The Catholic Record.

London, Saturday, November 5, 1898 ANOTHER RUMOR.

The newspaper scribe has it that the Archbiscop of Halifax will be transferred to Toronto. It would be a good thing for Toronto, but it is not likely that the gifted prelate, ruling a see whose Catholicity antedates that of Quebec, and whose ecclesiastical province is more important than that of Toronto, would look upon it as a promotion. That statement, however, is about as credible as those which are concocted at New York and scattered broadcast with prefix : From our Roman Correspondent.

THE KERNEL OF RELIGION.

The authorities of Kingston were very happy in their selection of Archbishop O'Brien as the orator at the consecration of Archbishop Gauthier. The eminent prelate of Halifax has for some time been looked upon as one of the leading public men of the Dominion, and his coming amongst us was but a graceful act of courtesy that will be remembered for many a day. The sermon was indeed characterized by the profundity of thought that mark his productions, but it was also timely. It was the cry of a chief who, seeing the dangers that menace the soldiers, points out the way to victory.

Too often, on occasions such as this, have we listened to glistening generalities and rhetorical outbursts; but this sermon was full of meat, something to be meditated upon and to be re-read

and put away in our scrap books. He tells us that the cry of the present day is away with dogma : the law of love is our standard. This comes from superficiality of the present day education, with its utter lack of logical training. This is why so many are losing their hold on religion.

The Archbishop tells us that we can no more have religion without degma than a roof without supports. A dogma "is not an arbitrary opinion, but a revealed truth which may be proved by human reason as well as by God's word, or it may be a truth resting on God's authority, but not in contradiction to human reason. Despite the cheap rhetoric of learned professors and the silly parrot talk of newspaper and magazine writers, dogma must be the kernel of religion.

We gave last week the full text of this great sermon in our columns, and we advise our readers to read it carefully and to preserve it. It was worthy of the occasion and of his high reputation, and it will be looked upon as a distinct contribution to our religious literature.

OUR BOYS.

We are glad to learn that our remarks on boys' societies have induced two or three laymen to look about and see what might be done. There is a great field for energy, and we hope that those who believe they are in some prayers are more efficacious than our measure their brother's keeper may till it diligently and with perseverance.

work and it will demand self sacrifice. But why, a critic asks, should a layman interest himself in matters which concern the priesthood? The criticism arises from the false idea that religious work is outside the sphere of those who are not consecrated to God. Every Catholic must take an interest in upbuilding the Church of God. Christ is the vine : weare the branches ; we are the members of His mystical body, and should consequently participate in His action and life.

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There must be no inert members. Judgment will be the echo of our action. Our Protestant friends realize much more than we do the necessity of concerted action. The Y. M. C. A clubs are all over the Dominion and secure the patronage and substantial help of their co religionists. Their rooms are frequented by those who are looked upon as their leaders and the members are encouraged in every way either by words of commendation or by substantial help. We have indeed our faith, but it avails but little to boast of it unless its power and beauty be portrayed by our lives. We must write it down plainly so that all men may read it. The Catholic, therefore, who has aught of zeal for the will take an interest in all things that were to know all very center of French Evangelicalism, however, show ourselves the children light and strength to compenit. What is dear to Christ cannot things, her knowledge would still be complains that each year French Pro-

ance and co-operation to all the works but everything that is possible.

they become saturated with the spirit and are. of the world. They will be grateful to When, therefore, we pray to the you, and, better than all, you will have saints we ask them to go for us to our the consolation of participating in the Redeemer and to ask Him, Who is the noblest works that can enlist the ser source of every blessing, to have pity vices of mind and heart — the work of on us and to help us. We should rethe salvation of souls.

pose as a lay preacher, and that our is not necessary unto salvation, but utterances betray intemperate zeal. that it is good and useful to have re-We have no intention of sermonizing, course to their prayers. but our observation of the dangers that beset our boys, of their conduct, of their indifference warrants us in saying that the most important work of any parish is their protection.

"Give me the boys," Cardinal Wiseman said, "and in twenty years England will be Catholic."

INVOCATION OF SAINTS.

Church exhorts her children to honor the saints-those who have fought the good fight and are now at rest from heart weary with fighting and betimes Heath. with failure; but the hope of the Land beyond cheered them and the help of at religion and to treat it as a reality. the Lord saved them in the evil day. Not bad! Even as the world calls upon her chiles of as to include Law and Wesley, dren to forget not those who have Moody and Sankey. Spurgeon and made her history, so also the Church ism, and Non-conformists, English, summons us to lay before those who Continental and American Churches, tribute of praise and thanksgiving. Evangelicalism chiefly dwelt upon-The Council of Trent says "That it is good and profitable for Christians humbly to invocate the saints, and to have recourse to their presents."

Evaugence is much dwelt upon—the Sacrifice of Christ, not only on be half of man, but in place of man; justification by faith, the sole instrumental cause; the need of a new birth, have recourse to their prayers, aid etc. The peculiarity of Revivalists, and assistance, whereby to obtain benefits of God, through His Son, our to an incredible height. What a deemer and Saviour.

We do not believe them to have power market was atten apart from that of Jesus Christ Who is our only Redeemer, and consequently our only Redeemer, and consequently when praying to them we ask them simply to intercede for us. Their own. If the prayers of a just man saints do pray for us is clearly seen from the oft quoted passages in chap. v. of Apoc. 2, Mach. xv., 12, 14.

We are told also by Holy Writ that "charity never ceaseth." Faith involving imperfection is inconsistent with the felicity of heaven, but charity by which we love God above all things and our neighbor as ourselves remains. If charity here is "proved by works" must it not in heaven give evidence of its perfection by works which sur-

They who are in heaven pray for their brethren who are still in the ies, that now, before the century is midst of the battle, for death makes no out, it is waning and becoming a thing

break in the communion of saints. But our separated brethren say that our doctrine of the invocation of saints attributes to them omniscience and ubi-quity, which are confined to the Divine Albans all bewailing their "isolation."

When we speak of saints we speak of those who are living in conditions of which we can form no idea. They are not, as we are, dependent on the senses for knowledge; and before a Protestant can urge this objection he should be in a position to state exactly what a Presbyterian churches in America spirit is and "what are its relations to

be indifferent to him. He will not be finite and utterly distinct from the content with being a contributing Divine Knowledge, which compasses, Christian but will give gladly his assist- not only the past, present and future,

If we cannot explain how the saints Look around, friends. There is obtain knowledge of our prayers does harvesting to be done. Preach your it follow they are in ignorance of their faith not by criticizing but by strenu brethren on earth? If the angels reous good works. Let no lie or calumny joice over a sinner that repenteth must pass unchallenged. Preach your faith the saints, who are like unto them, by your external works. Let your be denied this privilege. However, we influence go abroad, to guide and to know that the departed in Heaven see protect those who have not had your God as He is, and, consequently, see us opportunities. Protect the boys before in Him, in Whom we live and move

member also that the teaching of the We may appear to our readers to Church is that the invocation of saints

DECADENT EVANGELICALISM.

Unmistakable Signs of the Setting of the Sun of Man-Made Christianity.

It would be amusing, were it not so sad, to string together the self-contra-dictions of heretics and infidels. One and all, they begin with a rousing march of victory, one and all they end with some solitary bugle note of retreat; in the words of a naughty proverb : At the beginning of November the they go up like sky rockets and come

down like sticks. The May number of the Centempor ary Review furnishes an example as to the manner make. We quote from their labors. They were human as the and occasionally comment upon "The waning of Evangelicalism," by R.

"Evangelicalism," it is said, "meant an appeal to give up playing were faithful to her unto death our because of the identity of the doctrines.

Lord Jesus Christ, who is our only Re-deemer and Saviour.

Century earlier had been treated by religious respectability with aver-Protestants ask us why should we sion and bitter contempt had Protestants ask us why should we come so accepted an institution pray to the saints when we can go that in 1857 the Bishop of Carlisle in full canonicals opened a series of special move and have our being. We can services in Exeter hall. Preachers ask God for all favors, but as Cardinal rose like mushrooms in all quarters ask God for all favors, but as Cardinal Newman says: "Though we sinners gain justification by the prayer of faith and repentance, the higher gift of no rank. At a low estimate 200,000 of having power with Him and pre- sermons were preached every Sunday, vailing, depends in our adding to our making ten millions a year. At Bir mingham, the number attending the Does it interfere with the mediator.

Does it interfere with the mediator.

While the noon day prayer meeting ship of Jesus Christ? Assuredly not. at Her Majesty's theater in the Hay-

were thronged by the people."

The sky-rocket has gone up and burst, all eyes are turned to Heaven. Here, then, is a move nent, continues Mr. Heath, and he does not exaggerate, which awoke English religion out ill it diligently and with perseverance.

It will entail much patience and on the prayer of a man in possession of lite torpor, which produced pulpit orators of remarkable ability, and the eternal bliss in heaven? That the caused enormous sums to be spent upon sacred edifices, which has given birth to and maintained vast efforts, religious and philanthropic, which ex tended to every part of the British empire and the United States, yea, the entire globe, a movement, the triumph of which has been so complete that it has developed a form of religion which may with truth be called the English

religion of the nineteenth century. The Essayist says nothing, nor do we, of the direction which that movement took against the Catholic Church, persistently, unrelentingly. It suffices to answer the question:

pass those which are performed on can it really be said of such a move ment, of the leading fact in the history of the English speaking people during the eighteenth and nineteenth centur-

In 1895, the "Christian" brought a series of letters from the Evargelical clergy and laity in the dioceses of Ex-The characteristic feature of the great Evangelical institution, says our spokesman, has been "deficits." Every one, he continues, has heard of the "slump" of Methodism.

One hundred and forty one churches and chapels in 1887 had not so many attendants as ninety-two in Three thousand Congregational and "did not report a single member added In September Even if a saint were to know all 1893 the Huguenot, the organ for the

Edict of Nantes is necessary to extinguish it before the end of the next cen tury. Germany claims to be called the Evangelical Empire. Its quais pope, the Emperor, had twenty six new churches erected and twenty halls opened for temporary service. And still, the attendance in Berlin was lately rated at 2 per cent. only of the

population, in Hamburg at 11. Mr. Heath concludes his statistics by "If any one were to go the saying : round of Evangelical Christendom he must come broadly to the conclusion that its hold on Europe and America is far less than it was half a century At any rate, it seems much wiser to conclude it is so than to strive to attenuate the combined force of facts by counterbalancing considerations and certain exceptional cases.'

The sky-rocket has come down and found to be but a weak reed.

The author next gives some reasons There was much of the human element in Evangelical ism past and present. "John Wesley, as is well known, came to the help of the British Government in its refusal to allow the American Colonies that elementary right, 'no taxation without representation.' Whitefield in like manner became exuberantly loyal and patriotic when he mingled in politics,

Christ did not curry favor with Pilate and Tiberius, not even with Herod and Caiphas. His prophets and preachers usually turned to the poor, and here we are informed "that the power and energy of Evangelicalism has been centered in the upper middle class, the really wealthy in the land. It would appear that things are absolutely the reverse of what they were in Apostolic times. Surely a state of things so contrary to the spirit of the Gospel, so little indicated in the New Testament must disquiet the most untoubting believers in modern Christianity.

Not even the most stirring methods of advertising and sensationalism would make a curious chapter in English religious his ory. It has to a great extent died down, now that these methods have taken permanent and picturesque forms in the Salvation However gorgeous and impos ing the sinking of the sun as compared to its rising, we know it is the end of the day and hope is quiescent, or, at

least centres in the morrow. Strange to say, Mr. Heath hopes this morrow to arise with a better understanding of the French Revolu tion, a deeper recognition of the solidarity of humanity, and such prophets as Lamenais, Mazzini and Tolstoi, Apostate priests and desperate revolutionists, and sugary philanthropists, to it has elevated the office of friendrevive Evangelicalism and to announce the Religion of Christ! It is worse than " prize fighters and gypsies."

The other day we heard one of the finest baritones sing what Mozart thought the divinest of melodies, into a phonograph and it came back like the dying accents of any animal, but a swan. It reminded one of the echoes of Sleepy Hollow awakened by the redoubtable school master, Ichabod Crane naseling "in linked sweetness long The Gospel is indeed God's word,

in accordance with His divine voice and it will become a caricature.

There is only one such instrument, the Church: through this alone He gives His message to mankind, "Announce ye the good news" the true Evangelium!—Bombay Catholic Examiner.

CHILDREN OF THE SAINTS.

We proclaim our faith in the Communion of the Saints every time we recite the Apostles' Creed.

Heaven, of course, is the true home and abiding-place of the saints, but the holy souls that are suffering in the holy souls that are suffering the purgatorial prisons are also saints, and we who are still journeying and we who are still journeying through this pilgrimage of life—we through this pilgrimage of the saints. That relationship imposes upon us obligations-or rather it endows us with privileges-which ought never to be forgotten, and of which we are annually reminded in a particular manner by the approach of each November and the recurrence of All Saints' and All

As children of the saints it is our blessed privilege to rejoice with our progenitors in the faith who are now enjoying the endless delights of heaven, and to implore their intercession in our own behalf, that our lives may be so shaped here on earth as to entitle us one day to share their happiness on high.

And as the children of the saints, also, it is our happy privilege—to say nothing of our bounden duty—to pray for our progenitors in the faith whose advent into paradise the exacting justice of God delays for a while, in order that the time of their purgation may be shortened though our prayers and sacrifices in their behalf.

Too often, also, we forget this kin-ship of ours with God's saints, and fail to avail ourselves of the privileges which it confers upon us. Let us,

testantism decreases by one church, and | month at least, by imitating the virtues of the blessed ones in Heaven and by praying for the speedy release of holy souls detained in purgatory. -Catholic Columbian.

WHY I AM A CATHOLIC

The closing lecture to non-Catholics given by the Rev. Walter Elliot, the Paulist missionary, has attracted wide attention in Hartford, Conn. He said in part :

Tne Catholic Church is an international association, established by Its objects are to assemble all men of all nations into a brotherhood, so that they may thereby be an honor to their Heavenly Father, be easily saved from sin and hell, and personally filled with the Divine Spirit. Catholic or universal Church is thus God's society on earth, Christ's discipleship, and the Holy Spirit's house hold of faith and love.

That Christ must have formed such an institution is antecedently prob-And as a matter of fact He did organize as well as teach, appointed officers as well as proclaimed salvation.
And His apostles did likewise. So that has been-the Catholic, Apostolic and

But this is the outer side of Christ's religion. I am a Catholic for that reason indeed, but mainly because the Church gives me God in my interior life. That is why men and women join the Church, or, being bred in it, gladly stay-it gives them an over-mastering consciousness of God, does so, if they will, all the time, and makes God supreme in their lives.

It gives us God as an inward light. The certain truth as a controlling force is the Catholic faith. The inner voice is strengthened by the returning echo of the outer teaching; or rather, God's teaching to man is the harmony of external and internal revelation. The Church guarantees the validity of my inward conviction, excludes fanaticism, arouses sluggishness, and is a criterion of the validity of my personal Hence St. Paul calls it Church of the living God, the pillar and the ground of truth.' The unity of belief and the certainty of it is why I am a Catholic.

Another reason is, because the Catholic Church conquers my rebellious passions. It is the world renowned school of repentence. The Church humbles me in my best moments to the Sovereign Majesty of God. It was to her ministers of reconciliation that God ourLord firstsaid: "Whose sins you shall forgive they are forgiven them: where sins you shall retain they are retained."
This has made the consciousness of sin perfect by necessitating confession; ship to the divine uses of a sacrament, and has given us method and process for the externalizing of our inner sor-row for sin, thus developing it as a plant is developed by removal to the Confession of sin and open sunlight. Confession of sin and absolution from its guilt is, practically and for the common run of humanity, a most conclusive argument for the Church's divine institution.

But after sin is remitted, our souls long to go deeper into union with God. Now union with God is exclusively through the Man God, Christ Jesus, but let it pass through any instrument not fashioned for the purpose by His divine will, and not made to vibrate dependent for fulfilment on access to the humanity of Jesus Christ. In the Catholic Church I am united to the man Catholic Church I am united to the man Christ by communion with Him in the Eucharist. "As the living Father hath sent Me, and as I live by the Father, so he that eateth Me, even he shall live by Me." These are Christ s words, and the Catholic doctrines of the Real Presence gives them actual, literal, external and internal fulfilment. Hence the conquest of victous habits and the substitution of Christ's spirit as the instiot of the inner life. Hence the change of this world from a mere desert to a desert with many

> divine brotherhood, universal and external and pre eminent in the world; the plain outer process of pardon test-ing the sincerity of the interior movement of the graces of contrition; the full satisfaction of the soul by entire union with God in the Real Presence, these are the main reasons why I am a Catholic. And the communion of saints, the doctrine and practice of prayers for the dead, the liberty and equality of the Church's people, the gentle sweetness of the Catholic devotional spirit, the spell of this beautiful religion in art and ceremony and poetry and music, the boundless charity of Catholic men and women in and out of men and women and women other. communities, and add many other reasons all converging to one; and the case is stated. The one great His own chosen way, and fullness and place outside the city. Indeed the reason is, Catholicity gives me God in fruition. The lecturer thanked his non Cath-

them and begged pardon if he had, told them that every Catholic priest was at their service for consultation, and finally besought them to pray for light and strength to follow God's will

PREACHING-CROSSES.

Now that open-air, preaching has been inaugurated in New York city, we trust that this ancient Catholic custom will spread into all parts of the land. "Go out into the highways and compel them to come in." The Gospel must be preached to "the lost sheep of the House of Israel"-the baptized

heresy, unbelief or practical paganism. In the Middle Ages, it was customary to have in the market place or business of the rural districts and city precincts

great stone cross supported by a raised platform or pulpit. From these 'preaching crosses, " as they were called, it was customary to have sermons delivered and devotions carried on at frequent intervals, especially on friar happened to reach the place in

Why can we not have preachingrosses scattered throughout the United States, in city and country, from one person, or body of persons, anywhere, purchase a little plot of ground, erect a preaching cross in the center of it, and arrange with the Bishop to allow some eloquent preacher or preachers to hold a two weeks' mission there, and the results will be surprising. Thousands can be reached by open air missions who never could have been induced to enter a Catholic church.

The services of this sort held by sectaries of various stripes are compara tively ineffective; but Catholic truth has an efficacy and a "drawing" quality that error cannot have. "The Word of God is mighty, and it will prevail."-Church Progress.

A MINISTER'S DAUGHTER.

Sister Agnes, Whose Father is Rev. Dr.

McKim, of Washington. From the Church News, Washington It is not generally known that Dr. McKim, Protestant Episcopal rector of the Church of the Epiphany, this city, has not been able to make his daughter believe the calumnies he has uttered against the Catholic Church.

Eleanor Phillips McKim, second daughter of Rev. Randolph McKim, is second bona fide Roman Catholic Sister of She was received into the Charity. Catholic Church on April 16, 1894, at Colorado Springs, Colo. Her Protestant sister was present at the ceremony. Her Catholic godmother was Madame de Benavides, of New York, wife of General de Benavides, and herself a

recent convert.

Miss McKim two years later took another important step, and on the feast of the Immaculate Conception, December 8, 1896, she received the re igious habit of a Sister of Charity at Mount St. Joseph, Hamilton county, Ohio. Her name in religion is Sister Agnes, and she is supremely happy in her vocation. Last week, in her religious dress, she called upon her father, and although he had his hands full with questions of Episcopalian divorce and was very busy hunting up a new name for the Episcopalian Church, which it seems got the wrong "Protestant" tag on by mistake when it was born, he received his daughter very kindly.

REMEMBER THEM!

Over fourteen hundred years ago a Catholic Bishop—St. John Chrysostom -in 407, said we ought to "mourn and weep over the dead and help them according to our ability." And the saint, asking how is this to be done, answers: "By praying for them and moving others to do the like." Alas! we well know our duty, but need too often to be reminded of it. Perhaps the gentle St. Francis of Sales would say to us to day what he once said to those of his day, namely: "We do not sufficiently remember our dead."
We are indeed ungrateful if our love does not pass beyond the grave. Let not "out of sight, out of mind" apply to us in this matter. The poor souls will remember us. What a consolation for us to go back to the thought of those we loved in life! We will feel like that pious deputy in the German Reichstag, who one day exclaimed When the waves meet over my head, when fear and apprehension fill my soul, when I do not know which way to turn, I have one last place of refuge left-my mother's grave. kneel down and say an Our Father.'

CATHOLIC REVIVAL IN ENG-LAND.

An interesting development of the remarkable Catholic revival in England is the scheme now under consideration of establishing at Canterbury several Catholic communities.

At present there is a pretty Catholic church in the old Catholic city. It is dedicated to St. Thomas a Beckett and the pastor is Father Power, a Water ford man. The Jesuits have also a atmosphere of Canterbury is entirely Catholic. All the historic memories, olic hearers, hoped he had not offended not only of the grand Cathedral, but of the surroundings, are of pre Reformation times, and if this scheme of introducing monks and nuns be carried out the Catholic spirit of the place will no longer rely for the inspiration in the

After coughs and colds the germs of consumption often gain a foothold.

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GENTLEMEN,-I have for a long time needed something to make blood and build up my system. My blood was watery baild up my system. My blood was watery and thin, lacking strength and vitality. Last January a friend said:—"Why not try Dr, Ward's Blood and Nerve Pills? They will supply the oxygen your blood needs and give you health and strength." I told him I was very skeptical as to any benefit that could be derived from any proprietary medicine and had no faith in them. There the matter rested until four months ago, when reading so much about months ago, when reading so much about what Dr. Ward's Blood and Nerve Pills what Dr. Ward's Blood and Nerve Pills have done for so many people with impoverished blood, I concluded to give them a trial. I have taken four boxes and my unbelief so far as Dr. Ward's Blood and Nerve Pills are concerned has been entirely removed. They are a splendid blood builder and strength restorer, and an invaluable medicine for weak, enervated people. This has been my experience, they having given me strength of body and strong healthy blood.

(Signed). PETER LAWRENCE WHYTE.

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THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake.

BY CHRISTINE FABER. XLVI.-CONTINUED.

He told her that Deborah kept hous for him, and that, when she would have commented on the trial accounts she carefully read in the which paper, he sternly commanded her not to make the slightest allusion to it : also, when he learned of the presence of Miss Liscome in San Francisco, that he forbade his sister to give her any

invitation to the house.

Then he expressed his opinion of Kellar, an unmitigated scoundrel—and he cheered Agnes's heart by saying that he was convinced of her father's inneence so far as regarded any pre inncence so far as regarded any pre-meditation of the crime. At that point, Agnes feeling that she had cruelly permitted herself to forget in her present happiness the poor prisoner, burst into tears, telling as soon a her emotion would suffer her to speak, the cause of her distress, her anxiety about the verdict of the morrow.

Wilbur's face also grew very grave and sad. He knew how little there was to inspire hope; still he must say something to comfort the weeping

girl.
"Where is your trust in God which has sustained you so far, and so well? Can He not work miracles to aid us, and will He let the innocent perish unjustly?

The words seemed to have a strange and prophetic significance; she dried her eyes and looked up with a smile, and a little after when they parted, it was with singularly renewed hope in

her heart. The prisoner, on the departure of his daughter and Wilbur, had dropped on his knees. His gratitude to God who had so singularly come to his suc cor must have fervent expression and he clasped his hands and raised his He uttered no form of prayer, but his grateful soul looked through every lineament of his raptured count-

His one thought, his one anxiety had been his daughter; her want of means, her unprotected, friendless condition should the verdict insure for him either death or a long imprisonment; now that his anxiety in that respect was removed, confident that in Wilbur she would have all he could desire, he was cheerfully resigned to any fate. could even forgive Kellar, and smile at the poor vengeance the latter had gained.

Later in the evening when there called the Catholic clergyman who visited him at regular intervals, the prisoner seemed strangely happy.

"Thank God for me. Father, said, shaking the priest's hand, "for He has relieved me of every anxiety.

XLVII.

There was many an angry struggle for places in the court-room on the day that the verdict was expected, and by the time that influence, or main force had succeeded in effecting an entrance, despite the fact that there seemed to be not an inch of room, the place was so densely crowded some of the ladies fainted, and not a few of the sterner contemplated with some dismay their packed quarters.

Agnes and Mrs. Sibly were attended Wilbur, and his betrothed, feeling his strong arm near her, seemed to have renewed within her the strange hope with which he had inspired her the evening before. The prisoner had never looked as he did on that morning; he seemed to be so perfectly at peace, and with even something like a constant smile about his lips. wonted restlessnes of his hands-that restlessness which always seemed to suggest that he missed his umbrellawas entirely gone; they reposed with-His eyes out a motion upon his knees. turned nowhere from his daughter; no commotion in the crowd, no stir in his own vicinity took them for an instant from her face, until his counsel coming n hurried to him and whispered something. The whisper seemed to be like an electric shock, for the prisoner started in his seat, then he turned and faced Fullerton; that gentleman nodded as if in confirmation of what he had said, and then the prisoner looked again at his daughter.

Toe witnesses were all there each in his or her accustomed place. Kellar in his flashy dress and with his triumph ant air - it was all the more triumphant

Mr. Montague,

..Dr. Chase's Ointment.. His suffering from Ulcerating

He says :- I was troubled with itching piles for five years, and was badly ulcerated. They were very painful, so much so that I could not sleep. I tried almost every remedy heard of, and was recommended to use Dr. Chase's Ointment. I purchased a box, and from the first appli-cation got such relief that I was satisfied a cure would be made. I used in all two boxes, and am now completely cured.

Every remedy given by Dr. Chase cost years of study and research, and with an yes single to its adaptation for the ailments for which it was intended. Dr. Chase detested cure-alls, and it has been proven ten thousand times that not one of his formulas leave a bad after-effect. Dr. Chase's Ointment is based on lanoline, and the best physicians prescribe it.

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this morning because he at length suc ceeded by arts best known to himself in winning John Turner's warm friendship, and that friendship like every other friendship of Kellar's meant means to him

meant money to him.

Miss Liscome looked crest fallen and sad ; even her dress gave evidence of her dejected feelings; it had neither the ornament, nor the jauntiness of former occasions, and the rouge on her cheeks seemed short in quantity. She was seated beside her nephew, and beween the frequent sighs to which she gave vent she looked with piteout appeal at Kellar. But her looks met no response ; his eyes never wandered even in her direction. The cause of her sadness lay in the little paper parcel which was in her pocket, and that, accompanied by a note, had been left at her residence the evening before. It was the return of her golden hear

from Kellar, and the note, also from him, said, that as she had chosen to parade the delicate affairs of her life before a public court, he could not without violating his self-respect, retain longer her present to him, nor continue any acquaintance with her He had been careful to give in the note no hint that he had retained her gift until he was assured she could not be Forrester, and, reading at once hallow as she was, she had experenced a little misgiving about the effect upon Kellar of some of her answers during the cross examination.

Though Kellar prepared many her answers for her, he was not able to forecast all the whole of Fullerton's cross examination, and Miss Liscome had not the skill to evade the ques tions, nor could she resist the flattery that accompanied them. But her mi giving had been allayed by Kellar's own manner to her on the evening of that day; he had called upon her at her boarding house, and treated her with his flattering attention, wear-ing as he had done from the time of its presentation, the little gold heart as a charm on his watch chain. Such conduct made the cause assigned for the return of his gift inexplicable, and he more frequent were her failures to attract a look from him the more direfully woe begone became the expres sion of her face. At length in her utter dejection, she seized the arm of

her nephew and whispered: Why does not Mr. Kellar ever look this way like he used to do, Malli-

flower But Malliflower, holding himself rigidly upright, and looking over his his bright blue suit, either did not hear the question or was incapable of giv ing an answer, and his aunt had not even the spirit to repeat her inquiry It was evident that something un usual was pending. Instead of the wonted preliminaries of giving the case to the jury there were proceedings that made people whisper, and crane their necks, and in some cases even rise from their seats. Papers were rustling in the hands of each counsel, and being exchanged between the as sistant attorneys: the Judge seemed to be studying voluminous documents and the faces of the jury were express ive of puzzled surprise. his companions became affected by it; the eager concentrated expression of his face showed that, though he did not speak, and Agnes almost breathless from a sort of wild, mysterious hope, not however unmixed with fear, felt unable to say a word. The prisoner sat as he had done at first; calm, notionless, almost smiling, and con-

stantly looking at his daughter. The cause of the unusual proceed ings was announced-the trial was to be re-opened in order to take the testian important witness who ha The just arrived from a distance. Then the name Jared Hale was called. Kel lar bounded from his seat, his action causing as many eyes to be turned upon him as there were upon the witness; his eyes protruding until they seemed likely to burst from their sockets, and his face pale to ghastliness. changed his appearance in such a manner that Miss Liscome, who had been so absorbed in watching him as even not to have heard the name of the witness, said in a loud, frightened whisper to her nephew

"What on earth's the matter with Mr. Kellar, Malliflower?

looking for specks on his clothes, only answered, indifferently:

"Nothing, I reckon turned upon the witness, Jared Hale, who by this time had taken his place in the witness stand -a tall, slim man with a kind though somewhat weak from making some scathing instrua-

It was Wilbur's turn to start. The witness was his old college professor, with whom he had sojourned in the little French town. With the suddenness of a flash he remembered the explanation given to him of so many American papers being in the little bachelor household-in case that some one should be brought to trial that he, the professor, should learn it in order to testify to the innocence of the accused. And the prisoner was the accused, and the professor had come to testify his

Thrilling with delight he stooped and whispered to Agnes:

"Your father is saved. He was right. The evidence of Jared Hale, own cousin to Nathan Kellar, and supposed by the latter to have been killed, proved conclusively that not only was Kellar's testimony false in every particular, but that he had been the means of breeding the enmity between Forrester and his father-inlaw. Reuben Turner.

the effect that he and Kellar were brought up by an uncle in one of the New England States, both receiving the same advantages of education, but the witness Jared, seemed to be more the favorite of the widowed, childless, and wealthy uncle. The favor to Jared was further increased when the latter at an early age was offered and accepted a professorship in Yale College. That professorship he re-tained for two years, then went home tospend a vacation, and succumbing to the fascinating influence of his cousin, he stole a thousand dollars from his uncle. The amount in some way was not missed for a long time, and then it was supposed to have been a miscalculation. But Kellar used the theft as a rod over his cousin, threatening, vhenever the latter seemed reluctant to yield in any matter, to reveal it to his uncle, and as the uncle had unusual confidence in Jared, and seemed disheir, the threat always had the desired

Kellar, thirsting for novelty and excitement, induced his cousin when the California gold fever broke out to consent to accompany him to the mines On their way thither they met Frank of further use in the trial. Vain and trustful, generous disposition, Kellar shallow as she was, she had experence the trustful, generous disposition, Kellar shallow as she was, she had experence to the trial trustful, generous disposition, Kellar shallow as she was, she had experence to the trial trustful, generous disposition, Kellar shallow as the was the trial The result was Forrester's consent to accompany them to the mines, and his generous defrayal of expenses on frequent occasions. In San Francisco, stopping to make purchases at Reuber Turner's store, all three fraternized with Turner, and Forrester becoming ill was urged by Turner to remain. He did so, marrying Turner's daughter, as had been told in the former evidence and eventually coming out to the mine with his father in law Thus far both Kellar and Jared'

luck in the mines had been poor; and the former had become moody and despondent, but from the time of Forrester's arrival his spirits bright ened, one reason being that he was able to strike Forrester immediately for a loan. And Forrester seemed to have unusual luck, better than any of them, thus exciting Kellar's secret envy and rage ; often he vented his feelings in private to Jared, calling Forrester hard returned to the corpse, and felt in a names, and saying that he would yet wild way its face and limbs as if to as private to Jared, calling Forrester hard compel him to give up the greater part of his lucky finds. But that which most excited his malicious anger was the final refusal of Forrester to continue his loans of money to Kellar: they might better have been called gifts, for they were never repaid; and to further his revengeful ends he set deliberately but secretly to work to make Reuben Turner hate his son in law. He made insinuations; he told willful lies; he created distrust of his fairness in dividing his finds according to mutual compact, but all under the pledge of ecrecy, and Reuben Turner, being naturally of a suspicious nature, and lacking both penetration and judgment, imbibed it all. At the same time, Kellar pretended to be Forrester's friend, deploring the growing dislike of Forrester that was so apparent on the part of Turner, and Forrester, too rank, unsuspicious and generous to divine the truth of matters, seemed to think at first it was but a trifling misunderstanding which time would

explain. So much had Kellar wormed himself into old Turner's confidence that the latter on more than one occasion showed him the letter he was about to send to his daughter, and it always contained bitter statements of his sonin law's deceitful, and even dishonest character; he also showed to Kellar his been due alone to her gratitude to him for saving her father from financial ruin, that she should have trusted inst then to be a field for case. daughter's, replies in which she said to her first instincts of dislike to him owing to his odd dress and ways, and and now, because of the accounts in her father's letters every feeling of love that had been born both of her gratitude to him and his tender regard or herself, had given away to hate and loathing : that she had imparted her feelings to her young uncle, John Turner, so that his hatred of Forrester was as strong as her own. Kellar, when confiding all these things to his cousin, exulted, and when the latter, repelling in his heart such utter baseness, ven But Malliflower, still engaged in tured to remonstrate, he was silenced by the old threat, for the uncle though not altogether pleased with Jared's de parture to the mines still somewhat Some one pulled Kellar down into his seat, and then every eye was encouragingly, if not affectionately. On one day, that Forrester was in high spirits about his luck, his fatherbeyond middle age, with a certain odd in-law, excited by recent insinuations looseness about his dress, and a face of Kellar, could not contain himself

tions as to Forrester's fairness and hon esty. Forrester hotly repelled them, and then Turner's blood becoming roused he sprang toward Forrester but was caught and held back before he reached him, while Forrester, looking at him indignantly, said that he would fix him one day, meaning, as he after ward averred to both the cousins, to make at the end of their stay in the

surprise and shame the latter.

After that there were other occasions on which Turner seemed to want to risk. Evidently, Mallaby was doing assuage his feelings by descending to well, and rather than be disturbed he brute force, and it required all Forrester's self-control to prevent himself from yielding to his own instinct in that that is was nothing to bleed Mallaby a respect. And all this time Forrester little, and that as Jared could not help never suspected the underhand work matters he had better be silent, for he, of Kellar; he even confided in him to Kellar, had only to tell their uncle of the degree of deploring the utter un- Jared's theft to destroy at once, and reasonableness of his father in law's entirely, all hope of Jared's inherit-strange dislike, and referring to his agony at the brief, cold letters written the utter abhorrence entertained for all nent home. That, in order to learn if to bim by his wife. She did not state forms of dishonesty by their rigid old Kellar should execute his threats re-

thing, but too well Forrester divined that he did, and at length unable to endure the situation longer he deter mined to leave the mine and return to San Francisco. This was the signal for unusually bitter feelings on the part of Turner; influenced by Kellar, he believed the resolution to depart was owing to a desire to cover up his dishonesty, and inflamed both by pas-sion and the liquor with which he had been plied by Kellar, he, on the last night that Forrester was to spend with the miners, rushed suddenly upon Forrester as the latter sat at play with Kellar and Hale. Forrester was obliged to struggle to defend himself, and when Hale would have gone to his assistance he was withheld by Kellar. During the struggle he saw Tur-ner draw his pistol, but it was wrested from his grasp by Forrester, and im-

ing Turner's head. Everley coming upon the scene at that instant beheld what might very well seem to him to be the murder of Turner by Forrester, and his opinion was further corrobor ated by the dying man's exclamation That his cousin and he had taken Forrester away from the fallen man That Forrester seemed dazed, and de clared on recovering himself that the shooting was purely accidental; he had no intention of firing the pistol when in self defence he had wrested it from Turner. Kellar, pretending the utmost sympathy for Forrester, held hurried consultation with his cousin,

advising that it were better to give out that Turner had committed suicide. Hale, seeing no necessity for that, as he and his cousin were sufficient witnesses that the shooting was done in self defence, objected, but Kellar sil-enced him. And then Kellar worked upon Everley's sympathies, picturing the destitute condition of Forrester's young wife and how if anything were said about the shooting other than to make it appear a suicide, Forrester would be held, and perhaps summarily punished. Everley consented to say

nothing about the matter. When told of the plan, Forrester at first, neither assented nor objected e seemed to be unable to realize that he had really killed Turner, and he sure himself that death had really taken place. Owing to the lawlessness and excitement of the times the event did not attract much notice among the miners, nor was the report of suicide doubted. In their rough way a few were sorry for the mournful Forrester-to have to bear back to his young wife the body of her father lead by his own hand-but the major ity had neither time nor thought for Kellar, on the pretence of taking

helped himself to what he fancied would not be missed immediately, and before setting forth with the corpse to San Francisco, he exulted in secret to Jared, boasting, that not alone would he contrive to keep some of the dead man's property, but he even intended to get a handsome bonus from Forres cousin and Forrester accompanied the

emporary charge of Turner's effects.

ter. He succeeded, for having with his remains to Turner's home, and having waited their interment, he managed hen announcing his intention of going East, to make Forrester understand that he would not be averse to some compensation for his services. And he was liberally compensated, Forrester being grateful for Kellar's sympathy and assistance

Kellar and Hale went East : both soourning for a time in their uncle's house, and Kellar, pretending that he friends, and accompany him, Hale, to just then to be a field for such, he gained his uncle's confidence to the extent of an advance of money, and his consent to have Jared accompany him. They went to Australia, and Kellar engaged in speculations which in-volved all his money and which lost it. Then he began to think of taking part in a questionable scheme formed by some new acquaintances he had made the scheme proposed dishonest opera tions with a firm in New York, and in looking over a New York paper for the advertisement of this firm, he saw a paragraph relating to a man named Mallaby. Not knowing that Forrester had left California, and that he had changed his name, Kellar did not dream the paragraph had any interest for him. He read indifferently how a man named Matthias Mallaby had a sharp chase after some one who was a heavy debtor to the firm by which he. Mallaby, was engaged, and how, outdoing detectives employed in the case, he had caught him and brought the fugitive to justice. Then followed remarks on the clever manner in which Mallaby had done his work, and a full description of his own odd appearance. From that description Kellar convinced that Mallaby was Forrester. and a new idea entered his mind. was to return to New York, seek Forrester, or Mallaby, and endeavor to obtain a price for his silence on the manner of Reuben Turner's death. He mines, such a generous division of his might acquire as large an amount gains with his father in law as must from Mallaby as he could do by connected with the proposed dishonest scheme, and certainly with much less would be willing to pay liberally.

To Jared's remonstrances he replied Hale's testimony given in full was to in them that her father told her any- uncle. As it was, Jared's prospects garding the prisoner, Hale became &

were very good, for the uncle, led to believe that both of his nephews were doing finely in Australia, wrote with great affection to Jared, encouraging him to remain, until he had made fortune, and too weak to resist, and too fearful of losing his inheritance he vielded as he always did. He remain. ed in Sydney while his cousin returned to New York, found Mallaby, and bolde paid for his silence. His plan for enforcing his demand was so well ar ranged that Mallaby had no alternative but to consent to it. On Kellar's return to Sydney he told

it all to Hale, exulting in his success

as a fair and clever piece of work, and to the sworn knowledge of Hale, Kellar received three or four times every year sums of money from the prisoner which paid in order to prevent him, Kellar, mediately after went off, the ball pierc from telling John Turner that the latter's brother was killed by Forrester. That Kellar always acknowledged the receipt of those amounts by letters written in a disguised hand, and never signed with his own name. That never had the witness written a ine to the prisoner. That during all this time the witness was very un happy; that he wanted to get away from his cousin, but he was too moral ly weak, friendless, and destitute of means. That he both feared and detested his cousin. That his only hope of separation was his uncle's death did that give to him the fortune he expected, he could defy his cousin and

put a long distance between them. That, before that event happened a letter came from the prisoner to Kellar culties he was obliged for the present to lessen the amount of the remittances. That Kellar swore on reading that letter, and then being again approached by parties with inducements of the large and rapid gains to be made by co-operation with them to entrap the firm with which the prisoner was connected he declared that if the prisoner continued to send a decreased amount, he would return to New York, and compel the prisoner himself to manage the matter of involving the

That, to further his plan he took in to his confidence Samuel Wylie, one of the company who was anxious to enlist his, Kellar's, services. That Kellar told Wylie of the sword which he, Kellar, held over the prisoner in the shape of exposing the facts of the shooting of Reuben Turner, at the same time un guardedly admitting to Wylie that the prisoner was a fool for permitting him self to be terrorized when he knew he had shot his father in law in self defence. That Wylie was not quite the unscrupulous villian Kellar thought him to be, for though from the force of circumstances and evil association, he had been led to make one of a dishonest company, he secretly recoiled from the pase scheme of compelling another to promote swindling operations as the price of forbearance to make an unjust charge of murder.

That said Wylie and the witness

finding in each other more congenial qualities than either found in Kellar, they grew to fraternize in secret, and to exchange confidence that enlightened each as to the opinion of Kellar held by the other. That Hale's uncle died, leaving to

him not the fortune he had expected,

but a moderate annuity, and to his

cousin what the latter considered a very paltry sum of a thousand dollars. That Hale determined to separate from Kellar; that he proposed to Wylie for the latter to leave his trickster ing to raise for Kellar on his annuity a large amount, providing that he, Kel lar, would pledge himself to threaten the prisoner no more. That, Kellar, always eager to get money, gave the pledge, but at the same declared that he was not going to lose sight of his cousin, a declaration which Hale felt would be fulfilled, and with regard to frequent occasions of begging money, and otherwise annoying him, unpleasantly kept. That, parting rom his cousin with assumed grace, he and Wylie went to Rome, Italy. That, when there but a single week, railroad accident happened in which there was killed a tourist, by singular coincidence bearing the name of Hale, and being of the same age. That, the coincidence suggested to Hale an entire scape from his cousin. He sent Wylie back to Sydney with the Italian newspaper containing an account of the accidental killing of the tourist, Hale, and he also sent by Wylie such personal effects as might tend to corroborate That, about the annuity the story. That, about the annuity Kellar could not trouble himself, as he knew in accordance with the terms of the will it was at' the death of Hale to revert to the institutions to which the bulk of his uncle's wealth had been bequeathed.

That Wylie, to insure Kellar's conviction of the death of his cousin, remained some time in Australia. during that time he learned that Kellar, regardless of his piedge to Hale, was again contemplating extorting a consent from the prisoner to co-operate with the dishonest company of which Wylie had once been a member. This company had begun its operations in Sydney, and it was eager to be affiliated with some reputable and wealthy firm in New York.

That, Wylie having learned that left Australia, joined Hale who had gone to Paris where he lived under an assumed name. That, the two repaired to Annecy where they made a permanent home. That, in order to learn if

constant subscriber to the leading N York and California daily papers, t in such an event he might be read rebt the false evidence of his cousin That, the delay in his present pearance as a witness, was due to ness which had caused him and Wy to spend several weeks at some Geri baths; that it was only at the en their stay there he happened upon nctice in a German paper requir information of himself. That, tho the notice was not explicit as to

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not an opportunity of acquainting prisoner with the good news until norning in court. evidence turned the scal once in favor of the prisoner, and was whisperingly reported and believed that Wylie's testimony w was about to be taken, would cris ate Keller to the extent of not a having given perjured evidence of having been an accomplice business scheme intended to def and swindle.

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Don't give this for five min Then he put his hand into his b pocket and drew forth some small, object ; he raised it quickly to his and before a hand could interpo had fired and fallen, shot throug

CONCLUSION NEXT WEEK.

AT THE CONFESSIONAL Philip O'Neil in Catholic Mirro

My friend, bear with me while of the confessional, that other take heart. Here at this blessed the soul is refreshed, in order to the strife against the temptation flesh. Ab, me! it is a visible ofGod's voluntary mercy-a mon of His unchanging love for u Here the sins of a who time, sins of infinite malice, are ted out through a miraculous c The guardian angel of each one among these kneeling people; in marvellous beauty, and with unspeakable radiating their he brows, they offer each penitent as gems worthy of heaven. Of of the magnificent creatures w such interest in us would caus swoon in an ecstacy of delight. this consecrated spot, a continue dation of graces flow upon s souls and hardened hearts. Eve for sin, every aspiration for every tear of penitence, every tion to be good, are graces dire the Holy Spirit. From this sing footstool continually rise Father those dying words f parched lips on the cross: forgive them, for they know i they do." Upon this blessed the strained eyes of the Queen rest with a continuous and al finite longing. Seated upon destined throne of mercy, she i in heaven as the Refuge of

Through her gentle pleadin

Turn here, weary pilgrim

journey -- rest here sin lad

The Saviour calls you to com

refreshed. Here you can

your burden at the foot of

here you can take up His, fe

"My burden is light

day thousands receive the

come to the confessional.

yoke is sweet." He said: your sins are as red as sca make them whiter than sno the Prodigal Son, you have your heart: "I will arise my Father," and with him grace to say: "Father, I ha against heaven and before am no longer worthy to be son." Here, as you gaze cross, you remember that y part caused your Saviour's and like Peter, you weep your offenses. As a wave ful feeling rolls over you soul, you strike your breast publican, saying: "O publican, saying: "O merciful to me, a sinner! floodgates of sorrow are or your heart throbs with a emotion, you cry out with th blind Bartimeus of Jerico Son of David; have mercy or of David, have mercy u These beautiful models of pe all for you, my friend, a episodes in the life and te your Blessed Redeemer. Here at the confessional

were on equal footing. fessional, because it is stituted. It is a blessed p One stays away through a good Christian must be humble of heart." Pride angels fall. Turn your e the tabernacle; therein is Second Person of the Bles He is there, although the M to serve sinners. He was stable. He was laid in a r

humbled Himself to the

and innocent meet. Here

fathers came to receive spi

solation in their days o

sorrow. Here the king and

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constant subscriber to the leading New York and California daily papers, that in such an event he might be ready to rebt the false evidence of his cousin.

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Don't give this for five minutes. Then he put his hand into his breastpocket and drew forth some small, dark object ; he raised it quickly to his head, before a hand could interpose, h had fired and fallen, shot through the

CONCLUSION NEXT WEEK.

AT THE CONFESSIONAL.

Philip O'Neil in Catholic Mirror. My friend, bear with me while I tell of the confessional, that others may take heart. Here at this blessed place the soul is refreshed, in order to renew the strife against the temptations of the flesh. Ab, me! it is a visible token ofGod's voluntary mercy-a monument of His unchanging love for us poor Here the sins of a whole life time, sins of infinite malice, are blotted out through a miraculous charity The guardian angel of each one is here among these kneeling people; clothed in marvellous beauty, and with a joy unspeakable radiating their heavenly brows, they offer each penitent's tears as gems worthy of heaven. One sight of the magnificent creatures who take such interest in us would cause us to swoon in an ecstacy of delight. Here at this consecrated spot, a continual inundation of graces flow upon starving souls and hardened hearts. Every sigh for sin, every aspiration for mer y, every tear of penitence, every resolution to be good, are graces directed by the Holy Spirit. From this sanctify ing footstool continually rise to the Father those dying words from the parched lips on the cross: "Father, forgive them, for they know not what they do." Upon this blessed footstool, the strained eyes of the Queen Mother rest with a continuous and almost infinite longing. Seated upon her predestined throne of mercy, she is known in heaven as the Refuge of Sinners. Through her gentle pleading every day thousands receive come to the confessional.

refreshed. Here you can lay down your burden at the foot of the cross, here you can take up His, for He has "My burden is light and My yoke is sweet." He said: "Though your sins are as red as scarlet I will make them whiter than snow." Like the Prodigal Son, you have said in your heart: "I will arise and go to my Father," and with him you had grace to say: "Father, I have sinned against heaven and before Thee, and am no longer worthy to be called thy son." Here, as you gaze upon the cross, you remember that your sin in part caused your Saviour's sufferings, and like Peter, you weep bitterly for your offenses. As a wave of remorse ful feeling rolls over your troubled soul, you strike your breast with the publican, saying: "O Lord, be publican, saying: "O Lord, be merciful to me, a sinner!" As the floodgates of sorrow are opened, and your heart throbs with a new found emotion, you cry out with the fervor of blind Bartimeus of Jerico: Son of David; have mercy on me! Son of David, have mercy upon me! These beautiful models of penitence are all for you, my friend, and are all episodes in the life and teachings of

Turn here, weary pilgrim, on life's

The Saviour calls you to come and be

sin laden soul

journey -- rest here

your Blessed Redeemer. Here at the confessional the sinful and innocent meet. Here your fore fathers came to receive spiritual consolation in their days of joys and sorrow. Here the king and the beggar were on equal footing. There is no pride of place around the holy confessional, because it is divinely instituted. It is a blessed place.

One stays away through pride, but a good Christian must be "meek and Pride made the angels fall. Turn your eyes towards the tabernacle; therein is confined the see what an amount of pain is saved.

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No pride in Him! At the confes sional, overshadowing it, is the Sacred Dove, the Holy Spirit-Tne Third Person of the Blessed Trinity-absolv ing sinners and giving sanctifying graces needed. No pride in Him! Where these are the Father is. No pride in Him! No pride in the Holy Trinity; than how can weak man

speak of pride? One stays away on account of shame ful sins committed. In a case of this kind St. Francis de Sales said what every priest feels and could say with equal truth. This saint had expressed his delight at the contrition of a penitent; but the penitent remarked "You only say this, Father, to console me ; but your heart must be filled with detestation for so great a sinner." St. Francis replied: "You are absolved from your sins ; to me you are as pure as the new fallen snow, and I should destitute of feeling if I did not rejoice with the angels in heaven over your conversion." My friend is not this enough? A priest inwardly rejoices at the conversion of a great sinner, because he feels him. self in the presence of a great mercy, and that he is the witness of a sublime grace that has descended from heaven. Is not this enough? You who have read this will see that there is still a read this will see that their light in the Church and a faithful priest in the confessional. Hurry; but the forgiven. Who there is yet time to be forgiven. would not run to receive pardon on such easy terms? When you come out from the confessional, with a light neart remember your friend who has not been there; run for him, that he, too may be happy.

THE "TE DEUM" AND ITS ORIGIN.

The "Te Daum" is now being sung in all the churches to celebrate the coming of peace. It was sung in all the churches of Chicago last Sunday. Naturally numerous inquiries are be ing made regarding it and its origin. The "Te Deum" is sung exceptionally to thank God for any great blessing. In such cases it constitutes by itself a religious solemnity or it is attached to a solemn celebration of the Mass and is sung at the end of the office.

There is only one musical setting to the hymn to be found and that in the choral books, although in various dioceses the melody is embellished and varied, as are many of the other hymns, ceses the melody is The setting is purely Gregorian and from the many masters of figured music, writing Masses and hymns, few seemed to have grasped the dignity and pathos found in the "Te Deum."

is curious how very little is known of the authorship or origin of a hymn than which none other has taken a firmer hold on Christianity and which has been sung for hundreds years throughout the western church at coronations, enthronements and special occasions of a jubilant or triumphal character. In latter days the question of authorship has caused all creeds to make a thorough historical research, going back as far as the eighth century. The hymn is the most beautiful and famous of Church hymns and is a type of an act of praise, of faith and of prayer.

The investigation of its early his tory seems to have been strangely neglected, and the information sup plied in the recognized authorities on the Church's services is scanty and meager in the extreme. In the print ed breviaries the hymn bears the title Hymnus SS. Ambrosii et Augustini. To these two saints it is also ascribed in a large number of manuscripts.
The almost universal belief of the middle ages was that the above named

aints composed the "Te Deum." Tae hymn in its ancient form con sists of twenty-nine verses, and is an act of adoration, beginning with praise from ourselves, and finally leads up to the song of the highest rank of angels, using the very words of their worship, "Holy! Holy! of their worship, "Holy! Holy! Holy!" Then comes the adoration of Holy !" the elect in paradise-apostles, pro phets, martyrs—the church triumph ant uniting with the church militant in the worship of the Holy Trinity. Then the hymn is addressed to Christ. and becomes a kind of creed, of six verses, describing the incarnation, the redemption, the resurrection, ascension and the glorious coming.
The third part of the hymn is prayer and in some churches, chiefly on the continent, it is the custom for the people to kneel during the singing of Thus the most beautiful and most famous hymn of the church is a type of what every good hymn should be, an act of praise, of faith, of prayer It is a pity, indeed, that its origin lies in obscurity. - Catholic Citizen.

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PAINS.

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THE TEST OF THE TREE.

Sacred Heart Review.

"By their fruits ye shall know them." (St. Matthew, vil., 19.) From the general tenor of Oar Lord's words given in the gospel for the seventh Sunday after Pentecost, His intention was, as we see, to give us a standard, a rule to judge others, and also a rule to judge ourselves. He foresaw that the state of things which existed in His day would with some modifications occur over and over again: namely, that certain men, clothed with some share of authority men gifted with learning-as were the scribes and pharisees-men able in ome way to attract attention and give themselves prominence, would step for ward as moral guides, as dogmatic teachers, as expounders of law principles; but He warns us that they are not to be heeded, much less to be followed. Their root is pride or disobedience; it is denial or profane novelty; and their fruits, that is, their works and words, are evil. How often alas! in the past history of the Church and with what marked clearness in our times, have these words been fulfilled, · By their fruits ve shall know them.

But as our most necessary, most frequent, and safest judgment ought to be upon ourselves, let us so apply it. The very nature and activity of our minds, the work of our lives, the range of our duties, the dealings of God with us make the comparison to nature, to the earth, a happy and suit able one. The farmer or husbandman who goes forth day by day on his land to plant, to cultivate, to prepare for, etc., expects results. Now he has the spade and plough, again the axe and the pruning knife. Having chosen the fitting place and prepared the ground and planted, he turns and grafts, he cuts away and uproots. in our lives, day by day, year by year, fruit of some kind, good or evil, is growing; and the Master expects, nay, demands good fruit and plenty of

Are our lives, our words and deeds such: solid in root, true and orderly in the branches, goodly and whole some, fair and abundant in the fruit?

Are our lives rooted in faith and does the sunlight of God's aplove? proval shine on them? do we ask by frequent prayer for the needful wers to descend?

Do we ever use the axe of God's divine commandments, the pruning-knife of denial and restraint in the garden, amid the products of our souls? Remember, Our Lord does not want nerely ornamental trees, nor those which simply bear leaves, nor yet trees with poor fruit, sour, scanty, worm eaten-for every that bringeth not forth good fruit shall be cut down and cast into the fire. What, then, is our present cropmalice, weakness, unfaithfulness? is it pure and upright actions, kindly thoughts and words, lasting and pleasant fruit worthy to be gathered in? · For blessed is the man whose will is in the law of the Lord. He shall be like a tree that is planted near running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off, and everything he shall do shall prosper.

MASS IN THE CATACOMBS.

The Catholics of our times who have large and comfortable churches can hardly understand the trouble which the first Christians had to hear Mass and attend the services of the Church. The Romans being pagans would not allow the Christians to build churches. But this did not stop the pious people from being faithful to their religion. Outside of Rome there were many sand Blood Purified - Strength Built uppits from which for many years the Romans had taken sand for their buildings. Some of these pits were unused so the Christians began to gather there to listen to the priests. They could not assemble at night in the city, as the lights would betray them. here, far under ground, no light could be seen from the outside. The Christ ians dug out large rooms in the rock and used them as chapels and meeting rooms. They widened the passages and made many of them longer. there was a large city under Rome Here the martyrs were buried and all the services of the Church carried out. Every evening at dark men, women and children could be seen leaving Rome, in little groups of two and three They were poorly clad and no one noticed them. After walking out on the country road a little while, they turned into the field where the sand pits were. Entering these they des ended to the underground Torches were lighted, and with their help, these people, who were all Christians, walked along the silent passages. Soon a light appeared in the distance When they reached it they found the entrance to a large room. the chapel. Lamps hung from the ceiling or stood in large candle sticks After all had assembled the priests gave instructions to the people prepared the converts for baptism. Then some hymns were sung by the people. It was now near midnight. At 12 o'clock, or soon after, Mass was said. The altar in those times was a plain table, and the priests faced the people during the entire Mass. The people all went to Communion. After Mass the people went out of the Cata combs and returned to their homes, it being now early in the morning. These pious Christians heard Mass every day. How different from the cold people of our times who can scarce ly be made to hear Mass once a week

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A MOTHER'S INFLUENCE.

his mother is beyond redemption wholly; and many an unfortunate wight, with whom the world has gone wrong, finds in that memory a solace for his sorrows and an inspir ation, perhaps, to renewed efforts in the battle of life. A poor vagrantpossibly rendered such by inability to find work-was brought into a Brooklyn police station the other day, and among the few things found in his possession was a well-worn portrait of a woman's face. Asked whom the picture represented, the unfortunate man said :

carried that picture around with me for twenty-five years, and would not part with it for all I am worth. If I had followed the course she marked out

There is a whole sermon in these words, and a more elequent one than is often preached from the pulpit. youth who starts out in life determined to walk in the paths counselled to him by his mother is morally sure of avoid ing dangers and pit(alls and of attaining happiness if not competence. Could the failures and wrecks of humanity be asked what cause had contributed most to their present plight, the chances are that the great majority of them would acknowledge that failure to follow their mother's advice was the primary reason of al

their misfortunes.

A mother's influence is always directed towards her children's good, and a mother's advice is generally so wise and salutary that the son or daughter who follows it through life is morally sure of temporal blessings and spiritual satisfaction and happiness. -Catholic Columbian.

BEAUTY OF THE VESPER SER-VICE.

One reason why we should desire Sunday Vespers, writes J. W. Embury in the Catholic Times, is that it keeps our devotions in the channel of the Feasts and Fasts in which the Church herself moves. You may go to Mass on Sunday and perhaps you hear nothing to you what feast the Church is keep ing. It may be a feast of Our Lady, in which case the choir may sing the 'Splendente Te Deus " at the Offertory; on the feast of a Confessor per haps you will hear a "Tota Pulchra" or an "Ave Maria." Unfortunately the Proper of the Mass is sung in very few of our churches. But the very first antiphon at Vespers gives you the character of the feast of the day; and as the wonderful Office proceeds you are inundated and penetrated with the holy joy which the Church herself is feeling.

and much learning go together. The sun, rising and declining, makes long shadows; at midday, when he is high-est, none at all. — Hall.

brity are simpletons : the men who are proud of their genius are fools.-Du-

Jesus and Mary will to all eternity be Son and Mother, and this one divine fact reveals to us the eternity of our relations.—Cardinal Manning.

A Veteran's Voice

Tobacco Habit Cured.

Many a veteran of the war, whose health was wrecked by wounds, exposure and privation, has found in Hood's Sarsaparilla just the tonic and blood reviving effects he needed. The following is one out of hundreds of of letters from G. A. R. boys praising Hood's Sarsaparilla for health restored and strength renewed in de-

benefit Hood's Sarsaparilla has been to me, I gladly write this, that others simi-

cure for them. I had been

smoker for 35 years. My wife purchased the first bottle of Hood's Sarsaparilla and I commenced to take it more to please her than anything else. One bottle after another was taken with increasing benefit. The effect was of a strenghening nature, toning up my whole system. After I had been taking the medicine a short time, I laid away my pipe and have not had an desire for the use of tobacco since. Hood's Sarsaparilla has thoroughly purified my blood and driven all poison out of my system. It has also done me

A Power of Good

p'aysically, and I feel like a new and free man. Previously, I had tried a good many different times to stop smoking, and to regain my health, but I was unable to accomplish the former, so that my attempt for the latter was each time a failure. I am pleased to recommend Hood's Sarsaparilla as a blood purifier." J. R. McFadden, Ex-Commander Ness Post, No. 81, G. A. R., Dept. of Kansas, Brownsville, Wash. N. B. If you decide to take Hood's Sar-

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for me, I would be better off to day.

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can be stopped.

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PRIESTLY INFLUENCE.

The Pillager Indians, a Chippews tribe in Minnesota which has been on the war path for some weeks, and which has already had a drawn battle with United States troops, in which Major Wilkinson, and a number of regular soldiers were killed, have arranged a peace through the influence of Father Aloysius, a missionary priest in whom the Indians repose absolute confidence. The Indians considered that they had gained the victory in the fight with the military, nevertheless, they asserted that they wished for peace if they could obtain justice. Father Aloysius explained that he had no the Indian Commissioner would obtain justice for them if they would explain the nature of their grievances. They agreed to do this, and a document was drawn up and committed to Father Aloysius setting forth their grievances to be laid before the Government so that redress might be obtained, and it every age and sex. is believed the Government will concede their demands.

THE DIVORCE QUESTION.

The Protestant Episcopal Church of the United States is agitated on the divorce question somewhat similarly to the Anglican Church of Canada, and with a similar result. At the recent General Convention held in Wash. ington, a motion was brought forward to forbid the marriage of divorced persons absolutely, as follows:

"No minister of this church shall solemnize the marriage of either party to a divorce during the life of the other party.

This was defeated in the House of Bishops by a vote of 31 to 24. Hence the rule which will govern the conduct of ministers will remain as heretofore, being:

"No minister, knowingly, after due inquiry shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

In Indiana, however, the local Church has decided to asl the State Legislature to lessen the number of causes for which decrees of divorce are granted. The proportion | versal : of divorces to marriages in Indiana is 10 per cent., some of these causes being very trivial.

THE ECCLESIASTICAL LAW OF CELIBACY OF THE CLERGY.

A Catholic of Campbellton, N. B. enquires whether there are married allowed to fulfil the offices of the priesthood. In the Eastern portion of the Church the disciplinary laws are in several ways different from those of the West, and it is allowed for those of the clergy who do not belong to the religious orders to retain their wives to whom they have been married before receiving the sacred orde; of deacon-

We must carefully distinguish between divine revelation, which includes the divine laws, and the disciplinary laws of the Church. It is a matter of divine revelation that the state of imparted to them. virginity, or the unmarried state, embraced for God's sake, in order that one may devote himself or herself Scripture, among which may be mentioned (1 Cor. vii; 32 38) "He that is married thinketh on the things of atira. (Acts xvi, 16, 33.)

the world, how she may please her . Therefore both husband. . he that giveth his virgin in marriage, doeth well, and he that giveth her not doeth better."

The married state is therefore in itself a holy and lawful state, but is less perfect than the state of celibacy or virginity. This is sufficient reason why the Church should decree that the priests should be unmarried. Nevertheless, the law of the celibacy of the clergy is a human ecclesiastical law, subject to change, or modification, and not a divine law, which man cannot change.

There are causes which make it difficult to enforce the Western law of celibacy in the East, so that though marriage of the clergy there is not allowed after ordination, it is usual for those intending to become priests to marry before their ordination to deaconship, if they intend to be among the secular clergy.

INFANT BAPTISM.

C. M. of Buckingham asks: "Are there any instances of Infant Baptism during the time of our Lord?"

During the actual stay of our Lord on earth, it is not specified whether those who were baptized in His Baptism, thus becoming His disciples, were infants or adults.

In St. John iii, 22 we read: "After these things, Jesus and His power to right their wrongs, but that disciples came into the land of Judea, and there He abode with them and baptized." In verse 26 we are told that "He (Christ) baptizeth, and all men come to Him." The word men is here all persons, including women and children, for the general adjective omnes, all, translated all men, includes

> In St. John, iv, 1, we are told that Jesus maketh more disciples, and baptizeth more than John, though Jesus (Himself) did not baptize, but His disciples."

In St. Mark xvi., 16, there is a gen eral command given: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

We need not indicate the instances of baptism conferred by St. John the Baptist, as his baptism differed essen tially from that of Christ's institution, and it is, of course, the baptism of Christ of which our correspondent speaks.

That St. John's baptism was different from that of Christ, and had not the same spiritual effects, is evident from the superiority attributed to Christ's baptism by St. John himself, but we shall quote in proof of this only the passage in Acts xix. 3, 5, where the Ephesians who had been baptized in St. John's baptism were "baptized in the name of the Lord Jesus," that is, with the baptism of Jesus.

Now though it is not stated in s many words that infants were among those baptized by Christ and His apostles during His life on earth, there be no reasonable doubt that they were actually baptized, as Christ's is not a Church, or we should rather words instituting baptism are uni-

"Except a man be born again, he cannot enter into the kingdom of God," and "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John.iii: 3. 5.) Here, also, the Greek word tis in Latin quis, translated "a man" means "any one" and refers priests in the Catholic Church, who are specially invited to come to Christ, because of such is the kingdom of heaven, they are certainly not to be excluded from the grace of baptism, which is thus declared to be necessary in order that "any one" may enter God's kingdom.

> Christ Himself gives the reason for insisting upon baptism: "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." Children require this spiritual life equally with adults, and should not be deprived of the second birth, which is

After Christ's ascension into heaven. verts, and it would be as reasonable to more fully to God, is more perfect than say that there were not grown up men ian papers and the professors of some the married state. This is clear or women among these, because in from several passages of Holy nearly all instances it is not specially so stated, as to say that because no infants are specially mentioned, there is without a wife is solicitous for the were none baptized. It is also menthings that belong to the Lord, how he tioned that households were baptized, may please God; but he that is with a in which, without doubt, infants were wife is solicitous for the things of the included. Thus, St. Paul "baptized world how he may please his wife, and the household of Stephanus." (I Cor. i; he is divided. And the unmarried 16.) St. Paul's jailer at Philippi being woman and the virgin thinketh on the converted was also baptized, and presthings of the Lord that she may be ently all his family, so also was the holy in body and spirit. But she that household of Lydia of the city of Thy-

The Holy Scriptures nowhere proclaim that they contain a full account of all that Christ did or commanded to be done. On the contrary, we are assured by St. John that " many other things Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. John xx, 30: xxi, 25.) We may be sure, therefore, from the practice of the Church from the very beginning, that Christ intended that infants should be baptized. Origen testifies that it was the practice of the Church in his day, the third century, to baptize infants, and that this practice came by tradition from the Apostles. This constant practice of the Church, which was established by Christ to be "the pillar and ground of truth," is sufficient to prove that infants are to be baptized, and that the objections raised against infant baptism by certain modern sects, such as the Baptists, are founded on a misunderstanding and false interpretation of certain passages of the New Testament. This mis interpretation is an example of the need of the warning given us by St. Peter against the unlearned and unstable persons who "wrest the Sacred Scriptures to their own perdition." (2 Peter iii, 16.) The Catholic Church is the authorized interpreter of Scripture, and not the private Christian, for "no prophecy of Scripture is made by private interpre-

VOLUNTARY OR OBLIGATORY?

A curious debate is going on between several Presbyterian papers and professors regarding the question whether or not the Christian Church is a voluntary or compulsory organization.

tation." (2 Peter i, 21.)

Professor John T. Duffield of Princeton Theological seminary, raised this question by an article from his pen which appeared in the Independent of New York. He refers especially to the Presbyterian Church, but as he holds Presbyterianism to be the Church of Christ by excellence, as a matter of course, what he says of Presbyterianism he regards as applicable to the whole Church of Christ. He lays down the proposition that "the Presbyterian Church is a voluntary association of Christians organized to maintain and propagate what they believe to be the system of doctrine taught in the holy Scriptures." Hence he infers that the Church may admit whom it pleases, and exclude whom it pleases. Hence, also, he believes that heresy trials are very proper in order to find out where in the supposed heretic is in disagreement with the doctrines which the members of the Church have agreed to accept and propagate.

Commenting on this, the Chicago Interior remarks that "if Dr. Duffield is right, the Presbyterian organization is not a Church . . . and it can

claim no divine authority.' There is no doubt that the inference of the Interior is correct, that such an organization as Dr. Duffield describes say, is not the Church, inasmuch as Christ established one and not many Churches. Yet it is equally undeniable that heresy trials have been frequent among Presbyterians. On the one hand, the Presbyterian Church tion come than from the Methodist proclaims that no man is bound by the decrees of Churches or Councils to accept any particular doctrine, that Christ has given us the Scripture for to all mankind; and as children are our only guide to religious faith, and on the other hand, the General Assembly imposes upon all adherents a belief in certain doctrines, and excommunicates those who will not or cannot believe in them. This is an inconsistency in Presbyterianism, and it is evidently to get over this inconsistency that Dr. Duffield has put forward his theory that the Church, or any Church in particular, may make such rules as it may deem proper, and exclude those who will not follow them the means of grace whereby this life is Presbyterian press generally have remarked that it is only at the cost of unchurching his Church, and he has the Apostles baptized thousands of con- thus stirred up a hornet's nest, being severely criticized by the Presbyterof the other Presbyterian theological that so far from Dr. Duffield being right, "we believe Jesus Christ is the king, head, lawgiver and sole authority in His Church, that His Church cannot lawfully, nor, to Him, loyally, reject whom He receives, receive whom He rejects, prescribe tests not explicitly laid down by Him, nor make requirements in belief, faith, or conduct which He has not made."

In its main contention, that the pur-

Christ is to endeavor to save all mankind, and to afford facilities to all men of good will to find salvation, the Interior is correct. The Church should teach what Christ teaches, and command what Christ commands; but as a means to this end, it is frequently necessary that the Church should make disciplinary laws, and Christ Himself has commanded that we should "hear the Church" under penalty of being considered as "the heathen and the publican" if we disobey those laws. The Interior, therefore, in endeavor ing to avoid the error of Dr. Duffield in maintaining that the Church of Christ may make any laws or rules Carman, who says: which fancy may dictate, falls into another error in maintaining that she cannot make disciplinary laws at all. The truth is that Presbyterianism has not a consistent ground anywhere, and it is compelled to adopt fantastical theories in order to persuade the populace that it is a good substitute for the Church of Christ, even though it is not really the one Church which Christ

admits that Presbyterianism cannot claim to be anything more than one of many Churches of Christ, but this is an admission from which it follows that it is not the Church of Christ at all, inasmuch as Christ instituted but one Church, "the pillar and ground of truth." to teach all nations. That Church must, therefore, be infallible. It is protected by God from teaching false doctrine, and thus, when Presbyterianism or any other form of Pro testantism, was first started, the Church was already in existence to warn the innovators that they were wandering from the paths of truth, and they were bound to hear the Church's voice, and not to rend the seamless garment of Christ by establishing sects with new doctrines, and new liturgies, according

icstituted.

to every human fancy. The Catholic Church alone stands on the consistent ground that she has authority from Christ to teach, not fanciful doctrines, but what He taught and commanded to be taught. Thus we can see at once why heresies are to be repressed: not because they are contrary to the regulations of a voluntary club which admits as members those who believe certain things, but because we are bound to believe all that God has taught.

The Church of Christ is not a mere voluntary club, which we are free to join or not, as we see fit, but it is an organization to which we are bound to adhere in order to fulfil the law of God.

RELIGION AND EDUCATION.

In the Christian Guardian of the 19th of October there appears a report of an address delivered hy the Rev. A. Carman, General Superintendent of the Methodist Church of Canada, on the relations between "The Church of God and the Education of the People." The address was delivered at Victoria University Charter day celebration on October 12, and is remarkable chiefly for the stand which the doctor takes with reference to the necessity of uniting religions with secular education.

In former years, while Catholics were fighting the battle of religious education, from none did more opposibody; and even down to the latest moment, successive Conferences have made pronouncements, the object of which was to prevent the Catholics of Manitoba from regaining the educational rights of which they had been

unjustly deprived. The Catholics of Ontario, it is true, have been left comparatively undisturbed in the possession of the rights they enjoy in regard to Catholic Separate schools, but no stone has been left unturned to prevent justice from being done to the Manitoba Catholics. We have every reason to suppose, also, that we are left undisturbed in Outario, at all strictly. He gets over this particular events by Rev. Mr. Carman and many of maintaining their schools. He inconsistency by his theory, but the of his confreres, simply because these gentlemen are aware that the rights of the Catholics of Ontario are too strongly rooted in the soil to be overturned. We need scarcely add that, with the experience of the past before our they should be applied in furnishing mind's eye, we may feel assured that the stand now taken by Rev. Mr. Car- satisfy the people, and be in accordance colleges. Thus the Interior declares man in favor of religious education is with their conscientious convictions. not caused by any desire to preserve | On this ground, Catholics are justly for, or extend to all alike the right to entitled to their share of school tax educate their children freely in the and the Government appropriation for way they deem right, but solely to pro- educational purposes. But it must be mote the interests of Methodism.

inalienable right to educate their own to make the public believe. pose of the Church as instituted by now reasonably expect more sym- tains the report of Dr. Carman's ad-

pathy in their aspirations for fur-

ther religious teaching in the schools. Mr. Carman very justly remark that "it must be a matter of pride and satisfaction to every Canadian that the State does make so liberal a pro vision for public education." The Province of Ontario has, undoubtedly, an efficient school system, so far as the provisions for giving secular instruction are concerned, but with the exception of the provision for Catholic Separate schools, it falls far short in the matter of providing for the religious and moral training of the pupils. This is now admitted by the Rev. Dr.

"The State may do its best, but

there is much left for the Church and

the family to do. I have an education

al ideal and creed, which I feel free

without ostentation to announce. I

believe in home nurture, awakening and directing general intelligence and laying firm, deep, and strong, the foundations of moral and religious character. I believe in the Church assisting, instructing, and guiding the home, in so great and glorious a work. The failure of the home, through parental indifference and recklessness, to The Presbyterian Confession of Faith accomplish its part of the work in this regard, is at once the plague of the Church, and the scourge of the State It would be no wrong for the State to enforce morality with the sanction o universal religion, that is those funda mental doctrines and obligations of re ligion upon which there can be no con siderable or practical disagreement. In fact it is a modified or a minimum

amount of religion which Rev. Mr. Carman wishes to be taught in the schools. And why should it be taught to this minimum extent? The necessity of religious teaching is now admitted. But this necessity, if it exists at all, extends to a knowledge of the basis on which religion rests, and this cannot be imparted without the teaching of the dogmas of religion, which so mutually depend on each other, that their teaching must be most unsatisfactory and defective if it be minimized after the fashion desired by the doctor. Dr. Carman goes on to say :

"If Protestants and Catholics can agree that there is a God, Creator of all, to whom we are responsible, then that much religion might go into State schools. If the jangling Churches could being, and shall give account to God in a final judgment, then so much more of religion might venture into a Pub lic school system.

And is this the whole amount of re ligion which should be taught in the schools? Are we to start from the point of what "the jangling Churches could consent to?"

It is needless to say that only a very imperfect as well as an unprovable theology could be taught if we are to be restricted within such limitations, and the religion thus taught would be but farcical, depending solely on the teacher's word, and not on the certainty of revelation. The only way in which religion can be satisfactorily taught is by competent teachers who know on what foundation religious truth is built, and who are able to instruct the children accordingly; but this it would be imput Mr. Carman's ideal into operation.

That we have not misrepresented or misunderstood the Rev. Mr. Carman is further made evident by his state-

ment that: "Certainly it is not the duty of the State, either by Separate schools or any other expedient, directly or indirectly, to serve the purposes of any Church or denomination, in affording instruction in its peculiar tenets, whether that be done immediately from the public revenues, or by levying a general tax to be withheld from the public revenue, and put under the control of the recalcitrant Church or denomination for such a purpose.'

Thus the rev. doctor makes it manifest that, though desirous of introducing a system of religious education to suit his peculiar views, and of forcing it on the rest of the population, he is still as hostile as ever to Catholic education, and to justify his hostility he represents Catholics as preying upon the Protestant public for the purpose must be aware that this is a misrepresentation of the case. The school taxes and the funds appropriated by the Government to educational purposes are the money of the people, and education of such a character as will borne in mind that these funds are in If the Methodists had been reason- reality drawn from the pockets of Cathable enough to admit the evident truth olics themselves, and not from those of that Catholics have the inherent and Protestants, as Dr. Carman endeavors

children in their own faith, at We may add, that in the same issue their own expense, they might of the Christian Guardian which con- the human Christ, and, therefore, is not

dress, there is a letter from another clergyman, the Rev. W. J. Robertson, of St. Catharines, giving the alarming intelligence that Methodism has been declining in Canada during the last few years, and this fact is attributed largely by Mr. Robertson to the spread of infidelity among Methodists. Is this fact the secret of Rev. Dr. Carman's new-born zeal for religious instruction in the schools?

Truly, the Methodists, until recently, were very stalwart advocates of a purely secular system of education. If Rev. Mr. Robertson's statements are correct-and they profess to be based upon authentic reports of the Church itself-Methodism is reaping the reward for its having contributed so much toward keeping religion out of the Public schools ever since the Public school system was first established. This was done in the first instance with the hope of depriving Catholics of Catholic schools, but the object was not attained; and now those very persons who adopted this course are horrified at the results of their own doings.

MARRIAGE.

The Baptist Mission Board last week passed a resolution at their meeting in Toronto strongly recommending Churches and ordaining Councils to urge young men to finish their college course before marrying or seeking ordination. No doubt there are valid reasons for this, as family cares are a serious obstacle to efficient study, but considering that our Baptist friends are usually so earnest in asserting that clergymen should be married, to fulfil God's law, is there not some inconsistency in their present resolution? May there not be as good reason why the Catholic Church insists upon the celibacy of the clergy, as the Baptists have for desiring the calibacy of students? St. Paul surely gives a sufficient reason for this when he says:

"He that is without a wife is solicitous for the things of the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided.

RUSSIA AND THE PERSIAN NESTORIANS

A very determined effort is being made by the Czar of Russia to extend his influence into Persia, and the means he has adopted toward the attainment of this end is to work on the Nestorians of that country to have them come into union with the Russian Church, recognizing the Holy Synod of Russia as having supreme ecclesiastical jurisdiction over their organization. As the Holy Synod is completely under control of the Czar, this would make the latter actually the head of the Persian Nestorians.

It is one of the methods employed by Russia to prepare for the gaining of political control over a country, by first working upon it for ecclesiastical union with the Russian Church. This possible to do if it were attempted to method was adopted many years ago before Georgia was annexed by the Russian Government. Russian priests were sent in to show the practical oneness of the Georgian and Russian Churches, and to explain the advantages, both religious and political, which the Georgians would derive from recognizing the Czar as their religious head. When the latter were convinced of this, a Russian party was easily formed, which contributed toward bringing about the conquest of Georgia, which was affected in 1801.

The Russian Church has not been by any means-a missionary organization, nevertheless special pains have been taken to gain a foothold among the Persian Nestorians, and missionaries have been repeatedly sent to gain their adhesion to the Russian plan of union, and it has been stated within the last few days that a deputation of Persian Nestorians has visited St. Petersburg for the purpose of having a large number of their co-religionists admitted to the Russian Church. Among those who thus went to seek a union was Mar Yonnan, a Nestorian Bishop, and it is asserted that fifteen thousand Nestorians will follow his leadership in this matter. Great joy was manifested among the Russians on the occasion of Mar Yunnan's conversion, and there is little doubt that the chief reason for these rejoicings is the consciousness that Russia will gain great political influence in Persia through this

The Nestorian sect dates back to the year 431, when Nestorius, Bishop of Constantinople, maintained [publicly that there are two distinct persons in Christ, the human and the divine, and that the Blessed Virgin was mother of properly called Mother of God. The Council of Ephesus conden heresy, which would take from actions as Man God their value, and destroy the effica redemption through His suff the cross.

NOVEMBER 5, 1898.

A REMINISCENCE

Lord and Lady Aberdeen Little Sisters of the Po

As the Governor Genera estimable lady are about to t departure from Canada, the extract in regard to an incid occurred during their res Ireland will be read with We doubt if there are any similar station in the Briti who have attained so great of popularity as have Lord Aberdeen. Wherever they sided they have, by their and warm-hearted manne and unostentatious-won th the people. Such was the co ularly in Ireland, while I deen occupied the position Lieutenant: and there is regret in Canada at their de

The extract which we p is taken from a book, " Sisters of the Poor," writte Abel Ram, and published mans, Green & Co. London

It was in March, 1887. Lieutenant of Ireland at th the Earl of Aberdeen. Hi Countess of Aberdeen, grea ed in all charitable institut the Home for Aged Poor in fine day, expressed herse with all she saw, and decl tention of returning. For time the Little Sisters hea of her ladyship, when one ive arrived from the Vicer duly signed and sealed, in Lord Lieutenant invited Sisters of the Poor and charges to a " tea party dence in Phonix Park.

When the first moment

ment was over, the Little cided to accept his Lords tion, which was, moreover, eminently convenient t o'clock in the afternoon. appointed, therefore, a li prepared to set forth from to Phoenix Park, consisti seven of the Little Siste best be spared from the House, and ninety of th women, all of them Sunday attire, and highly the pleasure trip before that moment a line of veh ed in the street in front of sent by the Duke of S Commander in Chief of quartered in Ireland, with soldiers, in order to conv Lieutenant's guests to the The old people comfortab their Sisters by their side, drove off with their escor an unwonted spectacle in Dublin, where they were ed crowd of spects hurried up to see the sigh old folk sat up very stra nified, as if to do honor alted position, whence, it sight of an acquaintance, him by a condescending

guests under the trees at to the Viceregal Lodge, did the latter appear th forward to welcome th hands with each old woman, and ushered ther hall, in which were gath all the highest dignitari regal Court, the Duke of a Catholic Bishop, seven the French Consul and many fashionable Dubli delighted old people we a long table cover things of every descrip dinner indeed, rather the they speedily began to at edly as if they were in refectory at Kilmainha least disturbed at being the highest personage At the end of the meal, stood up to offer the the and comrades in ter that Lord Aberdeen, v replied that he wished power to help all the po-but that, finding that s proud and happy the aged men and and tended in, Dublin Sisters of the Poor, " the of humanity."
The speechifying at

Lord and Lady Ab

standing waiting to

people were invited to the grounds, where the and gentlemen joined chat. The old women interest their gay shav be-ribboned caps excit merrily, when suddenly old women perceive Sisters are not with th their consternation, un assured by hearing t deen, recollecting the ople, is them, and has kept the them a cup of tea an And how the happy conducted back into hall, where a new end them, as they find it tr brilliantly lighted be military band playing exhilarating nature

heresy, which would take from Christ's him the pleasure of having a dance ; actions as Man God their infinite value, and destroy the efficacy of our redemption through His sufferings on the cross.

A REMINISCENCE.

and Lady Aberdeen and the Little Sisters of the Poor.

As the Governor General and his estimable lady are about to take their departure from Canada, the following extract in regard to an incident which occurred during their residence in Ireland will be read with interest. We doubt if there are any persons of similar station in the British Empire who have attained so great a degree of popularity as have Lord and Lady Aberdeen. Wherever they have resided they have, by their courteous and warm-hearted manner-sincere and unostentatious-won the hearts of the people. Such was the case partic ularly in Ireland, while Lord Aberdeen occupied the position of Lord Lieutenant: and there is universal regret in Canada at their departure.

The extract which we print below is taken from a book, "The Little Sisters of the Poor," written by Mrs. Abel Ram, and published by Long. mans, Green & Co. London, Eng., in

It was in March, 1887. The Lord Lieutenant of Ireland at that time was the Earl of Aberdeen. His wife, the Countess of Aberdeen, greatly interest ed in all charitable institutions, visited the Home for Aged Poor in Dublin one fine day, expressed herself delighted with all she saw, and declared her intention of returning. For a long, long time the Little Sisters heard no more of her ladyship, when one day a miss ive arrived from the Viceregal Lodge, duly signed and sealed, in which the Lord Lieutenant invited the Little Sisters of the Poor and their aged charges to a "tea party" at his resi-

dence in Phoenix Park. When the first moment of astonishment was over, the Little Sisters de cided to accept his Lordship's invita tion, which was, moreover, for an hour eminently convenient to themo'clock in the afternoon. On the day appointed, therefore, a little caravan prepared to set forth from Kilmainham to Phoenix Park, consisting of six of seven of the Little Sisters who could best be spared from the work of the House, and ninety of their old men and women, all of them in their best Sunday attire, and highly delighted at the pleasure trip before them. At that moment a line of vehicles appear ed in the street in front of the Home, sent by the Duke of Saxe-Weimar, Commander in Chief of the forces quartered in Ireland, with an escort of soldiers, in order to convey the Lord-Lieutenant's guests to their tea party. The old people comfortably installed, their Sisters by their side, the carriages drove off with their escort of soldiery, an unwonted spectacle in the streets of Dablin, where they were cheered by a delighted crowd of spectators who had hurried up to see the sight; whilst the old folk sat up very straight and dig-nified, as if to do honor to their exalted position, whence, if they caught sight of an acquaintance, they honored

him by a condescending bow. Lord and Lady Aberdeen standing waiting to receive their ests under the trees at the entrance to the Viceregal Lodge, and no sooner did the latter appear than they went forward to welcome them, shaking hands with each old man and old woman, and ushered them into a large hall, in which were gathered together all the highest dignitaries of the regal Court, the Duke of Saxe Weimar a Catholic Bishop, several ecclesiastics the French Consul and his wife, and many fashionable Dublin ladies. delighted old people were now seated at a long table covered with good things of every description-a superb dinner indeed, rather than a tea-which they speedily began to attack as compos edly as if they were in their own quiet refectory at Kilmainham, not in the least disturbed at being served by all the highest personages in the land. At the end of the meal, one of the men stood up to offer the thanks of himself and comrades in terms so graceful that Lord Aberdeen, visibly touched, replied that he wished it were in his power to help all the poor in Ireland; but that, finding that impossible, he was proud and happy to do honour to the aged men and women sheltered and tended in Dublin by the Little Sisters of the Poor," those great friends

The speechifying at an end, the old people were invited to take a walk in the grounds, where the various ladies and gentlemen joined them to have a The old women, charmed at the interest their gay shawls and brightly be-ribboned caps excited, chatter away merrily, when suddenly old men and old women perceive that their Little Sisters are not with them! Great is their consternation, until they are re assured by hearing that Lord Aberdeen, recollecting that Little Sisters have bodies capable of exhaustion as them a cup of tea and some biscuits. And how the happy old guests are conducted back into the banqueting. hall, where a new enchantment awaits them, as they find it transformed into a billiantly lighted ball-room, with a billiantly lighted ball-room, with a billiantly lighted ball-room, with a billiantly band playing airs of the most the world belongs to non-Catholic faith in God and His Church. It is not loosed the monster now preying upon necessary that he should have the virescoiety.

Council of Ephesus condemned this Lieutenant asks them if they will do and un Christian suggestions of these they accept with delight, and Lady Aberdeen leads the way in a country dance with the old man who had made the speech, and her example is speedily followed by the whole assembly; after which jig followed jig, and the dances succeed one another without pause until 7 o'clock strikes. It is getting late for these good old souls, and so the Little Sisters and their charges take their leave, accompanied to the Lodge gates by Lord and Lady Aberdeen, with their little son of eight years old, who have a kind word for every old man and woman, as they shake hands with each individual before he or she is helped up into the carriages, and set forth on the home ward journey under military escort as As the aged guests look back at the hospitable residence, hurrahs are shouted, hands and handkerchiefs are waved at them, and they notice that all the windows are decorated with flags-" just as if we had been roy " exclaimed the delighted old souls, in whose memory this fairy-like entertainment will live for ever.

PROTESTANTISM IN IRELAND

Mr. George Bernard Shaw has lent the weight of his distinguished name to the assertion that the Protestant gentry of Ireland are the most irrelig-ious men in the world. "Protestant-ism in Ireland," he writes in M. A. P., 'is not a religion; it is a side in political faction, a class prejudice-a con viction that Roman Catholics are socially inferior persons who will go to hell when they die and leave Heaven to the exclusive possession of ladies and gentlemen.

BALLYKILBEG.

The Most Worshipful and Sovereign Grand Master of Orangeism, Mr. John ston of Ballykilbeg, has not improved since his daughter entered the Church. Report saith that addressing a meeting of the yellow society, "he hoped that the hundreds of thousands of Orangemen in the United States would hold on to what they had conquered in Cuba and the Philippines, and not surrender them to Spain or any Popish power whatever." We do not believe that either Spain or America would object to the plans of Mr. Johnston of Bally-If he will lend the "hundreds of thousands" of Orangemen in this country a wheelbarrow, they are wel-come to take away all the land they ever conquered either in the Indies or the Philippines. A small wheelbarrow will answer the purpose. -Ave Maria.

"THE LUTHERAN POPE."

By the middle of next week the young Kaiser Wilhelm will have completed the rather theatrical business of his trip to the Holy Land; and then the royal menagerie will begin the home journey.

It was nearly thirty years ago that the plan of building a Lutheran church in Jerusalem was conceived by the present Emperor's grandfather. The church in question has been erected at a cost of nearlly \$300,000 It is said to occupy the place where transpired the Last Supper. dedication will occur on Monday, and the whole demonstration will be a Lutheran and Protestant affair, occuring as it does on the day, (October 31) commonly celebrated as the anniversary of the Protestant Reformation.

The inappropriateness of making any change in the French protector-ate over Catholic interests in the East to the role which Germany is made to play in the events of this Lutheran crusade. - Catholic Citizen.

INGERSOLL AGAIN.

One of the tricks of Ingersoll's lec ture craft is to make definitions to suit his purpose, and with little reference to the nature of the thing he defines This is his common practice when talk ing against Christianity. Here is an "Superstition is to believe instance: without evidence." To believe without evidence is credulity, not superstition. He continues: "Superstition is to make a guess without a demonstration." That would be guessing. Again: Superstition is to disregard the rela between facts." That would be tion stupidity, not superstition. Again "Superstition is to believe in the supernatural." Here he begs the question, for if the supernatural exists it is not superstitious to believe in it; and he has not proved its non existence. He has sinned against his own definition of superstition by making a guess for a demonstration. He guesses the non existence of the supernatural and then accuses of superstition those who do not agree with his guess. In the last analysis his definition of superstition should be this : Superstition is to believe anything that Ingersol does not believe. This would be intelligible, if not convincing .- N. Y. Freeman's Journal.

RELIGION AND WEALTH.

What may be called the presperity argument against the Catholic Church was once again trotted out at a recent Church Congress in England by Dr. have bodies capable of exhaustron as well as old people, is taking care of well as old people, is taking care of Calcutta. Dr. Welldon said, among them, and has kept them back to give them, and has kept them back to give other things: "Wherever there is a other things: country which is stationery and retrogressive, it is Catholic; wherever there is a people progressive and imperial, it is Protestant. The decay of Spain

assertions, a writer in the London Spectator makes some excellent points

as follows:

"Does he (Dr. Weidon) think that the qualities by which the English race, when one with the Church centred at Rome, secured Magna Charta, and won Creey, Pottiers, and Agincourt, are essentially different from those by which, when Protestant, they won Blenhelm, Trafalcar, and Waterloo, and carried the keform Bill? Had not the penal law against Roman Catholies much to do with stagnation of Ireland? May there not be economic and other causes besides Catholies m for the decay of Spain? To what does he attribute the industrial success, as great as that of Lancashire. of so Catholie a country as Belgium? But I shall still more like to have answers to the following questions, which have often puzzled me, and still do so. Did Jesus Christ promise to those who most truly obeyed the precepts of the Sermon on the Mount? Did not these temporal rewards rather belong to the older Lewish dispensation? Does the idea of a chosen race or nation belong to the Christian order of ideas? May not the Bishop designate be falling into some confusion between success in the spiritual and success in the temporal order of idea ? May not the Bishop designate be falling into some confusion between success in the spiritual mand success in the temporal spheres. It not attainment in the temporal spheres in the real temporal spheres in the superal spheres. It not attainment in the temporal trual life, whether in the case of individuals, or in that of the aggregates of individuals called nations? If a man is energetic, resolute, active, busy, honest, moral, and consequently rich, thriving and respected, and founder of a great family, does it necessarily follow that he is nearer to the mind of Christ than a man who is not busy or active in worldly affairs, contemplative, unambiticus, careless of obtaining advantages over his neighbors, and who therefore does not become wealthy, powerful or renowned?"

We see no way by which Bishop Welldon could get out of the corner in which these arguments place him, except perhaps by boldly avowing that Protestantism is an institution for pro moting business in this world instead of salvation in the next .- N. Y. Free-

INGERSOLL'S DEFINITION OF MIRACLES.

In a recent lecture Ingersoll gave definition of miracles, and then proceeded forthwith to say, with his usual dogmatic assurance, that "miracles are not only impossible, but they are unthinkable to any mind capable of thinking.

To define a thing is to tell what it is. Dae cannot tell what a thing is without thinking of that thing. Hence, if the thing be unthinkable, it cannot b The orator of laughter and ap plause defined miracles; he must there fore have thought what they are, and they are therefore thinkable-even to If he denies this he confesses that he talked about a thing that h could not think of. Nothing can be affirmed or denied of that which is unthinkable. To assert the impossibility of miracles one must have an idea o them, and to have an idea of them is to think them. In defining miracles, then, Mr. Ingersoll talked of things of which he had no idea, and could have no idea, since he tells us they are un thinkable.

All philosophers, except Mr. Inger soll, recognize the necessity of think ing of the thing they talk about, when they are in a waking, conscious state, and of not talking of a thing they can not think of.

He seeme to think that he can talk of a thing without thinking of it, since he cannot think the unthinkable—such as a miracle—and yet he attempts to define it and tell what he thinks about it. His lecture is largely devoted to telling what he thinks about miracles, and one of his leading thoughts about them is that they are unthinkable. What was he thinking about when he was speaking about them? Certainly not about them, since they are unthink able. He must have been thinking of

something else. These little nuggets of inconsistency and self-contradiction are as plentiful in Mr. Ingersoll's utterances as the yellow nuggets in the Klondyke -N. Y. Freeman's Journal.

ADULT BAPTISM.

To Receive the Full Benefit of Regeneration, More is Necssary Than Mere Consent to the Rite.

Editor Western Watchman :

Editor Western Watchman:

Some time ago a prominent merchant of this city, who had lived all his life outside the Church and who even on his death bed recised baptism from a priest, consented to receive that sacrament from his daughter. She could and did administer it. Now baptism washes away not only original, but actual sin. Am I, therefore, obliged to believe that the soul of this man went straight to Heaven?

To the above Rev. Father Phelan replies as follows:

No; the writer is not obliged to be lieve that the soul of this deceased merchant went straight to heaven. It akes more than baptism to save a soul. At least an act of faith must precede baptism, and it must not be a mere act of belief in God. It must be an explicit belief in the divinity of Christ and His It must be an implicit faith Church. in all that the latter teaches. Baptism must be also preceded by a desire to accept the duties of a Christian. A mere willingness to submit to an ordinance, a mere readiness to get inside

the door and stay there is not enough. To be an instrument of justification baptism must bring with it as concomitants faith, hope and charity. baptized person must be willing to accept these gifts of God together with baptism. He must be ready and re-solved to live an upright Christian and Catholic life, fulfilling all the com-mandments of God and His Church. He may not have contrition, but ne must be determined to accept eternal life and to do all that is necessary to attain it. He must make place in his heart for the love of God, and that means the extermination of loves inconsistent with it. He must make place for hope, which requires that he should loyally accept the conditions of salvation offered by our Saviour. make must room faith by banishing from his heart any

tues of faith, hope and charity, but there must not be anything in his hear to prevent the soul being clothed with these habits. But if the virtue or the habit of faith is not necessary for the proper reception of baptism, an act of is, and in that act there must be included the disposition to the virtue. For an adult to receive the full benefit of regeneration in baptism much more is necessary than a mere willingness to

have the rite performed.

If a person allows himself to be baptized without having these many and important dispositions, what benefit does he derive from the sacrament ; He receives the character, which is a detriment rather than a benefit. All the benefits of the sacrament are suspended until the obstacles to their reception are removed. tism cannot be repeated, and if thi restoration of its suspended effects were impossible salvation would in such case be impossible, which it were blasphemy

We anticipate a question that many of our readers will perhaps be inclined to ask here. If faith must precede baptism, why not hope and charity also, and if the three theological virtues can be had without baptism, what value is there in the sacrament? An act of faith must precede baptism, but the habit or virtue of faith is one of the effects of baptism. This habit of faith cannot be acquired by repetition, as in the case of moral virtues. It is an in-fused gift of God and a disposition of the higher life to which the baptized person is born. It is the same with hope and charity. Acts of those vir-tues are possible without baptism; the virtues themselves are results of that sacrament. Why is it so? Because Christ made it so. Why was it not so before Him? It was not made so. We are Christians, and Christ is our way, our truth and our life. - Western Watchman.

DR. DE COSTA'S INCONSIST-ANCY.

The Rev. Dr. De Costa, a Protestant Episcopal minister of New York City. has been calling the attention of his hearers to some important facts in reference to religious conditions in this country. "What," he asks, "shall country. "What," he asks, "shall we say with regard to the condition and prospects of the Church?" And he thus answers his own question:

"Confining ourselves to our own land, we naturally ask what proportion of the people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of seventy millions, hardly more than twenty millions are nominal members of any ecclesiastical body, while the time was when in all lands embraced, by Latin or Western Christianity the entire population was comprised in the Church, to which it was loyal. The "blessed reformation," however, changed all that, and the reformation has worked so well that in this country alone the religion of Chaist has been emptied out of the minds and lives of

wo thirds of all the people. "
Of the twenty millions, in this seventy-five millions of population, who are members of any ecclesiastica oody, ten or twelve millions are Cath This leaves, of the remaining olics. sixty five millions, but eight or ten millions of non Catholics, who profess to be members of any ecclesiastical body. A sad condition of affairs truly among our non Catholic fellow citizens Of the result of this falling away Dr. De Costa says: "In proportion as the population recedes from Chris-

it recedes from honesty, purtlanity. ity and sobriety : immorality, vice and criming to the front. This lamentable state of affairs, re-

ligious and moral, the dector attribites to divorce, to the evil influences of wealth, and to infidelity in the pul-

pits. Of divorce he says:
"We know how this evil has spread in New England, and now the latest figures show that in Ohio three thousand two hundred and seventy nine divorces were granted the past year. Over 7,000 applications were filed in a In twenty years no less single year. than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast disorderly house.

"Protestantism is largely respons ible for this state of things, having deliberately degraded marriage from its true sacramental plane and un loosed the monster now preying upon society.

The doctor is unfair to his Protestant co-religionists when he implies that his own Church is innocent of degrad ing marriage from its true sacramenta plane. The Anglican Church excluded matrimony from the number of the ments, and the Protestant Episco pal Church of the United States in 1801 adopted thirty nine articles of religion, in the twenty fifth of which we find the following declaration: "There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unc tion, are not to be counted as sacraments of the Gospel, being thus as have grown, partly of corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments of Baptism and the Lord's Supper, for they have not any visible sign or cere mony ordained of God."

This being an official pronouncement by Dr. De Costa's Church, it will be seen that it is equally guilty with the other Protestant sects, of having deliberately degraded marriage from

How Dr. De Costa can assert the acramental character of marriage, while his Church formally and solemnly denies that character, and yet continue to believe that Church to be the "pillar and ground of truth," is not easy to understand, from the point of view of consistency. - N. Y. Freeman's Jour-

OSTRACIZING CATHOLICS.

We are being constantly told that Catholicism aims at universal political supremacy, and therefore should be opposed and checked by every true lover of freedom. No proof is ever advanced for this bold assertion-for the good reason that there is not a tittle of truth in it. But not so with Protestantism. It is in evidence in several countries as an open political organization. In England there is the Imperial Federation of Protestants, whose object is, briefly, that of "maintaining Protestant supremacy in every branch of the constitution and life of the empire," as stated in the printed prospectus. That is to say, to antagonize the law-for by the law of England now there is no religious test required for any positions save the Monarch's and the Lord Chancellor's, the latter being restricted for the reason that the holder is, by a fiction, supposed to be the "keeper of the Monarch's conscience"-a sinecure certainly so far as the four Georges and King William were concerned, if Thackeray and other English writers are trustworthy authorities. The Imperial Protestant Federation is organized for the purpose of keeping every public post in Protestant hands, and between the operations of such a gang of grasping bigots and the secret machinations o the still more powerful Freemason con spirators toward the same noble end, it may easily be guessed that Catholics have no small struggle on hand to keep themselves afloat in the glorious British Empire. When vague hints and inueadoes of organized Catholic action are thrown out, it is well that those on whom they reflect bear this fact in mind. There is no country of mixed denom inations where Catholics can be pointed to as organizing themselves for exclu sion or foul play toward the others But here we have it done openly, in the face of day, unrebuked by the law or by the more decent people of the communion engaged in such dishonest unmanly, and utterly un Christian work.—Philadelphia Catholic Standard and Times.

"DON'T UNCHAIN THE TIGER."

The recent cold-blooded assassina tion of the innocent Empress of Austria by an Italian anarchist, reminds us most impressively of the solemn warr ing of the famous French infidel, Voltaire, to his misguided countrymen 'Don't unchain the tiger." Voltaire believed in God, and he wrote an abl essay to prove the existence of God. His experience taught him the folly and madness of striving to banish the thought of God from men's minds that the tiger nature of man needed to be restrained, and that the surest, most direct way to unchain and let loose that tiger was to banish from men's minds the thought of God and of accountability for their actions.

Now, it strikes us that the warning of Voltaire may very properly be given to the advocates and supporters of mere secular education.

Even the Italian liberals are beginning to see and acknowledge that the system of education established by their infidel, godless government, is raising up a race of assassins who are bringing their country into anything instruction from their Public schools, and they are reaping the consequences. The tiger has been let loose, and Caserio, Angiolillo, Luccheni, assassins of three noble and innocent lives, and the four thousand Italians who (according to the liberal newspaper, the Gazzetta di Venezia) " year by year fall victims of the knife," and, we may add, of the tiger element nursed in their own soms, by godless public education, are beginning to open the eyes of even the most persistent favorers and sup porters of the present Italian regime The French people, too, are learning the same lesson by the glaring, festering immorality of the youth educated in their godless schools.

But why are we, in this "glorious land of liberty and modern progress," so slow to learn the same lesson? Why should it be necessary for us so con stantly to insist upon the great, mani-fest and important truth that by banishing religious instruction from our Pablic schools we practically aid in banishing the thought of God and accountability to Him from the minds of our youth, and that, too, at the very period when the deepest and most lasting impressions are made upon their minds? We are thus nursing instead of restraining the tiger element.

If nothing is said on the subject of religion; if no definite Christian instruction is given, what is the natural inference; what, at least, is the practi-cal effect upon the minds of our youth -but that religion is a matter of secondary or no importance? To train the minds and hearts of the young to habits of virtue and self restraint, the thought of God and of human account ability must be kept constantly before them. And that, too, not in a vague, general and indefinite manner, but in he definite, positive terms of the Christian revelation.

The report of the Committee on Christian Education, presented to the General Convention of the Protestant Episcopal Church of 1895, contains a passage so much to the point that we can not refrain from quoting it.

"The Christian Church," says the report,
"is not a mere voluntary society; the Christian gospel is not preferable to all other
gospels—but it is the only gospel that can
help and save the world. Therefore, no
education of the young that leaves out the
name and faith of Christ can be the education
required for the children of Christian can
not be Christian at all. It was the Lord
Himself Who said: 'He that is not with Me
is against Me, and he that gathered not with
Me scattereth abroad." This is the grave,
solemn decision which to-day, perhaps, more
than ever before, challenges the heart and
conscience of every father and mother who
believes."

It is not for us to ask why the com-

It is not for us to ask why the committee did not, as a natural and neces sary conclusion, find fault with the secular Public schools. But their declaration of the absolute necessity for definite Christian instruction for Christian people is certainly perfectly logical and correct. This alone will restrain the tiger propensity in the breasts of our young people. That propensity is like the growth of weeds in a garden. If the weeds are left to grow they will overshadow and destroy the valuable products of the soil They must be carefully watched and rooted out and the good fruits cherished and cultivated. the tiger propensity must restrained by the application of the great motives and awful sanc tions of the Gospel, and virtuous habits must be carefully encouraged and developed, by constant, careful, and energetic Christian discipline. our Pablic schools do not now accomplish this very essential work really It would be an approneeds no proof. priate warning if a sign could be placed over the door of every Public school in the land, reading: "Don't Unchain the land, reading: "Don't Unchatthe Tiger."—Sacred Heart Review.

SHAMEFUL.

For some years the three superior ourts of Indiana have found it necessary to set apart Saturday of each week "divorce day," and it has frequently happened that extra days were also required to hear the pleadings of men and wom n who found the matrimonial yoke galling. The courts of Indianapolis record cases in which divorces were granted after two months of married life, and some of the judges declare that it is not uncommon to meet the same people in the courts every year. The Protestant clergy throughout the State have begun an agitation for more strict legislation, but we observe that they are not willing that the causes of divorce be narrowed down to "the biblical one." That, they think, would be too austere! The judges who are compelled to undo he knots which the ministers tie so often and so loosely are not of this opinion, however. They declare that if they are called into consultation regarding the proposed legislation, they will go back to Catholic prin-ciples and advise that divorcees be prohibited from marrying again. years some of these judges have regularly epioined divorced persons from entering anew upon matrimony, but the injunction has naturally been disregarded in most cases .- Ave Maria.

COSTLY CONVERTS,

Rev. John Balcum Shaw, moderator of the New York Presbytery, in addressing a gathering of clergymen, is quoted as saying: "The failure of recent evangelistic movements still further emphas zes the situation. For three successive winters these special efforts have been tried, and though strong, good men are behind them. they scarcely made an impression upon the metropolis. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent but an enviable notoriety. They have striven to banish God and all religious thirty three people into our churches over \$200 dollars apiece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression." Two hundred dollars is quite a sum to pay for conversions, but, if we mistake not, it is much less than what it cost, to convert the foreign heathen. And the foreign heathen will not stay converted .-Memphis Commercial Appeal.

GOLDEN JUBILEE.

An event of great interest to English Catholics will occur next year. This will be the golden jubilee of the London Oratory. On the 26th of May, 1899, it will have been fifty years since Father Faber, sent there by Dr. Newman, established the first foundation of the Oratorians in London, in tion of the Oratorians in London, in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London district. The only surviving members of the first community are Father Stanton and Father In 1854 the Ocatory was transferred to Brompton, where the original church has given place to a magnificent edifice which in its majestic proportions fittingly symbolizes the growth and extent of the work which the Ocatorians have done and are still doing. More than seven thousand converts have been received into the Church at the Oratory. -Catholic Telegraph.

OUR BOYS' AND GIRLS' ANNUAL.

OUR BOYS' AND GIRLS' ANNUAL.

A more popular, entertaining and at the same time instructive little book we do not think is published than OUR BOYS' AND GIRLS' ANNUAL. The edition for 1899 is now out, and is even more attractive than the previous numbers. It contains nine large engravings; twenty seven photos; a number of illustrated games, trake and puzzles; beautiful illustrated stories. The King of the Precipite; "How Jack Hildreth Freed Winneton from the Commenches." Warion Ames Takgart, author of "The Hilsey-Ivania Post Office." Three Girls and Especially One." By Branscome River, "etc.; "etc.," and Army of Two; A True Story; besides numerous receipts for household goods, and a page devoted to amusing anecdotes. This Aumal will be mailed to any address on receipt of FIVE CENTS. Address: Thos. Coffey, Catholic Record, Loudon, Ontario, Canada.

VI.

It is true that until the Revolution Avignon was not in France politically, but it was in France territorially. is to the honor of the Papacy that during the latter part of the Avignon residence the French influence was alight. That it was exorbitantly strong at the beginning, is an historical fact for which I take it that I need not argue

To say that the Pope can never com under a moral coercion which will in-validate certain acts, appears the same as to say that the Pope is not a human being. As I understand it, the Canon being. As I understand it, the Canon Law, following the obvious dictates of natural reason, annuls every ecclesias tical act, episcopal or papal alike, which has not been given in a condition of freedom. As we know, the acts of the Vatican Council itself are not defended on the ground that they would be valid even if coerced, but on the ground that there was no coercion whatever. The Papal revocation of Papal acts, on the ground that they have been "precipi tate, surprised, or extorted," is a familiar thing. See the transactions of Six-tus IV., Innocent VIII. and Alexander VI., with Ferdinand and Isabella concerning the Inquisition. See also the revocation by Clement XIV. of the Bull given by Clement XIII. in favor of the Jesuits, on the express ground that "it was extorted rather than truly granted," although the exhortion lay only in an overmastering pressure n the feebleness of old age. also the revocation by Pius VII. on the express ground of coercion, of the exproitant concessions into which this venerable Pontiff had been forced by Napoleon, while Pius was under restraint at Fontainebleau. I conceive that I am guilty of no offence against the Papacy in imitating the manly frankness of its own judgments upon its own acts. This frankness takes away half the force of Protestant sar-

I can not well understand what is meant by an infallible act of discipline Bishop Fessler of St. Poelten is cer tainly one of the highest authorities. He was first secretary of the Vatican Council. His treatise on "True and False Infallibility" has been approved by a Papal brief. Yet he questions whether it is of faith to believe that the Church in her disciplinary enactments-as distinguished from definitions de moribus-is infallible even in principle. The Holy Father has found nothing amiss in this doubt, and has sly approved the pastoral of the Swiss Bishops, issued in 1871, which explicitly says "the Pope is not infallible in discipline or government." Even maintaining, with Wetzer and Welte, that disciplinary legislation, if ecumenical, is infallible in principle, we must allow, with them, that it can not be infallible in application, since it may be inopportune by assuming certain things as facts which are not facts. Thus, if the Templars were guilty of the heresies and immoralities charged against them, the abrogation of the order was doubtless Yet whether they were necessary. Yet whether they were thus guilty could not be infallibly deined, for it rested on uncertain testimony, and was solemnly denied by the body of the order, and by its highest functionaries at the very stake. claim for Clement V. an infallibil ity in matters of discipline, and even of contingent fact, which he does not claim for himself, and which the Holy that she rejects, but it is to contradict the Canon Law in a vital point. In the Decretals is found, taken from Innocent III., who has virtually republished it from St. Augustine, this sound dictum, which indeed would not need publication but for human per

versity.
"The judgments of God rest on certain truth, but the judgments of the Church must often follow uncertain and variable opinion. Therefore it may come to pass that he is loosed in the judgment of the Church who remains bound in the judgment of God, and that he may be bound in the judgment of the Church who is loosed in the judgment of God."

The most learned Catholic encyclopedia known to me, and as German presumably the most learned in the world, is the great "Church Lexicon of Wetzer and Welte. The present edition of this was begun under the editorship of the great scholar, Doctor Hergenroether, who is known to enteropinions eminently acceptable to the Holy See. Since his elevation to the purple, the work has been con-tinued by the succeeding editors in the same spirit of unwavering orthodoxy. It is evident that the favor of the Holy See does not depend on an anxious avoidance of frank criticism of former Popes. Of Clement V. the encyclopedia speaks with a severity which have thought it expedient to mitigate I have not treated the Templar ques tion as conclusively settled. only said that the current of opinion.

concerning the Templars of 1812, I take it I can declare with small likeli-hood of contradiction that Scott is decidedly anachronistic in reflecting such accusations back upon the Knights and Grand Masters of 1200.

Turning now from the Templars to the unaccredited Polish adventurer of whom I have already spoken (and whose name I now remember to be Lehmanowsky), I wish to communicate ome further facts which I have discovered concerning his fiction of hav-ing destroyed the Madrid Inquisition, a fiction taken up with precipitate credulity by the American Tract society, before 1850, and after long quiescence lately revived by Professor John Moore, in the Morning Star.

Liars, certainly, ought to have a much longer memory, and a much wider knowledge, than they are apt to have. Indeed, people of long mem-ories and wide knowledge are not much given to lying. This irresponsible Pole had heard of inquisitors and of an Inquisitor General. It is plain from his whole story that he imagines inquisitors, and the Inquisitor General no less, as having been what in some countries criminal judges were, men of enormous power over life and death, even against those high in society, but personally and socially of no account at all, so that what became of them in dividually was a matter into which no body thought of inquiring. Such a character is brought into De Vigny's novel of "Cinquars." This, I think, is the common notion of the Spanish inquisitors. I know that I myself had no other notion when in 1850, as a young man of twenty two, I was travel ing for the Tract Society. I then read this fiction of Lehmanowsky with precisely the same undoubting credulity with which a child of three or four might listen to the story of "Jack the Giant-killer." Lehmanowsky was my plous and heroic giant killer, who had proved his prowess on the Spanish ogres. I imagined, as most imagine, and as he evidently imagines (for if ever in Spain at all, he probably knows neither language nor manners) the inquisitors as secluded in their gloomy fortalices, having as good as no com-munication with the world, so that half hundred of them might be massacred and beyond a general sense of satisfac tion nobody would know the difference

persons of the highest social consider-ation, claiming, and often carrying through, precedence over the Bishops themselves. Many of them, indeed, were also Bishops, or became such As to the Grand Inquisitor, he was not only in power, but in precedence almost the Pope of Spain. Indeed, a Llorente, Hefele, and Mr. Lea all show, there might often have been a very reasonable ground for proceeding against him in his turn, as obstinately disobedient and disrespectful to th Apostolic See. Inquisitoral and hierarchical rank were very commonly conjoined in him. The third Grand Inquisitor was the primate of Spain the illustrious Cardinal Ximenes. fourth was Cardinal Adrian of Louvain, who was chosen from his inquist torship to be Pope. The sixth was Cardinal Tabera; the seventh Cardinal Loaisa: the eight Archbishop of Seville. Llorente does not give the full cata ogue of Inquisitors General, at least in any one place, but I find mentioned among them Cardinal Quiroga, an Archbishop of Selimbria, of Pharsalia, two Bishops of Pampeluna, two of Barcelona, a Bishop of Siguenza, of Avila, two Archbishops of Compostella, See nowhere professes, is not only to work into the hands of those who wish to make the Church of Rome ridiculous, by attributing to her extravagances

Cardinal Archbishops of Composenta, two of Saragossa, three Bishops of Segovia, one of Ceuta, an Archbishop of Toledo, of Valencia, a Bishop of Teruel, a Cardinal Judice, a Cardinal Archbishop of Toledo, a Bishop of Almeria, a second and third Archbishop of Seville, three patriarchs of the Indies, a Bishop of Cordova, a Cardinal Nigno.

In fact, the inquisitors in Spain were

I find thus, in a rapid review of Llorente, among the Grand Inquisitors eight Cardinals, three Patriarchs, eleven Archbishops, thirteen Bishops. Now from 1483 to 1808 was 325 years For each of these prelatical Inquisitors General we find a term of less than ten years, which leaves but small space for Grand Inquisitors that were not pre And yet these are the function aries whom this foolish and menda cious Pole, himself not acquainted with the elementary points of the Span ish Inquisition, but safely reckoning on the ignorance and malevolent cred ulity of American Protestants, repre sents as capable of being massacred with even their whole Supreme Council by a knot of French soldiers, under the very eye of Napoleon, who was then a Madrid, and yet no more account made of it, by either Spaniards or French, than if the soldiers had drowned so many puppies! Such an act would een aggravated murder by Spanish law, by international law, by military law. Napoleon would have shot or hanged before the day was over every man concerned in it. I have said that he would have decimated the privates. I am wrong, he would have shot, or hanged, every one of them, for, ac cording to Lehmanowsky's story, did not follow their officers, but drew them on.

The actual course of events was the cidedly setting towards a verdict of innocence. Of course it is still possible that new discoveries may change the final result.

Of course I have not cited the Methodist history to contradict Catholic opinion, nor even to confirm it. I have only cited it as a clear compendium of what appear to me to be the conclusions of the best scholarship of the day, of every school. Of course it is on Catholic testimony of the early fourteenth century that the whole question must ultimately rest.

Whatever opinion any one may held

The actual course of events was the cided the specifical course of events was the circumstances of the case it was a mistake to have entered on it. Hitherto our disagreements and dispensively as a mistake to have entered on it. Hitherto our disagreements and dispensively the interpolate and always ended satisfactor and an inprivate and always ended satisfactor. This supreme office thereupon remained vacant until 1814. In May, 1808, the French, with Joseph Bonaparte, entered Madrid. They met with no resistance from the Inquisition, and took no action against it. The Supreme Council, though practically paraly zed by the abdication of the partiarch, and by the condition of mobile chanacter.

Whatever opinion any one may held

The actual course of events was the circumstances of the case it was a mistake to have entered on it. Hittherto our disagreements and always ended satisfactor. The super carried and always ended satisfactor and always ended satisfactor. The super carried and always ended satisfactor and carried and always ended satisfactor. The super c

long, Madrid rose and drove out the French. Thereupon Napoleon himself hastened down from Paris and occupied Madrid after slight resistance, Dec. 4, 1808. While still in the suburbs he issued a decree (I suppose in the name of King Joseph) abolishing the Inquisition. This the Supreme Council refused to acknowledge. Thereupon Napoleon sent a small force to arrest the Inquisitors. Some of them escaped, the rest were brought prison-ers to him and I believe were sent across the frontier. This was the There were no massacres, no explosions, no capital sentences. The building was left undisturbed, with its wealth of archives. These were at once turned over to L'orente, who from them and like records has compiled his history. The Polish impostor is proved a liar at every point, from the "Virgin of Nuremberg," who, as the learned Hefele remarks, never existed in Spain to the murder of the first bishop of Spain, who had withdrawn from the

Holy Office nine months before. The fullest account of this virtual leath hour of the Inquisition I have have found in the English Weslevan history by the Rev. Doctor Rule. It is y the Rev. Doctor Leave, by confirmed, however, by perfectly Llorente himself, by Dyer's "History of Modern Europe," Scott's "Life of Guizot's "History of Napoleon," Guizot's "Histor, France," and by Mr. Jacobs, traveling through Spain in 1809, and visiting the Inquisition of various places, is evidently unaware of any such story. It is also confirmed by all encyclopedias. And yet this mon-strous fable still flourishes among us!

Charles C. Starbuck. Andover, Mass.

Reading the above remarks on our criticism of Rev. Mr. Starbuck's paper which appeared on this page Aug. 27th we fear that, in one important respect at least, we failed to make ourselves understood. Hergenroether, for whom Mr. Starbuck has a deservedly high regard, says of those who undertake to explain or defend the faith :

"The principles of faith are so great and exalted that a person who, after long years of study, explains and sets them forth, should approach his work only with a holy fear, should needs be modest, humble, and often mistrust himself whether he be capable of worthily defending those principles, ever convinced that, if he does not suc ceed, others will be enabled to execute the task in a manner better, more convincing, more scientific," etc.

We are the man thus described. We are so far from being capable of de-fending those principles of Catholic truth that we appear to be unable to merely state them in intelligible form. Our statement appears to have been so crude, so confused and so vague that he keen intellect of our friend. Rev Mr. Starbuck, could not see what we were driving at. In his paper of Aug. 27 certain allusions which Mr. Starbuck nade to Clement V. could be so con strued, we feared, as to deny the infal libility of the Pope in morals. To guard against this possible misunder-standing we said: "Catholics understand why the official sentence of the Pope in dealing with principles of morality or questions of faith is not only morally valid, but infallible "

We meant to repeat in substance the doctrine of the Vatican Council, namely, that the Pope teaching faith or morals ex cathedra is infallible. This is all we meant to say. We did not discuss nor even hint at the possibility of the coercion of Clement V. by King Philip, as we saw no satisfactory evidence of such coercion in our deny it and describe Clement's yielding to the King in some things as praiseworthy diplomacy. Wetzer and Welte's Dictionary, as we find it in French by Goschler, does not say, so far as we can see, that the French of King's the contrary, they mingled with truth so subtly, and right with wrong, that the public sentiment has been arrayed against truth and justice; for there is an almost unaccountable impression given many people that what they find printed is of necessity that they find printed is of necessity. King's influence over Clement was such as to make it impossible for the Pope to render a valid decision in morals. We did not say that the Pope issued any dogmatic decree, though essler, another one of Mr. Starbuck's praiseworthy authorities, says that he sued one such. We merely said that there was nothing in the King's influence over the Pope to make such an act, if performed, in-valid. Inferentially we are made to "claim for Clement V. an infallibility in matters of discipline." We made no such claim, nor did we allude to such a question. Now, however, that the matter is up we have no hesitation in saying, with Wetzer and Welte and with the body of theologians, that the infallibility of the Pope does extend to certain questions of discipline. What Rev. Mr. Starbuck says in this paper to the effect that the charges of here sies and immoralities could not be de termined infallibly for the reasons he gives, sounds to us very much like Jansenism. Rev. Mr. Starbuck's long array of "the Papal revocations of Papal acts," even if true in his sense, surprises and puzzles us, and their irrelevancy to our claim of infallibility for Clement V. is another proof of our incapacity to make our meaning clear.

We have done with our criticism of Rev. Mr. Starbuck. We feel under

appear in book form. We take the responsibility of saying that these papers will so appear providing any large number of persons will ask for them. Let our readers or others, therefore write to us and say whether they will subscribe for one or more copies, to be paid for when the book will have been delivered. Unless otherwise directed, the names of such persons ordering this book will not, of course, be published. There is not one single misrepresentation by Protestants of Catholic doctrine or practice, or history that has not been corrected, or that will not be corrected, in this book by this eminent Protestant scholar. Now let us hear immediately from our readers. Each one wants and ought to have such a

book. Will you take it? One word more. Rev. Mr. Starbuck has often referred in words of warm praise to that monumental German Encyclorædic Dictionary of Theology by Wetzer and Welte. work like it in the English language Rev. Mr. Starbuck ought to translate into English the last German edition of this invaluable work. But the undertaking will be a costly enterprise our French edition, thirty years is in twenty six octavo volumes. Who will contribute to the cost of the translation and publication of this work? The Sacred Heart Review hereby subscribe \$500 towards this enterprise. Who will be the next subscriber? Gentlemen, hand in your name and say you will subscribe \$100.

GOOD READING.

Sacred Heart Review. Printing as an art has been of such

reat value to the human race that it may seem to some like an attack upon the liberty of men to say anything against the use of it.

So many books have been written so much knowledge has been spread abroad by means of them, so many evils and abuses exposed, and so many thousands, indeed hundreds of thouands, of lives made happier because of the printing-press, that it deserves a place among the greatest of God's blessings to men.

We gladly and heartfeltly thank the Lord for the benefits He has been pleased to bestow upon His children through the press. We know it has had, and still has, a noble office, and has done a noble work. It has up rooted evil and righted wrong; it has advanced knowledge and has given joy to many a heart. And it has done vell when it has done these things. It has done well when it has aided justic

and truth and the living of a good life. For all these reasons its influence and power are deservedly great, so great that to lightly estimate them or overlook them would be to ignore great factors in human affairs. Nor do we wish, nor do we seek, to lessen this influence as long as it is exerted in the cause of what is right; but the press, like many another thing good in itself, has been misused.

It has been made to pander to the grossest vices of men. It has been made to lie, to steal, to be impure. It has been made to teach false religion, false politics and false morality. At times it has been the very worst enemy of mankind; filling man's minds with theories entirely impracticable, or such as, put into effect, would destroy their

happiness.

Nor have men hesitated to prostitute its high calling for the sake of furthering personal gain and ambition, or even revenge. The trust and confi-dence of the public have not unfrequently been abused, and error com-mingled with truth so subtly, and

Our care must be, in the light of the facts before us, to distinguish between the good and the bad press. We must beware of the evil sent flying, as it were, upon the air and hold ourselves aloof from the crowd, when it is being hurried along to its ruin by bad advice

and by bad principles.
Good books and good papers are doing God's work in the world-as apostles in their way; but those that are bad are working in the interest of the "prince of darkness."

A good press sheds a bright light over the earth-the light of truth; bad press is like a heavy cloud obscur ing the sun. We can have nothing to do with evil; we should hate evil Let us have nothing to do with bad books and had napers. Let us neither read them ourselves, nor permit other to read them when we have authority to prevent them. from our houses; that at least we can do, for there we are supreme. us strive also to have them banished from the shops where we deal and from the land wherein we live.

Many a Young Man

When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be re-sorted to, then no medicine can be employed with the same beneficial results as Scott's

SUMPRISE SOAP

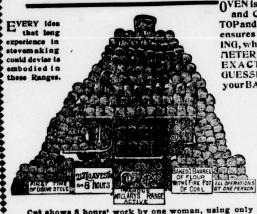
A pure hard Soap which has peculiar qualities for Laundry Uses.

5 cents a cake.



These Brands are exclusively used in the House of Commons.





and CEMENTED on TOPand BOTTOM-this ensures EVEN COOK-ING, while a THERMO-METER in door SHOWS EXACT HEAT-NO GUESSING as to how your BAKING or ROAS-TING WILL TURN OUT.

Every house-wife knows vantage this Quick Working!

Easily Handled!

Sparing on Fuel!





BEER THE CAUSE.

Father Phelan, the editor of the Western Watchman of St. Louis, is of he opinion that beer drinking keeps young men in that city away from Sunday Mass.

'Young mechanics," says he in a recent issue of his paper, "as good Catholics as are to be found anywhere, get by degrees to frequent the corner saloon for a drink of beer. Associa-tions are formed there which make a visit one of pleasure, as well as of re-freshment. An occasional visit becomes a daily one; and a stop of a few minutes becomes a long talk and a suc cession of treats. The young men are still good Catholics and faithful in their attendance at Mass and the Sacra ments. But soon the Saturday night's visit to the saloon becomes prolonged into the small hours in the morning. The mothers become uneasy. The young men bring home, every Saturous density of the saloon becomes prolonged into the small hours in the morning. The mothers become uneasy. The young men bring home, every Saturous density of the saloon becomes prolonged into the small hours in the morning. The mothers become uneasy. The young men bring home, every Saturous descriptions are saloon becomes prolonged into the small hours in the morning. The mothers become uneasy. The young men bring home, every Saturous descriptions are saloon becomes prolonged into the saloon becomes pro day night, heads that are heavier and heavier, and it takes a greater effort to rouse them up in time for Mass on Sunday morning. At last the young men find it impossible to shake off the natural sleep and the artificial dullness, and word comes back, thick and muffled through the blankets, 'I can not go to Mass to day.' That is the beginning. In two years those young

men have abandoned all their religious

The best is always cheapest in the end.

ruin and drunkards' graves. Unfortunately, the state of affairs described by our esteemed contemporary exists not alone in St. Louis, but in other cities as well. The drinking of intoxicants, and the evil companion ship into which such a practice leads the young men, are ruinous to them. That this ruin is wrought under the guise of sociability and good fdllowship is all the more reason why, as the Western Watchman suggests a remedy must be found for it-Sacred Heart Review.

A Quebecer's Confidence in Dr. Chase's Cutarrh Cure—Gives Relief at once, He says

Danville, P. Q., April 9th, 1897.



NOVEMBER 5, 1898 FIVE - MINUTES' SERM

Twenty-Third Sunday After Po

ON DEATH. - THE ART TO D MOST NECESSARY ART.

"Tho girl is not dead, but sleepeth

The girl is not dead, says of in the gospel of today, "but slour Lord therefore calls death a transition to an eternal, ne a transition to an eternal, he ening. But why do we trembthis sleep? Why does thought of this sleep fill us and trembling? Why?—Ah, so many students fear the in examinations? They have reason to dread them, for in studying diligently, instead preparation for their state of have squandered their preciou laziness, carousing, and yout sense, and yet upon the exa depends their career, their happiness or unhappiness. now understand why so m death? Is not the art of d greatest and most importa arts? for the mistake made may, indeed, be eternally but never repaired. Alas! so many who have no wish to art of dying well, who have to prepare for it by frequention, and yet on this ar heaven or hell, eternal hap eternal damnation. Regarding temporal matte

one can choose to learn what He can say: I shall not d self to jurisprudence, for wh become a lawyer or a judge? intend to lead an army, wh study military science? The to the officers. Those pleasure in painting and pe practice them. Why, then, trouble myself about the where is he who can say: never die, why therefore le which does not concern me is the man," says the roys "that shall live and not so Ps. 88, 49 "There is no liveth always" (Each. 9, is appointed unto men once after this the judgment." 27) And do you know whe hour, which has been app you from eternity, will st you know it not. You dre of many years that will you; and you perceive no how suddenly, how unexp entirely unawares the end Observe your sur tor you. Day after day you see th death lurking in all places now there, mowing dow terrible scythe a dear broth sister, in the prime of life, of youth, so suddenly, so without reception of the without preparation for May not God have destin what daily happens to the

your fellow creatures, viz

you not therefore always

pray, and be prepared?

not be concerned about the

on which everything de

the art to die a happy dea

that not be acting more

than a Christian-more lil

and unexpected death?

than a sage? But, perhaps, you reply be always thinking of de-will come by itself. W should it be learned? rect, my friend, death itself, but so will damn sider, when it will be He is no more! and it wi He was a rich and promi but you from beyond th have to answer: But he If it be engraved on you He was a linguist, maste: arts-and you would have But he is now damned! dren would relate: Our light of science, the mo man in the State, owned estates and you again your father is now in h avail would it then be to gained all the treasures but lost the chief treas What would it avail you master of all arts, but ha the most necessary ar doing well? What wou to have governed million you who must now be

devil for all eternity?

My dear Christians, I consider this seriously in of Got, and you will cer with the penitent St. A will, I must learn th dying a happy death. delay, no more hesitatio I will think of the last t cording to God's promis sin. Every day I will terrible hour, when onla a shroud will remain o riches, and hence I w my heart from the bond world and its miser. Every day I will remem judgment that will decid and therefore, by true worthy confession, atomobiliterate them, subst great treasures of vi good works. Thus my speak, act, live overy will satisfactorilp pass tion on the art of dying

You Should What Hood's Sarsaparilla for those who have impure blood. It makes the bloo and cures scrofula, salt a catarrh, rheumatism, net are troubled with any ailo moted by impure blood, to wrill at once.

Hood's Pills are pro-easy to take, easy to opera

FIVE - MINUTES' SERMON.

Twenty-Third Sunday After Pentecost. ON DEATH. - THE ART TO DIE, THE MOST NECESSARY ART.

"Tho girl is not dead, but sleepeth." (Matt. 9, 24.)

The girl is not dead, says our Lord in the gospel of today, "but sleepeth." Our Lord therefore calls death a sleep, a transition to an eternal, new awak ening. But why do we tremble before this sleep? Why does the mere this sleep? Why does the mere thought of this sleep fill us with fear and trembling? Why?—Ah, why do so many students fear the impending examinations? They have sufficient reason to dread them, for instead of studying diligently, instead of careful preparation for their state of life, they ave squandered their precious time in laziness, carousing, and youthful nonsense, and yet upon the examination depends their career, their future happiness or unhappiness. Do vou understand why so many fear Is not the art of dying the greatest and most important of all for the mistake made in death may, indeed, be eternally deplored, but never repaired. Alas! there are so many who have no wish to learn the art of dying well, who have no desire to prepare for it by frequent medita-tion, and yet on this art depends heaven or hell, eternal happiness, or eternal damnation.

Regarding temporal matters, every one can choose to learn what he wishes. He can say: I shall not devote my self to jurisprudence, for why should I become a lawyer or a judge? I do not intend to lead an army, why should I study military science? This I leave to the officers. Those who take pleasure in painting and poetry, may practice them. Why, then, should I trouble myself about them? But where is he who can say: "I shall where is he who can say: never die, why therefore learn an ar which does not concern me?" Who is the man," says the royal prophet, "that shall live and not see death?"
Ps. 88, 49 "There is no man that Pa 88 49 liveth always" (Each. 9, 4) but "it is appointed unto men once to die, and after this the judgment." (Hebrew 9 And do you know when this fatal hour, which has been appointed for you from eternity, will strike? Ah, you know it not. You dream perhaps of many years that will be granted you; and you perceive not how soon, how suddenly, how unexpectedly and entirely unawares the end may come Observe your surroundings. Day after day you see the angel of death lurking in all places, now here, now there, mowing down with his terrible scythe a dear brother, a loving sister, in the prime of life, in the vigor of youth, so suddenly, so unawares, without reception of the sacraments, without preparation for judgment. May not God have destined for you what daily happens to thousands of your fellow creatures, viz: a sudden and unexpected death? And should you not therefore always watch and pray, and be prepared? Should you not be concerned about that great art, on which everything depends, the art to die a happy death? Would that not be acting more like a pagan than a Christian-more like a maniac

than a sage? But, perhaps, you reply: Who can be always thinking of death? Death will come by itself. Why therefore will come by itself. Why therefore should it be learned? You are correct, my friend, death will come by but so will damnation. Consider, when it will be said of you He is no more! and it will be added He was a rich and prominent manbut you from beyond the grave will have to answer: But he is now lost! If it be engraved on your tombstone: He was a linguist, master of so many arts-and you would have to answer But he is now damned! If your chil dren would relate: Our father was a of science, the most prominent man in the State, owned a great many estates and you again reply: But your father is now in hell! Of what avail would it then be to you, to have gained all the treasures of the world, but lost the chief treasure, Heaven? What would it avail you to have been master of all arts, but had not known the most necessary art—the art of doing well? What would it profit you to have governed millions of subjects, you who must now be a slave of the devil for all eternity? My dear Christians, I beseech you to

consider this seriously in the presence of God, and you will certainly exclaim with the penitent St. Augustine: I will, I must learn the great art of dying a happy death. No further delay, no more hesitation. Every day I will think of the last things, and according to God's promise, I will never sin. Every day I will think of that terrible hour, when only a coffin and a shroud will remain of all glory and riches, and hence I will now detach my heart from the bonds of the illusive world and its miserable vanities. Every day I will remember the terrible judgment that will decide an eternity, and therefore, by true penance and worthy confession, atone for my sins, obliterate them, substitute for them great treasures of virtue, merits of good works. Thus my dear Christians, speak, act, live overy day, and you will satisfactorilp pass that examination on the art of dying well. Amen.

You Should Know.

What Hood's Sarsaparilla has power to do for those who have impure and impoverished blood. It makes the blood rich and pure, and cures scrofula, salt rheum, dyspepsia, catarrh, rheumatism, nervousness. If you are troubled with any ailment caused or promoted by impure blood, take Hood's Sarsaparilla at once.

HOOD'S PILLS are prompt and efficient, easy to take, easy to operate

OUR BOYS AND GIRLS. ALICE'S MISTAKE.

M. J. G. in Catholic Mirror.

It was a queer looking quartette that sat in the depot at H—— one rainy night in November in 1891.

An emaciated man of fifty years, his wife young enough to be his daughter, and totally blind, their two children, both of them girls, one about fifteen cripple, and very homely, except her eyes, which were of a clear blue and so full of courage and truth, that after looking into them one turned to look again, and forgot the girl was homely. The other one younger by

five years and a perfect beauty.

They have sat for two hours in th waiting room. The last train had come in and the station master was The last train had ready to shut up for the night.

Closing the shutters with a bang, and his desk with a snap, he looked towards the forlorn crowd in the corner to see if they showed any signs of moving. They sat like statues. The younger girl had fallen asleep with her head resting against her father's

Thinking of his bright little home at the other end of town the station master could wait no longer. Stepping over to them he asked the father if he expected any one to meet him. By the expression of the man's face he did not understand him. Raising his voice he repeated the question.

In a very low voice, peculiar to most deaf people, the man said:

"My dear sir, I am as deaf as a post caused by a railroad accident years ago. We have travelled from Phila-Two days ago I lost two hun delphia. dred dollars, all I had; my pocket was picked, I think. We have no friends in the world. We can go outside if place to go to.

The station master was surely per plexed, he was blessed with a heart, but he was poor, and had not an extra bed in his own little cottage. He tried to enter into a conversation wi h the blind mother, but she, poor soul, timid because of her infirmity, shrank from the sound of his voice. cripple, wide awake, looked at him with her mournful blue eyes so that his heart failed him when he thought of questioning her.

He walked towards the door in despair, and in the door at that very moment walked the man to bring relief. The instrument sent by Kind Providence-the Mayor of the little town of H-, a red faced, burly man, with a diamond stud in his shirt front, with a big seal ring on his finger, with a gold headed cane in his hand but, withal a tender heart beat under his

velvet waistcoat. In a few words the station master

stated the case. "Something must be done for them. of course," said the Mayor, "and I am the man to do it. It is too late for a permit to the Alms house," he added, lowering his voice slightly, but the quick glance the little cripple gave them showed she heard every word they said, and the poor blind mother bowed her head and her lips moved in prayer.

Seeing this the two men moved back a few steps farther away from the family under discussion, and in low ones continued their conversation. They soon agreed on a plan which the Mayor proceeded to explain to the blind woman, with many compliments o himself. So much easier it is for us to let our light shine before men, than to hide from our right hand the doings of our left.

They could live, he told them, for the present, in a little tenament house, on his own grounds, that had become vacant that very day.

The poor woman, with tears streaming from her eyes, expressed her thanks, and the little cripple made her father understand that something had been arranged for their night's lodging. The station master called the porter, and dividing the luggage, they proceeded to learn the way to the house, which was only a short distance off. The mayor kindly took one hand of the little cripple who lead her mother.

And here they lived months after menths. No collector ever called for the rent. The public looked upon them as wards of the town. They were abundantly supplied from the neighbor's gardens and cast off clothing, enough to dress a dozen girls, was

sent as each season came around. At first the children of the town were disposed to run from "Old Merton," as they called the deaf man, but his gentleness soon won them and they be-The boys in parcame great friends. icular flocked around him to hear his stories of bears and lions, elephants tigers, of sailors and ship wrecks. If a boy was missing from his home his mother sent to "Old Merton's" and the messenger rarely had to go farther

to find the truant. Violet, the younger daughter, was always by her father's side. They would take long walks in the country, gather ferns and wild flowers for Alice, the little cripple, who loved all things

beautiful. Neither of the girls could be persuad ed to go to school. They shrank from mingling with children of their own age. Their father was their teacher. He would read to them for hours, and they would recite to each other, for he could not hear the sound of their

At the top of the house, in a little room, Alice had made her a little "den. Two rickety chairs and a stove furnished it, but to her Aladdin's palace could offer no greater charm. There she spent every spare minute. When her father and Violet went off on their rambles she would hurry up to her

work. Her mother once followed her, but Alice begged so hard to be left alone that the good, gentle soul never again disturbed her. Very few visitors came to the house, they were so timid and retiring that it seemed a

kindness to let them alone. Alice could count on the fingers on one hand the times she had gone out in the daytime. Sometimes at twilight with a crutch under one arm and the other linked in her mother's she would slowly walk around the Mayor's spacious garden. At this time in the evening they rarely met any one.

So, one morning when Alice was seen making her way down the principal street of the village, she was greeted with a wondering stare by every one she met.

For once the shrinking girl did not seem to care, her face had a joyous look that had never been there before. On she went until she reached the own Hall, where she left a large, thin package, and another, the same style at the depot. Great was the as-tonishment of the gentlemen in these offices on opening the packages—they found not what Alice intended—cray on portraits, they were to take the place of looking glasses for them. But on the station master beamed the countenance of the mayor, and his honor found himself inspecting an excellent likeness of the worthy station

master. Calling his clerk, the mayor bade him take to the depot the portrait he

"Who left it? he asked. "Old Merton's lame daughter" the answer.

The clerk returned very shortly bringing the mayor the portrait he had found the station master puzzling over.

"To see ourselves as others see us must be a little startling, no doubt, but the clerk never could forgive the mayor for upsetting the inkstand over some very neatly written documents, and giving him extra work for tw nights that week.

As for Alice, her fortune was made. From that day they were no longer beggars. Not one cent would she take from the mayor or the station master for their portraits. High in the Hall hung her excellent picture of "his honor," and at the station the other picture was placed in good light.
These two pictures brought her more
orders than she could fill.
"Old Merton," now well dressed.

mingled with the men down town and surprised them by his intelligence. If he was not a good listener because of his deafness, he never thrust himself forward, but when he did talk all were repaid who listened to him.

About this time the worthy mayor was elected for a third term, an unprecedented event in the annals of town. Most highly did he appreciate the honor, and his benevolent heart beat faster under the velvet waistcoat. The young man who had served as clerk for several years left for a posi-tion in a growing Western town, which brought more luck to our friends.

One morning, as the Mertons sat a breakfast, a very official looking envelope was handed in by the postman which proved to be an appointment of John Merton as clerk of the Town Hall.

There is an old Spanish proverb which runs, "God helps those who help themselves." God most certainly helped the Mertons and raised up friends for them in their hour of need to give them each day their daily But why was it that not until bread. poor Alice's pencil could bring them a modest living, was her father's intelligence and worth recognized, and the way made for him to support his family?

little readers, this is not an iso-Watch close and you will lated case. find how true is the old Spanish proverb.

WHAT IT COSTS.

We can measure the value of our God given faith, even in this life, only by the effort it has cost others to attain To enjoy its Divine blessings the great English Cardinal Newman had to sacrifice positions of honor and trust, and cast aside friendships cherished for years. And this he considered his duty because of the Divine charact of the Catholic Church. He had the courage of his convictions. Muca like him in earnestness of purpose and magnanimous zeal, in deep inte lectual attainments and power of mind, was our great American, Orestes A. Brownson. The study of his religious wanderings in his persevering search after truth, until he found rest in the bosom of Mother Church, will suffice to show how he generously obeyed faith, reason, and conscience regardless of personal sacrifice and inconvenience. Firm in his principle, like the great English Cardinal, once finding truth, he clung to it tenaciously and labored earnestly for it. But best of all he made it the standard of his every act. In this, his example appeals to every Christian heart and demands constant imitation. - Messenger of Spiritual Benevolent Fraternity.

Maltine with Cod Liver Oil-A Food-

Medicine, and Digestive. Medicine, and Digestive.

Thousands of invalids are starving—starving in the midst of plenty and despite the tender care of loved ones. Health is restored, not by what is eaten, but by what is digested. Maltine with Cod Liver Oil is a food, for it is rich in the nourishing properties of wheat, oats, and barley; a medicine, for it is combined with the best Norwegian oil, which it renders palatable, non-irritating, and readily assimilated; and a powerful digestive, for it acts rapidly upon starchy foods, making them soluble and capable of supplying in abundance the elements of nutrition. One bottle is of greater remedial value than ten bottles of any emulsion. Try it.

The best way to avoid sickness is to keep

The best way to avoid sickness is to keep yourself healthy by taking Hood's Sarsapar-illa, the great blood purifier.

CHATS WITH YOUNG MEN.

The successful man is by no means helpful to himself alone; he helps a great many other people as well. There isn't a healthy, vigorous, energetic, self-reliant, successful man whose example does not breed the man same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens in us new strength, and arouses ambition. He winds us up and sets us going. See to it, my friend, that you don't run down.

Look Aloft.

Did your ever hear of a man who had striven all his life faithfully and singly towards an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnani mity, truth, sincerity, and find that there was no advantage in them-that it was a vain endeavor

Labor Agitator-" Every man is the architect of his own fortune.

Murphy (from the rear of the hall)-Yis. that's so, but he stands a moighty poor chance when he has nothing but a shovel or hod to draw his plans wid.

Three Birds With One Stone. To acquire the habit of saving is really educating yourself to become prudent and self-denying—two excel ent virtues in a business man-besides storing up a sum of money for future

Our Faults and Virtues.

We are always doing each other inustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.

Do You Smoke Too Much Does this sheet appear to you to be a

Or perhaps your trifle grayish? friend's scarlet tie strikes you as being strangely dark? If so, you have been smoking too much, and had better discontinue the habit for a bit, or your sight may decrease to one-third of its usual strength.

Perhaps again, you are suffering from insomnia, accompanied by an irritating loss of memory, and severe The cause is an chronic headache. over consumption of the fragrant

"There is no doubt," writes a medical authority, "that the abuse of to-bacco may produce elementary complicated medical disorders, with aural illusions, and even hallucinations of vision.

In the first instance, the optic nerve has become over excited. The others are due to the nicotine poison permeating the system generally.

Why Did He Fail.

" Why did our friend never succeed in business?" asked a man returning to New York after years of absence he had sufficient capital, a thorough knowledge of his business, and excep ional shrewdness and sagacity 'He was sour and morose,' reply; "he always suspected his em-ployes of cheating him. and was discourteous to his customers. Hence, no man ever put good will or energy into work done for him, and his patrons went to shops where they were sure of

Some men almost work their hands off, and deny themselves many of the common comforts of life in their earnest efforts to succeed, and yet render success impossible by their crossgrained ungentlemanliness.
repel patronage, and business They to others who are really less deserving

but more companionable. Bad manners often neutralize even honesty, industry, and the greatest energy; while agreeable manners win in spite of other defects; but let one be gentlemanly, kind, obliging and conciliating, the other disobliging, rude, harsh and insolent, and the one will become rich while the other will

A Mother's Problem.

"A Widowed Mother" writes to ask 'what she can do with a son who is good hearted, very bright, obliging, popular, kind to his mother and sisters, but who has no education and cannot or will not study, although he regrets daily his lack of knowledge." There ought to be no trouble with a boy possessing the qualities described above. absorbing a practical education in profession at once, and stick to it. THE BANE OF

IS DYSPEPSIA. WHICH RUINS

THE BRIGHTEST INTEL-

Dodd's Dyspepsia Tablets Remove this

Curse by Banishing its Cause—Their Action is Speedy, Their Effect Pos-itive and Permanent,

Dysyepsia is the blighting curse of

the modern business world. Nine-tenths of the members of all the pro-

fessions, too, are victims of this mod-

ern dragon.

The shrewdest, most far seeing mer-

chants, the most astute brokers, the

cleverest lawyers, the most eloquent

clergymen, and even the most skilful

surgeons and physicians are tortured

by Dypepsia.

Many a bankrupt can blame Dyspepsia for his failure; many a sermon has been spoiled; many a lawyer

head, and steady nerve strength for the whole sermon has been spoiled; many a lawyer

\$2 50, at all druggists.

LECTS.

some other way. Regular schools, colleges and universities are not the instrumentalities of instruction. In a sense, all the world's a school and all men and women, as well as children, only pupils in it. Some persons learn better and learn more by mixing with the world and by the experience gained in the struggles of life than from a systematic course of book study. This may be the case with the boy whom his mother describes so lovingly and admiringly. If he cannot study books, let her find out what his tastes and studies are in the line of practical pursuits and start him in that direction at once. Neither boys nor men should be idle. If he is unable to study and is physically strong, he should go to work at something, matter what, if it is honest. honest labor is better than idleness He may have a turn for some trade or mechanical pursuit, and, should devote himself to that, even if it pays him little or nothing at first. If he possesses the elements of true manliness, his mother will not appeal to him in vain, and he will not appeal gain a diploma from the school of work. Do not worry him with books if he has a distaste for them, but inspire him with the ambition to be a useful, helpful, working member If he has the right stuff in him he will respond manfully to such a suggestion. There is always a way

Advice to Young Journalists. "Should a young man adopt journal-ism as a life work?" repeated Dr. Mil-ler, a veteran editor of Nebraska, in answering a reporter of the Omaha (Neb.) World Herald.

where there is a will.

"I do not feel that I am competent to give any advice on that question, for I was an editor by accident only, and never had any professional training. But from my experience I will say this that I never would encourage a son of mine to enter it as a life-work.

"My reasons for discouraging a young man in this line are two in number. First, if he engages upon the country press, his salary will always be small, smaller than he would receive in any other business. the world is so full of writers that the salary upon the country press will never be any larger. It is the most precarious position one can find, for upon the slightest pretext a man will be discharged, because the proprietor knows there are a dozen men equally good to take his place."

"But is there no prospect of graduat

ing into something higher?"
Of course, that saying is true, 'There is always room at the top,' but those places at the top are very few and hard to get. Just think of the small number of cities in this country that are really metropolitan, the num ber of great dallios in each, and then the limited number of high salaried positions they offer. No other profes sion has as few. Not only are the posi tions few, but the competition is great er than in any other business or profession.

"But as an educational agency, there is no better place for a young man than on a newspaper. broaden his views of the world, and give him a training he can secure no place else. I know of no other power so great as that possessed by the un known local writer, in both city and country. The reporter is able to wield more influence than the editor, for the reaches the public more directly than the latter, and by the twist of a sent ence, a sneer or a compliment, may present a man to the public in a man ner which impresses itself upon the reader, and sticks.

"But there is something more than money in this world, I know, and many men remain in the newspaper oss when they could make more at something else. There is a fascina tion about the work that relieves it of its labor. Although I was writing from two to four columns every day, never thought I was working hard. Still, I would advise every young man, if he does become a newspaper man, to use it as a stepping stone to something else, to keep his eyes open, study the world, and when an opportunity presents itself, take it.

Do you think that newspaper work is a good preparation for a higher class

of writing?

The doctor hesitated for a moment and then replied. "I can answer that only by giving my own experience. In my case it ruined my imagination. It was excellent training for clearness and conscisenes of style-one has to write thoughts, not words, for a newspaper; yet if a man wishes to become The fact that he does not like books an author, a writer of fiction, I believe does not prove that he is incapable of he would better take up fiction as a spending a practical advantage. BUSINESS MEN

has lost his case-because of Dyspepsia

Dyspepsia unstrings the nerves makes a man irritable, moody, unsoci-

able, cranky; saps the freshness, strength and vigor of manhood, and

Keeness of foresight and Dyspepsia

never go together; clear headedness and Dyspepsia are bitter enemies. Dodd's Dyspepsia Tablets are the best friends the business man and the

Dodd's Dyspepsia Tablets absolutely

Dodd's Dyspepsia Tablets cure Dy-

spepsia by removing its cause. They digest the food, and give tone and vigor to the stomach. They fit a man

for his business, giving him a clear

head, and steady nerves, and ensure

They cure it rapidly

unfits its victim for work.

professional man can have.

thoroughly and permanently.

strength for the whole system.

cure Dyspepsia.

PIMPLES GUTICURA SOAP

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTCUEA SOAP cured me. Feb. 20, '98. L. V. GILLIAM, Oak P. O., Va.

I was troubled for eight years with pimples on the face. I comprehend using CUTICURA I was troubled for eight years with purpose on the face. I commenced using Curicura Soar. In a very short time the pimples all disappeared and my skin is now in a healthy condition. JAMES FOSTER, Feb.17, 1898. Dixmont, Allegheny Co., Pa.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. ar "How to Prevent and Cure Pimples," mailed free.

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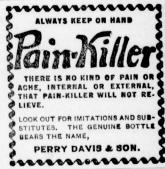
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Fifty cents a box; six boxes for JAMES WILSON, London, Ont ion.
The little entertainments given by the pupil
of the Convent are ever marked by the prevail
ing spirit of refinement. They have a certail
tone about them which is to be found nowher

ing spirit of refinement. They have a certain tone about them which is to be found nowhere else.

The hall was tastefully decorated with garlands of autumn leaves, and sheaves of long goiden wheat, the latter kindly supplied by the Experimental Farm. It was a real autumn effect—an exquisite combination of color. The music as usual was all that could be desired. A charming feature of the entertainment was the "Harvest Home." Baskets of truits, representing the different seasons, gathered during these mellow, hazy days, were emblematic of the good work accomplished by Mother Therese. Hymns suitable to the different paris of the recitations were rendered by the choir, with accompaniment of harps, violins, and pianos. The whole was summed up in an address delivered by one of the pupils. Rev. Fatt zrs Constantineau and Pallier in their addresses extolled the benevolent works. Sunday afternoon the chapel was crowded at the hour of benediction, The altars were artistically decorated with red and white roses. A grand "O Salutarus" and "Tantum Ergo" were rendered by the full choir.

After Benediction all repaired to the assembly hall, where a quiet reception was held by the Mother Superior. A short programme was furnished by the pupils, and during the intervals, as a pleasant diversion, the muffled tones of a gramaphone could be heard from 5me distant corner.

Thus ended the feast of St. Therese, to which

iones of a gramaphone could be heard from some distant corner.

Thus ended the feast of St. Therese, to which so many had looked forward, and those present felt that '98 was not behind other years in this greatest of convent feasts.

Among the graduates who came to attend the Superior's Feast this year were the Misses McAndrew and Fitzgerald, of Buckingham Miss Hourigan. Smith's Fulls; Miss Thermey Arnprior; Miss Lockwood, Madrid, N. Y.; Miss Buckles, Osgoode; Miss Ryan, Miss Harvey of Ottawa, and many others.

DIOCESE OF ALEXANDRIA. Sermon on Intemperance

Bermon on Intemperance.

We are indebted to one of the members of St. Finnan's congregation for a synopsis of the temperance sermon preached last Sunday by the Rev. D. D. McMillan.

On Sunday last, at High Mass, Rev. Father McMillan preached a practical and well-timed sermon upon the vice of intemperance. He spoke of how widespread is this vice among the people, and how it too frequently happens that we see or hear men and boys in a state of intoxication upon the streets of our town, creating disorders by day, and disturbing our peaceful citizens by night with their foul language, their noise and roting. He deplored the fact that so many give themselves up to this sinful habit, and asked why they do so when they know that they thereby waste their money and property, bring sorrow and suffering upon their families, pain, sickness and sometimes death upon themselves, and, above all, he asked, why they do it when they know that they in that way offend Almighty God; that they offend Him, not only by getting drunk, but by the many other sins that drinking searems, robberies and nursers can tumbers of twickeds that it sends to the prisons and applications and the many woes that God pronounces against the drunkard and all addicted to much drinking.

He asked then why it is that hotel keepers, in the face of all this, will sell liquor to such persons? Why they will help a man thus to ruin himself and family, and in answer he said, because they, in their greed for riches, looked more to filling their own pockets than to assisting men to lead sober and upright lives. This evil then should be suppressed because it is sinful in itself, and because it causes so many other sins besides the temporal evils it brings upon the drunkards themselves, and the ruin, sorrow and sufferincs it brings upon thein

to become faithful members of the temperance societies or take a pledge against liquor, privately, and keep it.

But the greatest means of all for over-coming this vice, he showed to be fervent prayer, and the frequent and worthy reception of the sacraments. These means are given us to overcome all temptations, and if men truly love themselves, their families and God, they should have frequent recourse to those means to obtain the grace to lead sober, industrious and holy lives, and thus to obtain everlasting happiness.

and holy lives, and thus to out an ever assume happiness.

A few Sundays previous he spoke against the bad habits formed by many of the young people, of being out late at night, and loitering in crowds around store doors, and especially hotels, and that not only during the week, but on Sundays, and he warned young people against loafing about the streets and other places if they wished to grow up honored and respected members of society, — The Glengarrian, Oct. 21.

DIOCESE OF HAMILTON.

The united Catholic societies of the city marched to St. Patrick's church last Sunday afternoon, where they were addressed by his Lordship Bishop Dowling. He took for his subject the cuty of prayer, and he spoke of the duty of prayer regarding the individual, the home and the congregation. He then spoke of the form of prayer most, pleasing to God, the nome and the congregation. He then spoke of the form of prayer most pleasing to God, the Our Father, the Hail Mary and the doxology combined with meditation as practiced in the recitation of the rosary. He spent some time in explaining the mysteries of the rosary. The Bisnop finished this week the October devotions at the hospital, where he has been reconciling them desires the research. levotions at the hospital, where he are conducting them during the month.

On Thursday evening the ladies of St. Mary's on Thursday evening the ladies of St. parish gave a very pleasing concert and tainment in St. Mary's hall. THE NUMBER OF GOD'S ELECT.

THE NUMBER OF GOD'S ELECT.

Of the annual charity sermons preached in St. Mary's cathedral in behalt of St. Vincent de Paul society, few have been more thoughtful, impressiveand elequent than that delivered last Sunday evening by Rev. Father McBrady, of Toronto. The subject-God's Administration and the Elect—was gone into deeply and broadly, and the theology of the Catholic Church in regard to the number of the saved was elucidated with great power and clearness.

DIOCESE OF PEMBROKE.

We are glad to learn that the fine new presbyters of Rev. Henri Martel, P. P., of Bonfleid, is now completed. The pastor and people, as well as the architect, Mr. Michael Gorman, of Pembroke, are to be congratulated on the successful completion of this building, which is an orannent to Bonfield, His Lordship Bishop Lorain visited that place on Thursday, Oct. 20, and we doubt not was pleased with the work, as well as the general condition of the people in that section of his diocese, under the pastoral charge of Rev. Father Martel.

A REMARKABLE FAMILY.

The Quebec Telegraph says: Mr. and Mrs. Jean Roy, of St. Joseph, Beauce, celebrated last week the fiftieth anniversary of their mariage, and the event presented some really extraordinary features. For instance, the same bridesmaid, the same best man and the same fliddler of fifty years ago were present. But a

still more extraordinary thing was the pre-of Mr. Roy's own mother, now aged ni-eight years, who was twice married, and numbers two hundred and ninety-sever

The Saints of God. BROTHER REMIGUIS.

They are the blest who have thy portals passed Led by the mother hand that watched their She all their footsteps guided while on earth And left them hopeful, at the gate at last. Nor even then deserted, but in haste Her voice in suppliance ever raised goes froth

Incessantly to aid them in their dearth, Till every stain upon them be erased.

sky.
And see the angels flitting to and fro
The sorrow in thy heart would pass away;
The mother of an angel, thou, to-day. St. Joseph's College, Oct. 30, 1898. Ireland : A Retort.

Not hers your vast imperial mart, Where myriad clashing hopes are hurled, Where furious rivals meet and part To woo a world.

Not hers your vast imperial town, Not hers your Mammoth piles of gain, Your loaded vessels sweeping down To glut the main

Unused, unseen, her rivers flow, From mountain tarn to ocean tide: Wide vacant leagues the sunbeams show, The rain-clouds hide.

You swept them vacant! Your decree Bid all her budding commerce cease; You drove her from your subject sea, To starve in peace!

Well, be it peace! resigned they flow, No laden fleet adown them glides, But wheeling salmon sometimes show Their silvered sides.

And sometimes through the long still day The breeding herons slowly rise, Lifting gray tranquil wings away, To tranquil skies.

Stud all your shores with prosperous towns! Stretch far your suburbs, mile on mile! Redden with bricks your patient downs, And proudly smile!

A day will come before you guess, A day when men with clearer light, Will rue the deed without redress, Will loathe that sight.

And loathing, fly the hateful place, And, shuddering, quit the hideous thing, For where unblackened rivers race, And skylarks sing.

For where, remote from smoke and noise, Old Leisure sits knee-deep in grass; Where simple days bring simple joys, And lovers pass.

I see her in those coming days, Still young; still gay; her unbound hair Crowned with a crown of sea-green rays, Serenely fair.

I see an envied haunt of peace, Calm and untouched, remote from roar, Where men may lay their burdens down On a still shore.

-Emily Lawless in Literature

Oh, come, mother, come, if you'll give me you

hand, And go where I ask you to wander, I will lead you away to a beautiful land— The dreamland that's waiting out yonde We'll walk in the sweet posie garden out Where moonlight and starlight are str

ing, And the flowers and the birds are filling th

With the fragrance and music of dreaming There'll be no tired little boy to undress, No questions or cares to perplex you. There'll be no little bruises or bumps to caress. Nor patching of stockings to vex you. For I'll rock you away on a silver dew stream And sing you asleep when you're weary, And no one shall know of our beautiful dream But you and your own little dearie.

hand And away through the starlight we'll wander— Away through the mist to the beautiful land The dreamland that's waiting out yonder.

Labor Song

Ah! little they know of true happiness, they whom satiety fills,
Who, flung on the rich breast of luxury, eat of the rankness that kills.
Ah! little they know of the blessedness toil-purchased slumber enjoys.
Who, stretched on the hard rack of indolence, trasted the sleen that destroys. Nothing to hope for or labor for; nothing to sigh for or gain; Nothing to light in its vividness, lightning like

-Eugene Field.

bosom and brain; Nothing to break life's monotony, rippling it o'er with its breath;

But blessed that child of humanity, happies But blessed that child of humanity, happies man among men.
Who with hammer or chisel or pencil, with rudder or ploughshare or pen.
Laboreth ever and ever with hope through the morning of life.
Winning home and its darling divinities—love-worshipped children and wife.
Round swings the hammer of industry, quickly the sharp chisel rings.
And the heart of the toiter has throbbings that stir not the bosom of kings;
I the true ruler and conquerer, he the true king of his race.
Who nerveth his arm for life's combat, and looks the strong world in the face.
—Denis Florence McCarthy.

-Denis Florence McCarthy.

Our Old School Master.

BROTHER REMEGIUS, C. S. B.

The memory of the just, E'en when their bones are dust Hath a power, To check us on the brink Ere we forever sink In evil hour.

The mention of some name
Can bring us back again
To the path
From which, perhaps, we strayed
When sin its snares arrayed,
For our death.

I know we were a bad, A very, very sad Lot indeed, That some there had a lien On Penetanguishene 'Twas agreed.

And even Father Bayard Sometimes hardly dared, For us plead, We had been there before— Made pathways to his door In our need.

In truth, we grieved him sere Of wrinkles many a score,
On his face,
Placed there by little hands
That contemned his just com
Each could trace.

But now that he is dead And the waving grasses spread O'er his tomb, O'er nis tomb, Let us offer up a prayer For our old friend sleeping there Till the doom.

St. Joseph's College, Conn., Ohio, Oct. 20, 1898. NEW BOOKS.

A pamphlet that will be read with interest A pamphiet that will be read with interest, more especially at the present crisis, is "A City of Confusion: The Case of Dr. Briggs, by the Rev. Henry-G.Ganes, author of "Mariotatry: New Phases of an Old Fallacy." Published by the Ave Maria, Notro Dame, Indiana, being a reprint from its issues of August and September last. Price, 15c. Benziger Bros, New York, have lately published a very entertaining novel entitled "Miss Erin." By M. E. Francis, 12mo, cloth, \$1.25.

SAY GOOD LYE

Irishmen take Leave of and Lady Aberdeen.

A committee representing the St. Patrick's Literary and Scientific Association and the Irish-Canadian citizens of Ottawa met yesteray at 3 o'cock at fideau hall, and presented Tuchr Excellences with a beautiful ill minated fareweil address. Above the wording of the address were photographs of Their Excellencies, in the centre an Irish harp wreathed in shamp cocks, the photographs being flanked on both sides by an excellent initiation of Irish lace, in the increased production of which Her Excellency has taken so very active a part. The address was as follows:

The address was as foliows:
To HisExcellency the Right Honorable Sir John
Campbell Hamilton Gordon, Earl of Aberdeen, G. C. M. G., the Governor-General of
Canada, and Her Excellency the Counters of
Aberdeen:

Canada, and Her Excellency the Countess of Aberdeen:

May it please Your Excellencies, the members of St. Patrick's Literary and Scientific Association of Ottawa, feel that they are out fuffiling a duty, and at the same time interpreting the desire of the Irish-Canadian people of Ottawa and its vicinity, in presenting a word of affectionate farewell to Your Excellencies on the occasion of your approaching departure from our country. When Your Excellencies finition of the Ottawa and its vicinity, in presenting a word of affection of the Ottawa and to occupy, as representatives the Ottawa and to occupy, as representative indicates the Ottawa and to occupy, as representative indicates the Ottawa and the Ottawa Majesty the Queen the interest place in oons Majesty the Queen the interest place in ones Majesty the Queen the Interest Processor of the Ottawa and the honor of offering Your Excellencies and the honor of offering Your Excellencies and Irish manufactures had benefitted by the intelligent direction of Your Excellencies departure from Dublin, and that demonstration won for you the hearts of all Canadians who could boast of having Irish blood in their veins. It is our happy privilege to be able to state that each succeeding year of Your Excellencies' too short sojourn amongst us has welded an additional link in the chain of friendship by wnich your memories shall ever be attached to our affections. The members of St. able to state that each succeeding year of Your Excellencies' too short sejourn amongst us has welded an additional link in the chain of friendship by which your memories shall ever be attached to our affections. The members of St. Patrick's Literary and Scientific Association desire to put on record their sincere appreciation of the unvarying kindly interest that Your Excellencies have always taken in every project which had for its object the advancement of Irish-Canadians in whatever ways could make them better members of society and better citizens of Canada. In particular, we desire to thank most sincerely Her Excellency the Countess of Aberbeen for her instructive and brilliant address at our annual concert on last St. Patrick's day, as well as for her valued co-operation in making of that event so marked a success. We realize that Your Excellencies must cherish the thought of again turning homewards after some years of absence. Yet we trust that your remembrance of Canada will be pleased, and that among them you will number the St. Patrick's Literary and Scientific Association of Ottawa and the Irish-Canadians of this country.

We wish Your Excellencies farewell, a prosperous voyage, and God's best blessings for the remainder of your lives.

Signed—P. Clarke, President; Geo. P. Leyden, Secretary; R. W. Scott. Geo. P. Bropny, F. E. Hayes, D. O'Connor, J. Mortin, J. Daiy, M. J. Gorman, Canon McCartny, M. Starra, Jonn Costigan, John Henry, Martin Battle, P. Brankin, E. Wallace, Jas. White, P. Harly, J. E. Enright, W. J. Kennedy, Peter O Donnell, M. F. Falion, O. M. L. W. Mackey, M. P. Davis, Geo. Goodwin, Jas. Moylan, S. Ebbs, C. L. Bishop, M. O'Gara, J. J. McGiee, J. F. Walthers, J. J. Nell, W. J. Bornes, E. P. Stanton, M. M. Well, J. Bornes, C. J. Stanton, M. Sharra, J. J. McGiee, J. F. Walthers, J. J. McGiee, J. F. Walthers, J. J. McGiee, J. F. Walthers, J. J. J. McGiee, J. F. Walthers, J. J. McGiee, J. F. Walthers, J. McGieer, J. R. W. Hughes, J. McGieer, S. C. J. McGie, J. W. Hughes, J. McGieer, J. R.

THEIR EXCELLENCIES' REPLY. Mr. Patrick Clark, president of the association, read the address.

Mr. Patrick Clark, president of the association, read the address.

In response His Excellency made a short but excellent speech referring in cordial terms of appreciation to the kindly sentiments contained in the address. He alluded in the warmest manner to the many estimable qualities that have endeared the Irishmen in whatever-clime they may be found. In conclusion he spoke of the representative character, of the delegation, evidently referring to the fact that both Protestants and Catholics were found among the number. Lord Aberdeen would not speak for Lady Aberdeen, for she, as he said, wished to speak for herself, but he could not refrain from remarking on the introduction of a pattern of Irish lace on the beautifully engrossed address, a compliment, he took it, intended especially for Her Excellency.

The Countess said that the Irishmen in Canada, while busily helping to build up the Dominion, a ways took a keen interest in their compatitors in all parts of the world and especially in the old land. A reference was made in the address to the efforts made by Her Excellency to establish Irish industries in Canada. In this connection Lady Aberdeen remarked that in any future efforts that might be made in this direction she certainly felt that she could depend upon the Irishmen in Ottawa to help in that work.

Those, composing the delegation — which numbered nearly all who signed the address—were then introduced to Their Excellencies and to Lady Marjorie, who was also present.

President Clarke was made the recipient of two beautifully framed photographs of Their Excellencies.

the 1st of November.

The first number of this new magazine not only met with the generous appreciation of the Hierarchy, the Reverend Clergy and Religious, the Catholic Press and the Lair, but brought to the publishers best wishes for the success of their new undertaking from all paris of the cauntry. This encourages them to make the succeeding numbers not only equal to the first, but superior in every way. The succeeding numbers not only equal to the first, but superior in every way. The succeeding numbers are only equal to the first, but superior in every way. The second installment of a first of the control of the first, but superior in every way. The second installment of a first of the control of the first, but superior in every way. The King of the College." The second installment of a first of the college. The prummer Boy." by Anna T. Statier (illustrated): "Little Maid Augrery." by Mary T. Wanggaman (illustrated): a beautifully illustrated article on Indian tribes on exhibition at the Omaha Exposition." Some Curious Fishes, with many illustrations; The Order of Knighthood, (illustrated): "Suggestions for the Household: fancy work, cookius receipts, etc., (illustrated): "Games Tricks, etc., with Illustrations and explanations telling how to do them:, "Prize Question Box, etc. The number will contain not less than thirty illustrations.

A year's subscription to "Our Boys' and Girls Own 'is the best of parents can make their children. It costs only 75 cents a year, and is thus within the reach of all. It contains the best storres by the best Catholic writers in this country—Father Finn. Ella Loraine Dorsey, Marrion Ames Taggart, Maurice Francis Egan, Mary G, Bonestee, Marrion J, Brunows Mary C, Crowley, Eleanor C. Donnelly, Mary T, Wanggaman, Katherine Jenkins, Sallie Margaret, O Malley, Anna T, Saddier, Sara Trainer Smith, etc.

Boys and general searches the subscription of four larger of the country vember. umber of this new magazine not

THE CATHOLIC PERCED

OBITUARY.

PHILIP MULLINS, COLLINGWOOD.

On Tuesday evening, Oct. 11, 1828, at 9:30 o'ciock, Mr. P. Mullins, who has been for over a quarter of a century a resident of Collingwood, passed away at his residence on Minnesta structure, after an illness of only a day and a haif. On the day previous the deceased came home at noon and complained of not feeling weil. Medical attendance was called in, but, despite all, death took place as recorded, The cause of death was inflammation of the brain. The deceased wes born in Newsatle, County of Limerick, Ireland, in 1816, and came to Canada in 1835, with his larents, who settled in Toronto, then York. Before moving to Collingwood, in 1856, he was married in Toronto to Miss Mary Scully, who with a family of two sons and one daughter, survives him. The sons are Thomas who resides in Cincinnati, and John, who is at home. The daughter, Mrs. W. It. Jordan, resides at Port Colborne. The decased was a quiet, unassuming man and good citizen. For forty years he was a most trusted employee of the railway company. The funeral took place on Friday, Oct. 14, and was largely attended, which showed the esteem in which the deceased was held by all who knew him. The cortespel left the house at 9a. m. and proceeded to St. Mary's church, where a Requiem High Mass was celebrated by the pastor, Rev. Father Keirnan. At the conclusion of the Mass Rev. Father Swenery, C. C. of Barrie, delivered an eloquent and touching discourse, the fundement," The reverend gentleman spoke for about half an hour and was listened to with approximation of the hard was mortal of a kind husband, a good father, and a staunch friend was conveyed to the cemetery. The pall bearers were Thos, Forbes, Joseph Embling, Duacan Grant, Thos. Corbett, P. Condy, and Thos, Farrell, all life-iong friends of the deceased. R. I. P. PHILIP MULLINS, COLLINGWOOD,

MISS ISABEL CAHILL, WEST LORNE.

Miss Isabel Cahill, West Lorne. It is our sad duty to chronicle the early death of Miss Isabel Cahill, daughter of Mr. Thos. Cahill, West Lorne. She was well known as a sincere and devout young lady, always ready to cheerfully assist in works either social or religious. For two years she was leading soprano in the St. Mary's choir, and her sweet voice will be much missed by her many friends. Her health had been failing for some months, but she endured her sufferings so uncomplainingly that even her dearest friends scarce realized that grim death was so near. Her gentle spirit bassed calmly away on Friday evening, Oct. 11.

Oct. 11.

The funeral services were conducted by Rev. P. Quinlan, who spoke in feeling terms of decased and pointed out the beautiful lesson to be learned from the text "Blessed are they who die in the Lord."

The members of St. Marris abolic assisted by die in the Lord."
The members of St. Mary's choir, assisted by
Mrs. J. Butler, St. Thomas, rendered very
touchingly the hymns, "Angels of Jesus" and
"Nearer, my God. to Thee." Nearer, my God, to Thee.'
Miss Cahill was sister of Rev. Archibuld ahill, who dieda few years ago; also Miss Ella

ho died one year ago.

May they rest in peace! Let us be patient, these severe afflictions Not from the ground arise, But oftentimes celestial benedictions Assume this dark disguise."

MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

SL20; white winter, \$1.17 to \$1.20; white winter, \$1.17 to \$1.20; white winter, \$1.17 to \$1.20; coats, \$0 to \$2c; peas, \$90 to \$2c; pearley, 75 to \$3c; coan, \$9c.

Dairy Produce—Eggs, fresh, dozen, 16 to 18c; butter, best roil, 18 to 20; butter, creamery, re
sull 20:0.211. outer, dest roil, is to 20; outer, creamery, re-Farm Products—Hay, per ton, \$6.0; c \$6.50; traw, per load, \$2.50 to \$3.00; cheese, per lb. wholesale, 7½ to \$c; honey, per bound, 7 to 12c Seeds—Clover seed, red, \$5.20; a listic clover seed, \$52.50 to \$4.00; timothy seed, per bushel \$12.50 to \$1.75.

\$2.50 to \$5.00; fat beeves, \$3.50 to \$1.00.

Toronto, Ont., Nov. 3.—Market quiet. Flour—Straight roller, in bils. middle freight, are quoted at \$3.25 to \$3.59, at Toronto. Wheat—red and white wheat are easier to-day, at 88 to 68c. north and west points; goose is heid firm. at 2 to 78c. north and west; No. 1 Manitoba hard 81c. at Toronto and No. 1 northern, 89c. Tor onto freights. Rye quoted at 25j north and west. Oats—New white oats quoted at 25j. ct. 27c. north and west. Barley, 46 to 47c. wes6. Oats—New white oats quoted at 25jc. tic. north and west. Bariey, 46 to 47c middle freights for No. 1 Buckwheat—Little moring with 34c as nonlinial quotation. Bran —Sales at \$8.50 to 89 west, and shorts at \$14 to \$15 west. Corn—American, 41c, at Toronto, or track. Peas — New quoted at 69c, north and west, in car lots. Oatmeal—Car lots of rolled pats, in bags on track at Toronto, \$3.40 : in bbls. \$3.50.

Montreal, Nov. 3,—The local grain marke Montreal, Nov. 3.—The local grain marke continues firm, Ontario winter wheat can now be had at 70 cents at points paying a freight o ite. per cwt, to Montreal; the last reporter purchases of No. 1 hard and No. 1 Norther: were made at 14½c and 70½c respectively, aftoa at Fort William. Oats are dull at 3½c affoat Peas are much the same as oats, as 1 cear trade, and 68c. is being offered for them affoat Rye is quoted at 55c, and buckwheat at 65c cent is strong at 46c, affoat. Flour-LITERARY NOTE.

The second number of "Our Boys' and Girls' Own," the new illustrated Catholic monthly, is now in press and will be sent to subscribers on \$1.50 to \$1.2; and shorts, at \$1.50 to \$1.2; and shorts, at \$1.50 to \$1.6 to \$1.60 bran at \$11.50 to \$12; and shorts, at \$13 to \$11 per ton, in bulk; Manitoba bran, \$11 to \$11.50; shorts, \$15. The demand for med is good and quotations were \$3.50 per bbl., and \$1.70 to \$1.75 in bags. Hay, No. 1, \$5.50, and clover mixed at \$1 to \$4.75 in bags. Hay, No. 1, \$5.50, and clover mixed at \$1 to \$4.50, per ton, in car lots. There is little improvement in the cheese market; as high as ground to 9 cent has been paid for fanns Western goods, and Eastern good range frams Western goods, and Eastern good range frams & \$5.50. The butter market is heavy, with a town ward tendency. The ruling private for fancy creamery seems to \$100 to \$150. The per should 1850 and tubs from 1850 1850. Sign with Western 1850 1850. The state of the per should 1850 and tubs from 1850 1850. There is a good demand for eggs and prices are firmer; new laid, 180. Prince Edward Island about 12 to 130. straight candied. 160. to 150. No. 2 stock 11 to 120.; culls, 90 per doz.

AN EPILEPTIC SUFFERER. A Fenion Farmer Tells of His Remark able Cure.

T REGULAR INTETVALS HE WAS SUBJECT TO FITS, AND IDUCTORS TOLD HIM THE TROUBLE WAS INCURABLE - NOW FREE FROM THE MALADY. From the Warder, Lindsay, Ont.

A year's subscription to 'Our Boys' and Girl's Own' is the best gift parents can make their children. It costs only 75 cents a year, and is thus within the reach of all. It contains this country—Father Fint. Ella Loraine Dorsey, Marion Ames Taggart, Marrice Francis Egan, Mary G. Bonesteel, Marion J. Brunowe Mary C. Crowley, Eleanor C. Donnelly, Mary T. Waggaman, Katherine Jenkins, Saille Margaret O'Malley, Anna T. Sadlier, Sara Trainer Smith, etc.

Boys and girls can get beautiful premiums from us free, by sending us subscriptions from their friends, Sample copies and premium green Bruthers, 36-38 Barclay street, New York.

THE MONTHLY VISITOR.

This very interesting monthly, published for the Diocese of Pembroke, at Eganville, has made its appearance for October. It contains many articles which will be worth while perusing. The following is the table of contents:

Front the Warder, Lindsay, Ont.

Mr. Robert MeGee, of the 3th concession of beain, Victoria country, says in speaking of his cure from this terrible malady:—I and mitting the contents surface of part of Fenion is speaking of his cure from this terrible malady:—I and the ontents surface of age and live on the old house steady were born. This part of Fenion is speaking of his cure from this terrible malady:—I and the ontents surface of the surfac

down altogether. She also is thankful for the great change that has been wrought, and is only too glad to let others with similar afflictions know that there is a remedy for this terrible

Blow that there is a disease.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid mitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville Ont.

TWO OF THEM.

A certain curate was of a painfully ervous temperament, and in cous vard remarks-intended as compliments-to the Bishop and others. Hav ing distinguished himself in an unusua degree during a gathering of clergy to an afternoon tea at the Bishop's palace, he was taken to task for his failings by a senior curate, who was one of his companions on the way home. "Look here, Bruce," said the senator, decidedly, "you are a donkey! Why

cannot you keep quiet, instead of mak ing your asinine remarks? I am speaking to you now as a brother-" Loud laughter interrupted him at this point and for the moment he won

EMPEROR MAY THOUGH HIS PHYSICIAN PRO-

NOUNCES HIS DISEASE IN-CURABLE:

Bright's Disease is not Incurable, for Dodd's Kidney Pills have Cured in Thousands of Times, and will Cure it Thousands of Times Again. Toronto, Ost. 31.-Newspaper des

patches from Pekin, China, bring in-formation to the effect that the Emperor is dying of Bright's Disease. under the care of a famous French physician,, who asserts that the Em ror's complaint is "an incurable Kidney disease.

That is where the famous French physician is mistaken.

There is no incurable Kidney disease. Every disease of the Kidneys in cur able. They, like all other diseases, yield readily to the proper remedies. The experience of the past eight years has shown conclusively, beyond the shadow of a doubt, that there is one remedy that will cure any case of Kid-

ney disease, no matter how severe, no matter how long it has run. This remedy is known throughout the English speaking world, to physicians and laymen alike, by the name

of Dodd's Kidney Pills.

When Dodd's Kidney P.lls were first introduced, medical men were scepti-cal regarding their power to cure Bright's Disease. Experiments were made, in cases that had defied the skill of the most eminent medical men on the American continent, cases that had been given up as hopeless-fatal. To the astonishment of the medical men, Dodd's Kidney Pills worked a complete cure in each and every case. Thenceforth they were recognized as the only known cure for diseases of the Kidneys, including Bright's Disease and Diabetes.

This place they have held since, and hold to day. No other cure for these diseases has ever been discovered, al though many worthless imitations of Dodd's Kidney Pills have been placed

on the market.

If the famous French physician under whose care the Chinese Emper or is, would use Dodd's Kidney Pills in the case of his imperial patient, his re covery would be rapid and certain.

1899 BENZIGER'S

CATHOLIC HOME ANNUAL

SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1895 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages. It contains:

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tory: "A Winsome Maid," by Clara Mul-holland. Illustrated. "Penance The Key to Heaven:" a Story of the Shrine of Our Lady of Montserrat. Adapted by Rev. Daniel Murray. Illus-trated.

The Better Part" (Poetry). The Passing of Pippa:" By Marion Ames Taggart. Story. With Illustrations. The Miraculous Medal." (Prose.) By Rev. A. A. Lambing. Illustrated. Full Page Illustration : "The Christening." Our Prize Story. "The Doctor's Compromise." By F. P. Guilfoil. Illustrated.

'Blessed Gerald Mrjalla." (Prose.)
'Donatienne." By Rene Bazin. Story
Illustrated. Full Page Illustration: "The Crowning of the Bleesed Virgin.

List of common English Christian names, with signification and name days. Besides other illustrated articles, it also gives some of the notable events of the year 1897-18-8. With numerous illustration, calendars, astron-omical calculations, etc., etc.

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THOS. COFFEY,



WHY SO CALLED.

reform in the fit of Canadian cloth-necessary, before gentlemen could ng was necessary, sear it. Because ready-made clothing in Canada, had hitherto been manufactured to sell to the Dealers, rather than to fit Wearers, and the Maker's responsibility ended with the shument. Because ready-made clothing in Canada, had hitherto been manufactured to sell to the Dealers, rather than to fit Wearers, and the Dealers, rather than to fit Wearers, and the Maker's responsibility ended with the shument. In fit, it resembed a composite picture, drawn from nine different faces, in which all were embodied, but which would not be an acceptable portrait of any one of them. If nine different men, including the Short, the Iall, the Portly, the Slender the Roundshouldered, and the Over-erect, could be rolled into one, and then stamped into rine equal parts, each man might thus be fitted with ordinary ready-made clothing.

As however, people might object to this process, "Fit-reform" has been achieved by the less convenient method of making nine essentially different snapes of clothing, each shape in sixteen sizes, fifteen styles, five prices, and about eighty patterns, to fit individually the nine leading types of men.

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Trousers \$3.00, \$4.00, \$5.00.

Makers' brand and price on satin label seven

r suit or overcoat.
rs 3.3.00, \$1.00, \$5.00. \$5.00.
s brand and price on satin label sewn
reast pocket.
R. M. Burns, Proprietor.
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A GOOD OFFER.

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CANADIAN RY.

PR A TOUR- Commercing CPI
PR ISTCAR. Thursday, Nov. CPI
3rd, Founded CPI Tourist Sleeper will leave Carle-ton Jc. at 7.05 p.m. and run through to Se Winter Service.

attle; and on Friday, Nov. 4th. one will leave Toronto at 12.36 p.m. and run through to Van-couver. The Thursday and Friday service will be continued throughout the winter season.

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VOLUME XX.

The Catholic Record. London, Saturday November 12, 1898 NOVEMBER THOUGHTS.

The thoughts evoked by the month of November must have a chastening effect upon Christians. It brings us as it were into contact with the only real world and shows us, by the light of the tomb, the vanity of the things that pass. It points out to us the hollowness of all which the world esteems, and tells us how foolish it is to work and strive for that which can avail us nothing. It tramples down our pride, for it proves to us that no one is necessary. We may be boastful of our accomplishments and dream we are essential in some sphere of activity, but we should know that the harboring of such thoughts leads but to delusion. When the mound over our remains marks our last resting-place the world has done with us. It will move on without us. Our work will be taken up by another, and we shall live in the memory only of very few. The tablet on the coffin may chronicle our qualities, but life's

standards. This month, then, brings before us forcibly the thought of our destiny. We have to play life's game earnestly and manfully, but the claims of the other life come first, and cannot, under any pretext, be disregarded.

works is not measured by earthly

MINISTERIAL SUNDAY TOPICS. A glance at the headings of the Sun-

day sermons preached by the divines in big cities gives us the reason why the pulpit, as a restraining and elevating power, counts for nothing. Some of them dealt with the war problem and others with economic problems. A few performed the delicate task of cor recting those portions of Scripture which are not in accord with advanced ideas There were many rounded periods anen the shortcomings of individuals long since dead and glowing praises of the flag of our country. The "flag busi ness," we may remark incidentally should go into bankruptcy. All thi fulsome eulogy is not only unnecessary and undignified but nauseating to the ordinary individual. One of the remarkable things about the sermons wa their silence about the practical thing of life. There were references to th "German school," but none to Christ school. There was invective against the Spanish, but none against the vic that is at their doors. It would be un

might have schemes for the reform tion of the denizens of the slums, ar the charitable people who sit in the first seats might aid him with mone but to tell them they were on the broad way would give him another call. is the Catholic Church alone that h the courage to denounce iniquity i matter where placed. Her lips kno not the language of expediency, a as her Founder drove out the mone changers from the temple, she, to has never ceased to give no quarter anything that stands in the way

wise for a preacher to utter a wor

of protest against the immorality

that is undermining the family! H

PURGATORY.

true civilization.

The thought of the invisible wo comes naturally to us during present month. Neglect and work ness keep us so occupied with things of earth that the land beyond grave seems sometimes as someth unreal. We have so much to do an plan and to hope for in this tang sphere that the thought of the great known has a depressing effect upon It is the skeleton at the feast. yet each one must obey the summ to have done with work, that will m the beginning of a new order of this The Church, however, will, so as fa she is able, not permit her childre forget it. She reminds them that d has not upreared an impassable ba between us and those who have home, and that we are still boun

The law of charity remains. We love them in a real way by help them. She exhorts us time and a to give the alms of our prayers to who are sejourning in the la Purgatory. We can speak to then -by our acts of self-denial, by our plications in their behalf; and we l that such language is burdened

them by the chains of a com