the cheers changed to a song. The words "God Save Ireland" rang out, and the air of "Tramp, Tramp, the Boys are Marching." Other national songs succeeded, "We are the Boys from Wexford" alternating with "God Save the scene. We were treated next mentioning and certainly would have morning to a ride through the city. no weight in a political contest.

Some visited the largest linen factory | Irish candidates for Parliamentary

in the world, the York street Manfg. Co., Lim. Others saw the Hughes' slowly what is practiced in Canada, Bakery that supplies most of the city with bread of superior quality. The dough is kneeded by steam power. Eighty-five delivery send and among every self-governing community, that the defeated ones must bide their time and manwhile give steam power. Eighty-five delivery send and accessful rivals. By and steam power are likely to develop in a now that you have seen I am a Christian religion, and the more he country will be united in the magnificent bond of charity manifested in the country will be united in the magnificent bond of charity manifested in the supplying of the spiritual needs of the poorer portion by those whom God has blessed with greater wealth. And has blessed with greater wealth. And has blessed with greater wealth. And now that you have seen I am a Christian religion, and the more he worshipped nature 's God.

THE MONTH OF THE HOLY ROSARY.

liberal character of our speeches.

The American and Australian delegates were constant and loud in their praises of Irish scenery and the amazing fertility of its soil from Cork to Belfast. Hay, barley and oats are the fessing publicly their determination to ignore party lines, and to abetain from inquiring into the causes which have led to the splits and factions, they and stacked; not so with the barley, most of which is yet in the fields, the constant showers of the last three weeks rendering its stacking impossome esculent, the staple food of Irishmen at home and abroad, has never attained to more perfection of size, quality and flavor than it has reached this present year. Mangolds, turnips and other vegetables are a superior quality. Taking it all in all, especially if the barley crop be yet saved, there is little danger of distress or dire want to any extent this coming winter in Ireland.

Imperial Hotel,

Lisdoonvarna, County Clare. I ran down to spend a few days with relatives, who are summering it in this salubrious region. Lisdoonvarna, a small village of very modest pretensions, is situated on the western coast about six miles, as the crow flies, from the rocks against which the Atlantic wastes its tidal rage. There are sul-phur springs and baths, hot and cold, with the alternative of Magnesia and Iron Springs, at which thousands re-cuperate from early June until late in October. Several hotels, with accommodation for one hundred and more each, are perched on the slopes of adjacent hills, from which easy descent is made to the health-dealing springs. The days are spent by visitors in hearing Mass and visiting the wells in the morning, and, when permission is given by the clerk of the weather, in picknicking on some rock or in some cove by the sea-side, until the near sidered much of a distance to cover between morning and evening meals at any time. Elastic step, light carriage and rosy cheeks are the con-

sequence. The late evenings are spent in social enjoyment in the large drawing. rooms. Most of the ladies sing and play very well. All the priests, who ere not invalids, say Mass every morning-there are three altars in the tone chapel erected purposely for visitors. Masses are said every morn ing at the three altars from 7 a.m. until 10:30, sometimes later. Crowds of visitors or invalids attended every Mass. In this hostelry one Mr. Phalen, an estated gentleman from Cashel amuses everybody by his wit and comic songs in the drawing room, but he is seen serving on some days eight Masses, one after the other, in the

stone chapel next morning.

The American delegates have dis banded and retired, some to visit relatives and the friends of boyhood's days. Others have gone to the contin ent and will visit Rome. The members of the Canadian dele

gation have held on to the last and done what work was required of them by the Irish leaders. Only Saturday last Rev. Father F. Ryan, Dean Harris, Mr. J. McKeown, of St. Catharines, with Chevalier Heney, were addressing en-thusiastic crowds in Sligo and West port. There is no doubt but much and great good has been accomplished. A United Ireland and Rule by Majority have been adopted almost everywhere I have been in several towns and coun were taken up by the multitude to ties and have found that all sensible

steam power. Eighty-five delivery wagons are out every day carrying the staff of life to thousands. Mrs. Hughes, proprietoress, now widowed, is sister of Messrs. P. and B. Hughes, Toronto. Other delegates visited the docks at Queen's Island, where five thousand skilled operatives are at work in the building and equipment of seagoing iron vessels. The Majestic, Teutonic, and all the other ships belonging to the White Star Navigation Co., were built at Queen's Island, Belfast.

I loyal support to more successful rivals. Dustin McCarthy was first elected to the leadership. His fatal example of the leadership. His fatal example of the leadership. His fatal example of the leadership. To closely followers in the building and equipment of seagoing iron vessels. The Majestic, Teutonic, and all the other ships belonging to the White Star Navigation one party in Ireland.

I loyal support to more successful rivals. Dustin McCarthy was first elected to the leadership was first elected to the leadership. His fatal example of the leadership. We have already the first condition wessential to unity—that is, charity. Everywhere the kindlier spirit is being manifested towards Catholics and Catholicism. Protestants come in voluntarily to help Catholic work — the holding of bazars for church and school buildings, musical entertainments for Catholic objects, and many other things. His belongs the work — Holding of bazars for church and school buildings, musical entertainments for Catholic objects, and many other things. His

linen with all the American cities) — tional and blood curdling imaginings the Drummond Castle. The boundless of the London Times and other leading love of the old Mother Church is win-British journals. They foresee palaces undermined by Fenian conspirators and the Prince of Wales with all positive charity, which not even the consible heirs apparent blown to atoms. The facts are that whatever remains of the Fenian element declares its abprevailing crops. Extensive pastures are seen with herds of cattle and flocks of sheep in prime coodition. The afloat of intention on the part of British diplomats to at once make triends of the Czar of Russia and at the same time excite the Eng-lish masses to renewed hatred of everything Irish. By representing dint of the most wonderful missionary that the English police force alone and sacrifice and martyrdom. We must Scotland Yard detectives are a match take into account the vast extent of the for all Nihilist plotting and that no territory and the frightful physical obsuch security may be found in France or in the whole world for the Czar's life and protection as in a close alliance with English power and British gold, the diplomats, it is thought, fancy they can weaken the ties of confidence that bind Russia to France. Thus they kill two birds with one stone. least it is thought such is the alleged object of the Fenian scare—to injure France in the estimation of the Russian Emperor and destroy Ireland's prospects of Home Rule, by creating in the minds of Englishmen a hatred and

A NATIONAL MISSION.

a horror of the Irish race and name.
W. F.

Whole Country.

of September 23. The opportunity unexpectedly of-

fered me recently of an interview with the celebrated Paulist missionary, Father Walter Elliot, enables me to make the Catholic public sharers in the pleasure derived from the unfolding of a great and hopeful programme. It is little wonder that the big hearted and zealous priest is so pleasant as he is over the subject of his work. All the satisfaction that flows from success

and clergy in the glorious under-Father Elliot was about to start on an extended missionary tour in Canada - for his ambition is too large even for the ample field of the United States -when I found him. His spirits were high, and his great physique revealed capacity for any strain likely to be pu spiritual machinery with a ten horse motive power. The culmination of his work in the incorporation of a missionary trust, if I may so designate the new association, seemed to have rejuvenated him and filled him with renewed energy.

the active co-operation of many bishops

"The situation is now more encouraging than it has ever before been, I believe," said he. "Recent develop-ments over the question of Church unity have caused a general spirit of inquiry. Men and women who never before thought of going to the root of things have been moved to examine into the claims of the Catholic Church lately more than ever by the controversy over Anglican orders and the

Pope's encyclical on unity."
"Do you not think these difficult

subjects likely to prove too embar-rassing for them?" powerful element in the question of orders. The question is certainly one Americans, who cannot be led away from facts by pious generalities opposed to common sense, once they apply themselves to the reasoning out candles adding still more liveliness to ment would not be considered worth that it cannot be got away from in one

Co., were built at Queen's Island, Belfast.

No demonstration of a hostile character occurred on the part of the Orange element — probably owing to the number of American delegates.

The three Kingdoms have been surprised and shocked by the startling news of Tynan, No. 1, having been the number of American delegates.

The alarm is heightened by the sensativing of the Drummond Castle. The boundless dition of separation and schism can neutralize."

"Do you consider the charge of apathy to missionary obligations in the past on the part of the Catholic Church

to be well grounded?"
"By no means. The position of the Church itself in America to day is the best refutation that can be furnished. That position has been won only by

part of bishops and priests in the past on the subject of missions?" "None. Every age has its own op-

portunities. There has never been s favorable a time as the present for such a movement as this. The roughhewing work of the Church has been a tremendous strain on her energies. This accomplished to a large extent, more attention can now be devoted to

individual localities."
"Do you think the Church has lost in membership because of surrounding conditions in the past?"

" Most decidedly in certain localties. How could it be otherwise? Take Father Elliot Talks of a Glorious into account the number of mixed marriages that occur, the fact of whole communities never seeing the face of a priest or hearing the sound of a church A correspondent of the Philadelphia bell for generations and decades, the Catholic Standard and Times writes as follows from New York, under date of September 23. bread among so many millions of

"You think the circumstances and

in a splendid cause is his. He has not only been the direct instrument of the conversion and recovery of many wandering souls, but he sees before him the realization of his long-cherished day dream, the establishment of a permanent missionary staff, consisting of secular priests in various dioceses and there was a hostility against Catholicism in the past, which happily has almost entirely disappeared in this better time. We have succeeded in disarming antagonism. We come to show men and women the study of the made where the attacks of the Masons are most violent. These errors for which they are hardly responsible. Our appeal is to their realization of many history. son and their hearts. They have been taught to regard the Catholic religion secure standards which are best ob be gleaned from the article is that as one sort of system; we only invite political question or a commercial pro-position. They follow our reasoning upon it for a long time to come. He attentively and take time to think it seemed to be something like a piece of over. When they are convinced we attentively and take time to think it are right they come to us and candidly admit their surrender. We come to them not as enemies, but as men anxious to win by gentle argument and the force of charity. It is not so much a question of making converts. It is our duty to show those who will hear us what the truth of God is, and let them take the responsibility of reecting it when they know it.'

"Do you anticipate much increase n missionary enterprise as a result of he association now set on foot for the promotion of this work ?"

"Yes; a considerable increase. We will be able to start an advance, if not along the whole line, at least on the more commanding positions."

"What are the substantial steps already taken towards this end?"
"Well, we have started the Missionary Union. This is the great step. It

"By no means. The people to best able to grapple with such spiritual problems. Logic is the most and Philadelphia, with whom are associated as trustees six clergymen of gress. orders. The question is certainly one eminence. The union is the agency for human reason, and clear headed by which the funds for the missionary The union is the agency undertaking will be collected. aim is to supply impoverished districts, too poor and too sparse in population, of convocation between 11 and 12 that night, a torch-light procession was formed, with sky rockets and Roman candles adding still more liveliness to the notives of private of the problem, must easily see that if of the problem, must easily see th Anglican orders valid the authority of Rome must be something so essential that it cannot be got away from in one do. We are in a position to begin this and death in another."

Anglican orders valid the authority of Rome must be something so essential that it cannot be got away from in one do. We are in a position to begin this ease and clung to as a matter of life work right away in several dioceses. It is our hope and belief that ere long and died in the hope of a happy impose of M. Hyacinthe at Notre mortality. His scientific attainments in the profession true faith? "And you are inclined to think the the corporation will be increased or were no impediments in the profession, true faith?"

and of the Committee for the Organiz neglect the excellent practice at other and of the Committee for the Organiz-nation of the International anti Masonic Congress which was held at Trent from the 26th to the 30th ult., a letter of which the following is a transla-in the churches.

tolic Benediction—It has always been pleasing to Us that Catholics should assemble under the auspices of the Episcopate to defend and promote the interests of religion. And God having most graciously seconded Our desires, such congresses, having various objects in view, have so greatly increased in number that there is no movement which makes for the ad-And now, beloved son, you have announced to Us that your association our own time. tion has resolved to call together at Trent Catholics invited from spiritual favors earth has won from territory and the frightful physical obstacles that had to be overcome."

"Do you think there is any ground for the charge of indifference on the carry of his horse and private in the many of his horse and private in the manual product of the manual production of the man ing their own courage and exciting to its efficacy the extinction of the estness. Passing over every other reason there is one special cause why this project should be heartily approved of. It is this—that it indicates clearly that the conviction is growing among the conviction in the conviction is growing among the conviction of the conviction is growing among the conviction of the conviction is growing among the conviction of t that the conviction is growing among on those who beseech His throne the people that secret societies have designed most serious injuries against the heart of the Mother of the world's civilization and religion. These injuries, which have in part actually taken place, and which are partly yet to appear, We have on every suitable

appear, We have on every suitable opportunity pointed out, and We have referred to them more particularly in Our Encyclical Letter Humanum Genus and in the other Letters which Genus and in the other Letters which were specifically directed to the Italians in 1890 and 1892. We were not disappointed as to the results of Our efforts, and We reckon amongst devout recitation on our part, at least them the proposal to held this conce, of the Holy Rosary?—Catholic gress, which We are confident, both ence of those who will attend, will people, and you will easily see that the have such success as is demanded by chances of the religious lessons of the gravity of the subject and the ad-childhood retaining their hold upon vantages that are to be expected. In many of them in remote districts were slender indeed."

valuages that are to be expected. In order that the issue may fully correspond with Our desires, it is absorbed. spond with Our desires, it is absolutely necessary that those who will Evans refers to the progress which "You think the circumstances and conditions, then, more to blame for the falling away of so many Catholics than the attitude of the clergy?"

"Yes; and there was a hostility against Catholicism in the past, which happily has almost entirely disapsponsible. Our appeal is to their rea- ity and affording guidance, should be offer it are asked to send their names unmask Free Masonry, because all its throughout Wales.

pass according to Our desires, We impart, with affection in the Lord, the Apostolic Benediction as a sign of heavenly favor and a proof of Our goodwill to you, beloved son, and to all who will be present at the con-

September 2, 1896, the nineteenth Its year of Our Pontificate, Leo XIII., Pope.

It Was No Impediment.

and administer funds supplied for this purpose by the charitable and well towas a devout Catholic. In his fatal if the revolted Dominican was measur-

By the clients of the Mother of Godand they constitute a very large body in the Catholic world, if not its whole —the mouth of October is now awaited with much the same eagerness as the A Letter From His Holiness on the earlier one of the year that is named in her honor. For, owing to the re-peated exhortations of the present illus-His Holiness Leo XIII. has sent to Signor Alliati, President of the Directing Counsel of the anti-Masonic Union the Holy Rosary, when many who

tion:

Beloved Son: Greeting and the Apostolic Benediction—It has always been of the beads is a form of prayer commovement which makes for the ad- treasury of the Church, and in comvantage of the Church that has not mendation of which Popes without received an impetus from them.

others to struggle with greater earn. Albigensian heresy that was ravaging

We have need, all of us, of all the graces that we can win by our prayers then, to avail ourselves of the great opportunities which the present month will bring us and resolve to allow no day of its duration to pass without the

A WAVE OF "ROMANISM." What Is to Become of Wales 2

Writing in the Welsh monthly (Y as one sort of system; we only invite them to examine what it stands for in reality. To those who have been non-Catholics especially this is an irresistible plea. They examine the question calmly, as they do, say, a political question or a commercial properties. They follow our reasoning. wicked arts of which it makes use, the Non-conformists and Protestants will produce less evil, and will gradu who went to hear him. The followally cease of themselves, if Catholics ing Sunday it was the same. We endeavor with increased energy to see here what is possible ere long Well-known men. strength consists in lying and secrecy, like Mr. Bowen Rowlands, and his and when its deceptive mask is torn children, and others like the descendaway it will be easy for all right ants of the old singer of Pantycelyn, thinking persons to discover and have already been received into the oppose its iniquity.

Moved, therefore, by the love of Church is continually preparing some for the same retrogression. Energetic you on your undertaking, and We proselytes are working throughout heartily pray God to favor it. We Radnorshire and the district, and scores have full confidence that the congress have become Romanists, and this in a will give fresh stimulus to Catholics, so that, whilst pardoning the erring, renowned. What will be the end we they will not pardon error, and will do not know, but it is certain to be not permit in any way the violation of those precious privileges Romanism is passing over the country; which Christ bestowed upon man. we hear a great deal of Holywell mir-That all this may come to acles, Radnorshire converts and the

Poor Hyacinthe!

Lost in the crowd which athered the other day at Notre Dame, where Cardinal Richard was presiding over Given at St. Peter's, Rome, on the procession known as "The Vow Louis XIII.," he who was fortuerly known as Pere Hyacinthe followed the religious services with visible emotion, says the Paris Figare. seemed to be rivited on the pulpit, from Monsieur Daubres, the distinguished which he had once sent words inspired

attle—Receipts ogs—Receipts, Yorkers, fair to mmon to good, fair, \$2 to \$3, cars; market hoice, \$4.35 to \$3.40; Canada ood to choice, to \$3.50; culls

TONIC

, March 4, '94'.
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& CO., Bedding.

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give such mth that overcoat g that it hamols. e added nd spring keep the hape, and g proper-breath of while the makes it s rain or President Isaac Lewis of Sabina, Ohio is highly respected all through that section. He has lived in Clinton Co. 75 years, and has been president of the Sabina Bank 20 years. He gladly testifies to the merit of Hood's Sarsaparilla, and what he says is worthy attention. All brain workers find Hood's Sarsaparilla peculiarly adapted to their needs. It makes pure, rich, red blood, and from this comes nerve, mental, bodily and digestive strength.

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Neuralgia

pecially at night when I had been having a hard day of physical and mental labor. I took many remedies, but found help only in Hood's Sarsaparilla which cured me of rheumatism, neuralgia and headache. Hood's Sarsaparilla has proved itself a true friend. I also take Hood's Pills to keep my bowels regular, and like the pills

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MARCELLA GRACE.

By Rosa Mulholland.

CHAPTER XX.

WHAT THE WORLD SAID.

Dublin in September is as deserted as other cities in that month, and there is no life in its fashionable squares and streets, except when a horse show or a flower show draws a fluttering crowd of pretty faces and gay dresses from far country houses among fields and pastures or from near and delightful ea-side resorts along the shores of Dublin Bay.

When Miss O'Donovan had opened up Mrs. O'Kelly's old house in Merrion square and made it comfortable for the reception of the ladies who were to follow her, she found herself almost alone in the fine old square which is one of the handsomest bits of Dublin, and had to travel out to Killiney and Bray, and further still into Wicklow county, to discuss with her acquaintances Mis O'Kelly's connection with Bryan Kilmartin and the approaching trial.

Mr. O'Flaherty and his daughter had preceded her to Dublin and were staying at Killiney at the charming summer residence of a friend, a wealthy widow lady who was also a bosom friend of Miss O'Donovan. Here the latter lady paid one of her first visits, and her appearance was hailed with pleasure by a group of idle people assembled on a green terrace over-looking that blue bay which is said to be like the Bay of Naples, and which many people, bitten with Erin mania, declare to be even much lovelier from certain points of view.

The steep green hill of Killiney soaring to that furze-girdled and rock crowned point which pierces the tower ing rings of silver cloud crowning it is covered with a net-work of groves. gardens and villas, each with its own vantage ground for the enjoyment of a view of unspeakable beauty, and under the hill, following the exquisite curves of Killiney shore, runs the living sea, palpitating beneath its veils of delicate colors, now blue as violets, and now green as the drift weeds in a valley river, one hour tossing flame all along its shifting lines, the next over flowing its glittering boundaries with motionless tide of molten silver and

gold. Out of the green bowers around their terrace, a little crowd of prosperous people gossiped and jested, looking over at the distant hill of Howth, wrapped in its mists of rich, langor ous, melancholy blue.

*I declare here is Bride O'Donovan,

said Mrs. Fitzgibbon, the mistress of the house. "How very opportune! the house. "How very opportune! She will tell us some news, if any one can, on the subject."

'I don't think she knows any more than we do," said Miss O'Flaherty, who had been chief authority up to this mo-

ment 'Oh, but she is straight from Connaught, and you have been a month in Scarborough, my dear Julia. Your father, I know, is excellently well-informed, but the women always pick up scraps of gossip so much better than men; now don't they, Mr. O'Fla-

Mr. O'Flaherty would have agreed that snow was falling from the daffodil-tinted sky before him if Mrs. Fitzgibbon had called upon him to do so.

"My dear Bride! Got all that tire-some house opening business over, and not too tired to talk to your friends? I hope not, for here we are pining for a little light on the Kilmartin business. It is a real godsend to meet a person

ly presented to her by Mr. O'Flaherty, and folded her nicely-gloved hands at her ample waist, and enjoyed a moment of triumph, while not unconscious of the difficulties of her position. She had several interests to reconcile while preserving her reputation as

a person who could tell a great deal if he would. She must please her friend Mrs. Fitzgibbon, whose countenance was very precious to her just now, and also beware of alarming Mr. O'Flaherty, whose chosen ally she was, and whom she must not deprive at present of his hope that Miss O'Kelly of Crane's Castle would ultimately listen to his suit, though hitherto she had apparently discouraged it. Were this hope suddenly extinguished he might devote himself completely to Mrs. Fizgibbon. And he was at present wearing the blue ribbon, was a man of good position in his county; and there was no knowing what might happen; widows are so foolish.

"In the first place, how much do you want to know?" said Miss O'Donovan. "You must remember my position is a delicate one. I cannot betray anything in the nature of a confidence.

"Quite true, quite true. We only want to know what everyone has a right to know," said another lady, erecting her parasol against the sun with a very decided snap of its ma-chinery. "There are certain things that ought to be open to the public in matters of this kind. I don't hold with secret investigations.

"Everything will come out on the trial," said a sly young barrister, with the air of having thrown a great deal of light on the subject.

Thank you, Mr. Shine. Belong. ing to the law naturally makes one very perspicuous," said Mrs. Fitzgib-"But in the meantime, until the whole discovery is found out 'as the newspaper-selling imps cry, we want a little help at our guess work. Who is the mysterious lady, for instance, who beguiled across the channel, began to has been hinted at so often in the Central News telegrams?"

was engaged to Bryan Kilmartin?" asked a girl whose soft grey eyes were full of an interest in the matter that was not all vulgar curiosity.

"If that were so, I should certainly have known, said Miss O'Donovan. "How could I have helped knowing?" she added urgently, delighted to be able to put down this suggestion with out positive breach of truth. Certainly she never had been told of any such engagement. But she had guessed its existence for all that.

"There!" said the fady with the parasol. "I knew a girl with Miss O' Kelly's advantages would never destroy herself in such a manner."

"He is very handsome," said the grey-eyed girl in a low voice. "I saw him only once, but I thought he had such a noble countenance."

"Oh, I suppose all the young ladies will take his part like Miss Eyre be-cause he is good-looking, but I think that sort of sentimental sympathy with criminals is one of the most unwholeome signs of the age."

A man is not known to be a criminal until he is tried and found guilty," said Mr. Shine with an ap proving glance at the girl with the

grey eyes.
"Is he a friend of yours, Mr. Shine?" asked the owner of the para-

"He had once many friends," put in Mrs. Fitzgibbon. "I fear it is a bad sign when a man drops away from the society to which he was born. When he came home from Cambridge some years ago he was at a party at my house, and I thought him one of the finest young fellows I had ever seen. And his mother was so proud of

Oh, you know the mother, thethe-Amazon?" lisped a small ugly woman, who based her claim as a charmer of men on her infantile manners. "You see, Mrs. Fitzgibbon, I think these tall masculine women are always so cruel-'

Amazon! She is as small as you!" exclaimed Mrs. Fitzgibbon, much prettier and more feminine," she aside to her next neighbor, though she speaks and acts like an ordinary adult.

" Really !" cried several voices. "At present she is more like the ghost of a sick child than anything else," said Miss O'Donovan. "I believe she will weep herself to death before the trial comes on."

"Better she would," falterεd an old gentleman. "When the only son of a

widow turns out to be a rascal, it is enough to make angels weep.'

"But you have not told us anything about Miss O'Kelly," said Miss Eyre.
"How is she mixed up in the affair?"

"Really, I do not know that she is mixed up in it at all, except that cir-cumstance threw her into the arms of the Kilmartins, as it were, in the very beginning. Dear Mrs. O'Kelly's death was so sudden, and the girl, having been brought up abroad, was so utterly without friends in Ireland; had only paid one short visit to her aunt, and had gone back to finish her schooling, when she was called upon to step into Mrs. O'Kelly's place. Father Daly, the priest at Distresna, attended Mrs. O'Kelly on her death-bed, and went straight to France when all was over and brought the girl home. It appears that though he was such a friend of dear Mrs. O'Kelly, who was always so nice and conservative, he was also a friend of the Kilmartins-the country priests all do sympathize with the

Nationalists, you know-' "There was no taint of Nationalism iu the Kilmartins originally," said Mr. O'Flaherty, "I will say so much for them. All that came in with the who has come from the very source of all knowledge on the subject."

Miss O'Donovan took the seat eager mother, let her be an Amazon or a pigmy. She is descended from some of the Irish Brigades, 'Wild Geese,' and all that sort of thing."

"It is surprising how that old continental service is still making foreign.

ers of some of us," said the nice old gentleman.

"Great-grandfather's old French sword hanging up in the hall, you know," continued Mr. O'Flaherty. "Even old Kilmartin would point to it with pride and say 'my wife's for-tune, OFiaherty. The only legacy ever bequeathed to her.' Aud he had as little nonsense about him as any one of us. He was as sensible and sociable a neighbor as ever rode to hounds.

"Or mixed a glass of whiskey punch," said Mr. Shine without any alteration in the gravity of his demeanor, as he fixed his eyes innocently

on Mr. O'Flaherty.
"Or mixed a glass of whiskeypunch, as you say, ha! ha! A very good thing, too, Mr. Shine, and a great deal better to be mixing it at home than strolling abroad preaching new doctrines to make the poor discon-

tented with their lot, sir. Mr. Shine smiled and felt that he was not hit. He loved neither whiskey punch nor preaching to the poor. All his desires were covered by the dome of the Four Courts, and to get leave to talk to a judge and jury all day long was his idea of bliss. He wisely held that if courts of justice must exist it is better to sit with the bar for prosecution or defence than to stand in the dock, either as a consequence of drinking too much whiskey, or of teaching strange doctrines to the

poor.
"That shaft was thrown away, papa," said Miss Julia, "as we are all ladies and gentlemen here. make Mr. Jones think that he has got among dangerous people," upon which Mr. Jones, a portly iron-master whom Miss Julia met at Scarborough, and declare that he had never been more

that he had no idea—that he couldn't have conceived, etc., etc.; the rest being for Miss Julia's ear alone."

"Then it is merely from a girlish feeling of gratitude to her first friends that Miss O'Kelly clings to the Kilmartins," said Mrs. Fitzgibbon. "Very pretty of her, I must say; but very dreary. What must we do to save her from the unpleasant consequences of her rashness

"Excellent lady!" exclaimed Mr. O'Flaherty.

"How shall we approach this Donna Quixote?" asked Mrs. Fitzgibbon of Miss O'Donovan.

"I can give no advice. O'Kelly is so firm in her own views, I really think it would be impossible to withdraw her from her assumed guar dianship of Mrs. Kilmartin at present, said Miss O'Donovan. "However, you can come and try. She will be at Merrion square to morrow.'
"And Mrs. Kilmartin?"

"Will also be there, to stay till the trial is over.

"The mother of the man in prison for murder? I am not sure that my enthusiasm for Miss O'Kelly will lead me so far as to connect myself with her," said Mrs. Fitzgibbon, slowly. "One must think of what would be said."

"I-I-I-think it would be kind," he murmured. "Now, papa, you see I was right,"

Mr. O'Flaherty's jaw fell.

"You want me to go, and I though whatever might be done in the country ve should have to be careful here How would you like to see yourself

spoken of in the papers as a sympathizer with crime? "It would be no use at any rate, said Miss Eyre to Mr. Shine, who had edged himself near her in the course of the conversation. "I believe that girl will stick to her post. I met her sev-eral times, at last St. Patrick's Ball, and at Mrs. O'Kelly's. There was something about her I can't describe.

Did you know her?' "Like you I have just met her. am not as romantic as you, but I thought she had character in her face." "It is a dreadful tragedy. Do you think he did it, Mr. Shine?

"I am junior counsel of the prosecu tion, Miss Eyre, so what can I think?" I believe at all events that you have jumped to the right conclusion in de-ciding that Miss O'Kelly will stand by the Kilmartins. She is too deeply con-cerned with them to dream of such a thing as deserting them.

You know more about it all than we do.

" A little." So it was that nobody of importance called on Miss O'Kelly when she arrived for the first time in Dublin to inhabit her house in Merrion square, and this state of things was not much of a sur but a great relief to Marcella, who had nerved herself to encounter questions, condolences, and counsels from people who knew nothing about She had brought Miss O'Donovan to Dublin to stand between her and much of this kind of thing, but in order to show she was not afraid o it, she had insisted upon taking up her abode in her own house, prominent as it was in situation, and had placed flowers on her window sills, and hung fresh curtains in her windows, that the world might see no trace of the terror in her heart, might not suspect her of feeling the slightest fear of the result of the trial of Bryan Kilmartin. For this reason she had refrained from following her impulse to take quiet lodgings near the prison of Kilmainham, out of sight and hearing of the world, and thus putting the space between the prisoner and those whose constant thoughts were with him She would not hang back in the shade as if she was conscious that they reason to be ashamed of him. Never theless she was thankful that the world left her unmolested, and never troubled perself about the tales that were told and the speculations indulged in when

Miss O'Donovan went to pay her daily visits to her fashionable friends out of The shock of the first unhappy visit to Bryan being over when Kilmartin and his mother met for the first time since his arrest, Marcella looked round or some means of passing the dreadful hours from every morning till every night, and from the beginning of one week till the beginning of another. presence of his mother and a warder, she dared not speak to him fully of the terrible visitor at Inisheen. The mat-ter was alluded to, and she simply stated that strange questions had been asked her, to which she had of course returned an absolute denial. Bryan had turned pale as she spoke, and made an exclamation. She had glanced at the warder and then at him imploringly, and Kilmartin said no more, and so the matter passed. That was on the occasion of their first visit, hers and his mother's, to his prison cell. What could be said with a warder standing near, within ear shot of every word that was spoken? The mother's afflic-tion called for all Marcella's care and attention, and the visit was a short agony, the poor little mother being carried back to the carriage in a fainting condition. No one could see the prisoner again for a certain number of days, and meantime Marcella had another visit from Mr. O'Malley at her house and again denied that she had ever hidden or harbored the prisoner, or seen him at all before the night of the Patrick's Ball. While she was saying the false words she felt his eyes looking through her as they had done before, and knew that hers had acknowledged her guilt to him a hundred times in the course of the interview. tral News telegrams?"

delighted with any people in his life
is true that Miss O Kelly is or than the Irish, as he now found them,
she would not speak?

was the morning after the first visit to Bryan that she had again seen and foiled O'Malley, and after he was gone she felt that she must secure some distraction for her thoughts or lose her mind. Leaving Mrs. Kilmartin slumbering in a state of reaction from the of yesterday's excitement, she took Bridget, the old housekeeper, whom she had brought to town, to stand between her and the Dublin servants, as she had brought Miss O'Donovan to stand between her and the Dublin gentry, and muffled in a close, black bonnet, veil and cloak, went to take a walk through the part of the city she knew so well, to have another look at the old house, the spot where she had first met Bryan, and where she was going to swear she had never met him. She need not be afraid now of any one who knew her meeting and recognizing her. She had been tracked, and traced, and was soon to appear before the world as Marcella Grace, her father's daughter, the girl who had sewed for her living in the Liberties. That story of her foreign rearing, so ingeniously set on foot by poor Mrs. O'Kelly, was soon to be blown to the winds. She would stand in the witness-box as a girl who pretended to be what she was not, and deceived her little world, and perhaps might therefore be open to suspicion as a credible witness. Well, in that matter, at least she had not intended to deceive any one. Mrs. O'Kelly had set the story on foot, and she had not ventured to contradict it in any large way, that was all. She had not thought much about it, it would have pleased her better to have informed every one of the exact state of her circumstances. But now, as to being a credible witness—she shuddered and walked faster to drive away the dreadful thought that pursued her wherever she turned, the thought that she was now a liar, and was going to be a per-She felt a vague wonder, she walked so fast that poor old Bridget could scarcely keep pace with her, as to what Father Daly would say to her, how she was going to hive the his eye when he came to understand what she was doing. She knew she would not be able to deceive him, any more than she had been able to deceive the mother. Dearly as he loved Bryan, he could not have the mother's instinct which tempted her to permit sin that justice might be had for her son. He would urge, preach, scold, put her under a ban—but she would be firm. They should not hang Bryan on words

coming from her lips, not though-O God! that she could stop this thinking -aye, here they were coming into Patrick's Close, and the old ground was near at hand. There was the tower of St. Patrick's lifting its dark body at the foot of the descending street. Here was the low lying Coombe (vale) which she had traversed many times dreaming of sixpence and shillings earned, and half crowns hard to earn. Now she had money to throw to any poor girl who might be passing by with starved eyes that saw nothing but the struggle for existence, yet what was this horror of sin that had come into her life? Sin, was it sin? Sin to refuse to murder Bryan Kilmar tin with her own hand, that had once been so proud of having saved him?

"This is the house I want to go into Bridget. I once knew some poor people who lived in it. I wish to ask about them.' There stood the old house at the

corner of Weaver's square, seeming more dingy, old, and battered even than it had looked six months ago. It appeared forlorn, deserted; she could not tell whether it was inhabited or not. This woman with the shawl over her head coming down the street might be able to tell her. Oh, yes, the woman could tell her anything she wanted to know about that very house

"The key is kep' in the next neigh

bor's, ma'am, an' that's meself, and ready enough, but sure it's not much of a place for the likes of you to go into (Patsie! bring out the big key! Nobody lives in it since ould Grace th weaver died, and the lan'lord doesn' find it so easy to set it in tinimints Miss, because of the holes in the stairs and that. An' he doesn't want to spend money on it because people do be sayin' that it's clane pulled down it'll be next year by the sanitary gintle men. Sure there's great improvements entirely goin' on; and look at Guinness's buildin's! They may say what they like, callin' them that lives in them Guinness's flats, but neself thinks they're sharp enough afther their own comfort that takes to

comin', and you can take a walk through the ould house—only mind the holes! In at the old familiar door again, and up the well known stairs. Here was where Bryan stood when he told her with his straight stern glance that he had done nothing wrong. There on the landing she had waited while the police searched the house. Here her poor father had stood while he unfolded the newspaper that told of a murder in the streets; and now for the crazy room where she had put

them. Now ma'am, here's the key

Bryan into hiding. "There's nothing particular about the place, ma'am, ye see, except it be that ould closet. Sure ye'd niver see the door of it in the wood, only I showed it to you. It's a sort of a black hole, God knows what it was put there for, but the police have got an eye on it this while back, somethin' about a murder that was done in the street, and I'm tould that they suspect it's in there the man was murdered, but whether he was shut up in it till he was starved, or whether he was knocked on the head, I couldn't rightly tell you. I'm only a matter of a month

in the street meself, but there's Mrs. Casey, a neighbor of mine, says it couldn'a' been in ould Grace's time, because he was a dacent crature, and besides she would ha' knowed. Any how, there's somethin' goin' on about it, an' if Mrs. Casey 'd been here she'd ha' tould you the whole thing; but I niver had a head mesel for the rights of a story. If you'd like to wait a bit, ma'am, Mrs. Casey 'ill be in at 3, an' if ye'd sit down in my own poor little place till she comes, I'll dust the best chair for ye."

"Oh no, thank you greatly," said Marcella, who had no wish to be confronted with Mrs. Casey, the woman who had come for her to Mrs. O'Kelly's, that night when she had hurried hor after the ball to her father's deathbed. Another time she could be pleased to see the kind old neighbor, but she felt that at sight of her now she must break down. She felt as eager to be gone as she had been an hour ago to make her way to this spot, and summoning Bridget, she hastened out of the street, nor thought of where she was going till she found herself pausing before the entrance into the shabby old church where as child and girl she had prayed.

She stood at the gate a few m looking up as if at a strange building. Had she ever noticed in the old time those two large keys carved in the stonework, Peter's keys, she knew, the keys of heaven? They looked now as if they had been crossed, like bars, to shut the sinner out beyond the gate they guarded. And yet she would dare to go in, she would not be thrust

"Sure Miss, it's an ugly ould chapel; there's far purtier ones all round the city," whispered Bridget, to whom this was a sightseeing expedi-But she followed the young lady into the church, and dropped on her knees in a corner and pulled out her beads, while Marcella walked slowly, with bowed head and eyelids scarcely raised, up the old familiar nave, and knelt down in one of the worm eaten benches, and remembered her old sorrows, and struggles, and fears, and thought of them as bliss compared with the agony through which she was living now. Then she could pray, and depart comforted. Now she dared not pray, and there was no comfort for the obstinate sinner. Slowly her gaze moved round the walls, following along that Way of the Cross which in other days her feet had travelled with childlike faith and unreasoning hope. Why had faith and hope departed from her now? Why could she no longer travel that way of the cross on her knees as she had done on the morning after she had first succored him, offering her prayers for him, and leaving him safe in the hands of a God who knew all his diffi-culty? Why? Because she had sinned for him, and was going to sin still more deeply for his sake. cause she had allowed his life to become dearer to her than her soul. How should God be with her in this struggle when she had shut her lips to prayer, and opened them to perjury? Bryan safe and well by her side, could she evermore dare to pray? Would not God cut her off for all eternity? Would not Bryan himself learn to hate her for her crime? And yet to hang Bryan with her own hand, to lift up her voice and give the signal for the murder of her love! She could not do

Even with the dear Christ turning His dying eyes on her from yonder Cross she could not promise to think of it. A blinding conviction that she was lost, body and soul, ruined before God and man, smote her like the blow of a mailed fist, and a deathlike faint-

The church was empty now of all bu the two women, and in her distant corner Bridget heard a faint cry as Marcella called on the name of Saviour, and slipped away off her knees upon the narrow floor between the benches, where the old servant presently found her, lying stiff and cold in a swoon.

TO BE CONTINUED.

His Death Sentence.

Signor Solutore Zola, the text of whose solemn abjuration of Freemasonry was given in The Catholic Standard and Times some months ago, has received notice that sentence of death has been passed upon him. The Rivista Antimassonica in publishing this news explains that this has been served upon him according to the form usually adopted in such cases. This consists in sending round to the brethren a simple notice in which the name of the person condemned occurs, and this name being written in red is a sufficient intimation of the sentence. The following is a copy of the paper which has been received by Signor Zola:

"OH! CHE ORRORE! TRADITORE. Si legge nel Phare d' Alexandrie del 3 Maggio corrente, no. 127, 3a pagina Ba colonna: On s'occupe beaucoup de l'Abjuration de M. Solutore Zola, ingenieur ex grand-maitre de l'ordre maconnique en Egypte. Cette abjura-tion a ete accomplie devant Mgr. Salina, Commissaire du Saint Office

The five words which are printed in capital letters are written in red in the original, signifying by their color the sentence of death, and by their number that five persons have been told off to do the deed.



LEAGUE T HEAR

General Intention DEVOTION TO THE I

OCTO BER 3, 189

Messenger of the S No month could be s this Intention as the n which for the last owing to the exhortat Father, has been set a ing devotion to Our L al of the Rosary. Na ers and League Asso will be called upon, nexample, but also to attend the Rosary de-highly proper, there working they should needed to prosper ou prayer succeeds so w s proved sincere by v Prayer is always n

is question of leading

perform one good acti more especially when is to be repeated, a striving to acquire constant exercise of never more needed th thing sought for is a given by God than the which He deigns to man efforts as if we entitled to it. Devot a gift that we can chave obtained it, but in the first instance hands of God. It is sense, any increase charity, or, what is newal or advance in serve God, any reading any strengthening of us to Him. It is, th mation of our religion as these, in the firs freely from God, so tion be His free gift are to seek it so ear

If prayer be need tion in its general se it necessary for obta ducing others to see votion. Take, for devotion of the Ro can hope to have m must first remove t dices which even so against it, and then even those who a towards it, realize the acquire it or derive fits from it without this end. This, the the prayer that our calls for during t Rosary, and it is th or to explain. It is not easy to simile between the l

very useful to bear

answer to the fault

votion for its const monotony. The ke distinct notes, which produce melody so v so rich that the ear them. So it is wit every one that is awaken different heart, and when v a crown, they nat ious impressions so ing that it must be that would complain There can be no the same thing ov day after day to any dread of fatig peating what we ki An agrees hear. never become m and every new s lend a new meani words, which tho hearts can detect as Lady knows our l as she was with tion the first time message from on h be pleased each tir by the Almighty

dignity.
A great master say that the best w and to make other repeating it over its sound and ser to our faculties. ordinary simple t order it is true a sublime truths in order. When su in the most cond becomes doubly 1 impress them m minds, as to make leisure and with on the details or gested, but not al which add greatly We might say

our desire to kno

minutes that it can think for fit definite subject? that can are willi ability or willing how few can say without distraction of repetition they abiding thought

But why use say a number of attempting to co number should not use any oth them? Before S long after his de the Rosary was s beads, and, on t were long in u prayer, before th it nowadays, ca ere's Mrs e, says it ture, and ed. Any ng : but I the rights wait a bit. in at 3,

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ne months at sentence upon him. in publishding to the such cases. ound to the n which the ned occurs, n in red is e sentence. by Signor TRADITORE.

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LEAGUE OF HEART

General Intention for October.

DEVOTION TO THE HOLY ROSARY. Messenger of the Sacred Heart.

No month could be so well chosen for this Intention as the month of October, which for the last thirteen years, owing to the exhortations of our Holy Father, has been set apart for practis ing devotion to Our Lady by the recital of the Rosary. Naturally, Promoters and League Associates generally will be called upon, not only to set the example, but also to induce others to

is to be repeated, and when we are striving to acquire a virtue by such constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace given by which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instances, come freely from God, so, too, must devo-tion be His free gift; this is why we are to seek it so earnestly by prayer.

If prayer be needed to obtain devotion in its general sense, much more is it necessary for obtaining and for inducing others to seek any special de-votion. Take, for example, this very devotion of the Rosary. Before we can hope to have many practice it we must first remove the singular preju-dices which even some Catholics have against it, and then we must make all, even those who are well disposed towards it, realize that they can never acquire it or derive the proper benefits from it without constant prayer to this end. This, then, is the work and the prayer that our General Intention calls for during the month of the Rosary, and it is this we shall endeav-

or to explain. It is not easy to forget the popular simile between the keys of a piano and the Hail Mary of the Rosary, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and monotony. The keys have each their distinct notes, which when, combined, produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the Hail Mary's: every one that is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevat. ing that it must be a dull mind indeed

words, which those who know our hearts can detect and appreciate. Our Lady knows our hearts, and pleased as she was with the angel's saluta-tion the first time she heard it as a message from on high, she cannot but be pleased each time that we repeat it in memory of the great honor paid her by the Almighty and in testimony of our desire to know more of her great dignity.

A great master of eloquence used to say that the best way to grasp a truth, and to make others grasp it also, is by repeating it over and over again until its sound and sense becomes familiar to our faculties. If this be true of ordinary simple truths in the natural order it is true a fortiori of the most sublime truths in the supernatural order. When such truths are stated order. When such truths are stated in the most concise form, repetition ing for it a proper Mass and office, hecomes doubly necessary as well to and adding to Our Lady's titles in the becomes doubly necessary as well to impress them more deeply on our minds, as to make us dwell with more leisure and with more active interest on the details or consequences suggested, but not always expressed, and

which add greatly to their significance. We might say the Hail Mary once and think over it for ten or twelve minutes that it requires to say the beads; but few minds there are that can think for fifteen minutes on any definite subject? How few of those that can are willing to do so. Be the ability or willingness ever so great, how few can say even one Hail Mary without distractions, or grasp even a portion of its meaning, until by dint of repetition they have made it like an of repetition they have made it like an of the control of the control

attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his court in social with the Double of the long after his court in social with the Court in that it summents expresses a universal tribute of esteem to make it a common title under which Catholics all over the world can address her. It means, further, that by the recital of the Double of the long after his court in social with the Court in that it summents expresses a universal tribute of esteem to make it a common title under which Catholics all over the world can address her. It means, further, that by the recital of the long after his court in the court in that it summents expresses a universal tribute of esteem to make it a common title under which Catholics all over the world can address her. not use any other means of telling them? Before St. Dominic's day, and long after his death in certain places, the Rosary was said without the use of beads, and, on the other hand, beads were long in use as instruments of prayer, before the Rosary, as we know it nowadays, came to be a common

THE SACRED practice among Catholics. The saintly has recommended the devotion of the Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his Aves and of obtaining relief in her pressing reckoning the number of prayers the

example, but also to induce others to attend the Rosary devotions, and it is highly proper, therefore, that while working they should pray; prayer is needed to prosper our efforts and no prayer succeeds so well as that which is proved sincere by work.

Prayer is always needed when there

Prayer is always needed when there perform one good action. It is needed more especially when the good action the Rosary. The heads are the repeated, and when the Rosary. The beads are an ex-ternal sign of our prayer; they are something to occupy our hands while votion to Our Lady of the Rosary. The beads are a reminder of devotion, even when not in use. Not only were they employed for counting the Aves in good old Catholic days, but they were worn as ornaments and treasured as heirlooms, bequeathed in wills, and made over as precious presents to the great ones of the earth. To Catholic borne about and fondly used. No better use can be made of them than to say them fervently for the Catholic who is not simple enough to honor them for the same reason that we should honor any pious object.

The simplicity of true Catholic piety loves the Rosary or crown of roses on which the one hundred and fifty Hail
Marys are devoutly counted. No
dutiful Catholic will be without his
beads or small crown of five decades. He may not be able to put in words the philosophy of the devotion; he may not know why a definite number of beads have thus been strung together but he knows to some extent the theology of the Hail Mary and of the mysteries of the life and death of Christ, which are usually commemorated with each decade. The Hail Mary speaks to him of the Immaculate Conception, of the divine maternity, and of Mary's patronage over us all in life and in death. The Our Fathers make him repeat our Lord's own prayer, and each mystery brings back vividly some scene from His Life on this earth. The charm of it all is that the doctrine sinks into his mind, not through the dry and laborious way of the brain, but through the heart. A son is re-peating his mother's title to love and veneration; an exile is calling on his Star of Hope against the dread day of his return to seek admission to home and country. What must be the void in the heart that has never recited a Hail Mary! What a stranger in his own household the Catholic must be who does not say it constantly, by practising the devotion of the Rosary

During the past half century this that would complain of their monotony. There can be no monotony in saying the same thing over and over again day after day to those we love, nor day after day to those we love, nor peating what we know they are glad to hear. An agreeable salutation can never become monotonous. Every and every new set of circumstances are witnessing everywhere the lend a new meaning and force to our lend a new meaning of these and form and women deventue mean and form and women h devotion has become more popular among Catholics than ever before. If plated. This has been brought about by confraternities of the Rosary, and by the practice known as the Living Rosary and the Perpetual Rosary, both of which practices until fifteen years ago, were greatly advanced by our own Promoters in France, in England and in this country, and are even still advanced by the daily decade of the 2nd

Degree. Nothing, however, has so much favored the devotion of the there is no Protestant minister or jus-Rosary as the action of our Holy Father for the past thirteen years, in encouraging it by repeated encyclicals, making it the matter of monthly devotional marries them, after ascertaining that exercises every October, granting there is no natural impediment to a special Indulgences for attending these exercises, raising the grade of the Feast of the Most Holy Rosary, appoint

Lady of the Rosary. The Feast of the him a Most Holy Rosary is really that of Our cases. Lady under this title. In fact so popular has the devotion of the Rosary ever been in the Church that some speak of devotion to the Rosary as they would speak of devotion to Our Lady, in whose honor the Rosary is recited. But why use the beads? Why not so well established as a practice of quam testis auctorizabilis."—(See say a number of Hail Marys without the Church that it sufficiently expresses American Eccl. Review, April, 1895,

on his fingers, and old engravings as well as ancient documents make in used it as a successful remedy for the clear that beads differing in number and form, were used to count Pater Nosters as well as Aves. In fact, beads offered by the Sovereign Pontiffs as a worth of France it has been worthy to receive everything and, therefore, he only who is ready to originally meant prayer, and as it was customers of obtaining Our Blessed little grains or stones as a means of mother's powerful protection when little grains or stones as a means of protection of the control of the become a commonplace among Church term bead or prayer was gradually historians to attribute the repulsion of applied to the grain or stone. In other the Turks from invading Europe to the serve God in the state of perfection. words, the instrument of prayer, which efficacy of this devotion, which Pius V. we call Rosary or beads, came to express, or stand for the prayer itself for which it was used.

So carnestly urged at the time on the faithful whom he could address at Rome and never tried to entice or persuade them. elsewhere. A similar victory is ascribed te the same devotion under Clement XI. Our own Holy Father had not long to wait for answers to the had not long to wait for answers to the had not long to wait for answers to the prayer of the Rosary which he began tan Apostleship. Had they not been in 1883 to propagate so zealously. As ready and well prepared in their minds early as 1887 he could point to splendid answers to this prayer made by the UniversalChurch. Glorious things had begun to happen in his reign. He has not ceased to triumph, nor have his enemies ceased to meet with adversity.

will you pay us? Can we have chance to make any money out of the office you offer us? Will we be honored and enemies ceased to meet with adversity. His triumph is ours, and with him we may justly refer it all to Our Lady and Have you got any palaces ready for us her Rosary.
It is not strange, then, that so many

the faithful to take up this practice, or that such rich Indulgences should have been bestowed upon it. Even were it vastly more difficult, were it less blessed with Indulgences, had we never experienced its efficacy, or had we no special needs or favors to ask for, its preat ones of the earth. To Catholic plety the beads are precious still: if very simplicity and beauty, and the great help it gives to our faith and to borne about and fondly used. No our religious spirit, should make us In this respect they differed widely eager to cultivate it and to make it a from the adherents to a certain modern daily custom. It brings home to us as in the most homely way the great mystery of our religion, the Incarnation of the Son of God. It makes us realize what this mystery means for us, that Christ became really man. It does this by impressing on us that He was born of woman as we are, and that He is, therefore, flesh and blood like ourselves. It is God's own way of reaching our minds through our hearts. The argument is all in the one word, mother, and in the fact that this one word expresses so well, viz., the fact that to be with us and one of us the Son of God took flesh and was born of the Virgin Mary, full of grace, blessed among women, and blessed in the fruit of her womb, Jesus.

tention. What we pray for we must moter must begin by practicing it, and then advance to make others practice

it. Since the daily decade gradually leads our Associates to take up the Rosary itself, we should begin by giving our special attention to this. Exing our special attention to this. tend the membership of the 2nd de-gree; see that those who have already engaged to say their decade, remain faithful; induce them, for October at least, to say the beads from time to time; bring as many as possible to the Rosary devotions. What the League will do for the League. It is all be

both will turn all to our account.

A Priest Officiating at a Marriage of Non-Catholics.

Qu. In a small settlement, which is occasionally visited by a missionary priest, it happens that the latter is called upon by two non Catholics to unite them in the bonds of marriage. tice of the peace to perform the cere-mony for them, and that they are not willing to go elsewhere or wait, he lawful marriage on their part. Was

this course right? Resp. As the priest in such marriages acts only as the authorized witness of of a contract, he is at liberty to and adding to Our Lady's titles in the Litanies that of Queen of the Most Holy assume for non Catholics the office civil magistrate be publicly attesting Rosary.

It is no new thing to speak of Our their marriage. The law recognizes their marriage. The Feast of the him as the proper functionary in such

On the other hand, such action should be restricted to cases of necessity, and care be taken lest it be misconstrued into an admission that the in whose marriage contract detween such What is persons—if baptized—is not a sacranew about this title is that Leo XIII.

has decreed that it should be inserted. Archbishop of New Orleans received in the Litany of the Blessed Virgin, an enactment of far greater import than the addition of a new title to those en celebratione matrimoniorum protof repetition they have made it like an abiding thought or sentiment in their our devotion to her Rosary, and that estantium," as follows: 'id licitum this has become so widespread and esse, hocenim casu sacerdos est tam-

FOLLOW ME.

There is no greater test of self-denial trust and faith, says a writer in the Chicago New World, than a perfect self-surrender to the divine will. worthy of being entrusted with the special gifts of divine grace that are bestowed upon those who are called to

When Christ called His disciples to the divine mission He entrusted to "Follow me!" Those two simple ready and well prepared in their minds to live in?" etc.

No, they did not ask any such quesmeans have been devised for inducing tions. In fact they asked no questions whatever. They abandoned every-thing and followed their Divine Master. Neither did they make any objections founded on reason or sophistry. They did not make any reflections on th nature of self-sacrifice in order to find out whether it was safe and wise or not

sect, which claims, above all, to be built on an ethical foundation. In the International Journal of Ethics, a review that voices the views of the Societies for Ethical Culture, Prof. F. H. Bradley, of Oxford, England, has written an article on "The Limits of Individual and National Self Sacrifice," in which he gives vent to the following opinion, which claims to be an ethical view of self-sacrifice. The professor writes:

"To sacrifice one's self is to destroy or diminish one's personal existence, and this by itself is not good. Mere self destruction, whether partial or complete, is not desirable. Self-sacrifice is right if the loss is sustained with a view to a greater gain, and other To make all Christians know, respect and practice this devotion of the Rosary is the object of our General Intervals of the three spectacles of the state of the if it were worth nothing it could not be a sacrifice. Supposing, then, that I labor for, in order to prove our prayer lose it for something worth no more, sincere. Each Director and each Promy action is not right, and if I lose it

them?

"Self-sacrifice," says our professor, "is right if the loss is sustained with a view to a greater gain, and otherwise

t is wrong."
What would have happened if the apostles had been members of a Society for Ethical Culture? Some of them Rosary devotions. What the League for Ethical Culture? Some of them does for the Rosary the latter in turn might have been worldly minded, looking out for some material advantages tween Our Lord and Our Lady, and to be gained by listening to the divine call, and upon learning that nothing of that kind would be their reward they

pleasure to them. And thus Christianity would have had for its promoters and founders men whose ethics were built on the frail trestle-work of human selfishness. And in such a case it is fair to say that it would have

died away at its very birth.

But God did not trust His work to men led by such motives. His divine calling, "Follow Me," is still heard, but woe to the young man who follows Him "with a view to a greater gain." He will get his reward where he seeks it, but that certainly will not be among the saints and their followers.

There is a great need of faithful workers in our Lord's vineyard.
There is no lack of work.
are the workingmen? Where are those young men who are ready to follow Him with no view to a greater gain?

Is not a spirit of selfishness gaining ground more and more among us Paganism is raising its wounded head again, and asks for almittance into the minds of, especially, our young people. It does not come in the old, suspected and ragged garb, but it comes disguised in modern garments of an alluring and dazzling brilliancy. But now, as of old, "a view to a greater gain" is its advice, selfishness mercial and material relations only It is also invading our sanctuarie and knocks at their hearts who are called to guard the Holy of Holies. But the Church of Christ gives us the power and the divine grace to overcome this enemy of our higher spiritual life. The gates of hell shall never prevail over her, neither over those who follow Him from purely disinterested and unselfish motives-with no view to a greater gain.

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wise it is wrong. We must assume that what I forego is of value, for if it were worth nothing it could not be a sacrifice. Supposing, then, that I lose it for something worth no more, my action is not right, and if I lose it for something worth less my action is wrong and may be immoral."

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London, Saturday, Oct. 3, 1896.

THE QUESTION OF REUNION.

The London Tablet, which is regarded as Cardinal Vaughan's organ, had recently an article on Anglican Reunion which is believed to have emanated from the Cardinal himself, and which on this account has attracted much attention, as embodying the views of Catholic theologians on the much mooted question under consideration.

Occasion was given for the writing of this article owing to the publicly announced opinion of the Abbé Portal. an eminent Catholic divine, to the effect that a corporate union between the Catholic and Anglican Churches is not only possible but desirable, and that it is to be preferred to the only method of unification which has been bitherto deemed practicable, namely, that of placing before the Protestants of England the claims of the Catholic Church to be the only true Church, and relying on this course to bring about the conversion of individuals.

The Abbé thus agrees with Lord Halifax that it is not necessary for individual Anglicans to break entirely from Anglican traditions in order to return to Catholicism. He is of the opinion that an agreement could be reached by the authorities of the two Churches, whereby the union could be effected without obliging individuals to pass through the torture of doubt and the difficulties of personal investigation in order to become members of the universal Church.

Cardinal Vaughan, if he is really the writer of the article in the Tablet. holds that the position taken by the Abbé Portal is untenable, as from one point of view it is illogical, and from another un - Catholic. Anglicanism must be either a sect, or we must regard it as an integral part of the Catholic Church. If it is a sect, its past must be disavowed by every convert to Catholicism, whether the return be effected by individual action or by corporate union. The Catholic Church cannot consent to sanction the principle that it is right, or that it was ever right, to sever oneself from her by setting up a man-made authority in lieu of the divine authority, whereby she teaches Christ's doctrine. If, on the other hand, the Abbé regards the Anglican Church as an integral part of the Catholic Church his contention is un Catholic.

It is undeniable that Anglicanism denied and rejected the Pope's universal jurisdiction, and thus became schismatical, and, by further rejecting doctrines of faith which all Catholics are bound to believe, it became heretical. The Tablet article explains that an

Anglican once having returned to the Catholic fold must conscientiously believe that Christ gave to St. Peter and his successors-the Roman Pontiffsjurisdiction over the whole Church. Without accepting this doctrine he could not be reconciled to the Catholic Church. He must, therefore, believe that the revolt of Protestantism against that authority was unjustifiable, and he must condemn it, and repent of whatever share he took in approving of such revolt.

Catholics must believe that it is unlawful to reject articles of belief which have been defined by the Church, or to repudiate the authority of the Pope. That Anglicanism has done both is a matter of history, and, the Tablet article says, we cannot imagine Pope Leo XIII. practically saying to the Princes of the world: "I acknowledge Church."

plainly; but it is certainly not what Lord Halifax and those who are with him propose. If, on the other hand, he wishes that Anglicanism be recognized gladly learn more through Mr. O'Hagas an integral part of the Catholic Church he will find that the authorities that it is his intention to continue the at Rome will repel the idea of reunion subject with the purpose of hereafter on such grounds.

The proposed reunion cannot be effected without the honest acceptance of all Catholic doctrines, including the Pope's universal jurisdiction, and for the present it does not appear that there is any prospect of a corporate union or a union on any other basis than individual conversions. If such conversions were to become numerous they would settle the controversy re garding reunion, and for the present this seems to be the only practicable mode which offers a successful issue.

"SOME CANADIAN WOMEN WRITERS.

The Catholic World for September merit, among which we notice one by Dr. Thos. O'Hagan, of Arthur, Ont., entitled, "Some Canadian Women Writers."

Mr. O'Hagan is well known in the sphere of Canadian literature as an appreciative and instructive writer, and the present article will be read with the more interest as it is the first attempt to treat this subject at length. Mr. O'Hagan remarks that Canada has produced, in proportion to its population, more genuine poetry, within the last decade, than any other country in the world, and in proof of this he points out that there are now eight young writers in the Dominion whose sweet lyrics have won an audience on both sides of the Atlantic: these are Roberts, Lampman, Scott, Campbell, Miss Machar, Miss Wetherald, Miss Johnson, and Mrs. Harrison.

Mrs. Susanna Moody and Mrs. Trail are named as being specially deserving of honorable mention in connection with the early literature of Canada. These two ladies have published a number of novels and other works descriptive of early life in Canada, and Mrs. Trail, though now ninety years of age, has shown by works which she has recently issued that her intellect is still vigorous, and her heart as warm as it was in youth ; this being made manifest by her books, " Pearls and Pebbles," and "Cot and Cradle Stories," which appeared within the last two years.

These two ladies are of a gifted family, their sister, Miss Agnes Strick land, being the authoress of the wellknown history of the "Lives of the Queens of England," which is probably the most complete work of its kind ever published. Elizabeth and Jane livered every Sunday. Strickland are two other members of the same family, who are also very favorably known in the literary world.

Several Torontonians are mentioned by Dr. O'Hagan as prose and poetic writers deserving of high [praise, among whom are Faith Fenton and Katharine Blake Watkins. The last named is well known as the sprightly on the stump. Nor should the preach editor of the Women's Column in the Toronto Mail and Empire, wherein she appears under the nom de-plume "Kit." Her pen is one of the most on all kinds of subjects are always characterized by good taste and judgment.

Among the lady writers of Canada mentioned by Mr. O'Hagan, Mrs. J. Sadlier, Miss Anna Sadlier, Mrs. Leprohon, Mrs. Berlinguet, Miss Barry and Mrs. Lefevre, are Catholics.

Mrs. Berlinguet, nee Miss Amy M Pope, of Three Rivers, P. Q., is well known to our readers as a frequent contributor to the columns of the CATH OLIC RECORD. She is a sister to Mr. Joseph Pope, who was secretary to the late Sir John A. Macdonald, and who is the author of the life of that eminent statesman. Concerning Mrs. Berlinguet, Mr. O'Hagan says: "Her strength lies in her descriptive powers and the clearness and readiness with which she can sketch a pen picture. She has written for some of the best

magazines of the day." the Catholic status of the Anglican daughter, Miss Anna Sadlier, receive of endeavoring to control its governbody, and thereby I hold up to you a also their meed of deserved praise. | ment. The Catholic clergy, in striking precedent by which you may be assured Mrs. Sadlier is the writer of the well contrast with these political parsons, that, whenever you are so disposed, known story, "The Blakes and remain aloof from both political you may do all that Edward VI., Cran- Fianagans," which sets forth soably and parties, as far as regards any allusion mer and Elizabeth have done, and yet in so interesting a manner the neces to them in their churches, though, no not forfoit your position in the Catholic sity of religious teaching in the doubt, as private individuals the ity anything more than a minimum is schools, and the dangers of a merely priests, like other citizens, have their not to be expected. The Tablet article calls upon the secular or a godless education. Miss decided views on the political and Abbé Portal to make clear his position. Sadder has also done good work by economical questions of the day. Does he expect that a corporate union her translations from the French and Cardinal Gibbons, when asked by an Quebec journals have expressed fears ments should never be allowed to in ourselves, and by not advising can be effected with Anglicanism on Italian, and her biographical sketches interviewer to give his opinion on the to this effect. We do not for almoment terfere with, so as to impede, the per-

be a sect? If so, this should be avowed written with force and elegance, and with a moral end in view.

> There are still many Canadian women writers of whom we would an's pen, and we are pleased to know bringing out the series of sketches in book form. We are confident that the Canadian public will appreciate his patriotic and useful efforts to make them well acquainted with the best literature of the Dominion.

> > CLERICAL POLITICIANS.

The Protestant preachers of the United States are the most active of campaigners on Major McKinley's side during the present contest for the Presidency of the United States.

Bishop Newman of the Methodist Episcopal Church makes no secret of his determination to use all his influence over the one thousand ministers within his jurisdiction in favor of the contains several articles of peculiar Major. In this he is seconded by Bishop Foss of the same denomination. who in a letter to Zion's Herald states that every pastor can without censure ' pray daily in his closet at the family altar, and frequently in the pulpit for the success of the Republican Presidential ticket, for "we are doubtless in the midst of a great crisis involving not only the question of coinage, but also of righteous government and national honor."

The Lutheran clergy of the West, though for the most part foreigners by birth, are quite as active as the Metho dists, and on the same side. The Reverend Mr. Sandahl, a prominent Lutheran minister, called at the Chicago headquarters of the Republican party a few days ago and pledged the votes of the Lutherans of the North-West to McKinley, and in all parts of the country ministers of many denominations are preaching the McKinley crusade from their pulpits, and while pretend ing to be merely praying to the Almighty, are really instructing their congregations how to vote.

This ecclesiastical interference in party politics excites a good deal of indignation on the Democratic side, but political parties use in the United States very much the same tactics as they do in Canada. The Republicans are very glad to have the ministerial canvassers, while the Democrats denounce them in unmeasured terms. There are, however, many in the country who are not so much led by partizanship as to be influenced by mere party politics in adjudicating on this subject, and these people with one accord condemn the conversion of the pulpit into a political platform from which partisan stump speeches are de-

The Congregationalist of Boston condemns forcibly this desecration of the pulpit and of the sacredness of prayer. It says:

ready been far too common in this compaign. It ought to be understood that the pulpit is no place for personalities, and least of all for the picturesque and abusive talk which is so familiar er in discussing the ethical aspects of the questions involved go beyond his positive knowledge. Rash assertions are boomerangs. A more pitiable and laughable spectacle than versatile in America, and her remarks preacher entangled among the meshes of his own spinning, using terms with out knowing how to define them and phrases in contrary meanings, it would be difficult to find. Of all men the preacher can least afford to be laughed at in his pulpit work-the olemnity of the associations makes the laughter so much more irresistible. It is only with caution, therefore, with a firm tread on the solid ground of wellmastered information and sound logic and under the sense of great responsibility, that even the ethical side of politics should be referred to in the house of God. And the preacher never should forget that he must speak with caution in a place where no one is allowed to challenge or to answer him."

These ministerial interferences in matters of pure partisan politics are the more remarkable, and the more deserving of condemnation, as the very same men who are guilty of them are they who in the past have most persistently yet falsely accused the Catholic clergy of aiming at securing Mrs. J. Sadlier and her talented political influence in the country, and

the main issue just now between the opposing parties, refused to give any opinion on the matter, as he does not wish it to be understood that he intends to give his influence to one party or the other. The clergy throughout the country are acting on the same lines.

OTTAWA CATHOLIC UNIVERS-ITY AND COLLEGE.

We have learned that owing to the illness of the Very Rev. Father Mc-Gucken, the learned and zealous rector of the Catholic University of Ottawa, the responsibility of the management of that excellent institution has fallen upon the shoulders of the Rev. Dr. Fallon, the vice rector, who, though a young priest, is quite equal to the arduous task which has devolved upon him.

The Rev. Dr. Fallon is a member of the religious order of Mary Immaculate, or the Oblates, which order has had the care of the university ever since its institution. Father Fallon is a native of Kingston, and in that city he received his preliminary education in St. Mary's school and the Collegiate Institute. 'He completed his course as a graduate of Ottawa University in 1889 and afterwards became a member of the Oblates of Mary Immaculate. He was then sent by the authorities of the Order to Rome, where he received the degree of Doctor of Divinity and was ordained to the priesthood by the Cardinal Vicar of Rome.

On his return to Ottawa Father Fallon was appointed to the University staff, and recently he has been elevated to the important position of the Vice-Rectorship, which he fills with great ability, and we have no doubt that his well known energy and talents will greatly contribute towards making the college progress even more in the future than it has done in the past, though even in the past its success has been phenomenal.

In its beginning in 1848 it was a college of modest proportions, but it was rapidly improved under the man agement of an able and energetic staff of professors, and in 1866 it was raised to the rank of a University by the Parliament of Canada, and later its powers as a University were amplified not only by the Legislature of Ontario. but also by Our Holy Father Pope Leo XIII.

The large number of students at present in attendance at the College and University is evidence of the good work this noble institution has done, the last calendar issued showing that 490 were registered in all the classes, in 1895 96, of whom 83 were in theology, and 206 in the high classes of arts and philosophy. The rest were in the preparatory classes.

Year after year the number of graduates in the University has been increasing, and among those who have that "Human nature is prone to received degrees there are many whose names are distinguished in the history of Canada. Both the College and the University have done good work, and have left their mark in the number of their students and graduates who even at the present moment occupy high positions in their various professions in all parts of Canada and the United States.

THE ABBE PROULT'S MISSION TO ROME.

The mission of the Rev. Abbe Proulx, P. P. of St. Lin, to Rome, has been the subject of enquiry in Parliament. It has been supposed and stated by several of the Opposition journals that the purpose of the visit is to influence the Pope to accept Mr. Laurier's proposed settlement of the Manitoba school question.

If it were true that the Pope were to be consulted on this subject we have no doubt a settlement would be reached which would be satisfactory to Cath. olics, but, on the other hand, an arrangement arrived at in this way would give occasion to the anti Catholic societies of Ontario to raise anew such an agitation as took place when the Jesuit claims on their confiscated estates were settled by Mr. Mercier's Government. On the other hand, it might be suspected that, if the question of the Manitoba schools were referred to the Pope, the Government might entertain a hope that the Holy | laxation of an innocent character. On | bered in such cases that we are respon-Father would give his approbation to the contrary, we recommend strongly sible before God, not only for the evil the restoration of the minimum of the the three groups of amusements enum. we commit of ourselves, but also for Catholic rights, if it were represented erated by Canon Sweeney, namely : to him that in this Protestant commun. 1, The fine arts with music and the our advice, persuasion, encourage-

We are not of the opinion that this pastimes. danger is a probability, but some It is a matter of course that amusecondition that it acknowledge itself to and short stories, all of which are much-mooted silver question, which is suppose that the Holy Father would be formance of duty. Duty is imperative, advice may have an influence.

out being fully informed of all the circumstances of the case.

But it is needless to speculate upon this subject, as it has been explained that the Abbe has no commission to lay the case of Manitoba before the Pope. The statement to this effect has been positively denied by Mr. Laurier and many of his colleagues. Members of the Government continue to assert that the main features on which the settlement of this momentous question is to be effected have been agreed upon, and we are told that they will be satisfactory to all Canadians who have at heart the welfare of the country, whatever may be their religion.

We should be rejoiced if the matter is so amicably arranged as represented, but until details be officially announced it would be premature to pronounce definitely upon them either favorably or unfavorably. We are compelled, therefore, to leave the subject in abeyance till we know the real state of the case. Meantime the Ministry of the Interior of the Dominion Government remains unfilled. It is generally believed that the vacant office will be given to a Manitoba Liberal, probably Attorney-General Sifton, though the names of Messrs. Martin and Watson have also been mentioned in connection therewith. The general belief is that the office will not be filled till the final and definite settlement of the school question be reached. It is therefore unnecessary for us to say more than that the Catholies of the Dominion expect that the shadow will not be offered to them instead of the substance. The rights guaranted by the constitution consist in a real and full liberty of religious education, and if Mr. Greenway's Government refuses this the arrangement cannot be satisfactory.

AMUSEMENTS IN THE CHRIS-TIAN LIFE.

At the special conference of the Church of England held last week in Toronto, several questions of general importance were discussed, and the papers read by many of the delegates manifested deep thought and careful consideration, though sometimes the views enunciated were not always in accord with the correct principles of Christian theology.

On Wednesday one of the subjects reated was " Amusement and Recreation in the Christian Life." This was divided under two heads: 1, "The place of amusement and recreation in the Christian life." 2, "Recreation and Sunday."

On the first of these subordinate sub jects, the Rev. Canon Sweeney read an interesting paper. He explained opposite sides of any question, and so on this one there are some who frown on all thought of participation in any pleasures whatsoever, while on the other side there are those who smile indulgently on people who give them. selves up wholly to worldly enjoyment." He, therefore, asked:

"Are all pleasures, both innocent and sinful, to be classed together and excluded from being participated in by the Christian? It surely cannot be so. Our God-given desires for recreation and healthful amusements will not let us think so. There is a middle course between these two extremes on which the Christian must take his stand. Mind as well as body needs an alternative. The constant and continuous round of mental duty grows into drudgery, if not broken into and relieved by change.'

It is quite true that relaxation or amusement is, generally speaking, necessary for the development of our faculties, though it sometimes occurs that individuals have sometimes, through a spirit of self-sacrifice, and in order to devote themselves entirely to God's service, given up those amusements which they might have lawfully taken, and of which ordinary mortals are fond.

We must admire this spirit of selfsacrifice, though it is by no means an obligation on all to subject themselves to it so completely. On the other side of the home-circle, and in indishand, we do not condemn mcderate re- criminate company. It is to be rememcompaniouship of good books; 2, Out- ment, or consent, by praising those door physical exercises; 3, Parlor who do wrong, by blaming or ridicul-

so easily entrapped, or that he would and pleasure should always be subcome to a decision without consulting servient thereto. From this it follows the Canadian hierarchy in regard to that to be lawful (1) amusements the true state of affairs. He would should be innocent; (2) they must not take care not to give a decision with- interrupt the course of duty; (3) they should contribute towards health, or at east should not be hurtful thereto.

Mr. Kirwan Martin, of Hamilton, also read a paper on this subject. He remarked that our Blessed Lord Himself had contributed to, if He had not participated in, the enjoyment at the marriage feast of Cana by being present thereat, and even by turning water into wine for the use of the guests.

He spoke also of operas, plays, cardplaying even with a money stake, and betting. On some of these points he went dangerously near the approval of the spending of too much time in amusement, and even of gambling. The Reverend Dr. Langtry and several other speakers objected strongly to the holding of lax views, and Mr. Martin himself explained that his purpose was not so much to maintain the views he had enunciated, as to elicit from others an expression of opinion on the matters dealt with.

In regard to the special amusements dealt with by Mr. Martin it must be said that while a moderate use of cardplaying in the home circle, and with self-restraining companions, is not in itself to be condemned any more than the engaging in other games such as draughts, chess, charades, and the like. It is an undeniable fact that owing to the common use of cards for gambling purposes, and for the purpose of inducing young men especially to spend their time in saloons, there is a danger attached to this form of amusement which does not exist so markedly in regard to the other games we have mentioned.

It is certainly wrong to become so passionately attached to card-playing that day after day, or night after night, so much time is spent in this amusement as to prevent or seriously impede one from paying proper attention to the serious duties which ought to be fulfilled in life. Hence the protracted card-playing in which many indulge to the injury of health, or serious loss of precious time, is certainly an evil of great magnitude. So also is the practice of playing for a money stake sufficient to make the game an object for the sake of the expected winnings. Gambling is an evil either because

those who engage in it expose them. selves to losses which will inflict an injury on themselves or on those dependent upon them, or because they expect to inflict such an injury upon those who oppose them in the game. To lose or to win is equally an evil in such a case, and the evil is all the greater when the players become excessively attached to the game. Certainly those who become experts at these games must have spent much adopt violent and extreme views on valuable time at them which should have been better employed, and experience teaches that those who are experts seldom resist the temptation of taking an undue advantage of those who are less skilful, and then they become really cheats and blacklegs, though they would be very indignant if any one were to insinuate or say that they cheat at play.

Besides, card playing is often an incentive to over indulgence in the use of intoxicating liquors, and it frequently happens that a taste for alcoholic stimulants is encouraged or created at card parties. It is the common practice with such parties, particularly when their play is protracted for a long time by day or by night, to have liquors on the table to which the players have frequent recourse : or they play for a treat to be furnished by the losing party. Thus as one or the other party loses alternately the treating all round is frequently repeated, and some of the company are almost sure to become confirmed drunkards in the end, or to have their taste for intoxicants increased, if they have had that taste to some extent previously. We desire to set our young men on their guard against these dangers, and therefore we strongly warn them against the temptation attendant upon frequent card parties, especially outthat which we lead others to commit by ing those who will not join in the wrong-

Dances, operas, formances are in amusements which dulged in. On th sufficent for us to general principles fulness or unlawfu ments is to be judg theatrical represen hibited if they are ough accordance w Christian propriet not in some way er Christian faith or certain dances w Christian propriet fore, should not be are known as rot polkas, galops, e frequently dange which might no dangerous, but wh ous because of inc free intercourse to the corruption of doubt recourse confessors to know what is forbidden In regard to same principles a decent dramas, w operatic, are unla

to the players th spectators. The plays in which re or ridiculed. Pa bound in conscie their children ob conduct, and bot obliged to confor same rules in the THE DYNA

As we anticipat

the dynamite con of which created so out England, and to the expression tion against Irish many farcical f there is much re there was no seri soever in the case Edward J. Ivo

in Glasgow charg the conspirators, St. Police Court prosecuting coun that Ivory, Tynas left New York in money provided tion in New Yo causing dynami United Kingdom Some letters in

which showed ti communication b conspirators, an had been fixed up tion of the dark contemplation, 11 Kearney and to Ivory to come were being shad and the whole bu

In a letter fro writer accused 7 been further as was simply enga saloons that he h design on hand venge himself o Czar, and would Castle. By such himself ridiculou

Tynan is

drunken bragga

been employed a real plot, and th believe that he v of the British po having been con of arousing Brit Home Rule, just were invented f This is the more ernment has de demand the ext men arrested on will not ask i Tynan, because France will refu ask for the extra Kearney, beca treaty with Belg crimes with w charged. If the plot the Gover have waited un men had reache and have arres would have read Their motions w were in fact not the letters inte dressed to the a their names, an tercepted in the ernment. It is remarked

man's Journal synchronism be plots and the n amusements which are frequently in-

fore, should not be indulged in. These

free intercourse which gives occasion

same principles are to be applied. In-

decent dramas, whether spectacular or

or ridiculed. Parents are, therefore,

bound in conscience to take care that

their children observe these rules of

conduct, and both young and old are

obliged to conform themselves to the

THE DYNAMITE SCARE.

the dynamite conspiracy, the detection

of which created so much alarm through

out England, and which gave occasion

to the expression of so much indigna-

tion against Irish Home Rulers, has so

many farcical features about it that

there was no serious or real plot what-

Edward J. Ivory, who was arrested

the conspirators, was arraigned at Bow

St. Police Court on Sept. 24, and the

prosecuting counsel, Mr. Gill, claimed

that Ivory, Tynan, Kearney and Haines

money provided by a Fenian organiza-

11 Kearney and Haines telegraphed

to Ivory to come to Antwerp as they

and the whole business was stopped.

was simply engaged in boasting in the

design on hand whereby he would re-

ernment has declared that it will not

demand the extradition of the three

men arrested on the continent. They

will not ask for the extradition of

Tynan, because they "suppose"

France will refuse it. Nor will they

ask for the extradition of Haines and

Kearney, because the extradition

treaty with Belgium does not cover the

charged. If there had been a real

have waited until the three accused

men had reached England or Scotland,

and have arrested them when they

would have reached British territory.

were in fact not even kept secret, as

the letters interchanged were all ad-

dressed to the alleged conspirators by

their names, and were thus readily in-

tercepted in the post office by the Gov-

soever in the case.

United Kingdom.

As we anticipated would be the case,

same rules in their own case.

what is forbidden or dangerous.

3, 1896.

either because t expose them. ill inflict an inn those dependuse they expect ary upon those he game. To ally an evil in evil is all the ers become exe game. Cerme experts at ve spent much which should loyed, and exthose who are the temptation antage of those d then they beand blacklegs, very indignant sinuate or say

is often an innce in the use s, and it fretaste for alcoencouraged or It is the comparties, partiy is protracted or by night, to ole to which the recourse : or be furnished by s as one or the ately the treatently repeated, any are almost ed drunkards in ir taste for inthey have had ent previously. oung men on se dangers, and warn them attendant upon especially out-, and in indisis to be rememwe are responaly for the evil s, but also for rs to commit by n, encouragepraising those ning or ridiculin in the wrong-

e wrong-doing not advising whom our good mence.

It is remarked by the Dublin Free-

ernment.

Dances, operas, and theatrical per- ist party, and this timeliness is not picture. No Bishop in the world would has been due to external pressure or

formances are included among the their only suspicious feature." About Tynan's career, too, there are dulged in. On this subject it will be many strange circumstances. It now sufficent for us to indicate here the appears probable that he was not the general principles on which the law- notorious No. 1 who had an important ments is to be judged of. Dances and that even then he was a police spy, theatrical representations are not pro- and his complicity in the murder, hibited if they are conducted in thor- boasted of in the book he issued, was ough accordance with the principles of merely braggadocio to suit the part he Christian propriety; that is, if they do has been all along playing. At the not in some way endanger or disregard time of the murder he was a well-Christian faith or morals. There are known volunteer in the 22nd Middlecertain dances which do violence to sax Rifles, otherwise known as the Christian propriety, and which, there | Queen's Westminster Volunteers. Even on his recent trip from New are known as round dances, waltzes, York to France, the steamer touched view taken of it by the Paris papers, to the corruption of morals. In cases which declare that the Czar has been of doubt recourse should be had to named as one of the parties aimed at Government may make it appear In regard to theatres nearly the that it is the guardian of the ever may be the result of the investioperatic, are unlawful, both in respect gation now going on, it is certain that to the players themselves and to the the public are of the opinion that the spectators. The same is to be said of dynamite revelations have much of the plays in which religion is caricatured character of a great hoax, and very little attention is now paid to them.

EDITORIAL NOTES.

THE United States papers contain an account of the return of Miss Cusack, the Nun of Kenmare, to the Church The Cincinnati Catholic Telegraph states that she is truly penitent for the scandal she has caused. It is to be hoped that such is the case.

THE Orangemen of Ridgetown and vicinity met at their lodgeroom on last Sunday and enjoyed what the local paper terms an "Orange Walk ' there is much reason to suspect that to the Methodist church. We are told that "a most stirring prayer" was offered by Rev. Mr. Haylock, who besought earnestly for a continuance of the divine blessing on the "liberties" in Glasgow charged with being one of secured at Derry and the Boyne. We are further informed that Mr. Philp preached the sermon on the occasion, and that "it was a masterpiece as a left New York in August supplied with tion in New York for the purpose of the spirit of sweetest Christian charcausing dynamite explosions in the ity." Mr. Philp deemed the occasion an opportune one to cover the whole ground of controversy between Catho-Some letters in cipher were produced lies and Protestants as to matwhich showed that there was interters of religion. His arguments communication between the supposed conspirators, and that September 15 contained nothing new and nothing had been fixed upon for the consumma- striking. It was a very common place tion of the dark design they had in presentation of the old, old story, the nursery rhymes of the "Reformation," contemplation, but on September which have not a leg upon which to stand. We will not weary our readers with an attempt to deal with were being shadowed by the police, the arguments advanced by Mr. Philp. In a letter from Ivory to Tynan the We will merely say to that gentleman writer accused Tynan of hugging the that were he to procure and read a pay be devoted to the maintenance of ness expresses the fear that "The shores of France too much, and it has Catholic Catechism he would be astonished at the breadth and depth of his been further ascertained that Tynan ignorance of Catholic doctrine. Furthermore, we would suggest to Mr. saloons that he had a great and fearful Philp that were he to discourage these 'Orange Walks," and were he to imvenge himself on the Queen and the press upon the brethren the necessity Czar, and would blow up Balmoral of leading good lives by attending to Castle. By such talk he had made himself ridiculous in the Paris restaurtheir own business and allowing their Catholic neighbors to do the same, he would be more in line with the spirit Tynan is evidently merely a of "sweetest Christian charity?" It is drunken braggart who would not have a remarkable fact that Orangemen are been employed as the principal in any in constant fear of losing their libertreal plot, and there is good reason to ies, and of having the bibles which they believe that he was a spy in the employ never read taken away from them, in of the British police, the whole scare places where Catholics are only about having been concocted for the purpose one in fifty of the population. It is a of arousing British sentiment against Home Rule, just as the Pigott forgeries sorrowful spectacle to see educated men endeavoring to spread this pernicious were invented for a similar purpose. This is the more probable, as the Govorganization, which has about as much

A CABLE despatch from London, dated Sept. 26, states that during the two weeks that have elapsed since Tynan's arrest the burden of proof has increasingly tended towards the conviction that the whole affair is a police crimes with which the accused are rather than a political conspiracy. The result of inquiries is that neither the plot the Government might easily authorities nor independent research can connect the prisoners with the new Fenian societies in Ireland, nor in the remotest way with any Nihilist or Anarchist group in Europe. The Their motions were weil watched, and despatch also states that a well grounded suspicion exists that the money which the alleged conspirators displayed in such abundance came from the English secret service department.

as the Canada thistle.

"Ex-PRIEST" Leyden has descended upon Halifax. Mr Leyden has made

ordain to the priesthood a man possess. foreign capital. Chinese theories of ing such a countenance. To go to the of cheap men, who are unable to hold other extreme, we feel assured the their own with even the smaller namanagers of a side-show to a circus tions around them." would never permit a person carrying It is not the Irish who to any especfulness or unlawfulness of such amuse | part in the Phoenix Park murder, but | such a face to announce the attractions | ial extent are opposed to Chinese cheap to be found inside the canvas. Strange labor but all nationalities alike, and it is that our Protestant friends will the high virtues of which Li Hung give their pennies to such "entertainments" as those furnished by Mr. Ley- possession of the Chinese have not been den; and, stranger still, when they discovered yet, even with the aid of become convinced that such an "ex- the strongest microscopes. priest "or "ex-nun" has been proved to be a preposterous humbug they will patronize the very next entertainment of the kind that comes along. We are address to the American Bar Associastonished that Mr. Leyden has visited ation is the most accurate, comprehenpolkas, galops, etc. There are also at Gibraltar, and Tynan obtained Halifax at the present time. It is, as frequently dangers in other dances, special leave to visit the fortress. Put- it were, the close season for "ex which might not of themselves be ting together all the circumstances of priests " and "ex nuns." Chiniquy dangerous, but which become danger- the case there is every appearance that and Mrs. Margaret Shepherd usually ous because of indiscriminate or over the plot is a bogus one, and this is the travel in the winter season, and there good though those things be. Its true ought to be an agreement amongst these people as to the date upon which they may rent churches sadly in need confessors to know what is lawful and by the conspirators, so that the British of penny collections. We do not know which is more to be pitied-the graceless scamp who sets out upon a mission peace and safety of all Europe. What- of telling lies at so much per hour, or the credulous multitude amongst our Protestant neighbors who will gayly claims of justice." march to such "entertainments" for the purpose of gratifying the baser instincts of human nature.

> MR. LEYDEN claims to have been a priest. Well, we will let another bird of like feather tell us who he really is. The following is an extract from Mrs. Margaret Shepherd's evidence taken in court in Brockville, in 1892, in her libel suit against the Brockville Recorder :

Q. Do you know a man named Leyden, at all?

I know there is such a man.
Is he a clergyman?
Not by any means.
Was he connected with your work in

my way?

A. No. I believe he is an independent worker, a man who was a Catholic and used to work at the *Pilot* office as a compositor.

Q. A newspaper?

Ves.

Q. A newspaper?
A. Yes.
Q. Was he a member of what was called the Reformed Catholic Charch?
A. There was such an organization made up of Mr. Leyden and the junior of the church. He was the self-styled pastor of it.

RIGHT REV. JOHN DOWDEN, Episco pal Bishop of Edinburgh, Scotland, arrived at the Windsor hotel, Montreal, a few days ago. The irrepressible interviewer of the daily press was, presentation of the issues between of course, on hand, and the opinion of Protestants and Catholics, delivered in the Bishop was asked on all manner of subjects. On the question of education the Right Rev. gentleman expressed sentiments which will prove to be gall and wormwood to that individual who happens to be premier of Manitoba and who has nothing to recommend him to the position save a gigantic stubbornness and an unreasoning bigotry acquired during his residence in the province of Ontario. Touching education the Bishop said :

"But after all, I do not mind confessing that the claim set forward by the Roman Catholics is reasonable. They say: 'We contribute to the taxes; we pay our rates, let what we our own schools, and we will see that a standard of secular education which will meet all the requirements of the Government is preserved.' I think this is not too much, because, after all, the secular part of the child's education is the part which the State has to concern itself with."

Among the things said by Li Hung Chang, his disparaging remarks on the Irish laborers as compared with the Chinese are not calculated to give us a high opinion of the Chinese Viceroy's sagaciousness or truthfulness; but we suppose that being himself a Chinaman he naturally looks at things through Chinese spectacles. He said to a newspaper reporter in New York before leaving that city:

"I say to you that to shut out cheap labor is unfair and against the best interests of your country. By excluding the Chinese and taking the Irish reason for existence in the Dominion you get inferior labor and pay superior prices for it. A Chinaman lives a more simple life than an Irishman, and the Irish hate the Chinese because they are possessors of high virtues."

The Baltimore Sun takes the correct view of the matter in the following commentary on Li Hung Chang's words :

"It would possibly be difficult to make Li Hung Chang understand that we believe in this country that it is only honest and just to prices for labor-wages that will enable working people to live like civilized human beings, not like heasts of burden. We don't want a tidal wave of Chinese cheap labor, because if it were permitted our laborers might in time be reduced to the pitiable plight of the average Chinaman. The condition of China does not present much temptation to other countries to follow its political or economic practices. spite of the natural ingenuity and industry of its people, it has made com It is remarked by the Dublin Freeupon Halifax. Mr Leyden has made
man's Journal that "There is a curious
synchronism between alleged Fenian
plots and the necessities of the Unionthe mistake. It is the printing of his

upon Halifax. Mr Leyden has made
paratively little progress for many
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unuch ado about the decision of the
Church; but they should now not try
of the people, coming, as they do, from
faith dimself too busy to resume his old occupahas been accomplished within its limits

Chang speaks as being the peculiar

THE definition of civilization given by Lord Russell of Killowen in his sive, and graphic we have met with.

It is as follows : "It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread signs are: thought for the poor and suffering, chivalrous regard and re spect for women, the frank recognition race, or color, or nation, or religion the narrowing of the domain of mere force as a governing force in the world, the love of ordered freedom, abhorence of what is mean and cruel and vile, ceaseless devotion to the

CURRENT events plainly teach us their children to the Public schools of Manitoba. A few days ago the cornerstone of a Public school at Selkirk was laid by the Grand Master and officers of the Grand Lodge of Manitoba with occasion the Anglican clergyman de livered an address in which he said it was most appropriate for the Masonic body to have been asked to lay the corner stone of a building intended for purposes of education. The "Public" schools of Manitoba are now, and will be for all time to come, just as Protestant as it is possible to make them. Imagine His Grace of St. Boniface being asked to lay the corner-stone of such an institution ! or one of his priests being invited to deliver an address on the occasion! Why, if such a thing were to happen, the denunciations of the Orange lodges would be very like unto a blizzard and, indeed, the Orangemen would not be alone in the raising of the storm.

THE ultra-Protestant press of Eng. land and Ireland have taken alarm at the fact that a Catholic college is to be established at Oxford to prepare Cathofic students to take their degrees in the University. The Dake of Norfolk has given \$65,000 for the founding of the college, and the Belfast Witness remarks that the air of Oxford at best is not congenial to Protestant Evangelicalism. In proof of this it refers to the Oxford movement in and after Dr. Newman's time, the result of which was innumerable conversions to the himself one of the converts. The Wit-Roman College and the Roman Chap lain at Oxford may possibly hasten the ripening process for some budding Anglicans and take them over to Rome sooner than otherwise." The Pope has given permission for the erection of the Catholic College, but under the condition that there shall be an experienced and able chaplain who will look after the spiritual interests of the students. One of the Fathers of the Brompton Oratory is to take the position of chaplain.

THE case of Turkey in regard to the Armenians remains much the same as it has been at any time during the last two years. The representatives of the six European powers at Constantinople continue from time to time to inform the Porte that they will take important steps to protect the Armenians period. themselves unless the Turkish Government change its policy of massacre. The Sultan informs the Ambassadors that he has taken measures to have order restored and that henceforth the the tribunal of penance, and who have Armenians will be treated paternally, but the massacres go on without intermission. Then the matter is dropped or a while, as the powers cannot agree to take any steps to prevent the continuance of the atrocities, nor will they permit each other to act alone. There was recently for a while an appearance tories and biographies could be gathon the part of Great Britain that she ered together in one thousand would act alone without reference to volumes the wish of other powers, but it has good will on everybody's part are the been judged that such action would precipitate a general European war, and it seems at present likely that the Sultan will be allowed to deal with his Christian subjects according to his own ideas of paternal treatment.

CATHOLIC PRESS.

The Kalendar tells this tale: "The wit of our Irish neighbors has always been proverbial, and perhaps the following story is not unworthy of being added to the long list of clever things which most of us on this side of the Channel so often hear quoted as coming from that ready race. An Irish invalided priest lately followed out the 'cure' at Harrogate, and on leaving is hotel at the termination of the dubious experiment of cure,' wrote in the visitors' book the subjoined words: I came here for change and rest. The waiter took the change, the landlord had the rest.' "-Catholic Review.

Socialism says to the laborer Envy the rich : be discontented wealth is the best thing in the world get ahead, justly or unjustly; seek the gratifications of life and be happy here." Religion says to the laborer "Envy no man; fill the position allot ted to you by Divine Providence and be resigned to Its will, trying properly to better your condition but not mur-muring against God; faith, virtue, and the state of grace are the best things in the world; suffer injustice for Christ's sake, but do no man wrong; practice self-denial and carry the cros nd you shall have a crown of eternal life, and 'neither eve has seen, nor ear heard, nor hath it entered into the heart of man to conceive the blessings which God hath prepared for those who love Him. "-Catholic Telegraph.

"The kingdom of God is not meat what Catholics may expect if they send and drink, but justice and peace and joy in the Holy Ghost." These words were addressed by St. Paul to the Holy Roman Church, which he was subs quently to water with his blood as he ad already done with his doctrine. Heretics in all ages have violated this Masonic ceremonies. On the same principle, from the Gnostics, to whom another ocsasion, who "forbade to marry and commanded to abstain from meats," down to the typical American Protestants who think that the chief marks of a "Christian" are abstinence from tobacco, alcoholic beverages cards, dancing, the theatre, and other things which are entirely devoid of ethical character whatever .-Courch Progress.

> It seems Li Hung had a grievanc against the Irish which he spitefully tried to gratify in one of his subsequent interviews. When visiting the Union League Club in Brooklyn fifty of the finest policemen on the force were detailed to guard the entrance When the distinguished foreigner wa ready to alight, his sedan chair was brought up to the door of the carriage and four splendid officers were called One of them was on to carry it. One of them was Officer Michael O'Brien. He refused peremptorily "to carry the China His sergeant suspended him but his captain, who was present, returned him to the ranks immediately, as he admitted that the service the officer was ordered to perform was unusual and degrading. The example set by the Brooklyn policeman was followed in Washington, where they were obliged to hire Chinamen to carry the big heathen. - Western Watchman.

A recent number of the Methodist Review, of London, contains an article on "The Bulwark of Protestantism. which must be discouraging for all who like to think of Germany in that capa-Catholic Church, Dr. Newman being city. The writer of the article declares that the German Lutheran Church is out of touch with the masses, and that the breach is growing alarmingly wider every day. Catholicism, on the other hand, is making giant strides, mainly as a result of the increase of Catholic associations, congresses and newspapers. In 1880 there were in all Germany 124 Catholics periodicals and newspapers; in 1890 the number went up to 269, and to-day it has reached 305. This is a striking illus tration of the fact, otherwise abundantly visible, that the spread of education and consequent growth of intelli gence are favorable to the true Church. -N. Y. Freeman's Journal.

If every parish had a circulating library of even one hundred books and the members of the congregation were

trained to use it, what would happen Every Catholic would in the course of two or three years have read one hundred useful books, whereas now the eight millions above the years of discretion will not average one useful Catholic volume in the same

2. Catholics would know more about their faith than they will ever know as the majority of them who go to early Mass so as not to hear a sermon are among those who rarely visit no use for a Catholic newspaper.

3. By a contribution of week from every family in the parish, the one hundred books would soon grow to be one thousand. And what a feast of nourishing stories, what a storehouse of truths, what a granary of good thoughts, what an arsenal of arguments, what a collection of his

A beginning, 5 cents a week, and only requisites. The hardest to get is the good will. Yet it costs nothing. And it can be gotten by those who will to have it !-Catholic Columbian.

The Catholics of any nation are and must be its chief reliance in times of trouble and disaster. Here in the United States they are the very heart

bound up with the traditions of the and than any class of sectarians. Because they put God first and foremost their loyalty must necessarily be more intense and solid than that of any class in which self-interest reigns Catholics are to-day the supreme. standard bearers of the cause of religious liberty, the most ardent champions of racial equality and of a free and im partial educational system, and stand as the representatives of reasonable and moderate opinions on the amusement, liquor, tobacco and Sunday questions, as against the fanatics on the one hand and the lawless and vicious on the other. Every enemy of the Church is just so far an enemy of his country, and a fee to human happiness and popular liberty. - Church

Those who know the paper might be ed to suspect that an article on 'Patchwork Character" appearing in the columns of the Independent would be a chapter of autobiography. such is not the case with Rev. Dr Theodore L. Cuyler's essay under that caption in this week's issue. production that breathes a true Christian spirit and contains several thoughtful suggestions. After dwelling at considerable length on the character of Christ's work and mission, he thus conludes in reference to what should be the true Christian character:

"With such a complete and comely robe offered to us, why should so many professors of religion be content with a life that is only a bit of shreds and patches? Certainly no scoffer and no worldting is ever so charmed with them as to come and say to them : "Where did you find that? I want something Inconsistent Christians only disgust the people of world, and lead them to say: 'If that is Christianity, I don't want it ; my coat of character is as good as that, or better.' the Apostle of the Gentiles referred on fabric is made none the better by the patchwork of public prayers or pious professions. A new heart work entire renovation of the warp and the woof of character, is what God requireth. A deep reconversion is what what a new power and beauty and irresistible influence would go forth from all our Churches if we were all freshly clad in Christ Jesus!"- Philadelphia Catholic Standard and Times.

A strong historical testimony for rayers for the dead is furnished by he practice of the Hebrews, religiously cept up unto the present day among Last week in Boston the serv ice for the dead was an impressive vent of the celebration of the Day of Atonement at the Temple Adath Israel. member of the congregation, bearing these words in Hebrew:-

"God forgive the sins of the deceased. Remember the dead," and in English this request: "Dear Sir— Please have the customary prayers offered at the next memorial service in memory of the departed members of my family.

The recipient writes on the card the names of departed relatives, the cards are duly returned to the Temple, and at the proper service the Rabbi reads the names aloud, and then offers pray ers for the repose of the departed souls. the congregation rising meanwhile and praying in silence. This is not and praying in silence. This is not unlike what is done in all Catholic churches for All Soul's Day. One of the strong Scriptural arguments brought forward by the Catholic Church in favor of prayers for the dead, is found in Chapter xii, Second valiant commander, sends to Jerusa lem twelve thousand drachmas of silver for sacrifices to be offered for the repose of the dead, slain in battle; thinking well and religiously, as the Chronicler says, concerning the Resurrection. It is true that Protestants a count the Book of Machabees as apoc ryphal; but they cannot treat lightly the historical value of its testimony in favor of a faith and a custom well grounded in Israel for ages before the advent of Him who came not to destroy the law, but to fulfil it.—Boston Pilot.

Knights of Pythias.

The Supreme Chancellor of the Knights of Pythias in his annual report at Cleveland recently said : "The Catholic question has in some localities materially affected us;" and he very sensibly adds:
"For a month or two after the pro-

paganda to the effect that the sacrament should be refused by the Catholic Church to all who retained membership in this and certain other orders, there was much agitation - it is a question that does not need discussion upon our part. Our position is well defined, and it is a matter to be disposed entirely by the individual members who belong to the Catholic Church. The result of this, no doubt, has been a considerable loss of membership. I have found in a number of the States where the Catholic membership was large that we have been affected by reason of it. Of this I do not complain. No member of the order should be censured for following the dictates of his own conscience, but he should stand upon one foot or the other. Under this edict it is impossible in good faith for him to stand upon both."

This is very good advice to those so called "liberal" Catholics who claimed that allegiance to both Church and this society was possible at one and the same time. Some of them in the very city where this report was read made much ado about the decision of the lish statesman made a speech in which

he said: "The flowing tide is with us" (hear, hear). What joy was ours

when unity brought us to the verge of triumph. But the old drama was once

gain enacted, and Irishmen were div-

idel. Halifax and Nova Scotia are one

with you and your struggle for right, for the promotion of your industries, and for the shaping of your own destiny

cheers). They beg me to tell you that

if they are prosperous, if they share in

the blessings of a Christian civiliza-tion, if they stand together irrespect-ive of politics in the determination to

shape their own destinies-it is as the

result of union. Our Archbishop—to show what a Democratic city it is —

our present Archbishop, the Most Rev. Dr. O'Brien, enjoys the distinction of

being President of the Royal Society of

Canada, a society that contains some o

the most prominent, scientific and liter

ary men in the country. Our Lieutenant Governor rejoices in the good

name of Daly; the Mayor who pre-ceded the present man had the Irish

name of Keeffe (cheers); and I mention these matters to show the true demo-

cratic character of the country, where

the majority must prevail. I am con vinced that you will send us back to

Halifax with a message to gladden the hearts of Irishmen who are confident

that this convention will shield our coun

try from the destroying rays of inter

nicine dissension (hear, hear). Close up your ranks! Do not, I beg of you,

cause us to hang our heads for shame. Do this, and I tell you on their behalf

that you will have the material and

moral support of all Irishmen of good

will. You will have the admiration of

(Cheers).

FATHER FABER

He has been allowed to set up a

Even in the churches, during Mass or

bers work in his interests for nothing

if they really knew what they were

"These interests of the devil are

very various. To cause mortal sin. to

persuade to venial sin, to hinder grace

o prevent contrition, to keep back

from sacraments, to promote lukewarm-

prayers, to make men fall in love with

the frivolities and fashions of the

world, to get men to spend money on

comforts, furniture, jewels, nicknacks

parrots, old china, fine dress, instead

of the poor of Jesus Christ, to induce

Catholics to worship great people, and

make them full of criticism of each

other, and quick as children to take

scandal, to diminish devotion to our Blessed Lady, and to make people

fancy divine love is an enthusiasm

and an indiscretion. These are the

chief interests of the devil. It is amaz-

ing with what interest he works at

them, and with what consummate craft

and dreadful ability he advances them in the world. It would be a thing to

admire, if it did not make us afraid for our own souls, and if all things

which are against God were not simply

The dark enemy of the Creator is

nysteriously allowed a marvelous

share in that creation which the All

Holy once looked down upon and

blessed in His unspeakable compla-

cency. Men's interests put the inter-

ests of Jesus on one side, partly as

troublesome, more often as insignifi-cant. The devil's interests are

directly opposed to those of Jesus, and,

where they are successful, either de-

A Railway Manager says:

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

base them or kill them altogether.

abominable and to be hated.

ingdom in opposition to God,

At the Irish Race Convention in Dublin some of the Canadian represent atives distinguished themselves by de livering eloquent and forcible ad dresses. We have much pleasure in dresses. We have much present of those publishing the following reports of those made by the talented parish priest of St. Catharines, Rev. Dean Harris, and Rev. Dr. Foley, an exceedingly clever young priest attached to St. Mary's Cathedral, Halifax. We may add that Dr. Foley has for some years been a contributor to the editorial department of the CATHOLIC RECORD:

VERY REV. DEAN HARRIS. The Very Rev. Dean Harris, who was received with great enthusiasm, also supported the resolutions. He said: My Lord Chairman, ladies, and gentlemen—there is a possibility of in-flicting too much of a good thing upon an exceedingly patient audience, and if we bring no further consolation home with us across the sea we will carry the assurance that Ireland had ented to us the most forbearing audience that ever we addressed. As Father Ryan has said, we are not representative of any particular secor any particular party (cheers) We are not purchasable commoditie We come here sons of the soil free and independent, and when any section of the press or any body of men say that we are nobodies, in the name of God where will you find an honest man? (Cheers.) If the Hon. John Costigan is a nobody where will you find a great man? We come twenty-three strong from Canada. I make no boast of this to you, but I mention it as an indication of the strong feeling of Irish patriotism that animates us and every one of us is paying his own expenses (cheers)
We come at considerable sacrifice of time and convenience; and we are here to do what we possibly can to patch up the differences that exist amongst the Irish people (cheers). For six months in the year in the country I come from the northern lakes are so bound by one solid mass of ice that sometimes they put their railroads across the ice and rush their heaviest trains across it. But there is a certain season in which this ice begins to break up, it forms into fragments, and then a child of two years old could not stand upon it. Where you have a stand upon it. Where you have a solid, compact body of united men you can bear any load that is put upon you, but when you are broken into fragments you are as the melting ice I come from the banks of the Welland Canal, where, fifty four years ago, there were three thousand of our fellow-countrymen engaged in digging the extraordinary canal that extend from Lake Erie to Lake Ontario That canal is not inferior in its con struction to any canal in the world. The banks of that canal were honey combed, and are today, with the graves of our buried country-men, and we, their sons, have come to appeal to you in the name of God to close up your ranks (cheers). We come with kindly feeling towards Mr. Redmond (hear, hear). We come with kindly feeling towards Mr. Healy (hear, hear). come with kindly feeling towards Mr. Dillon (loud cheers). We are not here, gentlemen, to question their motives; we have not come to dictate any policy to you; we have not come to intrude upon your private affairs. We have come as respectable beggars to ask you, in the name of God, to form yourselves into a solid body and be as you were five or six years ago Whatever may be the acrimonious feelings and divisions amongst yourselves, we know them not. We believe in our hearts that the three divisions that exist amongst you are composed of honest, intelligent, and brave men (hear, hear). We all recognize that this meeting has to do what it possibly can to draw these three together and make them into one, so that as the husband and wife are two in one the Dillonites, and the Healyites, and the Redmondites may form three in one (hear, hear). More than this I have no right to say to you. The Canadian delegation includes our chairman, the Hon. John Costigan, and our secretary, Mr. Cronin. We have with us Hugh Ryan, perhaps the largest contractor in the Dominion of Canada, a man who has come here at great sacrifice; and when therefore any section of the Dublin press shall say that we are nobodies we throw the lie back in their faces (loud cheers). Have we not the right to expect from parties courteous treatment? eers). Are we not entitled to fair play when we come from thousands of miles away? What right therefore has any body of men to stigmatize us before the people of Dublin and the people of Ireland as nobodies representing (Cheers). I for one am in a position to say that myself and my col-league from the banks of Niagara were elected by the Irishmen of Niagara to bear to you Irishmen a message of peace and brotherly love and the peti-tion that you will do what in you lies to stand together man to man until in end for which we have been working the end we have accomplished the great this platform to-day you have a dis-tinguished example of the power of burying differences. You have here one of the most distinguished Protestant gentlemen from Canada, the Hon. Mr. Blake (cheers) the leader, the head, and the chief for many years of the great Liberal party of the Dom-inion of Canada. You have here an

fought face to face against each other for thirty years (cheers): for thirty years they have never laid down the years they have never laid down the shield or buried the hatchet; but when it was a question of doing anything for Ireland they stood together shoulder to shoulder and hand to hand (loud If, therefore this distincheers). guished Protestant gentleman and this distinguished Irish gentleman have given this example to the parties that are divided, and if they have proved the possibility of union on a common platform, what is the reason that Parnellites, Dillonites, and Healyites cannot come together on this platform also? (Hear, hear.) My Lord Bishop, I thank you very much indeed for your courteous reception, and the ladies and gentlemen for the hospitable, kindly and generous brotherhood they have extended to us. We want to go back to our own people — we never may put our foot here again. Forty-nine years ago I was born in Cork (applause), the city that John Mitchel, in Steinway hall, described as the home of rebels of fair women, and of handsome mer (applause). So we want to go back, perhaps never again to see you, and we want to tell our people, from plat-form and from pulpit, and on the pub lic streets, that the delegates from Canada met with a kindly, hospitable re-ception from the people of Ireland, and that we are grateful for it (applause) One word more. A gentleman said to me, in my own city, "If they don't now settle we may despair of Ireland." "Despair," said I, "pever!" (applause). "Despair of the people that plause). have fought for centuries. So help me God, so long as there are three Irishmen living I will never despair of them " (prolonged applause).

your enemies, and of all who can appreciate the work of a united and determined race (cheers). 1 hope this Convention may be able to place on REV. W. F. FOLEY, D. D. The Rev. Dr. Foley (Halifax, Nova the National registry this entry: "In Scotia) then spoke. He said: My lord and gentlemen—I think that this the month of September, 1896, in Dubiin, the Irish Party was regenerated Convention has commenced with very in the saving waters of unity by the Canadian Archbishop, with the greater happy auguries. We have received a letter from the workingman's Pope Ireland as its sponsor, and was given for its legitimate parents the majority -the democratic Pope Leo XIII. -and the most rev. chairman of this meeting of the representatives of the Irish is an Irish Bishop who talks tersely, people. directly like a man, and with a courage that has placed the men of his race al ways in the forefront of the battle (cheers). I see around megentlemen who are famed the world over, and I am con-vinced that their political sagacity On the Devil's Interests in the World. will crown with success the cause of Home Rule, imperilled though it may be. That this Convention, gentlemen like all sovereigns, he has a multitude of interests. Thus he has agents everymeets at the instance of a Canadian Archbishop is for us Canadians ar where, active, diligent, unseen spirits. object of legitimate praise, but that it meets for the purpose of proclaiming to swarming in the streets of the cities, to push on his interests. They canvass the laborers in the fields. They see all Irishmen of good will the joyous tid ings of unity and peace is a matter of what they can do with the monk in his higher import and of more heartfelt cloister and the hermit in his cell. congratulation. I am not too sanguine vhen I say, though I be an Irishman Benediction, they are hard at work. that round the world ring the confiden plying their unholy trade. Our felcongratulations of the Irish race. They lowmen also, by thousands, let them-selves out to him as agents; nay, num are confident that to-day is the starting point with a reviviified Irish National (Cheers.) We have heard in our and, what is more shocking still, many country reports of disaffection and do his work, and almost fancy it is God's work they are going, it looks so disunion, but remember that they emanated from the Press that has ever good and blameless in their eyes. How striven to extort a verdict against Irishmen, and we did not believe many Catholics oppose good things, or criticise good persons; yet they would them in their entirety (cheers) we knew that the embers discontent were smouldering, never consent to be the devil's agents. Yet about. that sooner or later they might develop into a consuming blaze and leave only ruins where once stood the fair fabric of the Irish National party. This we know, but our only hope is that this Convention-the wise counsels of this ness, to bring holy people and Bishops and religious orders into disrepute, Convention-may prevail in effecting a complete re-union. We are not here to day, ladies and gentlemen, either to and to stand in the way of vocations, speak of or to criticise the past (hear, hear). We are here simply to look to the to spread gossip, to distract people at future, and it seems to me that no man no matter in what light he may regard this Convention, can reasonably deny our right and privilege to say a word at the present juncture (hear, hear) I have been sent here by the Irishmen of Halifax, and instructed by them in put their trust in princes, and fawn upon political parties in power, to the most solemn manner not to say one word of a denunciatory character against any gentleman who has upheld the fame and loyalty of the old land cheers)-against any members of the irish Party, who have, to quote the words of Mr. Gladstone, made the cell a national shrine and the prison garb dress of the highest honor (cheers). And we, the delegates from Nova Scotia, ask you—"Will you not send us back with a message that may reawaken the old time enthusiasm, and convince us that the principles for whichIrishmen are battling are greater than any man or section." An Irish-man of Hallfax said to me the morning before I started-"When you go to Ireland, tell them, for God's sake, not to spend their days speechifying, but get down to some practical business Tell them to lay down some commonsense platform on which all Nationalists can stand." And we are sent here not to identify ourselves with any party. We come from a democratic country, where the rule of the major ity prevails, and we wish that the will of the majority of the elected representatives of the Irish people should prevail in the administration of Home Rule affairs (cheers). We stand by the principle of majority rule, and any man who obtains a majority of one Fever and Ague and Bilious Deranyements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results. vote, be he any member of the Irish Party, no matter how he may be called. will have our support in the National movement (cheers). The Irishmen of Halifax behind me beseech you to bury the carrion of dissension that stinks in the nostrils of decent men (hear, hear. Give us a guarantee before we leave this convention that we may on public inion of Canada. You have here an equally distinguished Catholic gentleman, the Hon. John Costigan (cheers), a member of the Queen's Privy Council in the Dominion of Canada and of the Executive body that governs that country. These gentlemen have

WHY SOME PEOPLE MISS MASS.

are Frequently Given.

A lazy person has the good will and become the butt of ridicule, the target esteem, what judgment are we to pro dalous and gives bad example, h is honored or not. castest into a deep sleep and an idie soul shall suffer hunger." Yes, the soul of the lazy Catholic, in very truth, is hungry for the world of God. It is famished for want of His love.

The deep sleep that has enveloped him is the sleep of sin. But as he is too depths of a sorrowful heart exclaim: O, God, be merciful to me, a lazy

The third class of Catholics who abent themselves from Mass comprises those who are affected by the weather. They are variously affected. The heat prostrates them; the cold renumbs them. The rain dampens their ardor and plays sad havoc with their tempers. The snow chills their fervor. If we could dispense with the seasons or abolish the elements the members of this class would be in sad straits for an excuse; though on second thought they might enroll themselves in some other class. It matters little to them that the distance of the church is not great, that the travelling is fair, and that they can effectually protect them-selves from the summer heat and the winter's cold, from wind and storm. and that, above all, they are in the enjoyment of good health. It is hot, or it is cold, or it is stormy, and that settles the question for them. Good people are scarce and they will take no risks. Who, say they, can pray with fervor or with comfort, especially when the mercury is hovering among the nineties? Who can meditate on truths eternal when it drops to zero? Are we, they continue, expected to wade through mud and slush, to climb over snow-drifts, or to walk in the broiling sun merely to worship God? Sensitive creatures, how often do they display the patience of Job waiting with the sun streaming hot upon them for the elusive trout

long to this class forward your resignation as soon as possible. Remember that the inconvenience you undergo is a mere trifle and is transitory: it is nothing compared to the rich benefits that will accrue to you by assisting worthily at the Holy Sacrifice of the Mass. If you are animated with a genuine Christian spirit, the weather will interfere but little significant. will interfere but little with your devotions. The knowledge of Christ's infinite love for souls should banish the temptation to remain at home in incle-

The Rev. James H. O'Donnell, writ ing in the Connecticut Catholic, says that it need not surprise any one to be told that there are lazy Catholics in the

respect of no one. A lazy man is a parasite, a creature that lives on others. Lazy men are like the barnacles that gather in the bottom of ships and impede their progress. told by high authority that those who labor not, should not eat, so branded are lazy people in the world's estima-tion. They contribute nothing to the well being of society, and the finger of scorn is ever pointed at them. for raillery. If they are connected with us by the ties of blood we are as hamed of them, and justly so. If, then, the man lazy in the things that pertain to his temporal well-being, or to the welfare of others, is held in such slight nounce upon the man who is too lazy to safeguard the interests of his im mortal soul, too lazy, in a word, to go sweet and inviting the bed is to his laziness and how cooling the pillows How pleasant must be the dreams that can cause him to forget his duty to God, that persuade him to insult the Divine Majesty and to add mortal sins to his already defiled soul. Utterly unconscious that his laziness is scanslumbers on caring little whether God What a cause for rejoicing among the demons! Heaven weeps at the sinful sight and hell exults. With truth we may quote the Book of Proverbs: "Slothfulness

lazy to put forth physical exertion, so is he too lazy to enter upon the process of thinking whether his inexcusable conduct deserves the divine condemnation or not. Taking him in all the lazy Catholic is a pitiable represent-ative of the Catholic religion. He is a worker of evil among his fellows, a stumbling-block in the pathway of weak souls. Many not of the Church regard him as a product of our religion. But—thanks be to God!—the sturdy faith, the solid convictions and the good example of many of his co-religionists tend to offset, at least in some degree, the evil consequences of his laziness With cheeks crimson with shame and with eyes averted from the face of His Heavenly Father, he should bow low his head, strike his breast and from the

often will they sit for hours on the bleaching boards streaming and puffing spectators of a contest between rival ball teams; and on bleak, cold, November days how often are they excited, far from cool, witnesses of the brutal game of foot-ball? How often do they inconvenience themselves, soil their footgear and clothing, and, perhaps, ruffle their tempers in going to

a theatre, or to some other place of amusement? With this objective point in view no distance is too great, no mud too deep, nor is snow or rain a disturbing element. But to church, to Holy Mass! Ah! There's the rub. Cannot the law be relaxed in favor of warm or cold or stormy Sundays? My dear readers, if any of you be-

ment weather. Having braved the elements and discharged your duty, you will return home fortified by the consolation that your reward will be proportionate to your intention and SCOTT & BOWNE. Believille, Ont.

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THE LAW AND THE CONFES. SIONAL.

In The North American Review John Gilmer Speed, writing of "The Right of Privacy," well puts the case when he says:

"Perhaps the most signal recogni tion of the rights of privacy is spirit which underlies our positively declared and strictly enforced rule of law that no priest, lawyer or physician can be compelled to testify as to matters confided in him in his professional capacity by another. This is called the rule of confidential communication, and is not limited to merely voluntary information, but covers all knowledge of a person or his affairs obtained in consequence of the professional relation. To the students of English law it will not be difficult to refer to the first implanting of this sturdy timber in the soil of our jurisprudence to the devious and cunning methods employed by the prosecutors at the trial of the Jesuit priests accused of complicity in the Gunpowder plot in the year 1606, to force or betray them into violation of their sacred duty towards the inviolability of the confessional. It was for avoidance of the questions pushed upon them for this unworthy purpose that they were stigmatized as "equivocators," and the name of their society set down with ineffectual solemnity in dictionaries of the English tongue as a synonym for that dubiously polite label for one of the seven degrees of the lie. We have not been so very many years free from the odium of this uncharitable wrestling of the law to wrong-doing. In spite of the fact that the rebellion of the colonists set up a new order of English law upon the hither shores of the Atlantic, for the perpetual fosterage of freedom, it was found necessary even under the liberal provisions of the constitution and laws of the United States to call the power of equity into the forum of conscience in order to protect a priest in his refusal to answer on the witness stand about matters affecting his professional and confidential relations towards a person accused of crime. In this case the best minds of the New York bar were engaged in the task of establishing firmly and for all time the guaranty of this much of the sacred right of privacy.

The Harp of Brian Boru-

every state in the Union.

That assurance is now established beyond all cavil by the statute law of

The sightseer in Dublin who fails to visit Trinity college and spend a day among the treasures preserved in the great museum belonging to that institution, makes the mistake of his life. In that museum there are hundreds of thousands of relics, but the one in which the most people take the greatest interest is the harp which once belonged to Brian Boroihme, or Brian Borous, as he is most commonly called. Brian Boru was the Irish monarch who was killed in the great battle of Clontarf, in the year 1014. Brian left his harp and his crown to his son, Donagh, who succeeded as king. Soon after Donagh was deposed by a warlike nepbew and was forced to retire to He took his father's crown and Rome. harp with him, and they were kept in the Vatican collection for several centuries-the crown, which is of massive hammered gold, being still numbered among the Pope's treasures. harp, however, was sent to Henry VIII., and he presented it to the first Earl of Clanricarde. It was deposited in the museum mentioned in the opening of the year 1872. The harp is thirty two inches high, and of good workmanship, the carving of the oak frame being equal to anything that could be done to-day. It is well pre served and does not look to be an in rument upward of a thousand years

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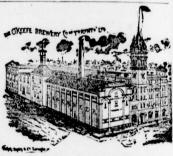
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FIVE-MINUTE SE

OCTOBER 3, 1896.

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The history of Tobia most beautiful narrativ Testament, teaches us There we find a charm home-life. The father at once the example virtue to his young a model of filial devoti parents, succoring then submissive to their wil give them pleasure. The life of the family

Even in affliction they finger of God, and His upon them. He is their home. To serve themselves free from sin care. When, therefore necessary that the y should make a long jo thought of his father w suitable companion. trust his child to the every man. He felt t Such a choice is inde matter, not so unimpor some seem to think it of a whole lifetime, eternal salvation itse stake. Young people very susceptible to the those who are about t open hearted, unsuspe often to give their friendship to those uny They are slow to aba whom they have bestow unwilling to believe cause of their affection so the danger to the great when they fall in their ignorance of the guilelessness leaving many temptations.

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The bad companion

life of your soul.
The Angel Raphs hand, teaches us the companion. We find young charge, war gers, instructing him difficulties. He is hour of need; his cohis service; his ad example is good. striving to advance of Tobias and to fu his journey. This i this is right compan selfish, conscientiou mote the friend's

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FIVE-MINUTE SERMONS

Nineteenth Sunday after Pentecost

BAD COMPANY.

I am the Angel Raphael, one of the sever The history of Tobias, one of the most beautiful narratives of the Old Testament, teaches us many lessons. There we find a charming picture of home-life. The father of the family is at once the example and teacher of virtue to his young son; the son, a model of filial devotion to his aged parents, succoring them in their need. submissive to their will, delighted to give them pleasure.

The life of the family is full of peace. Even in affliction they recognize the finger of God, and His blessing rests upon them. He is the sunshine of their home. To serve Him—to keep themselves free from sin-is their chief care. When, therefore, it became necessary that the younger Tobias should make a long journey, the first thought of his father was to find him a suitable companion. He would not trust his child to the guardianship of every man. He felt the necessity of great care in the choice he made. Such a choice is indeed not a trifling matter, not so unimportant an affair as some seem to think it; the happiness of a whole lifetime, perhaps even eternal salvation itself, may be at stake. Young people especially are very susceptible to the influence of those who are about them. They are open hearted, unsuspecting, too ready often to give their confidence and friendship to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard, unwilling to believe evil of them because of their affection for them. And so the danger to their virtue is very great when they fall into bad company, their ignorance of the world and their guilelessness leaving them open to many temptations. The bad companion is he who is

trying to rob us of our virtue-to rob us of the best we possess.

Virtue is a precious thing. It is a treasure beyond price. To have virtue is to possess nobility of soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal 'nature subject to reason through God's grace. Virtue is not acquired in a day. The getting of it means work, constant work for a time perhaps a long time; but it is worth all it costs. When we have virtue we have something of a great value; and because it is so valuable it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money.

The bad companion wants to destroy our innocence; he wants to disturb our peace of soul : he wants to unman us, to make beasts of us. Where are these bad companions? How shall we know them? "By their works you shall know them." You shall know them when you hear their filthy speech, when they make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking saloons, to places where purity is lost; when they tell you how to make money at the expense of honesty; when, in a word, they suggest evil to you. Flee from them; they are robbers; they are worse; they are murderers; they seek to take the life of your soul.

The Angel Raphael, on the other nand, teaches us the offices of a good companion. We find him guiding his young charge, warning him of dangers, instructing him how to overcome difficulties. He is by his side in the hour of need; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel ways and loves to have us converse with Him. We need no letter of introduction to thim, for He knows us better than we have a service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his counsel is always at his service; his advice; his ad example is good. He is constantly striving to advance the best interests of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is unselfish, conscientious endeavor to promote the friend's welfare. Young people, find yourselves a Raphael, but trust not every man.

The Three Best Books.

A pious old man who lived in a poor, solitary cottage had such a store of knowledge and understanding that he was able to give good advice and salutary instruction to every one who

A learned man who visited him was astonished at the wisdom of his conversation, and said to him:

Where have you acquired this wisdom? I see in your cottage no collection of books from which you could have drawn so much good and beautiful learning.

"And yet," replied the old man, "I have the three best books in existence, and read them daily. These books are the works of God above me and around me; Conscience within me; and the

Holy Scripture.
"The Works of God, the heavens and earth, are like a great book opened before us; they proclaim to us the omnipotence, wisdom and goodness of our heavenly Father.

My Conscience tells me what I must do, and what I must avoid. But the Holy Scripture, that Book of all books, informs us how God manifested to man from the creation of the world; how the Son of God, our Lord and Saviour Jesus Christ, came into

this world; and what He has commanded and promised, and what He has done and suffered in order to make

us holy and happy."
Secure the Three Great Books, appeal:
God's blessed Works His heavenly law reveal;
His bounteous works confirm that heavenly And Conscience hears and bows in silent awe.

-Selected.

OUR BOYS AND GIRLS.

A Life's Memory (New World.) Some hearts for gold or titles pine
And some for what must never be,
While others fathom Wisdom's sea
As men drink deep of wine.

An end must each one strive for; each
Would some great mastership attain,
Though what he wastes his life to gain
May soar beyond his reach.

We view this life in fancy's guise; We sketch it from our own brief past, A panorama shifting fast, A sunburst in the skies.

The old world ranges broad and grand; Bedecked with hopes it greets our sight As God's own chosen from a height Surveyed the Promised Land. The Past is dead beyond repair;
The Present teems with vague unrest.
To Manhood's goal of toil and quest
The Future guards the stair.

Yet we, who stand with eager heart Before the open door of life Are eager that the narrow strife May single us apart.

We yet may turn a yearning gaze
To this same past which time endears
And long to pawn the morrow's years
For these fair yesterdays.

-William P. Burns.

Little things are often the hardest a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day unheeded by all and un-heeding all. Perhaps you are not called to do the great deeds. But you are called every day to do the little deeds which more surely wear out life and strength in the long run. Be glad that you are called to do this for this is the hardest task, and he who is faithful here will not be unfaithful in the easier great things. - Sunday

Gentle Boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make your sister cry whenever she comes near you that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men.

A few weeks ago Cardinal Gibbons addressed the following beautiful words to the children about to receive he sacrament of confirmation at St.

Augustine's Church, Philadelphia: "My dear children, you have re ceived a most precious gift from God. You have received the Spirit of God into your hearts, and it is your duty to retain Him there throughout your ife. If you would like to know if the Spirit is within your hearts to morrow or the next day or the next year you can readily tell. As the tree is known by its fruits, so also is the presence of the Spirit of God. It always prompts us to good thoughts, words and actions. The first sign of its presence is prayer. If you say your prayers every morn ing when you arise and every night before retiring, if you love to hold this conversation with God it is a good sign that the Spirit of God is within you.

"What an honor, what a privilege it is to speak to God. I dare say not ten persons here have ever seen the President and even fewer the Pope. The President is a very busy man, and he cannot always be seen, and when he can he has but a few minutes to

"Again, the spirit of God is the spirit of obedience, while the spirit of the devil is the spirit of rebellion. Therefore, obey your parents, your teachers, your pastor, and after awhile when you become citizens obey the laws of the country. Be faithful to God, be faithful to your country, keep these two great objects in mind. The great school of good citizenship is the Catholic Church. We cannot be good Catholics unless we are good, law abiding, patriotic citizens. Set your faces against bribery, and never do anything unworthy of an American citizen. Obedience is a virtue most dignified. Every one blessed with lawful authority has it from God, and is entitled to your obedience, whether he be father, priest, mayor or gov-

'The spirit of God is the spirit of truth and the devil is the father of lies. Be open, frank, ingenuous. The spirit of God is above all the spirit of love. God is charity. The devil is

hate. It is a good sign for you then to be patient, forbearing and consider True charity carries ate of others. with it a certain amount of self sacrifice. The enemy of charity is selfish

ness.
The spirit of God is the spirit of temperance and the devil is the spirit of intoxication. I must give you boys the pledge to abstain from intoxicating liquors until you are twenty-one years old. This will be voluntary on our part. All the boys who are will ing to take it will please stand up

All the boys arose and His Emin-ence, as is his custom when he confirms, administered the total abstinence pledge.

The Secret of Being at Ease.

The secret of being at ease wherever you are is a very simple one. It is nly this-do not think about yourself. Bashfulness, awkwardness and clumsi ness are caused by what is called self-consciousness, and as soon as we entirely forget ourselves these pass away A girl who writes to me complains that What you want when you are ailing is a medicine that will cure you. Try Hood's Sarsaparilla and be convinced of its merit.

A girl who writes to me complains that she is so tall for her age that he cannot help being awkward. "The moment

I enter a room," she says, "I look about to see if any other girl is as tall as I am, and I am always the tallest— a perfect bean-pole. Then I fancy that everybody is sorry for me, and I cannot fix my attention on anything which is going on around me. makes me quite wretched. What shall

In the first place, my dear, your height, if you carry yourself well and hold your head up, is a great advan-tage. Far from being a thing to re-gret, it is something to be glad of.

Tall or short, fat or dumpy, or thin and pale, let the young girl never think of this when she meets her friends. Instead, let her try her very best to make the rest happy. If there is a girl in the room who is a stranger or who seems not to be having a pleas ant time, single her out and entertain her. Your hostess will be pleased with this sort of unobtrusive help, if it is kindly given. — Harper's Round Table.

The Art of Silence.

The rules of grammar teach us how to speak correctly; the laws of eti-quette oblige us to speak courteously; hundreds of schools are devoted to the making of eloquent orators and entertaining conversationalists. But there things. It is comparatively easy to do is no school of silence, although silence is often greater than speech.

St. Joseph, in his deepest trouble maintained a silence that endeared him to God. Many of the monastic orders knew the value of abstinence from speech, and some of the greatest deeds have been done and some of the noblest thoughts have been recorded by the habitually silent.

"Speech is silvern, silence is golden," says the old proverb. The silver-tongued, however, are as un-common as the golden-silent. Speech is too often steel-a bright steel sword. keenly murderous in action. No one can tell how many millions of men have been slain by a word unfitly spoken—a royal insult, perhaps, which only the blood of uncounted thousands could wipe away for kingly satisfaction. A French author avers that the Franco Prussian War was precipitated by a sarcastic remark-a costly speech truly! And in private life how many families have become estranged, how many friends made enemies by the hasty word of anger or the slanderous speech of deceit!

The habit of silence should be culti vated by all who desire to lead good and wise and peaceful lives. Since there are no schools for restraint of speech, we must school ourselves, lest we become like the abhorred fool of the Old Testament, the anger of his father, the sorrow of his mother and the babbling destroyer of his own soul. ' Death and life are in the power of the tongue," says the royal sage. We cannot be too saving of our

"In the multitude of words there shall not want sin; but he that re-fraineth his lips is most wise." Goldsmith tells us that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses. Poor Goldsmith knew; he was a most blundering speaker, although he never made a single intentionally unkind speech.

"The tongue is but three inches long," says the Japanese proverb, "yet it can kill a man six feet high." All wise men agree that the faculty of speech is the most abused of human

strict silence easily maintained in cloister and wilderness. But we can be sparing of our speech; we can judiciously set its moments of silver in hours of golden silence, or as Solomon has it, we can have a word spoken in due time, "like apples of gold on beds of silver.

We must check the angry word before it rises to our lips. St. Alphon-sus Liguori says that the infallible rule for preventing angry speech is to keep absolutely silent until our anger has quite subsided. Babbling, tattling alk does even more mischief than the speech of hasty temper, and we must especially guard ourselves from this ugly, foolish habit of thoughtless chatter. All of the wiseheads seem to have given some time and thought to the correction of the tongue. Here is an other old maxim :

If wisdom's ways you'd truly seek,
Five things observe with care—
Of whom you speak, to whom you speak,
And how, and when, and where.

But there are many who will tell us how and when and where to speak what we must learn for ourselves is the art of silence—the most inoffensive of all arts. Silence induces thought, speech scatters it. Gay preserved a wise motto in easily remembered rhyme:

My tongue within my lips I rein, For who talks much must talk in vain. -Catholic Standard and Times.

Think It over.

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla, the One True Blood Parifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

Hood's PILLS assist digestion. 25 cents. HOOD'S PILLS assist digestion. 25 cents.

Still Another Triumph—Mr. Thomas
S. Bullen, Sunderland. writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ECLECTRIC OIL. I have also been subject to Quinsey for over forty years, but Eclectric Oil cured me, and it was a permanent cure in both cases, as neither the Piles nor Quinsey have troubled me since,"

BATY. Imagine their disgust, then, when they found that Mr. Gladstone left them never a chance to distinguish themselves. On one and every topic they found themselves beaten, and the old gentleman had it all his own way on every occasion.

They stood it for some time and then determined that flesh and blood could



CHATS WITH YOUNG MEN.

There is no limit to your power to make a mark in the world. Do not join the great army of insignificant people who simply exist, are buried and everybody is glad of it.—Rev. Dr. Beattie.

To Read all the Best Books.

Time actually wasted by young men, if systematically set apart for mastering the best authors on the subjects that make up the staples of human knowledge, would in one generation revolutionize society as to acquired and applied knowledge.

Injuries. The injuries we do and those we

suffer are seldom weighed in the same balance.—C. Simmons. The one prudence in life is concentration; the one evil is dissipation .-

The First Glass.

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth to whom the flavor of his first glass seemed delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and a passive will-to his destruction and not to have power of will to stop it. and yet to feel it all the way emanating from himself!-to perceive all goodness emptied out of him, and yet not be able to forget the time when it was otherwise-how would he avoid the first temptations to drink !'

Avoid Debt and Save.

Judge H. R. Brill makes some excel ent points in the following remarks Habits of improvidence, said the Judge, lead to debt; they not only dissipate the present, but they lay intolerable burdens on the future. The condition of the man who is harassed by importunate conditions and tortured by debts which he cannot pay, is hardly compensated by the remembrance of last year. Such a man has been appropriately described in the old, exhe is the sport of fortune and the shame | made them what they are. of his neighbors. "Who goes a-borrowing, goes a sorrowing," and men only sin against themselves, but sin ance of those who made it."

against their fellows. think what it means to other people How Bishop Wilkinson, Dean Stan-when we buy things for which we can ley and the *Churchman* could be guilty ial they use, and after the debts go on piling up to the limit of endurance and the strain becomes too great the chain breaks, there is a grand crash, and wreck and ruin come to many innocent people.

Men may live within their incomes. and for their own sakes and in honesty to others they ought to live within their incomes.

Men may not only live within their incomes, but (saving only exceptional cases) as already said, they may lay up something against a time of need. There is usually no valid excuse for the man who has been in receipt of fair income-be it wages or salary-who finds himself coming to old age without something laid by.

He was Posted.

There is a story about Mr. Gladstone which is going the round of the London clubs. The G. O. M., as every one knows, is a most voracious reader There is hardly a subject, from Egyptology to Japanese music, about which he does not know something. When he dines out he generally dominates the table to the exclusion of every other speaker. This is all very well for those who are listeners, but people who like to talk themselves find Mr. Gladstone and his knowledge peculiar ly exasperating. He always knows more about everything than they do themselves, and they speedily find the one thing left for them when he is present is to relapse into silence.

A short time ago Mr. Gladstone was

me of a house party at Lord --- 's In the company were also two noted diners-out and conversationalists, who enerally took it for granted, whereever they went, that they would be oked upon as the entertainers of the party. Imagine their disgust, then,

tolerate this state of things no longer. | plea for the restoration of this "prec-Unusually rivals, on this occasion they buried the hatchet, and determined on a course of concerted action. They took the Encyclopedia Britannica and arranged to read up some out ofthe-way subject about which the G. O. M. would be sure to know nothing. They carefully read all that was to be known about the matter-we will call it | dent! - Philadelphia | Standard | and Chinese metaphysics - and the next day at dinner skillfully steered the conversation into the desired channel.

And then they proceeded to exhibit their abstruse learning. They dis-

agreed with each other, quoted con-tending authorities, compared, criticised and talked to their hearts' con-The company sat open-mouthed at this display of profundity. The G. O. M. was silent. But when it was all over and the conspirators were congratulating themselves on having out witted Mr. Gladstone for once, he turned to one of them and quietly re-

marked:
"Ah, Mr. —, I see you have been reading an article in the Encyclopedia Britannica on this subject that I

The two gentlemen packed up their belongings and left the next day.

curious paragraph on the arraignment of a Bishop of the Anglican Church by a mixed association of clericals and laymen. He was accused "of pity. having done reverence to the relics of St. Alexander Nevasky, and having knelt in prayer at the altar and kissed When man desires to live like the anithe holy image of the Saviour, with mals, he may well ape for a time their which he was afterwards blessed by the

which he was afterwards blessed by the Metropolitan Palladius."

That a Bishop of a Church that is so loudly proclaiming its "apostolic succession" and the validity of its ordinations, and repudiating the name Protestant, should be impeached by the National Protestant Church Union is an it will make it howl at atheists."

"Give me the tongue of a dead dog, and I will make it howl at atheists."

"Give me the tongue of a dead dog, and I will make it howl at atheists."

"Give me "one might add." the

"The Bishop," we are told by the Churchman, "answers sensibly and modestly," I knelt "because it would either a madman or a liar." expensive tastes momentarily gratified have been an affront not to have done. The surest way to believe in God is last year. Such a man has been apso." I knelt "as I would have done at so to live that we do not fear His rightthe grave of Keble or Thomas a Kem- eous judgments; and to live thus is to pressive phrase, "a toad under a harrow." Life to him becomes often hardof these saints, but to ask God to give teaches—to be a good and faithful row." Life to him becomes often hardly worth the living, and if he lives it, me more of that divine grace which Catholic.

"As to the accusation of having rowing, goes a sorrowing," and men who buy or borrow and do not pay tot Churchman, "it only shows the ignor-Church (the Russian), as Dean Stanley

> life. Every peasant's izba, and every palace, nay, the Custom House and public buildings, have all their ikons, before which a lamp is kept burning when the people are able to afford one. Indeed, in all the Photian churches, Russian and Greek, the cultus of the saints and the veneration of their images is practised perhaps to a greater extent than it is in the Catholic Church. Not long since all the newspapers were full of prescriptions of the coronation ceremonies, one of the most imposing of which was the kissing of the holy images by the imperial couple and being blessed by them by the Metropolitan of Moscow — the very mis-demeanor of which poor Bishop Wilkinson is accused by the National ing: Protestant Church Union.

While one Bishop of this Anglican Church with lofty pretensions to "apostolic succession" and Catholicity is whitewashing himself from the accusation of kissing holy images and neeling at the shrine of saints. Henry Percival, another reverend D. D. of this Church, publishes under the title Faith is there grounded into children of "The Invocation of Saints Treated so that it never leaves them after-Historically and Philosophically," a ward."

view of this book appears in the Churchman just seven days after the commentaries on the Wilkinson inci-

God Exists.

The man who says there is no God is obliged in the same breath to say, "All men in all ages and in all countries have been wrong, and I alone am superior in intellect to all of them. In other words, "I have no common sense;" for common sense is nothing else but the common and universal sentiment of the whole world.

A man who doubts the existence of God is therefore a man who has no com-

He is a man utterly void of right understanding. How, for instance, would be solve the plain simple problem the watch proposed by Fenelon? But it is more the heart than the mind that is sick amongst irreligious men of

this stamp.
There are almost always either men BISHOP WILKINSON AND THE destitute of morality or men who, having superficially adopted the spirit of dangerous books, have given up their The Churchman recently contained religious belief, and having accepted doubtful assumptions against the faith, imagine that they have strong minds. For such as these one must have strong

curious enough. His defense is still "Give me," one might add, "the more curious.

The surest way to believe in God is

Parochial Schools in the United

Archbishop Ireland has issued a pastoral letter announcing that hereafter against their fellows.

If a man does not live honestly within his own means, he must of necessity live dishonestly on the means of some one else. We do not always stop to think what it means to other people live dishonestly on the means to other people.

Church (the Russian), as Dean Stanley in the parochial schools of the archdio-test announcing the horizontal factors will be charged. In the course of his letter honestly within the parochial schools of the archdio-test announcing the schools must be proposed. In the course of his letter handouncing the schools of the archdio-test announcing the schools of the archdiovided for in some way. Pastors will when we buy things for which we can not or do not pay. If the merchant is not paid for his goods he cannot pay the manufacturer or wholesaler from whom he buys. They cannot pay the people they employ nor for the material by and the Churchman could be guilty take the amount of these expenses from their regular church receipts of the who knows anything at all about Russia, knows that the holy "Ikons" play uses which their own judgment may commend. Catholics will, we are very important part in the national commend. Catholics will, we are very some them. maintaining the parish school. The proper view to be taken of the Catholic school is to regard it as a great relig ious work in which all are concerned whether they have or have not children attending it. The Catholic schoolsthe future will prove it beyond a doubt -are the most fruitful of all institutions for the preservation and perpetuation in faith in this country, and the Catholic who takes a deep and abiding interest in his religion will love the Catholic school and prove his love for it by his generosity toward it." letter closes with an appeal to Catholic parents to support the parochial schools and to send their children to them saying: "Pupils of Catholic schools learn thoroughly their religion and are made to practice it in daily life. the faith of our children is to be with them a strong and living faith when they have grown to manhood and

6046949400000000000000000000000 You can always Feel Gay...



no matter how cold or stormy the day is-be you man, woman or child-if you have your fall and winter clothing interlined with Fibre Chamois. This popular style and warmth giver

womanhood it must become to them now

as it were a second nature. This is

what is done by a Catholic school.

Sells now for 25c. a yard

so that every one can afford to enjoy the comforting, healthful warmth it furnishes-no extra weight or bulk, only a pliable stiffness and a cosy warmth of which the coldest winds or frost-it is put in all ordered clothing,

iest air cannot rob you. See that it is put in all ordered clothing, and look for the label which shows that a ready-to-wear garment has been interlined with it. You really can't afford to do without it.

Branch No. 4, London Meets on the 3nd and 4th Thursday of every south, at 8 o'clock, at their hall. Albion Block sichmond Street. G. Barry, President I. J.O'Meara ist Vice-President; P. B BOYLE Secording Secretary.

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS GAVELS, BALLOT BOXES, CUSHING'S MANUELS. LIC SOCIETY REGALIA OF ALL KINDS

PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES FOR EASTER COMMUNIONS A SPECIALTY

E. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M. B. A.

Resolution of Condolence. At the regular meeting of Branch No. 93, Picton, Ont., held in our hall on Sept. 1, we, the members, beg to extend the our worthy Marshal, Wm. Desjardins, the outline of condolence on the death of his father, which sad event occurred since our last meeting. Be it, therefore,

Resolved that, while bowing in humble sub-

event occurred s., therefore, esolved that, while bowing in humble sub-esolved that, while bowing Providence Resolved that, while bowing in humble sub mission to the will of an all-wise Providence, we pray Almighty God to give Bro Des jardins, and the other members of the family grace to bear their great loss with Christian resignation.

Signed on behalf of the branch, J. R. Mulligan, Pres. M. R. Stortz, Rec. Sec. Picton, Sept. 1, 1896.

Picton, Sept. 1, 1896.

At the last meeting of Branch 168, Amherst, N. S., the following resolution was unanimously adopted:

We, the members of Branch No. 168, Amherst, N. S., assembled in regular meeting, beg to record our heartfelt sorrow at the loss of our esteemed brother, Ferdinand Bourgois, whose death occurred suddenly on the 14th inst., and while bowing in humble submission to the will of our Maker we pray that Almighty God may grant eternal rest to the soul of our deceased brother.

And whereas, by his death the Branch has lost an esteemed and worthy member, his wife a model husband and his children an affectionate father; be it, therefore,

Resolved, that we extent to the widow, family and sorrowing relatives of our departed brother our heartfelt sympathy and condolence in this their hour of affliction, and trust that Divine Providence may sustain and comfort them in their affliction. And, further,

Resolved that out of respect for our departed brother our charter be draped in mourning for three months; that these resolutions be spread upon the minutes of this meeting, published in our local papers, the CATHOLIC RECORD and The Canadian, and a copy tendered to the widow of the deceased.

Wm. Connelly, Pres.

D. J. Burke, Rec. Sec.

A. O. H. Toronto, Sept. 23, 1893.

Toronto, Sept. 23, 1893.

Ed. CATHOLIC RECORD.
On the 18th instant a Division of the Ancient Order of Hibernians was organized at St. Catharines, Ont. Judging by the standing of its members the new branch bids fare to be one of the most successful in Ontario.

While our organization is not growing as fastin this province as the Provincial Officers would wish, still I must congratulate the Order in Ontario on the class of Irishmen who have become members. I believe in a determined effort to organize all the Irish Catholics into one grand society. Irishmen should read the address of Bishop Foley, National Chaplain of the A. O. H., at the opening of the National Convention in Detroit last July. If any Irish sentiment actuated his audience the address of His Lordship should have moved them to action. Every city and town in the province ought to have one or more Divisions of our Order. We do not desire to clash with any other society, but as we are the only purely Irish Catholic organization in the Dominion we should have a fairer patronage.

All information on communicating with Hugh McCaffry, Prov. Pres., A. O. H., or any other officer in the Province.

E. B. A.

Preceedings of the Twentieth Annual

Canada.

The Twentieth Annual Convention of the Emerald Beneficial Association of Canada was held in the Hall of Sarstield Branch, No. 28, Ottawa, on September 22 and 23, 1896, with a full attendance of delegates. The delegates assembled on the 22nd at 7:30 a. m. and proceeded to St. Bridget's church, where Mass was celebrated by the Very Rev. Canon McCarthy, chaplain of Sarsfield Branch, No. 28. At the close of Mass the rev. chaplain expressed his pleasure at being able to welcome the delegates of an association such as the E. B. A., and spoke in eulogistic terms of the grand work the order is accomplishing in affording poor men an opportunity of making provision for their families. He also referred to the splendid work of the local branch, and in conclusion expressed great satisfaction at seeing the delegates attend Mass previous to opening their convention, and asked God's blessing upon their deliberations.

The Grand President opened the conventions.

Mass previous to opening their convention, and asked God's blessing upon their deliberations.

The Grand President opened the convention at 9 a. m. by reciting the prescribed prayers, and then appointed a Credential Committee which, reported the following delegates entitled to seats: W. H. Jamieson, Hamilton; D. A. Carey, A. McDonald, D. Shea, J. Delory, M. Delory, J. J. Nightingale, P. O'Connor, Toronto; J. Begley, Peterborough; J. B. Henry, and M. J. Quirk, London; P. L. Dowdall, Almonte; P. Bracken, R. Tobin, W. J. Keenahon, Ottawa; S. J. Trotter, Lindsay.

Rev. Father Whelan, visited the convention and spoke of the grand mission of the order, and said that the Church would always assist associations so loyal and faithful. He was pleased to welcome the convention to his parish.

The Resident of the Grand President

tion to his parish.

PRESIDENT'S ADDRESS.

The annual address at the Grand President,
Mr. D. A. Carey, of Toronto, was then presented. In introduction the Grand President
extended hearty fraternal greetings to the
delegates individually and collectively. Before entering upon the record of the E. B. A.
for the nat, was the expressed granting and fore entering upon the record of the E. B. A. for the past year he expressed genuine and heartfelt appreciation of the honor conferred upon him a year ago when he was elected President of the Association. The history of the year had, he said, not been marked by President of the Association. The history of the year had, he said, not been marked by any events of unusual importance. Peace and harmony had prevailed within the ranks. Satisfactory progress had been made and the members had ample reason for contentment with the present and hopefulness for the future. The report of the Grand Secretary would show, although he had discharged his duties with most commendable zeal, that there had been a slight falling off, or slackening, of Emerald work in some districts, yet in other sections the year had been one of gratifying progress.

Continuing, Mr. Carey outlined the causes of decreases and lack of interest in individual branches and recommended that greater care be exercised in the selection of the President and Secretary of local branches. If this were done there would be fewer branches in a dormant state. It was his opinion that no promotion should be allowed to either of these positions when reasonable doubt existed as to the successful performance of duty by those promoted.

Many branches had suffered severely by trying experiments in the matter of officers or by the mistaken generosity of the members towards those whose popularity, or it may be, regularity of attendance or length of service, seemed to designate them as natural recipients of the reward of higher

rank, but who in reality had not the qualifica-tion of branch rulers. A new proposition for organization, the report added, would be sub-mitted at the convention. The E. B. A. was on friendly terms with all other Catholic respiration.

on friendly terms with all other Catholic societies.

The members of the Circles in connection with the E. B. A. were doing a noble work for themselves and their sisters. To their energy might be attributed much of the success of the branches during the year.

The delegates were urged to advocate the formation of Ladies' Circles on their return home.

formation of Ladies' Circles on their return home.

Concluding his report Grand President Carey thanked the members and the executive officers for their kindly co operation and assistance to him during the past year.

Grand Sec -Treasurer W. Lame reported that there was no material change in membership during the year, and the finances were satisfactory.

CORRESPONDENCE.

St. John's Grove, Sherbourne street.

Toronto, Sept. 19, 1896.

Dear Mr. Lane - Please convey to the delegates at the annual convention of the E. B. Association of Canada my best wishes for the prosperity of the association, and my earnest prayer that God may bless the deliberations of the convention.

Vars very respectfully,

onvention.
Yours very respectfully,
+John Walsh, Archbishep of Toronto. TELEGRAMS.

Yours very respectfully,

+John Walsh, Archbishop of Toronto.

TELEGRAMS.

Toronto, Sept. 22.

To Sec. Emerald Beneficial Association:
Cannot leave Toronto. Wish you every blessing on the work of the association and pray that the Holy Spirit may direct the deliberations of the delegates in convention to the spiritual and temporal welfare of the associates of the E. B. A.

Jas. J. McCann, Grand Chaplain.

To D. A. Carey, Grand President, E. B. A.:
Stratford, Sept. 22, 1896.

The city of Stratford extends a hearty invitation to hold your next convention here.
Wm. Davidson, Mayor.

AMENDMENTS TO THE CONSTITUTION.
The proposition to centralize the sick fund caused a long debate, in which every delegate took part. Upon the yeas and nays being taken nine were recorded in favor and eight against. As the constitution requires a two-thirds vote it was declared lost.

The members will, on and after Nov. 1, be allowed to increase the amount of the weekly benefits by paying a slight increase of the monthly dues. Members will be eligible for sick benefits immediately upon joining the association, instead of having to be a member for six months, as at present.

On Wednesday the delegates assembled at 7 a. m. and proceeded to St. Patrick's church, where Rev. Father Whelan offered the Holy Mass for the deceased members of the association, immediately after which the delegates went into convention.

RESOLUTIONS ADOPTED.

That the thanks of this convention are due, and hereby tendered, to this Grace Archbishop Walsh, of Toronto, for his kind words of encouragement conveyed to the convention.

That the thanks of this convention are due, and hereby tendered, to this Grace Archbishop Walsh, of Toronto, for his kind words of encouragement.

That the thanks of this convention are due, and hereby tendered, to the vory Rev. J. a.

ciation, for the expression of greeting and en-couragement.

That the thanks of this convention are due and hereby tendered, to Very Rev. Canon Mc-Carthy, of St. Bridget's church, Ottawa, for his kind words of encouragement and welcome to the Capital City.

That the thanks of this convention are due, and hereby tendered, to Rev. M. J. Whelan for his kindness in visiting the delegates in session, and the offering of a Requiem Mass for the repose of the souls of the deceased members of the hassociation.

That the thanks of this convention are due,

one repose of the souls of the deceased members of the association.

That the thanks of this convention are due, and hereby tendered, to the Very Rev. Canon Compeau for his welcome to a deputation from the convention who waited upon him to pay their respects to His Grace the Arch bishon.

pay their respects to His Grace the Archbishop.

That the thanks of this convention are due, and hereby tendered, to the efficers of the Exposition association of Ottawa for their kind invitation to visit the Fair.

That the thanks of the convention are due, and hereby tendered, to the Mayor of Stratford. Wim. Davidson, for his kind invitation to hold our next convention in that city.

That the thanks of this convention are due, and hereby tendered, to the officers and members of Sarsheld Branch. No. 2s, Ottawa, for their kind welcome and hospitality extended to the delegates during their visit to the city.

That the thanks of the convention are due, and hereby tendered. to the Free Press, Evening Journal and Journal of Citison, of Ottawa, for their kindness in giving such correctand lengthy reports of the proceedings of our convention.

That the thanks of the convention are due,

vention.

That the thanks of the convention are due and hereby tendered, to St. Joseph Branch, o Stratford, for their kind invitation to the convention to hold, their next convention in the

and hereby tendered, to St. Joseph Branch, of Stratford, for their kind invitation to the convention to hold their next convention in the city of Stratford.

Moved that the next convention be held in the city of Stratford in Sep. 1897. Lindsay was selected owing to Stratford having been honored before and the convention never having met at Lindsay.

ELECTION of OFFICERS.

The following efficers were duly elected and installed: Very key. J. J. McCann, V. G. chaplain; D. A. Carey, Pres.; P. Brankin, Vice Pres.; W. Lane, Sec. Treas.; P. L. Dowdall, Marshal; S. J. Trotter, Guard; Grand Organizer, W. Lane, 1 bistrict Organizers, W. J. Keenahan, P. L. Dowdall, Jas. Bezley, A. McDonald, W. H. Jamieson, J. B. Henry, M. J. Quirk. Medical Supervisor, Dr. Wallace. At their installation the officers pledged themselves to make every effort to increase the prayers and so closed the convention of 1895.

NOTES OF THE CONVENTION.

There was no night session of the convention on Tuesday evening, the delegates attending a meeting of Sarsfield branch, and a reception and banquet at the close. At the meeting of the branch speeches were made by Rev. Canon McCarthy, who again took opportunity of welcoming the visitors; by Grand President Carey, Grand Secretary Lane, Mr. Angus McDonald, chairman of the executive committee, and others.

The recetion was attended by every visit.

coming the visitors; by Grand President Carey, Grand Secretary Lane, Mr. Angus McDonald, chairman of the executive committee, and others.

The ecception was attended by every visit ing delegate and a large number of Ottawa friends. After very choice refreshments had been served the hours were whiled away with recitation and song. That there are many elocutionists in E. B. A. circles was pretty well demonstrated. Every delegate contributed to the fun in some way. It was sometimes grave and sometimes gay.

Those who gave songs were Messrs. E. A. Mara, Dr. Freeland, W. J. Kinnehan, P. Brankin, J. Delory, Toronto; J. B. Henry, and others. Mr. Beeley sang "Home, Sweet Home" with variations, but nobody got home sick, they all cried for more.

The gathering was highly successful, being characterized by Hibernian exuberance of good cheer and will long be remembered by the delegates as a very pleasant, social event.

PRESENTATION.

In the evening of Wednesday, Sept. 23 a pleasing presentation was made to the chef officers by the delegates, in the parlier of the Park hotel, on Sussex street, where most of the delegates were registered. The President and Vice President were made the recipient of a handsome bible each, and the Secretary-Treasprer of a magnificent bouquet. Bro. Trotter, in a happy speece, made the presentation on bhalf of the delegates, and the officers replied in appropriate terms.

Before dispersing the delegates passed a vote of thanks to Mr. Bowen, passed. on any of the delegates, and the omeers replied in appropriate terms.

Before dispersing the delegates passed a vote of thanks to Mr. Rowan, proprietor of the hotel for the courtesy shown them by him and the excellent accommodation provided. — Ottawa Press.

A Literary Tribute to a Great French College.

once, to enable the publishers to know how many subscribers to supply for.—Ryde and Isle of Wight News.

HISTORICAL REMINISCENCE.

HISTORICAL REMINISCENCE.

Ed. CATHOLIC RECORD—Glancing over Mr. Michael McDonagh's description of the scenes he witnessed in Belfast, Ireland, on the occasion of the 12th of July procession in protest against "Home Rule" in 1886—as reproduced in current issue of the RECORD—I was reminded by his reference to the sturdy hammering of the drummer on that occasion of incidents which I used to hear my seniors speak of as having occurred in Bailina, Mayo, towards the end of the last century. In those days the "North Mayo Militia"—only second in point of bigotry and devitry to the "North Cork"—had their head-quarters in Ballina. The ruins of their barracks are, I believe, still to be seen on Barrack-hill—at least they were there in my time. It was the custom that the regiments should march to church, headed by the band playing "Croppies Lie Down," or other such delect able air, every Sunday morning. The present magnificent cathedral had not then been built, but the chapel, the walls of which still stood, facing on Ardnoree hill—when I was there—was the place of worship in use, and to reach the Protestant church the "North Mayo" had to pass in front of it. On this particular occasion—as I was told—the priest was in the act of robing himself for Mass, when hearing a commotion behind him he turned round to see the male portion of the congregation rushing towards the doors with a view of attacking the Militiamen. Quick as thought he rushed in front of his people and by entreaty and exhortation prevented what must otherwise have been a terrible loss of life. I believe it was on the following Sunday that the "drummer" wielded his sticks so effectively as to knock in both heads of the drum. Meantime, however, the leading Catholics of the district, backed, it used to be said with pride, by many of the more liberal minded Protestants, had made representations to the authorities in "the Castle of Dublin," which resulted in an order being issued against the playing of any music on occasion of Church parades. Whether the drum had

heard on such occasions.

I have given the foregoing from my recolection of the conversations I used to heat outshing the occurrences of "93," and there were better the control of the conversation of the co the occurrences of the occurrences of the occurrences of the we were boys."

Yours,

Brannagh.

Ottawa, 25th Sept., 1896.

MARRIAGE.

DUNN-CARLING.

DUNN-CARLING.

A pretty wedding took place at the Church of the Sacred Heart, Ingersoll, Wednesday morning. Sept. 23, at 9:39 o'clock, Rev. Father Feeney of Brantford officiating, assisted by the pastor, Rev. Father Connolly. The bride was :Miss Clara Carling, and the groom Mr. Jeremiah Dunn of Brantford. The bridesmaid was Miss Annie Dunn, sister of the groom. Mr. J. P. Carling, of Detroit, brother of the bride, acted as groomsman. After the ceremony a pretty wedding break fast was served at the home of the bride's mother. The couple took the evening train east. They will take up their residence at Brantford.

OBITUARY.

MISS MARGARET CALNAN, VERNON-

On Saturday, 19th ult., died at the residence of her mother, Margaret, youngest daughter of the late Dennis Calnan, aged thirty-six years and three months. The funeral took place to St. Mary's church, Grafton, on Tuesday, the 22nd, where High Mass of Requiem was sung for the eternal repose of the departed soul by the Rev. Father Larkin; thence to St. Mary's cemetery, where all that was mortal of a kind and devoted daughter and sister was consigned to the grave. Requiescat in pace!

MISS M. E. CASEY, ST. THOMAS.

MISS M. E. CASEY, ST. THOMAS.

At St. Thomas, on Tuesday, the 22ud ult., there passed away from earth, in the early morning of her life, May Ellen, daughter of Mr. M. Casey, assistant road master, M. C. R. She had but a tew days of illness, and almost before her friends realized the full seriousness of her malady her pure young spirit had sped home to G.d.

By her death the Sodality of the Blessed Virgin in this parish has lost one of its most exemplarry members. Gentle, modest, ardently pious, Miss Casey was a lovely type of Catholic young maidenhood, a true Child of Mary.

Mary.

The heart-stricken parents have the sympathy of the whole parish. Yet in their affliction they have this supreme consolation; they gave back to God in its innocence the soul He had entrusted to their care. And while her fellow-Sodalists whisper tearfully, "Eternal rest grant her, O Lord!" they have the sweet hope that even now she is in possession of those endless delights. is in possession of those endless delights which "Eye has not seen, nor ear beard, nor the heart of man conceived; the joys which God has prepared for those who love Him." The Sodalists of the parish of Holy Angels, St. Thomas, commend to the prayers of all Sodalists, and of all readers of the RECORD, Charles Charles E. de M. the soul of May Ellen Casey.

MRS. VINCENT KOUBER, NAPANEE.

Sudden indeed was the death of Mary Jane, beloved wife of our esteemed townsman, Mr. Vincent Kouber, which occurred at the Hotel Dieu, Kingston, last Saturday morning. During the past year Mrs. Kouber had been greatly troubled by what was pronounced by the doctors to be a tumor growing internally and which had reached such a stage that in a very short time she would have suffered death from strangulation. Some time ago she was advised to have the cause of her trouble removed and finally decided to undergo an operation. Accordingly on Thursday last she was driven to the station and took the train, accompanied by her husband, to the Hotel Dieu, Kingston, where the operation was performed under Doctors Sullivan, Garrett, Symington, Davis and Sullivan jr. After removal of the undue growth which was mutilocular and necessitated the patient remaining for over three hours under the influence of chloroform, she was carefully nursed by the Sisters of the numbery who did not leave her bedside for even five minutes, but all efforts proved unavailing. Gradually the severe pains left her and the angel of death crept in, calling her to her last resting-place. Mrs. Kouber was a quiet, unostentatious woman, wholly devoted to the interests of her household and family, but finding many opportunities to dispense of her abuncance to many who were less fortunate and who will sadly miss her kindly offices to the sick and unfortunate. Deceased was the daughter of the late James G. Thompson and was born in Kingston in the year 1849. She was married to Mr. Kouber in 1872, and besides a bereaved husband she leaves two children, a son and daughter, Vincent and Beatrice, also a brother and sister, John Thompson, of Gates ville, Mich., and Mrs. A. M. Spafford, of Trenton. The funeral took place on Sunday at 2 o'clock, service being conducted in the R. C. Church, of which denomination deceased was a devoted member. The remains were interred in the R. C. cemetery.—Napanee Beaver, Sept. 18. MRS. VINCENT KOUBER, NAPANEE. Sudden indeed was the death of Mary Jane,

and the complimentary words addressed her, and referred to the warm support she had re-ceived while acting as organist.

HOW ORANGEMEN INITIATE A MEMBER,

The horrible tortures and cruelties which the Orangemen of Waltham, Mass, practiced on candidates for admission to that order reveal the mental and moral character of this aggregation of sturdy bigots. The most lurid accounts of the Spanish Inquisition do of Orange inhumanity. The Orange society is twin brother to the A. P. A. in bigotry. We give the evidence in court as reported by the Boston Herald, and it will be seen that one of the vic tims was an ardent A. P. A. The Herald of Aug. 19 reports as follows:

In the Waltham district court this morning John G. Graham, George O. Vickerson, Edward O'Nell, Daniel Treacey, Leander Weatherbee and Wilford Maybie, all officers of the local lodge of Orangemen, were each find \$35 for assault and battery on Frank A. Preble and Edward Arch. All appealed and were individually held in

the sum of \$200 for the superior court.

The offence consisted in branding upon the arms and breasts and lashing with whips upon the legs the complain ants while they were passing through the second degree of the lodge. The derendants pleaded not guilty. Lawyer R. W. Stard of Waltham ap

peared for the complainants and Lawyer G. A. Brown of Everett for the defence.

The first witness called for the government was Frank A. Preble.

testified as follows:

Some time ago I made an application for membership in the local lodge of Orangemen. On the evening of July 20 I went to lodgeroom to take my degrees. I went in good faith.
When I entered the ante-room they insisted that I take off, my clothes. took them off except my undershirt and underdrawers.

The left arm of my undershirt was cut off at the shoulder and my under drawers were cut off at the knee The breast of my shirt was cut away Then a pair of mason's overalls were put on me. I was then put in charge of Mr. Treacey and Mr. Maybie, who acted as my guides. When I entered the lodgeroom door I was told to kneel and say the Lord's Prayer. I was then marched around the room where I was blindfolded. Then I was dragged over a lot of rough blocks of some kind which had been placed upon the floor. During this time the officers of the lodge followed me up and brutally lashed me with great whips. As near as I can remember I was dragged about the room at least six times. was placed on the top of a step ladder. At this time Mr. Graham stood near by and was engaged in repeating some

obligations of the lodge.

Although I was blindfolded I could see Mr. Treacey and Mr. Maybie standing ready to grab me. All at once my legs were grabbed from under me and I was thrown into a canvas and bounced up many times. I was then thrown down upon my hands and knees and compelled to walk along in this uncomfortable position. During all this I was constantly being stabbed

with long pins. They jumped up and down upon my back and neck several times, which, of course, hurt me very much. Men stood on each side of me with pins and compelled me to hustle along.
Then they placed a heavy bag of rock on my shoulders and made me walk up and down the room several times. All at once the bag grew heavier which was caused by three or four jumping upon it and riding. If All at once the bag grew I faltered I was lashed with big whips When the bag bore down upon my back it made a scar about eight inches in length. My back was badly

After all this they escorted me to the place where Graham was reciting the obligations. He told me to hold up my hands and find the serpent. After had done as he directed he exclaimed ' Ah! you could not find the serpent but he can find you." It was at this time that the red hot irons were applied to my arms and breast in severa places. I was then escorted to my

Witness also said that the following evening he talked with Mr. Vickerson and Mr. Graham, and they both told him that he had been used a little too

On cross-examination he admitted that he was a member of the Red Men, the Pilgrim Fathers and the A. P. A. Edward Arch, the other complainant

testified as follows: Was in the hall on the evening when Mr. Proble was initiated. Mr. Treacey and Mr. Maybie escorted him into, the main room. He was dressed in an epair of overalls and an undershirt. He was dressed in an old

He was branded on the breast and arm with a red hot iron by Mr. Gra-It was heated in the gas jet by nam. Mr. O'Neil. Just previous to branding Mr. Preblethe iron was taken out of the flame by Mr. O'Neil, who passed it to Mr. Vickerson, who tried the heat with the end of his finger. He passed it back to Mr. O'Neill, who remarked as

College.

Considerable interest is being aroused in France,—especially in the French Ardennes and in Touraine—in regard to the forthcoming History of the Sorbonne and its Associations,—the first History of the Great College, service being conducted in the R. C. Church, of which demonitation decased was a devoted member. The result ast traces of the old College buildings will shortly disappear to enable Mr. Woods palatial constructions to be completed. England was one of the four countries to be represented at the College when it was formed in 1252.

Our readers may be interested to know that the work is that of one of our young townsmen. The price to subscribers will be presented for the continued, to non subscribers, for whom a few copies only will be prepared, the price will be a guinea, not included, to non subscribing postage.

Subscriptions should be handed in to us at the college will an and sister, John Thompson, of Gates, vill, and Mrs. A. M. Spafford, of Trenton. The funeral took place on Sunday at 2 o'clock, service being conducted in the R. C. Church, of which denomination decased was a devoted member. The recased was a devoted membe

and see Mr. Hay, the head of the order, who lives in Boston, and demand satis faction.

I suppose that the burning must be part of the ritual, for I have scars made by hot iron on my own breast. It was the second degree which Mr. Preble was taking. Did not see them Preble, but they did upon me. Mr. Treacey and Mr. Maybie were the guides during all the exercises.

After the affair was over Mr. Graham came to both Mr. Preble and myself and asked us what we would take to settle. We both told him we did not care to settle in that way.

Lawyer Stark for the prosecution

began by asking the officers of the lodge to produce in open court the ritual or book of instruction, if any were in use, that the world might see for itself what the nature of the second degree work in the Orangemen was. "Where is it?" he continued. They don't dare produce it.

"The quescion for the court to decide is just how far a secret society can go in the initiation of candidates. For my own part, I do not know whether the order called the Orangemen is a secret society, but I have reason to believe that it is.

"Simply because an organization is a secret society does not give the mempers the authority to commit a wicked and uncalled for assault.

"In the case which we have under consideration it is plain, from the evidence of the complainants, and it is not denied by the defendants on the witness stand, that an assault of a most brutal and revolting nature was committed. Shall we allow such acts to go unpunished? Secret societies have rights, but they must be guided by the laws of the commonwealth. I have no doubt in my own mind but that if the ritual of the Orangemen was brought forth into the light of day it vould show to the world that the degree work was brutal in the extreme.

Judge Luce stated that the evidence

showed that injury was done.
It seems that all the officers participated actively in the exercises, and were equally to blame.
"I am entirely satisfied that the de-

fendants are guilty of assault and battery," he said. A TRAPPER'S STORY.

Calling that Entails much Hard ship and Exposure - One case in Which the Exposure Brought on La Grippe and Serious after Troubles-How the Victim Secured Renewed Health.

From the Brockville Recorder. Rockport is but a small hamlet, but

has achieved a wide reputation owing to the fact that it is situated in the very heart of the far famed Thou-sand Islands, and for this reason attracts during the summer month hundreds of pleasure seekers. Among the residents of the village none is better known than Wilson A. Root. Daring the summer months he follow the occupation of an oarsman, and none knows better than he the haunts of the gamey bass and pickeral. In the winter and spring months Mr. Root follows the occupation of trapping and this pursuit requires one to be out in all sorts of weather, and in the water frequently at a time of the year when the water is none too warm. As a result of a wetting Mr. Root took a severe cold which developed into la grippe, which took such a firm hold upon his system that for a time he was unable to leave the house. His kidneys became affected, and he suffered from severe pains across the back. There was a feeling of continuous iredness, w sleep seemed to relieve. The appetite was fickle, and there was an, indisposition to exertion or work. A number of remedies were tried, one after the other, but without any beneficial results. At this juncture a friend strongly advised that Dr. Williams' Pink Pills be given a trial. They had cured thousands of others, and why not he? Acting on his friend's suggestion Mr. Root procured a single box of the Pink Pills, and before all were used felt an improvement. This encouraged him to persevere with the treatment, and after the use of a few more boxes of the pills Mr. Root found his health fully restored : all the pains and aches had disappeared, and with their disappearance came renewed strength and activity. Mr. Root says: 'I firmly believe Dr. Williams' Pink Pills to be unsurpassed as a medicine, and I advise any who are ailing

to give it a fair and honest trial. Dr. Williams' Pink Pills strikes at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipe-las, scrofulous troubles, etc., these pills are superior to all other treatme They are also a specific for the troubles which make the lives of so many women a burden, and speedily restor the rich glow of health to pale and sal low cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by

Turkey 6 to 7c. a lb. Grapes went begging at 1 to 14c. per lb. Good Niagaras could be bought for 15c. for 10-pound barkets. Peaches were firm at \$2.50 per bush. Butter was dult at 14 to 15c. a lb. for best foil by the basket, and good crock butter could be had for 12c. a lb. Eggs 15c. a doz. by the basket, and 17 by the single doz. Potatoes 35 to 40c. a bag. Tomatoes, 20c. a bush. Hay, \$750 per top.

Toronto, Oct. 1.—Wheat, white, \$8c.; wheat, red, \$6 to 67c; wheat, googe, 513c; berley, \$8 to 36c; buckwheat, \$2 to 38; 7re, \$96; cots, 10 to 21c; peas, 43 to 47c; ducks, spring, per pair, 40 to 56c; chickens, per pair, 30 to 50c; gesse, per lb., 6 to 8c; butter, in lb. rolls, 13 to 15c; eggs, new laid, 12 to 13c; orions, 40 to 50c; chickens, per pair, 50 to 50c; gesse, per lb., 6 to 8c; butter, in lb. rolls, 13 to 15c; eggs, new laid, 12 to 13c; orions, 40 to 50c; doz. 9 to 10c; appies, per bll, 40 to 76c; hay, timothy, \$13.25 to \$15.50; straw sheaf, \$8.00 to \$10; straw, loose, \$200 to \$60; beef, hinds, 5, to 65; traw, loose, \$250 to \$60; beef, hinds, 5, to 65c; dressed hogs, \$4.50 to \$50.

Montreal, Oct. 1.—There was no material change in grain to day. Demand for neas and

montreal, oct. 1.—There was no material change in grain to day. Demand for peas and oats continues, with a free movement of car tots at last quotations. Rye and buckwheat were also put through to-day. Advices from Manitoba report continued advances on wheat, 5te, another gain of 2c, being paid at primary points. Flour is naturally firmly held, in sympathy with wheat. Oatmeal and feed were quiet and steady. Baled hay was easy in tone, 29 to 310 tor No. 1, car lots on track. Provisions were quiet, and cheese was held firm a 19th. Butter continued strong at 18th to 18th. Eggs ranged from 12 to 13c, and potatoes from 35 to 40c.

PORT HURON.

Eggs ranged from 12½ to 13c, and potatoes from 35 to 40c.

PORT HURON.

Port Huron, Mich., Oct. 1.—Grain—Wheat, per bush., 55 to 60c; oats, per bush., 15 to 18c for new; 22c. for old; rye, per bush., 25 to 25c per bush. 25 to 25c per bush. 25 to 25c per bush. 26 to 18c for new; 25c per bush. 26 to 25c per bush. 26 to 18c per bush. 26 to 18c per bush. 26 to 18c per bush. 26 to 18c per bush. 26 per bush.

bush; plums, 50c to \$1.00 per bush; peaches, \$1.00 to \$1.50.

Dressed Meats. — Beef, Michigan, \$4.50 to \$3.00 per cwt. Live weight, \$2.50 to \$3.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.; pork, light, \$4.25 to \$4.50; heavy, not in demand; live weight, \$3.00 to \$3.25 per cwt.; mutton, \$5 to \$5.55 per cwt.; spring lamb, dressed, \$7 to \$7.50 per cwt.; ilve weight, \$2.50 to \$8.00 each; veal, \$6 to \$7.00 per cwt.; spring chickens, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per pound; turkeys, \$9 to 10c per pound; hens, \$7 to \$6 per bi. No. 2, 4 to 5c, per lb.; shearlings, 15 to \$2c, per lb.; \$8 to \$10c; tallow, \$2 to \$2c, per lb.

Detroit, Mich., Oct. 1. — Wheat, No. 2, red, 65/4c, No. 1, white, 66/4c corn. No. 2, 25c; No. 3, vellow, 23/c; oats, No. 2, white, 26/4c; res, 31c; hay, No. 1, Timothy, \$10.00 per ton in car lots; honey, best white comb, 10 to 1tc per lb; choese, full cream Michigan, 73 to 8c; eggs, strictly fresh, 13c to 133 per doz, butter, face, dairy, 13c; first class dairy, 10 to 1tc; cream-ery, 15 to 173 per lb; beans, city hand picked, 75 to 80c per bush; sppiles, new, 50 to 75c per bb; poultry, 7to 9c per lb; cabbage, £100 to \$2.00 per 100; pears, Duchess, 75c to \$1.00 per bush.

Latest Live Stock Markets.

Latest Live Stock Markets.

MONTREAL.

Montreal, Cct. 1.—At the East End Abattoir market this morning the offering of live stock were 700 cattle. 600 sheep, 600 lambs and 150 caives. The demand for cattle, except for choice steers, was limited, for which 3½c, was paid, and about 50 head at this figure were picked up on export account. Good stock sold at 3c to 3½c, and lower grades ranged all the way from 1½ to 2½c per lb. There was a fair demand for sheep and export, and prices were steady, at 2½ to 3c per lb. live weight. Lambs met with a good sale, at from \$1.50 to \$3.50 cach as to size. The demand for calves was active, and choice sold at \$% to \$%0 each, good at \$%4 to \$%0, and common at \$%1.50 to \$%2 each.

East Buffelo N.V.

\$3, and common at \$1.50 to \$3 each.

EAST BUFFFALO.

East Puffalo, N. Y. Oct. L.- Cattle-Receipts,
all consigned through to-day, except one car;
market closed steady to firm. Hogs-Receipts,
20 cars; mas ket fairly active; Yolkers, good to
choice, \$35 to \$5.70; roughs, common to good,
\$2.75 to *3 l*; pits. common to fair, \$2.25 to
\$3.25. Sheep and lamb - Receipts, 5 cars;
market steady; lambs, good to choice, *4.35 to
\$4.50; culls and common, \$2.5 to \$3.75; Canada lambs, good to choice, \$4.5 to \$4.85; sheep,
good to choice handy wethers, \$2.90 to \$5.75;
culls and common, \$2.50 to \$2.25.

Not as a Prince but as a Priest.

At St. Boniface church, in Whitechapel, London, recently, Prince Max of Saxony, second son of the heir presumptive to the kingdom of Saxony, made his first appearance as a Catholic priest. In the course of a guild meeting he remarked that he ame amongst the German people in the East End not as a prince but simply as a priest. He was a worker himself and to his mind no honor was so great



A ACCUME OF LA Grippe. 11

About three years ago my mother had the grippe, which left her body and mind in a weak-ened condition; at hist she complained of sleep lessness, which developed into a state of melanchola, then she could not skeep at all; she didn't han the same could not skeep at all; she didn't han the same would not also at the most mortible things. We employed the best most mortible things. We employed the best of the most mortible things. We employed the best of the most mortible things. We employed the best of the most more mended Pastor Koenig's Nerve Tonic. After using it, a change for the better was apparent and mother became very fleshy on account of a voracious appatite and got entirely well. We all thanked God for sending us the Tonic.

MARY L. DALY.

Our boy, who had epilepsy, was cured by three bottles of Koenig's Nerve Tonic.
A. L. ARRIVEC.

MARIAPOLIS, CAN., Sept. 1893

A Valuable 1300k on Nervous Discasses and a sample bottle to any address. Poor patients also get the medicine free.

This remery has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1850, and 18 now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at 91 per Bottle. Gfor 65. Largo Size, \$1.75. C Bottles for 89.

In London by W. E Saunders & Co.

J. J. HEFFRON & CO., -Manufacturers of-Mattresses & Bedding.

Orders by mail promptly attended to Mattresses re-made equal to new. Institutions supplied on liberal terms. Ordered goods a specialty. Feathers renovated. Telephone 5491.

1056 queen St. West, TORONTO, Cap.

TEACHER WANTED.

WANTED FOR PUBLIC SCHOOL, PENE-tanguishene. 2nd or 3rd class female teacher, for second division, junior and senior seconds, for at first the balance of the year. Duties to commence at once. Apply, stating experience, etc., salary expected at the rate per year, to Rev. Father Laboureau, P. P. Pane-tanguishene. 986-2

TEACHER WANTED.

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

VOLUME XV

The Rosary of FATHER 1

Some recken their age h Some measure their life but some tell their days And their lives by t

The dials of earth may s The length, not the de Few or many they com But time is best measu

Ah! not by the silver gr That creeps thro' the s And not by the scenes And not by the furrow On forehead and face ha

Not so do we count our Not by the sun of the ear Of our souls, and the f For the young are oft ti Though their brows b While their blood beat are cold— O'er them the spring-

And the old are oft-time When their hair is thi And they sing in age, a And they laugh, for But, bead by bead, I te The Rosary of my ye From a cross to a cros And they're blest wi

Better a day of strife
Than a century of sle
Give me instead of a lor
The tempests and tea

A thousand joys may for On the billows of all to But never the foam be home— It reaches the haven

THE WORK OF TREATS IN TI CHUE

The Catholic Chu

appliance and inspi provement of its chi itself a vast and w ization, it is elastic ings to permit wit organizations, whi circumscribed, are the development of the individual. On aggregations of de Christians is known the Sacred Heart of prayer, conbine encouraging that piety known as dev Heart and the por methods of reforma the special propert of Loyola, Founder special method he emphasized is th

Spiritual Retreat. Since its organiz prevailed of unitin uniform petition, common appeal kn Intention which as prayer to God in b ished object. I last month was the retreats; that i may realize their that the facilities may be multiplied The special reason

this topic here is being ortant bearing institutions, which in this field of Chr Sixteen years O. P., with the Francis McNeirn city the congregatine De Ricci, und Dominic, with the pose affording la applying themselv exercises. At the

these years the v

and by private a

many ladies fron

received religio strength. The communit itself on the Troy street, and is not and spacious mo son avenue. limit the activitie to the sphere under this form with the outer w impressed upon of Reparation as

in the secrecy of

The theory and tion for most peo problem. It is a a principle of s not as it is, a s vealed religion. nas grown in ou fic meaning. E charity or phila betterment of When self and it ences are emer sorbed in anoth the truest and hi

istic inspiration. Every Christ exemplar of ev who effaced Him sided misery for tion and elevat and, through t race. And the his activity for demption, or, w holds out the p

tellectual or 8