OCTOBER 9, 1897 cational.



VOLUME XIX.

fallibly his own infallibilty?

aries we explained this

spiration.

heareth Me.

Me "

to the end of time.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

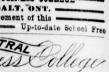
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S COLLEGE, BERLIN, ONT. and .... Commercial Courses. ND AND TYPEWRITING culars apply to EV. Tr.EO. SPETZ, President.

the Gentile? It must be something like this : Protestant-Do you see this book ? Gentile - Yes ; it is beautifully print-ed and bound ; what is it ? Doctor McAllister - Still another perplexity calls for light from you. The old vicious circle and petititio Prot.-It is the Word of God. Gent.-That is important, if true principii appear here in more aggra-

vated form than that of a Church dehow do you know it? creeding her own infallibility. For an infallible church to decree infalli. Prot. -- Because it is inspired of God. Gent.--How do you know ? Prot.--Well, the whole Christian bility of itself, and not from his con-

sent, the infallibility of the Roman world believes it to be inspired. Gent. - Why? Is the Christian Pontiff, might have had some appear-ance of reasonableness. But by the world infallible? terms of your own logic is it not

Prot. — No; it is fallible. Gent. — Then the whole Christian world is like myself. I also am fallible. Why should I prefer your fallible to my proved to be contrary to right reason for that high official personage, excathedra or otherwise, to decree inown concerning an assumed fact, which even if real is not cognizable to any of The old vicious circle which the docmy or your senses?

tor imagines to exist is this: The Courch proves the inspiration of the Prot.-You must have faith. Gent.-I am willing to have faith, providing it be reasonable; that is, if

Scripture by her infallibility and then proves her infallibility by the inspir-ation of the Scriptures. If this were really the case it would be beyond it have a reasonable foundation to res on. But faith in what? Prot .- In the Holy Bible.

question a vicious circle, and valueless Gent. - I will if it be the word of God. as an argument either for inspiration Prot.-Well, it is. Gent .- Then the faith you want me

or infallibility. But no Catholic polemic ever makes use of such an argument. This has been explained to have is faith in your word first, faith in your fallible authority. time and time again, but that does Prot.-The missionary society sent

not prevent the doctor from bringing out the antiquated chestnut again. In a former article on these preliminme out to tell you. Gent .- Is the missionary society

fallible, too? supposed vicious circle, or rather this misre presentation of the Catholic position. Prot. -- It is. Gent .--- I see no reason why I should But it may be well to do it again.

yield my fallible judgment to your fallible judgment and that of the mis-When the Catholic Church presents her claim as the divinely appointed and infallible teacher of revealed truth sionary society. Prot.-The book teaches the truth.

Gent.-It may do that and not be the word of God. Men, at a pinch, race ; and law she does not, like the Protestant, present the Scriptures as inspired books. That would, in the eye of the can write the truth without being in-Gentile mind, be begging the question.

She presents them as mere historic records, profane, if you wish, without affirming or even hinting at their in-

She offers them as trustspired. worthy historical records, as a man

would offer Livy, Tacitus or other Roman historians, to prove the estab Gent. - I do not see that it says so. But even if it did it would not prove that it is. As long as paper will not refuse ink, any author can make his lishment and prolonged existence of the Roman Empire. She presents the Gospels and Acts as histories of events book say it is inspired. The Koran says that, and so does the book of Morthat transpired nearly two thousand years ago, as histories written by certain Jews known as Matthew, Mark, mon. If it proves anything it proves too much. Have you any other Luke and John, and corroborated by reasons? Frot.-I am convinced that it is in-

contemporary writers and by official acts of the Roman Government. In all spired. this there is no suggestion of their in-Gent. - Doubtless, but I want you to

spiration, no appeal to it. These histories-for which inspirgive reasons that will convince me, whose mind is open to conviction. ation is not claimed-inform the Gen-If Dr. McAllister can make out a bet-

tile that Christ came upon earth ter case than this Protestant mission. proved His Divinity by extraordinary ary to the Gentiles has done without miracles, was put to death, rose sgain, established a teaching corporation called His Church. He commanded sacrificing his covenanter rule of faith, we would like very much to see

the chosen members of this teaching Doctor.-For an infallible Church to corporation to go and teach all nations corporation to go and teach all hattons boctor. To during the set of time; to teach all decree infallibility of itself and not things whatsoever He commanded, and from his consent, the infallibility of that He would be with them. He said the Roman Pontiff might have had some until the end of time; to teach all that He would be with them. He said "hem, "As My Father sent Me, I appearance of reasonableness.

This is not vory clear, but we sup-pose it means that if the Church had, send you : He that heareth you of her own proper motion and without Now, if the supposed Gentile is conany interference of the Pope, decreed Papal infallibility it might have had vinced of the veracity of these histories as mere records of events he will be convinced of the Divinity of Christ by the miracles recorded. He will be convinced of the establishment of the

CHATS BY THE FIRESIDE. (For THE CATHOLIC RECORD). Now that our schools have begun this sphere of Catholic literary clubs we find in this sphere of Catholic activity un-this sphere of Catholic activity un-this sphere of Catholic literary societies and Catholic literary clubs we find in this sphere of Catholic activity un-fortunately too patent an illustration of Catholics to witness the creditable man-ner in which children of Separate existence in this Province to day that becomized themselves at the method sub-oracle opinions upon literature; his is the charm of honesty modesty and truth. He is not the least bit pedantic in this the principals and teachers ought to know that our catholic literary society in existence in this Province to day that the principals and teachers ought to know that our catholic literary society in existence in this province to day that the principals and teachers ought to know the sub-scarcely a Catholic literary society in existence in this Province to day that be charmed and shallow shout the principals and teachers ought to know the sub-the principals and teachers ought to the principals ner in which children of Separate existence in this Province to day that schools acquited themselves at the mid-summer High school entrance examin-ation. These children, trained under Catholic influences, more than held their own against all comers. It is well that their success should be re-corded, and it is well that parents should realize that it is their incum-bent duty, as far as their means will allow. to give their children an educa-ing of a year or two and then death is children of a year or two and then death is conded, and it is their incum-bent duty, as far as their means will allow. to give their children an educa-ing of a year or so things literary or little stories as arefound in this volume. allow, to give their children an education of a year or so things literary or little stories as arefound in this volume, tion which will fit them for the proper intellectual have no place whatever in to entertain the minds of our children

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

their future station in life. I will not say good citizenship, for that is a corol-lary of being a good Catholic. Now when a Catholic child has passed the life the social or festive a Catholic literary club should be to make it intellectual have he prace whatever in the economy of the economy of the prace whatever in the economy of the economy of the prace whatever in the economy of the economy

the High school entrance examination the social will take care of itself. It is just on the threshold of his should start out with high ideals, and education — perhaps not even that, for these ideals should find lodgment in the great proportion of the work done the heart and mind of some great 

you do not consider that your children have triumphantly reached their goal when they have passed the portals of the High school Put them through the High school or Collegiate Institute in g-and I mean by this wholesome into the Catholic College, into the Uni-versity. The Irish are a brilliant in it-if it fails to add to the intellectlet this brilliancy be supple ual stature of its members, if it does Gent. —It may do that and not be the word of God. Men, at a pinch, can write the truth without being in-spired. Prot.—It teaches a pure morality. Gent.—It must if it be the word of God. But is it? Prot.—The book itself says it is in-spired. weakness of our race - lack of persever-far that it never existed, though it should possess five billiard tables, a cational spurts made at High school entrance examinations will do little for culture and intelligence among our people if the examination is made the If readers of these notes desire to end, and not the means to an end. We learn how two eminent writers may are doing far more for our Cathelic widely differ as to the value of a book girls than we are for our boys, and to they should read Charles Warner Dad they make far better use of their attain. Bellamy's recent work "Equality" in Bellamy's recent work "Equality" is the solution of the cathelic work work solution is the solution of the solution is th

ments than the boys. How is this, you will ask? I know the book review departments of Harper's Monthly and The Arena. not. As a confirmation of this fact One dubs the book moonshine and how many brilliant Catholic young the other the essence of wisdom.

men with a most rosy promise in their future have we not all seen disappear titled "The Pioneer Catholic Church miserably from the stage of life-wrecks before God and man - during the past twenty years in this Province! Synacuse, N. Y., Rev. Dr. Mullany, the past twenty years in this Province! Sylacuse, N. Y., Rev. Dr. Mullany, What was or is the cause of this? Do brother of the great Catholic essayis these young men lack poise, ballast, judgment, or what? To me the cause of Azarias. This interesting little work all this is obvious—it is lack of particular and perseverance. Give me a young, educated Irish Catholic willing to be willing to wait, willing to toil, Maliany's silver jubilee. The serwilling to serve, willing to efface numeration of the missionary spirit of the self for his faith and people—and I will mon on the missionary spirit of the Show you in due time an Irish Catholic S. J. The sermons dealing with the State some appearance of reasonableness. Well, the Church did of her own motion, decree Papal infallibility: but, in doing this, she did not act like That was wise counsel which a good on the educational work of the serinon character, an Irish Catholic developed history of the pioneer church of the State

to entertain the minds of our children with; and it is just such fiction will preserve the youthful mind pure strong even against the assaults of the

Rev. Fr. Brennan, of St. Basil's Church, a few Sundays ago, when he called at-tention to the fact that, while non Catholic colleges in Ontario have been remembered-endowed by the generous hand of benefactors-not a single wealthy Catholic in this Province has Catholic colleges. Thomas O'Hagan.

EDUCATION IN THE SECULAR SCHOOLS OF ONTARIO.

ental Teaching However Skilled.

(For the CATHOLIC RECORD.)

While on my trip eastward I was staying at the house of a respected Catholic pastor, and while conversing with my host and a reverend visitor, the subject of secular education in the province was referred to, and although the two good priests rejoiced that Cath olic Separate schools hold a strong place in the educational equipment of Ontario, they greatly grieved to think that in some sparsely populated Catho-lic parishes the children of their flocks have to receive their scholastic instruc-Church.

taking pains to empathize any strik ing historical incident that bore the appearance of telling against the faith and practices of the "Church of Rome

This pernicious habit exists in some educational institutions 'nuch more than in others, and its virulence is probably proportioned to the heated or non-heated anti Catholic bigotry of the particular district, or it may depend upon the sense of fairness and justice in the individual teacher. But this kind of haphazard tolerance and implied concession of equality to the children of

the Catholic minority is neither honor-able, just nor fair. The constitution and laws of the Province entitle all its woman pure for heaven is far superior citizens to an award of fair play and to the more boastful methods which

NO. 991.

know better than to allow the perpetuation of such a fraud upon the inno cent minds of their scholars, because the longer the dishonest fiction continues the harder it is to uproot it, and from Canon Schmid by Father Jankins it hardly comports with an enlightened of Naw Hope, Kentucky. In this age and tolerant age for adult instructors to teach historic distortions and palm to have such wholesome and charming them off at the same time as genuine truths.

It is the fear of this adulteration of the secular educational stream at its source that causes the greatest uneasiness to the minds of zealous pastors and faithful Catholic parents, whose children are denied the privilege o Toronto, uttered a truth but little heeded their own Separate schools. Parental instruction at home is depended upon to neutralize any such educational evil in the schools, but such a remedy is precarious at best, and in the mind of the child it is a mere conflict be wealtby Catholic in this Province has yet done anything for our struggling stronger is sure to prevail. It is from an instinctive appreciation of this truth that so many of the best non-Catholic parents place their daughters in the convent schools of the good nuns to receive that moral, truthful and just instruction which forms the groundwork of a virtuous after-life. Some Endangering the Faith of Catholie work of a virtuous after-life. Some Pupils, Secular, Moral Poison Meth-odically Instilled will, Baille Par-the practice, but enlightened Protest-

ant parents pay no heed, for they are living witnesses of the beneficial fruits seen in their children who have been taught in such Catholic institutions. Even in this present age it is sometimes asserted that the educational

quipment of the Separate schools is pferior to that of the Public schools. and even ill-informed Catholics have been heard endorsing the statement There is no substantial truth in the ontention, because the unjust compari on may be made between a very poor Catholic district school and a very rich Public school. While honest poverty is no crime it often carries its disabilities ditions are equal, Catholic teachers and their scholars can hold their own

Fathers of course deeply deplored, and humbler status be admitted, the pure fairness of some secular toronomic quality of the instruction the pure dren in school or adults already taking our part on the stage of the world, we have a secure feeling that the knowledge we glean from the humble Catholic teachers in the Separate schools of

this province is as pure and accurate as far as it goes, as is the higher knowledge imparted by the Laval universities at Quebec or Montreal, or by the Octawa University, St. Michael's col-lege, or in any of the great Catholic seats of learning in Canada, or even in the Catholic University of America at Washington.

Despite a slight defect in some nonessential features, the course of instruc tion that makes the child and plan and

# LONDON, ONTARIO, SATURDAY, OCTOBER 16, 1897.

Catholic Record.

per annum. For full particulars CUSHING, C. S. B.



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existence of the Roman Empire. He will see the commission of this teaching fallible teaching, namely, with her corporation there recorded. He will head on. Any utterance of a council see the promise of Christ to its without the Pope is not an utterance of members, and he will reason thus: the infallible Church, because such This divinely established teaching council is not ecumenic and lacks the capacity to speak for the Church. Consequently, to to talk about the infallible Church corporation that was commanded to teach all nations for all time, this cor poration that was sent by Christ as He issuing decrees without the co oper-Himself was sent by His Eternal issuing decrees without the Pope, is to ation and sanction of the Pope, is to Father, this corporation of which Christ said, "He that hears you hears Me," cannot teach error, it is infallible. It the softest way to put it with a proper

regard for truth. cannot he otherwise if Christ is the Son of God, for its commission is the same Doctor.-But by the terms of your as His. He who hears Him most cerown logic is it not proved to be tainly hears infallible authority, and trary to right reason for that high of He has said, "He that hears you hears ficial personage, ex-cathedra or other-Yes, this teaching corporation wise, to decree infalibily his own inmust be infallible, or Christ is not fallibility.

divine. But He is divine, and His The Church in general council, the Church is therefore infallible, and I Pope presiding, defined that the supreme head of the Church is and alwill hear her voice and accept her teaching as that of Christ Himself, for ways has been infallible when speak-I see He has commanded me to hear her. ing excathedra. The Pope promul-She still exists, for her commission is gated this decision to the world. can see nothing contrary to right reason in this proceeding. The Church

This is the line of reasoning which the Catholic presents to the Gentile mind. And it will be noted that from spoke through her head-as all speak ing agents do-and outlined the dobeginning to end there is not one word main of her infallible authority and in or hint about the inspiration of the dicated the organ of her infallible Scriptures, no appeal whatever to it in speech. This organ spoke and uttered behalf of infallibility. Thus it will be seen that the infallia doctrine of the infallible Church.

All Dr. McAllister's perplexities arise bility of the Church is not made to rest from his imagining that the Church and her head can be separated and on the inspiration of the Scriptures, but on the truth of history and the divinity of Christ, peither of which deplaced in antagonistic vis-a-vis. This nistake recalls to mind the blunder of Sir Boyle Roach, who, in a flight of in-

pends on Scripture inspiration. The Gentile, convinced of the divin-ity of Christ and the consequent infal-libility of His Church, says: "I will hear and believe the Church." Then the Church and the consequent lignant oratory, said something like "If honorable gentlemen perthis: sist in this revolutionary legislation, the time will come when they will see their bloody, decapitated heads grinthe Church says to the Gentile, convinced of her infallibility : "Those ning at them from that table." This histories that you have been reading was Boyle Roach's bull. The other is are inspired of God."

Dr. McAllister's. Thus we come to the inspiration of The doctor is apparently incapable the Scriptures, and thus only can we of grasping the idea that the Church

come to it. And in the whole process and her head are one body, one divinethere is not the shadow of a vicious ly constituted organism, animated by circle ; no proving infallibility by the the Holy Ghost, according to the prominspiration of the Scriptures. ise of her Founder. How must the Protestant approach

convinced from Roman histories of the a headless body. She decreed it in and venerable priest of Toronto gave by Father Lavelle of New York, Presi-existence of the Roman Empire. He the only way possible to utter her inan Irish society a few days ago when dent of the advised its members to join hands America.

with another Irish society and form a Let me quote for the information o union. No greater mistake could be made than that of dividing up our my readers the passage relating to the historical character of this church 'The Church of St. John the Baptist, forces. We cry down and deprecate disunion among our kinsmen in Ire as a modern organization, is of com paratively recent date. Her history, land-are we sure that our own petty ambitions are not effecting a cleavage however, goes to a remote period, and among our people?

is intimately connected with the earli est discoveries and settlements on the What sense, I ask, is there in having two or three Catholic societies in continent of North America. This parish with one or two hundred Cath-olic families? In nearly every inregion was visited by the Catholic

priests upwards of one hundred years stance all these societies have the same before the pilgrims landed at Plymouth aim and purpose. The origin of many Rock and long before the Dutch settl-d of these societies is something like this: Some young Irish Catholic with more ambition than brains, and the New Netherlands on Manhattan Island.

The oldest Catholic church in On more foam than faith, wants to reign tario in unquestionably the Memorial church at Penetanguishene, which is in the eye of the public, and considers that the presidency of some society but a continuation of the old Mission would give him the desired vantage church established by the Jesuits in 1626, and known as St. Mary's on the ground. He will not do his duty or 1626, and known as St. Mary's on the Wye. This church, commenced by its zealous pastor. Father Laboureau serve in the ranks of a society already established, so he proceeds, with the zealous pastor, Father Laboureau, in aid of a few seceders, to organize a new 1885, to commemorate the life, labors society-of which, of course, he will be and martyrdom of Fathers Brebœuf president. Catholic forces in a parish and Lallemant, remains yet incomare thus divided up, and frequently pleted. It is a memorial to the begindiscord reigns where all should be nings of Catholicity in this country-to amity and peace. I have seen two rival Irish Catholic societies struggle that little seedling of our faith which, sown in the blood of martyrs, beside the over the question as to who should Georgian Bay, has bourgeoned and blossomed and blessed the children of celebrate the festival of Ireland's patron saint, instead of joining hands as brothers and rendering the event the Church in every portion of this illustrious in the memory and minds of rich and beauteous province. Who rich and beauteous province. Who will come to the rescue of Father the people ! Remember that I am not condemn-Laboureau, and complete this worthy work? Who will, with generous hand

ing Irish Catholic societies-No! No! May God strengthen their arm! But it and ardent faith, give fitting crown to is the cleavage among our people that this noble plan-this noble labor-this I condemn. Remember, too, that no dream divine in pillared stone ? D. H. McBride, the Catholic puborganization of forces will bring you strength unless you have wisdom and lisher of Akron, Ohio, is doing a great

intelligence as their basis. It is intel-ligence, not numbers, that counts in this our age. Man is a social animal, says Edmund Burke. Let us beware on English, French and Spanish liter. It is the social animal, says Edmund Burke. Let us beware on English, French and Spanish liter.

impartiality in things moral and re ligious as well as civic, and this good intention of the Government should not be obstructed by the personal prejudices of a paid official or teacher.

It will be broadly denied that such an offense is ever given to Catholic children in a Public school. But the most of Catholics who have been educated at such places could furnish woe ful proof to the contrary. What Cath boy or girl schooled within non-Catholic halls has not a painful feeling of wounded pride or insulted faith at the sly insinuations conveyed by teachers when historical incidents such. as the Spanish Inquisition, Bartho-lomew's Day or the like are being disussed in the class room? And who can forget the uproar raised a few years ago when the late lamented Archbishop Lynch sought to purify the moral atmosphere of the public school rooms by the expulsion of doubt

The venerated and learned Arch bishop, in his episcopal capacity as guardian of the Catholic souls in the diocese, was asked to pronounce in his mature judgment if the book were fit to be read by the tender intellect, and it. But his decision was derided by the worldly-minded portion of the people who would fain extract as much sensual gratification as they could from smoothly worded literature, even at the expense of their children's moral purity. The intelligent and noblepurity. minded Protestants took no part in the outcry, for they knew that youthful innocence can never be too scrupulously guarded from the unclean influence

derived from bad or doubtful text-

lest in our social and society trend we ature, by Colonel Richard Malcolm are beautiful. organize ourselves to death. There is Johnston, LL. D., the well known something grand, noble and independent Catholic novelist and recognized dean in the perversion of historical teachdent in the man who owes no affilia-tion except to God.

leave voids in the spiritual and moral developments of many of the higher Christian virtues. Gauged by the strict test of usefulness and merit a rood of garden soil is worth more than acres of mere prairie land, while it must be admitted that the Public school system of Oatario is as sound and good, and as well regulated, as that of any secular system in the world. It leaves a suspicon in the minds of religious and moral thinkers that in the spiritual and religious domain something is yet wanting. Where there are laxity and vagueness of creeds and beliefs there must also be laxity in the virtuous and moral domain. No matter how high the attainment in the scholastic sphere the instruction is not quite reliable without the sacred sanction of religion. Every day worldly experience establishes this fact.

I was witness to the proof of it myself the other day, as I sat in a very secluded dell pursuing my studies. was suddenly alarmed by an unexpected descent and uproar of a group of High school students. The magne that brought them there was a wellloaded apple tree. Nor was it their joyful exhilaration of manner that atseeing the work's loose morality and tracted my attention, but their uncouth evil tendency he wisely decided against words of outrageous language and grossly profane swearing. My pres ence was not noticed, so that the outpourings were free and unrestrained. No doubt in the well-ordered halls of learning no such language could be heard, but it was there in its latent state, and when I heard its expression I could not but shudder at the presentday education which is not controlled by the sanctity of religion.

Wm. Ellison

that ever blessed mystery, the ever-the most regretful feature, perhaps, lasting jubilee of Jesus, and it was

within her womb that God granted the



love and death claim a young woman at the same moment. If a young woman's mother does not feel compe-tent to give her daughter the right advice about how to keep herself well and strong in a maidenly way, she should seek the ad-vice of some physician of years of wide experience, and of substantial reputation. A young woman naturally does not like to be a subject of discussion, examination and the horrible local treatment of a home doc-tor. Moreover, obscure physicians make the mistake of attributing her ills to indi-gestion, or heart or liver trouble, when the real cause is weakness or disease of the delicate organs concerned in wifehood and

delicate organs concerned in wifehood and motherhood.

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## NARKA, THE NIHILIST.

### BY KATHLEEN O'MEARA.

CHAPTER XXXV.-CONTINUED.

"Oh, Marguerite, it is you! Come in quick," she cried, breathlessly. And she told her in a few hurried words what had

told her in a few hurried words what had just happened. "And she is gone down with the box to me?" said Marguerite : "then I must hurry home and be there to meet her." Narka would have been thankful to have the support of her presence when the police came; but it was all-important to get the casket into safe-keeping, so she did not detain her. Marguerite was not surprised on reaching the House to find that Madame Blaquette had not yet arrived : the back way made a great round, and the old lady might linger to make sure of a colding the police. The dispensary window commanded the court; Marguerite went in there, so as to court; Marguerite went in there, so as to see her the moment she arrived. But ten minutes passed, then twenty, and Madame Blaquette did not appear. Could she have been seen escaping from the window and followed and arrested? This was highly improbable; still, when half was nightly improvable; still, when hair an hour passed, Marguerite grew nerv-ous. There was no one to consult. All the Sisters were absent on their rounds, or engaged in the schools. Suddenly the sound of a light hammer fell on her ear. She opened a door off the dispensary; it was a closet into which they had smuggled Antoine Drex. He was cobsmuggled Antoine Drex. He was cob-bling an old boot, nailing a sole to it. Antoine was safe as a tombstone, and cunning as a rat; he knew the police, and he knew every turn of the lanes and courts through which Madame Blaquette had to pass. Marguerite told him what had happened. "Most likely she's hiding till she makes sure those vermine are out of the way."

"Mostlikely she's hiding till she makes sure those vermine are out of the way." said Antoine. "Keep your eye on the gate, ma sœur; old Blaque will turn up." He nodded, and went on with his job; but he knit his brow with a scowl. "Take care you don't stay too long at that, Antoine," said Marguerite; "the blood might go to your head and bring on convestion."

on congestion.

I'm all right, ma sœur," he re-Oh! plied, nodding confidentially. Marguerite felt a little reassured. She

went back into the dispensary and kept her watch on the gate; but when an hour went by, and there was no sign of Mad-ame Blaquette, she could bear it no longer. The suspense was intolerable. She resolved to go back to Narka and see what had hoppened there at any rate what had happened there, at any rate. She opened the door of the closet to tell Antoine she was going, but to her sur-prise the place was empty. Where and how had he gone off? She remembered there was a way out by the garden, but he must have got out of the window; and why on earth had he done this? He was to have made his escape that evening. travelling in a wine wagon till he got to Caen, when he was to be rolled off the truck, and to make his way on foot to St. truck, and to make his way on foot to St. Aubin, his native village. It seemed to Marguerite that everybody was on the wrong tack to-day. She walked quickly on to Narka's. The place was quiet, just as she had left it an hour ago; no groups about, no sign of any unusual incident, such as an arrest, having stirred the neighborhood. This was reassuring; still her hand shook as she pulled the bell, and she uttered an exclamatio 1 of relief when Narka appeared. "Well?" Well?

"There has been nobody. I began to ink Madame Blaquette imagined the think

" "But the box? What has she done with it?

The box ?" Hasn't she taken it to you

you?" "No; she has never been near me." Narka turned deadly pale. A horrible suspicion flashed through both their minds. "Oh, my God! it was a trap," said Narka; "it was a trap set for Basil. They saw him here last night." Marguerite thought she had gone stark mad. The scared expression of her face reminded Narka that she had not told her about Basil's arrival. "Oh. darling!" she said. "we have not

it might be indiscreet to mention the nothing except that heep seized. "I heard nothing except that they had a warrant to arrest her," she said. But the perplex-"Oh, darling !" she said, " we have not "Ob, darling I" she said, "we have not had a moment to breathe, or I should have toid you Basil has escaped; he is here in Paris. The came to see me last night; he had just only arrived by the train, and I was expecting him again this morning when that dreadful woman came." ty in her mind got into her face, and Sibvl saw it. couch. ' You know more than that. Marguer ite," she said. "' Has Narka been asso-ciating with those wicked rioters up at La Villette ?' A man who was wounded and pur "Basil is here!" Marguerite repeated "A man who was wounded and pur-sued by the police sought refuge with her one night, and that may have been dis-covered. But what is to be done? How are we to help her? You must know hosts of people who have influence. There is Prince Krinsky; you must go to him." in amazement. Yes; he came late, about 10 o'clock, and staid till midnight; I watched him across the Place; there was not a soul about; but those blood-hounds must have tracked him! Oh, my God! has he faller him. to their fangs again ?" She wrung her "But he is the Russian Ambassador!" They stood silent, both their hearts beating with terror. "Do you know at all what those papers contained?" Marguerite asked, under her "Well, and is not that a reason? What are ambassadors for but to help their countrymen when they get into trouble?" That depends upon what the trouble reath is. It is not likely our Ambassador would feel it his duty to help any Rus-sian for conspiring against our Emperor." "I fancy they were a political pro-gramme, or something of that sort, drawn up by a man who is dead since, Ivan Gorff to'd me. But then there were those "Why should you at once conclude that she has been conspiring against your Emperor? My belief is, the whole rticles in Basil's own handwriting. affair is either a gross mistake or some cruel trick, and if you won't help her, I will ask Gaston to do it." " As if I did not care a great deal more than Gaston about Narka!" retorted Sibyl. "The fact is, I suspect I know more about this arrest than you do. We were warned months ago that Narka was Marguerite did not know what articles Sales Narka !' aghast. were warned months ago that Narka was associating with disreputable people who would get her into trouble. That Dr. Schenk that she had attending her bears With Hood's Sarsaparilla, "Sales Talk," and show that this media very compromising character. How came she to know him?" "Through Ivan Gorff. Ivan brought him to her when she fell ill. That was cine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This not her fault." is simply because it possesses greater " It was her misfortune, anyhow. It obliged me to be very circumspect in my intercourse with her. It would not have merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells done for me to become identified with a person who associated with bad charac-ters. My house is a centre of Russian so-ciety in Paris, and though I am now a the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla it-self, are honest. We have never deceived the public, and this with its superlative French woman, it might have injured my father and Basil if I had paraded my medicinal merit, is why the people have abiding confidence in it, and buy friendship with a Russian who was on Hood's intimate terms with conspirators." And so this was the mot de l'enigme, the secret of the cold aloofness which had wounded Narka so deeply. "I don't believe Narka has been asso-ciating with conspirators," said Marguer-ite. "You need not have been afraid of Sarsaparilla her compromising you." Then, after a moment's pause, "What would they do to her if she were accused of anything of Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills with Hood's Sarsaparilla. that sort ?" she asked. " If she has mixed herself up in any

she was talking about ; Narka had never told her of those translations, or of the "Narka," she said, laying her hand on the girl's arm," do you think there was a confession in them? About Father Christopher?" Russia 'Oh!

"I don't think so; but I don't know. Oh, Marguerite, what is to be done?" "Where is Basil staying?" asked Mar-

guerite. "I don't know; I never thought of ask-ing him. But Sibyl will know; he is most likely with her now, if — Oh, my God! I feel half mad! Only think: he has barely escaped, and to be caught again!" She put her hand to her fore-head, and dropped into a seat. "We don't know yet whether he is caught;" said Marguerite. "or even like-ly to be caught; don't let us jump at the worst conclusion in a minute. The whole

worst conclusion in a minute. The whole thing may be a silly scare of that old goose Blaquette's invention."

goose Blaquette's invention. "But she said Schenk sent her to warn "But she said Schenk sent her to warn me. How could she have known I had papers unless he or some one told her?' There was no denying this. "Well, you can't sit here waiting to be arrested," said Marguerite. "Put on your bonnet, and go round by the back way, and take refuge with Madame Drex. And this evening you can steal down to us."

Narka heaved a great sigh, but she did

not move. "Dear Narka, for Basil's sake don't lose heart," Marguerite entreated. "Get up and go, and I will hurry off to Sibyl." "Oh, Sibyl! Sibyl!" Narka cried, in an accent of poignant pain. "Go" Marguerite persisted, trying to make her rise. Narka seemed incapable either of resisting or deciding. She rose passively, and let Marguerite help on her bonnet and cloak.

bonnet and cloak. "Let me see you safe out by the win-ow before I go," said Marguerite.

But Narka, roused at last to some real-ization of her position and of the neces-sity of the moment, said that she must put away some few things and lock her drawers. This was reasonable enough, and Marguerite, seeing that she had re-covered her presence of mind, was satis-fied to leave her behind and hurry off on her own mission. They stood at the door together. Narka took her in her arms and kissed her, a long, loving kiss. "God bless you, Marguerite! You are

"God bless you, Marguerite ! You a God's providence to me always." She opened the door to let her out. she did so, two men stood outside. was the Commissary of Police. He laid his hand on Narka's shoulder and said, "I arrest you in the name of the Em-

### CHAPTER XXXVI.

peror !

Sibyl had returned to Paris the ment the riots were over; but she had not ventured near the disturbed quarters, nor had she seen Marguerite, consequent ly when the latter walked into her boudoir, half an hour after Narka's arrest Sibyl welcomed her with double delight

"You haven't met him," she ex-claimed, running to embrace her, "Whom ?" said Marguerite. "Basil!—yes, Basil! He had only just left me. He is gone off to see you and Narka. He walked in here this morning, and nearly killed we a hit he join of the and nearly killed me with the joy of the surprise. You look as if you thought I had gone crazy; but it is perfectly true." 1 am only too glad to believe it," replied Marguerite, with disappointing calmness. "I am glad of good news from

plied Marguerney, calmness. "I am glad of good news from any direction." "Why, what do you mean? What has happened?" Sibyl asked, in alarm. "Narka is in great trouble. She has

been arrested." "Arrested ? Again ? Here ? Good heavens !" Sibyl sat down. "Yes," said Murguerite, sitting too ; " it happened half an hour ago. I was there when the police came." " And what have they arrested her for ?"

for

Basi Marguerite was embarrassed. If Basil had not spoken of his engaement,

treason against the Emperor of France, the French law would deal with her." "But if it was against the Emperor of "In that case they would send her to Russia to be tried."

"On." If Sibyl's answer had been, "They will flog her to death," the interjection could not have expressed more horror. Mar-guerite's look and tone seemed to hold a terrible revelation. "Did Narka ever tell you about what

"Did Narka ever tell you about what happened to her in the prison ?" Sibyl asked, in an altered manner. "She let me guess. Oh, Sibyl!" said Marguerite, clasping her hands, and her eyes filled with tears, "how awful if she were to go through that again !" Sibyl changed color, and stood up, and moved restlessly about the room. Then, as if conquered by some motive which bore down all opposition, "I will go to Prince Krinsky," she said. Marguerite burst into tears, and kissed her, and hurried away. Sibyl ordered the carriage and went to dress. Just as she was ready to go down-

dress. Just as she was ready to go down-stairs, Basil came back with M. de Beaucrillon. They were both in high

"You have not heard?" said Sibyl. "You have not heard?" said Sibyl. "Narka is arrested." Basil uttered a violent expletive in Russian, and turned pale. "Arrested! What for?" said M. de

"Arrested ! What for ?" said M. de Beaucrillon, scarcely less moved. "Marguerite, who told me about it— she has only just gone—says she knows nothing but the fact of the arrest. She was with Narka when the police camp and carried her away." "I must go to her at once," said Basil, picking up his hat, that he had dropped in his excitement, and he was leaving the room. "I must go to the prison and pay my way in to her. Where is the prison ?"

" My dear Basil, you are the last per-

"My dear Basil, you are the last per-son who ought to go near her," protested Sibyl-" you who are so compromised yourself." "Sibyl is right," said M. de Beaucrill-on. "You would only compromise her still more. But what in Heaven's name has Narka been doing to get into this new trouble ?" new trouble

Basil took a turn in the room, and then suddenly coming up to Sibyl, he said, "The time has come for me to speak out. I am engaged to Narka." "What?" Sibyi cried, almost with a

shriek. " Diable !" exclaimed M. de Beaucrillon

Then followed a pause of stupefied

amazement from both. "Yes," said Basil, "the night I left Yrakow I asked her to be my wife. I cannot see why the newsstrikes you both dnmb with horror, as if it were a crime. Narka is good and gifted and beautiful, and you, sibyl, have looked on her as a sister all your life."

But Sibyl could not answer him; the power of speech seemed to have left her. She was clutching the mantel, her face was blanched, the color had faded from her eyes, and they stared fixedly at Basil

with an expression that was indefinable "Mon cher ami, 'said M. de Beaucrill-"Mon cher ami,' said M. de Beaucrill-on, "I must own I don't understand your wonder at the effect of your announce-ment on my wife. It is not such a sur-prise to me. I always thought Narka's position in the family was an anomalous one, and likely to end in some catas—cul-mination of this sort. I said so to Sibyl ong ago , but she ridiculed the idea and aughed at me.'

"I don't see why the culmination should have excited Sibyl's ridicule," Basil retorted, looking angrily at her. "One has not far to look for the reason, everytholes" said Gaston. "Madamai

"one has not far to fock for the reason, nevertheless," said Gaston. "Mademoi-selle Narka is undoubtedly all that you say, as gifted as she is good, but she is the daughter of a Jewish trader, whereas you are

'Her affianced husband," interrupted

Ah! just so. Then there is nothing more to be said, and it only remains for me to congratulate you." And M. de Beaucrillon bowed stiffly. "Oh, Basil ! Basil !" Sibyl cried, and

ea d Basil, angry and hurt; "but the money is the least part of what I owe Narka." He pulled at his mustache, and Sibyl could not wish Basil to be a scoundrel, but neither could she face the other alternative. Surely there must be some way out of the difficulty: surely Providence would rescue the pride of the Zorokoffs from this shame, would save the holy place from that abomination of abominations, Jewish blood! She sat still, except for the nervous mechanical action of twisting her handkerchief into a tight rope, unconscious that her fingers after a moment's wavering and debating, I had in my possession at the time, documents that were then of great im-"documents that were then of great im-portance, and of the most compromising character; I could not destroy them, and I dared not take them with me. I asked Narka to keep them. I knew and she knew that they would bring grievous trouble on any one with whom they were found; but she accepted the trust with-out hesitating. The Stanovoi, who knew she had been with me to the last, and who no doubt discovered that she had given me the ransom, denounced her as having my papers. She was arrested, and kept were tearing the costly rags to shreds. The gong sounded, announcing a visitor. "I hope no one is coming up here," she said, impatiently. "Ring to forbid it." M. de Beaucrillon rang the bell which sounded the desired prohibition, but be-fore a servant could appear, Marguerite walked into the boudoir. They both wasted hear with an avalancing of which

my papers. She was arrested, and kept six months in prison. God and herself alone know what she suffered there; but they got nothing out of her. She lett Kronstadt without having betrayed me by a word." He seemed almost over-come for a moment. "You know the come for a moment. "You know the rest," he went on, hurriedly. "Tante Nathalie could not rally from the shock. Narka came away amongst strangers, first in one place, then in another; she suffered every sort of hardship, and it has been all my doing. And because I don't throw her over like a heartless scenndred you cry out that I am dishon-

scoundrel, you cry out that I am dishon-oring myself!" "Narka is a noble creature," said M. "Narka is a noble creature," said M. de Beaucrillon, with genuine feeling. "No man worthy of the name could be-have otherwise than you are doing." Sibyl, who had entirely ceased crying, got up and went over to Basil and kissed him. "Yes, Narka has behaved nobly," she said, "and you are the most chival-rous of men. For the sake of all she has done and suffared we will receive her as done and suffered, we will receive her as

our wife." The concession was probably as much your as Basil could have expected from Sibyl under any circumstances; but he took it coldly, and without a word of thanks or comment.

"The question now is," said M. de Beaucrillon, "what is to be done to gether out of this fresh trouble. You have no idea what has led to it?"

"I may still be the cause of it," Basil re-plied, remembering last night's visit, and the possibility of its having been discov-ered. "She may have kept those papers;

it is very possible." "Then we must go to Prince Krinsky at

once," said Sibyl. "What has Krinsky to do with it?" asked Basil, sharply. "If she has been watched by our police

"Bah! Her first loyalty was due to Bas!! And she has proved that right nobly. The only pity is she's not a Na-richkin or a Woronsoff." and nobody else had any motive in watching her—Prince Krinsky will know, and he is the only person who can help." Basil thought it very unlikely that the Prince would help; the name of Krinsky had been as the seven devils let loose on him all these months in St. Petersbury and him all these months in St. Petersburg, and the name of Zorokoff was no doubt in equally bad odor with the Krinskys. The ambassador was not likely to extend his

ambassador was not inkely to extend his favor to any offender who was identified with the family of the man who had re-jected Princess Marie. "Sibylis right," said M. de Beaucrillon. "Krinsky is the person we must apply to, and no time must be lost." "I wish I could see I van before we move in the metter." caid Basil in exident per-

"I wish I could see Ivan before we move in the matter," said Basil, in evident per-plexity. He went to the window, and saw that the brougham was waiting in the court; then pulled out his watch. "I think I could catch him by driving there now. Yes, I will try and see Ivan; he will throw some light on the affair that will gride us. Don't go to the Russian will guide us. Don't go to the Russian embassy till I come back," he said to Sib-yl; and snatching up his hat, he hurried

brought upon her. "Oh, Sibyl, is it any wonder that Basil loves her?" Marguerite pleaded. "How could he have done less than make her away, and in a minute they heard the brougham driving out of the court. "Well'" said M. de Beaucrillon, fling-ing himself into a chair, and he threw up an offer of his hand? his hands in a gesture of utter amazement; "it is the most astounding story that I ever "Perhaps not," replied Sibyl; "but Narka took an unworthy advantage in accepting it. She knew the offer was made in a moment of extraordinary exheard

Sibyl tore off her bonnet and tossed it from her, and pulled off her gioves in an excited manner; she seemed too agitated to speak. After a pause, "To think," she burst out, " that Narka should have been all this time encitement, under almost overpowering pressure of motives; she ought to have said, 'Wait a year, and then, if you are of the same mind, ask me again. gaged to him and never told me! The base hypocrisy of it is incredible. And to think of such a scene going on that night

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all the curses of all the papas in holy

Sibyl could not wish Basil to be a

tight rope, unconscious that her fingers were tearing the costly rags to shreds.

warked into the boudoir. They both greeted her with an exclamation of relief. "Well, what news? — have you seen her?" said Sibyl. "No; she has been before the Petit Par-ouet all the moring but period

quet all the morning; but one of the officials told me that she is to be taken from the depot to-night to St. Lazare.

"Ah! then there is a true case against her?" said Gaston. "There will be a trial?"

herself to-morrow." "Oh, Margnerite," cried Sibyl, "you don't know half the trouble. Basil is en-

gaged to her! he is going to marry her!-Narka!"

Marguerite uttered something inarticu-

Marguerite uttered something inarticu-late, and blushed slowly. "Yes, it is not to be believed," protested Sibyl, misinterpreting the blush and the exclamation. "And fancy her never breathing a word of it to any of us!--to me, that she pretended to love so! It is enough to make one loathe the whole race way then aver?"

M. de Beaucrillon shrugged his should-

ers, and turned away with an impatient

expletive. "Perhaps Basil forbade her to tell,

"Pernaps basil forbade her to ten, Margnerite pleaded. "Of course he did," said M. de Beaucril-lon, facing round. "You talk like a fool, Sibyt. And what difference would it have made if she had told you? Would that have reconciled you to the marriage? Not a whit."

t a whit." 'I should have felt that she had be-

"Yes, that is just the pity. But she is neither the one nor the other; she is a Jewess. You cannot understand what

that means to people of our caste in Rus-sia; but Narka does, and I cannot under-

stand how her own pride did not protect us. I wonder she did not shrink from

us. 1 wonder she did not shrink from bringing the disgrace of her Jewish blood into our house "

"What rank nonsense you are talking!"

said M. de Beaucrillon, all his chivalry and manliness enlisted on Narka's side

by this savage exaggeration of scorn. "She has every quality that can ennoble

her." "Does he? He had not the tone of a My conviction is.

man who was in love. My conviction is, he asked her in a moment of exuberant

feeling, from a sense of honor, and that

"By-the-way," said M. de Beaucrillon, turning to Marguerite, "you have not heard the story yet." And he told her briefly of the ransom, the flight, the papers left with Narka, and the trouble they had brought upon her.

and endear a woman, and Basil

more

than ever!"

"Evidently. But I shall see Narka

Marguerite has possible for the n let them know w

M. de Beaucr M. de beauer courtesies which fail in to the wo her down-stairs the boudoir. diately by the place in Sibyl. perplexed look l from her counter resolute, almos Was it the hope horrible fate th her pale cheeks of triumph in h it be? And ye

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she clasped her hands and burst into tears, and flung herself sobbing on a

So much for a woman's friendship ! said Basil, bitterly; and he looked at his brother-in-law as if expecting him to acquiesce in the contemptuous sentiment. But M. de Beaucrilion walked over and leaned against the chimney-piece, look-ing down at his sobbing wife with an air

of unconcealed annoyance. "Look here, Silvl," said Basil, after a momentary hesitation, " and you too, de Beaucrillon, listen to what I have to say

beautrinon, issen to what I have to say and give me a fair hearing. When I came back that evening with Father Christopher's pardon there was a warrant sighed for my arrest. The Stanovoi gave me notice, and offered to let me escape before the warrant reached him if I paid him fifty thousand roubles. I could not

him fifty thousand roubles. I could not him fity thousand roubles. I could not by any possibility lay my hands on the sum within the time. I had three hours to find it. I knew you had not half the amount with you, and there was no one else to call upon. I was prepared to be arrested by 10 o'clock that night. I told Narka about the warrant and by mere Narka about the warrant, and by mere chance I mentioned the offer made me by

the Stanovoi. She gave me the money, and I escaped." they both exclaimed,

"Narka gave you fifty thousand roubles!" repeated M. de Beaucrillon, in a tone of dense incredulity. "Narka," replied Basil. " It so hap-pened that that very day she learned that

a legacy of precisely fifty thousand roubles had been paid into the hands of Perrow for her by the executor of an uncle of Tanta Nathalie. Narka rode in

uncle of Tanta Nathalie. Narka rode in to X., got the money, and returned just in time. The Stanovoi, who had had me closely watched, was lying in ambush at the gate, and I paid him the money. Be-fore making my escape I asked Narka to be my wife." "Ma foi ! I don't see how you could have helped it !" exclaimed M. de Beau-crillon, with generous warmth." (no mon

have helped it " exclaimed M. de Beau-crillon, with generous warmth; "no man of honor could have done less." "I don't see that at all," said Sibyl, whose sobs and tears had been suddenly checked by the counter-current of emo-tion. "I can't see that honor made it necessary for him to dishonor his name. It was most kind and generous of Narka but any friend worthy of the name would

at Yrakow and I left in ignorance of it !

"She showed extraordinary self-con-trol, certainly," said M. de Beaucrillon; "very few women could go through such an ordeal without betraying themselves. And by heavens she does know how to love a man !" he added, in a tone of ad-miration that had a ring of envy in it.

" Better than she knows how to love a woman," retorted Sibyl. "" she could be so treacherous "To think that

"Quelle betise! and M. de Beaucrillon threw back his head with a contemptuous laugh.

It was treacherous of her," repeated

" It was treacherous of her," repeated Sibyl, her eves glittering. "It would have been treacherous to Basil if she had betrayed her secret. Seigneur Dieu, quelle etude de mœurs moscovites !" M. de Beaucrillon laughed again, and rose, and began to walk about the room. "No, ma chere amie," he went on, "such a romance could never be acted in any country under heaven but Russia. Such a series of exaggerations, such a jumble of chivalry and cowardice, of generosity and selfishness! It passes human understanding."

You mean French understanding. You are so chauvin, Gaston; you never can see things from any but the French point of view.

" Very likely, ma chere amie; just a Very likely, ma chere amie; just as you can only see them from the Russian point of view. A Frenchman in Basil's place would, ten to one, have fallen in love with Narka, as a boy; would perhaps

- well, he certainly never would, as a man, have elected to marry her." "Why, you said just now that no man in Basil's place could have done other-

In Basil's place could have done other-wise." "Precisely — in Basil's place; but a Frenchman would never have put him-self in Basil's place; but having taken her money, and put her life and liberty in peril, and brought her into such ter-rible tribulation, a Frenchman would not have gone back to Russia and lived in luxury at court, and left the woman he owed all that to in every sort of hardship. Basil ought not to have left his money debt unpaid all this time, at any rate. basil ought not to have left his money debt unpaid all this time, at any rate. Why did he not tell the Prince about it?" "My father?" cried Sibyl. "Basil knew better than to do that. My father

would have cursed him." "" "Et apres? We are not in the days of the patriarchs, and curses break no bones. but any friend worthy of the name would the patriarchs, and curses break no bones. have done as much. And as far as that Machere, your men have something to be went, I would have paid the debt, had I desired; there is a flaw in their chivalry known of it, within a month. I will do at its best. But your women—by heaven. is o now, and twofold, tenfold, gratefully they are a splendid race! Narka is a and willingly." "There are debts that cannot be paid," be a scoundrel if he threw her over for the three debts that cannot be paid, "be a scoundrel if he threw her over for the stuff that angels are made of."

been of the same mind at the end of a year!" said Marguerite, with a toss of her head. M. de Beaucrillon looked at her in amused surprise. "You little skeptic, where did you get your estimate of us, I should like to know? I dare say you are right enough, though," he added. "All the same, I'm not sure but that the ficklest among us would prefer the woman who took him at his word — the woman who loved him would be sure to do that;

"I wonder how many men would have

who loved him would be sure to do that; aud Narka loves Basil, and no mistake." "Then, if she loves him, she must do him good," said Marguerite. "Oh, Sibyl, won't you remember all she has suffered for Basil's sake, and try to love her?" "I have got ifst to try to forgive her." Sibyl replied, coldly. She looked as cold and hard as if she had been turned to ice. Marguerite had been prepared for a great deal, but the sight of this frozen hardness under that soft, smiling, sympathetic exterior shocked her inexpress.

"What is there to be done?" she said, "What is there to be done?" she said,

" What is there to be done?" she said, addressing her brother. "Prince Krinsky will help, will he not?" "We don't know that yet," replied Gas-ton. "If, as we fear—as Basil fears—the trouble comes from meddling with Rus-sian politics, the Russian ambassador may refuse to interfere." may refuse to interfere.'

may refuse to interfere." "But he has a wife, a daughter? Prin-cess Marie, who is so young, surely she will be kind? Go to her, Sibyl, and tell her everything. Tell her that Basilloves Narka, and is engaged to be married to her

"That would not be the way to be married to "That would not be the way to touch her: no woman cares to help the rival who has supplanted her. Marie would hate Nar-to, in the paper and will would paper ka; in her place, any girl would, unless she were an angel." "And why should she not be an angel?

Nothing makes angels or devils of people like believing them to be such. Go to like believing them to be such. Go to Marie as if you believed she was an angel; tell her everything, and trust to her pity and generosity. Dear Sibyl,

While Marguerite pleaded and entreat-While Marguerite pleaded and entrag-ed, Sibyl seemed to be rapidly debating the question in her own mind; she was looking fixedly out of the window, her features agitated, her hands nervously moving in that unconscious, mechanical twisting of her handkerchief. Suddenly her brow cleared, like a person who sees a way out of a difficulty, and has detera way out of a difficulty, and has deter-

mined to follow it. "Yes, you are right," she said ; " that is the best thing to do. We must wait till Basil comes back, as we promised him, and if he has no reason for preventing it, I will go at once to Marie and try if she commande " Hail. M ent day. and even first and " Hail, M used thre from the much wa no partic be said introduce could be tion and society su only conc the earlie that it ca erations tributed age. As were pre terious m ' Hail." was often and was by the an yrio Ch peace, friendsh and, abc avor o Himself speaking instance to them · Peace comman the fai He said you she Peace casions give yo writing used to Christ. standin your he the Ave

convey

### BER 16. 1897.

the papas in holy vish Basil to be a er could she face the Surely there must be he difficulty: surely scue the pride of the hame, would save the hat abomination of sh blood! She sat nervous mechanical nervous mechanical r handkerchief into a "Ring to forbid it." rang the bell which prohibition, but beappear, Marguerite oudoir. They both exclamation of relief.

n before the Petit Parng; but one of the rath far-ng; but one of the ght to St. Lazare." is a true case against "There will be a

it I shall see Narka

" cried Sibyl, "you trouble. Basil is en-going to marry her!d something inartion.

owly. e believed," protested ng the blush and the nd fancy her never it to any of us!--to ded to love so! It is loathe the whole rac

shrugged his should-ay with an impatient

forbade her to tell," " said M. de Beaucril-"You talk like a fool, ifference would it have d you? Would that ou to the marriage?

felt that she had best loyalty was due to has proved that right ity is she's not a Na-

the pity. But she is or the other; she is a not understand what le of our caste in Rus-s, and I cannot underpride did not protect did not shrink from ce of her Jewish blood

ense vou are talking! illon, all his chivalry listed on Narka's side xaggeration of scorn. ality that can ennoble man, and Basil loves

had not the tone of a ve. My conviction is, moment of exuberant se of honor, and that heart." aid M. de Beaucrillon, erite, " you have not t." And he told her

t." And he told her m, the flight, the papers d the trouble they had

any wonder that Basil nerite pleaded. "How e less than make her

replied Sibyl; "but worthy advantage in knew the offer was t of extraordinary exalmost overpowering s; she ought to have and then, if you are of k me again.

nany men would have mind at the end of a erite, with a toss of her Marguerite has now done all that was possible for the moment; so, promising to let them know when she had seen Narks, women " meant that Mary was exalted than sinlessness, while "Blessed among women" meant that Mary was exalted and favored by God. For it was a peculiarity of the Hebrew language that in order to express a superlative

for it attributed to a creature a powe

self in propitiation for men's sins, and

poor publican at the door of the tem-

ple, striking her breast and saying,

"Lord, I am unworthy to be heard.

bute any merits of the first mediator-

ship to the saints of God, and if Catho-

lics prayed to them they did not pray

THE CATHOLIC PRESS.

Supported.

no one should come as mediator be

let them know which which we have a set away. M. de Beaucrillon, observant of the courtesies which French gentlemen never fail in to the women of their family, saw her down-stairs, and then returned to the boudoir. He was struck immediately by the change that had taken place in Sibyl. The strained, angry, perplexed look had entirely passed away from her countenance, and it now wore a resolute, almost a radiant expression. a circumlocution, or round about ex-pression, must be used. Thus, for instance, when holy scripture wishes to express an idea of the most perfect of all songs it used the words, "Song of song;" and when it desired to express an idea of the greatest of vanities it said, "Vanity of vanities;" and when from her countenance, and it now wore a resolute, almost a radiant expression. Was it the hope of saving Narka from a horrible fate that had suddenly flushed her pale cheeks and lighted those lamps of triumph in her eyes? What else could expressing an idea of the most sorrow-ful of all men it used the words, "Man of Sorrows." And so it was that her paie cheeks and lighted those lamps of triumph in her eyes? What else could it be? And yet, for the first time, as he looked at his wife, M. de Beaucrillon did not think Sibyl beautiful. when it desired to express an idea of the most exalted of all women

TO BE CONTINUED.

THE HAIL MARY.

The Very Rev. Mgr. Howlett, of England, answering some London, London, Lugiand, and the bolt present day writers, dwelt upon the message delivered by the angel Gabriel to our Lady, taking his text from the first chapter of St. Luke's Gospel : The angel Gabriel, being come unto

OCTOBER 16, 1897,

"Hail, full of grace : the her said : Lord is with thee; blessed art thou amongst women."

Proceeding to consider the much dis-puted question, "At what period of the Church's history did the 'Hail, the Pharisee in the temple, the Pharisce in the temple, who desired that no one should come between God and him. as though he would put himself above Mary,' first become of universal use ?" Mgr. Howlett said there were not wanting writers who were inclined to minimize Catholic devotion in this reall creatures and next to God. But this was not the spirit of the Catholic Church. She placed herself with the spect, and state that the " Hail Mary ' was never used before the tenth century. But documents that could not be gainsaid proved that such a statement was absolutely false, and left no doubt whatever that the "Hail Mary," I will appeal to Thee not directly, but in its present form, was used as far back as the tenth century and still less, or as little doubt that the "Hail Mary," or as little doubt that the ' so far as the words of the first portion were concerned and the meaning con-

to them to intercede for them by veyed by the words of the second por reason of their own merits, but by tion, was used as far back as the fifth reason of the merits of Christ. century, and probably even in Aposto lic times The earliest manuscript of the

prayer was to be found in the liturgy of Jerusalem, the origin of which was attributed to S. James the Apostle. The MSS. dated from about the ninth century, and the form of the "Hail, Mary," ran thus : "Hail, Mary, full of grace, the Lord "Hail, Mary, full of grace, the Lord

is with thee. Blessed art thou among women, because thou hast brought forth the Saviour of the world. Holy

Mary, pray for us." The Council of Ephesus, which assembled about the year 431, added to that form, commonly used in the Orient, the words, " Mother of God," and the their readers the record of the progress the words, " mother of God, and the reason for doing so was because about that period the Nestorian heresy sprang up, which declared that al-though Mary was the Mother of Jesus

and defend the position of Catholics. They bring the influence of well-conducted weekly journals to enlighten all Christ she was not the Mother of God. their readers as to the true character of But at this, the third General Council Catholicism, its object and its worth, and thereby aid the cause which all of the Church, it was determined that the doctrine of Nestorius was false and pernicious, and that Mary was the Catholics have at heart, namely, the recovery of non-Catholics to the Cath-Mother of Christ, and that He being olic faith. They chronicle, without of-God and Man united in one person, she fending Catholic taste, the progress of was actually the Mother of God as well the Church in her mission throughout as the mother of man ; and in order the world, noticing in the proper spirit that this should be perfectly clear and the great work that she performs and that there should be no room for equivher mighty labors in the present no ocation in the prayer of the Church, the words, "Mother of God," were added. The sentence: "Pray for us less than in the past for the elevation and conservation of the human race. They tell the story and reverently death," did not add very much to the maintain the opinions of a Church meaning of the words that went before, founds the "wise," which restrains the but were simply of an explanatory character, and were added at a more recent date. The form, as it is used at the present time, became uni-versal in the Church in the sixteenth versal in the Church in the sixteenth sanctifies Christian marriage, forbids century, for in 1568 Pope Pius V. divorce, elevates woman to her true published an Apostolic Bull by which sphere, strengthens constitutional govhe reformed the Breviary and the prayers used in the Breviary and ernment, defends the weak and oppressed, protects the orphan and gives aid to the needy ; which teaches the duty of the employed, but does not forcommanded the universal use of the "Hail, Mary," according to the pres-ent day. But, in spirit and meaning, get that masters should be just and and even in words, so far as the first and second portions of the considerate, a Church which has never feared a tyrant or quailed before per-secution ; a Church which is adapted 'Hail, Mary," were concerned, it was used throughout the entire Church to all ages, to all ranks, to all condifrom the earliest ages. In fact, so ons and to all times. much was this the case that there was Wicked men and sectaries spread no particular age in which it could everywhere countless publications against God, His Church and sound said that the prayer was first roduced. And as nothing Aud morality. We are not deserving of high praise if for the best of causes we introduced. could be introduced without observation and without comment in a great society such as the Catholic Church the to only that which the impious do for a wicked cause, and take for the salva only conclusion to be arrived at was tion of souls only the same pains which know your n they take for their damnation, but me I knew it." that the "Hail, Mary," was used from the earliest ages of Christianity, and not in any way to oppose them were disgraceful sloth. In this conflict of that it came down to succeeding generations from, as the Oriental MSS. good and evil we cannot remain neu-tral; we must take sides. "He that tributed it, probably, the Apostolic age. As to the prayer itself, the words is not with Me is against Me," says were pregnant with a deep and myshrist. In the face of such excessive terious meaning. The very first word, "Hail," which in Latin was "Ave," danger to morality and to faith to struggle against the misnot was oftentimes used even in English chief is to become an accomplice and was very probably the word used by the angel Gabriel himself. In the in it; not to banish its con. agion far away is to be infected with Syrio Chaldaic language it meant that contagon ; not to ferbid the adpeace, which was an expression of nission of those writings which are friendship, of fervor, of distinction, filled with the impure filth of the most and, above all, of the friendship and favor of God. Our Divine Lord disgraceful passions into our homes is to defile ourselves with their corrup. Himself often used the word when speaking to His disciples. Thus, for tions and to disseminate that corrupspeaking to His disciples. tion among others. In a word, in this instance, the first words He addressed deadly way, which every vice susto them after the Resurrection were tained by every error is at present "Peace be with you;" and when He commanded them to go round and visit the faithful in their own homes He said, "Into whatsoever house The Michigan Catholic.

THE CATHOLIC RECORD

#### THE GOOD BISHOP.

of D—. He was a man of seventy-five. His sister Baptistine lived with of him. They were within a few steps. of Dhim and looked after the house. The They were solid and old silver. He Bishop's palace at D—was near the arose to his feet. All was still in the hospital and was a spacious and beau- house. nospital and was a spacious and took in the turned and took from his knap-tiful edifice. The hospital was a nar-row, one-story building with a small garden. Three days after the Bishop's stealthy steps he moved toward the door advent, he visited the hospital and said of the Bishop's room. He pushed it to the director : "There is a mistake lightly but a rusty hinge sent out into He received from the government as near the bed. At that moment, a cloud house and I have yours."

it made use of the expression, "Blessed among women." As to the invocation added by the Church herself in the "Hail, Mary," Mgr. Howlett said there were not wanting men who plaimed to be Christians but who nevclaimed to be Christians, but who nevertheless said that this second portion of the "Ave Maria" was blasphemous, which men ought to attribute to God alone. They said there was but one mediator between God and man-the Man Christ. He it was who gave Him-

An hour after sunset, a man travelling afoot entered the little town of D-----. In his hand he carried an enormous knotted stick, his stockingless feet were in hobnailed shoes, his hair cropped, his beard long. He took the principal street, slinking near the houses sad and humiliated. Every inn and house was closed against him, because he was a discharged convict. Everywhere he besought in vain, "I have walked since sunrise ; for the love of God, give me something to eat." He passed the prison. An iron chain hung from the door attached to a bell. He rang. The grating opened. "Turnkey," said he, taking off his cap respectfully, "will you open and let me stay here to night?" A voice answered : "A prison is not a through those who have served Thee well." And in this she did not attritavern; get yourself arrested and we will open." Then the grating closed.

That evening the Bishop of D-

was busy writing upon his work on "Duty towards our neighbor." His sister came in to say that the table was His laid. The Bishop closed his book and Its Great Work and Whylit Should be went into the dining room. His sister had just begun to tell him that a sus Those who purchase and circulate Catholic periodicals, papers and books picious vagabond had arrived and was do a truly apostolic work. They give to human souls the divine truth of God. The Catholic press is the needle gun of lurking somewhere in town, when there came a violent knock at the door. ' Come in," said the Bishop.

The door opened. A man entered. His sister turned and started out half In God's name let us use it to truth. In God's name let us use it to the full. Every good book is a missionary, and a Catholic paper is a perpet-ual mission in the house that receives he could speak the man said, "See here! my name is Jean Valjean; I Our Catholic newspapers set before of the Catholic Church throughout the world. As mediums of thought they have been nineteen years in the gal leys. Four days ago I was set free. I have travelled thirty six miles. No record the opinions, explain the views one will receive me. I am very tired and hungry. I will pay. Can I

stay "My sister," said the Bishop, " put on another plate." "Stop," said the man. "Not that

-did you understand? I am a conv.ct. This is my yellow passport, Jean Valjean, a liberated convict; nineteen years in the galleys ; five years for burglary, fourteen years for having tried four times to escape. Give me something to eat and let me sleep in the stable.

"My sister," said the Bishop, "put some sheets on the bed in the alcove." Then turning to the man, "Sit down and warm yourself; we are going to take supper and your bed will be made ready while you sup. Bring in the silver plates and set them on the table,

awoke. He could not get to sleep did he go? No one ever knew. It is again so he began to think. He had only known that on that very night the Charles Bienvenu was once Bishop noticed the silver plates that were put stage driver on the Grenoble route f D - .... He was a man of seventy- upon the table. They took possession arrived at D - ... about three o'clock in He turned and took from his knap-

here. There are twenty six of you in the darkness a harsh creak. The noise five small rooms; there are only two of us and space for sixty. There is a mistake, I tell you. You have my bores evolution to the state of the stat

He received from the government as Bishop a salary of 15,000 france; of this amount he retained only 1,000 francs for the expenses of his house-hold and gave the rest to charity. I tell you this that you may know one trait of his character. He was always to be head a ray of moonlight crossing broke and happiness. He did not re-move his eyes from the old man, but trait of his character. He was always and in everything just, true, intel.i-gent, humble and benevolent. Prayer, alms, consoling the afflicted, the cultivation of a little picce of ground, fraternity, frugality, self-sacrifice, study and work filled up each day of his life. An hour after surver to a mon travel basket of silver, took it, crossed the

room with a hasty stride, reached the door, threw the silver into the knapsack, ran across the garden, leaped the wall like a tiger and fied. The next day at sunrise the Bishop was walking in the garden, when his

sister ran towards him, beside herself, "The silver, it is stolen ! The man who came last night has stolen it, and he is gone ! See, there is where he got out ; he jumped into the lane !"

The Bishop was silent for a moment, then raising his serious eyes, he said, "I have for a long time wrongfully withheld this silver ; it belonged to the poor, and this was a poor man." "Alas," said his sister, "it is not on

my account, it is on yours. What is Monseigneur going to eat from now ? "Well," said the Bishop, "wooden plates."

In a few minutes he was breakfasting at the same table at which Jean Valjean sat the night before. Just Heaven. The canonization is not ratias the brother and sister were rising from the table, the door opened. strange, fierce group appeared on the threshold. Three men were holding a fourth by the collar. The three men were police, the fourth was Jean Val-jean. The Bishop advanced as quick. The Bishop advanced as quick-

ly as his great age permitted. "Ah ! there you are!" said he, looking to wards Jean Valjean, "I am glad to alarmed. The Bishop looked upon the man with a tranquil eye, but before sticks also which are silver like the rest. Why did you not take them with your plates ?"

"Monseigneur," said the officer, "then what this man said was true we arrested him. He had this silver. "And he told vou, ' said the bishop, "that it had been given him by a good old priest with whom he had passed the night, and you brought him

back here. Ah ! it is all a mistake. "If that is so," said the chief of police, "we can release him." "Certainly," said the Bishop.

" Is it Jean Valjean shrank back. true that they let me go?"

"My friend," said the Bishop, "be fore you go away, here are your can-dlesticks, take them." He went to the mantel piece, took the two candlesticks and brought them to Jean Valjean The man was trembling in every limb. He took them with a wild look. "Now," said the Bishop, "go in peace, but when you come again, you

only known that on that very night the the morning and saw, as he passed through the Bishop's street, a man kneeling upon the pavement in the shadow, before the door of the Bishop's house, in the attitude of praver. - Ar ranged and adapted from Victor Hugo

## HAPPINESS IN PURGATORY.

It may be said of Purgatory that if it did not exist it would have to be created, so eminently is it in accord with the dictates of reason and commonsense. The natural instinct of travellers at their journey's end is to seek for rest and change of attire. Some are begrimed with mud, others have caught the dust of a scorching summer day ; the heat or cold or damp of the journey has told upon them and their Perhaps even the way has attire. made them weary unto sickness, and they crave for an interval of absolute repose.

Travellers from earth, covered with the mud and dust of its long road, could never wish to enter the banquetroom of eternity in their travel stained garments. "Take me away !" cried Gerontius to his angel. It was a cry of anguish as well as desire, for Geron tius, blessed soul though he is, could not face Heaven just as earth had left him. He has the true instinct of the traveller at his journey's end. Dust, rust, and the moth have marked their presence, and even the oddities and eccentricities of earthly pilgrimage must be obliterated before the home of eternity can be entered. De mortuis nil nisi bonum interpreted. Nothing short of Heaven for those who have crossed the bourne. But, if the Heavenly gates are thrown open to the

travellers, all weary and footsore, " not having on a nuptial garment," no heterogeneous meeting here on earth could compete with the gathering of disembodied spirits from its four quarters. It is human ignorance alone which canonizes all the departed and insists on a direct passage from time to fied in Heaven, because Heaven would not exist if it took place. The Beatific Vision is incompatible with the shadow of imperfection. To act as if it were belongs to the same order of things as rending the garment of Christian unity.

Purgatory makes Heaven, in the ense that Heaven would not be possible for men without it. As well might we try to reach a far-off planet which is absolutely removed from our sphere, an unknown quantity, though a fact Heaven science does not dispute.

without purgatory is a far off planet which must ever remain beyond our touch and ken, for it would be easier that we in our present condition should traverse space than that the sinner should see God face to face.

The vestibule of Heaven, in which souls tarry in order to make their preparations, and to be prepared for the feast of eternity, can scarcely be an abode of pure suffering. Heart and mind, as they exist in the anima separata- that is, understanding and love -are at rest. On earth mind and heart are the source of the greatest pain as well as the greatest joy. The severest pain of body may be accompanied by happiness and a mind at rest, whereas remorse makes life un Hidden criminals at large bearable. have not unfrequently given them. selves up to justice in order to arrive

the other hand, a good conscience is a

well-spring of happiness, be the out

ward circumstances of a man's life what they may. Bodily pain would

for in

guage, out of which purgatory is made. The pangs of remorse deaden the most intense bodily pain, and the power of love does more than render hard things sweet. Many waters cannot quench charity, neither can the floods drown it, says the voice of love in Canticles. Whether human or divine, it is as a burning fire which consumes all minor cares. I will not deal with passion, but with love in its noblest form and expression-the love, for instance, of a mother, or of a wife, or of

3

an affianced bride. Earth has nothing better in the natural order than disinterested affection, a foreshadowing of purgatory as much as the torture of remorse. Sin will not be there, of remorse. Sin will not be there, neither will money-making ; love will be the coin of the realm. Non sub strahuntur delicioesed mutantur. As the action of purification is perfected, each human intelligence in purgatory will be more and more fixed on God. The soul, disengaged from the senses, will learn all the more promptly the lesson of purgatory, if it has not been learnt here-the perfect love of God. There is joy in suffering under these

conditions, a joy which makes pain acceptable. A promessa sposa will be patient with sudden illness, and rack ing pain, if they promise to be tem porary. She can afford to be so as long as her heart is fixed on wedding day. The sposo, indeed, may weary of a sick affianced bride, and court another. This can happen in human things, but never in purgatory. The souls there are fixed on the Unchangeable One, who can never prove them false ; so be suffering what it may, they can afford to bide His time, secure that the reward of their heart's long watching will never pass away. Their wedding day is far removed from the vicissitudes of earth, and the fever tossed brides may suffer in per-

fect peace. On earth it is more difficult to un learn than to learn afresh, and it must be feared that to the great majority purgatory is an unlearning. The idols, the faire standards of the world, must be swept away. In the first instance of eternity the soul has an intuitive perception of its errors. It may be likened to arrival in a foreign land, of which the language has been badly learnt at home. English French will serve as a comparison. It is very soon proved to be no French at all. The foreigner immediately says: "I am all wrong. I must begin again." He had much better have learnt no

French-at least his professor will think so-for he has to unlearn more than he learns, his expressions, his quantities, his pronunciation. Fully aware as he now is of his shortcomings, the work of imparting real knowledge will take time.

We say that knowledge is power. In purgatory it is love ; and who can call the process of arriving at it all painful, even if accompanied by torments? It is the burst of eternal day, coming gradually to those who ascend the steep mountain side of purgatory. In it, as in the father's house, there are many mansions. Whilst the saint may be punished with the pain of loss ouly, the sinner may be racked with fiery torments, "saved yet so as by fire." Whatever the "mansion," the suffering proceeds from the same cause, varying in degree-remorse for the past, love of God in the present. That which on earth causes our torture and our joy is prolonged in purgatory, with this difference : here our minds and hearts are unquiet because they are not fixed on God ; there knowledge and love will be first established on at peace by a public execution, being their true centre, and then perfected. There is one single and unique in-

stance of purgatory on earth-not purgatory in the loose sense in which he expression is often used

on looked at her in "You little skeptic, your estimate of us, I w? I dare say you are gb," he added. "All sure but that the ficklald prefer the woman is word — the woman uld be sure to do that; asil, and no mistake. oves him, she must d larguerite. "Oh, Siby "Oh. Sibyl er all she has suffered d try to love her?" to try to forgive her, y. She looked as cold had been turned to ice. been prepared for a been sight of this frozen that soft, smiling, symshocked her inexpress

to be done?" she said, ther. "Prince Krinsky not ?"

that yet," replied Gasar—as Basil fears—the m meddling with Rus-Russian ambassador rfere.

rere. ife, a daughter? Prin-s so young, surely she to her, Sibyl, and tell fell her that Basil loves aged to be married to

little sardonic laugh. help the rival who has Marie would hate Narany girl would, unless

ld she not be an angel? m to be such. Go to believed she was an verything, and trust to nerosity. Dear Sibyl,

te pleaded and entreatto be rapidly debating or own mind; she was ut of the window, her her hands nervously nconscious, mechanical andkerchief. Suddenly like a person who sees fficulty, and has deter-

ight," she said ; " that to do. We must wait tck, as we promised him, reason for preventing it, to Marie and try if she angels are made of.

you shall enter say to the man, 'Peace to this house ; and on other oc-Wise Men Know it is folly to build upon a poor foundation, either in architecture or in health. A founda-tion of sand is insecure, and to deaden symp-toms by narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nouriseing by taking Hood's Sarsaparilla. casions He said : "My peace I give you; "while the Apostle St. Paul, writing to the early Christians, used to say, "The peace of Jesus Christ, which surpaseeth all under standing, keep your minds and your hearts." The words that followed Sarsaparilla.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache. ne Ave Maria - " Full of grace "conveyed another very beautiful idea,

you must be cold. This lamp gives a very poor light." He went to the mantel and took from it two silver candle sticks, lighted the candles and placed them on the table.

"You don't despise me. You take me into your house. You light your candles for me, and you do not know who I am. You need not tell me who you are. This is not my house. It is the hous of Christ. It does not ask any comer whether he has a name, but whether God

he is in trouble. You are suffering, hungry and thirsty. Be welcome ! This is the house of no man except him who needs an asylum. I tell you, who are a traveller, that you are more at home there than I am. Whatever is here is yours. What need have I to know your name? Before you told

> The man opened his eyes in aston-shment. "You know my name?" ishment.

"Yes, your name is my brother. Meantime his sister had served up supper. The man paid no attention to any one. He ate with the voracity of a starving man. The Bishop gave him some good wine, which he does not drink himself, because it is too dear. He asked him neither his country nor his history ; for his crime lay in his history. Towards the end of his sup-per, he said, "You must be in great need of sleep." And after having said good night to his sister, the Bishop took one of the silver candlesticks from the table, handed the other to his guest, and said, "I will show you to your room" He left him be-fore a clean white bed and said, "A

good night's rest to you." "Ah ! you lodge me in your house as near to you as that." He checked himself with a laugh, in which there hand, his blouse on his back, his knapwas something horrible. "Who tells

blew out the candle and fell on the bed

as, he was, in a sound sleep. As the child. cathedral clock struck two Valjean How

to the police, he said, "Gentiemen, you can retire." They withdrew. Jean Valjean felt like a man who is just about to faint. The Bishop ap-proached him. "Forget not, never forget that you have promised me to use this silver to become an honest method. The silver to become an honest method for a subcome to be softened by worldly prosperity, or riches, fame or success use this silver to become an honest man. My brother, you belong no longer to evil but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from he spirit of perdition and give it to add to the torture of remorse, just as it

might deaden the joy of a good conscience per accidens, as theologians say. Conjointly with the mind, the Valjean went out of the city as if he were escaping. He hastened to get into the open country, taking the first by paths that offered. He had eaten heart causes the keenest sufferings and the deepest joys of human life-joys and sufferings which are acted upon nothing, yet he felt no hunger. He in the same way indirectly by pain of was angry, yet he knew not against whom. He could not have told whether he was touched or humiliated. body. A severe toothache, stance, quickens the pangs of remorse, whilst it deadens joy proceeding eithe There came over him a strange relenting which he struggled with and from the intellect or the heart. It to which he opposed the hardening of As the sun was sink twenty years. As the sun was sink-ing towards the horizon, he was seated her happiness. The root of both joy and grief is in the soul, not in the body behind a thicket. There was nothing within the range of his vision but the Conscience is the "worm which never dieth" — that is, hell, the torrent Alps. The plain was cold and bare. created by man himself for his own punishment. The same applies to Suddenly his knees bent under him, as if an invisible power overwhelmed him purgatory, as far as conscience has been sinned against. The soul has at a blow with the weight of his bad conscience; he fell exhausted upon a great stone, his hands clenched his hair, and with his face on his knees, created its own torment, but in purga tory the fires die out because they deal with the anima separata, never with he cried, "What a wretch I am." Then his heart swelled and he burst the senses. In each case the nature of the fire, which may not be material into tears. "You have promised me to become an honest man. I am purand is exercised on spirits, must re-

main mysterious to us. At least we chasing your soul, I withdraw it from can understand it by analogy. Rethe spirit of perdition and I give it to Almighty God !" He was no longer morse in the tortured soul of a murderer is sufficient to destroy the pros-perous and pampered life of the body. the same man, all was changed in him. 'What a wretch I am !" He saw him-Intensify it by the measure of eternity, self as he was, with the stick in his and it may alone constitute hell. That is probably what theologians sack filled with stolen things, his mean when they say that the fire of

was something horrible. "Who tens you that I am not a murderer?" thoughts full of abominable ideas, the index of the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with As to the man, he did not even avail whole soul of this wretched man with the man average the whole soul of the next world. He man average the whole soul of the man with the man average the whole soul of the next world. He man average the whole soul of the next world. He man average the whole soul of the next world.

tears with more terror than a of the next world. bild. How long did he weep thus? Where the material, to speak in human lan-How long did he weep thus?

ing by itself is not synonymous with purgatory. There must be the absolute certainty of heaven, which has been given only once, "Ameu, Ameu, I say to thee, this day shalt thou be with Me in Paradise." The word was spoken by our Lord Himself to one in fearful torture and ignominy. Was the good thief conscious of pain with that divine promise ringing in his dying ears? It may be doubted. It may be doubted. He has spoken the same word to each of the holy souls : "Thou shalt be with Me in Paradise ;" and they are so moulded to His will that His hour is theirs. They long to hear this day, but the security of Our Lord's promise tempers their suffering and puts it far above all pains and sorrows of earth Who would not submit to be crucified, if to day thou shalt be with Me in Par adise were the reward ? Yet a state would madden a bride on her wedding of crucifixion and perfect security is morning, without in reality affecting that of the souls whose blessedness ex ceeds their torments.

These thoughts may possibly suggest comfort to some who confuse suffering with unhappiness. They are not synonymous. Let us rather think of the holy souls as in the con-dition of the good thief. If they are suffering the torments of crucifixion they have heard the word which is to be their joy throughout eternity: Thou shalt be with Me in Paradise !-- Irish Catholic.

The proper way to build health is to make the blood rich and pure by taking Hood's Sarsaparilla, the one true blood purifier.

A Running Sore Pronounced Incurable by Eight Doctors-Cared by Dr.

able by hight Decrementation by bit Chase. Mr. R. D. Robbins, 148 Cowen Ave., Toronto, says:-"I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment which cured me, and all that remains to be seen are the scars."

Wise Men Know

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London, Saturday, October 16, 1897. A DANGEROUS AND IMMORAL

## THEORY OF MARRIAGE.

Col. Robert G. Ingersoli, though denying in general for many years past all Christianity, did not venture to maintain in public the gross doctrine of Free Love which is most commonly held by those who have re nounced the Christian faith. In fact even in his most savage attacks on Christian doctrine he seems to have been held back from attacking that doctrine which maintains the sacred ness of the marriage obligation and the indissolubility of the marriage tie, and in his worst book he denounces the practice of polygamy as a degrada tion of humanity to the level of the wild beast. But if polygamy is a gross violation of natural law the theory of Free Love is even more degrading and destructive of the first principles on which the existence of human society is based.

It may be presumed that the notori ous infidel was hitherto restrained by a regard for public opinion, and for his own good name to take this view, and we may suppose that on similar ground he favored the marriage which is indissoluble except by the death of the husband or wife. Col. Ingersoll is a married man with a family which comprises, as we understand, two or three highly intellectual and refined daughters. It would have been as a wedge introduced into the family to shatter the ties which bind the members of the family together, if the common doctrine of the sacredness of marriage were attacked by the colonel, and so self-respect and a respect for the morals of his own family seemed to suffice to keep him from destroying or attempting to destroy the moral sense which holds families together in obedience to divine and human law.

But recently the colonel appears to have changed his tactics. What must be the reason of this we can only conjecture. It is barely possible that he has had family troubles ; but even if this be the case is it not most unreasonable to import into a discussion on the code of morality whereby the whole community should be governed, the whimsical ideas which occur to an individual on account of some special circumstances which exist only in his

are maintained with an equal appearance of right, if the authority of the Christian religion is to be put aside, we may see to what vagaries men will be led if they act upon their private fancies as the supreme judge of what system of morality should prevail. We need a divine guide to lead us aright in morals, and that guide we have in Christ and His teachings ; but as Christ is no longer visible on earth, His Church is authorized to direct us in the moral principles by which we should live. Guided by the Church of

God, we know that both Colonel Ingersoll and those who would wreak vengeance by private authority on wrongdoers, offend against the divine law. But we have here to consider only the question which has been put forward by the notorious infidel leader. Is it. true that when a husband or wife is tired of marriage he or she may declare the marriage at an end?

If this be true, marriage is entirely subject to the whims of each individual. Such a hypothesis is contrary to the nature and purpose of marriage, and to the needs of human society. This theory has no thought or consideration for the interests of mankind, or society, or of the children.

The preservation of society, includng the education and care of the children, constitutes the chief end of marriage, and not the mere passing pleasure of the individual. It is true that in the selection of a husband or wife, the individuals may select to suit themselves, but this is altogether a secondary consideration in comparison with the chief end of marriage, and, therefore, even independently of the requirements of religion, nature itself dictates that when the selection is made the public good requires that the marriage should be indissoluble in in order that the duties of the parents towards each other and towards their offspring may be properly fulfilled. The education and moral training of children requires that they should have the care of both parents. So that even if the moral law on the subject were doubtful it would be expedient that civil laws should be enacted making marrisge indissoluble. But the moral law is clear even as nature itself dictates it to the human mind and heart, | and it is to the effect that the husband should cling to his wife, and the wife to her husband. But beyond this we have the unmistakable pronouncement of the Christian law as it comes from the lips of the Saviour of mankind, that what God hath joined together no man is permitted to put asunder.

The individual must limit his pleasures to those which are calculated to contribute to, or at least which are not opposed to the general good and the preservation of the human race. and therefore he cannot be allowed to please his fancies to such an extent as to break up the marriage tie, which was instituted in the first place for the preservation of the human species. nreasoning animals are ruled by a natural instinct in regard to the manner in which their young are to be cared for, but man must be subject to the control of reason, and of considerations for the general good of the human race. These considerations show Colonel Ingersoll's theory to be grossly immoral and dangerous to

we have here referred to, both of which scarcely be expected that the proposed evil, though it may modify it to some extent. The evil will not be entirely removed until the indissolubility of marriage be re established in accordance with the law of Christianity-an object which the proposed uniform law is not intended to effect. It will still leave several causes for divorce, and it is to be expected that these causes will be interpreted with varying strictness in the several States, thus still affording an opportunity for part. ies seeking divorce to leave their own State for the purpose of entering their suit in another where the laws are ad-

ministered with greater laxity. It will, besides, be very difficult, if not impossible, to induce so many States as there are now in the Union, to pass an identical law, as the notions of the people of the different localities are very divergent in regard to the mag. nitude of the causes for which divorces should be granted. Nevertheless, even if the proposed law should be adopted by a large number of the States, it will be at all events a step in advance toward restoring marriage to its sacred. ness and inviolability, and even one step forward will greatly improve the present unsatisfactory and demoraliz ing condition whereby married life is without stability.

#### THE HOLY ROSARY.

The present month of October is especially devoted by the Church to the beautiful devotion of the Rosary, which because of the many palpable proofs of God's approval which have been granted on account of the devout recitation of the prayers which accompany it, has become one among the most popular devotions of the Catholic Church.

Our Holy Father, Pope Leo XIII, has issued an encyclical letter addressed to all the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of the Church, in which he strongly commends this admirable devotion.

The Holy Father reminds us of the last words of Jesus, said on the cross to St. John the Evangelist, to His beloved disciples : "Behold thy mother."

By these words, Mary His Mother was made the spiritual mother of St. John and of all Christians, as the holy Evangelist is to be regarded on this occasion as the representative of all Christians, for each of whom Christ died as truly and fully as if He had suffered for no one else. We are, equally with or more than the loved evangelist, in need of such a mother who will intercede and plead for us at the foot of the divine throne to her Omnipotent Son.

Oar Blessed Lord, while dwelling on earth, was obedient to His mother, as we learn from Holy Scripture, and it was at her request that He wrought His first miracle at the marriage feast of Cana. So we may rely that when she pleads in heaven for us, her chil-

law will entirely remedy the existing praying can never fail to obtain fruit. . In truth the Rosary of Mary an unknown language called Reformed unites the faithful who practice this devotion by a common bond similar to that existing among brothers, or soldiers living in the same tent. Thus is formed a well-disciplined army most powerful against all enemies from without or within." And to the members of the association of the Rosary he applies the words of St. Cyprian : "We have a public and common prayer, and when we pray, it is not for one alone. but for all the people, because we are all a united people.

> The Rosary has also been called the Psaltery of Mary, because, like the collection of one hundred and fifty Psalms which form the Psalter of David, it contains the Angelical Salutation, or Hail Mary, repeated one hundred and fifty times.

Mary is undoubtedly the most powerful among the saints with her Divine Son, and as we know that the prayers of the just are powerful with Gcd, even while they are still on earth, their prayers must be still more powerful in heaven, and we read in the book of the Apocalypse that the prayers of the saints are as a sweet incense offered by the hands of angels, ascending be fore the throne of God. The sweetest of this incense is the prayer which the Mother of God offers for her children who are on earth.

There is no derogation from the honor due to God when we ask the Blessed Virgin or the saints to pray for us, for our manner of prayer is essentially different in the two cases. Of God we ask grace and mercy, of the saints we ask help, and that they may pray to God for us, and of this help we are greatly in need.

By the instrumentality of the Holy Rosary many graces have been and are daily obtained from Almighty God, and for this reason successive Popes have done much to foster this devotion among the faithful, and nu merous indulgences have been annexed to its devout recitation. Pius V. has said that by it "the faithful of Christ are suddenly changed into other men : the darkness of heresy is dissipated, and the light of Catholic faith revealed." Pope Leo XIII. also expresses the hope that the Rosary prayers as they go on unceasingly, is-

suing from the lips and hearts of a great multitude, will prove most powerful in gaining for mankind the favor of God.

A MORMON CONFERENCE.

Another event which brings into prominence the vagaries of the human mind is the Conference of Mormons who also call themselves Latter Day Saints) which took place in Toronto last week. About 300 delegates were present from outside, and with members of the organization residing in the city the total number in attendance was about 350.

The gathering was chiefly remark

THE PRESENT CONDITION OF those who employ this method of names of Urim and Thummim. The characters on the plates represented

OCTOBER 16, 1897.

APAISM.

Apaism has been virtually defunct

in the United States since the last pre-

sidential campaign was fairly begun,

and its newspaper organs have, for the

most part, either ceased to exist, or

have laid aside their special A. P. A.

character. In some States, however,

efforts are still made to keep it in a kind

of half alive state. In spite of all this,

even in Omaha and Kansas city, where

it has ruled supreme for many years,

It could not be expected that, with

The A. P. A. leaders have also, by

falcations of Apaist municipal author-

raised much popular indignation

Oregon, Washington State, and

California at least three of

the leaders are now in jail for vari-

ous crimes, and four are fugitives from

justice. Most of these are Methodist

ministers, and clergy of other denom.

inations, but some are laymen. The

latest example of this class is the Rev.

W. T. Ford of the State of Washington,

who has been minister of a Methodist

Episcopal Church in Seattle, and had

formerly been a pastor in Idaho. He

become one of the most virulent anti-

Catholic agitators on the Pacific slope,

and though he was not financially a

success as a minister! he received a

good deal of money as an A. P. A. lec-

turer. He became President of that

The A. P. A. record of the United

SEMINARIES.

Egyptian. The writing which he professed to make by translating from these plates was called the Book of Mormon, which has been accepted by the Mormons as of equal authority with the Bible. The book is so named from the supposed prophet who made the record. It professes to contain the history of the earliest-aborigines of America.

the proscriptive society is losing its Oliver Cowdery, one of Smith's first power, and Catholics are not entirely disciples, wrote the book at the dicta. excluded now from offices under control tion of the latter, who was confesiedly of the municipal councils. It is now a poor writer. Smith, while professing stated that Catholics have found their to read the plates, sat behind a blanket way into the police force of these localto keep the sacred writing from proities, and in one of them, Kansas City, fane view.

a Catholic has even been appointed re-These supposed plates have never cently to the position of Chief of Police. been produced publicly, but eight witnesses attested that they had seen the spread of intelligence, the bigotry them. These were the first Mormons, which has hitherto prevailed should and among them were Smith's father long continue to hold sway in a counand two brothers, whose characters try where the people are generally were not regarded as worse than unimimbued with a love of liberty, and peachable. None but these eight have ever seen these plates, and though a where the principles of toleration are recognized in the State and National sight of these has been frequently deconstitutions. manded, the only knowledge of them which the general public have is detheir conduct, contributed to their own rived from what these witnesses have downfall. The peculations and deasserted.

It has been shown on very good ities in Kansas city and Omaha have authority that the Book of Mormon is in reality borrowed or stolen from a roagainst the whole society, and in mance written by a former clergyman named Solomon Spalding, but which no publisher cared to print, because of its insipidity.

The book of Mormon was published in 1830, and the new sect soon received many American adherents. From this time Mormonism was fiercely attacked by the various Protestant ministers and their followers, who finally drove the Mormons first from New York, and afterward successively from Kirtland, Ohio, Clay county, Missouri and Nauvoo, Illinois. John Smith, the prophet, and his brother Hyram were shot by a mob of about two hundred persons when the settlement at the last named place was broken up in 1844.

society for the State of Washington, It is to the interest of the Mormons but he has now suddenly collapsed. now to disclaim the intolerably crim-Charges of infamous conduct were inal doctrine of polygamy, and the brought against him, and he was sumpresent Joseph Smith declared in Tormoned to appear before his co laborers onto that the sect proper never held in Methodist mission work in Seattle that doctrine, for the teaching of for having criminally assaulted a girl which he throws the blame on the of fifteen years of age. He took to schismatical Brigham Young, whom he flight before the trial came on and he calls the "apostate." He says it was is now in hiding. Brigham Young who, claiming to be the successor of the Mormon prophet, States appears to be even worse than taught polygamy, which is forbidden that of its affiliated Canadian branch. in the Mormon bible. It is no wonder that it is in a disinte-

As a matter of fact the original grated condition owing to its inherent Joseph Smith taught the doctrine of corruption and rottenness. "Celestial Marriage" as early as 1838. This was actual polygamy, and in REV. D. M MOODY AND THE 1843 he proclaimed that he had received a formal revelation from heaven

A son of the well known evangelist authorizing polygamy. It was this proclamation, which was put then into Mr. D. L. Moody has expressed his depractice, which chiefly excited the Methodists, Baptists, Campbellites and other sects against Mormonism, though the fraudulent suspension of Kirtland Mormon Bank, and the previous hatred in which Mormonism was held in New s the son of the founder of Mormonism, York, contributed also toward inflamsire. ing the passions of the mob against the leader whom they held to be responsible for all these things.

#### OCTOBI

some extent b cans, or Epi called in the We confes

Protestantism toward unbe see Protestan faith by beco fold which te Christ, and v change its te but we are s evidences the to be Christia It would be

some faith. than that the belief. It is reasonably h rejected the Christian Ch lished, they another all The only ren to return to mitting hum Catholic Chu ground of t members as never lapse i

THE UNIT

The stater States Superi to Congress, months ago the Indian A the fact the the Westerr means equal which have ! vincial Gove west and of Catholic edu It would brought pre teachers of th those who co them to kee proper stand it would be r to abolish Ch and to substi cation theref be civilized receive a Ch the United S

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#### own case?

On this point we can only speak hypothetically, as we have no positive information, but as the colonel has actually openly advocated practical Free Love of late, it is rendered probable that some such reason as we have indicated is the cause of his change of base.

In a recent article which has appeared in several United States papers, Col. Ingersoll puts forward real life. the following as an indubitable principle :

"Without pure, honest, mutual love there can be no real marriage. When love ceases marriage ceases also the tie is dissolved ipso facto, and the party who no longer loves is at liberty to seek and form another tie, and the unloved party to the transaction would act infamously if he or she should attempt to deprive the other party of liberty."

Stripped of all the verbiage of rhetoric this is Col. Ingersoll's reasoning, or rather his assertion, for it is sustained only on the fact that it is his opinion. He does not attempt to prop it up by solid reasons founded on the nature of the obligations imposed by marriage.

We have sometimes heard and read of the singular notions of some people that it is right to murder a seducer or or paramour. This opinion is based upon a strong 'sense of the wrong inflicted by the violator of the sacredness of marriage ; but Col. Ingersoll's new theory is based upon the contrary opinion, that marriage has no sacred character at all, but may be dissolved at will by the contracting parties, or by the fancy of one of the parties that he or she has been married long enough. This is a justification of Free Love, and of every crime against the obligations of the married state.

From two such opposite opinions as

society, and therefore society cannot afford to allow them to be acted on in

DIVORCE LAWS.

United States papers inform us that the movement in favor of having a uniform divorce law passed whereby the same causes for divorce will hold good in all the States, is making headway, though the matter is being very quietly pushed. There is a committee at work systematically under the name of the Uniform Law Committee, which has drawn up a bill to be presented first to the National Bar Association of the United States for approval, after which an effort will be made to have the Legislatures of all the States adopt it, so that it may become the general law, and an end be put to the scandal.

misery and crime which take place under the present diversified system whereby each State has its own conditions under which divorces are granted. There is no doubt that some such measure as that contemplated if universally adopted, would considerably reduce the scandalous results of the present system, under which the number of divorces granted from year to year is constantly increasing, for to such an extent has it already grown that at the present moment there are more divorces granted in the United States than in all the world besides, exclusive of Turkey and other half-civilized

dren. her petitions ceived graciously.

The Rosary is an effective and heart touching devotion. It is composed of those pravers which are most powerful with God : the Lord's praver. made by Our Lord Himself and com municated to us by Him ; the Hail Mary, composed by the Archangel Gabriel, St. Elizabeth, and the Church of God, and the Apostles' Creed, whereby we repeat in the words of the chosen companions and friends of our divine Saviour the chief mysteries of religion. as they learned them from Him. The name Rosary signifies a bed of roses, and it is applied to this devotion because the prayers composing it are as sweet-scented flowers the odor of which

The Holy Father remarks in his Encyclical that we devote two months of the year to the special cultivation of a spirit of devotion and affection for Mary the mother of God: May, the month of flowers, and October the month of fruits, "because it is fitting that these two seasons should be consecrated to her who has said of herself : ' My flowers are the fruit of honor and riches."

reaches heaven.

The intrinsic efficacy of the devotion of the Rosary lies in the excellence of the prayers used in it, but the Holy Father points out that this efficacy is increased by its adaptability as a form of united prayer. The Confraternity of the Holy Rosary extends throughout the whole Church, and has an antiquity above all similar institutions, having been founded by the great St. Dominic, and having grown marvellously during the present century. Much of the rapidity of this growth is due to the encouragement given by Pope Leo plates, which he was enabled to read himself to the use of this form of pray-Mahometan countries. Yet it can er, and he adds in his encyclical that stones to which he gave the scriptural our age."

able for the presence of Joseph Smith, the present prophet of that section of Mormonism which would not follow the leadership of Brigham Young, of Salt Lake City. The present Joseph Smith

> who was of the same name. It is claimed that this branch of the Iormon Church in Canada has a mempership of 2,600, a considerable pro portion of which is in London and its vicinity.

The original Joseph Smith started Mormonism in New York State in 1830. He was the son of a Vermont farmer, and when a boy was regarded as being of a visionary and shiftless character. In his own account of him self he declares that he went from one denomination to another, but could find nothing to satisfy his religious longings, " nothing but a clash in re ligious sentiment."

It was in 1823, when he was eighteen years of age that he received the second visit of a "personage," as he terms him, who, according to his story, had a countenance like lightning, and who proclaimed himself to be an angel of God, and desired him to teach the new gospel, which was soon to be re-

vealed to him, and to be preached to all the nations. His visitor informed in a hill near Palmyra, in which there were to be found the records of certain ancient prophets who had existed in America at an early date. These plates he was to view, though he was not yet holy enough to take possession of them.

It was in 1827 that he claimed to have received possession of these

We have not space at disposal now for a history of the Mormon imposture and superstition, which would be a dark tale, especially if we were to include its doings in the territory of Utah. We shall therefore conclude this short sketch by saying that the success of the Mormon missionaries who looked for converts in European countries is surprising. It was limited, however, almost entirely to the Protestant countries, as Sweden, Norway, Denmark and Germany. In Catholic countries, and especially in Ireland, it found few dupes.

Mormonism is destined to disappear, as so many sects of past ages have done. It cannot withstand the influences which civilization is bringing to bear upon it in its stronghold ; and the influx of bold Gentiles into Utah has already weakened the power which it formerly exercised upon the populahim that certain plates were deposited | tion of that territory, which is now one of the sovereign States.

IT appears from a recent interview which Prince Bismarck had with the representative of an Italian paper, that the man of iron appreciates the high intellect and noble character of Pope Leo XIII. Speaking of the Pope, the we have imagined. If infidelity has ex-Chancellor of Germany said : "He has by far the most elevated mind and there will scarcely be any Christianity by the medium of two transparent the loftiest intelligence of any man of taught to the rising generation except

sire to study for ordination to the Protestant ministry, and his father has approved of his son's intention, but a curious difficulty has arisen which seems likely to prove an obstacle to the carrying out of the young man's de-

Mr. Moody has declared that he does not know of any Protestant seminary in which the Christian faith of his son would be secure. So much rationaliem has found its way into these seminaries under the name of "Higher Criticism " that the result is that the students come forth from them having lost all faith in the fundamental doctrines of Christianity, and he fears that, notwithstanding his son's present earnestness in religion, his faith would be sapped if he were to take the usual seminarians' course. Hence it is not likely that the young man will be admitted to ordination in any denomination, as the seminary course is regarded as a necessary preliminary to this.

It has been long known that in Germany nearly all the seminaries have lapsed into Rationalism, which is a mild name for downright Infidelity. It has also been known that several seminaries of America, such as the Union Theological of New York, and Lane Seminary, of Cincinnati, are decidedly Rationalistic, but it was not generally supposed that all these institutions; are so tainted as

Mr. Moody believes to be the case, but we may reasonably suppose that he has correct information on the subject. If this be the case Protestantism must be nearer to its end than thus taken possession of the seminaries by the Catholic Church, and perhaps to

The plain been admin diminish the efficiency of whether the not, the Cat are resolute Indian school an amount o of dollars ha work.

Several o tions have d priations to cut off. It reason for schools are while their that they ar own schools they can th Indian scho the unfair a whereby the tage, but th their expect

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#### CONDITION OF AISM.

en virtually defunct es since the last pren was fairly begun. organs have, for the ceased to exist, or eir special A. P. A. ome States, however, de to keep it in a kind In spite of all this, d Kansas city, where me for many years, society is losing its olics are not entirely n offices under control councils. It is now ics have found their e force of these localof them, Kansas City, n been appointed reion of Chief of Police. expected that, with lligence, the bigotry rto prevailed should hold sway in a councople are generally love of liberty, and ples of toleration are e State and National

leaders have also, by

tributed to their own peculations and deist municipal author. city and Omaha have oopular indignation ole society, and in ngton State, and least three of now in jail for variour are fugitives from f these are Methodist ergy of other denom. ne are laymen. The this class is the Rev. State of Washington, nister of a Methodist in Seattle, and had pastor in Idaho. He ne most virulent antis on the Pacific slope, was not financially a nister; he received a ey as an A. P. A. lecme President of that State of Washington, suddenly collapsed. mous conduct were him, and he was sum before his co laborers ssion work in Seattle nally assaulted a girl of age. He took to trial came on and he

ecord of the United be even worse than ed Canadian branch. hat it is in a disinteowing to its inherent ottenness.

### MOODY AND THE INARIES.

well known evangelist has expressed his de-

#### some extent by the High Church Angli- will be permanent. The Catholics will THE ANGLICAN PETITION FOR cans, or Episcopalians, as they are not and do not hesitate to call the attencalled in the United States. tion of the Government to existing in-We confess that we regret that justices, and, sooner or later, the Protestantism is merging so rapidly Government will be obliged to remedy toward unbelief. We would like to the evil.

see Protestants return to the unity of THE TORONTO " REGISTER." faith by becoming members of the one fold which teachesfully the doctrines of We had occasion a few months ago Christ, and which, therefore, does not to rebut a charge made by the Catholic chapge its teachings to suit the times, Register of Toronto that the CATHOLIC but we are sorry when we meet with RECORD was subsidized by the Domin. evidences that Protestants are ceasing ion Government to work for it by castto be Christians.

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ing aspersions on the Catholic hier-It would be better that they retained archy of Quebec. some faith, even though imperfect, The falsehood of this charge was so than that they abandoned all Christian apparent that it was scarcely necessary belief. It is, however, what we might for us to refute it. This journal has reasonably have expected, that having been, and will be, conducted independrejected the authority of the one ently of partisanship for either one or

sum too ridiculously small to justify

Christian Church which Christ estabthe other of the two parties which are lished, they should abandon one after striving for the mastership in the Doanother all the Christian doctrines. minion. Nevertheless we gave at the The only remedy for the evil would be time a complete refutation. The only to return to the Catholic Church, sub- attempt at proof of its assertions which mitting humbly to her authority. The the Register then gave was the fact Catholic Church being the " pillar and that a couple of Government advertiseground of truth," will never lead its ments were sent to the RECORD for members astray, and will therefore publication in the ordinary course of never lapse into Infidelity. business, and our price for these ad-

THE UNITED STATES INDIAN SCHOOLS.

even any suspicion that we were pur-The statement made by the United chased thereby by the Govern States Superintendent of Indian schools ment. Indeed, so far is this to Congress, and which was read some from being the case that the months ago during the discussion of CATHOLIC RECORD was one of the the Indian Appropriation Bill, reveals most outspoken journals in the Dominthe fact the Indian Commissioners in ion in condemning any inadequate the Western States have employed settlement of the Manitoba school quesmeans equally dishonest with those tion, and in particular the so called settlement which was made between which have been employed by the Provincial Governments of our own Norththe Dominion and Manitoba Governwest and of Manitoba to get rid of ments. Since the general injunction Catholic education.

Val. to suspend further discussion of It would have been just to have brought pressure to bear upon the this question until the decision of the teachers of the Indian schools, and on Holy Father be made known, we have those who control the schools, to oblige cheerfally obeyed, and have abstained petition-Messrs. Roden and White, them to keep their schools up to a from bringing up the matter again sides - and some amusement was proper standard, but even in such case until the proper time. But there are some papers which, it would be neither just nor expedient though flaunting the name Catholic. to abolish Christian teaching in them. and to substitute purely secular edu- are truly partisan, and the Register is cation therefor. If the Indians are to one of these. This is the secret of anbe civilized it is necessary that they other attempt which it is now engaged receive a Christian education such as in making to embroil the Catholic He said he was in favor of a religious the United States as a government press in political matters. It has been cannot give. The system which has for some time engaged in representing tional, such as the teaching of ethics been in vogue, to aid the various de. that the present Government is carrynominations who had established ing out a policy of persecution against Roden remarked that this was enough schools, was a fair one, if it had been Catholics as such. It is not our business or duty to de justly administered, and it secured to the Indians the instruction they needed, fend the Hon. Mr. Laurier's govern

as their religious training was not ment, and we do not intend to do so, neglected, and, on the other hand, they but we must protest against the efforts were free to choose the religion in which made by the Register to make it appear that because among the dismissa's their children should be educated. But a new policy has been followed

which the Government has seen fit to for several years past, and that has make there are the names of some been to cut down the number of Catho-Catholics, there is necessarily a perselic schools. This is most upjust, and the evil is all the greater as it is known because of their religion. This con- posed to the proposition. that the Catholic schools were the most tention has not been made good, and successful of all, even more so than the we are not going to make the CATHO majority that the committee should Government schools, as was testified by LIC RECORD the medium of introducing

## THE CATHOLIC RECORD RELIGIOUS INSTRUCTION

IN THE SCHOOLS. The question of religious teaching has been again before the Toronto Public School Board, and the whole Board has had an opportunity to give expression to its sentiments, which appear to be unfavorable, though the matter was not finally settled, but was referred back to the special committee for more full investigation, so that an intelligent consideration may be given to it when the committee will report again. It has been instructed to give in its re-

port one month hence. The occasion for the recent discussion was afforded last week by the visit of a Church of England deputation, consisting of Bishop Sullivan, Rev. Dr. Langtry and some other clergymen, with one or two laymen.

Bishop Sullivan, on behalf of the deputation, argued forcibly in favor of religious education in the schools, and said, in reference to the Jewish protest against their action, that Canada is and must be regarded as a Christian country. In reply to the Hebrew convertisements was only a few dollars, a tention that the introduction of religious teaching would be the reunion of Church and State, he contended that this would not be the case, as no children would be compelled to listen to teachings against which their parents protested, but he maintained that Christian and not Jewish ideas should prevail in Canadian education, as we are not in Palestine. The other members of the delegation argued to the same effect. and disappointment was expressed that the School Board's Committee had of the Papal Delegate, Mgr. Merry del shown a disposition not to accede to

the desire of the petitioners. seem to be in favor of granting the caused by a bull made by Mr. Douglas, who maintained that if the ministers of the various denominations were to make the same claim with the Anglicans, there would not be accommodation for them in the different rooms. teaching which should be undenominaand the twelve commandments. Mr.

trustees need religious instruction. A member of the deputation stated that the Jews are but a small proportion of the population of Toronto, and that only a fraction of them are opposed to the Church of England plan, as he had ascertained by an interview with a rabbi of one of the synagogues. In reply to this a member of the Board decution inaugurated against Catholics clared that many besides Jews are op-

Finally it was agreed to by a large collect and tabulate all available infor-Senator Vest on several occasions when a religious issue where there is none ; mation on religious instruction, and

CATHOLIC PRESS. These be hard times for industrious bigots. Rev. Dr. Justin D. Falton, the notorious anti-Catholic preacher, was invited by his congregation last week to resign his pastorate of the Spring Hill Baptist Church in Somerville, Massachusetts. Did he resign

BE CATHOLIC PREME

As the old deacon said when he was asked if his late wife was resigned to die: "was she? Well, I guess she was she had to be." That is why Somer ville loses its festive Fulton and has its scale of average morality correspondingly elevated .- Boston Pilot.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> he desire of the petitioners. Only two members of the Board ried life. Watch how he treats his

The man who is capable of losing his reverence for any woman, as woman. is quite unworthy to be given charge of any other woman. And if given charge of any, the chances are he will prove painfully less than ideal. -- Catholic Citizen.

If "going over to Rome" entailed disgrace upon the convert's entire to convince him that the Public school family-as it was once popularly supposed to do, - there would be few prominent families in England or America left undisgraced. It is not commonly known, for instance, that a sister of the eminent Anglican, Dean Stanley, became a devout member of the Church. She was one of those noble women who went to nurse the soldiers during the Crimean War. Most probably it was her unaffected piety and her unvarying kindness to the Catholic Sisters that won for her the supreme grace of faith. She was received into the Church before she returned to England, and thence-

forth devoted her life to works of charity. She established a lodginghouse for women in London, a model laundry in Westminster, a penny

most heroic measure. -- Ave Maria.

Catholic families, after attending Mass,

spend a large part of Sunday over what can do them no good at its best,

and the most of which is but sugar

sational Sunday paper, to those pub-

immoral. - Catholic Citizen.

#### THE CATHOLIC FAITH. Its Influence on Irish History.

JBJECT OF A LECTURE DELIVERED BY REV. JAS. DOLLARD, BEFORE THE ST. MARY'S CATHOLIC TRUTH SOCIETY, TORONTO.

"Standing room only" was the gratifying feature which greeted the officers of this flourishing branch on the occasion of the last regular meeting, and certainly the ener-getic president, Dr. A. J. McDonagh, to whose untiring and indefatigable zeal is due the success to which this society has in a large measure attained, must have been more than ordinarily pleased at this tribute, and especially so when the many counter-attrac-tions of that evening are taken in consider-ation.

feature that can be made mutually helpful and agreeable. A most gratifying report was brought in, proving that the Cathelie Truth Society in Canada is doing some practical good. The branch in St. Thomas reports as result of their summer's work some eleven converts. This is indeed a splendid record, but it by no means indicates the total result of the work of this particular branch. That is something that will never be known in this life. However it is a great encouragement to those concerned in the labors of this society, and should be the means of spurring the members to increased activity.

## DINNER IN HONOR OF BISHOP CLANCY.

New York World, Oct. 1 A dinner in honor of the Most Rev. Dr. ohn J. Clancy, Lord Bishop of Elphin, Ireland, was given in the Octagon room of the Savey Hotel, Fifth avenue and Fifty-ninth street last night. Bourke Cockran presided. About twenty five gentlemen were present among them being Gen. James R. O'Beirne Justice Smyth. John D. Crimmins, Justic Justice Smyth. John D. Crimmins, Justice Joseph Daiy, Justice James Fitzgerald, E. D. Farrell, Dennis Burns, Joseph L. Keane, John C. Maguire, Rev. George McDermott, Rev. Michael Keane, Dr. John Griffith, Justice L. J. Conlon, Justice P. Henry Dugro and Stepten Kelly. The tables were prettily banked with roses, and between the courses a string orchestra discoursed popular Irish selections. In in-troducing the guest of the evening Mr. Cock-ran said:

"The Catholic priest has always held a position in the minds of the Irish people that is without parallel in the world. There is nothing like the relationship anywhere, There never was a time when an Irish con-gregation could not find a priest who would celebrate the Mass, if it was only in the corner of a hedre.

5

your feelings must be," which Lord Tenny-son accepts in his reply as a reference to "the disastrous policy of the day," and de-clares that he would die rather than [see re-bellious Loyalists of Ulster repressed. This evidence of the Queen's stepping outside of her constitutional advisers to con-demn the Irish cause, and possibly embarrass her Ministers, will certainly cause much pain in Ireland, if it does not create political trouble. Even the Times questions whether it is discret to publish the letters.

## HOME RULE FOR IRELAND.

Appeal by the 'Hon. Edward Blake to Canadians For Financial Aid.

Toronto, Oct. 5.—The Hon. Edward Blake writes to the Globe: Will you allow me to trespass on your columns, always sympa-thetic with our cause, by a brief appeal to Canadian friends of Home Rule for Ireland? The interests of that cause demand a full attendance and an active campaign next ses-sion, which will be an Irish session, involv-mentha great questions of county govern-

The Catholic Club has started upon another The Catholic Club has started upon another year of promised prosperity, with a good selection of officers. The election took place on Friday evening, Sept. 8, and attracted a large gathering of the members of the Club. Mr John O. Dromgole had the honor of being unanimously chosen President. and he will doubless prove a worthy successor of the pop-ular retiring President Mr. Thos. J. Murphy, who resigned at the close of his term of office. The context for other offices was as follows : President, Mr. J. O. Dromgole (acclama-tion).

ion). Vice-President, Mr. Jas. McDongall. Second-Vice President, Mr. Jas. Costello. Treasurer, Rev. Father Noonan (re-elected). Secretary, Mr. J. Loughlin (re-elected). Secretary of Committee, Mr. Jos. Leech, Auditors, Messrs. P. F. Boyle and O. La-ello.

WEDDING BELLS.

AMYOT-FORHAN.

On Wednesday, Sept. 29, Oxen Sound lost one of its most accomplished and popular young ladies, while the city of St. Thomas gained a resident who will no doubt soon en-shrine herself in the hearts of many people there.

ordination to the Proand his father has son's intention, but a y has arisen which rove an obstacle to the the young man's de-

declared that he does Protestant seminary istian faith of his son So much rational way into these seminname of " Higher the result is that the th from them having the fundamental docanity, and he fears ding his son's present ligion, his faith would were to take the usual rse. Hence it is not oung man will be ad ion in any denominminary course is reessary preliminary to

g known that in Gerthe seminaries have onalism, which is a downright Infidelity. known that several merica, i such as the cal of New York, and of Cincinnati, are nalistic, but it was supposed that all s are so tainted as elieves to be the y reasonably suppose ect information on the be the case Protestnearer to its end than ed. If infidelity has ssion of the seminaries ly be any Christianity ng generation except hurch, and perhaps to

question of appropriations for the yet if in any case it should appear that Indian schools was before Congress. Catholics have been unfairly treated on religious instruction which is now The senator is perfectly acquainted account of their religion, we shall unwith the whole situation, and his testi- hesitatingly take up their cause. mony is, therefore, trustworthy.

ant schools were left untouched.

tions have demanded that the appro-

priations to denominational schools be

cut off. It is clear, however, that the

reason for this is that the Catholic

schools are efficient and numerous,

while their own are weak and few, and

that they are willing to give up their

work.

The superintendent's report states missed on the plea of offensive partisanship. Some of these were Protestthat a number of contract schools have ants, others were Catholics. It may been closed in Montana, California and be that the Government was overand New Mexico by the reduction in severe in its treatment of some of these the appropriations paid to them, but incidentally it is mentioned that the law that they have applied a different providing for the division of the approstandard in dealing with Catholics and priation among denominational schools Protestants, and we are not disposed to was so applied s not to reduce the drag our holy religion in the mire by number of pupils at the very few conraising a false cry that Catholics are tract schools which are non-Catholic. persecuted, where proof is lacking This is an open admission of the unjust that such is the case. manner in which the law has been The Register is also very anxious to carried out : that is to say, the Catholic

institute an unseemly personal conschools were cut out while the Protest troversy with the RECORD. It began such a controversy some months

The plain fact is that the law has ago, and we proved that it been administered with a view to was guilty of maligant misrepresentadiminish the number and destroy the tion, nevertheless it repeated its efficiency of the Catholic schools ; but calumny. The cause of its anxiety in whether the appropriations be given or this respect is business jealousy. It is not, the Catholics of the United States evidently envious of the influential are resolute in keeping up the Catholic position which the CATHOLIC RECORD Indian schools, which are doing so vast has gained by its straightforwardness an amount of good, and many millions and fearlessness in maintaining Cathof dollars have been spent on this great olic rights, and by its non-partisanship. We do not intend to abandon Several of the Protestant denomina-

this position, neither shall we be drawn into a profitless personal controversy to which not only are we adverse, because it would be contrary to the Catholic and Christian spirit, but also because such controversies are distasteful and disagreeable to our readers, and to all men of refinement and common-sense.

own schools, in appearance at least, if they can thereby destroy the Catholic Intemperance like treason, ought to Indian schools. They rely, besides, on be made cdious in the land, and there is a close similarity between the two. the unfair administration of the law, whereby they secure a certain advan-The treasonable man endeavors to dethrone the rightful sovereign, and intage, but they may be disappointed in their expectation that this unfairness ruler of our soul.—Cardinal Gibbors. Published by Benziger Bros. New York. Price, in cloth, 35 cents ; also to be had in finer binding.

especially on the character of the given, so that the matter may be brought before the Board before a final A number of officials have been dis- decision be given. This conclusion was reached, apparently rather for the measures,-all inspired by the virtue purpose of justifying the action which of charity, which she practised in althe Board seems disposed to take, rather than of considering the advisability of acceding to the desire

cases, but we have yet to see it proved of the Church of England Synod, the mover of the reso-lution itself expressing himself to the effect that the difficulties in the way seem to be insuperable. The probability is that those Anglicans who desire the change will feel themselves obliged to agitate for a Separate School system if they must have religious in. truction. The Rev. Mr. Langtry has declared that this is the alternative which will be likely to be taken, should the present application prove unsuccessful.

> NEW BOOKS. "OUR FAVORITE NOVENAS.

"OUR FAVORITE NOVENAS." Novanas have always been a favorite mode for arrayer, but though many have appeared from time to time, there has been no attempt, until now, to collect the best into one volume. This, then, is the only complete book of its kind published. It contains novenas for imost every possible occasion and applicable to every devotion. It is divided into four parts the first embraces such novenas as pertain to the freats of our Lord, the Infant Jesus, the Sacred Heart, the Precious Blood, Jesus Cruch-fied, the Holy Face, the Holy Ghost, and Almighty God ; the second, those relating to the Biessed Virgin, the several feasts of our viessed Lady, the Immaculate Heart, the Sour Lady of Lourdes, Our Lady of Good Coun-sel, the Biessed Virgin of Mount Carmel, Our Jady of Salette, etc.; the third part is made up of novenas to the angels and saints, and has a rester variety of the faithful, with devotions for Mast Confession, Communion, etc., and the beyen, Nove. Price, 50 cents to 8:00.

"THE LITTLE CHILD OF MARY." "The Little Child of Mary" is a prayer-book made especially for children and contains instructions and prayers adapted to preserve the fruits of First Communion. It is just such a little bock as a faither or mother would choose to put in the hands of a little one. The prayers are beautiful and simple, and have been care-fully selected for their purpose. It needs only to be known to meet w.th a very large circula-tion.

saving bank, a society to distribute

flowers to the poor and sick, and a contracting agency for Governmen clothing, whereby poor women were supplied with work. She also bore lesser part in other famous relief

A New York priest says : While seeing the people going and coming from Mass. I had often wondered how many of those who attended that church every Sunday, bought a Catholic paper, or what proportion of the number carried home the multi colored Sunday number of some secular daily.

On speaking to the newsdealers near est the church I found that the highest proportion of the Catholic papers sold on any Sunday was one to two of the secular papers, and one to four would be a more correct estimate when all the news stands are included. So, to put it at its lowest, two thirds of our

the papers. Each family so trained. helps to make a market for sensational if not immoral literature, and this is one of the "whys" of its circulation among Catholics, for it is a very short step from the "so interesting," sen-

lications that are openly, unblushingly this letter allude to politics, but I know what "Reading and the Mind."

nothing like the relationship anywhere.
 There never was a time when an Irish cover the an Irish cover the set in the hearts of many people celebrate the Mass, if it was only in the corner of a hedge.
 "If they had no roots over their heads they had the canopy of heaven and they always had the faithful services of a devoted priest, who administered the bread of life to those lambs who had no other shelter."
 Bishop Clancy, in reply, said: "The position which I occupy this evening is unustal in the life of an Irish prelate. You can easily inderstand, hoewere, that the position which I occupy to night is more as a representative of hose who have fallen to the green hills of Ireland have been sanctified by the blood of those who have fallen to the green hills of Ireland have been sanctified by the blood of those who have fallen in defense of the faith. Therefore, an Irish prelates are not only staunch supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the faith, but they have always been supporters of the peoles' rights. "The QUEEN IN POLITICS. OPPOSED TO HOME RULE.
 New York, Oct, 6.—The Evening Post to day prints a despatch from London which as ys trong." No little talk has been aroused to thore, who also presided at the organ. The church was served, only the immediate relatives and a few intimate friends being reacting the root and the reacons which a group of the gross. Followed by the good

<text><text><text><text><text><text>

coated poison. at least to its younger members. In many of these families their income admits of their being well housed, well-dressed, and well-fed, and the children have no need of finding their recreation on the streets. They are also supposed to have good Christian training, which they do

have in a measure ; but it is too often supplemented by a still more powerful example, that if they only attend Mass, the rest of the day may be spent over these papers. In not a few cases they are very careful to go early enough to Mass so that they can obey the command of the Church without attending High Mass, for that would take so much more of their time away from

#### OCTOBER ORISONS.

Origin of the Festival of the Holy Resary and the Antiquity of the Be-votion-The Victory of Lepanto-St. Dominic and the Resary - Various Forms of the Resary-Leo XIII. and This Particular Plety.

#### Boston Republic

The fact that the first, Sunday in October is now celebrated throughout the entire Church as the feast of the Rosary, together with the circumstance that the Sovereign Pontiff, so it is stated, has this year added another encyclical exhortation in commenda-tion of the practice of the devotion to which October is especially dedicated, to his many similar previous exhorta tions, may render timely what is here subjoined regarding to morrow's feast and the plety which it commemorates and urges upon the faithful. When in the early days of October,

1571, the glad news reached Rome that the Christian armies led by Don John of Austria had gained a signal and decisive victory over the Moham medans at Lepanto, Pius V., who then governed the Church, ordered that a yearly commemoration of this splendid Christian triumph should be made, and decreed that the feast which cele brated the event should be known as brated the event should be known as that of St. Mary of Victory. The same Pontiff also ordered that, in re-cognition of the victory of Lepanto, the invocation, "Help of Christians," should be added to those of the litany of the Blessed Virgin, as it was generally benefit that if the start the start of the start thought that it was through her intercession that Don John had prevailed over the Turks. It was reserved for his successor, though, Gregory XIII., who occupied the Papal chair from who occupied the rapai chair from 1572 to 1585, to give to this October feast the name by which it is now designated. This Pope, however, instituted the feast of the Rosary, whose date he fixed for the first Sunday of October, only for those churches and chapels which bore the title of the rosary. Clement X., who succeeded to the Papacy in 1670, extended the feast to all the lands held by Spain ; and establishing these rosary confraternit when, in 1710, the Emperor Charles V. had gained another victory over the Turks, by freeing Corfu from their ruinous sway, Clement XI. ordered the feast kept by the whole Church ; while to the present illustrious

OCCUPANT OF THE HOLY SEE, who has not inappropriately been termed the Pope of Our Lady's beads, belongs the honor of having added to the litany of the Virgin the invocation wherewith it now closes: "Queen of the most holy Rosary, pray for us." The devotion of the Rosary though,

antedates by many years the institu-tion of the October feast, and the use of beads in prayer goes back to before the introduction of Christianity. The an chorets and monks of the early Christian ages were wont to count the num their prayers by beads, stones, grains or other such marks, and studs fastened upon the belts which people wore were often used for the same pur A historical writer of the fifth pose. century makes mention of the practice of an Egyptian monk who, when he began his devotions, had three hundred pebbles in his lap, one of which he threw aside at the completion of each of that number of prayers which he was accustomed to recite. We find in an old English council a decree ordering a cer tain number of the Lord's Prayer, to be counted by the studs on belts, to be re cited for the repose of a Bishop when his death was announced ; and there are numerous other evidences that beads or other similar objects were employed for counting prayers from the earliest ages of the faith. The word "rosary" is believed to occur first in Christian writings in the works of an author of the thirteenth century, though it is not certain whether he em ployed it in the sense in which the term is now usually understood. And although the Rosary, as we now have that devotion, is accredited to St. Dominic, the founder of the order of friar-preachers, it is certain that a practice corresponding to the recita-tion of the beads was common long before his day. Thus St. Albert of Crespin and Peter the Hermit are said to have taught people who could not read the psaiter to recite a certain number of

between these numbers and one hunsaid to be the one particular devotion that is common to the entire Catholic dred and fifty psalms constituting the psalter is traced by various writers. world ; and the wonder is that those Protestants who nowadays are so fond The Hail Marys of St. Dominic's resary were not the full prayer of modern times, but merely the first half thereof, and the division of the Rosary into of copying Catholic customs and practices, have not appropriated the beads or invented some imitation of this universal Catholic form of prayer. three chaplets of five decades each such as we have it now, together with the Perhaps they will do so, though, before long, and even go to the length of holding special services during Oc-tober in honor of Our Lady of the practice of meditating upon the mysteries which each decade of those practice of chaplets commemorates

chapiets commemorates ARE OF LATER DATE than St. Dominic. Nowadays they who recite one chaplet, that is to say, five Our Fathers and fifty Hail Marys, with the one Our Father and three Hail Marys that begin the chaplet, are having realized to having realized the considered as having recited the rosary. In the course of time, other rosaries than the form commended by St. Dominic came into use. There is, for instance, St. Brigid's Rosary, which requires the saying of seven Our Fathers and sixty-three Hail Marys, the latter number representing the number of years the Mother of God dwelt upon earth. Then there are the Rosary of Our there are the Rosary of Our Lady's seven dolours, a favor-ite one with the members of the Service order, of which there are representatives in the United States ; the Rosary of Our Saviour's Crown, believed to have originated from a Camaidolese monk, and the Rosary of the Five Wounds, the recita-tion of which is frequent with the Passionists. There is also what is called the Living Rosary, approved by Greg-ory XVI., in which fifteen persons unite by agreeing to say the whole rosary every month.

Confraternities of the Rosary were not long in coming into existence, so popular did the recitation of the beads ome, and, according to Benedict XIV., a society, especially indulgenced Pope Alexander IV., existed at by Pope Alexander IV., existed a Piacenza, in Italy, as early as the middle of the thirteenth century. To the members of the Dominican order, duly vested with the authority, beies. This is made manifest by the ligion-the immortality of the soul. number of Papal decrees on the subject, especially those of Innocent XI. and Benedict XIII. Hence for the canonical establishment of a rosary confraternity application must be addressed through the provincial of the order to the master-general of the Dominicans at Rome.

THE SONS OF ST. DOMINIC. however, are not the only missionaries who have found the rosary a potent means of inspiring faith, counteracting heresy and inculcating piety. The pioneer preachers of Christianity in the western world almost invariably was then dwelt upon. It would be impossible to erect a building in each taught these converts this Marian devotion, and not infrequently they city sufficiently large to accommodate all these urns, and ultimately they named after it the missions which they had established in the places where they labored. Mother Mary of the Incarnation, that heroic Ursuline of Quebec's early annals, relates that there were no less than five-hundred of the troops garrisoning that city in her day who daily recited the rosary ; and a writer commenting on her statement, adds: "Indeed, this beautiful devo tion of the beads, to which all grades of men, the simplest and the highest intelligences, became so fervently at tached, was seldom neglected in New France "; and the same writer declares that numbers of the Algonquins taken prisoners by the Iroquois, when their beads were taken from them, said the prayers upon their fingers, and when these were cut off joint by joint, they recited them upon the bleeding stumps. Down in that portion of the country ngelized by Spanis that was first missionaries, there are many and a still greater number of churches and chapels that yet the name of some one of the mysteries of the Rosary, and out on the Californian coast, where missions were established in the opening year of the seventeenth century, one chron-icler avers that "there the beads of Mary's Rosary were taught and the hymns of her feast were sung in the

### THE CATHOLIC RECORD

peasants. In fact, the rosary may be

Rosary.

city.

perfect proportion.

## "PRIEST-RIDDEN MEXICO !"

Catholic Union and Times Catholic Union and Times. We often hear that Mexico is a "priest ridden" land and because of this, shrouded in darkness and super-stition. How true this characterization is will appear from the appended extract, taken from the published ob servations of the German Protestant scholar, Heinrich Wintzer, who spent many years in that republic. He says, as translated by the Literary Digest : In 1861 President Juarez succeeded

In 1861 President Juarez succeeded in confiscating all church properties, abrogating all ecclesiastical orders, and preclaiming absolute religious freedom. Church and State were to be absolutely separated. It became a law that the Church as such could not ac-CREMATION IS UN-CHRISTIAN. There are Scientific and Historical Objections to it as Well. The Very Rev. J. J. Prendergast, V. G., of San Francisco, recently de-livered a scholarly lecture on "Crema-tion" in St. Mary's Cathedral, that that the Church as such could not ac-quire property in any shape. Even the church buildings were to be held only as a loan. In addition to this, all public religious exhibitions were pro-hibited. Never is a religious proces-tion the street. Father Prendergast gave a thorough sion or pilgrimage seen on the street; it is even forbidden the clergyman to treatment of his subject from a histor-ical standpoint. He then examined wear any of the insignia of his office the arguments advanced by the cre-mationists in favor of their pet theory and finally considered it in the light of outside of the churches. In the public

schools all religious instruction is for bidden. These laws are not a dead letter, but have been actually enforced Christian revelation and Catholic teaching. The lecture was a masterly Surely this is the reign of "priest-craft" with a vengeance. The Church was not more cruelly shackled by the one, complete in every point and in Cremation, as practiced by the an-cient Greeks and Romans, was first iron-hearted Bismarck in Germany in the days of Kulturkampf. And yet Catholics are continually taunted by ignorant bigots about what they regard as the holder continue. considered. Father Prendergast ex-

plained that only the rich and wealthy incinerated their dead; the bodies of as the hapless condition of Mexico, as if the Church exercised full control in the poor were consigned to earth. Burial was the original method of disevery department of its government. posing of the dead and cremation was Nor does the Protestant writer, whom

first introduced among the Romans, we have quoted, leave us at a loss to account for the tyranny to which the Church in Mexico has been subjected. according to Pliny, in order to permit of the transportation of the ashes of the officers who died in foreign wars. He distinctly attributes it to Free masonry; for he declares that "the leading class of men, as a rule, satisfy The early Christians following the custom consecrated by the Jewish people, religiously buried their de-ceased. The practice has always been their religious wants by membership among the Freemasons, or by a ration ceased. The practice has always occur adhered to by Christian peoples and the propagandists of cremation would have us hark back to pagan days and pagan customs. They have always been remarkable for their scepticism alistic sytem of philosophy closely akin to that of the French encyclopedists. They never go to church except as a matter of form.

Here we have clearly pointed out to in the fundamental doctrine of all reus by a Protestant writer, who else where in his observations shows him Father Prendergast then proceeded self hostile to the Church in Mexico to analyze the arguments of the crema the true inwardness of the enmity with tionists. It was alleged that the which she is surrounded. Freemasonry danger of being buried alive would be is the foe in Mexico, as it is in South removed if cremation were practiced. America, and in every country-espec ially in the continent of Europe. It i "But what of burning alive ?" asked Father Prendergast. He cited cases a restless, Argus eyed foe, which has raised its crest in every land, seducing from Roman historians, in which men, who were supposed to be dead, reto its mystic meshes the flower of the covered from trances whilst on the pyre. They died in dreadful agony, struggling in vain against the flames. world's young manhood ; and in its highest-rather lowest-developments, which but a few of the elect are per mitted to reach, an implacable enemy The difficulty of disposing of the urns which held the ashes of the dead

of Christ and all revealed religion. When Heinrich Wintzer declares that, as a rule, the secularist leaders, in Mexico "satisfy their religious wants by membership among the Freewould be destroyed and their contents masons, or by a rationalistic system of philosophy, akin to that of the French encyclopedists," he states a truth far more significant in its scattered to the winds or else deposited in the earth. The sanitary effects of both systems were then compared. The application and radical in its conse most plausible argument with which incinerationists support their theory, is founded on the alleged danger to quences than he imagined. For Free masonry, at least in its highest dehealth from cemeteries. Father Pren-dergast said that Mother Earth was the grees, is a religion, and the only religion its votaries have or hold. Bat great disinfectant ; that there is no it is the very antithsies of the Christian evidence to prove any danger to health religion; for while it imitates the ceremonies and ritual of the Church and shrouds its doings in mystery, or life from well-cared for cemeteries. The health authorities of the great ultimately its gospel is the gospel of infidelity and the dagger; and the principal works by which the teach-ings of that gospel become manifest cities from the Atlantic to the Pacific would assuredly have condemned burial, if the claims of the cremation. From a scientific standpoint, the practice of cremation has strong obare secret assassinations, a diabolical

hatred of Christ and the Church, such jections. If suspicion arose as to the manner of death, all inquiry would be rendered impossible if the body had



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## FIVE-MINT

OCTOBER

Nineteenth Sun THE ROB

My dear bret this Sunday is a impress upon o truth that God every one of u feast of His etern Christ. The br established on us is called to b Each one of that call. Ho have remained have failed to ac tation. Of thes they are unwort does it say ? " with guests." A together both King went in to

aw there a ma wedding garme We are then We form a part good and bad King is at han Eternal Father penetrates even every heart. I That all reachi into the depths to find out if al ence of His Son Him to enter a midst. Are w meet that Son ? been careful to wedding garme all ready for H with Him in th union and mar

His spotless brid But is each o wedding garme Each one is ceived upon his our Lord Jesu were made the secured a right wedding -feast. This wedding be of God's m least be clean, must also be sl of the virtues o ity, be perfus sanctifying g who wears it mortal sin. H we are now re the King's Son ner suitable to be present at I

Again, at t nected to rejoi Can any one re unless he is a with him? un spirit within requires? It our feelings a such an occasi

Have we, t have, we are Spirit of Gcc Holy Spirit i us to Him as claiming for u dren. The Ghost are our heavenly bein as least in s have the spiri Church. She object of our s also our spiri most devoted! whom He love and follow he are anxious wishes and op

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Writes : "S DR. THOMA

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for me."

Gentlemen ney Liver Pi tion, and hav have ever use as they are respectfully,

RICH REI good health. rilla, the O HEALTH,

3

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But if we h

#### OUR FATHERS AND HAIL MARYS,

instead of the office which was then generally said by the faithful. The generally said by the faithful. The Rosary, however, as that devotion is practised to-day, undoubtedly owes its institution to St. Dominic; and the account which states that St. Dom-inic learned the devotion from the Blessed Virgin by inspiration has been accepted by several Popes. Leo XIII would seem to accept this version also for in one of the many letters he has published on the Rosary, he speaks of St. Dominic in these terms: "This hero, great by the integrity of his doctrine, by the example of his vir-tues, and by his apostolic labors, advanced against the enemies of the Church-animated with a spirit from above-not with arms and violence but with the most absolute faith in that devotion of the Rosary which he was the first to publish, and which his sons have carried to the four corners of the world."

The enemies of the Church against whom St. Dominic employed the devotion of the rosary so effectively were, as is well known, the Albigensians who, taking their name from a town in Languedoc, were in his time, cor-rupting the faith of the people of that and neighboring provinces by their heretical teachings, and, moreover, disturbing the peace of those communites by embroiling them in war. As tifty Hail Marys, divided into tens by fifteen Our Fathers, and an analogy

Indian language.' The peculiar devotion of this month, which requires the daily recitation of the rosary, was inaugurated by Leo XIII., who, in the encyclical which he addressed to the whole Catholic world fourteen years ago, after reciting the efficacy of the Rosary, said : "Not only do we earnestly exhort all Chris-Not tians to give themselves to the pious

#### DEVOTION OF THE ROSARY

publicly and privately in their own house and family, and that unceasingly but we also desire that the whole month of Ostober in this year should be consecrated to the holy queen of the rosary." It is true that the Holy Father, in this encyclical, enjoined the daily recitation of the beads during October by the faithful only for the year that witnessed the issuance of this en-cyclical. So popular, however, did this special October piety prove that it has been continued annually ever since throughout the Catholic world ; and the number of those who practise it is yearly on the increase. Some one has said that Leo XIII., by inculcating this particular piety, has made October al-most as much of a Marian month as May ; and whoever takes note of the ncreasing gatherings of the faithful who frequent the churches wherein this

October devotion is followed, will not question the appropriateness of the declaration. The beads, primarily a means of enumerating one's prayers, have been adopted by many religious orders as a portion of the distinctive dress of their members. The white-capped nun wears them at her girdle, s does the black-robed Jesuit; and established by its saintly founder, the Popes and Cardinals, Archbishops and Rosarv consisted by one hundred and Bishops, learned priests and mighty princes have counted their orisons upon them as well as unlettered

been cremated. Every evidence of crime would have been completely destroyed and justice might be often defeated. Whereas, if the body had been buried, it might be exhumed and the manner of death discovered. Thus cremation opens the door of es-cape to criminals and the practice would undoubtedly remove many of the motives which deter people from committing crime. The preservation of fossil remains has been a great to scientists in determining the age of the race and in trac ing racial distinction. This, too, would be impossible if the bodies of our ancestors had been cremated.

ists were well founded.

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for some time. Nearly all infants are more or less subject to diarrhoaa and such complaints while teeth-ing, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a soecitic for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint. Hard and soft corns cannot withstand

The decision of the set of the set of summer complaint. Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy. The Medicine for Liver and Kidney Com-plaint.—Mr. Victor Auger, Ottawa, writes : 'I take great pleasure in recommending to the general public Parmelee's Pills, as a cure doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without re-lief, but after taking eight of Parmelee's Pills I was orite releved, and now I feel as free from the disease as before I was troubled."

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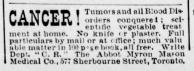
(a) The corporate name of the company;
(b) How and under what special or general Act:
(c) Where the head-office of the company is situated;
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(d) The amount of the authorized capital stock;
(e) The amount of stock subscribed or issued and the amount paid up thereon;
(f) The nature of each kind of business which the company is empowered to carry on, and what kind or kinds is or are carried on in Ontario.

and what kind or kinds is or are carried on in Ontario. (1) If the company makes default in comply-ing with the provisions of the said section it shall incur a penalty of twenty dollars per day for every day during which such default con-tinues, and every director, manager, secretary, agent, travellor or salesman of such company who with notice of such default transacts with in Ontario any business whatever for such company, shall for each day upon which he so transacts such business incur a penalty of twenty dollars. Forms for the purpose of enabling companies to ecmply with the above provisions, may be obtained upon arbification to the undersigned. E. J. DAVIS, 1990 3

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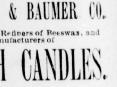
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chief value to it.

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stone of their success.

Catholic Columbian.

Little Things.

prepared for every attack. And in

deed, it was said of him that, fre-

quently, when his opponent had fin-

Amid the intricacies of a diagnosis,

afford to leave unconsidered ? Hence

#### FIVE-MINUTE'S SERMON. OUR BOYS AND GIRLS. Nineteenth Sunday After Pentecost Make Your Mark.

OCTOBER 16, 1897.

wedding garment."

His spotless bride.

wedding garment?

be present at His marriage?

dren.

good and bad who are there.

Because you are without money, friends and talents, it does not follow THE ROBE OF JUSTICE.

that you are of no account in the world. My dear brethren : The Gospel of Each school-boy knows that Lincoln was a poor boy, that Grant was nobody in particular until the late war gave him this Sunday is a parable intended to impress upon our minds the great truth that God has called each and his opportunity, that Livingston, the every one of us to the marriage feast of His eternal Son, our Lord Jesus great African explorer, was a poor weaver boy, and Burns a plough-boy. The bride is the Church He Application, industry and honesty Christ. The bride is the Church He established on earth. Each one of were the magic keys that opened to established on earth. Each one of us is called to be present at this feast. Each one of us has accepted that call. Hosts of others who have remained outside His Church them the doors of success. Others with friends, money and matchless talents, started in the race also, but came to naught because they lacked one thing -an unalterable determination to suc-ceed. Like many boys of today, they said, "I can't "and "I wont" instead of "I can and "I will." You cannot have failed to accept that call and invitation. Of these the Gospel declares they are unworthy. Of ourselves what does it say? "The wedding was filled with guests." After they had gathered make your mark in a day, you cannot achieve success at a bound, some men together both bad and good, "the King went in to see the guests, and He have apparently done so but in reality saw there a man who had not on a it was the work of years which had been patiently waiting its sure reward.

We form a part of the great crowd of and faithful work of every day which The enables a man to make his mark.

A Catholic Boy's Triumph.

King is at hand, Almighty God the Eternal Father, whose all seeing eye penetrates even the inmost thoughts of every heart. He comes. He is here. The Christian Brothers of Memphis, Tenn., are pretty, proud of Raymond Monogue, one of their students. That all reaching eye is penetrating

Some time ago Colonel William Car-roll, one of Tennessee's most popular into the depths of our souls. He wants to find out if all is ready for the pres ence of His Son before He will permit attorneys, who has taken a deep inter midst. Are we adorned properly to meet that Son? Has each one of us been careful to come clothed in the wedding garment? If so, then we are all ready for His approval, to reist all ready for His approval, to rejoice with Him in this time of His eternal The judges selected were among the most competent in the State, President

union and marriage with His Church, Maurelian of the Brothers' College, But is each one of us clothad in that General Gordon, superintendent of public schools, and Mr. Bolton Smith, a

Each one is baptized and has rescholarly lawyer. The competition was lively and ceived upon his soul the character of our Lord Jesus Christ, whereby we essays poured in from all sections of were made the sons of God and have the State, penned by the brightest and to, no single detail should be forgot secured a right to an invitation to this most promising youths. The judges werding feast. But this is not all. wedding-feast. But this is not all. Monogue the winner. He is in his eighteenth year and will graduate in This wedding garment must not only this weating garment must not only be of God's making, but it must at least be clean, white and spotless. It must also be shining with the glories of the virtues of Faith, Hope and Charthe class of '97.-Father Mathew Herald.

Habit.

ity, be perfumed with the odors of sanctifying grace. The soul of him who wears it must be unstained by What is "habit?" According to Webster it has the same meaning as custom, "a frequent repetition of the same act." When the act is good, the mortal sin. How many of us can say we are now ready for the approach of the King's Son, and clothed in a manrepetition forms a good habit, and bad ner suitable to all that is required to habits are the repetition of evil acts. Bacon says, "Since custom is the Again, at this marriage we are ex-ected to rejoice with the bridegroom. principal magistrate of man's life, let men by all means endeavor to obtain good custom. Certainly, custom is most perfect when it beginneth in Can any one rejoice with a bridegroom unless he is a friend and in sympathy with him? unless he have the same young years; this we call education, spirit within him which the occasion requires? It is simply impossible if our feelings are not one with His on our feelings are not one with His on evil, but by the cultivation of good. spirit within him which the occasion Have we, then, that spirit? If we Christian perfection demands active have, we are filled and moved by the goodness rather than passive sinless. Spirit of Gcd at this moment. His

Holy Spirit is in our hearts, uniting The evening examination of conscience must be rigidly severe. No matter what advice we hear, what exus to Him as our Eternal Father and claiming for us the rights of His chilamples we see, we shall not advance to The seven gifts of the Holy perfection unless we sternly judge our Ghost are ours, and all the virtues of heavenly beings are present within us, selves. Each one best knows his own after days. as least in some degree. Then we have the spirit of the bride also, His Church. She is also the most cherished nature. After the first half of the Confiteor, following the words "I have sinned exceedingly in thought, word object of our affections. Her spirit is and deed, through my fault," we are object of our affections. Her spirit is also our spirit, and with her we love most devotedly her Bridegroom and all whom He loves. We serve, obey her, and follow her least directions. We are anxious even to anticipate her wishes and oppose all who oppose her, young men and young women off their feet and out of the path of rectitude into the path of vice.

-does that way with-with folks ?" tageous. The graduates of the engin The homely illustration was surely Heaven sent, for to the grief stricken one it sent home the half-forgotten words, "God is faithful, who will not eering department are as thoroughly trained for the performance of the duties of their profession as those of any other institution of the kind in the suffer you to be tempted above that ye are able ; but will with the temptation United States.

THE CATHOLIC RECORD

The report makes reference to the remarkable increase in the number of also make a way to escape, that ye may be able to bear it ; " and drinking students in the department. Until in the sweet comfort of it, she said, with glad tears in her eyes : "There seven years ago the department was nothing more than a name ; now it has large and studious classes, and is an important feature of the Lawrence is a 'let up 'to my grief now, dear, too, for through you the Comforter has reminded me of a way of escape."-The Scientific school. It is one of the many evidences of the widespread desire that

exists among young men for a thor-ough training as civil and mechanical engineers. The profession is one of high importance to the interests of the CHATS WITH YOUNG MEN. Often young men say: "O, that's a little thing-I can't bother with trifles." But nothing is little that leads to big results, so little developcountry, and one that has proved to be unusually profitable to its practitioners. Among other successful institutions in which engineers are fitted for their ments of manners, little ways of speech, little modes of dress, little de-of Civil Engineering at Cornell Uniof Civil Engineering at Cornell Uni-versity, the Sheffield Scientific school at tails in business, little bits of knowllittle offenses against health, Yale, the Renssalaer Polytechnic Inedge, little offenses against health, little habits of life, little traits of charstitute at Troy, the Stevens Institute of Technology at Hoboken, and the Mas-sachusetts Institute of Technology at acter-all these are of vital importance

Boston. There are also engineering departments of lesser importance in some of the Western colleges. Instances of success in life among

That one whose life is fully occupied will necessarily find a number of "little things" to do, and, indeed, the the men who had been graduated from these institutions are numerous. Of most that we can do to help others is the alumni of the institution, 386 in precisely in the performance of the minor offices of life. Few of us have the means, or the opportunity, of benumber, 95 per cent., were reported as well placed in life, and more than onehalf as highly placed within three or four years after they had passed stowing great favors, but there is no one who cannot find opportunity for through their period of training. Of granting small ones, and he is a great benefactor who willingly aids his felthe alumni of another similar institution, 1,070 in number, the report was not less satisfactory. Of the alumni of owmen according to his means and opportunities, be they great and fre-quent, or small and few; for it is the nearly all the institutions named above there were reports nearly as favorable disposition in which the favor is done, In truth, it would seem that there is not its size or frequency, that gives its hardly any, if there is any, branch of knowledge that offers better rewards And when something is to be done, than this one. The graduate in en-gineering who is a serious thinker and some business affair to be carried on. some professional matter to be attended an expert worker may be said to have

success at his command. ten ; for a seemingly insignificant cir-This is an age of mechanism, and the cumstance may turn out to be of seri-ous import. That far famed lawyer, business of mechanical engineering offers uncommon opportunities to ex the late Charles O'Conor, used to think out every possible detail, not only of his own side of the case, but perts, for whom there is a large and steady demand, which grows larger every year. also of the other side : so that he was

We hear complaints that the profes sion of law, and that of medicine, and that of theology, are crowded, and we hear the same from some of the ordi-nary trades ; but we have heard no ished, Mr. O'Conor could still give such complaint from the ranks of the men who are skilled in the principles what least symptom can the physician and practice of civil or mechanical engineering. the excellence of providing skilled

Popular and Powerful.

nurses who note down everything that It is easier to be popular than power takes place in the doctor's absence and The two can go together. ful. In can therefore keep him informed of the fact, the most powerful men are pop vagaries, as well as of the steady march of the disease. Listening to the Men heartily respect and genu ular. inely love men who have dominant force, men who can do things in the recitals of their experience, we are as-tonished at the number of instances in spiritual world as well as the physiwhich business men point to their atcal, men who force things to a crisis. tention to small matters as the corner crowd to decision and lead others to a

self abnegating life of service. If young people, in their intercourse with each other, would only omit the "little familiarities" which are so often permitted, but might better be great body of young men will follow a leader with power; they possess a nicety of discernment which recog-nizes genuine balanced manhood, and left out of the programme of their lives, nonors it. They have little respect for they would preserve their self respect a "trimmer "or a talker who has but and lessen the number of regrets in mouth acquaintance with big truths and themes and may only entertain, amuse and perhaps inform. The If parents and guardians would only notice the straws that show which temptation before men is to seek to be way the wind blows, they might prepopular rather than to powerfully afvent the hurricanes that sometimes lift ect men's lives for righteousness

### Chat by the Way.

To learn to be courteous without be-ing compliant, study a bank cashier. tism, which caused him much pain, compliant, study a bank cashier. son is surprised sometimes, when loss of rest, and neglect of business.



Webster's International "Get The The One Great Standard Authority, Dictionary IT IS THE BEST FOR PRACTICAL PURPOSES, BECAUSE

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Words are easily found. Pronunciation is casily ascertained. Meanings are easily learned. The growth of words easily traced, and because excellence of quality rather than superfluity of quantity characterizes its every department. It is throughly reliable.

G. & C. Merriam Co., Publishers, Springfield, Mass. HEREFE ACARDEN RACEREN RACEREN

ess, and a library is the home of the Many of my customers and friends who homeless. A taste for reading will al- witnessed the effect of the pills on my ways carry you into the best possible constitution commenced to use them, with men who will instruct you by

Dr. Williams' Pink Pills cure by refresh you when weary, counsel you going to the root of the disease. They when perplexed, and counsel you at renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Wil-liams' Pink Pills for Pale People.

> Good Blood and Sound Muscles Scott's Emulsion is a blood-making and strength producing food. It removes that feeling of utter helplessness which takes possession of one when suffering from general possessio debility.



Look Aloft. To live in the presence of great truths and eternal laws, to be led by permanent ideals-that is what keeps man patient when the world ignores him, and calm and unspoiled when the world praises him.

A KINGSTON MERCHANT

Tells of His Release From the Pains of Rheumatism.-It Had Afflicted Him for Upwards of Ten Years and Many Remedies Were Tried in Vain-Dr. Williams' Pink Pills Effected His Release.

From the Freeman, Kingston Ont.] Fifteen years ago Mr. Alexander O'Brien, the popular Princess street tailor, was one of the most athletic young men in Kingston, both as a foot racer and otherwise. Eleven years ago he commenced business and shortly

their wisdom, and charm you by their ever I was in my life. wit ; who will soothe you when fretted, all times.







English and Bavarian Hopped Ales XXX. Porter and Stout Lager of World-wide Reputation. W. HAWKE, Vice-President ident

wishes and oppose all who oppose her, The every day examination of coneven to death for her sake. But if we have not this spirit there science, if properly severe, is the surest eradicator of habitual faults, the best is but one other to possess our minds -the spirit of the seven capital sins, of inculcator of good habits. "To-morrow pride, covetousness, lust, anger, glut-tony, envy and sloth. If our souls are I must not commit this fault ; I now perceive that I am inclined to make a custom of it : to-morrow, with God's of this spirit our wedding. help, I resolve to do such and such a garment has been thrown off and we good thing which I have hitherto neglected." The good may be small, the fault trivial, but impartial selfare worse off than was the man who had none, for the garment made by God and given to us in order that we judgment helps tiny bits of goodness to might be suitably adorned for the mar-riage of His Son has been soiled and grow into great virtues and prevents petty faults from developing into habitbedraggled with the mire of sin, and in that costume we have come to the marual sins. The grace of a good confes-

so, than the questions that have been

asked to day.

sion is the first blessing of this rigid examination : its long recompense is a To many of us,'my dear brethren, the call to go to God, to be present at the eternal rejoicing of His Son in heaven, will be as sudden, and more life of good habits-a perfect Christian life ; its last and best reward a happy Christian death. -- Standard and Times.

#### A Little Comforter.

It will then be too late to answer. If, then, we have on the glorious wedding garment, we shall She had borne up under the " waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she rejoice for ever with the King's Son. If not, we shall then be cast out where seemed alone in her grief. The voice of the Comforter had such a far off there shall be only wailing and gnashing of teeth for ever. sound that her heart did not respond,

Human life is held too cheaply when as was its wont, "Even so, Father, but instead, thinking herself alone, she cried in bitterness of soul, "I canthe individual who needs a tonic for his system, seeks to cover his wants by purchasing every new mixture that is not bear it ! I cannot ! " and burying recommended to him. Remember that Ayer's Sarsaparilla has a well earned her face in her hands she sobbed aloud. But presently she felt an arm about her reputation of fifty years' standing. neck and heard in loving tone, "I'm

reputation of fifty years' standing. INFLAMMATORY RHEUMATISM.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used DR. THOMAS' ECLECTRIC OIL for In-flammatory rheumatism, and three bot-tles effected a complete cure. I was the whole of one summer unable to more without crutches, and every more-ment caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of DR. THOMAS' OIL on hand, and I always jecommend it to others, as it did so much for me." Yonge St. Fire Hall. so sorry for you, aunty." The unexpected words of sympathy increased the sobs for a time, and then half ashamed that the child, above all others, should have seen her so over come, she tried to smile through he tears, saying, "I am weak to day, darling, but it seems to me as if I cannot bear my grief any longer. The child, evidently at a loss for

for me." Yonge St. Fire Hall. Toronto, March 16th, 1897. Gentlemen, --I have used Dr. Chase's Kid-ney Liver Pills for Billousness and Consupa-tion, and have proved them the best that I have ever used --will use nothing else as long as they are obtainable.--Remaining yours, respectfully, E. C. SWEETMAN. RICH BED BLOOD is the foundation of tion, and have proved them the best that I happy thought seemed to strike her, happy thought seemed to strike her, and she vare obtainable.—Remaining yours, respectfully, E. C. SwEFTMAN. RICH RED BLOOD is the foundation of Rood health. That is why Hood's Sarsapa-rilla, the One True Blood Purifier, gives REALTH.

accomplish some grand achievemen says the young man, and meantime he neglects the little beginnings which ead to such results and are essential to their achievement.

"I want to do something great, to

"It's so like a boy to do so. It's so like a girl. It's so like a young man or a young woman to act that way. Thus foolishly fond parents and thoughtless friends exclaim, adding: "They have no harm in it." Fiddle sticks! They are not acting as the boy, or girl, or young man, or young woman ought to act. and so they are seeking evil, and it will be a great mercy if they escape it. These little beginnings of evil must be resisted. 'Twas only a little word, quick spoken but sharp and cutting, hurled

spoken but sharp and cutting, nurred at a dear old aunt, or, perhaps, grand mother; nxy, not infrequently at mother or father. "I didn't mean it," you afterwards explain. But, if your heart was full of the right sort of spirit, would you have uttered it? Mind

#### The Profession of Engineering.

In the official report of the Law ence Scientific School in Harvard University, made by Charles H. Manning, L. B., there is information concerning the present condition of the engin eering department of that institution It is exceedingly encouraging for the department. Better buildings have been provided for it : its equipment has been greatly improved, and it is now well supplied with the best modern apparatus. Its body of instructors has een increased to sixteen, and the students in its classes number 146. A

courses in mechanical engineering was established four years ago, and the course in civil and electrical engineering were remodelled ; and all of them were arranged as regular four year courses. Under the head of engineerwords, lovingly patted the tear stained ing there are forty-four subjects of

face a moment, and then she picked up a tiny rubber band, through which study for the members of the classes. The Rogers building has been fitted she put her little hands aud, childlike, up for engineering experiments and stretched it back and forth until a

his father unbends a little, to find what a good fellow the old man really is. The life of a true man cannot be a life of mere pleasure ; it must be above

this means save something.

trinity of selves is the best.

A Taste for Reading.

DR CHASES

OINTMENT

FOR ALL

Distressing, Disfigur-

there is nothing gives such quick relief and promotes such rapid healing as this wonder-ful Ointment.

ful Ointment. GEO. LEE, MANSFIELD. ONT., mays he was troubled with Eczema on the handsso bad that he could not work. He had doctors treat-ing him, and tried all the remedies he heard of, but of no avail. At night the itching was so severe of the intervention of the severe Ointment being recommended to him he tried it, and one box com-pletely cured him. He wouldn't begrudge \$50 for the benefit he received.

Price, 60 cents. Sold by all dealers, or Edmanson, bates & Co., Toronto, Ont.

ing Skin Diseases,

Itching, Torturing,

though he had but little confidence in all things, a life of duty. Brooding over trouble is like surthem, or advertised medicine of any description, at the urgent request of rounding oneself with a fog-it magnifies all the objects seen through it.

Occupation of the mind prevents this. When you go into politics give your character to the devil and your pocket book to your wife. When you come to your senses after a while you may by Every man really consists of three individuals-himself as he sees himself. himself as others see him, and himself as he really is. From the very nature of things no man can tell which of this Books are the friends of the friend-

> 6 his friend he decided to give the pills a trial, and according to Mr. O Brien it was a lucky venture. After the first box had been taken, customers noticed the change, and when three boxes had been finished the result was marvellous. His strength had returned, impoverished blood renewed, muscles developed, rheumatism almost disap-peared, barring a slight stiffness in knee joints, which is gradually going, and in the last six months he has done more work in his tailoring establish ment, than he had accomplished in the previous four years. A Freeman representative noticing the change in in Mr. O'Brien's condition, asked him to what he attributed his apparent good health after such a long seige of

illness. Without hesitation he replied, "Well, I have taken no medicine in the past year other than Dr. Williams Pink Pills, therefore I attribute my present condition solely to their fuse. They had such a good effect in driving rheumatism out of my system and building up my shattered constitution, that my wife whose health was not any too good also tried the pills. A few boxes remedied her illness and she, too, is as loud in her praise of them as I am.

Proposals are invited from Canadian artists only, for a statue of the late Honorable Alex-ander Mackenzie, which the Government of Canada purpose to erect in the grounds of the Parliament buildings at Ottawa. The models, which should be of plaster or similar material, and not less than one foot in height, should be forwarded to the Minis-ter of Public Works on or beforet he first day of January, 1898. The general design of the statue is left to each competitor. Secretary, of State. Ottawa, 28th September, 1897. 903



### TO CANADIAN ARTISTS.

Proposals are invited from Canadian Artists only, for a statue of Her Majeety The Queen, which the Government of Canada purpose to erect on the terrace m front of the Parliament buildings at Ottawa. The models which should be of plaster or similar material, and not less than one foot in height, should be forwarded to the Minister of Fublic Works on or before the first day of January, 1898. The general design of the statue is left to each competitor. R. W. Scott.

R. W. Scott. R. W. Scott. Secretary of State. 1907 990-0 Ottawa, 28th September, 1897.

your " little words " hereafter.

### C. M B. A.

#### BOARD OF TRUSTEES.

BOARD OF TRUSTEES. Toronto, Oct. 4.—The Executive of the Grand Council of the C. M. B. A. of Canada met this moring in the Rosin House and concluded their meetids: the rest of the total amout of anitation in 1880, to September 1.897, was el 386,983.10. Out of this amount \$1.267. Ti 40 had been paid to the beneficiaries of de-ceased members, and \$59,711.70 transferred to interest, makes the reserve fund \$66,690.04. Nince 1890 the membership had increased to 11.600 and the number of branches to 276. The unsettion of borrowing money on C. M. B. A. policies was referred to Solicitor Latchford to erive full instructions and explanations. The important question of the power of a branch over its general fund was discussed. It being decided that the fund is the property of the branch and can be used by a two thirds and the members.

the branch and ten be used by a two times over of the members. A discussion took place in regard to certifi-cates of hith or declarations of age of appli-cants, and it was decided that the Grand Secre-tary do not issue a policy to any new members whose certificate or declaration is not in his

hands. The Grand Secretary was instructed to call for tenders for supplies A committee consisting of Mesars. Behan, Latchford, McKee, O'Keeffe, Killackey and Rooney was appointed to arrange for railroad accommodation for the Quebee convention in

Accheroid, McKee, O'Köeffö, Killackey and Rooney was appointed to arrange for rallroad accommodation for the Quebec convention in Mr. Montreul. of Levis, was appointed organ-ize for Quebec for two months, and Mr. Kil-lacky for Ontario for a like period.
 The next meeting of the Board is to be held in Montreal at the President's call.
 Grand President M. F. Hackett occupied the hoard were present: Grand Scentary S. R. Brown, London; Grand Solicitor, F. R. Latch ford. Ottawa; Grand Medical Superviser, Dr. E Ryan, Kineston; Grand Solicitor, F. R. Latch ford. Ottawa; Grand Medical Superviser, Dr. E Ryan, Kineston; Grand Treasurer, Mr. W. J. McKee, M. P. Windsor; Rev. Father Tiernan, London; Messra, J. J. Behan, King-ston; W. P. Killackey, Windsor; P. J. O'Keeffe, St. John, N. B.; P. J. Rooney, Tor-onto. The Executive called on His Grace the Archbishop of Toronto this afternoon. His Grace is a member of the Grand Council, and bas been the Grand Spiritual Adviser of the association of Canada for some time. A reception was extended in the evening to Board of Grand Trustees, by the local mem bers, in St. George's hall. It was a most pro-nounce access. The hall was crowded to the doors, and in the audience were many of the most prominent people in the city. The musi al programme was a charming one and ibor-cushy well executed, and the addresses by the Board were full of general interest and were stimulating to the members of the order. The board dresident and other members of the order full of general interest and were stimulating to the members of the order. The schard were full of general interest and thor-cushy well executed, and the addresses by the forand fresident and other members of the order. The Schenet Millet's singling applause she received from her auditors were and in the execution were well alloch back to the piat-form, bin on encores were allowed owing to the heard were full of general interest and thestromsora polause she received from her auditors were and n

of that instrument.
At the conclusion of the infisical programme Mr. F. A. Anglin read the following address:
To Hon, Michael E. Hackett, Grand President of the Catholic Mutual Henefit Association and the Board of Grand Trustees:
Gentlemen,—On behalf of the members of the Catholic Mutual Benefit Association we take sincere pleasure in greeting you. We welcome you most heartily to our city. To you, sir, our Grand President, we bid welcome upon this, the occasion of your first official visit, not only because you are the head of our society, but also because we recognize in you a distinguished Catholic centernan, worthy of any honor which it is in the power of your fieldow-citizens to conier upon you. We appreciate the importance to our cherished association of such undoubted eminence, ability and integrity.
Toronto is the home of many betevolent societs similar in their aims and objects to our own. Most of these associations are in a flour is those of any other friendly society. Though our membership is no. as large as well as those of any other friendly society. Though our membership is no. as large as we are covinced, be many of the most active and progressive of the young and middle ared men in the Catholic community. The official visits of the Board of Grand Trustees, may, we are convinced, be made the meas of diffusing more widely a knowledge of the man field advantages of memoership in our society, and of directing attention to the landable charactive wide weat the to a functions the to be well known to be well to be the origon and your distinguished to be well to be well to be the directing attention to the landable charaction of the Catholic community. The official visits of the grand the meas of diffusing more widely a knowledge of the man fold directing attention to the landable charaction of the setter and progressive of the young and middle the mass of the setter and progressive o

We trust that you and your distinguished We trust that you and your distinguished colleagues have enjoyed your sciourn, all too brief, amongst us, and that we may look for-ward to a repetition, at an early date, of the pleasure of meeting our Board of Grand Trus tees in Toronto. Signed on behalf of the Advisory Board, James D. Warde, President; Wm. Vale, Secre-tary, Oct. 4, 1887.

Toronto, Oct. 7, 1867. On Sunday, Oct. 2, Division 2 of the A.O. H. was organized in the city of Oitawa, with a large charter membership, and with a competent staff of officers who will leave noth-iog undone to make their division a success. The following is a list of officers: Pres. J. J. Kilh ; Vice Pres. Samuel Cross; Rec. Sec. F. P. Lewis ; Fm. Sec., Alex. Hun-ter ; Treas. M. J. Keenshan. Hugh McCaffrey, Provincial President.

A. O. H.

### C. O. F.

#### RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE. The following resolution was passed at last regular meeting of St. Joseph Court, No. 370: Whereas, this Court having learned with regret of the death of Mrs. McAulife, wife of our esteemed Brother, Daniel McAulife, be it Resolved that the members of this Court extend to the bereaved family and afflicted husband by whom her loss will be keenly felt, not alone by them, but by all who knew her as a faitful wife and a kind mother, and a sincere and practical Catholic in her relig-ious duise. Be it, further. Resolved that a copy of this resolution be sent to the sorrowing husband, one spread upon the minute book of this Court, and copies sent to the CATHOLIC RECORD and Catholic Register for publication. (W. Mitchell, D. C. R.

tegister for publication. (W. Mitchell, D. C. R. Committee, M. J. Cannon. H. Sloman.

CATHOLICITY IN THE NORTH OF ONTARIO.

#### Nipissing a Promising Country.

For the CATHOLIC RECORD.

His Lordship Right Reverend N. Z. Lorrain, Vicar Apostolic of Pontiac, made his episcopal visit to the parishioners of Bonfield, on September 23rd ult., and on the following Sunday, September 26, gave the sacramen of confirmation to 107 persons, including

wadults. Since the last visit of His Lordship, in 1896 Since the last visit of His Lordship, in 1850, the parish has made considerable progress. The village has increased largely (about fitteen new houses were built) and the coun-try has changed a good deal. Farmers are building neat houses and valuable barns; they are increasing their stock of cattle and clearing the land, to their immense advan-tage.

they are increasing their stock of cattle and clearing the land, to their immense advan-tage. His Lordship has definitely stated that the presbytery shall be built next spring, and the church is to be enlarged also next year; the sacristy, now used as presbytery, will be used later on as sanctuary, an addition being built as sacristy. Another bazaar is to be organized immedi-ately for the carrying out of such decision. As it is under the benevolent patronage of His Lordship Bishop Lorrain, well known throughout the country for his kindness and ability and well loved by all classes, doubt less the 1837 bazaar of Bontield will prove a grand success. Father Martel, the young parish priest of Bontield, is cheerful and confident of the result. Coming back to our subject, the people of Bontield did all they could to theder a hearty and magnificent reception to their beloved Bishop. Sir Charles Tupper, at least as re-ported by the North Bay Times, can testify to the veracity of our statement, although the story given is a good one on him. There were processions with lights, houses illuminated, church well decorated and a crowd of people filled with enthusiasm, still most reserved in there behavior. Rev. Father Mourier, O. M. L, well known

processions with lights, houses illuminated, church well decorated and a crowd of people filled with enthusiasm, still most reserved in their behavior. Rev. Father Mourier, O. M. L., well known to the readers of the CATHOLIC RECORD, accompanied His Lordship, and give material help on the occasion. The visit was a great success. The people of Bonfield are delighted with the many marks of devotedness and attachment bestowed upon them by the Head of the Vizariate of Pontiac, His Lordship Bishop Lorrain, who visited this year the different four missions attended from Bonfield. On Monday, September 29, confirmation was held in the chapel of Chiswick, near Wasa Lake, in the township of Chiswick, near Wasa Lake, in the township of Chiswick, near that mission, it was to mark the chapel. To day Mass is said in a building put up in the fail of 1895, but it is rather small. It has become necessary either to eularge it or to build a new one, and use this present place for a schol-house. The mission is in an unorganized territory, and the readers of the RECOR will be sur-prized to learn that a Separate school cannot be organized there, because there is no council ! Why, should the law make special provisions for Public schools in such circum-stances, and none whatever for Separate schools? It is a wonder that this point has not been accounted for at the 'passing of the School Act. On Tuesday, Sep'. 30, took place the Visit of the mission at Corbeil in Ferris. Corbeil is a new flag station between North Bay and Bonfild. The chapel has been built in 1833. Many Catholic farmilies have come up since and settled an good farms. There is some land to be taken up on the north side of the line, bordering this magnificent sheet of water. Thirty children were confirmed. His Lordship and Father Mourier ad-dressed the congregation. Although recent-ly built, the chapel was crowded. His Lord-ship explained the doctrine of the Church concerning Catholic schools and referred the Pope's Encyclical to the Bishop, with Father Mourier and Pope's Encyclical to the Bishops of Ger-many. The following day the Bishops of Ger-queville, which is at the head of Nosbonsing Lake, in Ferris. This point is close to Cor-beil Siding. This country, though not the best for farming, has received good help from the Nosbonsing and Nipissing Railway, owned by Mr. J. R. Booth, who runs a train ten times a day to draw his logs from Lake Nipissing to Nosbonsing Lake. Those logs are towed by a boat—The Nosbonsing—to the foot of the lake, at Bonfield, and then they take the rivers Mattawa and Ottawa, and are sawn in Ottawa. The church at Levesqueville is altogether to small, and out of date. Next spring will see a change.

#### THE CATHOLIC RECORD

#### DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. Sunday last was the eight anniversary of the establishment of the League of the Sacred Heart, at St. Mary's cathedral. Father Mahony, the director of the League for the parish, took advantage of the occasion to ad-dress the people at all the Masses, on the great spiritual benefit to be derived from be-ing a member of the League. At Vospers the Bishop was present, accom-panied by Mgr. McEvay. He opened the winter course of evening instructions by preaching at considerable length, on devo-tion to the holy rosary. Afterwards he re-ceived the profession of about fifty school children as members of the Holy Angels' Sodality, and presented promoter's crosses to about twenty new promoters. All the promoters then seawed their act of con-secration to the Sacred Heart. The Bishop expressed his pleasure to know that the league was continuing to grow, as the mem-bership in the parish is now about 1,800. The number of Communions and the religious iervor of the papile have steadily increased with the spread of this devoit. — Tather Coty, formerly connected with the cathedral staf, but now pastor of Dundalk, will preach next Sunday evening at the cathe-dra. — The Hamilton Normal College, embracing

cathedral star, but now pastor of Dundalik, will preach next Sunday evening at the cathe-dral. The Hamilton Normal College, embracing the Collegiate Institute and school of Peda-gogy, was opened last week, Hon. G. W. Ross, Hon. J. M. Gibson, senater Sandford, Dr. Mc-Lellan, members of the Polic and Separ-ater school Boards, and many other prominent citizens, were present. The building is one of the largest and handsomest and best fitted up educational institution un Canada. Hon. G. W. Ross, in the course of his remarks, referred to the rapid strides made by the Separate schools of the Prov-ince in late years towards reaching a thor-ough state of efficiency. Other compliment ary references were made by different speakers regarding the Separate school work, and one gentleman pointed out the fact that this year alone fifty-eight children from Hamilton Separate schools had passed the required examinations to enter different grades of the New Normal college.

#### MONTREAL NEWS.

His Grace Mgr. Bruchesi departed on the 2nd of October, by the Dominon Line steam ship Labrador, tor Europe. Before his de-parture there was a grand service in the cathedral, where the timeraire was read, and the Episcopal Benediction given. His Grace has many things to arrange with the Vatican authorities, and he is likely to obtain many privileges for the societies and people of the discesse.

The Jesuits, it is rumored, have settled The Jesuits, it is runned, nave settled on a location for their new college. It is to be situated in the centre of Westmount, and work is to be commenced on it immediately. This means that within two years, or even less, there will be an English college, with build-ings and grounds rivaling those of St. Mary's. The new college will, of course, be called Loyola, as the temporary quarters of the col-lege has been so named.

Loyola, as the temporary quarters of the col-lege has been so named. If reports are to be believed, the Irish Catholic High school is in a fair way to wards being built. The location, a very ex-cellent and expensive one, was long ago-bought, and from these reports it would seem as if the classes were to be commenced in mext September. Latin and Greek will not be taught in the school, when established, and its establishment will fill a long-felt want. As long as the weather holds good, pil-

As long as the weather holds good, pir-grimages will be made every Sunday to the Stations of the Cross, which are situated in Cote des Neiges cemetery. On the 1st of November Canon Racicot, the Vicar General, will give the Episcopal Benediction to those who make the pilgrimage on that day, and every one is invited to make the Way of the Cross then. T. T.

#### SPECIAL NOTICE.

Subscribers to the Carmelite Review, in London and elsewhere, who pay up arrears, and pay in advance to January, 1899, and send their money to Falls View, direct, before, or on December 15th, 1897, will rescive (about Christmas) a copy of the beautiful Catholic Home Almanac for 1898. It is worth double its price, 25 cents. Camadian readers can get the popular Catholic Al-manac of Ontario. New subscribers have also the same privilege if they mail subscrip-tion to us direct. Please remind your friends of this great chance to get a good Magazine for a whole year, together with a splendid Almanac. Do not delay writing to us at once. We will appreciate a prompt renewal. Subscribers to the Carmelite Review, in

#### Toronto College of Music.

This firmly established and prosperous insti-tution has just opened its tenth season under especially tavorable auspices. The results of curled has been appeared any test that the sense and sense that y taxorable any test. The results of the College of Music work are apparent in every direction, and in the recent Grand Concert at St. Michael's cathedral, the directress was Miss Fannie Sullivan, gold medalists of drandate of the Toronto College of Music. Mrs. McGann, Mrs. E. B. Clancy, Mr. Carnahan also graduates and gold medalists of the college, together with Miss Elicen Millett and Miss Eleanor Kennedy, all have studied under sr. Totting ton's personal direction, and are in the front rank of our Toronto Instrumental and vocal artists. Theoretically and practically, WEW PUBLICATIONS.

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CATHOLICHONE ANNUA.

73-N

1898

the Toronto College of Music training speaks for itself. The college examinations, held half yearly, are taken advantage of by convents and schools in different parts of the couotry, one of the most prominent of these being St. Joseph's convent, Lindsay. The new calendar, replete with every information, will be sent upon appli-cation to the secretary.

#### MARKET REPORTS. LONDON.

LORDON. LONDON. Desked books, 85.50 to 87.5 per cwt. Ducks. 45 to 60 cents a pair. Fowis, 35 to 60 ca pair. Turkeys, Scatts apound. Pota-tos, 55 to 75 cents a bag. Wool. 9c a pound. Hay dropped to 86 per ton for timothy and civer mixed. Young pizs, 55 to 87 per pair for "shoats." Live hogs, 85.50 per cwt. for choize. Dronto, Ont., Oct. 14.—The offerings on the dudy the total the start of the shoat of the shoat out of the shoat of the shoat of the shoat out of the shoat of the shoat of the shoat out of the shoat of the shoat of the shoat lower mixed. Young pizs, 55 to 87 per pair for "shoats." Live hogs, 65.50 per cwt. for choize. Dronto, Ont., Oct. 14.—The offerings on the dudy the st market were fair : demand good and prices steady ; cars of red, north and west, uoted at 92c. and at Goderich at 96. Flour steady ; cars of straight roller west are quoted at from 83 99 to 84. Millfeed firm ; shorts uoted at 10c. to 120 c. and bran at 87.50 west. Harley dull; No. 2 quoted at 32c. and feed at 25c. outside. Corn steady ; cars of yellow west are uoted at from 25 to 29/9c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white are quoted at 10c. to 120 c. Oats firmer ; white the start from 30 to 94.0 c. Oats firmer ; white to 250; best Manitoba strong bakers', 55 to 55 to 550; bost,00; Hungarian patents, 54,00; block,00; block,00; block,00; block,00; block,00; to 100; hand shorts at 515,00; block,00; block,00; block,00; trandian larer, io pails, at 75 to 54; per bbl., and standard hand, 12; b 14; and bacou, 12; b 140; per bbl., and standard hand, 12; b 140; and shorts at 5

At 55 to 90c. Port Huron, Mich. Oct. 14. Grain-Wheat, per bush., 85 to 87c; oats, per bush., 15 to 20 cents; corn, per bush., 28 to 35c; rye, per bush., 40 to 45c; buckwheat, 25 to 25c per bush.; barley, 45 to 50c per 100 lbs.; pess, 30 to 35c per bush.; beans, unpicked, 80 to 90c, per busnel; picked, 81 to 51.0 per bush. Produce - Butter, 14 to 16c per lb.; exgs, 15 to 14c per doz.; 1ard. 4 to 7 cents per pound; honey, 7 to 9c per pound; cheese, 9h to 16; per pound;

honey, 7 to 9c per pound; cheese, 9% to 10% c per may and Straw-Hay, 55.00 to 8%.00 per ton, on the city market; baied hay, 86 to 87 50 per ton. Dressed Meats. - Beef, Alchigan, \$3.00 to 8 65.50 per ewt. Live weight, \$3.00 to 83 50 per ewt. ; Chicago, 85.50 to 88 25 per ewt. Pork-Light, \$5.00 to 85.50; choice, \$5.50 to 86.00 pheavy, 85.00 to 85.50; choice, \$5.50 to 86.00 to 85.50 per ewt. Mutton-\$8 to 89 per ewt. Spring lamb \$2.50 to 83.75 each, alive. Veal-\$5 to \$8.00, per ewt. Poultry-Spring chickens, 9 to 10 cents per h; fowis, 10 cents per pound; turkeys, 9 to 10c per pound. Latost Live Stoal Market.

Latest Live Stock Markets

TORONTO Toronto, Oct. 14. -- The export cattle trade was low. The range was from 33 to 44 per pound, though in a few cases some extra choice lots sold at be more. There was more movement in butchers' cattle, There was more movement in outcomers exite, and to day 46 was given for the best cattle here. Several lots of good cattle sold at from 31 to 34c and mixed cattle sold at around 24c per pound. Stockers—The ordinary grades are selling at from 22 to 3c per pound, while some choice stuff sold up to 36c per pound. A few good milkers are required up to about \$40 each.

A log each. O alves – Prices run from \$3 to \$6 each, with robably \$7 for extra good ones. Lambs are worth from \$3 to le per pound, and heep from \$1 to 3]; per pound. Hogs – The top price was 52c for the best (off rar) hogs: light hogs sold at 52c, and heavy at c per pound. EAST BUFFALO.

car) fogs : light hogs sold at 5½c, and heavy at 5c per pound. EAST BUFFALO. East Buffalo. N. Y. Oct 14.—Cattle—Market quiet and weak to 10c low : opening prices :-Good cows and heifers, 83 75 to 83.00 : light to medium steers, 83.85 to 84.15 : common cows, 82.25 to 83 : veals, 85 to 10.57 : extra, 87... Hogs —Market slow and 10 to 15c lower : Yorkers, 84.15 to 84 20. mostly 84.173 to 84.20 ; a few at 84.29 : mixed packers, 84.30 : mediums, 84.10 to 84.10 ; heavy nexters, 84.30 : mediums, 84.10 to 84.10 ; heavy, common to choice, 84.15 to 84.10 ; pigs, 84.05 to 84.10 ; roughs, 83.59 to 83.65. Sheep and lamba—Prime lamba, 85.25 to 85.30 ; good to choice, 84.90 to 85.15 ; culls to fair, 81 to 84.15 ; mixed sheep, 85 10 to 83.75 ; culls to fair, 84.25 to 83.25 ; whethers and yearlings, 84 to 84.25 ; Canada lamba, 84.75 to 85.10.

" The Abyss."



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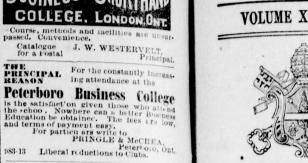
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Roman Church, minster : Leo X Beloved Son, H. Benediction : The at the beginning o us with joy, for ardor and grateful were preparing to land the thirteent

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thanksgiving.

Signed on behalf of the Advisory Board, James Oct 4, 1897. Hom, Marde, President; Wm, Vale, Secre-tar, Mr, Hackett, who was the first to re-shoud, made an cloquent and feeling reply. Be sketched the rise and progress of the order, and pointed out that it was doing a great work, not only for the members who belonged to it but for society in general, by elevating and uniting in brother: wympathy the Catholics of the Dominion. He showed to his hearers the benefits which had arisen from the severance financially of the Canadian order from that of the Uniti September 18. There had been re-ceived \$129.3891. There had been paid to the benefits which had eased members \$1.207.17.40. He made it plain that investment in the associ-ation was a thoroughly good business trans-action. In closing he referred to the fact that this was the year of the jubilee and he declared that there wereno persons in pire than the Catholics. He expressed his thank for the magnificest reception accorded him and his colleagues. Speches were also made by Rev. M. J. Tiernao, Dr. Ryan, J. J. Behnn, W. J. McKee, W. P. Killackey, P. J. O'Keefe and Rev. Father Ryan.

Father Ryan.

#### Men And Things.

An incident of a pleasing character occurred at the reception tendered to the Grand officer of the Catholic Mutual Benefit Association or at the reception tendered to the Grand officers of the Catholic Mutual Benefit Association on honday evening. Observing: Pre-byterian elergyman enter the hall. Mr. M. F. Hackett, the Grand Tresident of the association, re marked to the Chairman that the new-comer looked like an old school-tried of bis. A mo-ment later a cad was passed up which verified this opinion. The visitor was Rev. Mr. Camp-bel of Ontario street, who in addressing a few words to those present said that, while his presence was doubtless unlooked for, be had taken the opportunity to again meet Mr. Hack ett, in whose career he had long been inter-ested. They were school fellows at McGill, and were contestants for a medal which Mr. Hackett had won. After that he had known Mr. Hackett at Stanstead and had since de rived much pleasure from learning of his ad-vancement in public life. Mr. Rackett is at all, robust looking man, whose forty three years have sprinkled threada ot grey pretty freely through this long, dark hair. He has the Cel-te of the facility and impressiveness in public speaking, to which, together with bis genial, warm hearted disposition. he owes ueuch of his very remarkable popularity in the eastern townships of Quebee.

#### **Resolutions** of Condolence

At the regular meeting of the C. M. B. A Ingersoll, on Monday night, Oct. 4, 1897, the following resolution of condolence wa was

More that the the term of term of term of the term of term of

If they wilt be borne with, bear also with another.- The Imitation.

The church at Levequeville is altogether ise a charge. — Thirty nime persons were confirmed. — Thirty nime persons were confirmed. — Thirty nime persons were confirmed. — Thursday, Sept. 30, Bishop Lorrain accompanied by Father Mourier and Father ise and was tendered a pleasure to everybody. — The missionary up to the present time gives ised the site of the future chapel on lot 30, four miles from Ruthington station, on the to was indered a pleasure to everybody. — The missionary up to the present time gives ised the site of the future chapel on lot 30, four miles from Ruthington station, on the to worship and the township of Bonfield, about four miles from Ruthington station, on the town hardly anything; to day, besides the excluse, we count six Separate schools, where hundreds of children are taught. — The settlers – here we call them fes follows, as the majority of the people are town and do all they can to sup-town their schools, and they are already re-. — We ask our friend the Catholic Register, — To not look forward to what may happend cares for you to day will care for you to-maining strength to bear it.—St. Francis de substances.



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Lastly, we are occasion to bestor brethren in this them upon all the

