Catholic Record.

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

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A NATURAL RESULT.

A glance at the effusions of many of our ministerial brethren remind us of what Luther said of the preachers of his day. "All other trades," he says, " have their preceptors and masters, of whom we must learn likewise order and law, by which we must be guided and led. However, the Holy Scripture and God's word must be subjected to everyone's vanity, obscurity and presumption : and permit itself to be domineered, distorted and interpreted as everyone understands and wishes according to individual ideas. Therefore so many ranters, sects and scandals.

UNITED IRISHMEN.

Messrs. Redmond and Healy are going, rumor has it, to bury the hatchet. It will be very edifying indeed to behold the eloquent Redmond and the gentle-voiced Timothy dwelling in unity. They may have done so from the very best intentions, but it seems to the ordinary observer that this fusion of interests and fraternal charity may have been caused by the establishment of the United League.

If these gentlemen had had any regard for the old land we should have been spared the bickerings and miserable revelings and dissensions that have retarded the progress of the Irish cause. This sudden manifestation of brotherly love may do them much good spiritually; but it comes too late and too suspiciously to aid them politically.

BIGOTRY RAMPANT AT THE

Port Stanley is, if we may rely on the letter of Observer, published in a recent inificent talents were, as we know, issue, the camping ground of a prime lot of lay and clerical bigots. It seems that our good brethren who live in that delightful section of the country have cultivated bigotry assiduously, and according to all accounts very success We are, of course, always pre pared for manifestations of prejudice in Oatario; but never in our most pessimistic mood have we imagined that the contemptible tactics now in vogue at Port Stanley would ever be resorted to by individuals who are presumably believers in Christianity.

We blush to record the facts of the case, but justice to Port Stanley and its dispensers of the Gospel compel us to chronicle them. A Catholic doctor of the place has been hounded down by the bigots because there "must be no Papist doctor in the Port." All the Home Rule, Canadians knew they Protestant denominations are united to crush the doctor: the ministers even go from house to house preaching the purpose—a man who in defeat or vice sense, it is based on an absurd and gospel of hatred.

One of them, who had the misfortune to avail himself of the services of the doctor, was told by his parishioners that he ought to be ashamed at countenancing the "Papist." And all this happened in our own Oatario, where we have the open Bible and a miscellaneous assortment of Christianity! We beg to express our sorrow for the Port Stanlians. They have achieved the distinction of being, so far as unadulterated bigotry goes, the banner burgh of Ontario, but at the price of the contempt of every sensible citizen.

The goodly men of God who aided in the ignoble crusade ought to be ashamed to keep company with themselves. To boycott one poor medical practitioner simply because he was a Catholic reflects infinite credit on their qualities of heart and mind! It must have been an admirable sight to see the paladius of truth charging against the doctor and routing him, all in the name of the Lord.

Port Stanley should be read off the roll of the free towns of Canada and made a reservation for irreclaimable bigots.

TO NON-CATHOLICS.

The Bishop of Harrisburg has invited the Passionist Fathers to give a series of missions to the non Catholics of his diocese. "There are thousands," he says, "of non Catholics living in the vicinity of our churches who are eager to become acquainted

they are seeking for something to thinking - which by the way is cheer and to sustain and to console another sign of his unsound mental them in life's pilgrimage: they are condition—will preach the new Gospel when stripped of all their rhetoric, aiming at a higher life. God's grace that is based on the hallucinations of a their pungent phraseology, and their is prompting them, and in their unrest gentleman who does not know that they cry out with Newman, the converts' model, 'Lead kindly light, amid cognize that there are an infinity of the encircling gloom. Lead thou me things above it. It must be weak inon.' It is altogether likely that such deed if it does not see this far." Pas as they would attend a mission given cal, of course, was talking to the norfor their special benefit, and that they mal man, and not to the babbling beauty and the grandeur and sweetness and the sanctity of Catholic doctrine and worship.'

We hope the Fathers may reap an judiced as expositions of Catholic doc-

the conclusion that it is of God. We tions. ask them to lay aside their preconceived notions about us, to give our side of the question an attentive hearing, and we have no fear of the verdict.

HON. EDWARD BLAKE.

The Toronto friends and admirers of Hon. Eiward Blake are going to ten- tude of the public toward the apostles der him a public reception on Oct. We hope it may be a right royal one, because there are few Can- had its say about Ingersoll's character, adians in public life to day who have a his ability, and his life-work; and greater claim to our consideration and a more just title to our respect.

No matter what our political views may be we cannot but appreciate the dead blasphemer with intellectual honesty and a fair measure of the life-services of the distinguished Canadian. His country's good has been the aim of his efforts. His maggiven lavishly and unselfishly for Dominion, and coupled with them was respect of his bitterest opponents. Reserved he is, lacking in magnetism, they say, but they who are his confidents tells us that under the cold exterior beats a big, warm heart that has love for all that is not ignoble. Daring his active career in our Canadian parliamentary life he never had recourse to the shifty tricks of the politicaring nothing for the likes or dislikes of the multitude. And when Edward Blake bade farewell to Canada, and threw himself into the fight for which Ingersoli came to preach. had lost a man great in ability, in tory was ever calm with the calmness which is characteristic of noble natures, and who withdrew from our arena of political combat with clean hands.

ordinary politicans come and go. Their clamour and campaign noise are of Christ, the doctrine of moral respon soon swallowed up by the great silence: sibility, eternal reward or punishment justice, who put principle before self, richest endowment of a country.

ERTY." A gentleman by the name of Wilnotoriety. Be a bridge-iumper or a pugilist or an ecclesiastical mounte out comment. bank, with a new species of insult for civilized human beings, and forthwith sibly be overlooked. ance. This Mr. Wilmot is a clergyto discuss living topics in a living in mind and in training. way. The money question and the For Col. Ingersoll was in no respect

truth: they are groping in the dark: Rev. Mr. Wilmot, who believes in free wit and racy humor. That was all. He had none of the scholar's thoroughthe farthest reach of resson is to rewould thus become enamored of the blasphemous idiots who would make reason the judge of revelation, and undertake to teach what God must say when He speaks to His creatures.

The notice taken of this individ abundant harvest. A great many of ual yclept Christian minister is a sign our separated brethren are kept out- of the times. Decent pagans have deside the fold because they have been clared that it would take a God to misled by their spiritual guides, or be guide them aright. They were earn cause they have taken the fables and est and energetic in their search after fairy tales of the ignorant and pre- truth, and were quite the equals of the Detroit preacher in mental ability, and yet they failed to attain what Wilmot is The impartial man who investigates going to do with Vedas, speeches from the claims of Catholicity must come to lawyers and his own profound observa

A REMARKABLE ESTIMATE OF INGERSOLL.

The comments evoked from the press by the death of Robert G. Ingersoll furnish interesting data for a study not only of the life and influence of the deceased agnostic, but of the attiwho preach the gospel of which Col. Ingersoll was the prophet. Every publication issued in this country has every possible tone and half-tone in the gamut of human praise and blame has been struck. On all sides has been manifested a desire to credit the natural virtues-marital and parental affection, kindness, loyalty to friends,

As to the principles-if we may s dignify them-for which he struggled all that stood for progress of the so strenuously, they have been generally ignored by the secular press. Indeed, representatives of the sectarian a sterling honesty that commanded the clergy (of whom Mr. Ingersoll used to complain drolly that they were crowding him off his platform,) and the editor of the Cosmopolitan, who seems to be laboring under the erroneous notion that he is a Catholic, were alone in pronouncing Ingersoll's work good, and in declaring that the world was better for his having lectured. From every possible angle of vision, by writers of various shades of belief or scepticism, the career of this unfortuncian. He fought his opponents in ate man has been scrutinized - with manly, fearless fashion, dealing with what he considered principle and triumphantly that agnosticism has taken no deep root in America; that people realize the chill, hopeless, bar ren, paralyzing nature of the gospel

Of the many estimates of Ingersoll's waded through, one strikes us as dis impossible hypothesis. It seems to give away the whole case of Christianity. It not only concedes intellectual honesty and moral uprightness to Mr. Ingersoll, but it grants, for the sake The memory of all this should be of argument, that the agnostics are treasured by every Canadian. The the whole system of religion upon the existence of God, the divinity but the deeds of a man whose aim was is utterly superstitious, the handiwork of crafty priests ; and that the alleged foundations of our faith are purely and who gave time and money and mythical. All this it grants merely unflagging service for the good of for the sake of clearing the ground for others, endure forever, and are the a more awful condemnation. It accepts Ingersoll's principles only the plainer to show the naked hideousness ANOTHER APOSTLE OF " LIB- of his practice. Harry Thurston Peck, of Columbia of his practice. The writer of it is University; and the medium in which it appears is The Bookman, which he edits with such singular ability. mot is the latest applicant for cheap quote the best part of the article, without further introduction and with

The first consideration that we call to mind is not perhaps one of the all that is held as sacred by millions of gravest moment, still it can not posyou are heralded as a man of import. did not believe in any of the doctrines that make up the creed of Christian man with a brand new scheme for the thing like a duty to extend his un teaching of truth. In his church there belief to others. He knew that the is, according to the Detroit Free Press vast majority of enlightened men and of Sept. 24, "to be free thinking and free women cherished the very faith that speaking." The Bible will be used in often affected to ignore the fact, that a conjunction with the Vedas and Chinese strong beltef in revealed religion was classics, and so on until the brain reels not the special attribute of doddering and one thinks that Rev. Mr. Wilmot old men, of intellectual weaklings, of is rather a too dangerous lunatic to be dotards and of simpletons; but that it allowed at large. He is going, he says, those who were superior to him alike

ness and the scholar's sobriety of thought. His controversial addresses often rather unsavory jokes, exhibit absolutely nothing that had not been advanced a hundred years before Col. Ingersoll was born. His criticisms on the Bible were mainly taken from the writings of Thomas Paine; his "arguments "against the truth of revela-tion have been the common property of infidels for centuries. He added nothing whatsoever to the literature of the subject nor to the strength of the agnostic position. All that can be styled his own is to be found in the bits of declamation, the flights of rhetoric, the neatness of expression; and also in the gibes and jeers, the ludicrous similes, the irreverent stories and the pointed ests with which the old material was seasoned and made for the moment to

appear original and startling. In his religious controversies as in his political controversies, Col. lngersoll was at the most a glorified stumpspeaker-precisely the sort of person to please the fancy and tickle the ears of a miscellaneous crowd, but with nothing in his utterances to convince or seriously concern a thoughtful man. It is, indeed (and this is the first point that we wish to make), the very manner of his polemical addresses that must lead an impartial critic to condemn him. He attacked religious faith in precisely the same spirit and with precisely the same free-and easy manner that he showed in attacking what he regarded as political error.

Yet political opinions and religious faith are very different things, and they appeal in very different ways to those who hold them. A political tenet is ephemeral: it is subject to modifica tion, to chauge, to abandonment altogether. It takes no hold upon one's deeper nature. It is like the clothes one wears or the fashion one adopts. Its nature is utilitarian, or at the utmost intellectual. Religious faith, on the other hand, is first of all a strong conviction that is above and beyond mere reason and expediency. Its roots strike down into the very depths of human consciousness. They touch the heart, the sympathies and the emotions. They lay strong hold on life it. self, and they are the chords to which all being can be made to vibrate with

a passionate intensity which nothing For his political belief a man will give his time, his money, and the labor of his brain and hands; but for his religious faith he will lay down his life. And this is so because religion is not the handmaid of one's casual hours, - a thing that one takes up and looks at superciliously and only half adopts Its sway begins for most of us with consciousness itself: its memories go back to earliest childhood; it is a fun damental as the thought of home, of family, of country; and as the years go by, each one as it departs gives to that faith a deeper meaning, in linking it with all the mysteries of life and death-of joy, of hope, of loss, of sorrow, and of consolation. The faith of a believer, then, is not a part of his of his soul, and redolent of all that is

And this is why we could not pardon Col. Ingersoll for the manner of his propaganda, even did we share his unbelief. The religion that he mocked, the ancient faith on which he cracked his jokes, the Book over whose marvellous pages he was wont to utter loud guffaws, were to many millions the most precious, the most wonderful, and the most beautiful possession of their lives, - the source of all that was good and spiritual in them; a refuge in distress, a comfort in adversity, a guide and an inspiration throughout their whole existence here on earth.

Now, if Col. Ingersoll honestly and conscientiously believed that it was his duty to shake their faith, to refute error, and to tear from them a be lief that he supposed a false one, then at the very least he should have respected the sincerity of their convictions, and have laid his hand upon them gently and with reverence, and not burst into the sacred silence of their devotion with the raucous bellowing of an itinerant stump-speaker and the clowning of a vulgar mountebank. A phrase of Mr. Gladstone here sug-

gests a happy parallel. If one of us possessed a dear and intimate friend whom he had known from childhood up, so that he held his honor as his own, and if he had become convinced that the wife of such a friend was unfaithful and unchaste, he might perhaps, by virtue of his friendship, deem it finally his duty to disclose what he had learned, in order that his friend might cease to be deceived and to be covered with dishonor. He might, we say, feel this to be his duty. But if he did so, how would he begin the revela-Would he not speak with hesitation and regret, and in the most re served and careful language, with all the delicacy of phrase and feeling at his command, and with the most sensitive unwillingness to give unneces sary pain? Or would he slap his with the doctrines of our Holy Faith, but who are not now disposed to attend our regular Sunday services.

Their souls are yearning for religious way. The money question and the with the doctrines of Confucius; and the thinker. He had received a good professional training; he had read a mount of standard literature; and he possessed the oratorical sian jokes? To those who hold the faith in all sincerity, religion is, if

anything, more sacred even than the ment came to him, and as the light of home; yet Col. Ingersoll preferred to day grew dim before his dying eyes make his public utterances against it his mind looked backward through the who lacked the finest instincts of a high bred gentleman.

Col. Ingersoll, then, may very fairly be condemned for the methods and the manner in which he chose to perform what he professed to think a duty. But we approach a far more vital part of the discussion when we come to ask how far he was justified in dignifying his performance by the name of duty The man who holds a positive belief who thinks that there has been revealed to him a great and glorious truth, who honestly regards himself as being in possession of a doctrine whose acceptance will increase the happiness and the contentment of his fellowmen, may well invoke the name of duty. one who holds to nothing positive, who only can destroy,—and who has naught to give,—what obligation, save that of a sorrowful silence, rests on him? . . . Let us look at this question from the standpoint of Col. Inger-. Let us look at this quessoll himself.

If death ends all, if the hope of immortality is a delusion, and if there is no richer, fuller and more glorious existence possible beyond the grave. then this life here on earth is all we have to live, and our one concern must be to fill it full of happiness. We owe no duty to the future: the present is the only thing of which we can be We must in every way seek certain. after what will make that present more delightful; we must not cast away one single element that makes for peace and pleasure and content-ment. But if a thinking man holds this to be the truth, and if he looks about him and discerns the life of men and women as it is, he will at once perceive that to the lives of millions upon millions it is the Christian faith and the Christian hope that bring the largest share of such contentment as they have.

The unquestioning believer never feels the loneliness of isolation : he never lacks the comfort that arises from eternal hope. In sickness and in faith supports him as by an invisible hand within his own; while beyond the darkness of the fleeting moment there is always seen the golden giimmer of that eternal promise on which his soul relies forever. Grant, if you will, that he is wrong ; that his belief is a delusion; that he is buoyed up by unrealities; and still it is not easy to explain just why it is one's duty to de stroy his faith, to quench for him the light, to east him shuddering into darkness and despair, to rob him of his only source of consolation. For if this life on earth be all of life, then who shall dare to say that duty bids the utterance of a single word to make it barer, blacker, and more dreadful to endure? So far from doing this, the unbeliever who is animated by a true benevolence should hide his un belief and keep it as a fearful secret for in the preaching of it to the des truction of that faith which gives serenity and happiness there is some thing little less than devilish.

Grant also, if you will that all the doctrines of revealed religion are without authority; yet who can fail to ee that the life which they inculcate is the purest, noblest, most self sacrificing life that men can live? Mercy and truth and honor and chastity and justice, -all find their most sublime expression in the Book which the be liever reverences. How can it be the duty of a wise, far-seeing man to foul with mockery and cynical contempt the source of so wondrous an influence for good? What have you gained n you have taught minded man to look with doubt and mistrust upon the volume whence from childhood he has drawn his motives for upright, honest, honorable life? Will you supply an ethical system of your own? This you may try to do, just as did Col. Ingersoli; for he at times put forth some generalities on the value of good works and of good will toward men; yet when you have which gives vitality to moral teaching. it is never easy to build up a substi tute. And if men begin to find it difficult to accept the doctrine of an omniscient Daity, they will find it quite as difficult to pin their faith to an omniscient Ingersoll.

And so, whether we regard it as a question of mere happiness, or whether prefer to think of it upon its purely ethical and moral side, there is only who can not honestly believe hold to speaks one word to shake the faith of others, then he assumes a terrible responsibility; for he is destroying that in place of which he can have absolutenothing to bestow.

Robert Ingersoll is dead. Death came to him with swiftness and with-out a warning. Whether he was even conscious of his end no man can say. It may be that before the spark grew quite extinct there was for him a moment of perception - that one appalling moment when within a space of time too brief for human computation the

in this very spirit-the spirit of one past, there can have been small consolation in the thought that in all the utterances of his public teaching and in all the phrases of his fervid elo quence there was nothing that could help to make the life of man on earth more noble or more spiritual or more truly worth the living.

Harry Thurston Peck.

RELIGION IN ENGLAND.

Some strikingly interesting figures were given recently in the course of a sermon in a church in Liverpool by the Catholic Bishop of Salford (Manchester) on Catholic progress in England during the past fifty years. Here are a few of them :

"In 1841, 649 converts were received into the Church in Lancashire ; last year 2 245 were received. At the beginning of this century the number of Catholics in the city of Manchester was less than 600 and in Salford only a few scores. At the present day there are between 70,000 and 80,000 Catholics in Manchester and 23 000 in Salford. Within the last twenty five years we have spent nearly £400,000 in the Salford diocese on our elementary schools alone. During the same period it is estimated that the Catholic of the diocese has increased by 113 000. Daring the two last years 2 555 converts have been received into the Church.'

These figures need no comment. They speak for themselves. Bishop also told of a conversation he had with a Protestant gentleman, who expressed the following views, which coming from a non Catholic are certainly noteworthy :

"There are thousands of men and women in England who are living solely for wealth and worldly position, and those luxuries which they confer. Upon these religion is likely to have no influence whatever. other hand there are millions and millions of Protestants who feel that life is rapidly gliding away, who are really anxious about eternity and the salvation of their souls, and whether they are on the right road to Heaven. Yearning, therefore, for certainty, they look for a guide-nay, an infallible guide and teacher. And there is no religion that has such authority to each but the Catholic religion."

We should imagine that the gentleman who spoke these words cannot very long hesitate about putting himself under the infallible guide and teacher.—N. Y. Freeman's Journal.

DAILY LIFE OF CARDINAL RAM-

Cardinal Rampolla, the Pope's Secretary of State, is one of the busiest officials in the Vatican. He rises every morning at 5 to discharge his religious duties, celebrate Mass, and prepare for his work by prayer and saying his Office. In fact, if he did not say his Office then he would not be able to caten it up afterwards. He descends to the Holy Father on the second story of the Vatican every morning except Tuesday and Friday, at 9 and labors with him for two hours, during which he submits diplomatic documents, discusses business, takes orders and instructions, which, on his return to the Secretariat, he communicates to his assistants prelates, trained to all the finenesses of diplomacy, enjoy a high reputation, days and Fridays, whilst Cardinal Rampolla considers whatever is in course of negotiation, and gives audience to the ambassadors and persons charged with missions to the Holy See.

On other days Cardinal Rampolla grants interviews from 11 to to everybody with a cause who pre-sents himself. Cardinals, Bishops, personages the most illustrious, heads of congregations, statesmen, journalists, visitors, are received with a charming affability and benevolence. After 1 o'clock the Secretary of State retires and partakes of his frugal repast. He does not indulge in a siesta after dinner, as the Roman custom is, but a couple of hours before the Angelus goes for a carriage airing outside the walls of Rome, generally to St. Agnes, where he never fails to enter the basilica to prostrate himself for a quarter of an hour before the Eucharist. Hardly home again, his rooms are crowded with strangers, whom he receives from the Augelus until 9 when he takes a light supper, studies and works up to midnight, allowing himself but five hours sleep. Such is the daily routine of the life of the Cardinal Secretary of State, and we doubt if any man in any walk of life works harder. - American Herald.

A man who values his health, after having recovered from a violent and dangerous illness, can not easily be persuaded to do anything likely to cause a relapse. And shall one who values his immortal soul, after having recovered the health of it by the grace of God, wilfully relapse and run the hazard of losing it once more?-Paci-

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GLENCOONOGE

By RICHARD BRINSLEY

CHAPTER VIII.—CONTINUED.

"Feeling your way?" he said, in a sub-dued tone. "Found out anything?" "Was getting towards it, I think, when that confounded woman in the bar called that confounded woman in the bar called him away. I don't fancy we shall get much out of the, nor out of that lanky fellow that is always dancing about her; but this chap seems a decent, well-conducted young man. From what he was saying just now, I shoulan't be surprised to find that our friend at Lisheen has been throwing us off the scent. He is not to be to find that our friend at Lisheen has been throwing us off the scent. He is not to be relied on. None of them are. Why didn't be answer our letter, eh? Got his eye on the place himself, you bet. However, we'll keep our eyes open, and our ears too."

too."
"Anything been seen of Mrs. Ennis?"
"No, she's hidden away somewhere.
I must have some more talk with this
lad; 'Dan,' his name seems to be; I called I must have some more talk with this lad; 'Dan,' his name seems to be; I called him, 'Pat.' And, by-the-way, partner, a hint in your ear, my boy. Your manner is capital, as I've often told you, when it comes to dunning, you understand me. But hang it all, old man, you want variety. Vary it a bit, I tell you. Smile and joke a little, just for a change. You can do it when you like. Don't tell me! There's a certain little girl—you know who I mean—she told my wife the other day that you've the loveliest smile she ever gaw; and I've no doubt your late lamented missis herself said the same before she married you. It don't do. as I say, always to look black and talk sharp. That's all very well when you've got swindling creditors to deal with; people who want to eat their cake and have it; people who borrow like lords, beguile our trusting dispositions with the most solemn pledges, and then—leave us in the lurch, don't you know. trusting dispositions with the most solemn pledges, and then—leave us in the lurch, don't you know. Bu; we've not come to that yet here, and I don't think I'd bully these people too much; 'cause if you co they'll tell us nothing. Try and soft-solder 'em a bit, Henry, my boy."

"Treat 'em as if they were women—is that what you mean? You're half an old woman yourself, Charley, so it comes easy to you; but it ain't my lire. That style don't suit me, not with men that is.

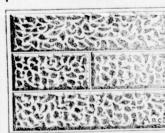
easy to you; but it aint my ine. Intat style don't suit me, not with men that is, and certainly not with Irishmen. My experience of Irishmen—let 'em be high or let 'em be low, it's all the same—is that they're the most contradictory and difficult records in the world unless non. that they're the most contradictory and difficult people in the world unless you understand them, which I flatter myself I do. Tell 'em the troth and they'll suspect you; tell 'em lies and they'll swallow what you say—if its false enough Bully an Irishman and he'll come to love you; be civil to him and he'll think you're afraid of him and treat you worse than a dog. That's my theory of an Irishman's dog. That's my theory of an Irishman's character. What I say is, you require a firm hand in dealing with an Irishman; firm hand in dealing with an Irishman; that's what I find. But still let each man keep to his own line. You stick to your wneedling, and I'll stick to my bounce. They both pay, don't you know, when they're properly done. Come, let's join the ladies."

Everbody in the inn, the book-keeper borself to less than the yest soon fell into

Everbody in the inn, the book-keeper herself no less than the rest, soon fell into the way of talking of these people by their Christian names; it was, in fact, the only thing to be done, their surnames being unknown. "Charley," "Arthur," "Heary," "Mrs. Charles," and "Maud," were household words before the end of twenty-four hours. Mrs. Charles, it was soon known, was acting as chaperon to her companion, Maud, who was assumed to be an heiress, and to whom Henry, lately become a widower, was paying atwenty-four monous monou polite assurances that she (the book keeper) had been particularly enjoined to attend to anything that the ladies might require. Mrs. Charles was apparantly then anxious to get into friendly conversation with the book-keeper herself; but the latter kept rigidly to business. The prices of boats by the hour, the rate of car-charges per mile including drivers fees, the hour of the arrival of the mail-cars and of the setting out of the same—on these and such-like topics the book-keeper would talk most freely; but to kindly interest in the internal arrange-

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ments of the inn she opposed monosylla-bic answers or an unexpected density of intelligence, or a barrier of ignorance that

intelligence, or a barrier of ignorance that was insuperable.

Mrs. Charles, 2s they were being rowed upon the lake, remarked that she had never met such a block of a woman in all her life, and she should say that with things left in such hands there could be very little management. very little management.
"I don't think she's stupid," said

"I don't think she's stupid," said Arthur, with a significant smile, as if he would imply that he had not found her insensible to his attractions.

"What do you think, Henry?" asked Mrs. Charles. She did not appeal to her husband, for his opinion on the point in question she considered as of very little moment.

'No, no, she's not stupid," was Henry's

"No, no, she's not stupid." was Henry's answer from between his clenched teeth; "there's too much fire in her eye. That girl wants taming. Now, then, blockhead! look out for that rock. Do you see where you're running us to?"

The words were addressed to Jan Harrington, who besides being the best boatman on the lake, was perhaps the strongest, and could be one of the roughest men in the district. His slow and stubborn temper did not permit of his retorting at once; but the irritation caused by the pretensions of these strangers to put him on his guard, and to teach him his way about those waters, of which he knew about those waters, of which he knew every depth and shallow, and in a tone o every depth and shallow, and in a tone of authority too, was certain to rankle with-in him, and to lead to an explosion before long. In fact, an outbreak occurred be-fore the ead of the excursion. At my open window I heard high words from the lake as the party was returning. the lake as the party was returning. All the men's voices were mixed up in it, and it was impossible to distinguish what they said. The two women were frightened, and Mrs. Charles only recovered her tongue when she set foot on dry ground.

"The boatmen are drunk, my dear," she then said to her companion. "No

she then said to her companion. "No one shall catch me trusting my life again to such savages."

But none of the male strangers seemed

is none of the male strangers seemed disposed to continue the controversy, and when they had landed they walked away very quietly, without looking back at Jan, who stood astride in his beat surveying their retreating figures from head to foot with indignant contempt.

But the contretemps with Jan had only a momentary effect upon the visitors. In fact, their disposition to hector and alien-ate every one they came across became even more marked after this, and caused them to be much discussed among th hangers-on of the inn (the hatred which Conn had conceived for the visitors from the first was intensified when he heard from Jan how they had spoken of the book-keeper), and a spirit of resistance began to grow up against them; not without reason I am disposed to think; for I too, though I avoided them as much as I could, was not able altogether to escape annoyance at their hands.

That same afternoon I had been walk-

ing up and down the embankment, which as I have said before, is hidden from sight of the road by a high hedge. While sight of the road by a high hedge. While I was doing so some lucky chance caused me to stand still, and the next instant a leaded arrow descending swiftly and straight from a great height, dropped a foot in front of me, and stood bolt upright firmly fixed in the hard ground.; "Better there than sticking in my head," thought I, "which it would have been had I taken another step forward"—and turning round I saw the tall figure of the

turning round I saw the tall figure of the turning round I saw the tail ngure of the whiskered Henry running airily down from the roadway, bow in hand, in search of the arrow. Seeing it at my feet, he came with unconcerned lightness towards are considered.

season of the year; it had a very shady look.

"It's a good p'ace if you want to dodge your creditors," said Charley.

"You hold your tongue," said his wife.
"I saw two men loitering about this afternoon," observed Henry. "They looked uncommenly like bailiffs."
"Hush, you naughty boy," whispered Maud; "he'll hear you."

"L'steners never hear well of themselves," said Arthur. "He won't hear anything that isn't true."

"Gentlemen, gentlemen," interrupted Mrs. Charles, "manners, if you please! Remember there are ladies present."

Furious as I was, I nevertheless determined to avoid a row as long as I could; so I remained deaf to their remarks—did not even look in their direction; and not even look in their direction; and flattered myself that I betrayed in my flattered myssif that I betrayed in my face none of the annoyance I felt. Leaving the table as soon as I could, I went outlinto the coel air and darkness to think the matter over; feeling sure that before very long an encounter would be forced upon me. In anticipation of this I threw upon me. In anticipation of this I threw myself into an attitude of defence, hit out vigor-usly straight from the shoulder with my left arm, guarded with my right—in a word, put myself through a variety of evolutions; and, having satisfied myself that I had not forgotten my boxing, breathed more freely, and sauntered carelessly back into the inn, reckless of what might bapman.

might happen.

The door of the room off the hall, which was called the library, and in which there was a piano, was closed; and a sheet of paper pinned on the outside with "Private" acrawled upon it.

(The door of the room on the name, which there was called the sprightly fellow he was two years as the sprightly fellow he was two years ago."

The book-keeper answered neither my the book-keeper answered neither my the spring th

the strangers, notwithstanding the out-rageousness of their general behaviour. I knew that nobody liked them, and that knew that nobody liked them, and that the book-keeper more than any one else would be pleased the day they started again on their journey. Yet I was not sure but that even in her, dislike might not be mixel with respect and even ad-miration, arising probably from the idea that people who made so much of them-selves must be persons of importance. One of the party had struck up "Kathleen Mayourneen," and was beginning to sing Mayourneen," and was beginning to sing it, very badly. I watched the effect on the book-keeper; but her face as usual

was impassive.

"Lovely music, is it not?" said I.

"And a lovely voice"

"Mr. Shipley," said the book-keeper with a slight relaxation offeature which was so agreeable on the rare occasions when it occurred, "if you talk like that to me, I will admire the uniform bass in the accompaniment."

we listened for a few minutes to be song without speaking. Then said: "What astonishes me and that is rather ludicrous though it is vexing too, is the self-satisfaction which is evident in every tone, however flat of that woman's voice. You can hear that is perfectly happy, and thinks that is she is inferior to Patti it is in training only, not in TIMBRE."
"That is always the case with ignorant

"That is always the case with ignorant people, at least in our country. Mr. Shipley. Indeed, I think the quality of perfect self-satisfaction is very prevalent amongst us there in all classes. It is that which causes us not to know when we are beaten. The young woman in there doesn't know that she is flat, and if she could by any chance find herself in the best society, she would sing as false and

best society, she would sing as false and as unabashed as she is singing now." The lady in question had started on the econd verse.
"I wonder," said I, "why we are not ontent with decimating the Irish people.
Why do we insist on murdering their songs? Listen to that! 'Kathleen

'Oh, yes. And did you hear 'the 'orn of the unter is 'eard on the 'ill.' What is it that Irish people see in us to admire so much? For so far from being hostile to the English they appear to me only too anxious to be allowed to admire and imi-

"Us! You, perhaps; but that is not because you are either self-satisfied or vulgar; and after all we must not take these people as typical of English people generally. They are at least unfavorable

ypes."
"Hardly," said the book-keeper, "in one sense. I have seen people in this inn, persons or education and good standing, and the patronizing air with which they have carried themselves was something to marvel at. They don't wear such airs in England I can tell you."

It was on the tip of my tongue to say,

It was on the up of my tonghe to say,
"You have met such people in England?"
but I felt as if it would be a prying question and likely to be resented. Otherwise I should have liked to have known in what capacity the book-keeper had acquired her experience concerning the ways of persons of "education and good

ways of persons of actuation and good standing" in England.
"It makes me boil sometimes," continued Miss Johnson quite calmly, "for they don't know that I am English, and they don't know that I am Indian, and they try to come their high-and-mightiness over me, who am as it were to the manner born and can see through preteatiousness of that kind. The people here are completely taken in by it. They believe that things are really what they imagine them to te, and that visitors are all we important as they make them.

Just at this moment the close of the

sound—a familiar one—broke upon our ears. Conn was at his violin again in the "There always seems to me," said I,

"There always seems to the,"
"something conical and at the same time
something pathetic in the idea of that big
fellow struggling untaught night after
wight over the simplest of tunes. I wonder whether he is satisfied with his performance.' "I suppose," answered the book keeper,

"I suppose," answered the book-keeper,
"it gives him pleasure, or he wouldn't do
it. At the same time I believe it is a
secret sorrow with Conn that he is makiog so little way. He has been learning
the fiddle three years now," she said,
looking at me with some surprise, "and
doesn't know it yet!"

The previous remarks of the book-keeper had been so sensible that I was not
prepared for this observation. The violin
to be learned in three years! Without
tuition, too! But certainly in three years
Conn might have made more progress, for

Conn might have made more progress, for I couldn't imagine any one playing

"It's hardly likely," I said, "that he's breaking his heart about THAT. But I be-lieve something is making him less cheer-ful than he used to be. He's not at all the sprightly fellow he was two years

whisky too. They're getting very noisy. I wish they'd go to bed."
About half au hour afterwards I was startled in my room by hearing a sudden and extraordinary commotion downstairs. First there was a sound like the smashing of crockery. Then a scrambling of feet First there was a sound like the smashing of crockery. Then a scrambling of feet followed by a succession of dull thuds, then a crash as of thunder that shook the house, and immediately after, the screams and cries of women. I tore open my door and rushed downstairs in time to see a number of men from the kitchen running in single file and with regular tramp towards the hall. They too were in ignorance and in search of the cause of the noise, as I found from such answers as I was able to gather, as we all travelled the length of the passage together. In the eagth of the passage together. hall a fearful spectacle met our sight. On the floor sitting with his back against the the floor sitting with his back against the wall in a fainting condition was "Herry," supported by "Charley," who was moping the top of his friend's heal wheace blood was welling up and pouring down the stunned man's cheeks and neck; supported too by "Mand," who in helpless agony was trying in vain to stem with her handkerchief the flood rushing from his nose. There had been a fight evideatly. Nay, more, there was a fight actually in nose. There had been a fight evideally. Nay, more, there was a fight actually in progress, but so silently that we did not at first notice the compact mass of indistinguishable figures swaying to and from the middle of the half. Leen garged or the state middle of the half. Leen garged or the state of the state of the same of the the middle of the hall. I can scarcely in the middle of the hall. I can scarcely tell you what a shock it was to me to discover presently that the book-keeper was one of these, her face paler than ever, and now quite distorted, her lips compressed, her jaws clenched, her brows knit, and her eyes starting as she fariously pulled towards her the bent-down head of some one in whose hair her hands were twined. Mrs. Charles was similarly occupied in reyard to the other party to occupied in regard to the other party t the contest: while the doubled-up attitu of both the men engaged was accounted for by the fact that each in some way or another was holding or pulling down his adversary's head. The efforts of the two ladies were quite ineffectual to separate the combatants. It was clearly impossible to do anything towards restoring pages and the combatants. until the two women were go away. Believing that no one was so capable as Conn Hoolahan of bringing

capable as Conn Hoolanan of bringing this about in regard to one of them—the book-keeper to wit—I looked round but could see him nowhere; and all of a sudden the horrible idea struck me that Conn was a party to the fray.

"Who is it?" I said hurriedly to the book-keeper. "Is Conn one of them?"

"Yes," she answered with white lips and relinquishing her grasp. "For God's sake separate them."

"Oh, do!" said Mrs. Charles, with purch exitation, and falling back as the

"Oh, do!" said Mrs. Charles, with much agitation, and falling back as the book-keeper had already done.
Immediately Dan and I were between the combatants struggling to unlock their mutual grip; which we at length suceeed

ed in doing.
"In here," said the book-keeper, lead "In nere," said the book-keeper, leading the way into the little room beyond the bar. It was only by forcing Conn along, however, that his brother and I managed to drag him away; for out of breath and bleeding as he was, he was still "game," and frenziedly eager to inflict more punishment. But we got him flict more punishment. But we got him into the office at last, and shut the door. He was bleeding profusely from a cut in the forehead. What with the fetching of water, and tearing up of linen for band-ages, there was a good deal of hurrycurry; and there was much ado to get Conn to lie down upon the sofa. Every now and again he would try to star up, and with angry expressions vent his fesi-ings concerning those "ruffians and ings concerning those "ruffians and scoundrels." To Dan's and my exhortascoundrels." To Dan's and my exhorta-tions to keep himself quiet, he only re-sponded with angry questions as to why we had interposed, and why we were preventing him now from giving those villains what they deserved. The book-keeper by this time had recovered her mental readiness; her promit directions mental readiness, her prompt directions and collected tones controlled us all, and gradually quieted Conn himself as his eyes and thoughts followed her about. Was not her solicitude for HM? Were Was not her solicitude for HM? Were not—oh happiness!—were not her hands touching his face, could he not feel her breath upon his forehead? When she softly bade him be sileat, Conn spoke no more, but closed his eyes and lay quiet, while with deft hands the book-keeper bathed and dressed his wound.

This ways gript on less harmoniously

bathed and dressed his wound.

Things were going on less harmoniously in the library. There, too, bandaging was in progress, but with less tenderness on the part of the chief operator. Mrs. Charles's hands were trembling with nervousness, and her jealousy being easily roused, she was moreover agitated with suspicious that "Charley" (who bythe way was the only person who had come scatheless out of the affair), was at the bottom of it all. "Maud," who knew the facts of the case too well, stood silently apart unable to repress her tears and sobs. It seems that Henry, who like the rest had been drinking freely and was in a state of defiant excitement—his nearest song inside was greeted with tumultuous applause in which the ratting of glasses approach to good humor—sallied forth on the table had a considerable share. When this uproar had ceused, another friends, and leaning over the counter of the state of the friends, and leaning over the counter of the bar, had asked the book-keeper whether she wouldn't like to kiss him, chucking her at the same time under the chin. Conn was present and as the book-keeper uttered a cry, he cleared the counter with a leap, and flew at the offender. The latter seized a tumbler and flung it with all his might, smashing it against Conn's forehead. But the next instant Conn had dealt him a blow between the eyes, which put him on his back in less than no time, and caused him in failing to strike and cut his head against the sharp protruding corner of the wood-work of the library doorway. Henry was immediately surrounded by his friends, one of whom, Arthur, threw himself upon Conn, and is was shortly after he proceedings had reached this point that I and Dan and the rest had appeared

upon the scene.
"Ha!" exclaimed Mrs. Charles, as she "Ha!" exclaimed Mrs. Charles, as she mercilessly cut away Henry's hair.
"Thisis what comes of taking liberues with young women as people ought to be above speaking to. Charles!"
"Yes, my love," cried her husband, with as much alertness as a soldier responds to the call of his superior officer.
"Ah!" said his wife coldly, eyeing him

over, "this will be a lesson to you, I hope. Where's the sticking-plaster?" Arthur, who was not much hurt, was

"Private" scrawled upon it.
"They wanted a room to themselves," said Miss Johnson.
"Ob, certainly! If they will only keep to themselves I shall be perfectly satisfied."

Just then the piano began to sound; Just then the piano began to sound; and the music nome had already been sing; in fact, some one had already been sing; and the music had drawn the book-keeper from her office into the hall where I found her. I did not feel in the best and he tells me the ladies are fond of

difficult to keep upright; " we'il have the difficult to keep upright; "we'll have the law of that young ruffian and bring him to justice yet. You were quite right in what you said. These Irish require a firm hand. We'll soon teach him whether an Irishman or an Englishman is the better man."

"Come, none of that," said Mrs. Charles; "thank your stars you weren't Charles; "thank your stars you weren't tempted to prove your words. That!" snapping her fingers in the air, "for your justice and your law. Take care you don't have the law agin you. We'll leave this place to-morrow. I couldn't hold up my head in it again."

One of the housemaids who was in the room hearing this, hurried off with the

room, hearing this, hurried off with the joyful intelligence to the bar-parlous where Mrs. Eanis, wrapped in her dress-

where Mrs. Eanis, wrapped in her dressing gown, had now arrived, and where Conn was still lying on the sofa.

"I'm glad to hear it," said Mrs. Eanis, "for I was afraid that, thanks to Conn, some of them wouldn't be able to travel for a week or more. 'Deed I didn't know but what we mightn't be having an insert Lord eave me. Are you much hurt. but what we mightn't be having an inquest, Lord save us! Are you much hurt, Conn? What a turn you've given me! But there now, lie quiet for goodness gracious sake, and don't trouble to tell me any more about it till to-morrow. Dan, don't sleep too heavy to-night, in case your brother wants you, do you hear? Eh, Mr. Shipley! I thought it was the house about our ears. I suppose you think we're less civilized than ever we were. Well, well! We live in queer times entirely."

CHAPTER X.

A CRISIS. When I came down next morning, and When I came down next morning, and saw the anxious expression on the book-keeper's face, I feared that Mrs. Charles had not been as good as her word, and that there was danger of more warfare ahead. Miss Johnson told me, however, that the party had already gone; and having given this much information, she hurried away. Just at that moment, Dan came strolling in from the doorsteps with the comical expression natural to with the comical expression natural his face rather more developed than usual.

"Yes, sir, at half-past seven they went, and no loss. It would have and no loss. It would have made you die with laughing to see the tail one as they helped him to the carriage, the bandages on his head like a turban, and his eye the size of a penny roll. Egad, 'twas a good spill Conn gave him."

"And how is Conn this morning?"

"Not at all well, sir. He has been in pain a good deal with his cut all night.

pain a good deal with his cut all night, and tossing and moaning. But Miss Johnson is going to make him a liniment."
"What!" I cried out, alarmed; "has at the desire here any for?"

not the doctor been sent for?"
"Patsy has just gone off, sir, this minute, on my father's little horse to bring him. But he can't be here these two hours yet. The dispensary is nine miles off, and 'tis a crass read.'

"You seem to have had an exciting have had been to have had been to have had been h

sort of morning of it. I wish I had been up; but I only fell asleep at dawn. The excitement of last night's affair kept me "I don't think, sir, there were many slept lest night," said Dan, gleefully, "Egad, it was an unexpected circumstance altogether, but it was too short. Sure, they had it too much to themselves entirely. Egad, there were some in the sleep if their had known Conn was in

glen, if they had known Conn was in trouble, wouldn't have let these other fel-"Upon my word, according to your showing, Dan, you mild fellows about here are more ierocious than you seem. Hadn't that blackguard been punished

enough for his impudence?"
"Blackguard' do you call him, sir! Sure, 'blackguards' too good for him en-tirely. 'Schoundhrel!' that's the name I'd give him, and he desarves it for what

The feeling outside was quite as high. Several laborers were talking the matter over near the stables, whence came presently a long chorus of laughter. Some one had been describing the fight, and how in the melee the eye-glass of one of the strangers had been knocked off and broken.

broken.
"D've te'l me so!" eagerly exclaimed old Matt Pwyer, who was rather deaf, and was latening with all his might to the account of the fray. "Knocked the eye out of his head l'—an exclamation which provoked unlimited mitth, and which provoked unlimited mirth, and quite dissipated the vexation with which was heard that the strangers had got

off without a further mauling.

Not much work was done that morning, and little else than last night's affair was and little eise than last light's attacked of until the arrival of the doctor about mid-day; and then the interest was somewhat diverted by a rumor which suddenly spread that Conn Hoolahan's suddenly spread that there

suddenly spread that Conn Homanians condition was very critical, and that there was danger of erysipelas setting in.

A sleepless night following on the excitement, and the consequent exhaustion in the morning had not been favorable to the wound, which, moreover—though the doctor did not venture to hint this to the back known bad not been dressed in book-keeper—had not been dressed in the most skilful manner. Then early in the morning Mrs. Ennis came to see Coan, accompanied by the book-keeper and was particularly cheefful; and the book-keeper was very busy for his comfort, and very anxious that he should not fort, and very anxious that he should not rise until the doctor had been. And when these were gone, sundry of Com's feends were surreptitionsly brought up by the injuncious Dan; among them Jan Harrington, the boatman, who threw his arms round Conn's neek, and hugged him, and was ready at the same time to cry with vexation because he halln't been cry with vexation because he ha in't been by to take part in the fight. Many times that morning the battle was fought over again. Conn, in the excitement of the moment, forgetting his pain, and then bemoment, forgetting his path, and then becoming more acutely aware of it at the next interval of rest. So that taking all things together, it was no wonder that Dr. O'Leary, when he came, looked graver than was expected, and warned Conn that he must lie quiet; and directed those who had him in charge that he was not to be allowed to tak much and that not to be allowed to talk much, and that

visitors were to be excluded, and no one admitted but such as were engaged in nursing the patient. Then he sewed up the wound, administered an opiate, and promised to come again as early as he could the next day. The book-keeper followed him from the room. "What do you think, doctor?" was her

"And the wound-will there be any

Certainly there will. I have done the heat I can, the best that any one could do for it so late in the day; but he will bear the mark of it with him to his grave. We shall have cause to be thankful if that's the worst that happens," and with this he tripped lightly downstairs, leaving the book-keeper on the landing all stunned, with palpitating heart, and growing hot and cold by turns. TO BE CONTINUED.

CHURCH MUSIC. Australasian Catholic Record.

If it is true that the question of Church music has resolved itself into a question between Gregorian music and everything else, then it is a pity. There is so much good in both that a duel to death between them must nec essarily be disastrous to a good cause. To banish figured music, or the bes examples of it, from the services of the Church, would be much the same thing as cutting down a tree because the branches prevent the roots from embellishing the landscape. The Gre-gorian must remain, of course. It would be impossible to replace the hest Gregorian by anything approaching it in essential qualities.

Take the "Pater Noster," for ex-

ample. No one could ever dream of finding the equal of that great strain for mejestic grandeur, combined with reverent tenderness of supplication. It is worthy to carry to the throne of God the prayer given to us by the Son of God.

Gounod said of this " Pater Noster." that if he could have had the honor of composing it, he would gladly have given up all he had ever written iedermayer wrote a beautiful " Pater Noster," but it is, even in the hands of such a great singer as Santly, only a pale reflex of the mighty Gregorian strain. No great master has left any attempt at an accompaniment, or chestral or otherwise. ganists who differ from the great mas ters herein. There are many things to be said on their side. I think the best reply to them is that it is useles trying to add glory to the splendous of the sun. The "Pater Noster" is

perfect in its majestic simplicity, There is a pious and ancient belie that on the night of the Nativity when the wondering shepherds on the hills round about Bethlehem heard the first "Gloria in Excessis," this old Gregorian chaunt was the strain tha all their souls in blissful rapture That belief is at all event evidence that reverence for this chaun is as old as Christianity. From the beginning of the old tradition, to the words of the greatest master of ou time, the chain is unbroken of th

testimony to the sweep of its majesti power throughout the ages.

There is a touch of the same powe in the "Lamentations;" they, too are immortal, as are the Gregoria So is the "Exultet," the grea Ambrosian chaunt, which opens th office of Holy Saturday. It is famous by the way, in Irish story as the first strain of Christian music to strik Irish ears and subdue Irish hearts proclaiming, on the Hill of Tara, th advent of a superior fire in the hand of mysterious strangers confronting

the Druidic reign on its most solem festival day in the very stronghold of its power.
The Gregorian "Requiem" als is immortal, from the solemn tones its opening prayer to the last touch its wondorful pathos, chastened b

thoughts of Paradise, and glimpses the Angels and Saints of God. Nothing like this, however, can b said about the great bulk of Gregoria music. If it is a question of the substitution of Gregorian for all music, must be remembered that much of is to most ears unsympathetic, an harsh as well as difficult to master, an that a great deal of it does not lend i

very justly pointed out in the pages

harmony, as Mr. Delany ha

this magazine.

The claim of the other side is the music has developed since the days the Gregorian into something riche stronger, and fuller as a vehicle expression; certain melodies, course, apart, which I have endeavore to treat as the immortal part of the Gregorian. The claim may be sur med up in the title of "Tone poet The title is given to the great maste of music in recognition of the fact th they compose great poems resembling the works of the great poets in a essentials, using tones either in su stitution of words, or in combination with them, in the latter case attaining the sublimest effects. Familiar e amples abound. In Handel's Messi there is a marvellous air whose there is "The Man of Sorrows and A quainted with Grief," who "Was d spised." It is the " Ecce Homo " wi which the tone-poet introduces the i finitely pathetic figure of the suff-ing Christ. At an earlier stage brings the Baptist before us with i message of comfort and his warning of preparation, Later he presents t Apostle sonorously prophesying t judgment of the world, and makes hear, at the same time, the fulfilli sound of the trumpet. He sin host defiles before us in shining rank "Castrorum acies ordinata," terril in power. in stately motion

measured tramp, acclaiming "t Lord" with enthusiasm triumpha He declares "I know that my F deemer Liveth," and there is no sisting the soft voice of the g Archangel rising on the wings of Seraphim in sight of the assemb world. Another of his messeng lifts up his voice "Thou didst leave his Soul in Hell;" we see grave face and the solemn figure ing majestic after the sacrifice, "And the wound-will there be any

"Certainly there will. I have done the best I can, the best that any one could do for it so late in the day; but he will bear the mark of it with him to his grave. We shall have cause to be thankful if that's the worst that happens," and with this he tripped lightly downstairs, leaving the book-keeper on the landing all stunned, with palpitating heart, and growing hot and cold by turns.

TO BE CONTINUED.

CHURCH MUSIC.

Australasian Catholic Record If it is true that the question of Church music has resolved itself into a question between Gregorian music and everything else, then it is a pity so much good in both that a duel to death between them must nec essarily be disastrous to a good cause To banish figured music, or the bes examples of it, from the services of the Church, would be much the same thing as cutting down a tree because the branches prevent the roots from embellishing the landscape. The Gregorian must remain, of course. It would be impossible to replace the best Gregorian by anything approach ing it in essential qualities.

Take the " Pater Noster," for ex No one could ever dream of finding the equal of that great strain for mejestic grandeur, combined with reverent tenderness of supplication. It is worthy to carry to the throne of God the prayer given to us by the Son

of God. Gounod said of this " Pater Noster. that if he could have had the honor of composing it, he would gladly have given up all he had ever written. Niedermayer wrote a beautiful "Pater Noster," but it is, even in the hands of such a great singer as Santly, only a pale reflex of the mighty Gregorian strain. No great master has left any attempt at an accompaniment, or ganists who differ from the great masters herein. There are many things to be said on their side. I think the best reply to them is that it is useless trying to add glory to the splendour of the sun. The "Pater Noster" is

perfect in its majestic simplicity, There is a pious and ancient belief that on the night of the Nativity, when the wondering shepherds on the hills round about Bethlehem heard the first "Gloria in Exceisis," this old Gregorian chaunt was the strain that 'all their souls in blissful rapture That belief is at all events evidence that reverence for this channt is as old as Christlanity. From the beginning of the old tradition, to the words of the greatest master of our time, the chain is unbroken of the testimony to the sweep of its majestic power throughout the

There is a touch of the same power in the "Lamentations;" they, too, are immortal, as are the Gregorian So is the "Exultet," the great Ambrosian chaunt, which opens the office of Holy Saturday. It is famous, by the way, in Irish story as the first strain of Christian music to strike Irish ears and subdue Irish hearts, proclaiming, on the Hill of Tara, the advent of a superior fire in the hands of mysterious strangers confronting the Druidic reign on its most solemn festival day in the very stronghold of

The Gregorian "Requiem" also is immortal, from the solemn tones of its opening prayer to the last touch of its wondorful pathos, chastened by thoughts of Paradise, and glimpses of

the Angels and Saints of God.

is to most ears unsympathetic, and harsh as well as difficult to master, and that a great deal of it does not lend itharmony, as Mr. Delany has very justly pointed out in the pages of this magazine.

The claim of the other side is that

music has developed since the days of the Gregorian into something richer. stronger, and fuller as a vehicle of expression; certain melodies, of course, apart, which I have endeavored to treat as the immortal part of the Gregorian. The claim may be summed up in the title of "Tone poet. The title is given to the great masters of music in recognition of the fact that they compose great poems resembling works of the great poets in all essentials, using tones either in sub stitution of words, or in combination with them, in the latter case attaining the sublimest effects. Familiar examples abound. In Handel's Messiah there is a marvellous air whose theme The Man of Sorrows and Acquainted with Grief," who "Was de-It is the " Ecce Homo" with which the tone-poet introduces the infinitely pathetic figure of the suffer ing Christ. At an earlier stage he brings the Baptist before us with his message of comfort and his warning of preparation, Later he presents the Apostle sovorously prophesying the judgment of the world, and makes us hear, at the same time, the fulfilling sound of the trumpet. He sings "Glory to God," and the Heavenly host defiles before us in shining ranks, "Castrorum acies ordinata," terrible in power. in stately motion of measured tramp, acclaiming "the Lord" with enthusiasm triumphant. He declares "I know that my Re-Castrorum acies ordinata," terrible deemer Liveth," and there is no resisting the soft voice of the glad Archangel rising on the wings of the Seraphim in sight of the assembled world. Another of his messengers lifts up his voice "Thou didst not leave his Soul in Hell;" we see the grave face and the solemn figure ris- whom the caricaturists depicted as noise of fervent acclamation.

Ing mejestic after the sacrifice, and killing with brass and destroying The "Vitum Venturi Sæculi" is

we face the presence of the fundamental truth

In Israel the same tone poet taken us into Egypt with him; he shows us the persecuted people; makes us hear the noise of their groanings; shows us "the smoke of their torment." The plagues pass one by one, the files fill the air with their restless buzz, the hail rattles on the house tops, and bounds along the streets incessant there comes across the dark face of night the awful wall of mothers mourning. The drama hurries on Israel files out in great multitude towards the desert, crosses the sea stops under its cloud to look back and, lo, the tragedy of Pharaoh and his legions!

"The Lord is a man of war. Bold voices shout sonorously; the hurrying instruments fitting the feelings of the awe stricken spectators " Pharaoh's chariots and his while "Pharaoh's chariots and host" are overwhelmed, and chosen captains are drowned in the Red Sea. The awful scene close with the loud shouts of the spectator proclaiming how the Lord had destroyed "the horse and his rider" in the vehement waters, swirling and tossing and surging before our very

eyes in the most vivid of tone pictures When Haydn cries out, as he wil do " the last syllable of recorded time, The heavens are telling "The glory of God," they do tell gloriously-

"Ring out ye crystal spheres,
Once bless our human ears,
If you have power to touch our senses so,
And with your silver chime
Move in melodious time
And let the bass of Heaven's deep organ blow,
And with your ninefold harmony
Makeup full concert to the angelic symphony." Such is the great chorus of the crea

A great effect in the beginning of that work—" Let there be light"it raises expectation-" and there was light "-it is a shock of electricity.

At this point on one occasion, when Haydn himself was conducting in Vienna, the audience stopped piece with their enthusiasm for some minutes. As the noise was subsiding, Haydn pointing upwards, shouted It came from above. In this oratorio fine passages of de clamation abound, of which the great est is the incomparable "In Native Worth," which describes the creation

of man. It suggests the first words of Deus qui humana the invocationsubstantia dignitatem mirabiliter condidisti," as vividly as the "Messiah ' suggests the second, et mirabil ius reformasti."

Thus, consideration of the oratorio brings us naturally to the Mass. Here we find the highest possible themes for the inspiration of the tone poet. And they have the advantage of the con dition precedent, that he writes for an act of public worship. The condition to spur him to the greatest ought efforts.

It does, and we need not wonder when we consider the gifts of these How do they work in fitting great themes to music, which has been described-a little optimistically perhaps—as" man's simplest and most natural speech?" The most prolific of composers—Schubert—gave us a glimpse on one occasion. It was at the beginning of his career, when he was playing second violin in one of Mozart's symphonies—"I can hear the angels singing," said the boy. Handel, in the maturity of his powers, conveyed the same idea more loftily, when he said as he finished the Halle-lvjah Chorus, "I did think I did see heaven before me, and the great God Himself." Even the pleasuremusic. If it is a question of the sub stitution of Gregorian for all music, it must be remembered that must be remembered to be remembered to be remembered to be remembered t religious, but there is much in it to sustain the unexpected verdict of its composer. There are, to wit, the solemn opening chorus, suggestive of voices in the gloom of the hill of Calvary; the, in places stupendous Calvary; the, in places stupendous "Inflammatus," with its great phrase, "In die judicii;" the profound opening of the "Fac ut ardeat;" and the exquisite "Quando Corpus," with its contrasting phrases and wierd, wall

ing effects Another thing there is to be con sidered: - "Beauty in art," says a distinguished authority, "is not a thing so poor and finite that it can be exhausted by one man's life, and its prize falls not as though by lot to only one elect, its light is rather split up into a thousand rays, the reflection of which is east into our enraptured eves, in many forms, by the great artists

put by Heaven into the world.' "Many forms" is the key note of this description of the length of art and the shortness of life. Improvement is going on from lustre to lustre, and from age to age ; one generation builds upon the ideas of another; nev treatment of old ideas grows by development; great schools are formed with transition periods between "Quot homines tot sententiae," the old rule has varied illustration every day; its working can be traced in the history of music. Palestrina, in his day, took by storm the world of Church music, wearied of Gregorian, scandalized by the substituted fripperies. When the severe Germans, who had in the whole sphere of music followed unwillingly in the steps of Mozart, were in the ascendant, Rossini came to Vienna, and though the men in occupation denounced him as the colourist who had the sensuous tints of Titian without his soul, he, in turn, took the world by storm. When the new school came which culminated from Bach, by way of Weber and Schubert and Liezt, and above all, through Berlioz, the daring innovator.

his music was scorned. Many called it the "music of the future," in the same spirit as the good priest who wanted his congregation to deter their musical efforts until they got to Para-dise. But this master, in his turu, also ended by taking the world by storm. It was recognized that the art had reached another and richer level. And now in the last days of the century comes the brilliant young Italian priest, Perosi. Melodious he is, in the capitals of the nations, he too, is taking the world by storm He is accepted as linking together the old and the new with new ties. He theme of the Redemption. Handel was supposed to have exhausted that theme in the last century. Spohr proved the falsity of that idea early in this. Gounod renewed the proof the other day. Now Perosi

cause it is inexhaustible. Thus, in the Mass music we have many treatments. One master appeas to the majesty of God, and his "Kyrie is majestic;" another to his infinite pity, and his "Kyrie" is tender; another remembers that the Kingdom of Heaven is taken by storm, and he throws a great multitude on his canvas, lifting up loud voices in supplications, uttering cries that drew blood.

that the subject is unexhausted, be

In the "Gloria" one gives us the picture of a saint in ecstasy accom panied by angels covering the Meditation in hushed awe; another brings before us a bright herald proclaiming the glad tidings through a trumpet another conceives an army shouting in the delirium of victory. But after the opening all unite in the tumultuous joy of praise and glorification, and the solemnity of adoration.

In the "Gratias" all express the idea of thanksgiving, and they do it, each after his manner. In his twelfth, Mozart is the essence of tenderness in his third, Haydn is vividly emo tional, the orchestrations hurrying the theme with joyous abandonment of soul. In his sixteenth, his expression is stately as well as tender, refined withal, and diversified with changing harmonies typical of the infigite variety of the subject.

"In Qui Tollis" all are suppliant. One with a majestic prayer pealing through the vast spaces of great Cathewith the kneeling people in drals. occasional choral response Another leads us through "The Valley of the Shadow;" on all sides cries resound and invocations; "Qui Tollis; Qui Sedes,"" Suscipe," rise up out of the dark places in incessant confusion of importunity. Another presents with a great psalm solemnly up through the aisles of great forests, and all end in triumphant acclamations proper to the words ending the great hymn.

In the "Credo" every composer recognizes that Faith is the leading The leading feature of all the treatments is, therefore, the emphasis which belongs to an Act of Faith. At one extreme is Gounod's Credo of St. Cecilia," massive, stately, majestic; at the other the Credo of Mozart's "First," known to musicians as "The Fiery Credo," An intense burning profession. this latter, in which the great dogmas succeed each other, clear in outline, glowing with in a procession color, of amazing vigor and power. Both are, in em phatic profession a healthy downright ness, the same, though they differ in every other respect. Between the two lie endless variety of musical mind and matter—you have severity of style suggestive of the cloister, de clamation, stately and majestic, zeal hurrying on with steps almost as rapid as the lightning and not less clear-you have great vocal masses in unison, sustained by the melodies and progressions of the orchestration and you have noble curves of melody intertwined, borne on the surface of flowing stream of harmony, the figures ever changing with subtle modula-tions like the eddies on a broad river current-you have the pomp and swing of military pageantry, and you have the modest simplicity of a nuns' choir; in short, you have one faith and an infinite variety of expression. So with the "Incarnatus," one mas ter gives a picture of reverent angels murmuring the words in adoration and thankfulness; another shows us one crying in the wilderness, and there is in his voice a plaintive wail, foreshadow of the Passion; a third conjures a spirit of tender grace. wbose deep feeling of awe is tinged and lightened with joy, like the soemn grey of morning clouds tipped with the advancing "Orient pearl. Well-known examples of these three effects are Goupod's St. Cecilia Mozart in No. 12, Haydn in every one

of his masses. The "Passus" is, withal, funereal, all ending in the hush of solemn dirges. The treatment throughout is rich and varied. Here, the wailing of mourners tells the story : there, are heard shouts of execration for Pilate now it is grief in broken accents and, again, there are notes of horror at the crime of the Jews; all show u the road to Calvary with living pictures, and end at the sepulchre with

Triumph follows for the Resurred tion; there is stateliness for the second coming of Christ, with the pealing of the trumpets of judgment and the marshalling of the living and the dead; the recognition is emphatic of the Holy Ghost, Qui locutus est per prophetas," and the great edifice of the Church rises before us in the

with cannon—when the new school the climav of the Credo, and is so thus developed culminated in Wagner, treated. Sometimes it is a single ATTACKED. voice, as of an Archangel proclaiming, and often the herald is intensely yet reverently joyful; at others we hear the voice of mankind:

Old men and babes and loving friends And youths and maidens gay.

And when the chorus has by suc cessive entrances reached its full vocal mass, it gradually dissolves into the hush of ecstacy. And, again, it is the spirit of joy organized in every variety of gorgeous triumph, coming with vigorous repetitions to splendid

end. In the "Sanctus" the two leading ideas are the Holiness of the Lord God of Hosts, and the splendour of His glory filling the heavens and the earth. All the great masters present All the great masters present them clearly, the gayest spirits among them who are invariably subdued to the solemnity of the first, run riot in the energy of the second, and none lose the note of reverence in either For the rest, the styles differ from severe simplicity, as of Gregorian, to the most passionate devotion, and there are often the richest choral and orchestral effect.

The "Benedictus" has everywhere a note of tenderness and welcome. composer seizes it with grave simplic ty of heart, and you have an 'Angel's Psalm;" another takes you ity into the fields, out in the summer air. and you hear the streams, birds, rustling leaves, in harmony with the delicate treatment of the

theme. It is an exquisite pastoral.

The "Agous Det" has the same ideas as the, "Kyrie," and in presenting the two first invocations the majority of composers vie with each other in their prayerful recognition of the fact. In the third, however, the variety of their treatment is greater than in their handling of any other theme. On one side is the tenderest of prayers for peace, recalling often the immortal description of sleep as "Nature's Soft On the other we have the Nurse." loudest demonstrations of triumph. The latter treatment is correct from the musical point of view, which justifies a striking finale for a great work, but as a departure from the meaning of the words it is incong ruous. The practice has been ingeniously defended as depicting the joy of devotion firmly grounded on the promise, "Ask and you shall receive." For the festivals of the saints it may be held that this treatment of the "Dona Nobis "is a prayer for the peace attained by those who now are the Church triumphant. While in favor of the musical defence is the fact that the great festivals of the Church following, as they do, periods of fasting, penance, and supplication, are legitimate occasions for a triumphant finale. It gives strength to the plea that the triumphant treatment com pletes worthily the series of medita tions on great themes presented by the musical portion of the service. is, of course, the key note to the music of the Church, which is primarily and wholly intended as an aid to devotion. The plea, however, amounts to no more than a claim, that if ever the in congruity is to be allowed in the Dona Nobis, it can only be when certain

conditions are present. A word about the practical part of the subject. The first essential is the selection of the music. In the vast quantities of masses, motetts, antiphons, psalms, hymns, litanies, there are instances of music unsuitable from

Then there is the sense of proportion, which restricts music to its pro per occasion, and remembers the re

sources at command. The third indispensable requisite is practice. From the sublime to the ridiculous is but one step, and individuals and choirs who attempt the sub lime without sufficient rehearsal, invariably make that step. Practice must be considered in the widest use of the word. It should be not only regular rehearsal of any particular work, but it should include home study, not only of particular works, but of music generally. Thus only can singers keep their voices in order and choirs become masters of comprehens ive well learnt repertories. one hand the musicians must be select ed in some degree; on the other, their conductor must understand his music and be able to train his people to the right expression of it. If you can get phenomenal voices, great instrumental artists, and a genius to conduct them, and write for them, so much the better. But these are not essential. Study and regular rehearsal rightly directed will enable average musicians under fairly competent conductors to present great works worthly. R. A. Loughnan.

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"We are all followers of Christ," said His Eminence, "and we must make up our minds that we cannot get along in this world without occasional ly feeling the sting of calumny. The more upright your life and the more steadfast you are to the principles of religion or to your business, be it what it may, the greater will be the calum-nies and slauders of the envious. A small, mean man takes great delight in attacking the prominent that some of their glory may be temporarily reflected on him.

" Now it is well to consider how we shall act when thus attacked. easiest and safest way is to take no notice, avoid losing your peace of mind and, above all pray for the slan-derers. It is heroic, I will admit, but it was an innovation of Christ, and in following in His footsteps you cannot go Your peace of mind is of as much value to you as the jewels and money you so securely guard. Why not, therefore, bar out those calumnie and slanders and not let every little tale disturb you? The words of men are fleeting; the judgment of God is final and just. Rest content in this knowledge.

"All men are liable to be misrepresented. Even Paul was the victim of the tales of the envious, not only among the heathens, but also among the Christians He bore his trial with saintly fortitude. He did not grow angry; he did not cry out from the housetops his innocence. He rested his case on the knowledge of God's justice.

"It was Shakespeare, I believe, who said, 'Conscience makes cowards of us all,' but I believe that the fear of public censure makes greater cowards of us than conscience. Would that conscience had more place in our daily life. When the calumniator assails you and your conscience tells you the charges are false, remember that this same still voice may remind you of other misdeeds unknown to men, but know to God.

"God in His wisdom may often permit us to be unjustly assailed in order to rouse within us the spirit of re ligion and humanity and cause us to isten oftener to conscience. Make i a rule of life, my brethren, always to disregard the unjust censures of but tune your ears to the faintest whisper of couscience."

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To Our subscribers in the O:tawa district are hereby cautioned against giving money to a man named Smith, who represents himself as an agent for the CATHOLIC RECORD

PRESBYTERIANS ALARMED.

The Presbyterians of the United States are in alarm at the statistics of their increase for past years, as it has been discovered that the net increases form a series of downward steps. In 1894, according to the figures given by the Oatlook, 40 000 persons were added to the Church. In 1895, 26,000; in 1896, 20 000; in 1897, 17,000; in 1898, 14 000; and so far in 1899, 8 500. At this rate the increase will soon disappear entirely.

ENGLAND AND DIVORCE.

The number of divorce petitions is increasing greatly of late in England, though it has not attained the large dimensions which have alarmed thoughtful people in the United States. There are this year seven hundred and twenty petitions for absolute divorce throughout England, as against six hundred and eighty-three in 1898 As the year 1899 was not three-fourths past when the number was computed, it may be expected that the excess for the present year will be surprisingly large. It is the natural result of increasing the facilities for divorce that there should be a large increase in the number of petitions, and also in the number of divorce decrees issued Twothirds of the applications for divorce are presented by husbands, and the other third by wives.

A REMNANT OF PAGANISM.

The Lower House of Convocation of the Church of England has carried a resolution which is now before the House of Bishops, to the effect that a new form of burial service be provided for cases of cremation. The practice of cremation is becoming more frequent and popular and the proposition is to meet this phase of burial. Cremation, however, is not a new thing in the world's history, as it Christianity abolished it as symbolizing the heathenish doctrine of the annihilation of the soul. Perhaps as it is now to be used among some Christians, the most appropriate change to be made in the burial service for the case would be to leave out all reference to the resurrection of the body: then the doctrine would accord with the symbolism of cremation.

THE USUAL RESULT.

The Theosophists, who have introduced the absurdities of the Pythagoreans and Buddhists into this country as the basis of their faith, have met with the usual fate of sectaries, and are now split into three societies in America, each of which claims to be the true Theosophical system. The London Light gives the information that the first split occurred when Mrs. Annie Besant, the prophetess of the society, made serious charges against the American Secretary, Mr. Judge, who was sustained by the Americans gener ally, who formed then an independent society. A minority followed Mrs. Besant then. After the death of Mr. Judge, Mrs Tingley was made the absolute head of her section by a convention at Chicago, with power to expel members without even a trial. This absolutism was offensive to another minority, who made Dr. Buck their leader, and formed the American Theosophical Society. Mrs. Tingley's section is called the Universal Brotherhood, and the other section of the society goes by the name of the International Theosophy Society, of which Colonel Olcott is the American head.

People have no right to make fools of themselves unless they have no relations to blush for them. - Haliburton.

EUCHARIST AND SACRED VESSELS.

Subscriber of Chatham, N. B., asks: "What should a layman or woman do in regard to the Blessed Eucharist which is in the Tabernacle of a Church, and to the sacred vessels, as the chalice and ciborium, if the Church be on fire, and there be no priest at hand to move them to a safe place ?"

Answer. It is the usage and law of the Church that the Blessed Eucharist is to be administered and handled only by priests, and under certain circum stances by deacons to whom the authority of doing this has been given.

Nevertheless, the faithful in the early ages of the Church were allowed to take the Holy Eucharist to their houses, and to communicate themselves. St. Ligouri says: "This was permitted on account of the necessity of the case."

The necessity arose from the fact that the Church, being then under persecution, it was frequently difficult or im possible to have recourse to a priest from whom this most Holy Sacrament could be received in the usual manner.

It will be understood from what we have said that the precept forbidding any who are not in holy orders to touch the holy Sacrament of the Eucharist with their hands, or to bear it from place to place, is an ecclesiastical precept, for the better reverence of that Holy Sacrament, and the will of the Church in making this law is to be regarded. Hence in the case when the Blessed Sacrament is exposed to a great irreverence, such as being in an unclean place, or exposed to a fire, theologians interpret the will of the Church to be that a lay person should remove it respectfully and reverentially to a safe and proper place when there is no priest at hand to do this. But it is to be remarked that it is com manded to be in the state of grace when the Sacrament of the Blessed Eucharist is handled or touched Hence, if the lay person who is about to rescue it from irreverence be in a state of sin, he should at least make a sincere act of perfect contrition before so doing, in order to reconcile himself with God, and to put himself into the state of grace.

What we have said of removing the Blessed Eucharist is true also of the sacred vessels which are used to contain that Holy Sacrament. In the case in point they may be touched by lay persons, if necessary, and put into a place of safety. But usually these vessels are in cases or coverings, which make it unnecessary actually to touch them in order to bear them away

safely. MORMON MISSIONARIES.

The Mormons appear to be making desperate effort to extend their control over some of the States where they have hitherto had no foothold, and in the present disorganized condition of was frequent among Pagans during Protestantism, with no firm or fixed the education of the Catholic children, the early ages of Christianity, but faith in any form of Christianity, it with some success. A few evenings ago six Mormon elders appeared suddenly near Cadillac Square, opposite the City Hall, and in the very heart of Detroit, and standing shoulder to shoulder, sang one of their hymns, attracting a large crowd. A German who was present made an attack upon their doctrines from a Biblical standpoint, and two other debaters soon took part in the theological controversy which arose out of the situation, but no one of all the disputants agreed with any other, and considerable disorder arose out of the discussion. The Mormon elders avowed their belief in the lawfulness of polygamy, and said that the laws against it in the United States are unjust. They maintained that a man should be allowed to have as many wives as he can support.

Apropos of the presence of Mormon elders in the city, a representative of the Detroit Evening News interviewed on the same day Mr. T. W. Whitely, Salt Lake City, a grand representative of the Odd Fellows order, in attendance at the Oddfellows' Convention which was being held in the city, in regard to the present position of the Mor-

Mr. Whitely, it is said, has a deep rooted hatred for the followers of Brigham Young and the teachings of Mormonism. He declares that the Mormons are intensely indignant against the United States Government for repressing polygamy.

He said : "He was present in Salt Lake City on that memorable July 4, when the United States flag was lowered at half-mast by the fanati-cal Mormons, to show their contempt and disdain for the Edmunds Tucker law which had just passed congress."

dignity of statehood.

In regard to the manner in which the Mormons received news of the passage of the law, Mr. Whitely said :

"Salt Lake City was in a ferment that day, and it is a wonder that there was not bloodshed. The Mormons acted like crazy people, and the lowering of the flag to halfmast was the culmination of their insanity. Finally a large crowd or gentiles, and I was among them, forced the Mormons to put the flag back to the top of the mast. The Mormons were so mad to think that the Edmunds. Tucker law should have passed that they could have committed murder, and meetings were held in all parts of the city, which were addressed by their leaders.

"There is no use trying to gloss over the condition of things in Utah. The Mormons are trying with all their energy to revive polygamy, and in spite of their vigorous denials there are many who practice it. Formerly the Mormon element was held in check by the liberal party, which included both republicans and democrats, but now the gentiles have split on party lines and the Mormons have full control of the State Government.

"There is some talk of organizing a party." Salt Lake City was in a ferment that

ernment.

"There is some talk of organizing a party that will include all gentiles, regardless of party. If this is done, and we can get along without squabbling, I believe there is a strong possibility of defeating the Mormons."

Mr. Whitely hopes that Brigham Roberts will not be allowed to occupy his seat in congress, as it would be a permit him to do so.

the member elected to Congress by that volves to protect the faith of the little district of Utah which comprises Salt Lake City. He is an avowed polygamist with three wives, and he openly proclaims that he will defend the practice of polygamy in the hall of Congress, notwithstanding that it is forbidden by the laws of the United States. There is, however, a strong of any person who may see fit to assail agitation on foot to have him excluded from sitting in the House of Representatives.

THE SCHOOL QUESTION IN WINDSOR, ONT.

The announcement made by his Lordship the Right Rev. Bishop McEvay, to the people of Windsor, on his recent visit to that city, in reference to the school system there existing, has been the occasion of some discussion; and one of the Catholic Public School Trustees, in an interview with a representative of a Detroit paper, has openly declared his opposition to the proposition of his Lordship to establish Separate schools or at least a Separate school there under the provisions of the Separate School law.

For the information of our readers in regard to this matter we must here state that the schools of Windsor are in a different position from those of all the other cities and towns of Ontario.

Instead of Separate schools being established, there is but one Board of Public School Trustees, who manage and control all the schools of the city under the general provisions of the Public Schools law.

By a friendly arrangement which has existed for many years between the Catholics and Protestants of the city, two school houses are set apart for the others being conducted as Pablic hools for the Protestant children.

The two Catholic schools are in practice managed and controlled by the Catholic trustees of the Board, who are at the present time five in number, out of eighteen, which is a fair representation in proportion to the Catholic population.

These two schools are fairly conducted as Catholic schools, excellent Catholic teachers being employed in them, and Catholic instruction being given to the children just as if they were Separate schools managed under the Separate School law.

As we understand the matter, his Lordship the Bishop has not one word to say in disparagement of the manner in which the schools have been hitherto managed, and he admits fully that the Protestants of the city have acted with the greatest liberality, and have exhibited remarkable good will toward their Catholic fellow citizens, recognizing the just rights of Catholics to educate their children in accordance with

Catholic principles. If there were any certainty or secur ity that the present state of things would be continued permanently, we feel certain that his Lordship would have made no objection to its continuance; for it secures what the Catholics of Oatario have so earnestly contended for-the Catholic education of the rising generation. But this is precisely the point in the Windsor school system which makes it fall short of what is to be desired. Nothwithstanding that it has been in existence, and has worked very satisfactorily so far, it has not the element of permanency, and it is well known by all that it may be overturned at a moment's

REVERENCE TO THE BLESSED United States Congress prohibited the hostility to Catholics to disturb the ex- be given to how the school property practice of polygamy. It was on the isting conditions. The majority of might be acquired, that is, whether by understanding that this law should be the people of Windsor may still be agreement with the Public School obeyed that Utah was admitted to the tolerant and friendly, and disposed to Trustees, or by opening the school on continue the amicable and just management of the schools as they are now conducted; but there is no community in which maliciously disposed people do not crop up from time to time; and this is the danger which is constantly impending, like the sword Windsor. It is not requisite that there us to be premature to discuss, now how should be any large number of the the title would be fixed in the case of

of Damocles, over the Catholics of citizens desirous to upset the present arrangement, for a few may do it, or even one ratepayer who may undertake the matter resolutely, because the existing arrangement is not in accordance with the laws of the Province. Surely, as our revered Bishop remarked, the interests of one thousand school children should not be left in so precarious and unsettled a position.

The trustee to whom we have already made reference says :

"We were just congratulating ourselves that we had solved the vexed school question, in Windsor, at least, when this bomb (the Bishop's pronouncement) was thrown in our midst."

This mode of speaking is certainly virtual recognition of polygamy to not duly respectful to the Bishop of the Diocese who is the guardian of the Brigham Roberts here spoken of is Catholic faith, and on whom it deones of his flock. The Bishop has spoken for their best interests, and his have not been verified, and we fully weighty words should not be thus lightly treated.

We are told in the same interview that "Bishop McEvay said that our (Windsor) school system is at the mercy

Yes; and this statement is admitted on all hands to be correct. It is not a satisfactory answer to this to say, as the gentleman who held the interview

"Would it not be just as well to wait until it is attacked, and not commence breaking up what it has taken years to accomplish? The same remedies will be at his the Bishop's) disposal when the present school system is endangered as are now available. Why not wait?" To this we answer, that the longer

the remedy may be deferred, the greater will be the difficulty of applying it.

The Catholics of Windsor, equally with their Protestant fellow citizens, have co-operated in contributing to ward the erection of school buildings and the supplying of the schools with furniture and equi pment, and a just proportion of these properties belongs in equity to the Catholic body, but not by law. It is evident to any one who gives the situation the smallest consideration, that, by deferring the matter, the equitable claim of the Catholies of the city will be larger as the population and prosperity of the city increases, and the difficulty of coming to an equitable settlement of the claim will be increased to the same extent. An amicable settlement may be possible now while a good understanding and a good feeling exist between all sections of the people, but it is not likely that such a friendly settlement will be made when the time arrives which is virtually prognosticated by the re spected gentleman who accorded the in terview aiready referred to, namely, when some persons will in hostility attack the present arrangement. The very existence of such hostility will be an obstacle to a friendly agreement, and therefore the arrangement should be made while all parties concerned are of a friendly disposition toward each other.

In the reported interview we find also the following statement:

"Our local priests are reported to have said that Catholics do not desire Separate schools, but want the title to the two schools which are now used by Catholics. The priests overlook the fact that these two schools were paid for by public money, and must of necessity remain the property of the public. Should there be a separation, the title to the Catholic schools would be vested in the Catholic School Board, and not in the Catholic Church as they seem to desire."

We cannot undertake to deal with or to explain language which is attributed to the "local priests" so vaguely that it is admitted to be a mere unauthorized rumor of their the Bishop is not at all vague, but is perfectly practical. His Lordship urges that an equitable arrangement in regard to the present school prcperty; and if such an arrangement be the property of the Catholic people.

what is already Church property. It is He does not own this faith. He has no to be remarked that nearly all the Separate school - houses a throughout Ontario are vested in the Trustees, though in some cases, where the Church directly furnished the school sites and built the school buildings, it is vested in the Church. It appears to Windsor if his Lordship's suggestion be acted upon. This is a matter which can be satisfactorily arranged when the proper time comes.

The next matter on which the gentleman who was interviewed touched is the heavy tax which would necessarily have to be levied upon Catholic ratepayers in order to maintain Separate schools in Windsor.

According to his statement a tax of 7 mills on the dollar is now levied for school purposes, and he prognosticates that it would be necessary to levy at least 101, and probably as much as 14 mills on the dollar on the Separate school supporters if the Separate school system be inaugurated.

The Separate school system is not an unknown thing in Ontario, and hitherto prognostications of this character believe that they will not be verified in the case of Windsor. It has been found possible to conduct Separate schools in an economical manner without impairing their efficiency; and by taking pattern from other cities and towns we have no doubt the Catholics of Windsor will be able to secure efficiency with economical management. In fact, throughout the Province, it is almost universally the case that the Separate schools are efficiently conducted with a tax equal to that levied for the support of the Public schools. In St. Thomas, the former parish of the Rev. Dr. Flannery, now pastor of Windsor, the Separate school tax is actually less than that levied by the Public School Trustees, and the schools are at the same time excellently conducted

But even if a slightly greater tax vere needed, so great is the benefit of having Catholic schools under the actual control of a Catholic Board, that it would be well worth any sacrifice which the Catholic people might find it necessary to make in order to attain this end. It is only by doing this that Catholic text books can be used in the chools freely. An admirable series of Catholic text books has been prepared, which has been approved and recommended by the Education Dapartment; and it is only by working under the Separate school law that these books can be used without hindrance. This is, of itself, an advantage which cannot be too highly prized and we are confident it will be duly appreciated by the Catholics of Windsor. This is a matter, however, for after consideration.

The same learned gentleman who was interviewed is as well versed in Canon law as he is in Public and Separate school law, and tells us the scope of the Picker's in this did. Canon law as he is in Public and Separate school law, and tells us the scope of the Bishop's jurisdiction in this dio cese. In fact he is on friendly terms with His Holiness Pope Leo XIII., who must have informed him that he made an exception in the case of the Bishop of London and limited his powers!

We do not wish to interfere in this matter, but we did think that every Catholie in the Province of Ontario, which includes Windsor, knew that wherever Separate schools are established no priest has power to give the sacraments to those Catholics who are recalcitrant in this all-important matter. Even in the hour of death the rebellious and stubborn Catholic cannot be absolved.

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

We find it difficult to understand how a Bishop teaching ordinary Cathoseeming " desires. The proposal of lic dostrine can be accused of creating a crisis, a sensation, etc. It would seem that some Catholics of Windsor have rather strange ideas of the duty be made with the Public School Board of a Bishop when they object to his teaching the plain, simple truth. If the Public School Board had the right cannot be reached, he proposes to by law to grant privileges to the Cathplace in the hands of the new Catholic olies of Windsor, and had the power to School Board property which is at his bind their successors, it would be disposal, for the purpose of starting a another affair; but they have no such Separate school. The question in power. We have no right to be generwhom would be vested the title to the ous with what does not belong to us, school house, that is, whether in the and the Public School Board of Windson Church or the School Board, is a second- cannot give powers they do not possess ary matter, as in either case it would and therefore when they grant permission to the Catholics of Windsor to We have no doubt the title would be have the crucifix in the school room, equitably arranged, and that in they are doing what they have no legal and the laity who are loyal to their re-This was the law by which the any time be actuated by the feeling of arranging it due consideration would right to do. This is clearly what the ligion, are specially the enemies of

Bishop intended to convey when speaking of crucifixes.

The Bishop is merely the guardian of the Catholic faith in his diocese. right to be generous with it, or to minimize or compromise. He is bound by his oath of office to transmit the Catholic religion to his successor as far as he can in all its fullness, and surely as the schools are the battle grounds chosen by the enemies of this faith at the present day, the Bishop is bound to protect the faith of the little ones by every lawful means.

THE CHURCH AND THE JEWS.

Much has been said during the pro. gress of the Dreyfus trial to the effect that anti Semitic feeling or race-hatred against the Jews has been one of the chief causes of the virulence exhibited against the accused by the French people.

The statement has been formally made by the Rabbi Franklin, of the Jewish Temple Bethel, Detroit, at the close of the Yom Kippur, or day of humiliation services in that city.

A few days after it was announced that Dreyfus was for the second time found guilty of the crime of which he was accused, the Rabbi gave expression to his sentiments on this point in terms very similar to those which have been uttered by many newspaper writers on the same subject.

The Rabbi said :

The Rabbi said:

"France, on whose soil the blood of heroes has run in rivers, is to day in the eyes of the civilized world, an object of derision, scorn and malediction. She has stamped herself unworthy of a place in the councils of great nations. The scarlet letter of shame is branded upon her breast. A week has passed since the announcement of the shameful verdict that in the judgment of all good men was the crowning act of infamy in a wierd tragedy the like of which the world has seldom witnessed. Let us sorrow that in this eye of a dying century, a great nation has eve of a dying century, a great nation has turned its face backward; let us pity poor France whose honor is gone, and any other

rurned its face backward; let us pity poor France whose honor is gone, and upon the pages of whose history a record of sin and shame has been indelibly written.

That race hatred and religious prejudice have had most prominent parts to play in this awful tragedy is beyond question. The truth is that what prompts the outspoken hatred of the Jew in Europe is not that his success as soldier, statesman, scholar, artist, and financier, are exasoratine.

financier, are exasperating. Thank God that in antagonism to this Thank God that in antagonism to this latest miscarriage of justice, the Jew does not stand alone. A world stands by his side. It is therefore not meet that the Jew as a Jew should attempt retaliation for this great wrong. Yet to be silent is to acquiesce, and though we do not retaliate as Americans and though we do not retaliate as Americans and lovers of liberty, it is our duty to protest against the fulfilment of the sentence passed by a corrupt tribunal."

The Rabbi does not indicate by name the Catholic Church as having had any share in the so called persecution of Dreyfus, but he shows plainly enough that he attributes to the Catholic Church the " race hatred and religious prejudice which have had most important parts to play in this awful tragedy." There has been also a disposition manifested by many journals both in Canada and the United States to throw the whole blame of the anti Dreyfus feeling upon the "Catholic Church" and the "clericals," and especially upon the Jesuit Society.

A recent editorial in the Toronto Mail and Empire said :

The Montreal Witness speaks in a similar strain, but it is a little more outspoken in attributing the " persecution" to the influence of the" clericals." and in an article which appeared in that journal a few days after the second conviction, it said that

"The French army, the colonial party, the clericals, and indeed all the anti Dreyfusards, except, apparently, the Jew haters, who keep silence, are urging the Government to grant a pardon to Dreyfus, which is peculiar, to say the least, since only a few days since he was represented by these same people as a treacherous beast worthy of nothing but infamy."

The theory of the Witness is that these persecutors of the unhappy Jew were thirsting for his degradation and punishment, if not for his blood, because he is a Jew; but because of the general indignation of the outside world against these persecutors, on account of their having been the cause

of "this failure of justice," they are now content that he should have been branded a second time by an adverse verdict, and then acquitted, so as to allay the general indignation which the outside world has expressed against the clerical and other plotters.

The Witness adds:

"The Pope is anxious, as he well may be, a view of the share of the French clericals n the affair, that the whole matter should rop out of sight as soon as possible." This innuendo method of making

accusations, which the writer dares not state openly, is the most despicable style of calumny, because it is the most cowardly. There is not the least ground for the statement that either the Pope, or the clericals, meaning, we presume, the Catholic clergy Drevfus, because he It was at ish of trum Drevfus be reasons W to revisio bring to l against D eral, and would be the Cathol Well, th or Jesuit could be such a ple one of the Jews and

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because he is a Jew.

It was announced with a great flourish of trumpets, before the new trial of Dreyfus began, that it was one of the reasons why the clericals were opposed to revision, that a new trial would bring to light the existence of a plot against Dreyfus and the Jews in general, and that the chief conspirators would be found to be the Jesuits and the Catholic clergy.

Well, the trial has taken place, and where are these evidences of a clerical or Jesuit plot? Not a word which could be twisted into showing that any such a plot existed, was uttered by any one of the witnesses, though Christians, Jews and unbelievers, Catholics and Protestants were among those who gave evidence; and if such a plot were anywhere in existence outside the brains of the enemies of the Catholic Church, it would have been made manifest under the searching cross examinations of Messrs. Labori and Demange. A plot such as was imagined by the anti Catholic press would be too widespread to be concraled.

So far removed from the truth are all the assertions which have been made in order to make the Catholic Church responsible for the pretended persecution of Dreyfus, that every announcement which has been made by those journals to uphold their theory has been triumphantly refuted. An instance of this is the effort made by a correspondent of the London Times to make it appear that Cardinal Rampolia had expressed his gratification that Dreyfus was found guilty. That correspondent was himself afterward obliged to confess that the whole story was a fabrication.

There is, undoubtedly, a certain amount of hostility to the Jews in France; but there is scarcely a country in the world where some such hostility does not exist. That hostility is not based upon religion anywhere that we know of, and certainly not in France, where the clergy preach charity to our neighbors, whatever may be their religion or nationality. But, owing to business considerations, a certain amount of hostility to Jews exists likewise in Russia, Germany, England, and even in the United States.

It would be more like the truth to say that among the Protestants of Germany there exists a greater religious animosity against the Jews than among the true Catholics of France, for do we not know that the leader of the German anti-Semitic party is a Lutheran minister who took the trouble to come over to New York a couple of years ago in order to propagate his ideas among Americans, but was soon moved to return to his home abashed because of his utter failure to make the least impression on the people of the New World?

We may add here that an eminent French Jesuit, Pere du Lac, the

This language certainly does not betoken that there is a Jesuit or clerical conspiracy against the Jews in France In fact the fiasco of the Guerin episode, described in another column, proves that the leader of French anti-Semitism has scarcely a corporal's guard of followers of any religion in the capital of France.

McCARTHY'S CHARACTERIZA-TION OF FATHER MATHEW.

Justin McCarthy's characterization of Father Mathew is well worth read-

ing. 'Father Mathew," says this eminent Irish litterateur, who in his youth well knew the apostle of temperance, "had a sweetness of temper which nothing could embitter. He could be righteously angry, when occasion called for anger, but even his very rebukes appeared to be given for the sake of the offender and out of charity and love of the offender, and had nothing in them of the commonplace anger that come of mere temper or mere dis atisfaction. The charm of his manner was some thing not to be defined or to be described; it came from the boundless sweetness and charity of his nature. Nothing could exhaust his patience even with those who again and again proved, for the time, unfaithful to his teaching and were led away from the life of temperance which it was his chief object to inculcate. He would never give up a man as hopeless. So long as the man lived Father Mathew

Dreyfus, or that they persecute him families and friends had given them up as hopeless beyond recall. 'Da-spair of a man,' I have beard him say, and I can still see the sweet, quiet smile which accompanied the words; do you think I could despair of the grace of God ?'

THE PAPAL DELEGATE REACHES QUEBEC.

Met by Cabnet Ministers and Church Dignitaries.

Special to The Mail and Empire. Quebec, Oct. 1.—His Grace Mgr. Falconio, Apostolic Delegate to Canada from Pope Leo XIII, arrived by the Dominion line steamship Vancouver this afternoon. He was accompanied by two secretaries, boths like the Delegate himself, members of the Franciscan Order. One of his secretaries is Rev. Father Edward Fisher, of Padfield, and the other, Rav. Father Edenue, of Clavetta, France. The Papal Envoy was met at the boat by Mgr. Marois, Vicar General of Quebec Arch diocese ; Rev. Abbe S. H. Paquet, and Rev. Mr. Arsenault, Archbishop gin's secretary; and by Hon. R cott, Secretary of State ; Hon. Debell, Hon. C. Fitzpatrick, Solicitor-General; Hon. F. G. Marchand, Premier of Quebec; Hon. S. N. Parent, Mayor of Quebec; and W. M. Macpherson, agent of the Dominion line.

From the boat the party drove to the Basilica, where Archbishop Begin wel comed the Delegate, and where solemn Benediction was given.

BRIEF READ, DELEGATE'S ADDRESS After the Papal Brief establishing a permanent Apostolic Delegation in Can-ada and appointing Mgr. Falconio as Delegate had been read, the Delegate addressed the congregation in English, thanking them for the enthusiastic reception tendered him. In their welome he saw a mark of the faith of Quebec's citizens and their devotion to tne Holy Father. The Delegate then gave the congregation the Papal bless ing.

PROGRAMME OF THE ENVOY.

The Papal Envoy will remain here four or five days. To morrow morn-ing he will celebrate the Mass for the opening lectures at Laval University, and afterwards assist at the opening of the lectures. He will then proceed to Montreal, where he will spend about the same time, after which he will go to Otawa, where his headquarters will be situated, and from which point he will visit other parts of the country as necessity arises

Mgr. Falconio is fifty-seven years of age, but looks much younger. He is slightly below average height, and of good figure. He was made a Bishop in 1892, and shortly after was made Archbishop of Acarenza and Matera, from which See he was transferred to Canada as Apostolic Delegate.

A GREAT PRIEST DEAD.

A great convert-maker in so far as any man be so designated, was the late Father Robert Belaney. "He had an irresistible way of propounding the claims of the Catholic Church to heart and intellect," says the London Tablet; "so that few who came under his influence retained their prejudice against the Church unshaken." He was at Cambridge when the Oxford Movement was first felt, and he soon became known as the leader of the "Catholic" party at the sister university. Though born of a wealthy family, he died a pauper, so openhanded and openhearted was he to every summons of charity. Charity was natural to him, and he could not tolerate the lack of it in others. When pointedly on this subject:

"The persecution of Jews is against the spirit of our religion and of our nation. I preach and teach that Jews who are in good faith will go to heaven. The Church makes no war upon Jews. Neither Drumont nor Rochefort is a mouthpiece of Catholics. The two most violent anti-Semiles. Arthur Meyer, director of the Gaulois, and Pollonais, director of good source of the Gaulois, and Pollonais, director of good source of the Gaulois, and Pollonais, and he could not tolerate the lack of it in others. When once (while he was still an Anglican curate) his wealthy vicar subscribed \$210 to a charitable purpose, Belaney at once subscribed \$20 — "ten of which," he used to say, "were given in charity, the other ten out of spite." Father Belaney had a passion for the confessional, the most ardnown for the confessional, the most ardnown for the confessional, the most ardnown for the confessional in the could not tolerate the lack of it in others. When once (while he was still an Anglican curate) his wealthy vicar subscribed \$20 — "ten of which," he used to say, "were given in charity, the other ten out of spite." Father Belaney had a passion for the confessional, the most ardnown for the confessional, the most ardnown for the confessional in the could not tolerate the lack of it in others. When once (while he was still an Anglican curate) his wealthy vicar subscribed \$20 — "ten of which," he used to say, "were given in charity, the other ten out of spite." e old age, was active almost to the May he rest in peace! — Ave last. Maria.

DOCTOR JOHNSON'S ANSWER.

David Garrick was showing the great Doctor Johnson his fine house at Hampton Court ; but the Doctor had no word of praise for either the gardens or the buildings or the beautiful furnishings.

"Why do you not say something?" asked the actor.
"There's only one thing to say, my

dear Davy," replied the Doctor, put-ting his arms around the other's shoulders, "I certainly admit that these things are grand, but they are the things which make a death-bed

MARRIAGE.

McGowan-Fagan.

McGowan-Fagan.

One of the leading young men of St. Lawrence parish, Hamilton, Mr. Patrick J. McGowan, was quietly married to Miss Mary Fagan, an esteemed young lady of the same chrich, on Thureday, the 28th uit. The bride was assisted by Miss Margaret Shaughnessy, and the groom by his brother. Archie F. The wedding-party on ertering the church were greeted to the sounds of inspiring music beautifully rendered by the organist, Miss Belle Marks. The ceremony was performed by Rev. Father Hinchey. After Mass the happy couple, on leaving the church, received showers of rice and good wishes from a large number of friends. A goodly number of costly presents expressed the estseem in which they are held; particularly one from Branch 234, C. M. B. A., of which the groom is secretary, and also one from his fellow employees of the Thomson Furniture Co. The happy couple left on the T. H. and B. Railway for Detroit, Cleveland and Akron, Ohio.

MCMONAGLE-SAIDE.

long as the man lived Father Mathew believed it possible yet to reclaim him, and I have known many cases in which his unconquerable influence and patience did at last reclaim men whose

gown of blue cloth of the fashionable shade, with white satin trimmings, while the bridesmaid, her only sister, Miss Rose Saide, wore fawn, trimmed with pink satin. The bride groom was supported by his nephew, P. J. McMonagle. After the ceremony the bridal party drove to Mr. Saide's where, with the immediate relatives of the contracting parties the wedding breakfast was partaken of. Numerous appropriate and useful presents textified to the popularity of the bride, who will greatly missed, not only from home, but he large circle of friends. The happy could were driven to Forest in the after which they will return here for a few down and have gone on a trip to Detroit, after which they will return here for a few down and have with their future how here down and have with their friends of the said of the will be will be the will be will be will be the will be w

(For the CATHOLIC REC EVENING AT LORETTO.

EVENING AT LORETTO.

A summer evening in August, the sun sinking to rest behind the vine-clad hills skirting the fair city of Florence, diffused a crimson glow over the rich, southern landscape. Its dying rays flashed upon the distant campagnas of yellow corn flooding them with golden light, and falling softly upon the great vineyards that stretched to the very foot of the sloping, olive covered hills, clothed with new glory the purple clusters of fruit that ripen so attickly under warm Italian skies. On the evening breeze was borne faint perfumes from groves of myrtle, lemon and orange, whose golden fruits, shining out from their green leaves glistened in the rays of the setting sun. The light in the West faded slowly, and soon the deeper hues of twilight changed all the landscape to a dark, dusky purple.

Tenderly the twilight shadows stole around the ivy-covered wails and ancient turrets of quaint old convent nestling on the green slopes of Fiesole, just outside the city. Within the courtyard all was slient, for it was the hour for evening prayer, and the good Sisters of Loretto were assembling in the little chapel to sing the Vesper hymn.

On the wide terrace facing the west, a group

evening prayer, and the good Sisters of Lorden were assembling in the little chapel to sing the Vesper hymn. On the wide terrace facing the west, a group of nons with the Mother Superior, paused for a moment on their way to the chapel, struck by the rare beauty of the scene before them. The moon had risen, and its mystic beams lay in great waves on everything, changing all they touched to purest silver. Below lay Florence, dim and shadowy in the pale glamor of the moonbeams. Fair beyond description, it seemed like a dream city with its glittering domes and minartes, its stately palaces and white villas, rich with memories of past grandeur, and towering above all the great Il Duomo, with its glided spire standing out sharply defined against the silver glory of the heavens. Here and there was the gleam of lights from the beautiful public parks, which at this hour would be thronged with gay pleasure seekers, and from which there floated up, now and again, the notes of distant music, sounding plaintive and sweet on the evening air.

From where the nuns stood the noise and

sounding plaintive and sweet on the evening air.

From where the nuns stood the noise and hum of the city could be heard faintly, and a look of content passed over the gentle face of the Mother Superior as she contrasted the tumult and confusion of the busy city below with the caim of their quiet convent home. There, temptation and danger and endless sirife held sway; here were peace and seclusion and freedom from the world's passions and vices.

sinite neid sway; here were because some and freedom from the world's passions and vices.

Looking down over the city, spread out before her in all its beauty and splender, with its countiess lights, its rushing throngs, its air of galety, the Mother Superior wondered, as she had often done before, if vague regrets over troubled those under her charge for the life they had left behind them with its pleasures and allurements. She looked upon the rap discontent, not unhappiness, but a great peace such as the world cannot give, and which those only possess who have

"One hope, one end, all others sacrificed self-abneyation, love, humility.

With faces shining toward the bended head,
The wounded hands and patient feet of Christ."

Christ."

Christ."

Christ."

They had renounced the world, and they gloried in their renunciation. Sacrificed, perhaps, were life's fairest dreams and possibilities, but what a reward awaited them; for they had placed their hopes in those divine words of promise. "Rejoice, I am the Comforter. In a little while I shall call you to follow Me; and the secret of the world shall be made known to you, and your real life shall begin."

Such thoughts as these were still in the Mother's mind when, a few minutes later, the great bell in the tower chimed out the Vesper hour and, turning, she slowly led the way to the chapel.

hour and, turning, she slowly led the way to the chape!

It was the feast of the Assumption, and the flancel had been prettily decorated with masses of rare and exquisite dowers whose delicate aroma minging with the incense from the swinging censer, made the air heavy with fragrance. The quaint marble altar was affaine with soft coiored lights that shone in meliow radiance upon the uplifted faces of the nuns, and imparted to them a look of ineffable peace that was God-like in its purity and innocence.

The nale moonlight, penetrating the rich stained glass of the rich windows, fell softly about the room, lighting up with its pure rays the agonized face of the crucified Christ above the tabernacle, and straying gently from the gleaming statue of the Madonna in her little shrine to the black-loaded figures of the nuns, as they knelt, some with faces upturned in silent adoration, others with hands bowed low in touching humility.

Before the Madonna a girl was kneeling

silent adoration, others with hands bowed low in touching humility. Before the Madonna a girl was kneeling silent and motionless. The light from the candles shining down upon her revealed a face of great beauty that was but lightened by the severity of her dress, which, though plain and of heavy black material, was not that of the cloister. Her attitude was one of grief—of hopeless grief—as she knelt there with eyes fixed with a strange intensity on the far away as if seeking to divine the mystery of fate

severity of her dress, which, though plain and of heavy black material, was not that of the cloister. Her attitude was not of grief—of hopeless grief—as she knelt there with eyes fixed with a strange intensity on the far away, as it scoking to wish the mystery of fate. The pale Southern face, crowned with a wealth of rich was a trouble too great to bear; while the was dark eyes that burned with an unnerly splendor, had a world of sorrow in their liquid depths. She might have been a marble image but for the convulsive quivering of the lips and the nervous clasping of the hands that told of intense suffering within.

The nuns cast many pitying glance supon the white face so full of infinite misery and anguish. A short time before she had excerienced a great loss in the death of one very dear to her, and she had come to the old convent, to seek under the kindly shelter of its walls, peace, and, if possible, forgefulness. Many were the prayers which the good Sisters offered for her sorrow. She was one of many who came to them from time to time in great trouble, to live out the first fresh outburst of grief away from the curious eyes of the world and they had evergone away strengthened and comforted.

Presently a soft strain of music broke the solemn stillness of the chapel as the choir of sweet-voiced nuns began to sing Werner's beautiful "Regina Coeli." The exquisite notes rose like a tender benediction over the dim aisles, now grand and thrilling as it swelled out in a food of harmony, now soft and low as it sank to a minor whisper:

"Ora pro nobis, ora pro nobis Deum;" then rising again in a burst of melody as the last alleluia rango out sweet and clear on the silence of the room. And now the music changed to lofter themes, as the grand canticle of the Magnificat pealed out in all its solemnity, with power and strength in its triumphant tones, and at length sinking to a low sweet cadence as the organ glided into the preduce of the Magnificat pealed out in all tis dearning to the arches. A faint dor of incense li

A TRIBUTE TO FATHER DOLLARD.

In the opening number of the new Irish Journal, the Irish People, edited by William Journal, the Irish People, edited by William O'Brien, appears a poem by Rev. Father Dol-lard, of Toronto. The Editor makes the follow-

ing reference to it:
"Rev. Father Dollard (Sliav-na-mon), who contributes the lines " The Cry of the Exiles ' to our opening number, is the best living repre-sentative of the lyric gift which gave its touch of sacred fire to the Young Ireland ballads." The following is the poem referred to:

The Cry of The Extles.

Hear ye the cry of The Extles.

Hear ye the cry of the exile from over the ocean waves.

Hear ye the cry from prairie and plain, the cry from a million graves.

From lands where shines the South'ron Cross, where mad Niagara raves. Hark ye the cry from a thousand fields where'er was fought a fight
From Ramilies to Dendermond, Boston to

was fought a light
From Ramilies to Dendermond, Boston to
Mary's Height,
Hear ye the cry of the exiled dead, their mandate is "Unite" Hear ye the cry of the living, the exiles' cry

at rings where Missouri wanders and far La

that riuge
From where Missouri wanuers
Plata springs
From drear Australian Bushland where never
a warbier sings. This is the cry of the Exites. "We've made

our beds afar
Our bones shall lie 'neath alien sky across the
broad earth's bar
But our hearts are true to Ireland as pole to
the Boreal star." Here is the cry of the Exile,-"Our souls are Her ranks all rent and broken, her chiefs that sundered be. Unite, let the banded people proclaim they shall be free."

Heed ye the voice of the exiles from Clear unto Malin Head Heed ye the voice of the living, heed ye the voice of the dead. He that not heeds is a traitor, look ye, his hands are red.

See while ye rant and squabble the Land's best life blood flows With anguished heart and broken the peasant best life blood nows
With anguished heart and broken the peasant
to exile goes
Bleeding and bound lies Erin, the scorn and jest
of her foes.

He is a traitor to Ireland who now shrinks back from the fight Deal him the doom he merits, true men, up in Dear him the door no your might,
Your might,
Cease in God's name to quarrel, Brothers be one—Unite?

Heed ye the voice of the Exiles, the cry of the quick and the dead.

He that not heeds is a traitor, look, and his hands are red

The blood of a murdered nation, the wrath of God on his head.

—J. B. Dollard, Sliav-na-mon.

Written for the CATHOLIC RECORD. THE GENERAL JUDGMENT.

Terrible the voice of the trumpet's call, Arise, oh man, and to judgment come! Arise ye saints, and ye sinners all Throw off the casket, cast off the pall, Arise, arise, and to judgment come!

In full-robed glory on the judgment seat Sits the Redeemer and Lord of all, Justice to earth's poor sons to mete,
The wicked to banish, the just to greet;
Arise, arise, at Gabriel's call!

Dark is the sun, and the trembling earth Rocks on its bed of fire, and weeps, While angels chant their songs of mirth As the trump announces eternity's birth And the sinner slowly to judgment creeps.

Come ye blessed, kneel at my right, Ever to adore your Lord and God; Humble thou wer't, receive the light, You've fought the demon, you've won th

You have the road of virtue trod."

And to the left He cast His eyes, And the God of Heaven he dropped a tear. And the court of heavenly angels sighed, And the seraphs and heavenly cherubims For those who knew no thought save fear.

Gaze at hades with its brimstone balm, Gaze then at the mansion you might have won;
Your fate it is grim, yet sinners be calm,
Your fate it is grim, yet sinners be calm,
But flee to the hell, to the hell of the damned,
The will of the Lord must be done.
G. J. McCormac.
St. George's, P. E. I., Sept. 23rd, 1893.

(For the CATHOLIC RECORD.) AVE MARIS STELLA.

When sailing on Life's stormy sea Be Thou my guiding Star; Oh! Star of help Still snining now On heaven s blue And studded brow, On heaven's blue
And studded brow,
Be Thou my light
Serenely bright.
In the skies so clear and far.

In the deep, dark night Thou shinest O! Mary blest Star of the See Guiding a soul Through breacherous ways, Over the foaming And furious waves, Toward the heavenly shore, Where storms are o'er, To a happy Eternity.

ST. MICHAEL'S BATTLE CRY.

FEAST, 29TH SEPTEMBER.

Heaven's bannered hosts march on, ablaze with light,
The flery chariots wheel and helm-plumes nod;
Hark to the cry, great Michael's word of might,
"Who is like to God."

The demons foul are hurled from loftiest height, To that abode where Justice wields her rod, They hear the cry in their headlong flight, "Who is like to God?"

Whose would shun for aye their woful plight. Must bear the shield of Faith, his feet wel

shod, Must grasp his sword, and shout amid the "Who is like to God?"

-S. M. F., Ballorat, in the Australasian Messen er of the Sacred Heart for September, 1899. (For the CATHOLIC RECORD.)

"YOUR PLACE."

Just where you stand in the conflict, Just where you stand in the common.
There is your place:
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose;
What e er it be;
Think He has chosen you for it.
Work loyally.

Gird on your armor, be faithful In toil or rest, Whiche'er it be—never doubting God's way is best. Out in the fight, or on picket, Stand firm and true.

This is the work which your Master gives you to do.

Presently the little aves of incense roll lights on the altard dent.

On the 30th of August last Miss Fortuna Syneck, daughter of Dr. Syneck, of Gracefield, Que, rendered her pure young soul into the child of the candes again the first of the MISS FORTUNA SYNECK, GRACEFIELD, QUE

OBITUARY.

ary, surmounted by a cross and wreath of immortelies, lovingly placed by ner young convent friends, were drated in mourning. There, also, was the priedeu which the deceased had occupied during her years in her convent home, draped in black, on which were placed her white chapel-veil and her prayer-book

prayer-book.

At the commencement of the Mass the pupils of the cnoir, of which the deceased was a leading member, rendered the psalm "De Profundis" in a torchingly solemn manner, and this was succeeded by other solemn chants. The Libera was finally sung and the Absolution was pronounced by the reverend celebrant. Requiescat in pace!

James Alebert Garceau, London,
There passed away to his eternal rest on
Thursday. September 28, James Albert Garceas, youngest child of Mr. and Mrs. Augustus
Garceau, of 672 Bathurst street, London, aged
eighteen years and two months. Never of a
robust constitution, ill-health gradually of
eveloped with age, until about six months ago
he was compelled to give up his studies and
took to his bed, suffering at times intensely
until death came to his release. Albert was
born in Guelph, Ont., and with his parents removed to this city about five years ago, during
which time, by his antability and gentleness, he
made hosts of friends among his companions
at Holy Angels school, one and all of whom
carnestly pray our Heavenly Father to grant
took place on Saturday morning, September 20,
to the cathedral, where High Mass of Requien
was celebrated, thence to St, Peter's cemetery,
where the interment was made. Bosides his
bereaved parents, two brothers, Augustus and
Joseph Garceau, of this city, and two sisters,
Mrs. Simpson and Mrs. Cherrio, of Guelph,
survive. May his soul rest in peace!

Miss Markey, London. JAMES ALBERT GARCEAU, LONDON.

Miss Markey, London.

On Wednesday, the 27th September, there died at the residence of her brother in law, Mr. Daniel Hennessy, South street, London, Miss B. Markey, after a painful illness of about two weeks' duration. The life of the decayed was truly one of patient and heroic self-was truly one of patient and heroic self-sacrifice; self-was completely forgotten in her zeal for the happiness and well-being of these with whom she came in contact. She was an earnest and painstaking helper in all church work and a zealous Promoter of the League of the Sacred Heart. In fact her one thought during life seemed to be of eternity—and derealm and peaceful death was the happy realization or her edifying life.

High Mass of Requiem was celebrated for the repose of her soul on Friday, the 29th, by Rev. Father L'Heureux, after which the funeral cortege proceeded to St. Peter's cemetry where the interment was made, with Father Ladouceur officiating at the grave. Miss Markey leaves to mourn her loss six six and two brothers.

The pull bearers were Messars. M. Bowers, P. Hyland, C. Binks, F. Demarais, F. Forristal and J. Leech the two latter nephews of the decased). May her soul rest in peace! MISS MARKEY, LONDON.

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LIII. We have seen that the Franciscan Rule treats the neglect of any precept (not being a wanton neglect, course,) as an irregularity, but not as a sin, not even as a venial sin. Nor does it appear to give the superiors power to convert it into sin by giving to the precept an added stringency. The Dominican Rule refuses to make such a neglect a mortal sin, but implies that it may be a vental sin.

Nevertheless, says St. Dominic, there are three classes of precepts "which bind up unto mortal sin, quae obligant ad peccatum mortale

(1) All the precepts of Scripture. This simple provision at once dissi-pates into thin air the malevolent misinterpretation of Littledale and other assailants on this ground of the esuits and of Rome. Assuredly, as they would all allow, not only do not all the precepts of Scripture bind to the commission of sin, but not one of them so binds. There is not one of them which does not present itself, in its time and place, as a solemn duty before God. Not the observance of it, but the neglect of it, is sin.

Now what excuse can Littledale have, or any one else, for not knowing this simple fact, which of itself settles the whole controversy? can be no excuse. Before bringing their fearful accusation against more than haif Christendom, they were solemnly bound to search the whole range of Christian antiquity, from the time when this formula obligare ad ccatum or obligationem ad peccatum inducere first appears, and to trace it down through every instance of its application, until its sense is established beyond possibility of doubt. They were bound at first to assume for it a moral and Christian meaning, and having done so they would have found their assumption confirmed by every fresh instance of its occurrence. However, let us postpone personal remarks

and examine further. (2.) The next class of precepts which "bind up to mortal sin" are: all the precepts of the canon law, that is, of course, all the precepts of this which are still in force, and which apply to a Dominican. Now even a Boston Orangeman, unless quite out of his head, will allow that not one precept of the cannon law sets out to ommand Catholics to sin. Everyone gives itself out as being, then and ere, something which it is a virtue to fulfil and a sin to disobey. over, the extremest Protestant will allow that most of the canonical precepts are morally innocent, and many of them morally commendable. The translate therefore obligare ad pecca tum as signifying "to bind to commit would be here as meaningless as in the former case, though not quite so nothing as sin, in the forum of conmonstrous. The sense here also is perfectly plain. These precepts of the canon law which are still in force bind Catholics in general, but many of them may be held to bind them at most only sub levi, under pain of vental sin, obligant ad peccatum veniale. So far they bind every Dominican also, simply as a Catnolic. St. Dominic, however, wishes his sons to be under still stricter obligation to the canon law. Accordingly he provides that every Dominican who consciously transgresses a now binding canonica precept which applies to him, is, even where another Catholic might only be condemned sub levi, condemned, by virtue of his Rule, sub gravi. Oblivirtue of his Rule, sub gravi. "He is bound up unto mortal sin.'

We see that by this time the meaning of "obligare ad peccatum" is perfactly ascertained. Moreover neither St. Francis nor St. Domnie finds it all necessary to explain the formula. Of course he had no need to explain what, as Doctor Elward Steltz, after full examination, assures us, is in use throughout medieval theology, and al-ways in the same sense: "to bind up to the point of sin if disobeyed."

The third class of Dominican precepts which bind up to mortal sin is found in the commands of superiors, it enjoined under threat of excommunication or in virtue of holy obedience. Nevertheless even thes, solemn commands, if given unadvisedly, or angrily, not only do not bind up unto mortal sin, but do not bind at all.

This special authority gives to Dominican (apparently not to Franciscan) superiors, of reinforcing the precepts of the Rule or their own particular commands by giving them the power "obligandi ad peccatum," is evidently the original from which the similar on in the Jesuit Constitutions is believ.

The authority given to the ural. superior in both cases is the same. It the right of providing that a brother who in this case disobeys shall be bound up into sin:" if a Jesuit at least to vental, if a Dominican, always to mortal sin.

The next passage cited by Doctor Steltz, is about sixty years later. It is found in the great Dominican St. Thomas Aquinas. St. Thomas is con sidering the question, whether all monastic precepts obligant ad peccum, "bind upon into sin." Of course neither he nor his questioners are such idiots as to be inquiring whether all monastic precepts bind people to sin. Of course none of them do. They are one and all given as means of leading a more excellent life, to the greater glory of God, and the greater perfection of man, and also, in the case of the mendicant orders especially, to more

pass over any, in any circum-stances, without finding himself involved in sin, the monastic life would be too burdensome and discouraging. The secular life would then be more helpful to salvation, for seculars are not bound under all circumstances to the precepts of the Church, but only to the commandments Therefore, decides the Angelic Doctor, we cannot give to human or dinances in the form of monastic precepts an authority which we do not give to them in the august form of canons of the Church. Both classes of commands often bind sub peccato, but neither class does so invariably.

Of these six passages which I have cited from Edward Steitz, one from St Francis, is three hundred and thirty years older than the Jesuit Constitu tions; four, from St. Dominic, are three hundred and twenty four years is about two hundred and eighty years ad peccatum," or "ad culpam." Jesuits use also "obligationem ad pecca-tum inducore," but no one attributes to this any different sense. in all seven cases, as the connection of each shows, has one and the same meaning: "to bind to anything up to such a height of obligation as to induce sin if the obligation is disobeyed.

I may remark, in passing, that St. Thomas does not fortify his reasoning by reference to the Franciscan Rule, since those exemptions apply only to that one Order. He discusses the matter on universal principles.

These seven examples conclusively settle the meaning of obliquer ad peccatum. Six of them, we note, are taken from the thirteenth century Yet from the unintelligent slanders of Doctor Littledale and his accomplice -for they deserve no other name-we might suppose that the monastic life began with the Jesuits, in 1540, and that we have no concern to go back of them to ascertain the meaning ef their constitutions.

These citations of Stellz are crushingly conclusive. I will add one inequally conclusive, which I myself have found. Cardinal Bellar mine, who died one hundred and seuenty-one years before this scandalous distortion of the language of his order had come into anybody's head, is asking why St. Peter and the Apostles found the law of Moses "a yoke which neither they nor their fathers were able to bear." He gives two reasons, First, the law has such an expressive multiplicity of precepts. Secondly, every precept obligat ad peccatum 'binds up unto sin. Not a precept of the law binds a Hebrew to commit sin, but every one, if neglected, binds him up unto sin, involves him in sin. Even purely unconscious transgres-sions of purely ceremonial precepts were, if not substantially, yet at least prefiguratively, sins, and could only be expiated by a trespass offering. How different, signifies St. Peter, from the mild yoke of Christ, who treats science, unless it violates reverence, purity, justice or love, in other words, un ess it violates charity

The rabble followers of Littledale go on lying as before, but the weight of facts will at last crush its way through all the fabrications of slander Charles C. Starbuck. Andover, Mass.

PREACHERS OF INFIDELITY ENEMIES OF SOCIETY.

Yes! they are the very worst ene mies of society. For, in depriving the people of their Christian faith, the people of they also deprive them of the strongest Obli- motives to morality, and thereby un dermine the very foundations of good society. By depriving the people of Christian faith they break down the barriers and open the floodgates of superstition, vice and immorality. In fact, they would throw us back into all by the short, pithy argument which he puts into the mouth of that "venerthe hideous demoralization and social corruption of ancient paganism. unhappy effects of doubt, skepticism and a waning faith are but too sadly manifest at the present time, when vice and immorality are increasing with fearful rapidity, and need n encouragement from infidels.

The preachers of infidelity, while presumptuously laying claim to the nighest reason, are, in fact, the most unreasonable people in the world. Man is naturally a religious being. whole history of the race proves that he will have a religion of some kind. If you do not give him a good religion he will make to himself a bad one. it is nanecessary to take time to prove that Christianity is superior to all other religious. One of its supreme excellencies is that it professes and teaches the supernatural. This appeals power fully to human nature, which naturally believes in and craves the supernat-ural. It appeals also to reason and to all that is highest, noblest and most praiseworthy in human sentiment and human conduct; and it satisfies the highest aspirations of the human soul.

We speak, of course, of Christianity as embodied in the Catholic Church. Proteetantism gives a handle to infidels. Experience proves that the principles and teachings of Protestantism lead logically to infidelity. Ingersoll was not far astray when he declared that even Professor Briggs was on his side.

The Catholic Caurch not only proposes a high standard of morality she presents the most powerful motives that can possibly be brought to bear upon the human soul for conformity to the rules of conduct which she lays down. In fact, that is the real head and front of the offence of the Catholic Church in the eyes of infidels, that she undivided service of mankind. Yet morality and these strong motives for if every monastic precept "bound up observance. Our infidel friends, at unto sin," so that a brother could not least the more rabid and blatant class,

DUTIES OF CATHOLICS.

do not like restraint. They prefer the liberty of free unrestrained licence. and self indulgence. They will not recognize any authority — human or divine — outside themselves. It irritates them beyond measure to be told the themselves of partity of The Cardinal Archbishop of Malines that they must lead lives of purity, of self-denial and self-restraint - that they must govern their passions, discard selfishness and live not for them selves alone but for the good of others. But why should they object to such principles and such conduct? Is it not good for them as well as for society

Some of these men seem to have a perfect passion for airing their crude and blasphemous ravings before the public, and unfortunately they no trouble in gathering crowds of sympathizers who are ready, to ap-plaud the most irreverent and daring blasphemies, and these are spread be fore the public by a corrupting press. Why should these men wish to undermine the faith of the people? It does them no good, and it is certainly a great injury to the people. It not only, as we have said, takes away all restraint, and thereby encourages and immorality, but it deprives the poor, the distressed and afflicted of their only comfort and solace in this point sorrow and trouble, and of the consoling hope of a glorious immortality beyond the grave. poor, deluded followers and admirers

e Ingersolls, the Tom Paines, the

Voltaires and others like them, should emember that ridicule is not the test

of truth, and it does not follow that be

cause there are difficulties connected

with a subject, therefore it can not be true. The fact is, there are difficul-

ties everywhere, and you can ridicule

any subject if so disposed. We are surrounded with mysteries. The old adage says truly: "All things go

may well take note of the fact that

they, in spite of their confident pre-

sumption, do not monopolize all the wisdom of the world. They simply

set up their own judgment in opposi tion to the combined wisdom of

ages -- the result of the investigation.

he experience, and the judgment of

the profoundest thinkers and the most

brilliant intellects the world has ever

produced. In fact, with a hold reck

essness, begotten of pride and pre

sumption, they are not only doing ir-reparable injury to the community,

but are risking their own eternal

well-being in the world to come, as

they may find to their sorrow when their demoralizing mission on earth is

READ THE LIVES OF GOD'S

SAINTS.

It people only knew the benefits to

filled the Church with the sweet

be derived from reading the lives of

the great Saints, who, in every age,

perfume of their holiness their blog-

raphies would be found in every Christian home. These are the books

that Catholics should prefer to put into

the hands of well disposed or inquiring friends. But it is not only, or prin-

cipally, for the benefit of those outside

the fold, that such books are written

and published. They are meant not only to glorify God, who "Is wonder-

ful in his Saints," but also to furnish us Catholics with examples of virtue,

borrowed from those who are of the same earthly mould, that will encour-

age us, and, if need be, shame us into

serving God and saving our souls.

The very Saints themselves were often

led to renounce the world and begin

their sanctity by reading and reflect-

ing on the holy deeds of the Saints who

went before them. This was the be-

ginning of conversion and perfect

ani and others. Even the great St. Au

gustine was released from his inward

struggle and spiritual bondage, and

able matron, Chastity, in whose train

walked countless hosts of young men

and maidens." Tu non poteris, quod isti quod istæ? Why cannot you do as these men and women did?—

BAD COMPANY AND FOOLISH

MARRIAGES.

Evil companionship has led more

ouls to ruin in this city than any

other source of evil of which we know

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this paper, accept no one for a com-

panion in life who does not fear God,

natural goodness of heart .-- American

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and lungs.

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cure.

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Sacerdos in American Herald.

called to "walk in newness of life

life for an Ignatius, a John Colon

ended. -Sacred Heart Review.

adage says truly: "All things out in mystery." Infidels thems

fidel or skeptic. 'Train up a child in the way he should go, and when he is old he will not depart from it.' This is not only Scripture, but common sense and accords with universal experi ence
"The state of public school is, and should be only for those un Christian

people who will not even give their Christians. For Christians to send their children to an un Christian schoo is to violate their most sacred duty to their children, their Church and their

Thus spoke a Protestant preacher from his pulpit last Sunday and that in spite of the great flourish of trumpets which attended the opening of public schools. Truth travels slowly, but its reserved force makes it all the more wonderful and effective at the goal. - Church Progress.

USE OF INCENSE.

The using of incense in the solemn services of the Church prompts an inquiry that it gives us pleasure to answer. Independent of all symbol ical significance, incense is a materia adjunct to the impressiveness of a religious service. Not only does it render splendor to the already solemn ritual of the Church, but it is a sub stance full of the sweetest fragrance and therefore a suitable offering to the Lord of Hosts, who, according to Cath-olic doctrine, is upon the altar. It was not without special significance that frankincense was one of the gifts offered by the three wise men, journeyed from a far off land to pay nomage to their new born Saviour What was offered to Him then is still offered by us; a meagre thing in itself to offer to an infinite God; but one which is given out of an abund ance of the heart, as being what little we finite creatures can afford. Whatever is calculated to arrest the attention of the worshipper, arouse his devo tion and raise him up to the super natural, is not necessarily indispens able, but, at least, appropriate to public worship. Incense at our public services has been handed down to us from the earliest ages of the Church, and the Church clings lovingly to old traditions. Incense is also a symbol of that duty which all Christians acnowledge to be due to God, especia ly at divine worship, viz: prayer. For as incense cannot ascend until it first be enkindled, so our prayers can not mount up with efficacy to the first enkindled with divine love. "Let my prayer, O Lord, be directed as incense in Thy sight," says the Psalmist. The use of incense dates further back than even the Church herself. It was sanctioned and more than this was positively enjoined in the Old Law, by God Himself. For to Moses did He issue special in junction to employ it in the service of the Tab-ernacle. Just as God Himself deemed the use of incense a becoming accessory to public worship in days of old so does the Church deem it a becoming accessory to worship now. the nature nor the symbolical meaning of incense has changed.

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says that "a home without at least one good Catholic paper habitually visiting it is an anomaly that should cease to exist in an age such as ours. every day by the hostile and unfair attitude of the secular press. And ye the increase of indifference among Catholics towards the Catholic press i pari passu with the increasing plain

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the child is continuously active, and if it does not receive the proper training in youth, it will likely become an in

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day-schools on Indian Reserves—a sinal same rattached.

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FIVE . MI

OCTOBER

ON THE I "So also shall M
if you forgive no
your hearts." (M

This Sunday ren, may justly the unmerciful condone the si servant, our Lo cannot hope fo This same trut other passages emphatically unforgiving Heaven, would truth, and th against the ians are well their obduracy say : I hate m forgive them. the forgivene their enemy i the question, In the first for our enem is, it must con cerity does hence, that th bor, may be God, it must not be a hyp lips. Again, enemy it ha

Should hatred arise This is often pass the powe grace of God ing is impose it will be gi the injuries enemy all t ourselves an which God h not revenge If God con ful of, that injuries rec deceive ther will forgiv endeavor to dissembling it will avai

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FIVE . MINUTES' SERMON.

ON THE LOVE OF ENEMIES.

"So also shall My heavenly Father do to you for you for give not every one his brother from your hearts." (Matt. 18, 35.)

This Sunday's gospel, my dear breth-ren, may justly be called the gospel of the love of enemies. In the figure of the unmerciful servant, who would not condone the small debt of his fellow-servant, our Lord teaches us that unless we are willing to forgive others, we cannot hope for forgiveness from God. This same truth is inculcated in many other passages of Holy Writ, and is so emphatically declared, that to think an unforgiving Christian could enter Heaven, would be resisting the known truth, and this, you know, is a sin against the Holy Ghost. All Chris-tians are well aware of this, and hence their obduracy seldom goes so far as to say: I hate my enemies and I will not forgive them. But let us examine if the forgiveness which some accord to their enemy is true and sincere, and with the assistance of the gospel answer the question, What qualities must the

love of our enemies have? In the first place, the love we have for our enemies must be sincere, that is, it must come from the heart. Sindoes not depend on words, hence, that the love we bear our neigh bor, may be sincere and acceptable to God, it must spring from the heart and not be a hypocritical assertion of the lips. Again, the heart must love the enemy it has hated, by wishing him well. Should feelings of revenge and hatred arise, they must be subdued. This is often difficult and seems to surpass the powers of nature, but with the grace of God it will be easy. For nothing is impossible with God, and if we earnestly ask the grace of forgiveness it will be given us. We must, more-over, try to eradicate from the memory the injuries received, and wish our enemy all things that we desire for ourselves and petition God to grant us This is the signification of true love which God has pronounced through the mouth of His servant Moses: "Seek not revenge, nor be mindful of the Apjury of the citizens." (Lev. 19, 18.)

If God commands us not to be mindful of, that it, not to remember the injuries received, how sadly do those deceive themselves, who say that they will forgive, but not forget. They endeavor to cloak their hatred by this dissembling statement, but before God it will avail them nothing. He who does not wish to forget desires to retain the injury in his heart, and such our Lord, in this day's gospel, threatens with the vengeance of His heavenly Father, for, "from your heart you must torgive every one his brother." Paul referring to this commandment, so beautifully says: "If any have a complaint against another, even as the Lord hath forgiven you, so you also." (Col. 3, 13) Engrave these words deeply on your memory: as the Lord hath forgiven you, so do you also forgive. Now, does God entertain anger or ill-will against the sinner whom He has pardoned? No, He no longer remembers his iniquity He treats him as if he had never committed the crime. Thus, my dear Christians, you must act towards your enemy, thus follow God's example: you must love your enemy as if he had never injured you. Ten thousand talents He has forgiven you in the sacra-ment of penance, because you besough Him, and now He commands that you forgive your fellow servant the hundred pence, which are his offenses against you, otherwise you will be delivered to Satan and his angels, the

eternal torturers. Secondly, we must not only love our enemies with our whole heart, but we must also show this love exteriorly.

Secondly, we must also show this love exteriorly.

Townselly before the offence, you allow scarcely reached her shoulders, now scarcely reached her shoulders, went up to the altar two by two, as Formerly, before the offence, you al ways saluted your neighbor, your rela-tions, conversed with them pleasantly, asked and gave advice, and I trust. in cluded them in your prayers. do you wish to omit all these signs of friendship, after having solemnly promised God to forgive and forget! Must not every one judge you to be a hypocrite and conclude that the old hatred is still gnawing at your heart? You may say: I will forgive my enemy, but I cannot salute him or show him a friendly countenance, for he would deride me, and say: Now he submits and confesses that he was in error. If the unrelenting spirit of your enemy is the cause of his being condemned to hell, is it possible that you desire to be his companion? Let your enemy act as he pleases, do you what God commands. Speak to him in the language of love, not once, nor seven times, but seventy-seven times, that is always; and you will soon be You will then receive the reconciled. reward for having saved a soul for

Heaven.

Do not forget that the commandment of forgiving your enemy from your heart, imposes upon you the duty of showing this love by acts. For this is the touch stone which distinguishes true love from that which is false. Formerly, you assisted your neighbor in difficulties; you must do the same now. God demands this sacrifice from you. You have, perhaps, during your enmity, injured your neighbor in his goods or reputation. Go, and repair the injury you have done; recall the calumny you have spread, for no sin can be forgiven unless, if possible, the injury is repaired. Now, my dear Christians, you know what God requires of you in this commandment of loving your enemies. You must love with all your heart, and show this by word and deed. "Be ye doers of the the word (of God) and not hearers in that monosyllable of Margaret's. only." James 1, 22; and ever mindful of St. Paul's admonition: "Be ye kind one to another, merciful, forgivgiven you in Christ." (Eph. 4, 32.) do it, Meg. I never know what to all responsibility. You ought to do al legislatures and is fitted to take his him to drop labor then and there, but oan.

OUR BOYS AND GIRLS.

DOROTHY CLOSE.

BY MARY T. ROBERTSON.

CHAPTER II.

IN THE CONVENT GARDEN,

Seven years have passed away Dorothy's school life was drawing to a

It was a lovely evening in July The Convent garden lay bathed in the clear glowing radiance of a glorious sunset; the heat had been intense all day, and it was a relief to breathe the fresh air in the shade of the spreading chestnut trees: at least the girls thought so, as they sauntered up and down the gravel paths, or stood in scattered groups, most of them discussing the "play" to be acted on the approaching prize day, and the respective powers of those to whom parts had been assigned. One such group had gathered in the narrowest part of the Little Avenue, and the girls who composed it were all listening to a speaker in their midst, one of the elder ones, who handed papers to some of her hearers, on which their parts were neatly copied, consulting a list she held in her hand from time to time, and carrying on a running commentary something to this effect: "Lady comething to this effect: Olivio -Mary O'Connor -- here, Mary, hope it is written large enough. Madame St. Quentin — Muriel — be quick, Muriel; no extra charge for a hurry. Cousin Melly—Esther—where thurry. Cousin Mcliy—Esther—where is she? Oh, here. Do try not to say the catch-words with your part this time; it is not necessary. Patience Go lightly—here Eshel, that's yours—a cand exactly a page too page exactly; and exactly a page too much," she added sotto voce for the benefit of the others. "Johnnie and benefit of the others. Philip—they are with the little ones. Gracte, Mother St. Norbert said you would teach them their parts, so here they are copied out for you. And now, villagers, sort yourselves," she continued, letting several papers fall from her hands, which were at once picked up and handed to their destination.
"Only one more, Mad Jenny—Dorothy Close-is she here? On, well, never mind, she always learns her part last and knows it best; none of you can hold a candle to her in the way of act-

This speech was received with emparrassed silence-evidently not what the speaker had expected; she looked up to see the cause. Two girls had oined the group, and make their way to the front just in time to hear the last sentence; they both laughed, and one of them, taking the papers held out to them, said: "Thanks for the compliment, Evie, if it is meant for me." Evie looked rather foolish, but smiled and was secretly not ill pleased to have been overheard; but the group dispersed, and the two who had last joined t walked on towards the Lime Tree Walk. The bench in the alcove there was as favorite a seat then as it is today; and, finding it empty, Margaret Mackenzie gave a sigh of relief as she drew her friend down on to it beside her, but neither of them spoke.

They were a great contrast these two friends, but they made a pleasant picture in the soft evening light. Margaret sat a little forward on the bench, resting her elbow on the little wooden table in front of them, her panion's face, while a stray sunbeam falling aslant through the foliage turned the masses of her fair hair to Dorothy-for her companion was Dorothy-had, on the contrary, seated herself in the shadow; her face when questioned as to the origin of was almost hidden from her friend by this friendship. It should be remarked and she sat gazing abstractedly at the

manuscript she had just received. The silence began to grow irksome Margaret was the first to break it. Well ?" she said, interrogatively. A pair of dreamy blue eyes met her gaza for a moment and were turned away again, but there was no answer. second, rather impatient, "Well?

was more effectual. Dorothy roused herself. "There is really not very much to tell," she said "I am to leave the Convent slowly. this Summer; and I have decided to go to Uncle Tom." She locked up and added hastily, almost apologetic-"Aunt Beatrix is very kind. ally : but she does not like me, and I know it. Besides, Uncle Tom has a theatre of his own; so he understands about my wanting to act, and has promised

"Then you have quite made up your mind to go on the stage?" was the grave inquiry. Quite ; I am to begin training for

it as soon as I go there," was the answer. Margaret moved nearer to her

friend. "Are you quite sure it is the best you can do?" she asked gently. Dorothy shook the hair back from face and looked up wistfully. her face and looked up wishing. "What is the good of discussing it?" she said; "it is the only thing I can Then with a sudden change of do." tone she went on a little defiantly: "Don't imagine I think it will be all roses, I know it won't; but what life

just as noble as any other. Margaret took no notice of this challenge, but after a moment's silence she said, hesitatingly, "Have you told Mother St. Norbert yet?"

After all, an actor's profession is

"No, Uncle Tom is here; he has settled everything." "Oh!" There was a world of mean-

Dorothy flushed hotly, and jumping up caught at a handful of sweet scented lime blossoms which she pulled at nervously: "I could not

say, and when she looks at me I know say, and when she looks at the I know she pities me, and I long to cry. I have to cry. And why should I cry? Why should I be pitied? Why?" She stopped abruptly, then added more quietly: "I must collect my thoughts and know just what I want to say first; but of course. I say first ; but, of course, I shall explain things some time or

other "Shall we go in now?" said Margaret, after a moment's pause; "the others must have gone, we shall be late." She rose as she spoke, and laid her hand on Dorothy's shoulders.

Dorothy made no reply, and in silence they passed through the now deserted garden, and only paused at the top of the steps to take a last glance round. Dark clouds had gathered, obscuring the fast fading glories of the sunset sky; the air was heavy with the stillness that precedes a storm : even as the friends stood there a heavy drop of rain warned them

not to linger. Margaret took her friend's hand as she opened the hall door. shall never be really separated," she whispered, "we are both Children of Mary.

As she spoke the storm burst, a vivid flash of lightning was immediately followed by a terrific beal of thunder, and hastily drawing Dorothy inside she shut the door.

Seven years, seven happy years on the whole, had passed away, and had changed many things in their course. Dorothy had returned to Ashleigh Court for her first Midsummer holidays, with the reputation of being the wildest girl in the Convent; and the pranks she played with her cousins, much to their delight, went far to justify it. Lady Stanleigh, to whom high spirits seemed the normal con-dition of children, though not fond of Dorothy, was glad to see what she was pleased to call the improvement, and took much more no ice of her than formerly: but her kindness was, under the circumstances, embarrassing ; for, though grateful for the kindness now shown her, Dorothy could not help feeling that it came a little late, and her struggles to change gratitude into affection were not crowned with success. Ashleigh Court itself seemed haunted by the memory of the first miserable years spent there, and even in those first Summer holidays Dorothy often wished herself in the Closes shabby little house in Soho, where she had spent such a happy Christmas, and such bright half-holidays.

She returned to the Convent in September, gradually quieted down, and from the time of her First Communion rose steadily in the esteem both of her companions and of her mistresses, though many of the former pronounced her "queer," and some of latter felt anxious about her future.

She was never what is called a general favorite. No one was readier to help those in trouble, no one kinder to new-comers; but the occasion for it once past, she made any allusion to her kindness impossible. This amused some of her companions and annoyed others; but she appeared so utterly indifferent as to what was said that none of them dreamt of remonstrating or questioning her motives.

And yet, as we have seen, she had mide at least one friend. No silly school girl fancy bound her to Mar-garet Mackenzie; but the friendship puzzled every one who knew them. Dorothy's explanation was simple:
"We made our First Communion together," was her invariable answer went up to the altar two by two, as they do still in many parts of France only one of the and Italy. many lasting friendships cemented and sanctioned by the custom.

Margaret was of a quiet tempera ment, steady, conscientious, and good, consciously striving after a high ideal. Probably real insight into character that special gift of the pure of heart, opened her eyes to the worth and possibilities of Dorothy's character but, for whatever reason, she had attached herself to Dorothy: and, notwithstanding the many differences be tween them, their admiration was mutual. It was largely owing to Margaret's influence that Dorothy was at last received into the Congregation of the "Children of Mary," which event served to draw the bonds of friendship As has been already obyet closer. As has been already observed, Dorothy had quieted down after her first year at the Convent; but she did not relapse into the moody, morbid silence that had served to hide her childish sensitiveness and rancour; as she awoke to a sense of responsibility her nature seemed to rise to the occa sion; and few who knew her at the end of her school career would have be lieved that she had once borne the character of the wildest girl in the

The change was largely due to Margaret's influence, for Dorothy generally applied to her friend for advice when in any doubt or difficulty: and, though it was sometimes given with hesitation, reluctance even, she always ended by obtaining the help she sought; for the mistress to whom Margaret would have referred her on most of these occasions was a wise woman, and when Margaret consulted

her about it she had replied:
"What are you to say to Dorothy Close when she asks you for advice, dear child? Why, help her as much as you can by giving it. Do not try to force her to confide in me, it would be of no use.

her much good : try to do so, at all events."

Thus spoke Mother St. Norbert, and, thanks to her advice, Dorothy found in Margaret a ready listener and a judic-ious counsellor. On one point only did the friends utterly disagree-this was in regard to a stage career. Dorothy's determination to be an actress was the source of much anxiety to Margaret, who shared the popular prejudice against actors to the full, besides which it was rather a shock to her; of course, she had seen that her friend's acting far exceeded that of her companions when she took part in the Convent plays; but she had attributed that part ly to an excellent memory and to great simplicity. Only when Doro-thy told her of her wishes did she recognise this facility as a special talent and the discovery filled her with dis may, for such a gift, she thought, might easily prove fatal to the happiness, if not to the virtue of her friend

All arguments proved useless, how ever. Advocating, as she did, self-denial, individual effort, and hard work, she found herself confronted in this case with her own weapons; Dorothy's choice involved not only the sacrifice of all the external luxuries of a wealthy home, with its social pleas ures and surroundings, but involved a certain amount of drudgery, compar-ative poverty, and practical isolation Knowing that she could not expect full sympathy in this matter from her friend, Dorothy did not press the point. Indeed, the subject had been point. dropped by tacit consent until Mr. Close had offered Dorothy a permanent home, and by so doing had put an end

to all wavering and indecision. As to its acceptance, Dorothy herself had no misgivings; the future lay before her like a beautiful but unknown country, full of treasure for all who faced difficulty and obstacles with courage and perseverance. She had long desired to go, to see, to conquer. Now the time had come, her wish was about to be granted. last days at school passed away in one bright dream, not a cloud to dim the sunshine of it all; even the much dreaded interview with Mother St. Norbert turned into a delightful talk which amply rewarded the tardy con-fidence. Then the prize day came, fidence. and the last day at school was over. With mingled feelings Dorothy bade good-bye to the Convent, and to those with whom she had lived for so many years, and went to take her place in the larger, rougher school we call the

TO BE CONTINUED

CHATS WITH YOUNG MEN.

The Evils of Solitude. Benedict Bell in Sacred Heart Review.

O:casionally one meets with a young man who does not want to go any where and who desires to see nothing beyond his nose. Such a fellow might as well be a clam or an oyster for all the good he is to himself or anybody else. He is usually afraid of his shadow, and dodges all social intercourse with a cowardice that is despicable. If anyone comes to his home he is never willing to assist the other members of the family in entertaining a guest, and he prefers an unnatural solitude to a sociability which would educate his mind and heart and help to make a man of him. He does not gain by attrition with others that confidence and ease of manner which are essential to success, and, moping by himself, he is full of morbid fancies, imagining that the people whom he has not taken the trouble to know are prodigies of learning and ability with is very much mistaken, for no one ow everything. God did not have not the pertinacity to labor to day. that a few men should possess A rule of life is a good thing in intend that a few men should possess all the knowledge in the world. He wants us to help one another over the rough road of life until we reach His heavenly kingdom, and, therefore, He has wisely distributed talents among men in a manner that will enable them to exercise them for the general benefit of mankind. We are not to hide these talents, but to use them, and if we do not comply with this design, we are false to the trust that has been reposed in us.

No man can really assist his struggling brother by confinding himself to the narrow quarters of his own room and never mingling with his kind. A young fellow should have an ambition to belong to as many societies, of a benevolent, helpful kind, as his means will allow. A membership in them will guard him against mischief of various kinds by keeping his mind occupied. A young man who keeps much to himself often has unwholesome thoughts. By mingling with others hts attention is diverted, and the special temptations which come to the solitary disappear. Therefore, the sociability engendered by various organizations is of great value. I do not now allude to those clubs where drinking liquor and playing poker and like games for money are the chief amusements of their members. These societies have ruined hundreds of young men, and older ones, too, for that matter. They are sinks of iniquity, no matter how high-sounding their names may be. Avoid them as you would the yellow fever. They ead to disaster in the end. But reput able societies are always to be encouraged, especially when then take a philanthropic turn. They not only develop the better side of a young fellow's nature, but they give him a knowledge of parliamentary rules, and accustom him to the ways in which deliberative bodies are conducted. He is thus better able to understand Do you know there is a the methods by which certain matters little cowardice in your shrinking from | are brought about in state and nation-

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place in these bodies if he is ever destined to represent the people and

The applause of listening senates to com-mand."

Finally, be sociable if you would get Dan't be morose and disagreeable. No one likes the curmudgeon So come out of your shell, you young fellow who hides himself away as if people were wild animals and were ready to descroy you. You can over-come your shyness and reserve, if you will, and you will find those of whom you are afraid, mortals like yourself, Sometimes a disinclination for society is due to indolence, and you should remember that sloth is one of the seven deadly sins. I want my boys to be men and not mollusks. I know that one of the poets, says,

"There is society where none intrudes," but he would have led a much better and happier life if he had not left so much to his own gloomy and unhealthful fancies.

Two Reasons For Non-Success.

There are a great many people who make a failure of life, from a material point of view, simply because they lack system. They are never on time anywhere. They are always missing trains or electric cars, they are usually late, and they are almost constantly breaking engagements through their absurd disregard of the flight of time, or their negligence of matters whose observance would conduce to their own comfort and the comfort of everyone else. They are careless and inefficient, and consequently undestrable employ-ees, principally because they will not use a little common sense in the arrangement of their affairs.

They know well enough that time and tide wait for no man, and yet they imagine that by some miracle they will be exempt from penalties which attend the disregard of the matters of punctuality and dispatch which are essential to carrying out all projects, whether great or small. Our present foes, the Spaniards, may attribute a great part of their non success to precrastination whom he could not cope. In this he and hoping that to-morrow will produce something for them for which they

> A rule of life is a good thing in worldly as well as religious affairs, for if we lay out our time intelligently we can accomplith much more than we could if we trusted entirely to chance. You know that a train starts at a certain hour in the morning, and if you wish to reach it you should give your wish to reach it you should give yourself plenty of time to do this and not get into the station hot and fuming only to see your train disappearing in the distance, leaving you enveloped in the smoke which it leaves behind You have probably not only lost your emper, but some money by your delay of a few moments at home or on the road-for you may be employed in a place where a half an hour's tardiness may mean the docking of half a day's pay. Then probably you curse your luck, your employer and everyone else, when really you have no one to blame

but yourself. Want of system is one cause of failure, and lack of perseverance is another. Some people are so easily discouraged that we wonder they have energy enough to arise in the morn-ing. They remind me of the man who ing. was tired of continually putting on his shoes and stockings, and equally weary of taking them off again young fellow writes me that he is going to give up striving, and is determined to turn on the gas in his room, lay down on his bed, and go to his eternal sleep. This is a nice way for a Catho lic young man to talk, and where does he expect to enjoy his eternal sleep I am afraid that he will find it a dis turbed slumber in a place so hot that he will be anxious to return to the comparative coolness of this world.

I remember when I was a boy pass ing my vacations on a farm in the country, that the farmer with whom I boarded was fond of saying, when he was leading up his carts in the morning for market, "I'm done trying now." This was when things annoyed him or when his wife was more nagging and sareastic than usual regardging and sarcashe than usdal regarding his methods of work. I expected Love & Dignan, Barristers, Etc., London. Private fundate

he never did, and I soon discovered that the expression was habitual with him and that it really meant nothing. The old fellow had discovered that he had got to keep on trying if he wished to be anybody. And he is trying yet, though he is an octogenarian. The was right when he spoke of "life's endless toil and endeavor." We are here to work. Our rest will come in another world. Remember these words from the "Masque of Alfred," by Thomson :-

'Here, Alfred, hero of the state, Thy genius, heaven's high will declare: The triumph of the truly great Is never to despair! Is never to despair!"

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D.B. WOODRUFF, No. 185 Queen's Avenue, observed vision, impaired hearing, nasal enterth and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

ARCHDIOCESE OF OTTAWA.

The Reverend Mother St. Philippe of the Asylum of Our Lady of Charity and Refuge (Good Shepherd, cloistered), who denarted this life on Sunday of last we k, was interred on the following Tuesday. Deceased was interred of the following Tuesday. Deceased was nice the following Tuesday. Deceased was nice the Archbishop celebrated the Massof tkequiem, assisted by Rev. Fathers Bouillon and the chapian of the institution. There was a large catendance of friends and relatives, as well as representatives of the other Religious orders. Rev. Dr. Fallon, O. M. I., Rector of St. Joseph's, is determined to—as far as in him lies—put a stop to the presence of young boys and girls on the streets after tightfail. He appeals to parents to help him in the good work.
Rev. Father Carson of Merrickville was on a visit to Rev. Father O'Connor at Kemptville, last week.

visit to Rev. Failer O Connot at Resignation (as tweek.

The "Missionary of Devotion to the Biessed Vugin" as Rev. Father Lavailee of the diocese of Sherbrooke is generally styled, has been in the city and on Sunday preached at Vespers in the Basilica and on Wednesday in the chapel of the Gloucester street convent. He is proficient in both languages and is now having translated into English a work on the Devotinated into English a work on the Devotinated which he has already published in French. He is quite a young man of great ability and niety.

lated into English a work on the Devotion which he has already published in French. He is quite a young man of great ability and piety.

The clergy of the Archdiocese have already subscribed a sum of \$5.000 for presentation to His Grace on the occasion of his Ediscopal Silver Jubilee. Addresses and purses will also be presented by the laity. The English speaking portion are engaged in raising a purse which it is proposed shall reach one thousand. The French speaking Catholics are also moving in the matter.

The members of le Garde Leon XIII. of Hall, attended a special Mass in a body on Sunday. The citizens of Hull have already taken steps towards the due celebration of His Grace's Silver Jubilee. On Sunday, 22nd ult. High Mass will be celebrated in the parinte. After Mass addresses and purses will be presented to His Grace's Control of the Control

enhurch Calendar an augmentation of the membership of the Society of S. Vincent de Paul.

As usual at this season, a collection will be made during the present month, throughout the city, in behalf of the funds of St. Patrick's Home for orphans and aged persons. The surrounding rural district will no doubt also come to the aid of this most deserving institution.

The ladies of the Sewing Society of St. Patrick's narrsh have commenced their charitable work for the season.

The children who made their First Communion in St. Patrick's during the early summertwenty-five boys and unity-eight kirls—received the Sacrament of confirmation at the hands of the Archbisher last week.

The svening service of the Holy Rosary for the month of October has been inaugurated in all the city churches. Holy Rosary is one of the principal festivals of the Dominican Order, and it was obserted with great pomp at St. Jean Baptite church, which is served by the Friars. In the moraing there was Solemn High Mass armon on Prayer, especially the prayers of the Rosary, was preached by Rev. Father Gauthier, of the Dominican Order of Preachers and formerly pasior of the parish. In the common of the Benerich of the Rosary, was preached by Rev. Father Gauthier, of the Dominican Order of Preachers and formerly pasior of the parish. In the common prayer, especially the parts formed in procession around the of the Blessed Sacrament.

The reverend Capuchin, Father Alexis, is engaged to preach a course of Lenten sermons in New Orleans: and Rev. Father Maurice Rhode Island.

A pligt jimage to Notre Dame de Lourdes, at Rigaud, is announced for the Island, the character of the nominean Friars and the

Rhode Island.
A pligrimage to Notre Dame de Lourdes, at
Rugaud, is announced for the 15th inst., under
the auspices of the Dominican Friars and the
parish prices of Aylmer, Que.

DIOCESE OF LONDON

DIOCESE OF LONDON.

menuor view at an interest to state of the conversation, but rather, they be shown that the conversation, but rather, they be shown to confirmation to a class of forty children in the Church of the Sacred Heart at Incertainty of the Secrement of Confirmation to a class of forty children in the Church of the Sacred Heart at Incertainty of the Secrement of Confirmation to a class of forty children in the Church of the Sacred Heart at Incertainty of the Secrement of Confirmation to a class of forty children in the Church of the Sacred Heart at Incertainty of the Secrement of Confirmation to a class of forty children in the Church of the Sacred Heart at Incertainty of the Secrement of Confirmation of the Windson Rev. Fainer Berthiaum of Children and Secrement of Confirmation of the Windson Rev. Fainer Berthiaum of Children and Church of Secrement of Confirmation and the Church of the Church of Secrement of Confirmation of the Church of the Church of Secrement of Confirmation and the Church of the Secrement of Confirmation had received their first Communion. High Mass which was celebrated by History of Confirmation and the Church of the Secrement of Confirmation of the Church of the Secrement of Confirmation and the Church of the Secrement of Confirmation of the Church of the Secrement of Confirmation of the Church of the Secrement of Confirmation o

To the Right Rev. F. P. McEvay, D. D. Bishop of London: Bishop of London;
My Lord—The Catholics of Ingersoll have been anxiously waiting this favorable occasion to extend to your Lordship their heartfelt greetimes, and bid you thrice welcome to their

greetings, and bid you thrice welcome to their chirch and parish, the property of the property of the property of merited elevation to the exalted rank of the Episcopacy, and we deem ourselves and the whole Diocese highly favoured by Division Providence in that one so favourably spoken Providence in that one so favourably spoken of, and whose praise is on every tongue, should be chosen by the Holy Father to rule over us. The fame of your great achievements in the cause of temperance, charity and education has reached us from your former fields of labor in Peterborough and Hamilton, so that we have every reason to anticipate a useful and glorious career for Your Lordship, with increased happiness for all it the administration of the temporal and spiritual interests of London diocese.

increased happiness for all it the authors increased happiness for all it the temporal and spiritual interests of London, diocese.

We feel happy in stating, my Lord, that our beautiful church, our Catholic Separate school, and our new, handsome and grand parochial residence, although erected at great expense, if not entirely liquidated, yet it is not beyond the means and good will of the congregation, aided by the zeal and energy of our venerable pastor. Rev. Father Connolly, who devotes himself so much to our spiritual and temporal varieties.

venerable pastor, iter, rather devotes himself so much to our spiritual and temporal welfare.

We flatter ourselves that your Lordship will feel proud of Ingersoll, although not as one of the wealthiest, yet as one of the most willing to make sacrifices in the advancement of every good work.

While examining the children for Confirmation, your Lordship had an opportunity of appreciating the blessing we enjoy, in having for teachers the devoted Sisters of St. Joseph, who not only employ the very best and most approved methods of imparting secular knowledge to our children, but are a constant source of edification to them and to the whole community.

of edification to them and to the whole community.

Asking your Lordship's blessing on our works, ourselves and our children, we promise, one and all, a constant and earnest prayer for your Lordship's happiness and success in the Diocese of London.

Signed on behalf of the congregation, Peter Kennedy, Michael Dunn, John S. Smith, Jas Ryan and C. B. Ryan.

The Bishop replied as follows:

It is a great pleasure to a Bishop to visit a well-equipped parish like Ingersoll and to receive the hearty greetings and congratulations of both pastor and people.

Your kind words of praise I accept—not because I deserve them personally, but on account of the high office which I hold, having been appointed chief pastor of this diocese by our Holy Father, Pope Leo XIII.

Your beautiful church and parochial residence are a credit to the congregation, and I hope you will generously assist your good pastor, Father Connoily, in paying off the debt, so that no man will have any claim on the properly which you have offered up for the glory of God.

I am more than delighed that you enjoy the

tor, Father Connoily, in paying off the debi, so that no man will have any claim on the property which you have offered up for the glory of God.

I am more than delighed that you enjoy the blessings of a real Catholic schooland that you appreciate the excellent work of the good sisters of St. Joseph, who are in charge. In some parts of the Diocses I flud schools which really are not Catholic schools. Schools in which the children have no right to have a creeifix to remind them of our Lord and saviour Jesus Christ, give the children a false idea of Catholic schools.

Would St. Peter, who died on the cross, call such schools by name of Catholic Would St. Paul, who gloried in the cross, acknowledge such for schools in which the story of Caivary is taught? Would St. Patrick, who always built a school house in the shadow of the church, and made the sign of the cross on himself several times every day, call such institutions Catholic schools at all. In a word they are shams, and I detest all shams—especially religious ones.

Remember I am not finding fault with the Public schools in this manner. They teach well what they do teach. They never intended to be Catholic—and they are not Catholic, and in this way they are honest and consistent. When, therefore, Catholics brools, in this fashion, they are attempting an absurdity—trying to mix oil and water.

In the possession of schools approved by the Church, where the most minute and constant attention is paid to the training of your little children's minds and hearts, you are to be most heartily congratulated.

You should, therefore, be a happy, as I know you are, a united people, and congratulate yourselves—as I do now congratulate yourselves—as I do now congratulate you—on having a well equipped school of the right stamp, a magnificent church property, and an indefatigable, venerable and zealous pastor—for, a good and faithful pastor in your midst is one of the greatest and most inestimable blessings God can send to you in this world.

At the evening devotions, several

you sil that you may persevere unto the end and be saved.

At the evening devotions, several beautiful selections were rendered by the choir. The church was crowded to the doors, and a very instructive and touching sermon was preached by his Lordship, on the Feast of the day—the Holy Rosary of the Blessed Virgin Mary.

On Monday morning Bishop McEvay visited the Separate school. He was accompanied by Rev. Dr. Flannery, Rev. Father Berthlaume and the rev. pastor, Father J. Connoily.

The school was tastily decorated, and the little ones—in holyday attire, and beaming with smiles and happiness—sang two beautiful hymns. One little girl, wearing the white robe of innocence, and crowned with the wreath she were at confirmation the day previous, read a neat and happily worded address of gratitude to the good Bishop, for having honored them with his presence, and cheered them with his presence, and cheered them with his kind words.

The Bishop in reply reminded them of the

wore as confirmation the day previous, read a neat and happily worded address of gratitude to the good Bishop, for having honored them with his presence, and cheered them with his kind words.

The Bishop in reply reminded them of the deep debt they owed to their parents, to the trustees and to the good Sisters of St. Joseph for the handsome, roomy, well-lighted and cheerful school-rooms, in which they were gathered every day to learn all that it was useful and necessary for them to know for their happiness in this world and the next. He then called upon Dr. Flannery, who spoke in congratulatory and encouraging terms, as did also Mr. J. Enright. chairman of the Boardof Trustees. The children of Mr. G. Hume, the oldest of whom is fourteen and the youngest nine, and who form a little orchestra in themselves, executed some beautiful selections, to the great surprise and enjoyment of the Bishop and all present.

FIRST COMMUNION AND CHURCH OPENING IN LA SALETTE PARISH.

FIRST COMMUNION AND CHURCH OPENING IN LASALETTE PARISH.

On Sunday, the 2th ult, fifty childrer, ranging from ten to fourteen years of age, made their first Communion in the church of Our Lady of La Salette. They had been under special in structions during the months of vacation and were well prepared in Christian deetrine.

First Mass was celebrated by Rev. G. R. Northgraves at 839 a. m., at which the children made their first Communion. After Mass, Father Northgraves gave an instructive address reminding them of the high honor which had been conferred upon them by their receiving for the first time the Body and Blood, Soul and Divinity of Our Elessed Lord; that their tongues were sanctified by the Precious Blood of Our Saviour and should not be profaned by cursing, swearing or biaspheming, lying or indecend conversation, but rather, they be employed in spaking God. He inculcated respect and obedience for parents and superiors, and reminded parents that they also have ducies to fulfil towards their children. At 10.39 High Mass was sung by Rov. P. Cororan, P. P., and after the gospel Rev. G. R. Northgraves preached an eloquent sermon on the gospel of the day.

On Sunday, October I, the church of St. Paul, Tilsonburg, which is also in the parish of Lasiette, was re-opened after having been thoroughly repaired. The church is a frame building and was ercoted twenty-fley years ago, and needed a new foundation. a new roof, repainting and interior decoration High

chastity and obedience, and serving the poor sick

The Bishop then invests her with the black veil of the Order, and a white crown, which she wears during the remainder of that day,
There were present in the sanctuary Very Rev. G. Corbei. V. G., Very Rev. Dean Desauhac, of this town; Rev. Wm McDonald, of St. Andrews; Rev. D. R. McDonald, of Crysler; Rev. D. A. Campbell, of Dickinsons Landing; and Rev. J. MacRae, of this town.

Rev. D. R. McDonald, of Crysler, preached the following sermon with his usual cloquence and fine address:

"Every one that hath left house, or brethren, or sisters, or father, or mother, or lands, for

very one that hath left house, or brethren,

"Every one that hath left house, or brethren, or sisters, or father, or mather, or lands for my staters, or father, or lands for my name sake shall receive a hundred fold, and shall possess life everlasting." (St. Matt. 19: 29). These words are a declaration of our Blessed Lord and Saviour contained in the 19th chapter of St. Matthew's gospel.

"My Lord, good sisters and dear brethern—We are privileged this day to witness a ceremony never seen elsewhere than in the Catholic Church. To behold the magnificant spectacle of a caile of the Church solemnly offering up to her Creator the complete surrender of herself-or body and soul, with all her powers and faculties—and we have come to mingle our prayers with her's that the sacrifice may be agreeable in the sight of God, and that ther may descend upon the young religious God's blessing, to enable her to keep the contract inviolate for ever.

We are permitted to witness an action so

enable her to keep the contract invious to.

We are permitted to witness an action so sublime and heroic that one of the saints has not hesitated to term a religious profession a spiritual martyrdom, on account of the happy effects produced in the soul.

We shall presently hear pronounced the solenn vows of poverty, chastity and obedience—vows that open the door of the religious life, that with divine grace enable the devont soul to wholly detach herself from the world, to triumph over nature itself, and bid an eternal farewell to the perishable pleasures and goods of this life.

of this life.

Love for JesusChrist and the consequent earnest desire to bow to God's hely will, bring to the foot of the altar another devout young woman ready to make the sacrifice that God demands of those who despise all earthly nuptials and seek a spouse in the person of His Incarnate Son, Against the religious state we sometimes hear it said that it is unnecessary for people to withdraw themselves from their friends and the world to give up the innocent

pleasures of life. That salvation is attainable in the world it is true. Salvation is attainable in all lawful states, and every profession has furnished heaven with saints.

The religious state is the state of the highest spiritual perfection—the one to which God calls certain lavored souls.

To every creature there has been alloted by our Greator the accomplishment of certain duties in the grand scheme of His creation.

The religious are early brought to realize that we are not made for earth, but for the service and glory of God, and especially gifted by light and grace from above, and selected for the performance of special work of His service, willing to prove their sincerity, by sacrifice, they enter the religious life alone provides, they wish to guard against the reproach that will be made to many on the last day. 'that they loved themselves more than they loved God.' To the hard, unbelieving world about us the religious life seems gloomy and sad. It knows nothing of the spiritual joy, contentment therein experienced. Of the beauties of this angelic life worldlings are not disposed to believe. They know that sacrifices are voluntarily offered and crosses readily assured, and they think them almost too hard for mortais to bear. They know nothing of the help of Divine grace—at once the support and reward of the faithful soul. They are like the Jews of old who, when told by our holy Redeemer of the difficulty of salvation to the rich, exclaimed: "Who then can be saved" and our Lard replied: "With men this is impossible, but with God all things are possible." In the religious state there are less dangers, less temptations, less difficulties, greater helps and graces, more frequent opportunities of merit, than in any worldly state. The religious are expected to divest thems-lves of every spirit of worldlines, even to assume a garbe emblematic of humility and innocence. They have constant of heading and provides the theorem of the day religious work. As the Aposile says "All things co operate to the day the s

world to come: we must renounce the one if we wish to enjoy the other; we cannot serve two masters."

They who are consecrated to religion are cut off from the world and enjoy an inward content, calm and peace of mind, while worldings are involved in many tribulations and disappointments, which embitter their every pleasure and give them many an aching heart. The religious, divested of all inordinate attachments, and free from the distracting carva and anxieties of worldly life, give their hearts, whole and entire, to their Creator, and feel a pleasure is loving and serving Him, infinitely surpassing all the pleasures of the world. In the quiet of the cloister life glides quietly on undisturbed by storms that vex the spirit and wear out the wearled heart.

The peace of the sanctuary surrounds the religious, who becomes familiar to Jesus, and who learns to call Him friend.

So happy and perfect a state as the religious, could have no other than a Divine origin. St. Augustine assures us that Christ Our Lord was the author and founder of the religious state.

We read in the nineteenth chapter of St.

was the author and founder of the religious state
We read in the nineteenth chapter of St.
Mutthew's Gospet that on one occasion a rich
young man approached our Lord and said;
Good Muster, what good can I do that I may
have life everlasting?" Jeaus answered, "If
thou wit, enter into life keep the commandments," and the young man promptly replied,
"Ail these nave I kept from my youth, what
is yet wanting to me?" Jeaus saith to him,
"If thou with be perfect, go sell what thou
hast and give to the poor, and thou shalt have
treasure in Heaven, and come follow Me."
Unfortunately for the young man, he found
the sacrifice too great and went away sorrowduily.

ions state recognized and does it receive official sanction.

These words of Christ are the comforting declaration that had in early ages peopled the desert with hermits, that filled cities and towns with monasteries and convents, and that has even to our day called to religious life vast armies of devout men and women, all united in the profession of the same faith, and all employed by their different works of piety and duties of their office in acquiring spritual perfection and gloritying God.

Because they are the words of Him whose words shall never pass a way, and His were words of eternal life, they have still for devout souls the same sweet charms as of old. And because He has left a Church perfect and perpetual, loyel and faithful, "Come follow me is still heard in that Church, and in our day, as will be unto the end of time, faithful, loving hearts are found to give up all that the world contains of goods, or prospects, or pleasures, to follow in the footsteps of the Master. Had not three words been uttered, we would not be here today.

occlebacy and an inviolable purity of soul and body all the days of their lives.

Our Divine Lord when on earth showed particular predediction for virginity and for those who embraced it.

He would have for His forerunner no one other than the virginal St. John Baptist. He would have none but the purest of Virgins for His Mother. For her protection He appointed the Virgin St. John, to whom at His death He committed the care of His Virgin Mother.

He recommended virginity in the strongest terms and compared virginity to the disciple the virgin St. John, to whom at list Chapter to Corinthians.

These three yows constitute the essence of the religious life. They are so many powerful ancidotes against the principal maladies of the soul, or the three fold concupiscence mentioned by St. John—the inordinate love of temporal goods, love of honor and riches—which are the concupiscence of the flesh, of the eyes and the pride of life. To the set unrecheds are reduced all the sins of the world adores. By the vow of poverty a religious searlifeces all temporal goods; by the vow of sacrifices and the sacrification of the principal sacrification.

Lege, striking out eight men in five innings. Huck fanned three.

And the sacrification the appoint the work and it was enjoyed by all, as only hungry peopla and it was enjoyed by all, as only hungry peopla and the a disciple the virgin St. John, to whom at His death He committed the care of flis Virgin Mother.

He recommended virginity in the strongest terms and compared virgins to the angels of God. St. Paul also recommends virginity by his words and example in his let Chapter to Corinthians.

These three vows constitute the essence of the religious life. They are so many powerful antidotes against the principal maladies of the soul, or the three fold concupiscence mentioned by St. John—the inordinate love of sensual and carnial pleasures, the inordinate love of temporal goods, love of honor and riches—which are the concupiscence of the flesh, of the eyes and the pride of life. To these three heads are reduced all the sins of the world. They are the three great idois that the world adores. By the vow of poverty a religious sacrifices all temporal goods; by the vow of chasity, his body and his senses; by obedience, his own will, liberty and self love, honors and preferments. He sacrifices, all that he has—as it were, fastens himself to the Cross, and with St. Paul can say: "With Christ I am crucified." He dies to the world and all it holds: he dies to himself and offers himself to the Lord—on the day of Holy Profession—a sacrifice without reserve.

Whilst we may sincerely congratulate our young sister in Christ on the happy realization of her fond desires, on her elevation to the ranks of the professed in her chosen order, and congratulate the community on its first reception of a new member, we must also offer a word of warning.

The door of the cloister is not the door of

tion of a new member, we must also offer a word of warning.

The door of the cloisier is not the door of Heaven, and only in Heaven will our rest be perfect.

Religion does not remove our evil inclination. It leaves our fallen nature, still failen. Relixion does not remove our evil inclination. It leaves our fallen nature, still failen temptations and trials will surely come. They whom God loveth He chasteneth. Let your life be in accordance with your high vocation. Let it be in keeping with the great beginning of to-day. Striven with your high vocation. Let it be in keeping with the great beginning of to-day. Striven with the great beginning of to-day. Striven evite to live for each downks of yesterday. They are written in an eternal memory. No fear that they shall be forgotten Look not to the good works of to-morrow. To-morrow may never come. Only the present is your own. You have come here not so much for the advantage of living in a community, as of dying in a Community. You have come here expecting to find a happy home, and with the hope that on the day of your going out—the day of your death—true joy unalloyed and neverending will begin in Heaven. Walk fearlessly onward in the steps of the holy ones whose traditions are happy memorials in your community. Be ever faithful to duty to the end. And what will that end? After years—fewer many, God inly knows—some day the bell will call the is sters before the aitar. You will not be there. Your seat in the choir will be vacant. A procession will be formed. The Holy Viaticum will be borne to your bed of death. "He whom you have loved and served will come to comfort you in that surreme hour and your lips will receive Him Whose lips will soon pronounce your judgment, and, passing from this vale of tears to the bright ness of the Promised Land angels, will receive you and place you in that happy band of purcest Virgins, who forever and forever follow the Lamburth of the promised Land angels, will receive follow the Lamburth who here you in that happy band of purcest Virgins, who forever had forever follow the Lamburth whithersover He goeth."

DIOCESE OF HAMILTON.

His Lordship Bishop McEvay, of London was the guest of Bishop Dowling last week. Right Rev Mgr. Heenan, Very Rev. Vicar Keough of Paris; Dr. Kilroy, of Stravford; Very Rev. G. Kenny, S. J., Guelph; Ven. Archedeacon Loussie, Cayuga; Rev. Chancellor McKeon, London; Rev. Father Cummings, Brantford; Rev. Fathers Coty, Brady, Hinchey, Walter and Holden, of Hamilton, waited on his Lordship during his stay in the city.

waited on his Lordship during his stay in the city.

On Sunday, the feast of the Holy Rosary, Bishop Dowling was present at High Mass at the cathedral. In the afternron he received forty six candidates into the Holy Angels' Sodality, and afterwards addressed the different societies of ladies of the cathedral native of the devotion of the Hy Rosary At Vespers in the evening the Bishop conducted the October devotions of the Holy Rosary At Vespers in the evening the Bishop conducted the October devotions of the Holy Rosary At Vespers in the evening the Bishop conducted the October devotions of the Holy Rosary At Vespers in the evening the Bishop conducted the October devotions of the Holy Rosary at the Cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, who has been for some time assistant at the cathedral on Sunday, Father George Cleary, which are considered to the cathedral on Sunday in the

There was a large gathering of friends and relatives at the eeremony of religious reception and profession at St. Joseph's convent on the feast of St. Michael the Archangel. Bishop Dowling officiated. Father Burke, of Oakville, and a number of city clergy were present. Miss Godfrey, of Owen Sound, in religion Sister M. St. Michael. took the religious vows of the order of St. Joseph, and the following ladies received the religious habit: Miss Mary Fatrell. Arthur: Miss Minnie Carroll, Mt. Hope; Miss Mary Savage, Brantford, and Miss Aques Campbell, Burlington. In religion they will be known, respectively, as Sister Perpetua. Sister M. St. Alexis, Sister M. Benedicta, and Sister M. St. Paul of the Cross There was a large gathering of friends and

has spent the intervening quarter century in Berlin and Waterloo, has laiely been promoted to the work at Formosa.

A look at the aspect of the work now as compared to that of 1874, shows some great changes. Twenty-five years ago the Separate school consisted of two rooms, with about sixty punils; now there is the large modern edifice, and accommodation for six times sixty. The scholars were treated to candies this morning and then given a holiday until to morrow.

At 9.30 this morning Solemn High Mass was celebrated in the church by Rev. Wm. Kloeper, assisted by Rev. Fathers Weller and A. Zinger. Father Kloepfer briefly addressed the congregation before the service. Some of the ladies of the congregation had in the meantime prepared the dinner at the Home, which had been tastefully decorated for the occasion. Besides the Sisters here, there are a number in attendance from St. Agatha, New Germany, and St. Clements.

In honor of the event, and to show their appreciation of the Sisters' faithful services, the congregation has presented them with a large and expensive kitchen range.

ALUMNI RE-UNION OF ST. JEROME'S COLLEGE.

ALUMNI RE-UNION OF ST. JEROME'S COLLEGE-Berlin News Record, Sept. 28.

The annual re-union of the Alumni Society of St. Jerome's College, held on Wednesday, will be entered upon its records as the most enjoyable and successful occasion of its kind in the Society's history. The field sports were run off in Victoria Park, where a large num ber of spectators, in addition to the College boys, faculty and ex-students, were assembled as spectators. All the games and athletic constitution of the capid succession, and ALUMNI RE-UNION OF ST. JEROME'S COLLEGE. ber of speciators, in audition to the Conlege bors, faculty and ex-students, were assembled as spectators. An the games and athlete contests were pulled off in rapid succession, and the athletter gave a good account of themselves in the different events. Fifteen themselves in the temperature of the

these words been uttered, we would not be here today.

The religion established by Christ, our crucified Saviour, is a religion of sacrifice. We may then expect the highest form of that religion will be one of the most perfect sacrifices, and therefore that in the religious life there ought to be the perfection of the Christian spirit of sacrifice. The essential condition of the religious life is the sacrifice of that which above all things else is dear to the human heart—the sacrifice of self-will.

To renounce one's self-will, to give one's liberty away, to place one's life and one's life's purposes in the keeping of another, to energe to regulate one's every action by another's bidding, that is what will be promised to God this morning in the owd of obedience is better than secrifice, for in sacrifice eternal things are off red but boddience versacrifice our own will and iberty and obecience St. Thomas sery the second we offer our worldy substance, by the second we offer our worldy substance, but the second we offer our worldy substance, but the second we offer our worldy substance, but the second we offer our worldy substance, by the second we offer our worldy substance, but the religious life. Our Blessed Saviour placed it at the head of the eight beatitudes: "Blessed are the boor in spirit, for their is a the first. "Blessed are the boor in spirit, for their is a the first." The second bay, which retired he side. The College collage, and therefore the religious life. Our Blessed Saviour placed it at the head of the eight beatitudes: "Blessed are the boor in spirit, for their is a the first." The second bay, which retired he side. The College collage, and the religious life. Our Blessed Saviour placed it at the head of the eight beatitudes; "Blessed are the boor in spirit, for their is a the first." The second bay, which retired we lead to the time of the religious life. Our Blessed Saviour placed it at the head of the eight beatitudes; "Blessed are the boor in spirit, for their is a the first." The second

the priesthood, of the medical, legal, and teaching professions, and others of the world of business. Erwin Glinowiecki, B. S. barrister. Detroit; Rev. O. Brobman, Formosa, Out.; Jas. Daybarrister, Guelphi, Wm. Atkinson. L. D. barrister, Guelphi, Wm. Atkinson. L. D. barrister, Detroit: Bw. C. K. Koenig, New Baltimore, Mich.; Rev. Ch. Koenig, New Baltimore, Mich.; Rev. Wm. H. J. Donovan, New York city; Mr. A. Van Loon, Pn. M. Detroit; Dr. Geo, Fitzzerald, F. R. C. S. Brocklyn, N. Y. Rev. P. Gnam, Wyoming, Ont.; Rev. P. Hauck, Markdale, Ont.; Rev. G. Bronnan, St. Clements, Mr. J. Bean, Mt. Clemens, Mich.; Walter Tomae, B. A., Western University, London; Rev. Jos. McQuaide, Little Rock, Ark.; Mr. Jos. Ruu, New Hamburg; Mr. J. Hartman, Brantford, Mr. F. Buchhoit, Buffslo, N.Y.; Rev. H. Acymans, St. Agatha; F. Schumers, St. Clements, Ont.; Jos. McRe, Ph. D. St. Louis, Mo.; Rev. J. Malone, D. D., New Orleans La.; Go. T. Spetz, A. M., Detroit; Mr. Brokman, New Gerdam; Rev. F. X. P. Uss, Galveston, Texas J. William Detroit, Mr. B. A., Western University, London; Rev. J. Breitkopf, California; Mr. John Hefferdam, Guelph, Ont.; Rev. A. Sentz, M. A.C. R. Chicago, Ili; Mr. W. Springer, Ph. M., Chicago; Mr. F. Hilgerink Fostoria, Onic; Rev. J. Gnam, Hesson, Ont.; Rev. J. Gham, Hesson, Ont.; Rev. J. Hilgerink Fostoria, Onic; P. McQuinn, Li. D. Philadelphia, Dr. T. Ryan, London: California; Mr. R. Krug, A. M., Chicago; Mr. F. Hilgerink Fostoria, Onic; P. McQuinn, Li. D. Philadelphia, Dr. T. Ryan, London: C. Betzer and F. Rohleder, barristers, Lown; J. B. McMahon, San Francisco, Cal.; Thos. J. Philadelphia, Dr. T. Ryan, London: C. Betzer and F. Rohleder, barristers, Lown; J. B. McMahon, San Francisco, Cal.; Thos. J., Pingree, Romae, Mich.; Fred A. Connolly, Juliet, Mich.; Ed. Hart, Joseph Winterhalt, jr. Berlin: Ed. and Alf Fischer. Waterloo; Rev. P. Quinlan, Westlore; and Jas. Murray, University of New York.

For the CATHOLIC RECORD.)

Ising the praise of those early days.
And the school-boy friends so true,
When life was free with childish giee
And the sky was ever blue;
Off Memory's Dream comes down the stream Off Memory's Dream comes down the stream And sits by my side at even, And points with grief at each broken sheaf That the years have torn and riven.

The hopes and fears of those boyhood years,

Like the thistle down, is wafted,
And only a few of the boys so true
Remain on the field undrafted,
For many sleep on the upland sweep
Of St. Peter's holy ground,
While every breeze 'neath the low green trees
Fill the air with mountful sound.

And one I knew who had donned the blue
To follow the god of war.
And far away does he rest to day
'Neath a southern evening star.
He gave his life on the field of strife
With a courage true and brave
On Shilon's plane 'neath a leaden rain
Fell asleep in honored grave.

-Brother Remigius, C. S. C.

London, Oct. 5.— Dairy Produce — Eggs, resh laid, per dozen 16 to 18c; eggs, basket ots, 15 to 17c; butter, best rolls, 23 to 25c; butter, best crock, 22 to 24c; butter, creamery, 24 to 28c; chesse, pound, retail, 10 to 12c, hong, per pound, 8 to 10c; lard, per pound, retail, 5 to 10c.

to 10c.

All sets of the color of the color

TORONTO.

TORONT

Latest Live Stock Markets.

TORONTO.

Toron:o, Oct 5. — Quotations for shipping cattle range from \$\frac{1}{2}\$ to \$\frac{1}{2}\$ per pound.

A few bunches of choice butcher cattle sold today at 4 to \$\frac{1}{2}\$ per pound; a tew lots of pretty good stuff sold at around \$\frac{3}{2}\$ c, out most of the transactions were at from \$\frac{1}{2}\$ down to \$\frac{3}{2}\$ c per pound.

Choice export bulls are worth 4 to \$\frac{1}{2}\$ per pound; lights bulls go at from \$\frac{3}{2}\$ to \$\frac{3}{2}\$ per pound. TORONTO.

pound.
Freders are worth from 3; to 3;c per pound, with occasionally 4c for something extra choice. Stockers are worth from 3 to 3;c for the best, and 2; to 2; for second rate sunt.
Mikers are worth from \$25 to \$45 each, with occasionally \$30 for something superfine.
Seventeen cows and heiters sold at \$3.39 per wet. and five dollars added.
Shipping sheep to day sold at from 3 to 3;c per pound.

ound. Lambs sold at from 3½ to 3½c per pound. Bucks are unchanged at from 2½ to ½c per

Bucks are unchanged at 1000 pound.

A few really good calves are wanted worth up to eight or ten dollars each: a few sold here to day at \$3 to \$4.50 each.

Hogs are nominally unchanged, but the outlook is for lower prices. Quotations to day were \$45 per lb. for choice hogs (scaling from 160 to 200 lbs.), and \$45 per lb. for light and fat hogs.

EAST BUFFALO.

East Buffalo, N. Y., Oct. 5. — Cattle Official Property of the Control of the Con

FROM ALL OVER CANADA come letters telling us of the great benefits derived from the use of The D. & L. Menchol Plasters in cases of neuralgia, rheumatism, lame back, etc. Davis & Lawrence Co., Ltd., manufacturers.



DR. SPROULE,

THE EMINENT CATARRH SPECIALIST.

A Short History of His Life and the Great Work He Is Accomplishing.

We give in this issue a brief sketch of the life of Dr. Sproule, the catarrh specialist. who has made such a great reputation all over the North American continent.

Born of Scotch Irish parentage in the North of Ireland some forty years ago, the doctor received a most liberal educationfirst at the Londonderry Academy and later at Trinity College, Dublin, where, after a very extended course of six years, so as to thoroughly perfect himself in every branch. he graduated in 1881 with much distinction. not only as a physician and surgeon, but also as a bachelor of arts, and thus acquired o ie of the best educations obtainable in any part of the world. His university course finished, the doctor determined to see the world and gained a position in the British Royal Navy Mail Service, where he became familiar with the numerous and varied diseases incidental to the different fereign countries.

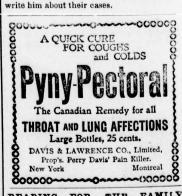
On leaving the service Dr. Sproule settled down as a general medical practitioner, but soon recognized that the field was too large. that a physician in order to gain the greatest possible skill in the treatment of any particular disease, must limit his practice. To this end the doctor stopped treating all other diseases and chose out that special line of cases for which he was most eminently fitted -catarrhi and its consequences. He carefully studied the works of other specialists that had? preceded him; went to all the principal institutions the world over where such diseases are most scientifically treated and learned the most successful means of eradicating them. He thus brings to bear upon disease a vast array of cases, statistics and valuable information, compiled by his own efforts, and by that means laid the foundation of the immense practice which he has for the last thirteen years been building

The doctor is an author of considerable reputation. His books and pamphlets on catarrh and allied diseases are considered standard, and his frequent contributions to medical and scientific journals are read with interest by doctors everywhere. He is also an able lecturer on medicine and kindred subjects.

Dr. Sproule's catarrhal practice is proba bly the largest on the North American continent. Although confined principally to Now England, it extends to every state in the union and to every province in Canada. which he has instituted and for which he is now famous, has brought him in contact with thousands of patients all over the continent that he has cured without ever having seen.

The doctor is no stranger to the people of Canada. In order to learn the principal disease of the country, and also to show the Canadian people that he could cure catarrh, he went to Toronto and practiced as a spenialist from November, 1897, to June, His success was phenomenal: from far and near the patients came, but by far the larger number lived away at too great a distance to interview the doctor personally. They wrote and were treated by correspondence, and with such great success that now the name of Dr. Sproule is almost a household word all over Ontario.

The doctor's headquarters are at 7 Doane street, Boston, where any sufferers from catarrh should take this opportunity and write him about their cases.



Books for Young and Old, including Stories and Biographies, Doortinal Works, Pamphlets on Various Subjects, Devotional Booklets, etc.

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