Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 3, 1898.

NO. 1.037.

The Catholic Record.

London, Saturday, September 3, 1898

PROHIBITIONISTS.

We have more than once stated in our columns that if Prohibitionists wish to obtain the attention of every citizen they should avoid intemperate language. Every Canadian has a due appreciation of the evils of the rum traffic, and every Canadian knows also that any scheme to destroy it cannot be strengthened by foolish denunciation. Some time ago the Prohibitionists held

a meeting in Halifax, N. S., and one of the speakers was an individual by the name of Firman McLure, M. P. During the course of his address he made use of the following sentence :

Things are very different to day from when in the past the throne was overshadowed by the cathedral and the world's thinking was done by the priest, and that thought was not of the highest order.

This gratuitous insult was offered to Catholics at a meeting to which Catholic priests were invited! Some of the auditors indeed showed their disaproval, but not one of the gentlemen on the platform had the common decency to protest against the ignorant bigotry of Mr. McLure. We do not know the gentleman, but if the courtesy and tact and truth evidenced by his remarks are indicative of the calibre of those who are advocating Prohibition in Nova Scotia, then may we well exclaim: Save us from our friends! Other reasons aside, the very idea of adhering to a cause championed by individuals like McLure is repugnant to those who believe that truth and justice are as necessary for our national life as temperance. The best way to kill a cause is to make it ridiculous. And if Prohibitionists wish their cause to be utterly discredited let them send McLure, with his priest and cathedral story, throughout the country. The gentleman in question has been profuse in apologies, in statements that he meant nothing offensive, but all this does not prevent words from retaining their value and significance.

TRUE SUCCESS.

Some of us are too anxious about what we call "results." We commence to talk before we have learned to be silent and to yearn after positions of superiorship before we have mastered the lessons of obedience. The wranglings and noise of the world fill our brains with confused murmurs, and we are too much inclined to adopt its standards and to embrace its principles.

The braggart and the man who knows too little to discern that he knows nothing pushes aside the sage and scholar. Success is the great thing. All our energies must be de voted to it, and no matter how acquired it will have the applause of those who do their thinking by proxy. We, too, would have our brethren to stand not as idlers but to be in the front ever and always, for we believe that by so doing they can extend God's kingdom on earth. We wish them, however, to remember the conditions that must accompany the success that has any element of permanency. The heroes of the Church have dominated whole generations, not by material force but by a faithful imitation of the virtues of Him who came on earth and taught in His school the lessons of humility and obedience. When once we grasp the fact that, without these, success is but failure, and that they are infallibly certain of effect, we have learned something. In these days of wealth, of material prosperity, of childish display, it is consoling to recall the fact that the Saviour, without the assistance of anything the world considers as essential to success, wrought that wonderful transformation called Christianity. Poor and abject, a Toiler for His daily bread, ruled by creatures, obscure and contemned, He yet won an everlasting place in the heart of Humanity. And so it has come to pass that any man who has exercised an influence upon his fellows has sat at the Master's feet and gripped to his soul the teachings of humility and

We may not acquire them without much labor, but the time and exertion invested in their acquisition will bring in the years to come a very high rate of interest. They will, besides steadying us against the onrush of false ideas, give us peace and solidity of character.

obedience.

A TRUE HERO.

The advance of the English soldiers in the Soudan brings to our mind the memory of the brave soldier who went to his death at Khartoum on that January day of 1885. Gordon was always a man who cringed not and feared not and shrank not from the fullest accomplishment of what he considered his duty. His conduct in the suppression of the Chinese rebellion proved that he possessed the necessary qualifications for a great general, and his refusal to accept any pecuniary reward from the Chinese Emperor, because some rebel chiefs to whom he had vouchsafed pardon were murdered, proved that he served God and no

His opposition to wrong, no matter where it reared its head, ever asserted itself. He was not the man to stand idly by and permit the weak to go under the heel of the oppressor. We cannot but admire his way of disposing of the moments that constituted his leisure hours. Instead of indulging in the usual methods of killing time he went about gathering friendless urchins together, teaching them and obtaining employment for them. Some good people looked upon him as a visionary, an oddity, but Gordon little cared for the world's opinion so long as he played a man's part. His life was not a bewildering mixture of small teas and talk or made up of hours spent in frivolous conversation with companion 3, but adherence to principle-a giving out of himself to others, a complete devotion to what he considered God called upon him to perform.

No one can read his letters from the Soudan without emotion. He gives us an idea of the difficulties of his position, of the opposition of the natives-of the slave trade-of the terrible loneliness in that desert of sand: and yet there is no complaint, no repining, but confidence that Providence would guide him and bring all things right in the end. In one of his letters he says that he prefers living in the Soudan to going out to dinner in England.

The people here have not a strip to cover them, but you do not see them grunting and groaning all day long as you see scores and scores in England with their wretched dinner parties and attempts at gaiety where all is hollow and miserable. I prefer life amidst sorrows if these, are inevitable to a life spent in inaction. There is now not one thing I value in the world. Its honors they are false; its knicknacks they are perishable and useless. Whilst I live I value God's blessing—health—and if you have that, as far as this world goes you are rich.

In the autumn of 1880 he came back to England for a much needed rest. Just then the Irish question was forcing itself on the attention of politicians. Gordon's interest was aroused, and he went to Ireland for data which could give him a clue to the cause of the discontent.

It must be remembered that he was not a henchman of any political party; and this, together with his experience of men and man's inhumanity, gave all the more weight to his opinion. He found out that at short distance from the much-civilized England there was a species of slaveryand slave driving as vile and as iniquitious as that which he endeavored to stamp out in the Soudan. He declared that the state of Irishmen was worse than that of any people in the world, let alone Europe.

"I believe that these people are made as we are: that they are patient beyond belief: loyal, but at the same time broken spirited and desperate, living on the verge of starvation in places in which we would not keep our cattle. The Chinese and Indians are better off than they are. Our comic prints do an infinity of harm by their caricatures. The caricatures are not true, for the crime in Ireland is not greater than in England," etc.

This is the straightforward opinion of man who saw things as they were, and not through the glass of prejudice and ignorance. The language was, of course too direct to fall softly on the ears of the officials, but Gordon talked as he fought, with all energy and straight at the foe.

POPE LEO XIII. TO THE PATRI-

ARCH OF ANTIOCH. ARUM OF ANTIUCH.

A letter received from Damascus contains the information, that His Grace the United Greek Catholic Patriarch of Antioch, Monseigneur Peter Geragiry, has recently received from His Holiness Pope Leo XIII, a letter written by his own hand, expressing the interest and loving solicitude which he bears for him and the flock, committed to his care in Syria, and his anxiety to assist him in promoting their spiritual welfare. He has also assured the Patriarch that the news of his approaching visit to Rome has filled His fatherly heart with pleasure and anticipation. Monseigneur Geragiry is an old friend and co-laborer in missionary work in Syria of the Rev. Father Macarios Nasr, the pastor of the Greek Catholic congregation in Toronto.

It is a dangerous thing to forget our past.

A DISTINGUISHED NUN CROSS-ING THE OCEAN.

Mme, Digby, Mother General of the Ladies of the Sacred Heart.

The numerous communities of the Ladies of Sacred Heart throughout Canada and the United States are eagerly awaiting the arrival from Paris of the mother general, who is now on the way across the Atlantic to make a tour of when they are beginning to profit by inspection through the American it. Two paragraphs of his excellent houses of the society.

For the first time in the history of the

Sacre Cour the office of Mother General is held an Irish woman-Mme. Digwho was for many years the Super ior of the well known convent at Rochampton, near London, Eng. Mme Digby is of the family of that name distinguish ed in English and Irish Catholic history for its devotion to the faith and to the crown. Sir Kenelm Digby was one of the most unique characters in the times of James I. and the unfortunate Charles. His curious memoirs are well known to bibliophiles. In the present century his descendant, Kenelm H. Digby, has illustrated in liter because the ature phenomenal erudition. His and that "Broad Stone of Honor," in five volumes, is the delight and wonder of the student of chivalry, and his most that he cannot take advantage of it. elaborate work, "Mores Catholici," is Hence two things show which we see a monument of religious faith. In all around: The work of education is twenty or more other volumes this always beginning, only to stop before author displays a breadth of learning and a depth of research rarely to be met in modern literature.

So it is the Mother-General of the Sacred Heart inherits with the tradifamily, of which she has given signal proof in her religious life.

Digby, as might be expected, has tion. * * *

Capacity in "Reckon it up and you will see that the capacity in th proof in her religious life. Madame their own fault and beyond redemp shown rare administrative capacity in her position as Mother General. This, ed, is a requirement in her import-The convents and acad. ant position. emies of the Sacred Heart are to be found in every part of the globe, from years' training you condemn him to Paris to Pekin. They are well-known be a common laborer, a mere Gibeonite, throughout the continent of Europe, in all the days of his life. And that Ireland and England, as well as throughout all the British possessions. in such tiny driblets, so little at any They are to be found in Mexico, Cuba one time, that I do not shrink from and in the chief centres of South America and Australia.

The far away convent of the Sacred Heart in Timaru, New Zealand, was founded by a band of Sacred Heart nuns sent from Chicago about fifteen years ago. At its head was Mme. Boudreaux, for some time Superior of the convent and academy on West Taylor street. The new mission cost the dear woman her life, as she died there within a few months of its found The calamity was certainly ing. hastened, if not directly caused, by her labors and anxiety in establishing the new mission.

So it is the establishments of the Sacred Heart may be said to encircle the globe. The mission of the society is education of girls. In France and in the cities of the continent of Europe it is devoted principally to the educa-tion of the higher classes. This, indeed, is generally the case wherever the Sacre Cœur has a foundation. In many places, however, along with the my for young women the parochial school is carried on.

The principal houses of the society in the United States are located in New Philadelphia, Providence, Cincinnati, Detroit, St. Louis, Chicago, Omaha, San Francisco and New Orleans. Several important houses are main tained in Canada, notably the one in our own Forest City There is a convent and academy at Havana, Cuba, from

her secretary, Madame Gurton, and by an English Lady Superior, Madame Stuart, long Superior of one of the English Houses of the Order. The party will land at Quebec the presen eek, and after making a tour of the Canadian Houses will cross the brrder to visit the Houses in the United States.

GERMAN CATHOLICS.

Delegates to the Catholic Central Society Representing 50,000 Members.

Milwaukee, August 22.-The 340 delegates to the forty third annual convention of the German Roman Catho lic Centrol Society met in the Deuts cher Mannerverien Hall to day, where business sessions were conducted. President Adolph Weber, of Racine, stated that the annual report of the financial secretary shows a member ship of about 50,000, representing 575 societies. During the year 6,681 sick members were paid benefits aggregating \$161,599. The heirs of 753 mem bers were paid \$92, 185. The amount of cash now in the treasury is \$1,500,

Centrist party in the German Reich-stag, made an address.

KEEP THE BOY AT SCHOOL.

A Protest to Parents Which is Both Wise and Timely.

Ave Maria

Now that the time for reopening our schools is at hand, we wish all Catho lic fathers could read the earnest protest of Rev. Dr. Barry against with drawing children from school address we must quote :

"Just as their minds are opening out, they themselves will be taken and flung headlong into the crush where every one scrambles for a living. At the moment when they require discipline and would profit by their books education for them comes to an end They are left to struggle as if they were grown men, while they have the untrained, feeble, defenseless habits of children. We lose thousands of them every year. And when I say 'we lose them, 'I mean that they are lost to the Church, to their parents, to society that they are condemned to sink because they get no chance to rise, and that if ever the chance does come to this or that one among them, he is commonly so ill educated that he cannot take advantage of it. it has yielded fruit; it is a spring that has little harvest. And our lads, with their fine capacity for learning, for science, for what the modern world values and rewards, are thrown back tional faith the literary instincts of her into the mass of laborers, as if they were doomed to the lowest place by

> for the sake of, it may be, twenty pounds all told you sell away your boy's chance of rising in the world, and by denying him an extra two twenty pounds I have supposed come affirming that thousands of parents sell their children's future for a handful of sixpences.

"The position of a man at thirty and afterward usually depends on the sort of training he has at the age of twentyone. One or two years are a small part of an ordinary human life, but the difference which one or two years of study make in a man's chances of success may be tremendous. The parent who needlessly takes his boy out of school for the pittance he is able to earn is, in the very worst sense penny wise and pound foolish.

ARCHBISHOP IRELAND'S LETTER

Under date of August 17. Archbishor Ireland, of St. Paul, issued a strong letter in behalf of higher Catholic edu cation, especially commending the Catholic university, and urging the development of more vocations for the

The concluding paragraph of the letter is a summary of its contents :

"What shall be the future of the Church in the North-West? I gave reply: With a numerous and thoroughly educated priestnumerous and thoroughly educated priesthood, with a large contingent of intelligent
and devoted laymen, ready by acts of daily
living to honor and glorify religion, ready
by word and pen to explain and detend her
doctrines, ready by generous gifts of personal
labors and material possessions to beautify
her tabernacles and strengthen her works,—
the Church will serve her Master well, win
to Him the souls of men, and make firm His
reign over society.

Beloved brethern of the clergy and of the

which we are likely to hear more frequently hereafter, and there is a convent in the City of Mexico, in which the wife of President Diaz takes great interest, as it was there she received her education.

Naturally, then, the arrival in America of the Mother General of this widely-spread community is an event of special interest not only to the members, but to the educational fraternity in general.

Madame Digby is accompanied by her secretary, Madame Gurton, and by

I pray God, beloved brethren, to bless

ARCHBISHOP WALSH.

Canadian Churchman.

Although the late Archbishop Walsh was not of our communion, we can yet join with those who lament his loss and revere his memory. He was indeed one of whom we could say: Quoniamtalissis, utinam noster esses. (Being what you are, we could wish you were ours.) A man of large and simple nature, devoted to his Church and his people, scholarly, learned, studious to his last days, he made many friends and few enemies; and yet he was uncompromising when he thought that a principle was involved. nemory linger gratefully and affectionately among his own people and with the general public, whom also he May we all learn to follow served! him as far as he followed Christ!

THE PRIMA DONNA'S CHAPEL,

Quite recently Bishop Mostin, of Menevia, in Wales, blessed the chapel which Madame Adelina Patti Ernest Maria Lieber, leader of the has fitted up in her Welsh castle at He also celebrated the

FOR ALL WHO LABOR AND ARE cross, claims his place among them that HEAVY LADEN.

Boston Pilot

An intelligent Protestant once remarked of the devotion of the Apostleship of Prayer, that it must have a very broadening effect on the minds of those who practice it. One smiles a little, perhaps, at the New England characteristic underlying the remark but it certainly is true that not only is the soul uplifted but the mind and heart are expanded to embrace all humanity when we make the interests of the Heart of Christ our own, as we do when we are worthy members of the

great League of Prayer. Month by month, world-interests are presented by Our Holy Father, the Pope, for the special prayers of members : and one marvels sometimes at the opportuneness, suggesting almost the prophetic spirit, with which the insynchronizes with a need evoked by some calamity of vast importance; as when, for example, the destruction of the Maine brought home to every member's heart the perils of seamen whose spiritual and temporal welfare had been the February inten

"For All that Labor and are Heavy Laden" is the intention recommended for September; and we American Catholics remember that Labor Day is the national holiday of the month.

This, however, is a mere coincience. "The Working Man's Pope," dence. as some one happily called Leo XIII., is well aware of labor in many lands under harder conditions that can be easily imagined in this land of the free, and at the united prayers of the many millions, bonds may break and burdens may fall whose stringency and weight only God Himself can measure.

The multitude of mankind belong to the army of the toilers visibly gaining a modest or oftimes a meagre subsistence by unremitting labor The common human griefs of sicknes and losses, death and old age are al-ways intensified by sordid material cares. Temptations to wrong doing are more imminent and deadly; for let the scornful and thoughtles of luxury say what he will to the con-trary, the sensibilities of the poor are as keen, their affections and ambitions as ardent as his own.

Destroy the workingman's faith in God and in "the world that sets this right," and anarchy follows as logically as the explosion follows the ignition of gunpowder. Mere utilitarian motives for patience and resignation are maddening to the man who, after a life time of faithful and poorly requited service, finds himself flung off like a worn out boot by some soulless corpor ation: or who sees his children starving in a Government-created famine, and no more strength for labor in his own honest and willing hands The condition of the laborer has, it

is true, been greatly ameliorated throughout the civilized world, and especially in our own country, within recent years; but it is vain to hope that while sin and its consequences remain in the world, poverty can ever be legislated out of existence. differences of mental and physical endowments must of themselves create differences of conditions; but to this must always be superadded the differ ences in moral fibre and the fear of the them," the reporter told me. just God.

Broadly speaking, it is true that

-the shrewd and the selfish are sure to rise While the simple and generous die obscure.

And, evidently, there are those in place and power who have forgotten that the wrongs of the laborers defrauded of their wages cry to heaven for vengeance, even as the blood of the murde red innocent.

So, the workers the world over, need and will need while time endures, prayers for their spiritual needs—faith, patience, courage; yea, and prayers for their intellectual and material advancement, too; for this way lies, as the great Leo XIII. pointed out in his Encyclical on Labor, the most effective checking of the monopolist in

land or other material possession. The worker needs to remember that the Divine Christ chose to labor with his hands during the days of His earthly life, and to be a Man of Sorrows and acquainted with infirmity.

Dore, with a poet's instinct, shows us in one of his best pictures, the multitude of them that labor and are heavy laden hastening to Him who has prom sed to refresh them; and one cannot but think that this multitude is almost of necessity the great multitude of the redeemed. Christ stands, in a circle redeemed. of pale but far penetrating light, with His cross upon His shoulder. crowd about Him, the hard handed men, the bent and distorted women; the old-faced stunted children of the mills; the old and alone, who must work to keep the faint breath a little longer in their worn out bodies; the out of work," the afflicted. A man holds up on his strong arms, the slender form of his young dying wife; and the mother lifts the sick and puny child into the sight of Him who blessed the children long ago.

Here and there among the multitude

are poets and painters; yea, a king lifts a haggard face under his crown: and a Pope as poor as Peter—for all of Church celebrated on August 30, his tiara — and laden with as heavy a was a Spanish-American.

labor sorely burdened.

It is a picture suggestive of the ultimate and only solution of the labor problem; and it points to Him who alone can give to men, patience to wait for the Day of Redemption, and make the best for earth and heaven of the waiting time.

RE-OPENING OF THE SCHOOLS,

Catholic Columbian

In a few days the schools will again re open their doors to the hosts of children coming back to them rosy of cheek and bright of eye after the enjoyment of the long vacation. A little later the academies, colleges and universities will see their students flocking anew to their classic halls, and a new scholastic year will have begun.

How much and, alas! how little, that year may mean to those who enjoy it. In it may occur something which will determine the whole after trend of the child's or the student's life. A truth may be impressed upon their minds and hearts which will influence for good or ill their future days, rendering them, as they grow up, noble men and women; or a false notion may so warp their minds and corrupt their hearts as to make their whole lives failures. Good or bad habits may be formed during a single scholastic year, evil or excellent associations may be made and a hundred other things may happen which will have a determining effect upon the character in after years. Wisdom and knowledge may be gained by fidelity and application or lost through neglect and idleness

A single school year is a very important period in the life of any boy portant period in the life of any boy or girl, youth or maiden; and it be-hooves Catholic parents to see to it that their children be sent to Catholic chools wherever that is possible, to exercise a vigilant supervision over their moral instruction at home, lest while their offspring are acquiring worldly knowledge and acquaintance with books, they grow up ignorant of spiritual wisdom and neglectful of their religious duties.

A NOBLE EXAMPLE.

A Heroic Priest's Devotion to Duty Beautifully Described by a Brave

"Kit," of the Toronto Mail and Empire staff, writing from Santiago, under date August 3, describes the service done by the chaplains during the attack on Sibony. She writes: "One Catholic priest, Father Fitzgerald, a professor of the Catholic University at Washington, of the Twenty econd Regulars, stood with his boys day and night in the trenches, under fire, and in camp. A scholarly, gentleman, he helped to carry the wounded off the field. A little Englishman named Godfrey was shot in the head and left for dead. Father Fitzgerald found him, lifted him up and fairly carried him a little way apart. There he sat, the kindly Catholic priest, with the wounded man in his arms, about him the bullets sung. And here he aided and sheltered Godfrey till help came. One night la'e, this same priest, in rags, almost naked, came to the tent of a newspaper man seeking shelter. The journalist gave him a pair of pyjamas. "The poor man actually cried with joy when he got

THE POPE'S NAME DAY.

He Received Congratulations En Masse in Order to Avoid Fatigue.

Sunday was the Pope's name day, and it was celebrated with much eclat in Rome. His Holiness received congratulations en masse instead of singly, in order to avoid fatigue. He looked more feeble and more emaciated than ever. His voice was clear, but give evidence that it was failing. King of Spain sent an affectionate telegram, praying the Pope to bestow the Apostolic Benediction on his suffering country.

PRAISES THE SISTERS.

Dr. Senn, the well known surgeon has returned from Porto Rico, where he went with the United States troops. Referring to the hospitals there, he

" Ponce has a large charity hospital the 'Tricoche,' with two hundred beds, under the care and management of the Sisters of Charity. The hospital is a model of cleanliness and comfort. I sm sure that every one who has enjoyed the kind treatment and excellent care of the Sisters in this great institution of charity will have a good word for this worthy order.

THE CATHOLIC PAPER.

Catholic Citizen.

The taking and the reading in the family of a Catholic paper, is the best evidence of the existence there of " Catholic spirit." A Catholic house-hold without a Catholic paper, needs the immediate influence of the missionary.

St. Rose,

St. Rose of Lima, the first canonized. saint whose life was wholly spent in the United States and whose feast the



er, or are exposed to the cold or damp are prone to suffer from that most painful dis-ease, rheumatism. This is a disease of the blood and can only be percan only be per-manently cured by going back to first principles and driving out all impurities, and filling the arteries with a new, rich, red, healthy life-stream.

teries with a new, rich, red, healthy life-stream.

This is the reason why Dr. Pierce's Golden Medical Discovery is an unfailing cure for that disease. It is the greatest of all blood medicines. It creates a keen and hearty appetite. It cures all disorders of the digestion and makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver and tones the nerves. It is the greatest of all known blood-makers and blood-purifiers. It builds firm, healthy flesh, but does not make corpulent people more corpulent. Unlike cod liver oil, it does not make flabby flesh, but tears down the unhealthy tissues that constitute corpulency, carries off and excretes them, and replaces them with the solid, muscular tissues of health. It drives all impurities, disease germs and acids from the blood. In Dr. Pierce's Common Sense Medical Adviser many sufferers from rheumatism, whose cases were considered hopeless, tell the story of their recovery under this wonderful medicine. Their names, addresses and photographs are given by their own request, and anyone who wishes to do so may write them. Good druggists sell the "Golden Medical Discovery." When a dealer urges some substitute he's thinking of the larger profit he'll make—not of your welfare.

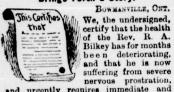
"I suffered from rheumatism in my left shoulder and elbow," writes Rev. Wilson Williams, of Trinity Station, Morgan Co., Ala. "Dr. Pierce's Golden Medical Discovery completely cured me at a cost of only four dollars."

For a free, paper-covered copy of Doctor Pierce's Common Sense Medical Adviser

For a free, paper-covered copy of Doctor ierce's Common Sense Medical Adviser For a free, paper-covered copy of Pierce's Common Sense Medical Adviser send 31 one-cent stamps, to cover customs and mailing only. Cloth-bound 50 stamps Address Dr. R. V. Pierce, Buffalo, N. Y. Medical library in one 1008-page volume.

(From Toronto Globe.)

THIS CERTIFICATE Brings Forth a Story.



suffering from severe nervous prostration, and urgently requires immediate and prolonged rest. J. W. McLaughlin, M.D.

longed rest. J. W. McLaughin, S. Beith, M.D., L. Holland Reid

THIS INTERVIEW TELLS IT.

A reporter called on the Rev. R. A. Bilkey, rector St. John's (Episcopal) Church, Bowmanville, Ontario, during a church function, and on congratulating him on the great change for the better in his appearance, the reverend gentleman his appearance, the reverend gentleman said, "It is due entirely to Dr. Ward's Blood and Nerve Pills. "I suffered for over three years from

extreme nervousness, weakness and pros-tration, and could not obtain relief. A tration, and could not obtain relief. A few months ago it became only too apparent that extreme nervous prostration had set in, as I lost flesh and appetite rapidly. Three of our four medical men pronounced me in urgent need of immediate and prolonged rest in order to build up my nervous system, giving me a certificate to that effect. About this time, by pure accident, Dr. Ward's Blood and Nerve Pills were brought to my notice. I decided to try them, and on doing so a I decided to try them, and on doing so a decided change for the better took place at once. I have since continued taking the pills, with continued and marked benethe pills, with continued and marked bene-fit and improvement. My appetite has returned. I am gaining in flesh steadily, and my general health is now good. Further, I am sure that these results are due to the action of Dr. Ward's Blood and Nerve Pills, and I have every confidence that they will de for others all that they have done for me."

Dr. Ward's Blood and Nerve Pills are sold at 50c, per box, 5 boxes for \$2, at Druggists, or mailed on receipt of price by the Dr. Ward Co., 71 Victoria Street, Toronto. Book of in-



Royal Mail Steamship Co. The Company's Fleet consists of Thirtyi four Steamers aggregating
Twin Screw Steamers-Tunisian, 10.000
tons-building. Castillan, 8,800 tons.
Bavarian, 10,000 tons-building.

Bavarian, 10,000 tons—building.

Steamers sall weekly from Montreal to Liverpool, calling at Londonderry, during the season of navigation; also separate service from New York to Glasgow.

The St. Lawrence route is 1000 miles less ocean sailing than from New York.

The steamers are fitted with every improvement for the comfort of the passengers, in all classes, including bilge keels, making the vessels steady in all weather, electric light, midship saloons, spacious promenade decks, music rooms, smcking rooms, etc.

Special attention has been paid to the ventilation and sanitary arrangements. An experienced surgeon is carried on all passengers steamers.

teamers.
Rates of passage lower than by most first-class lines. Circular giving rates and sallings on application to

M. BOURLIER, Toronto,
E. BE LA HOOKE,
T. R. PARKER,
F. R. CLARKE,
H. A. ALLAN, Montreal.



THE O'KEEFE BREWERY COMPANY OF TORONTO (Limited).

SPECIALTIES - High - Class English ard Bavarian Hopped Ales, XXX Porter at d Stout, Pilsener Lager of World Wice Reputation.

E. O'KEEFE, President, Vice-President

THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake. BY CHRISTINE FABER.

XXX.-CONTINUED.

Kellar's voice was as soft and persuas-ive as a woman's and he leaned toward Malliflower as if he were utterly oblivious of the accident at the other end of the of the accident at the of the accident at the other end of the table. Perhaps it was that seeming ob-liviousness on his part that made Miss Liscome so bold as to glower at Malli-flower, and to show her temper a little to her sister. She did not dream that he isitor was reading her as surely as he

Young Mallidower was assured and emboldened; it was rarely that he was the object of so much attention and deference, for his propensity for prefacing his remarks, together with his love of showy dress, made him the butt of his companions in business and not infrequently an object of ridicule even to his most friend ly acquaintances; now, under the genial influences of Kellar's manner, his wonted

influences of Kellar's manner, his wonted habit of prefacing every account that he was called upon to give came up with renewed intensity.

He straightened himself in his chair and dropped his knife and fork in order to place his long, bony hands on his knees; he could talk better when he had thus spread himself:

"Well, boss, I'll just preface my remarks by stating to you that my mo-

"Well, boss, I'll just preface my remarks, by stating to you that my motives on that occasion were entirely good, entirely good, sir, which goes to prove that I had the right to preface my remarks, and let me just here further preface my remarks by telling you that it was with no idle curiosity I at that time prefaced my remarks to Mr. Mallaby."

Kellar began to wonder when the preface would end; and Miss Liscome was wrought up to a fever-heat of fear and anger. Her sister and her brother-in-law were too much accustomed to Malliflower's idiotic oddities, to be amused at him,

were too much accusioned to standing er's idiotic oddities, to be amused at him, and not knowing the little secret underplot which agitated the breasts of others at the table, they were not even curious.
"You are talking nonsensically, Malli-flower. I am sure Mr. Kellar must think

so," burst from Prudence who could en-dure the situation no longer. But Kellar was not going to be baffled. The youth must have useful informa-tion underlying his many prefaces, and his questioner determined that he should have ample opportunity to impart it.
"I assure you, Miss Liscome, that I am

"Your nephew is an extraordinary young man; so novel and entertaining, Please do not hint at the discontinuance of his

And Kellar smiled fascinatingly at Miss

nephew.
"Go on, my dear young man; you were

"Go on, my dear young man; you were saying that you had prefaced your remarks to Mr. Mallaby by—"
Young Mallary straightened himself more than he had done before, and fondled his knees with his bony hands; never was he so full of importance: the interest and attention of this elegant and authorized gentlemen, caused him to swell cultured gentleman caused him to swell

"I tell you, boss," he said, turning in his chair so that his back was squarely presented to his aunt, "but let me just preface my remarks by saying that a letter came to me one day, and Aunt Prud-ence found out that it wasn't for me, but

for that friend of yours, Mr. Mallaby."

"How did she find out? did she read
the letter?" asked Kellar so softly that his words were almost whispered, bu they sounded as loud as if they were shouted to dismayed and horrified Miss

"Read it—you bet, boss, she read it," answered the youth betrayed by the con sciousness of his importance and his self confidence into an unusual vivacity of

"She read it, and I read it, and we all read it, and I'll just preface my remarks by saying it was a very odd letter—it was l about a man named Jared."

Not muscle of Kellar's face moved, nor did he make the slightest change in his attitude. He did not even raise his eyes o Miss Liscome. She was ready to faint from confusion, anger and fear, and the natural color in her cheeks was brighter than any rouge she had ever put on. Her

man any rouge she had ever puton. Her nephew continued:

"I'll just preface my remarks again by saying that I couldn't think what I had to do with any one named Jared, but Aunt Prudence found out that it was for that Mallaby, and she made me take it to him." "And was that the occasion on which

my friend, Mr. Mallaby, treated you so gruffly?" asked Kellar, in the same per-suasively low, gentle voice. "That was the occasion, boss; I just

went to preface my remarks so that he'd understand what I wanted to see him about, but he wouldn't listen, and I had to give him the letter before I had time to

"And did he not thank you, my dear young friend, for the time and the trouble you had taken? and was he not glad to get his latter?" Kellar's voice was tender as a lover's.

Dr. A. W. Chase's Ointment..

Endorsed by Dr. C. M. Harlan of the American Journal of

NOT A PATENT MEDICINE . . .

He says:—Among the proprietary medicines recognized is Dr. Chase's Ointment, compounded by Dr. A. W. Chase Medicine Co., Buffalo, N.Y., and Edmanson, Bates & Co. Toronto, as a remedy for Company of the Company of the

MR. O. P. St. John, 246 Shaw St., Toronto, in his letter states: I suffered for some years from Itching Piles, at times being unable to sleep for the annoyance caused by them. After trying almost every remedy known, I was induced to try Dr. Chase! Ointment, and can say one box entirely cured me! I cannot speak too highly of it, and have recommended it to several of my friends, all whom have been cured by its use.

"No; he did not thank me. He took the letter and read it, trembling all the time as if he had the ague, and looking at me when he got through, as if I was a wild animal that he d like to shoot. And then he went into his office."

Kellar turned to Miss Liscome fairly beauting upon her.

Kellar turned to Miss Liscome fairly beaming upon her.
"My dear Miss Liscome, mzy I trouble you for another cup of that delicious tea?"
He extended his cup as if he did not know that the tea had been spilled, and that the teapot had not been replenished. Prudence took the cup without well knowing whatshe should do with it, being assured there was not more tea on the table, and in doubt of the temper of the kitchen fire. Probably the over-worked domestic as it was a warm evening had let it go out. She could not risk a truthful answer by summoning the girl, and let it go out. She could not risk a truth-ful answer by summoning the girl, and with a brief excuse for leaving the table

with a brief excuse for leaving the table she went herself to the kitchen. The interval of absence was somewhat of a relief to her; it enabled her to think for a moment; but her thoughts were almost sickening, and as she waited while the girl endeavored to rekindle the fire sufficiently to boil some water, she was bitterly reproaching herself for not having taken some means to prevent her nephew's revelation; but she never dreamed of his reference to the letter; indeed, she had not thought him intelligent enough to attach any importance to the enough to attach any importance to the matter, nor even to remember the fact that a letter had come to him which had been intended for Mallaby. That Kellan

been intended for Mallaby. That Kellar knew now to what her secret knowledge of Jared amounted, she was quite convinced, her conviction nothing shaken by the composure he had maintained during her nephew's account.

In her vain and shallow-mindedness, she feared the effect of the disclosure upon Kellar's friendship for herself, and she was more disappointed and chagrined at that than at being detected in any untruthfulness. She tried to think of some plausible explanation, of her unwarrantable use of the name of Jared, but her efforts served only to make her thoughts more intricate and distressing, and in her perplexity she poured half-boiled water on the already well-drained tea-leaves having utterly forgotten to put more tea into the vessel.

having utterly forgotten to put more tea into the vessel.

But Kellar heroically drank the watery stuff, declaring to Miss Liscome apology when she saw how absolutely coloriess it poured out, that it was more for the pleasure of being helped again by her fair hand he had asked for another cup. And the silly creature believed him, and in her pleasure at his flattery she became less fearful of the consequences of her nephew's garulousness, and consequently less agitated.

ly less agitated.
Mr. and Mrs. Mallary, simple people that they were, being little more than older editions of their ridiculous son, saw nothing in what was going on about them, to arouse either their wonder or sus picion, and remembering as they rose from the table, Miss Liscome's instructians, they managed to leave the presence without even the form of an ex cuse. Mallary having been encouraged by Kellar, to feel as it were, the importance of his own powers, was little dis-posed to do likewise, and he lingered, even following his aunt and her guest to the

parlor door.
"Mr. Kellar will excuse you, Malliflower," said his aunt with exterior sweet-ness, but an interior exasperation that made her voice tremble a little. And Kellar feeling there was

mportant information to be gained from the youth, hastily interposed:
"Certainly, my dear young friend, I

know how precious are the evening hours to youths like yourself. By all means leave us. Your charming and estimable leave us. Your charming and estimable aunt will entertain me."

While he was speaking Prudence had partially withdrawn into the parlor, and directly that Kellar followed her, she shut

door unceremoniously upon her ephew. visitor's continued flattery in The creased her confidence; in her egregious vanity she felt that his regard for her was great enough to condone any fault, and

be arch and coy, but which was only ridiculous. He understood it all, and the smile with which he beamed upon her was but

faction. "I congratulate you, my dear Miss Liscome," he said, pretending to survey her with an air of admiration, "I congratulate you," he repeated, "on the possession of qualities most rare in your sex. You have shown a masculine judgment, penetration, and wit, in your use of the con-tents of that letter for Mr. Mallaby which fell by mistake into your nephew's hands. No doubt, you had read Mr. Mallaby's odd, timorous character, and could not re

sist amusing yourself a little with it."

"Oh, Mr. Kellar," she remonstrated, lifting her hands to him in a sort of delifting precating way, and affecting to be exceedingly abashed.

He caught her hands and held them loing so without difficulty for she did not nake the least motion to withdraw them,

nile he resumed:
"My friend Mallaby is a little morbid subject connected with this name which you have used with such ared, which you have used with such dmirable cleverness, my dear Miss Lis-ome; just a little morbid, but his morbid-less is of such a nature, that I fear for the happiness of your friends, the Wilburs, should Mr. Wilbur marry Mr. Mallaby's

should Mr. Wilbur marry Mr. Mallaby's ward, Miss Hammond."

In her attonishment Prudence actually jerked her hands from their captors.

"My goodness! Mr. Kellar," she exclaimed, "you don't say so."

"I do say so, Miss Liscome, and stick to the fact after saying so."

"And it was only this morning I left Deborah, Sydney's sister, you know, in a dreadful state of anger, because, I would not accompany her to see him in order to give him a talking to about his marriage. Deborah was in such a rage about it when he told her that he has left his home these three days past and is boarding at some

three days past and is boarding at some It was Kellar's turn to be surprised; he had not dreamed that Miss Hammond's engagement would cause a rupture be-tween Wilbur and his sister. "I intended to call on Mr. Wilbur some

"I intended to call on Mr. Wilbur some time to-morrow, and thought of getting you, my dear Miss Liscome, to arrange with him the time of an interview with me. I think I have some things to tell him which may make him hesitate to marry Miss Hammond."

Prudence was trembling from sheer delight. Here was a prospect at once of dashing the happiness of the hated Miss Hammond, and of making her own peace with Deborah.

"I shall arrange it all with Sydney's sister," she said, "I shall see her this very night, and she, I know will contrive an early interview for you." "Thank you. my dear, dear Miss Liscome, and may I rely upon you to get me early word to morrow? I must see Mr. Wilbur to-morrow."

Wilbur to-morrow."

"Yes: I shall get Deborah to telegraph to Mr. Mallaby's office for you."

"No; not to Mallaby's office: send it to this address," giving her a card with the number of his boarding-house upon it.

He staid a full hour after that, pretending to grow both communicative, and confidential, and winning with little difficulty the whole story of Miss Liscome's secret the whole story of Miss Liscome's secret knowledge of Jared—all but her matri-monial overtures to Mallaby; that she had not the hardihood to reveal; she even told him the contents of the letter—she told him the contents of the letter—she remembered them exactly, and his secret anxiety lest the letter had contained more than it did, was quite removed. And she, in her gushing delight did not notice his omission to confide to her the cause of Mr. Mallaby's morbidness. Indeed, she was so full of her guest's attentions to herself that she almost forgot her satisfaction at the threatened blight to Miss Hammond's prospects. She was trembling with the momentous thought of offering him the little golden heart. Her better sense whispered that there was nothter sense whispered that there was nothing in the occasion to warrant such a proceeding on her part, but on the other hand her ardent gratitude for his flatter hand her ardent gratitude for his flattering attention was urging her to show him in some way how warmly she responded to it. Her impulse prevailed, and when he rose to depart, she excused herself, and left the room for a little. When she returned, the heart in its wrapping of tissue paper carefully in her hand, she found the task of actually giving it to him harder than she had anticipated. It was only at the last minute, when he was saying another good-bye on the stoop, and promising himself the pleasure of speedily seeing her again, that she slipped it to him and then said in a confused way:

"It is only a little token of gratitude, dear Mr. Kellar; you have been so enter-

dear Mr. Kellar; you have been so enter aining."
And then she retreated to the hall, and he flashing back one of his broadest smil at her went slowly down the stoop and slowly up the street, trying to guess by feeling of it what the token might be, and

laughing gleefully at the old maid's folly and weakness.

and weakness.

Being barely 10 o'clock Prudence had no doubt of finding Deborah up, and she hastened to don her bonnet and shawl and run across. She was still thrilling with exultation and delight, and she felt as she pulled the bell with unusual force, that her present good spirits would amply present good spirits would amply her should Deborah, despite the that her tidings brought to her, still refuse to be

Deborah was in little better mood than that in which Prudence had left her in the morning. Her visit to Sydney's hotel had resulted in disappointment: he had left a half hour before her arrival and would not return until an early hour the next day. She glowered at Prudence when she saw her and snapped cut:

"What do you want?"
Prudence lost little time in making known her errand, and she dweltso much on what Kellar had said of being able tell Mr. Wilbur that which would make him hesitate to marry Miss Hammond that Deborah was mollified at once. Prudence had told the whole story, so skillfully suppressing all the facts which bore upon herself, that Miss Wilbur supposed it was only that evening Prude ad learned of Kellar's acquaintance with

Mallaby, and that she had made the discovery in a most accidental manner.

"And didn't he hint at what he has to

tell Sydney?" questioned Deborah.
"No; he did not; but, its something weighty you may be sure, or he wouldn't speak in that confident way. So you'd better arrange about the interview; for Mr. Kellar wants word sent him as soon

possible to-morrow. Deborah pursed her lips together and If this man really did have information powerful enough to avert that horrible marriage, it might be wise policy for her to seem to have be-come resigned to the present situation. It would mollify Sydney, and in the event of the engagement being broken, cement him the engagement being broken, cement him more firmly to her. She was secretly glad to have a pretext for yielding to him, her hostility having gained nothing. She would write to him at once in a sort of penitent spirit, and promise compli-ance with all he asked; and in order to prevent him from being suspicious of the motive of her submission, she would put motive of her submission, she would put in a postcript—as if it were an unimport-ant matter and almost forgotten—the fact that some one wished to see him and de-sired a time appointed for the interview. She was confident that Sydney would come home immediately on the reception of that message and she thus informed Prudence when she had detailed her plan.

"So, I shall not be able to give you an answer much before noon, to-morrow," she added, and Prudence, on the whole, well satisfied with the result of her mis-sion, bade Deborah good-night, and hast-

ned home.

Miss Wilbur's note dispatched at an early hour the next morning, arrived al-most simultaneously with her brother's arrival from his suburban visit. He smiled when he read it; he had not expected to have her yield so easily, and then as he read it a second time, smiling then as he read it a second time, smiling more broadly at the stiff penitence it expressed, he thought it well to be a little slow in accepting her compliance. He would defer for a day or two longer his return to Hubert street, the party wishing to see him could call at his present address. He was so indifferent about the solicited interview, that, in answering his sister's note he did not assign any hour for it and Deborah was disappointed and sister's note he did not assign any hour for it, and Deborah was disappointed and chagrined that he did not reply in person to her message. She sent curt word to Miss Liscome, and that lady learning from it nothing more than Wilbur's address, and the fact that he had just returned to that address after an absence of several hours, took it upon herself to telegraph the same to Mr. Kellar.

Mr. Kellar frowned when he read the telegram.

telegram.

One object of asking Miss Liscome to

friend of the family that she avowed herself to be, her services could be as effectually used. He did not doubt that with the garrulous tendency of her sex she would repeat every word he said in reference to the communication he had to make to Wilbur and while he felt that Wilbur's first emotions on hearing such a reason for the interview might be those Wilbur's first emotions on hearing such a reason for the interview might be those of indignation and distrust, he was equally certain that they would be succeeded by such curiosity and interest as would at least insure him a civil hearing. The telegram announcing no hour for the interview puzzled and disappointed him. Had neither Mr. Wilbur's sister

nor Miss Liscome been able to see him nor Miss Liscome been able to see him, or had his consent to the interview gone no further than this vague message?

He put on his hat with a savage thrust, and took his way to the hotel where Wilbur was temporarily sojourning. Then having ascertained that the gentleman was in, he sent up his card, first writing on the corner, "Pressing and confidentia

business."
Wilbur's first impulse was to return a decided and emphatic refusal to see the man, but the phrase in the corner of the card checked hlm. His curiosity was excited, and he gave a curt order to show the

gentleman up. Kellar bore his wonted air, an easy swagger but it was a little less dashed with the familiarity which was so hateful o Wilbur; there was even something of a to Wholl; there was even someting or a respectful reserve in his manner that won a readier attention than Wilbur thought at first to give him. That attention was increased by the promptness and brevity with which Kellar introduced his busiwith which Kellar introduced his business, and it was painfully riveted as Kellar continued. He might have been a lawyer for the careful, exact, bare way in which he made his communication, and when he had finished, Wilbur staggered to his feet like a man who had received a beatly leading. He theret his hands on the control of the hands of t deadly blow. He thrust his hands out before him as if he would push Kellar away, and then without speaking—his lips seemed to be glued together—he paced the room. Kellar watched him without moving a muscle of his own face, or changing his easy position.

The first effect of the shock passed, William of the shock passed, William or changing his easy position.

short in his walk, and asked, speaking between such compressed lips that the words had a startling sharpness:

"You claim to have given me facts, facts to which you have been an eye-wit-

ness. Give me your proofs."

"My first and best proof is that Malla-

"My first and best proof is that Malia-by himself will not deny what I have told you. Tax him with it, or even hint at it, and see how his guilt will betray itself."

"Your motive for telling this to me now," the words still came from tightly-compressed, and bloodless lips.

"My motive: I don't know that I am bound to tell you that it is sufficient that

bound to tell you that, it is sufficient that I have given you the information which in justice you ought to know. And knowing it, it lies with you to make it serve you. If in defiance of what I have revealed you will proceed to make the con-nection you contemplate, you will be pre-pared of course to bear your share of what the future may bring. I at least have done my duty. He rose to depart.

He rose to depart.

Wilbur's brain was in a whirl. Had some inexorable fate from the first decreed that Agnes Hammond was never to be his wife? Was this the reward for his be his wife? Was this the reward for his ardor, his constancy, his sacrifice, to be met at the end of his weary months of wandering, regret and doubt, with a revelation which made it impossible for him to marry her? He wished that Kellar had not told him; that he had been suffered to walk unknowingly into the trap prepared for him. The discovery afterward would be horrible, but then he would not be deprived of Agnes. Now, he himward would be norrible, but then he would not be deprived of Agnes. Now, he himself must resign her, that is if Kellar's story were true. He jumped at the doubt, and hugged it, but in a moment it was dissipated by the remembrance of the proof which Kellar had adduced. He had said that Mallaby would not deput it—what stronger proof could not deny it—what stronger proof could there be? and then a shiver broke over him as he thought of telling to Mallaby what he had heard and receiving in reply a horrible confirmation of its truth. And as a further confirmation there flashed upon him Mallaby's own manner with this man, Kellar-his shyness, his ill-concealed tear, his silence, the expression of his face in response to a look from his ward two evenings before: all these bore out the awful things he had heard. Then Miss Hammond's inexplicable agitasion on the last evening he saw her—her reserve with him—surely he needed no more to prove to him what she knew, and knowing what she must be Ha no more to prove to him what she knew, and knowing, what she must be. He groaned audibly and covered his face with both his hands. Then remembering the presence of his visitor, who, though he had risen to depart, had been too intent on watching Wilbur's evident agony to make any further motion to do so, he took his hands from his face, and said with forced columners.

calmness:
"You have finished your business with

Kellar bowed. "Then good-day," and Wilbur turned haughtily on his heel and threw himself into a chair in a remote corner of the

Kellar went out with a broad smile He had acted to his own satisfaction his part in the first act of the drama of Mallaby's doom.

XXXI.

Not once during the day succeeding the last visit of Wilbur had Agnes been able to see her guardian. As he had done on the previous morning, so did he on this morning, depart before she had even awakened from the feverish slumber into which she had fallen about dawn, and as on the former occasion he left neither excuse nor apology. And at dinner he was not present, nor had he come, Mrs. Denner said, to lunch, causing that good woman to express an anxiety about him apparently second only to Miss Hammond's own concern, save that the young lady gives no voice to her feelings. Wilbur had said not to expect him that evening, so there was nothing to distract her from her nameless trouble, and it grew in proportion as she dwelt upon it, assuming proportion as she dwelt upon it, assuming the size from the very vagueness by which it was surrounded. She tried to pray, but the words seemed to be only words with little meaning to them, and then she wandered from her room to the parlor, and pack lingering in the hall and on the

carry the burden of his mystery another day. When midnight chimed without bringing him, her fears took a new shape. Some accident might have befallen him; she started in afright and pain at that thought, for his unselfish kindness, his many little acts of affection. tured him borne to some hospital, or worse, to the morgue with the unknown dead, she

burst into tears.

She was alone in the parlor, even Mrs. She was alone in the parlor, even Mrs. Denner having retired on the promise of Miss Hammond to extinguish the light, and see that the door was properly secured so soon as Mr. Mallaby should come in, and she wept without restraint. She sought to quiet her fears by thinking he had business which would detain him all night, but he had never remained from home for such a period without leaving, or sending, word. No; it must be something had happened to him, and she burst into had happened to him, and she burst into a very paroxysm of weeping. At that instant there was the sound of

a key in the lock of the hall-door. thing was so still she heard it distinctly, and hastily drying her eyes she hurried from the parlor, meeting her guardian just as he had softly closed the door behind him.

She forgot everything but her relief at

seeing him, and she extended both hands to him, smiling through the tears still we

to him, smiling through the tears still wet upon her cheeks:
"I am so glad you have come, Mr. Mallaby—I was afraid something had happened to you."

He put down his umbrella, and took her hands, clasping them tightly enough to make them ache, and his warm, anxious face seemed fairly slight with the ious face seemed fairly alight with the

smile that overspread it.
"I am sorry to have caused you any any xiety, but I had some business matter at attend to, and I did not dream you'd stay

up for me. Good-night."

He had spoken with the sad gentleness that was so touching, and having dropped her hands, he was turning to ascend to his room. The feelings that had caused her room. The feelings that had caused her to wait for him assailed her anew, though they were mingled with and tempered by the inexplicable sympathy he inspired. She sprang after him clasping her hands about his arm, and forcing him to turn with her to the parlor.

"I must ask you some questions to-night and you must answer them," she

His face blanched until not a trace of its wonted floridness could be discovered. His knees shook, and his breath came in labored gasps. It was as he had feared. Kellar had taken his revenge. She knew it all. It was owing to his fear of that, unat ne nad not come home earlier, in order to avert as long as possible, the moment of seeing her, and the relief he had experienced when he so unexpectedly met her and was assured by her manner that his fear had been groundless, seemed to make the dismay and horror of this moment all the deeper. that he had not come home earlier, in

nent all the deeper.

He could not answer her as she drew him shivering and gasping into the parlor, and when she relinquished his arm for the purpose of closing the door behind

them, he sank into the nearest chair. When she turned and saw him—saw the death-like face, the grizzled head sunk low upon his breast, the whole form so utterly collapsed, shrinking and trembling, a sort of voiceless horror took possession of her for a moment; for a moment, until it was tempered by the same inexplicable symmetric transfer. tempered by the same inexplicable sym-pathy which of late seemed to permeate all her emotions.

"Tell me what is the matter," she said,

in a subdued, but excited voice.

He answered in a trembling whisper without looking up:

'Tell me what you know, how much you have been told."
"What I know—how much I have been told?

The horrified astonishment in her tones made him look up, without, however, lift ing his head.
"I don't know anything; I have been told nothing. What could I have been told? who would tell me?"

TO BE CONTINUED.

Sincerity.

Flat-contradiction, severe criticism, fault finding and condemnation, the omission of gentle and pleasing attentions, curt manners, blunt speeches, unkind allusions, are continually excused, on the plea of sincerity. "I said what I thought," and "I never said what I thought," and "I never pretend to what I do not feel," are common assertions supposed to justify all manner of rude and ill natured words and actions. Yet one who unites sincerity with kind feeling is never heard to utter such language. His sympathies are too keen to allow him to hurt another needlessly, and it never occurs to him that it is insincere to offer such courteous attentions as express a general feeling of good will, even though he may not be drawn by any bonds of affection.

SHORTNESS IN LIFE.

The weakness and folly of childhood, the vanity and vices of youth, the bustle and care of middle life, and the infirmities of old age (if we live to be old), what do they leave us? A short life indeed! Yes, man has a soul of vast desires. He is capable of much, and aims at more. Many things he can not attain, and many more are not worth the pains. Oh, it is a pity that he should not know how to choose the good and refuse the evil! How to make the most and best of so short a

Grand Trunk Engineer Swears by Dr. Chase's Kidney-Pills.

Chase's Kidney-Pills.

Mr. Geo. Cummings, for 20 years engineer on Grand Trunk running between Toronto and Allandale, says: "The constant duty with my work gave me excessive pains in my back, racking my kidneys. I tried several remedies until I was recommended by my fireman, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills. Two boxes have completely cured me and I feel to day a better man than ever. I recommend them to all my friends.

One object of asking Miss Liscome to prepare the way for his interview with Wilbur, was, as it were to avert the disagreeableness of ushering himself into Wilbur's presence. With all his assurance he quailed secretly before the unmisstakable dislike and distrust of him evinced by that gentleman.

He had ithought first of seeking Wilbur's sister, and asking her to arrange the matter of the interview. But the tea at Miss Liscome's seemed to present even a more opportune means, and being the

(For the CATHOLIC RECORD.) Saint Philip Neri.

BY BROTHER REMIGIUS. To Brother Paul, of the Cross, C. S. C.-R. I. I

Saint Philip Neri, lover of the young, Thy pockets, crammed with sweets, were like mine
That yielded nuggets, toothsome, freely flur
'Mong boys of Rome, where yet thy praise

A daisy saint, in that thou didst combine Not too much prayer with sport galore. In fir A saint revered, all other saints among. The spirit of St. Philip, brother dear, Was thine, although they named thee "of the Cross."

His joyous heart wast thine, to onward che The lads who sadly now deplore thy loss.

When evening shadows over the campus fall Our hearts oft turn to thee, dear Brother Pau

PASSING BY CHARITY'S CALL

The New World.

Parkhill, August 22, 1898,

"Which of these three in thy opinion w neighbor to him that fell among the robber But he said: He that shewed mercy him. And Jesus said to him: Go, and of thou in like manner."—Gospel. One of the most difficult lessons

learn in the school of Christian virtis the lesson of love. It is difficult b cause of its application. It is easie for us to love one who is infinite above us. It is natural to love the who are amiable and winsome; ware thoroughly respectable, who a congenial spirits, giving in retu quite as much as we gave them. At though at times we may find it di cult to love our personal friends that deep, rich, constant and unselfi way demanded of us, and hard ev in the tenderest relations to be ev kind, tender, patient, thoughtfu gentle, free from envy and jealous more difficult and harder is the larg application of loving our neighbor ourself. We would like to determi for ourself who our neighbor is; would like to fix upon the manner showing our love to him. But have no liberty of selection. We m not choose whom we shall love, or h we shall love, if we claim to be Chi tians. Other people may not be beauti

in their character, nor congenial their habits, manners, modes of li disposition, they may be unkind to unjust, unreasonable, or inflict inju or hardships upon us; yet we of them the love "that thinketh no e that seeketh not its own, that bear all things, endureth all things, s never faileth." It is not so hard to frain from doing our neighbor an jury as it is to reach out our hand help him. With a strong effort elf-control we may resist the impu to return blow for blow, to deman tooth for a tooth, to repay unkindn with kindness, but to love them, to g a kiss for a blow, to return kinds for unkindness, to repay wrong a injury with mercy and meekness, t indeed a sore test. Our part pictured for us in the example of good Samaritan, who is the true id of loving by doing good and servi and set over against it we have an ample of loving by not doing har Neither the priest nor the Levite the wounded man any harm. It the robbers who hurt him almost death. They who passed by w plight, they would have done him injury for the world; but the s reads as if they had done someth not right, as if they had injured wounded the man in some v Pondering over the matter we feel Lord means to teach us that we do sore wrong to others by not do

We hardly ever think of such thas sinful. When we examine conscience we remember the h word we spoke, our self-indulge our unkind feelings, our selfish our envyings and jealousies, our patience and anger, as for not d the things we ought to, and our ure to do deeds of kindness we ne to confess these among the day's Love, then, is not doing others no h it is doing them all the good we or is in our power to do. We love's debtors to our neighbors, too often most of our days leave ur debts of love; of kindnesses and ices due to others, but not paid, tainly not paid in full. The r the Levite did not hurt wounded man, they failed to him the debt they owed which was the difference tween their passing by in har neglect of love's call, and the service rendered by the good Se

love's duties to them

We may press the application lesson more closely to ourselves. along life's dusty way lie wou men and women. Which role at playing—the priest's and Levit the good Samaritan's? Yesterde learned of a neighbor in troubl was in our thought to go to him to help. The day closed, and the thought found no expression in a the brotherly kindness was with He might have rejoiced had it not for our sin of omission. People tinually stand before us with appealing to us for love' needs. vices which we may render to It may be only ordinary courtes gentle kindness of the home circ patient treatment of neighbors, tomers in business, and many tokens which are the requirement Christian love. Failure in these does them a grevious wrong, withheld.

The priest when he came nea wounded man kept his face taway so that he could not see Allowing ourselves to be ignor human needs will not excuse thos follow that example. We are but know the misery and sorrow all and try to offer relief. Express sympathy do not cover a multit

(For the CATHOLIC RECORD.) Saint Philip Neri. BY BROTHER REMIGIUS.

To Brother Paul, of the Cross, C. S. C.-R. I. P. Saint Philip Neri, lover of the young, whom if thou didst not spoil, the fault not

Thy pockets, crammed with sweets, were like a mine That yielded nuggets, toothsome, freely flung Mong boys of Rome, where yet thy praise is

sung—
A daisy saint, in that thou didst combine
Not too much prayer with sport galore. In fin
A saint revered, all other saints among.

The spirit of St. Philip, brother dear, Was thine, although they named thee "of the Cross."

His joyous heart wast thine, to onward cheer The lads who sadly now deplore thy loss. When evening shadows oer the campus fall Our hearts oft turn to thee, dear Brother Paul. Parkhill, August 22, 1898,

PASSING BY CHARITY'S CALLS,

The New World "Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner."—Gospel.

One of the most difficult lessons to learn in the school of Christian virtue is the lesson of love. It is difficult because of its application. It is easier for us to love one who is infinitely above us. It is natural to love those who are amiable and winsome; who are thoroughly respectable, who are congenial spirits, giving in return quite as much as we gave them. And though at times we may find it diffito love our personal friends in that deep, rich, constant and unselfish way demanded of us, and hard even in the tenderest relations to be kind, tender, patient, thoughtful, gentle, free from envy and jealousy, more difficult and harder is the larger application of loving our neighbor as ourself. We would like to determine for ourself who our neighbor is; we would like to fix upon the manner of showing our love to him. But we have no liberty of selection. We may not choose whom we shall love, or how we shall love, if we claim to be Chris-

tians.

Other people may not be beautiful in their character, nor congenial in their habits, manners, modes of life, disposition, they may be unkind to us, unjust, unreasonable, or inflict injury, or hardships upon us; yet we owe them the love "that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things, and never faileth." It is not so hard to refrain from doing our neighbor an injury as it is to reach out our hand to help him. With a strong effort at self-control we may resist the impulse to return blow for blow, to demand a tooth for a tooth, to repay unkindness with kindness, but to love them, to give a kiss for a blow, to return kindness for unkindness, to repay wrong and injury with mercy and meekness, that is indeed a sore test. Our part is pictured for us in the example of the good Samaritan, who is the true ideal of loving by doing good and serving, and set over against it we have an example of loving by not doing harm. Neither the priest nor the Levite did the wounded man any harm. It was robbers who hurt him almost to death. They who passed by were good men; they felt sorry for his plight, they would have done him no injury for the world; but the story reads as if they had done something not right, as if they had injured and wounded the man in some way. Pondering over the matter we feel our Lord means to teach us that we may do sore wrong to others by not doing

We hardly ever think of such things as sinful. When we examine our conscience we remember the hasty word we spoke, our self-indulgence, our unkind feelings, our selfish acts, our envyings and jealousies, our impatience and anger, as for not doing the things we ought to, and our failure to do deeds of kindness we neglect to confess these among the day's sins. Love, then, is not doing others no harm; it is doing them all the good we can, or is in our power to do. We are love's debtors to our neighbors, but too often most of our days leave unpaid debts of love; of kindnesses and services due to others, but not paid, cer-tainly not paid in full. The priest the Levite did not hurt the wounded man, they failed to pay him the debt they owed him, which was the difference be-tween their passing by in harmless neglect of love's call, and the noble service rendered by the good Samar-

We may press the application of the lesson more closely to ourselves. All along life's dusty way lie wounded men and women. Which role are we playing—the priest's and Levite's or the good Samaritan's? Yesterday we learned of a neighbor in trouble. It was in our thought to go to him to offer help. The day closed, and the good thought found no expression in action; the brotherly kindness was withheld. He might have rejoiced had it not been for our sin of omission. People continually stand before us with their appealing to us for love's ser needs. vices which we may render to them. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors, or customers in business, and many other tokens which are the requirements of Christian love. Failure in these duties does them a grevious wrong, a debt

withheld. The priest when he came near the wounded man kept his face turned away so that he could not see him. follow that example.

sins. To declare interest in those who are suffering, telling how sorry we are, is cheap sympathy and as valueless as it is cheap. Love costs. To love our neighbor requires self denial and sacrifice. In this regard to save our life is to lose it. To save our life let us give it out as the good Samaritan gave out his life. It may seem a waste, a failure, but nothing emptied out in love is wasted, for Christ in dying out of love for man gave the world 'gift that will outlast eternities."

INFLUENCE OF WOMEN.

(The New World.) If you take up one of the great his tories you will find that where famous teachers have been forgotten, famous scientists summed up in one line, the wise mother and the companionable wife have tributes paid to them by the great men whom they assisted or taught. When I say taught I mean as mother teaches her children. there a finer tribute to women and to religion than that given by a famous statesman to his mother?

"I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my mother used to take my little hands in hers, and caused me on my knees to

say, 'Our Father who are in Heaven.'"
Countless are the opportunities which women possess of influencing men, and the pity of it is that in so many cases the influence exercised is dangerous instead of profitable, for a bad woman never scruples to use her power, while a good one sometimes hesitates and fails. There are so many really good women in the world who might, as the author of "Idle Thoughts" says, "roll this earth nearer heaven," and yet these good qualities tend sometimes to narrow their minds and hearts, and their goodness concentrated upon them selves personally sheds no reflected light on the paths of others. They wrap themselves round in the cloak of their own virtues, and are quite content with being angelic specimens of woman-hood, without troubling their less perfect sisters, or brothers, as the case may be. There is something wanting in them, some chord in their nature which fails to vibrate in sympathy with the feelings of others, and so it follows that though they may be as near per-fection as is possible to frail humanity, pattern daughters, wives, mothers, still they lack that indefinable magnetic power of attraction which enables those who possess it to influence others, either for good or ill.

BY GENTLE MEANS.

Kindly Correction Accomplishes More Than Harshness.

Catholic Columbian. Coercion is a most pernicious means of exacting obedience from children, except in rare cases; and there is another practice in vogue which is equally destructive in its results-the wholesale condemnation of each and every act which may not be just what those in authority would have done themselves under the circumstances Growing boys and girls and, indeed, men and women subjected to such discipline do not show the good results that a kind though firm manner of correction is bound to give. It has a tendency to make the strong minded defiant if submission is necessary, and often the weaker minded lapse into alsehood rather than face the censure of an unjust criticism which may result from a probably innocent act.

There may seem to be little excuse for such weak conduct if we look upon it from the point of view of a firm character; but it is a fact that a person otherwise truthful, but weak in their ability to bear a "nagging," will become panic stricken in the face of a harsh rebuke, especially if they are peace-loving, and in order to avoid such a scene, they resort to equivoca-tion, if not to untruth. Indeed, even the strongest of us are given to making excuses for our actions, even when we know we are in the wrong.

So it is not well to condemn sternly and unforgivingly. Remember always that because you see flaws in the conduct of those over whom you have authority, that is no reason why they exist. Whether they are real or only apparent defects, have a sensible talk with the delinquent, make plain your view of the case and give them a chance to defend their conduct, which may have been innocent; then, if you you are a just-minded person, you will congratulate yourself for having followed this policy. If the offense proves to be real and grave, don't try to convince the culorit of his or her eternal condemna-Nine times out of ten you will tion. be ridiculed as soon as your back is turned. Talk kindly, point out the error and the way to overcome it; show that a fall is not necessarily irreparable; give encouragement; use gentle means all through; and any one but a conscienceless criminal will succumb.

A STEP FORWARD.

In the sectarian press, as in the political press, we seldom find a frankness about those things that seem to make against the peculiar set of tenets which it upholds. We are delighted, therefore, to see that in the Outlook there was an article headed Ministry of Absolution," in which it says: "Whatever may be one's views of priesthood, it is certain no Church Allowing ourselves to be ignorant of human needs will not excuse those who munity which does not believe that We are bound to Almighty God, the Father of our Lord know the misery and sorrow about us and try to offer relief. Expressions of sympathy do not cover a multitude of clare and pronounce to His people,

need and is felt more urgently than the need of better clothes, better food, better sanitary conditions and all the rest which institutional philanthropy is rightly busy in providing.'

This is a remarkable expression coming from a Protestant source, for almost since the days of the so called reformation Protestantism, with few exceptions, has denied to the Church the absolving power. "God alone forgives sin," has been its cry. It was superstition to think that God could delegate this power; it was a myth of the middle ages to say that He had. Protestantism took this stand, too, in spite of the clear words of Christ to His apostles: "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins shall retain they are retained." (Jno. 2021) What right, then, has a so-called Church to retain its authority over a people when it no longer teaches the doctrine of Christ? Is religion of

Well does the writer in the Oatlook say that "this need of absolution and remission is a deeper need and is felt more urgently than the need of better clothes, etc." It is one of the longings of the human heart to receive assurances of pardon when it has trans-gressed. We see this perhaps more clearly manifest in the little child that has by disobedience or some other wilful act brought upon itself the displeasure of its parents. It knows that it will be forgiven-for it has been for given before. But it is not content with this, it must have an expression of forgiveness. It asks for it, it begs for it and not until it gets it by word of mouth or by some other equally expressive way is the load of sorrow lifted from its heart.

So it is with man when he offends his Creator. He may feel that he will be forgiven; he may call up to his mind the mercy and love of the Saviour, and he may excite himself to acts of sorrow, but not until he has received some definite assurance of forgiveness can he feel perfect composure and contentment.

It was partly to meet this longing of human nature that Christ instituted the sacrament of absolution or of penance. Are Protestants awakening to the fact? This expression of opinion in the Outlook, while it does not stand for the thought of all, yet represents the yearning of a few. It is a step forward, and every step forward brings nearer the truth.—Detroit Wit-

THE SUFFERING SOULS.

The Catholic Columbian.

Faith and charity make it a duty to pray for the souls in Pargatory. Faith teaches that there is such a and that the souls in it are aided by our prayers. Charity bids us love our neighbors there as we love ourselves. If we were in Purgatory and could shorten the time of our stay by prayer, how persistently and clamorously we would be seech the Almighty to deliver us from it! Shall we have no sym pathy with those actually suffering its pains? Have we no love for them Do we want to be deserted when it comes our turn to be purified in those By the measure that we meas ure to others, shall we not have help measured to us?

THE SUCCESSFUL CHRISTIAN.

Sacred Heart Review. "A certain man went down from Jerusalem to Jericho, and fell among robbers." (St. Luke x. 30.)

This man described in the gospel is a type of mankind. Suppose any one had determined to climb a mountain, and had made all his preparations, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work; I will go back." Do you not think his neighbors would laugh at him? "Surely," they would say, "here is one who has no energy; he will never amount to much !" with the world. The man who surely mounts to the pinnacle tame or wealth or honor to which he aspires is called great, has the respect and admiration of the Success is the measure of the world. world's estimate of man's efforts in this age, and he who does not succeed must so far as this world is concerned, go to how much more in the Christian life! the wall. If this is so in the world Who is the successful Christian? who is sober, pious and good, or he who is intemperate, profane and wicked? Who is the successful Christian? He who is constantly climbing the ladder of well-doing, or he who falls back as soon as he sets his foot on

the first rung? The first thing we notice in the parable in the gospel about this man is, that he had turned his back on Jerusalem and was going down. It is evi dent that one must go either up or down on the road to heaven; one can

But notice the consequences of this backward journey, as he went farther and farther away; at last he fell among robbers. So it will be in the

When Beauty Fades.

When Beauty Fades,
In response to repeated inquiries from
ladies with whom Dr. Chase's Ointment has
become so popular for skin diseases, asking
if face powders are injurious and can be
used while using the ointment, we state that
while the majority of face powders are injurious we can recommend the recipes given
in Dr. Chase's supplementary recipe book on
page 45, which will be sent to any address on
receipt of 5c. in stamps. Dr. Chase's Ointment is the ladies' friend for all skin diseases.
Address Dr. A. W. Chase Co. Toronto.
Mother Graves' Worm Exterminator has

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

being penitent, the absolution and re- Christian life, if men do not keep their mission of their sins. This need of minds constantly set on heaven and its absolution and remission is a deeper attainment. They will begin committing little venial sins deliberately, going down, down, and before they know where they are, mortal sin has taken them. They have fallen into the hands of the robber chief, Satan, and he has despoiled them of their treasure and has left them in the hope

that they may die before help comes There is but one way to avoid this fate, and that is keeping one's self free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the downward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer with the help of the sacraments, and all the other assistances which the Church provides and suggests, climb to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heaven to go down hill, lest when accounts are squared up at the last day your lot may fall with the unsuccess-

THE MOST ABANDONED.

The Missionary.

Often in the rules of religious orders we find "the most abandoned souls named as the special objects of apostolic Who are these most abandoned zeal. Those who will souls in our times? curse their lot at the last day because they lived beside the waters of life without knowing it, and there was no one who cried out to them: ye that thirst! come to the waters and drink." Lazarus was only in worse plight for being within sight and sound and smell of abundant feasting, and yet dying of hunger. Unbelievers who pass our church doors sunk in sin and their souls famishing for God and yet unconscious of confessional and altar and Communion-rail, are bu in deeper woe for the nearness of God's

No other preparation has ever done so many people so much good as Hood's Sarsaparilla, America's Greatest Medicine.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her."

The People's Faith Firmly Grounded Upon Real Merit

They Know Hood's Sarsaparilla
Absolutely and Permanently
Cures When All Others Fail.

Hood's Sarsaparilla is not merely a simple preparation of Sarsaparilla, Dock, Stillingia and a little Iodide of Potassium. Besides these excellent alteratives, it also contains those great anti-bilious and liver remedies, Mandrake and Dandelion. It also contains those great kidney remedies, Uva Ursi, Juniper Berries, and Pipsissewa.

Nor are these all. Other very valuable curative agents are harmoniously combined in Hood's Sarsaparilla and it is carefully prepared under the personal supervision of a regularly educated

pharmacist.
nowing these facts, is the abiding faith
the people have in Hood's Sarsaparilla
a matter of surprise? You can see why
Hood's Sarsaparilla cures, when other
medicines totally, absolutely fail.

Hood's Sarsaparilla

Is the best-in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SALE THAN
Any book of the kind now in the market.
It is not a controversial work, but simply a
statement of Catholic Doctrine. The author
is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any
address. The book contains 360 pages. Ad
dress THOS. COFFEY, Catholic Record office,
London, Ont. London, Ont.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary.

O. LABELLE. MERCHANT TAILOR 372 Richmond Street.

Good Business Suits from \$15 upwards. The best goods and careful workmanship.

ONTARIO MUTUAL LIFE

\$20,000,000 This Company holds its Reserve on the Actuar 4 per cent. Tab

SZO,000,000

IN FORCE

BROAD MELVIN Personers.

O. M. Taylor, 144 Vice-Pres.
Alfred Hockin, Q.C., 2nd VicePresident.
Prancis C. Bruce.
B. M. Britton, Q.C., M. P.,
J. Kerr Fiskin, B. A.
K. F. Glement.
W. H. RIDDELL, Secretary.

DROPSY Treated FREE cathle Remoties. Have conducted by the hopeless From irst uses explored rapidly disappear, and in ten days at least two-thirds of all symptoms are removed mook of testimonials of miraculous cures sent FREE. Ten

in ten days are the stimonials of miraculous calculous BOOK of testimonials of miraculous calculous BOOK, Days Treatment Free by mail.

DR. H. H. GREEN'S SONS, Specialisis, ATLANTA, O

Linancial. MERCHANTS BANK OF CANADA.

PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000 A general banking business transacted Loans made to farmers on easy terms. Cor. Richmond St. and Queen's Ave. (Directly opp. Custom House.

A longfelt want now supplied. The New Testament, printed in large type, prettily bound - red edges. Price \$1.00. Address Thos. Coffey, Catholic Record Office London, Ontario.

UNDERTAKING.

JOHN FERGUSON & SONS.

180 King Street,
The Leading Undertakers and Embalmers,
Open Night and Day,
Telephone—House 373; Factory 543.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties:

Take the pleasantest of Malt Beverages-

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.



For

Stores, Houses, Halls, Barns, Sheds, Churches. Entirely water, wind, storm and fire proof. Will last

well. Cheaper than matched Lum-ber. Shipped from factory all ready to apply. Fully illustrated catalogue sent on request.

100 years and always look

PEDLAR METAL ROOFING CO. Oshawa, Ont.

Preserve * Your * Teeth

And teach the children to do so by using CALVERT'S

CARBOLIC TOOTH POWDER 6d., 1/-, 1/6, & 1 lb. 5/- Tins, or

CARBOLIC TOOTH PASTE 6d., 1/-, and 1/6 Pots. They have the largest sale of any Dentifrices

AVOID IMITATIONS, which are NUMEROUS & UNRELIABLE.

F. C. CALVERT & CO., Manchester.

MADE ON HONOR. STRONG SIMPLE



SPEEDY SILENT

FORTY YEARS' EXPERIENCE AND GUARANTEE OF GREATEST COMPANY IN THE WORLD BACK OF EVERY SINGER SEWING-MACHINE.

THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

SCHOOLS

During the coming School Term of 1808 9 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text books, both in English and French; also, school stationery and school requisites. SADLIER'S DOMINION SERIES.

SADLIER'S DOMINION SERIES.
Sadiler's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 22½ to 32½ inches.
Sadiler's Dominion Speller, complete.
Sadiler's Dominion First Reader. Part I.
Sadiler's Dominion First Reader. Part II.
Sadiler's Dominion Second Reader.
Sadiler's Dominion Third Reader.
Sadiler's Dominion Fourth Reader.
Sadiler's Outlines of Canadian History.
Sadiler's Grandes Lignes de l'Histoire du Canada.

Sadlier's Grandes Lignes de l'Histoire du Canada. Sadlier's Outlines of English History. Sadlier's School History of England, with 5 colored maps. Sadlier's Ancient and Modern History, with illustrations and 23 colored maps. Sadlier's Edition of Butler's Catechism. Sadlier's Edition of Butler's Catechism. Sadlier's Child's Catechism of Sacred His-tory, New Testament, Part I. Sadlier's Catechism of Sacred His-tory, New Testament, Part II. Sadlier's Catechism of Sacred History, large edition.

edition. Sadlier's Bible History (Schuster) Illusrated. Sadlier's Elementary Grammar, Blackboard Exercises.

Sadlier's Edition of Grammaire Elementaire par E. Robert.

Sadlier's Edition of Nugent's French and English. English and French Dictionary with pronunciation. pronunciation.

Sadlier's (P. D. & S.) Copy Books, A. and B.

with tracing.

D. & J. SADLIER & CO. CATHOLIC PUBLISHERS.

123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL, QUE.

STAMMERERS consult DR. ARNOTT, STAMMERERS CONSULT ONLY, who was a painful stammerer for years, and has cured scores who failed elsewhere.

Third and Enlarged Edition.

FATHER DAMEN, S. J One of the Most Instructive and Useful Pamphlets Extant

Useful Pamphlets Extant
Is the Lectures of Father Damen. They
comprise five of the most celebrated ones delivered by that renowned Jesuit Father
namely: "The Private Interpretation of the
Bible," "The Cathoic Church the Only True
Church of God," "Confession," "The Real
Presence," and "Popular Objections Against
the Catholic Church." The book will be sent
to any address on receipt of 15 cts. in stamps.
Orders may be sent to
THOMAS COFFEY.

THOMAS COFFEY.
Catholic Record Office, - London, Ont.

Educational.

ESTABLISHED 1889. Belleville + Business + College BELLEVILLE, ONT.

BOGLE & JEFFERS, Proprietors. The system of training is normal, specific, thorough, comprising full instruction and practice in I. Bookkeeping—Double and single entry onsiness papers, law and practice.
II. Shorthand and Typewriting—Office and ourt work,
III. Civil Service Qualifications — Indexng, Précis-Writing, Statistics, English and

ing, Précis-Withing, Standards, June 1987. French options.
This College is open throughout the year, Students may enter at any time. Now is the time. J. FRITH JEFFERS, M. A. Write for Calendar. FALL TERM OPENS SEPT 1st,

QUISINISS Pollege STRATFORD, ONT.
One of the largest and most successful schools in the Dominion. Graduates eminently successful, Write for beautiful catalogue.
W. J. ELLJOTT, Principal.

INVITATION

is hereby extended to all young men and wo-men interested in practical education to write for the New Prospectus of the

CENTRAL BUSINESS COLLEGE, TORONTO. ll term opens Sept. 1. Eight regula , unexcelled facilities for accounti did positions each term Get particu Address— W. H. SHAW, Princi

orough Business Education. Take a robust trip at their husiness colleges and commercial departure that the sum of the sum of the sum of the sum of the ything thoroughly. If we fail to produce the no-ncomplete, practical and extensive course of sun college premises and the best and most complete t suitable furniture and appliances, we will course FREE. For annual announcement, givi course FREE. For annual announcement, givi chemist, fire, address. G. A. FLEMING, Frince

THE PINES URSULINE ACADEMY

CHATHAM, ONT.

THE EDUCATIONAL COURSE comprises
every branch suitable for young ladies.
Superior advantages offered for the cultivation of Music, Painting, Drawing and the
Ceramic Arts.

Ceramic Arts.

SPECIAL COURSE for pupils preparing for Teachers' Certificates, Matriculation, Commercial Diplomas, Stenography and Typewriting.

For particulars address—

THE LADY SUPERIOR.

REV. THEO. SPETZ, President.

ST. JEROME'S COLLEGE,

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to-

ASSUMPTION . COLLEGE.

SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms,
including all ordinary expenses, \$150 per aunum. For full particulars apply to
REV. D. CUSHING, C.S.B.

Loyola College Conducted by the Jesuit Fathers, ... 68 Drummond Street, Montreal.

Opens Sept. 13. A Classical School under exclusive English direction. 1033 6 REV. G. O'BRYAN, President.

INCORPORATED 1837. COLLEGE OF REGIOPOLIS

Departments — Collegiate, University, and Business and Shorthand. Efficient staff of unalified High School Teachers, graduates of the School of Pedagogy. Terms 87 yearly. Books rented from College by pupils. Complete Business or Shorthand Course, 835, The Business Department is in charge of a Chartered Accountant. Calendar 1888-9 sent on application to Very Rev. T. Kell, V. G., Dean, Regiopolis College, Kingston. 1032-13

SPORTING

GOODS__ HEADQUARTERS **Steel Trout Rods**

Fishing Tackle Field and Trap Guns Winchester Bicycles

HOBBS HARDWARE COMPANY, London, Out. PROFESSIONAL.

DR. WAUGH, 587 TALBOT ST., LONDON, Ont. Specialty-Nervous Diseases. DR. WOODRUFF, No. 185 Queen's Avenue, Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

LOVE & DIGNAN, BARRISTERS, ETC., 18 Talbot St., London. Private funds to loan. 398 Richmond St. Telephone 650.

We have on hand . . . A large quantity of the finest French Bordeaux Clarets

Which will be sold at the lowest price. JAMES WILSON, London, Ont In large type. The New Testament. Beautifully bound. Price

\$1.00. Apply at this office. Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Pretace by Very Rev. Francis Aidau Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps.

CATHOLIC RECORD Office, London, Outario,

It would be a crime against fa

hope, and charity for any Catholi

The Catholic Record.

Fublished Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS:

ERV. GEORGE R. NORTHGRAVES,

Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messra, Luke King, John Nigh. P. J. Neven ad Joseph S. King, are fully authorized to re-sive subscriptions and transact all other busi-pss for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Bomiface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy broughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, September 3, 1898 THE ARCHBISHOP OF KINGS-

TON. The announcement made last Mon-

day that the Very Rev. Vicar-General Gauthier, of Brockville, had been selected by the Holy Father to fill the vacant Archiepiscopal See of Kingston, will be received with glad acclaim, not alone in the section named, but throughout the length and breadth of the Dominion. Since the death of the Most Rev. Dr. Cleary-the great and distinguished Churchman who was loved and revered wherever known throughout the Catholic world - there seemed to be a feeling that the Holy Father would most likely make selection of the great and good parish priest of Brockville to fill the vacancy.

Archbishop-elect Gauthier is the seventh Bishop, and second Archbishop of Kingston. He at once, on r ceipt of the Bull, becomes Administrator of the diocese, succeeding the Right Rev. Mgr. Farrelly of Belleville, who was appointed Administrator by Archbishop Cleary.

The Most Rev. Dr. Gauthier was the choice of the clergy of the Archdiocese, who unanimously nominated him, requesting of the Holy See to select him to the office. It is understood also that his was one of the three names selected by the Bishops and for. warded to Rome as being suitable for the position. The Holy Father has seen fit to approve of the selection of the clergy, and it may be taken as an indication of the desire of the Holy See to meet their wishes, as far as possible, in the appointment of Bishops.

Hitherto there has been no provision made in Ontario for the expression of the opinions of the priests in regard to the election of Bishops, but in nearly all long-settled countries such a provision exists, as in England and Ireland, and it has been introduced also with success into the United States. The choice of the priests of Kingston was the first effort made in this province to make the wishes of the priests known in this regard.

We know it would be far from the wish of the new Archbishop to have anything in the shape of fulsome praise applied towards him on the present occasion, never theless with all our heart we say that we believe the choice to be a most happy one-that we believe the great archdiocese of Kingston will be blessed in its new chief pastor-that we believe that the great and good work of upbuilding the Church will go on as vigorously and as prudently as everthat we believe in this work he will have with him to strengthen his hands and bring consolation to his great Catholic heart, the good wishes and the active co-operation of all the priests and of all the people of the Archdiocese of Kingston. His administration in Brockville has been blessed with singular success in every particular. May we not hope that his administration in the larger field will be equally blessed and equally successful.

That he may be spared for many years to continue the good work is the heartfelt prayer of the editor of the CATHOLIC RECORD.

BASILIAN REPRESENTATIVES.

The Rev. M. Fergusson of the Basil an order, and well known as one of the professors of Assumption College, Sandwich, has been chosen, with the Very Rev. Father Marijon, Provincial of the same Order in this country, to prevalent. represent Canada in the election of a Superior General of the Basilian community, to succeed the late Very Rev. Father Adrian Fayolle, whose death was chronicled in our columns some weeks ago. The election will take at Annonay, France, on October 11.

Two more able representatives of the order than those who have selected could hardly be found. Father Fereloquent preacher. The two rev. terpreted his contention we may quote gentlemen will visit Rome after the the following:

election, and will, doubtless, be recaived by the Holy Father.

The Toronto dailies had an erro neous and absurd account of the object of their visit to Europe, stating that it was to take part in the selection of successors to the late Archbishops of Toronto and Kingston, and to Cardinal Taschereau of Quebec.

BISHOP WILLIS CRITIZED.

A Honolulu paper makes some funny remarks concerning a decree recently published by Bishop Alfred Willis, condemning the use of cassock and cotta by girls who belong to vested choirs. The Bishop, who is an Episcopalian, founds his objection on the passage in Deuteronomy which forbids women to "wear that which pertaineth unto a man." The newspaper critic remarks that it is also said in Dauteronomy, "thou shalt not wear a mingled stuff, wool and linen together," and "thou shalt make thee fringes upon the four borders of thy vesture." He adds that if the dress of choir girls should be regulated by the Mosaic law, so should the dress of all other persons, and the Bishop himself should wear a fringe on his coat, waistcoat and trousers. The critic uses his right of private judgment quite as successfully as the Bishop.

IMPROVEMENTS IN THE VATI-

Pope Leo XIII, is full of the spirit of the progress of the age, and he investigates in person the preparations which are being made for the lighting of the Vatican by electricity. At his suggestion the Aquilone waterfall on the Vatican grounds will be utilized to provide the motive power to the dynamos. The water that supplies this cascade is brought from the Lake of Bracciano, twentyfive miles from Rome. The plant for the lighting of the Vatican will not be completed till toward the end of the year, and by the beginning of next year it is expected to be in full operation. Eventually, the Basilica of St. Peter will also be lighted both within and without by means of an extension of the electric wires throughout the great building.

THE IRISH LOCAL GOVERN-MENT BILL.

A defeat suffered by the Salisbury Government in the House of Lords on the Irish Local Government Bill, in the direction of extending the benefit of its provisions, would appear to indicate that the campaign of the Liberals to educate the people up to the necessity of doing justice to Irelaud, has had a good effect even in educating the peers to this point also. Only six Irish cities were indicated in the Government bill as county boroughs, namely those which have a population of 20,000. Lord Morris, an Irish Catholic peer, and a member of the Judical Committse of the Privy Council, moved to add Galway to this list, though the population of that city is only a little over 17,000. Lord Dunraven supported Lord Morris' motion, but Lord Ashbourne, on behalf of the Government, opposed it on the ground that the line must be drawn somewhere else all the small towns would demand the same privilege. Lord Morris pressed the matter to a vote, and his motion carried by a vote of 67 to 62. As the Government is sustained by a very large majority in the House of Commons, this defeat in the House of Lords does not force it to a resignation.

CHURCH UNITY.

A paper furnished by the Rev. Charles Garret to the Methodist Times, on Christian Unity, and copied into the columns of the Christian Guardian. shows the loose ideas now entertained by many Protestants in regard to the nature of the Church as instituted by Christ, and the fact that organs of Methodism give publicity to these views, as a matter for the instruction of their readers, shows that the organs are of the same opinion with the writer. Hence we may infer that the loose views to which we refer are very

The writer speaks of "the visible Church," but the whole purpose of his article is to show that the real Church of Christ is not bounded by the limits of any one denomination, but includes the members of all denominations, who profess to believe in Christ, whatever may be their doctrinal differences.

He endeavors to prove his theory by the words of Christ: "And other gusson, beside being an eminent schol- sheep I have which are not of this fold, ar and teacher, is well known as an and to show that we have, correctly in-

"If I had the whole of Christ's Church before me to day I would undertake to set them by the ears with a single question: 'What think yelof Baptism?' What a hubbub there would be! And when that had subsided. I would undertake to set forth their unanimity another question: 'What think ye of Christ's the was the fairest among ten thousand and altogether lovely. Of this Church Christ is head. He will add to the Church.

He admits and enrols, and He only can expel. You can turn me out of your churches.

pel. You can turn me out of your churches but no power can turn me out of Christ's Church."

The theory here maintained is unmistakable. There is no power on earth which can define what doctrines Christ has revealed, and which can declare that such doctrines should be believed under penalty of voiding that faith "without which it is impossible to be saved." Every man is free to believe what he thinks proper concerning baptism, or any other ordinance of Christ. He may, with High Church Anglicans, believe that baptism regenerates the soul, and that it is necessary for salvation; or, with Low Churchmen and the congenial sects, Presbyterians, Methodists, etc., that this sacrament is a mere symbolical form without regenerating efficacy, or the head of the universal Church is a with the Baptists, that the baptisms of usurpation. all other sects than their own are use less, being not administered according to the mode prescribed by Christ; or, with the Quakers, that baptism and the whole sacramental system is a mere superstition. This is where "the hubbub" comes in of which the Rev. Mr. Garret speaks, and he considers it have the words of Christ declaring the being." necessity of baptism : "He that believes, and is baptized, shall be saved, but he that believeth not shall be condemned. '(StiMark xvi.16.) and 'except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. Jno.iii, 5.)

It is clear, then, that Christ has instituted baptism, and has made it obligatory on all to receive it in order to ecome Christians. Neither will any baptism suffice, except the sacramental baptism which Christ instituted, for we find in (Acts xix; 3, 5,) that disciples at Ephesus who had been baptized "in John's baptism," had still to be baptized "in the name of the Lord Jesus," that is with the baptism of Jesus Christ. The contention of Mr. Garret that it is matter of no consequence what we may believe concerning baptism, is, therefore, a dangerous error imperilling souls; and the same is to be said of judifference to other revealed truths. To make them a matter of indifference as he does, is to deny the Eternal Truth of God who has revealed them to mankind for His own wise purpose.

Mr. Garret's theory implies also that there is no supreme tribunal or authority in the Church of God, having the right to condemn erroneous doctrines, and to exclude from its fold those who obstinately maintain such doctrines. This also is contrary to the manifest nature of the Church as by Christ established. Christ tells us that whosoever and always has been known. The lican." This text refers to an offence given by a brother, but the offence may be by teaching false doctrine as well as against the code of Christian morals, and general authority is given to the Church to decide upon all such matters. Hence, Christ on this same occasion tells His apostles :

"Whatever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven."

The theory which Mr. Garret mainains was evidently invented for the purpose of cloaking the dissensions of Protestantism, and making it appear that all the sects have a unity in Christ, though they differ on every point of doctrine. This is simply a lame effort to show that the principle of private interpretation of Scripture does not lead to absurdity or destroy the substantial unity of the Church of Christ. It is plain. ly to be seen that such a theory makes the Church a Babel of errors, instead of being "the pillar and ground of truth" which St. Paul describes, it to be in 1 Tim., ii, 15.

The text of Scripture quoted by Rev. Mr. Garrett to uphold his doctrine is lopped off short that it may seem favorable to his theory. Christ said : Other sheep I have which are not of this fold." But Mr. Garrett forgets that Christ adds that He must bring these sheep together, so that there shall be one fold and one shepherd. This leaves no room for the many sheepfolds which would be contained within Mr. Garrett's boundless enclosure.

Mary, as the pattern both of maidenhood and maternity, has exalted woman's state and nature, and made the Christian virgin and the Christian mother understand the sacredness of their duties in the sight of God. -Cardinal Newman,

anity was first established in the country in the reign of the British King Lucius by missionaries sent by Pope Elutherius in consequence of a request made by the King that Christian teachers should be sent to evangelize the country.

The baptism of King Lucius took place in A. D. 183, and it is easy to understand why Anglicans are so anxious to make it appear that the Church then established was entirely independent of Rome and the Roman Pontiff. They have a theory that from the beginning every nation had an in dependent Church, and on this ground they maintain that the Church of England owes no obedience to the Pope and that the claim of the Pope to be

This view is held by Mr. Charles L. Ingles, of Toronto, in a letter which appeared in the Mail Empire of the 22nd ult., under the title, "Early Anglicanism." The Mail had said in an article on Ritualism a few days before: "In justification of their Ritual, they (the Ritualists) cite the practices to be of no importance what belief is of the sixteenth century when the entertained on the matter. Yet we English Church was coming into

> Mr. Ingles maintains that "There is no fact plainer in the history of England than the existence of the English Church prior to the Reformation. The Church in England prior to that time was not known by the name of the Roman Church, or by any other name than the Church of England." wishes it to be inferred from this that the modern Church of England or Anglican Church is identical with the Church which existed in England previous to the schism inaugurated by Henry VIII. In proof of this he cites 'the great charter of English liber ties which Stephen Langton, Arch bishop of Canterbury, at the head of the barons, obtained from King John when he (John) had brought both the Church and nobles of England under the power of the Bishop of Rome.' He continues: "The very first provision of Magna Charta, after the pre amble, is, 'Ecclesia Anglicana libera sit." (Let the Church of England be free.) He then draws the inference that the English Church did not "come into being in the sixteenth century."

The fallacy and absurdity of Mr Ingles' reason will be at once palpable to our readers. In the first place, there is no reason why the Church in England should have been called the "Roman Church," for that is not the name whereby the Catholic Church is "will not hear the Church, let him be Roman Church is that part of the Cathto thee as the heathen and the pub- olic which is in the city and diocese of Rome.

Mr. Ingles lays great stress upon the fact that the Magna Charta declares the freedom of the Church of England; but in wishing us to believe that this means that it was to be independent of the Supreme authority of the Divinely instituted Head of the Universal Church, he is greatly mistaken. It had been the custom of many kings to interfere with and impede the administration of Church affairs by the ecclesiastical authorities, whose function of governing the Church had frequently been usurped by monarchs, both in England and on the continent. It was the freedom which St. Thomas A. Beckett contended for-freedom from royal interfer ence, that was guaranteed by the first article of Magna Charta. A Church freed from interference by the King or State, is a something very different from the modern Church of England, which is the creature of the State, and is to this day entirely subject to the laws enacted by the State, which has formulated even the articles of faith which Anglicans are supposed to be

Mr. Ingles rightly says that Stephen Langton was Archbishop of Canterbury. He would have us believe that the so-called Archbishop of Canterbury of to-day is his lawful successor, but such is not the case. Langton derived his Archiepiscopal authority from the Pope, though the King's assent was given to his appointment, and it was owing to the firm attitude of the Pope in insisting upon the recall of Langton to England, and his restoration to his See, that King John allowed him to return from the exile to which he had consigned that illustrious Arch-

the fact that the "Church of England" is the one named in Magna Charta, and his conclusion is that it had no connection with Rome. He forgets that in the same great charter of liberties, Stephen Langton is named not only as Archbishop, but also as "Cardinal of the Holy Roman Church. Here, then, is the acknowledgment that the "Church of England" is need not a physician but they that are subordinate to the universal authority of the Pope.

But why was the Church called the

lêast "Roman Catholic," if it was really subordinate to the Pope? The reason is not far to be sought. Before the Reformation there were a few sects, some in one century, others in another, such as the Lollards, Wicklifites, Albigenses, Vandois or Waldenses, Hussites, Brethren of Bohemia, etc. But these were comparatively few in number, and confined mostly to one locality, and no one dreamed of regarding them as "Churches." In the whole West, at all events, there was but one Church universally diffused and known as "The Church," or "The Catholic Church," as it is designated in the Apostles' and the Nicene Creeds. The portion of the Church in any particular country was designated by the national appellative, and thus we read of the French Church, the Spanish, the English, the Scotch, and the Irish Churches : all parts of one great organization, subject to one Divinely appointed visible head, the Pope. Bishops of the Church of England met in Council with those of other countries, as all were of one communion. Hence, in the Acts of the Councils of Arles and Sardis, held respectively in 314 and 347, are found the names of British bishops who were present, and with the bishops of other countries, recognized the universal authority of the Pope as undisputed and indisputable.

It was never necessary to designate the Church as the "Roman Catholic Church," and that is not its name to this day. It is simply Catholic. The term Roman has been used merely in Protestant English law to designate the Catholic Church, under the absurd pretence that without it there might be some mistake, inasmuch as all the new sects claim to be the Catholic Church of the Apostles' Creed.

It is clear, then, that the modern Church of England has its name solely by having stolen it, and by the force of English law which so designates it, but it is not the Church of England of ancient times. It differs from the ancient Church of England in all the essentials of a Church. It has a different head, a different doctrine, a new liturgy and ritual, and an erratic rule of faith.

The ancient Church of England, or rather the Church of Britain, was established by missionaries from a Pope, and endured down to the days of St. Augustine, when the Saxons were con-1. St. Augustine received authority as primate from Pope Gregory, just as his predecessors had received it from Pope Eleutherius, and so the succession continued until Henry the 8th established a new Church, because the Pope would not accommodate the doctrines and practices of the Church to his lustful desires.

The real successor to the ancient English Church after this period was the Catholic Church, persecuted though it was, until a very recent date.

CHRISTIAN SCIENCE AND DIVINE HEALING.

We have had occasion several times to call attention to the evils resulting from the doings of a superstitious sect calling themselves "Christian Scientists." This sect has established itself in several cities of the United States and Canada, and recently a church has been established in Toronto for the purpose of propagating the principles of the sect. The distinctive doctrine of this sect

is, that the power of miraculous healing by prayer alone was given to the Church of God, and is still possessed by faithful disciples, the use of medicines being deemed contrary to God's law.

It is true that miraculous healing may and does sometimes take place. The numerous cures which have oc- all our readers are aware that Cathocurred from time to time at shrines of lics believe Purgatory to be essentially the Blessed Virgin and other saints, as a place of temporary, and not of everat Lourdes, St. Anne of Beaupre, and lasting punishment. We are also told more recently at St. Anne's Church of seriously that after receiving extreme New York, are evidences that the unction, the patient who is thus prehand of God is not shortened, and pared for death must be allowed to die, that He still manifests His power by and for this purpose must not eat! miracles wrought in testimony to the truth of His holy religion. But to det that the Catholics to whom he mails

Mr. Ingles lays great stress upon mand, or to expect miracles from God whenever we deem it proper, is to tempt God, and against such a practice Christ Himself warns us by remind. ing the great tempter that " it is written, 'Thou shalt not tempt the Lord thy God.'"

Christ sufficiently condemns the error of the Christian Scientists when He says: "They that are in health sick." Almighty God also approves the use of medicines when He declares through the Prophet Ezechiel: "The 'Caurch of England," and not at fruits (of the trees by the torrent) shall be for food and the leaves thereof for medicine."

The deliberate neglect of calling in physicians when Christian Scientists have been given charge of patients suffering from serious maladies has so frequently been followed by death, when the sickness might have been readily cured by proper physicians, that we can only wonder at the infatuation of those who allow themselves to be duped by these quacks, who have made their superstitions into a form of religion. These cases of neglect have been frequently before the courts for trial, both in Canada and the United States; but notwithstanding the exposure of the frauds practiced, there are still found people willing to be imposed upon, and to pay their money for being cheated.

This so called Christian Science consists in the absence of all scientific treatment of diseases, but there is a feature of it which makes it much more worthy of condemnation than it would be if this were all; for it is made the basis of the denial of Christ's divinity and of revealed religion, and it thus becomes a blasphemy.

Christian Science is in fact one of the many vagaries which result from the Protestant principle of private judgment, but so far as we are aware, its votaries have no special antipathy to the Catholic Church, such as some other sects entertain. There is, however, another sect which has existed for a few years in Chicago, commonly designated as "Divine Healers," hold. ing the same distinctive doctrine as the Christian Scientists, but differing from these inasmuch as they profess a firm belief in the Bible and in Christ's divine character. These sectarians, judging from a paper which they issue under the name, "Leaves of Healing," are animated by a most diabolical hatred of the Catholic Church. This is, perhaps, not to be wondered at, because their dangerous superstition is very properly condemned by the principles of Catholicism, as we have explained above in reference to Christian Science, improperly so called.

The "Leaves of Healing," however, abuse the Protestant sects, Lutheranism. Presbyterianism, Methodism, etc., with almost as much virulence as Catholicism, and even for the Christian Scientists the Divine Healers entertain a special hatred, though this sect so much resembles their own.

We would not take notice of this lying sheet, except for the purpose of putting Catholics on their guard against giving it any encouragement or support. A great effort is being made to circulate it among Catholics, especially in the North eastern parts of Ontario, but it is fit for nothing but to be thrown into the fire.

According to this sheet, which is published by the head of this new sect, one, Rev. John Dowie, there are hundreds of miraculous cures effected by the methods already described, and by annointing with oil after the manner described by the Apostle St. James in his epistle, chapter V., verse 14. But the Divine Healers abolish the sacrament of extreme unction, instituted chiefly for the salvation of souls, and pretend that their anointing heals all manner of bodily ailments. From the information we have received, their pretended cures are merely impudent deceits.

A feature of this publication is the gross ignorance of the editor, or wilful misrepresentations where Catholic doctrine is referred to. We need only mention one or two of these misrepresentations. It was actually stated in Church on June 11th by this audacious and following the advice of physicians slanderer that a certain priest told a woman, who afterward joined the Healers, that she would go to Purgatory and remain there forever ! Of course,

subscribe for or support a journal m up for the most part of such palp and mischievous falsehoods. It is claimed that there are twe six Divine Healing Churches or sions in existence. The number small; but even so, there are

malevolent as himself.

THE CHOICE OF ROME.

Vicar-General Gauthier of Brocks

(Special Despatch to the Globe.) Kingston, Aug. 28.—At 1 o'yesterday the documents from 1 appointing Vicar General C. H. (thier, of Brockville, Archbishop

Archdiocese of Kingston arrived Rev. Father P. O'Brien of the P personally carried the document Brockville last night and prese them to the Archbishop elect. 1 Mary's Cathedral to day Vicar Ge Thomas Kelly announced the app ment. Vicar General Kelly remethat the prayers of the people had answered, and the glad tidings well received. In the appointme Vicar Gauthier two points were factory. He was the unanimous tion of the priests of the diocese, secondly, while the Catholic priest would lovally receive any nation, it was highly satisfactor a prelate had been selected from diocese. The late Archbishop C Vicar-General Gauthier about the same age when appoin the See of Kingston. After high in the Cathedral to day a solen Deum was chanted in thanksg for the appointment of a new cl diocese of Kingston. consecration will probably take THE ARCH BISHOP ELECT.

Brockville, Aug. 28-The larg beauthiful church of St. F Xavier was crowded at the mo service to day, when it was ex that Vicar General Gauthier, bishop elect of the Diocese of Kin would make formal announcem his appointment to the people parish, whose spiritual interests watched and guarded well with care and anxiety during the twelve years. Father Raller, o wa, conducted the service and The Archbisho spoke briefly. He announced cision of the Holy See regardin self, and asked the prayers people. It was only late last that he had received the officia ments from the Holy See. W hoped, he appreciated, as he the mark of confidence bestowe the high honor conferred by the Father in appointing him Arch Venerable See of Kingst second oldest in the Dominion, oldest in the Province, and sh grateful, as he was; on the hand he feit keenly in his ver and no words could express his as he thought of the responsibi longing to the office, the great that it involved, the anxiety i ably connected with it, and the sidered his own weakness. H was he asked in all earnestr help, and solicited the prayer people. He then referred to the years they had been together a relation of pastor and flock, a had been happy years, indeed, As he continued to speak of thess, generosity and faithfulne people of Brockville parish, the able prelate was almost overco eye in the congregation. Conhe asked their pardon if he speak longer. The annou came so suddenly that altho wholly unexpected it was shock to him, and he did not condition to say all that he wo and would take the opports doing so later. Archbishop of goes to Toronto this week to

> bishop Walsh. SKETCH OF HIS LIFE. Charles Hugh Gauthier was November 13, 1844, in the Alexandria, justly named the Catholicity in Ontario. He the rudiments of his education Brothers' School, and in 1859 Regiopolis College, then upresidency of the late Dr. afterwards Bishop of Kinge 1863 he graduated with man cess and the highest honors. afterwards appointed professo oric. Having completed his theology he was ordained prints 24, 1867, by the late Di Bishop of Kingston, in St.

Baptist Church, Perth.

month's mind Mass for the la

Father Gauthier was soon pointed director of his alm where his brilliant attains quired for him a host of frien professors and students. fore leaving for the Vatical His Lordship Bishop Horan Father Gauthier to the impo ish of Gananoque, which then Brewer's Mills, Lansdowne, land and many of those Canadian islands that lend grandeur to the St. Lawrence the five years of his ministr repaired and improved the c Gananoque and Howe Island out the contract for the stone Lansdowne. He, moreover Barnaby's Church, Brewer's prepared that part of his parish for the reception of Gauthier was appointed to but on the accession of the Rev. John O'Brien, D. D., to

this nonsense are as ignorant or as malevolent as himself.

It would be a crime against faith, hope, and charity for any Catholic to subscribe for or support a journal made up for the most part of such palpable and mischievous falsehoods.

It is claimed that there are twentysix Divine Healing Churches or Mis sions in existence. The number is small; but even so, there are too

THE CHOICE OF ROME.

Vicar-General Gauthier of Brockville Archbishop Elect of Kingston.

(Special Despatch to the Globe.) Kingston, Aug. 28.—At 1 o'clock yesterday the documents from Rome appointing Vicar General C. H. Gauthier, of Brockville, Archbishop of the Archdiocese of Kingston arrived here. Rev. Father P. O'Brien of the Palace personally carried the documents to Brockville last night and presented them to the Archbishop elect. In St Mary's Cathedral to day Vicar Genera Thomas Kelly announced the appoint ment. Vicar General Kelly remarked that the prayers of the people had been answered, and the glad tidings were In the appointment of Vicar Gauthier two points were satis He was the unanimous selection of the priests of the diocese, and secondly, while the Catholic priests and people would loyally receive any nomi nation, it was highly satisfactory that a prelate had been selected from this diocese. The late Archbishop Cleary Vicar-General Gauthier were and vicar-reneral cautiner were about the same age when appointed to the See of Kingston. After high Mass in the Cathedral to day a solemn Te Deum was chanted in thanksgiving for the appointment of a new chief of the Archdiocese of Kingston. The consecration will probably take place

THE ARCH BISHOP ELECT.

Brockville, Aug. 28-The large and beauthiful church of St. Francis Xavier was crowded at the morning service to day, when it was expected that Vicar General Gauthier, Arch-bishop-elect of the Diocese of Kingston, would make formal announcement of his appointment to the people of the parish, whose spiritual interests he has watched and guarded well with much care and anxiety during the past twelve years. Father Raller, of Ottawa, conducted the service and sung high Mass. The Archbishop elec spoke briefly. He announced the de The Archbishop elect cision of the Holy See regarding him-self, and asked the prayers of his people. It was only late last night that he had received the official documents from the Holy See. While he hoped, he appreciated, as he should, the mark of confidence bestowed and the high honor conferred by the Holy Father in appointing him Archbisho of the Venerable See of Kingston, the second oldest in the Dominion, and the oldest in the Province, and should be grateful, as he was; on the other hand he feit keenly in his very soul, and no words could express his feelings as he thought of the responsibility be-longing to the office, the great labor that it involved, the anxiety insepar ably connected with it, and then considered his own weakness. Hence it was he asked in all earnestness for help, and solicited the prayers of the people. He then referred to the twelve years they had been together and their relation of pastor and flock, and they had been happy years, indeed, to him As he continued to speak of the goodness, generosity and faithfulness of the people of Brockville parish, the venerable prelate was almost overcome with emotion and there was scarcely a dry eye in the congregation. Concluding, he asked their pardon if he did not speak longer. The announcement came so suddenly that although not unexpected it was quite a shock to him, and he did not feel in a condition to say all that he would like, and would take the opportunity of doing so later. Archbishop Gauthier goes to Toronto this week to attend a month's mind Mass for the late Arch

bishop Walsh. SKETCH OF HIS LIFE.

Charles Hugh Gauthier was born on November 13, 1844, in the parish of Alexandria, justly named the cradle of Catholicity in Ontario. He received the rudiments of his education in the Brothers' School, and in 1859 entered Regiopolis College, then under the presidency of the late Dr. O'Brien, afterwards Bishop of Kingston. In he graduated with marked success and the highest honors. He afterwards appointed professor of rhetoric. Having completed his course in theology he was ordained priest Aug-1867, by the late Dr. Horan Bishop of Kingston, in St. John the

Bantist Church, Parth.

Father Gauthier was soon after appointed director of his alma mater, where his brilliant attainments ac quired for him a host of friends among professors and students. fore leaving for the Vatican Council, His Lordship Bishop Horan appointed Father Gauthier to the important parish of Gananoque, which then included Brewer's Mills, Lansdowne, Howe Isbeautiful land and many of those Canadian islands that lend so much grandeur to the St. Lawrence. During the five years of his ministry there he and improved the churches at Gananoque and Howe Island and gave out the contract for the stone church at Lansdowne. He, moreover, built St. Barnaby's Church. Brewer's Mills, and

Kingston he was the same year transferred to Williamstown. He soon liquidated a debt of \$5,761, built the churches of St Joseph and St. Ita, and in eleven years left \$6,401 in the funds of the church. Most Rev. Dr. Cleary gave Father Gauthier the charge of building up a new parish at Glen Nevis. Soon St. Margaret's took form at a cost of \$45,000. In reward Father Gauthier was called to the important parish of The new convent and the Separate school there are monuments of his zeal and energy. In 1888 Father Gauthier accompanied Dr. Cleary on a trip to the continent. In 1891 he was appointed Vicar-General of the Diocese

of Kingston. Very Rev. Vicar General Gauthier is a man of prepossessing appearance, rare talents and remarkable attainments. He is descended from Scotch and French ancestry. No one can re main long in his presence without ad miring his conversational powers, the solidity of his learning and the variety of his knowledge. He is one of the best linguists in the country, and as a speaker in English, French or Gaelie has but few equals. He is always clear, impressive and convincing. As an administrator his record is well known; as a pastor he has endeared himself wherever he has ministered. Old and young cherish his memory He has the friendship and good will of his brother priests. During the twenty-five years of his priestly life Vicar-General Gauthier has done much, rather has left nothing undone, to pro mote Christian life and charity.

THE KEY WEST CONVENT HOS-PITAL.

"Kit," the clever correspondent of the Toronto Mail and Empire, to whom we have so often alluded in these columns, writes the following touching and appreciative description from Key West:

I spent a wonderful afternoon in the convent hospital yesterday. It was Sunday, and all Key West lay tranquil n the rest and peace of the Sabbath.

The school part of the convent is turned into the medical ward, and it is full. Where, a few months ago, the little convent girls were learning their essons, Jackie and Yankee Tommy Atkins are now learning patience. Here are big, bronzed fellows, mighty with the sword and quick firing sea guns, lying very helplessly on cots, while those gentle, sweet faced women poultice and blister and physic women poultice and blister and physic them, and make their beds, and shift their pillows to the cool side, and cosset and comfort them. Each one of the four army nurses has her hands full of these great children.

A bell ringing up aloft somewhere was calling the Sisters to the afternoon the soul soul.

Resolved that this Provincial Commandery of the Roman Catholic Union of the kinghts of St. John, in session assembled, hereby expesses its appreciation of the life of our plants in the sense of loss at his sudden death. Resolved that the different commanderies of our order throughout the Province be instructed to have, as soon as practicable, a Mass of Requiem offered for the repose of his soul. them, and make their beds, and shift their pillows to the cool side, and cosset and comfort them. Each one of the four army nurses has her hands full of these great children.

was calling the Sisters to the afternoon service of Benediction. We were invited to attend, and went up the gray stairs till we came to a piazza, whence a wooden stairway, built outside, led to a wonderful little chapel in mid air. A tiny place it was, with a tiny white and gold altar, on which myriads of candles glowed amid a wealth of tropical flowers. Never was I at a more touching ceremony, for slowly and weakly enough the poor sick men who were at all able to attend made their way in. Seamen and officers knelt side by side. All were equal in this little house of God. Jackie, big and clumsy and brown of face, rolled in, dipping a great hand in the holy water font, and 'baptizing' himself copiously. Then he knelt in the front row, his burly form spreading far out beyond the little prie-dieu, his rough head bent in adoration. And near him was a comrade, and next to him a naval officer, and further or cent soldiers, white and drawn of face, sat on low chairs and listened to the soft chanting of the sweet nun voices. Instead of windows, long doors opened on the piazzas, and the wind drifted in and played among the candles, which bent their flame heads toward the Host as if in adoration, too, and it wafted the incense out of doors to a humming bird, who, mistaking it for the odor of some tropical flower, came darting in like a flying jewel and stayed to whire and hum his little "Tantum Ergo," while outside the mocking bird sang as if he would outdo the beautiful human notes with his heavenly warbling.

NOTED WOMAN'S DEATH.

One of the few remaining links with the conversions of 1845 to the Catholic Church is broken by the death at Hampstead on Friday last of Mrs. W. G. Ward, says an English exchange. Mrs. Ward, who was the youngest daughter of the late Rev. John Wing field, prebendary of Worcester and canon of York, by his wife Mary, canon daughter of Dr. James, headmaster of Rugby, and sister of the late Bishop of Calcutta, was born in 1816. She mar-ried in 1845 the late Mr. William ried in 1845 the late Mr. William George Ward, of Northwood Park, Isle of Wight, better known as "Ideal" Ward, of the Oxford movement. Mr. and Mrs. Ward were married within a month of the famous scene of February 13, 1845, in the Sheldonian Theatre, Oxford, when Mr. Ward was deprived of his degrees by convocation in consequence of the views contained in his work, "The Ideal of a Christian Church"—a book of which the late Dean Lake has said that it created a greater immediate sensation than any ecclesiastical work of the present century. Mr. and Mrs. Ward joined the Church a few months after their marriage. Mrs. Ward, who was a sister of the late General John Hope Wingprepared that part of his extensive parish for the reception of a resident pastor. In January, 1875, Father Gauthier was appointed to Westport, but on the accession of the late Right Rev. John O'Brien, D. D., to the See of

College and a domestic prelate at the Vatican-and three daughters, one of whom is prioress of Oulton Abbey, in Scaffordshire. Mrs. Ward was the authoress of a life of St. Thomas of Canterbury and an occasional con tributor to the Dublin Review.

K. S. J.

Office of Provincial Commandery, Roman Catholic Union Knights of St. John. Toronto, August 24th, 1898.

Toronto, August 24th, 1898.

At the special meeting of the Provincial Commandery of the Roman Catholic Union of the Knights of St John, held on the 23rd. inst., this City, the following was submitted and adopted by a unanimous vote of the Commandery:

N. MEMORIAM.

IN MEMORIAM.

It hath pleased Almighty God to call to his reward, in the full vigor of life, in the zenith of a most distinguished career, crowned with honor and the well-deserved appreciation of his faithful followers and his fellowmen our Belowed Archbishop, John Walsh, D. D.

He has crossed the dark and silent river and gone to enter a new and grander life beyond the mystery we call Death. Dead, do we say? Ah no, for though we sit enwrapped in sorrow, because of his removal from our midst, anon we seem to hear the sweet and mellow music of his voice. Again his words of counsel, of encouragement and advice seem sounding in our ear. We list, and, as we listen, are aware that his example still is with us here, and realizing this, we truly know that he, though dead, is yet alive and that, though gone from our view, he still addresses us.

His long life as a Priest of God, extending

ontario, which office he retained until his death.

Our well Beloved Spiritual Director has gone from amongst us. Too brief his stay on earth, yet all that stay was full of loving deeds and kindly charity. No more will we see his kindly face or hear his loving voice. He was our friend, loyal, tender and true. Too soon he left us, and we could but exclaim. "Ave adue Vale". "Hail and Farewell." Yet well we know that in a holier, happier, grander sphere he now enjoys the reward of a life well spent in the service of his Divine Master. Therefore be it

Resolved that this Provincial Commandery of the Roman Catholic Union of the Knights

Mass of Requiem offered for the repose of his soul.

Resolved that it hereby officially and per sonally extends to the Very Rev. J. J. McCann. V. G., as Administrator of the diocese, and to the relatives of the deceased Archbishop, the tenderest expression of its deepest condolence.

Resolved that as an additional token of affection and respect it is hereby ordered that this memorial, and the resolutions attached, be spread upon the minutes of our proceedings, and a copy thereof be officially forwarded to the Very Rev. Vicar General McCann, Administrator, and to the Rev. James Walsh, nephew of the deceased Archbishop. Thos. Callaghan, Secretary Prov. Com., R. C. U. Kts. St. J.; William Ray, President Prov. Com., R. C. U. Kts. St. J.

RELIGIOUS CEREMONY AT LOR-ETTO ABBEY, TORONTO,

(Special to the CATHOLIC RECORD.)

A solemn and interesting ceremony was witnessed on Wednesday morning. August 21, at Loretto Abbey, when four young ladies were received into the novitiate and seven novices pronounced their final yows. The temporary chapel, which is used while the beautiful new colfide is in crection, presented a lovely aspect with the abundance of foliage plants, flowers received into the novitiate and seven novices pronounced their final vows. The temporary chapel, which is used while the beautiful new ecifice is in erection, presented a lovely aspect with the abundance of foliage plants, flowers and lights that adorned the altar and sanctuary. It was well filled with friends of the aspirants to reception and profession, and at 9 o'clock as the procession entered, the organ pealed forth in Joyful strains.

Very Rev. J. J. McCann. V. G., Administrator of the Archdicese, officiated, and among those present the control of the Archdicese, officiated, and among those present pealed. For the Archdicese, officiated, and among those present pealed for the Archdicese, officiated, and among those present pealed. For the Archdicese, officiated, and among those present pealed to the Archdicese, officiated, and among those present pealed. For the Archdicese, officiated, and among those present pealed to the Archdicese, officiated, and among those present pealed to the Archdicese, officiated, and anong those present pealed to the Archdicese, officiated and among the Archdicese, officiated and archdicese, and the Archdicese, officiated and archdicese, and the Archdice

ARCHDIOCESE OF TORONTO.

Rev. P. J. Kierman's Silver Jubilee.

Rev. P. J. Kiernan's Silver Jubilee.

On Tuesday, 16th August, the clergy of the Archdiocese assembled at St. Patrick's church, the Gore, Toronto, to celebrate the twenty-fifth anniversary of the elevation to the priesthood of the pastor, Rev, Patrick J. Kiernan. A large congregation also from the Gore and neighboring parishes was present to do honor to the occasion. It must have been exceedingly gratifying to the worthy priest to see so many of his friends around him on this most auspicious occasion.

Amongst the Clergy present were noticed:—Very Rev. L. McZann, administrator: Very Rev. Dean Harris, Eathers Labourie, McEntee, Dr. Tracy Bergin, Gibney, Gallagher, McMann, Guerin, Trayling, Hand, Moyna, Cline, Minchan, W. McCashan, Whalen, Very Rev. Eather Kreidt, provincial O. C.; Dr. McDonald, O. C. C.; Eathers Walsh, Murray, and Keily, C. S. B., St. Michael's College; Father McDwyer, Donegal, Ireland; Fathers Lennon, O'Reilly, Cosgrove, Hamilton diocese.

At the Mass, which was most beautifully sung by Fathers McMahon, Guerin, Murray, C. S. B., Trayling, Coyle, Gibney, and Martin, Father Labourie was deacon, Father McEntee sub-deacon, and Dr. Tracy master of ceremonies.

SERMON OF THE ADMINISTRATOR.

After the Gospel the Very Rev. Father Mc.

reward, in the full vigor of life, in the zenith of a most distinguished career, crowned with honor and the well-deserved appreciation of his faithful followers and his fellow-men our Beloved Archbishop, John Walsh, D. D. He has crossed the dark and silent river and gone to enter a new and grander life beyond the mystery we call Death. Dead, do we say? Ah no, for though we sit enwraped in sorrow, because of his removal from our midst, anon we seem to hear the sweet and mellow music of his voice. Again his words of counsel, of encouragement and advice seem sounding in our ear. We list, and, as we listen, are aware that his example still aiw in the here, and realizing this, we truly know that he, though dead, is yet alive and that, though gone from our view, he still addresses us.

His long life as a Priest of Gold, extending for nearly half a century, was filled to overflowing with worthy acts and manly elevated to a noble belowed house his manifold duties an energy and a constancy rarely equalled and never surpassed, and, when added to this was a clear judgment and an earnest desire to at all times promote the welfare of his beloved people for whom he labored, is it any wonder that all who knew him loved him with a love that a child bears for its Father. Not only did his own faithful people love and honor him, but those of our separated brefts the work of the Knights of St. John. He held this office of Spiritual Director to the Supreme Commandery of the Knights of St. John. He held this office for one year.

In 1883, he accepted the office of Spiritual Director to the Provincial Commandery of the Knights of St. John. He held this office for one year.

In 1883, he accepted the office of Spiritual Director to the Provincial Commandery of the Knights of St. John for the Province of Spiritual Director to the Provincial Commandery of the Knights of St. John for the Province of Spiritual Director to the Provincial Commandery of the Knights of St. John for the Province of Spiritual Director to the Provincial Commander

the Great High Priest, because He offered up the one great sacrifice, but He still offers up this same sacrifice by the hands of His priests. To them He said at His last summer: "Do this in commemoration of Me."

SACRIFICE OF THE MASS.

And so in the sacrifice of the Mass the priest offers up the same Divine Victim to the Eternal Father to adore Him and praise Him, to thank Him, and ask all heavenly favors, He is King, King of three mighty reaims: the kingdom of nature, the kingdom of peace, and the kingdom of nature, the kingdom of peace, and the kingdom of glory. He has absolute sway over all the domain of nature, and while we are but stewards of the goods we possess. He exercises absolute control. He reigns in the splendor of His majesty in the Kingdom of Glory, "His name is written on His garment, and on His thigh, Lord of Lords and King of Kings." True He said: "My kingdom is not of this world." He came to establish a great spiritual kingdom, hat would embrace all the children of men, and in this kingdom, especially, He appointed His priests to rule, in dispensing all the mysteries of God and His holy sacraments, and so preparing men for the Kingdom of Glory. "They it was who were especially called." a chosen generation, a royal priesthood." To them He gave authority over the powers of darkness; and while the king has power in the visible world, the power of the priest trethes into the invisible. It is for the priest trethes into the invisible. It is for the priest trethes into the invisible. It is for the priest trethes into the invisible. It is for the priest to biosal creatures that they may be freed from the powers of evil and become serviceable to the children of God. "For every creature," says St. Paul, "is sanctified by the world God and prayer." (Tim, 1, 5), it is for him to pour the waters of baptism, through which the soul is freed from the stain of original sin, and clothed with the royal robe of grace, and becomes heir to the Kingdom of Heaven. It is for him to pour the waters of baptism, throu

school as residents upon the grounds was over four hundred. This, added to the number of

The control of the co

Sacred Heart Review POPULAR PROTESTANT CONTRO-VERSY.

XVII.

I have referred repeatedly to a monthly paper published in Spanish America, as the missionary organ of a rful American Church. Church in question is distinguished for the virulence and unscrupulousness of its hostility to Roman Catholicism. It is true, this temper receives nowhere sharper checks than from a number of its leading divines. Yet this nobler disposition appears to have very little effect on the body of the Church in question, or of its ministry. On its agents in Catholic countries I have not discovered that it has had the slightest effect. Although not a member of the church in question, it is very unpleasant to me, as a fellow Protestant, to receive, month by month, a paper, calling itself a missionary paper, which every time gives me the impres sion that the devil in person has entered under my roof. We as Pro testants sometimes reproach Rome with sending abroad agents that incur the Saviour's condemnation that they compass sea and land to make one pros elyte, and when he is made make him twofold more the child of hell than themselves. Of course such things are possible. The missionaries whom the Saviour thus addresses were pro pagating the true religion of Jehovah. St. Paul reminds us that a man may even suffer martyrdom, and yet, doing it outside of charity, be lost. Yet it would be well for us to hold in with such reproaches until we have ceased to deserve them ourselves. Above all, it would be well for this Church to give them over, so long as she allows so odious a publication to appear regularly in her name.

in this sheet? Do the editors ever make it manifest that, while wrapped up in an invincible impossibility of exercising either charity or justice towards the Roman Catholics, yet intrinsically they have a deep religious life? It would be too much to say that, out of so many numbers as I have received, I could find on re examination nothing original with the managers that tended to promote the Christian life. I can only say that I find it very hard to recollect any such thing. There are the usual commonplaces of Christian doctrine and morals, ecclesiastical or scholastic details, and not much else, except virulent attacks on the Catholics. I did, indeed, find an extended and admirable article for Holy Week, on the Saviour's Passion, which made me at first ashamed of having inconsiderately rated the editors so low as I had. But at the end I found the name, not of one of them but of a very distinguished devotional writer of Scotland. They, at least, are honest enough not to flaunt in borrowed feathers.

Are there any blessed inconsistencie

Should a Protestant declare that the religion of the Philippines is baptized heathenism, would this necessarily insinuate that universal Catholicism is baptized heathenism? Certainly not. Should a Catholic declare that the present Protestantism of the canton of deneva is baptized atheism, would this imply that universal Protestantism is baptized atheism? Certainly not. Be either statement true or false, it stops with the limits of the country described.

Say now that a Protestant organ, published in Mexico, or Guatemala, or Brazil, or Argentina, or Peru, should declare that Catholicism in that particular country did not deserve the name of Christianity, he would not thereby be attacking the Catholic Church. He would only be affirming that then and there the salt had lost its savor. I have seen attacks hardly less severe from the pens of Catholics, indeed, of Jesuit clergymen. These attacks were precipitate, exaggerated, hardly char-itable, inconsistent in some cases with very decided testimony of Protestant ministers, yet they implied no disloyalty to Catholicity. Suppose now that this paper of which I speak should content itself with saying: Let French or German, or English, or American Catholicism be what it will, I declare the Catholicism of this particular country so degenerate as to make it a fair field of missionary labor for me. Here at all events, there would be no assaul on Roman Catholicism at large. Indeed, I have often known Protestant ministers to invade Protestant parishes on precisely the same ground. en amused at a recent proposal-no made by a Catholic—that the Jesuits shall turn the other orders out of the Philippines, neck and heels, and oc-

Now does the paper in question take This, of course, would be inadmissible in Catholic eyes, but at least it would not be outrageous. Does it even declare that true Christianity may be enjoyed within the limits of Roman Catholicism? This position alone is consistent with Luther and Calvin. with Leighton and Baxter, and with John Wesley, who certainly will never be accused of loving the Catholics overmuch. I am not as familiar with his writings as I mean to be, but, as I understand, he once refused to take a certain position (I can not now remem ber what) on the express ground that it would imply a denial that Rome is a true Church. However this may be, the paper in question treats all these great Protestant names with the per-fect contempt of utter disregard. It never thinks of making any limitations or reservations, of space or time. An occasional compliment to the present Pope, or to some former Bishop, where it can be turned against the present priesthood of its own country, is about the sum total of its concessions to Catholicism. I can not call to mind one subjectively as well as objectively) who to it for three hundred years, and he

single expression of unreserved admirn of Christian excellence within the communion of Rome, whether em bodied in man or woman, clergyman or layman. There may be such, but if so they have been completely over borne and hidden by the torrent of never failing denunciation, not of this or that country, but of all the churches n communion with Rome, of all countries, and almost of all ages, as differ ing from heathenism only in being worse, and of the Catholic priesthood as being, by the very fact of its exist ence, a body of wolves in sheep's clothing. The Catholic worship is not described as something which would be more edifying in the vernacular, or as something that is overburdened with ritual, or even as something which has incorporated unevangelical ele ments. It is frankly described as pure and simple idolatry, to join in which is to forfeit the kingdom of heaven. This is the temper in which this sheet, month by month, and year by year, addresses the citizens of the country in which it is published.

I wonder what these editors would say if confronted with the crying in-consistency of their position with such multitudes—and ever-increasing multitudes—of great Protestant names, from Luther to Charles Hodge and Francis L. Patton. They could say nothing. They would have no re source but simply to sneer. Of course, if they undertook to argue, they would either have to surrender their ground or to declare outright that Martin Luther, John Calvin, Robert Leighton Richard Baxter, and the whole body of modern Protestant divines do not know the difference between heathenism and Christianity. What extraordinary consequences would result from this touching the legitimacy of the Reform-Such people as these, however, don't care in the least to what conse-For the sake of roasting their miser able sectarian eggs, they would be perfectly ready to burn down the temple of universal Christianity. They are greatly disturbed over the low state of morality in the country of

publication. Yet I have not gathered from long reading of the paper that the people of the country are largely unchaste in the ordinary sense of unchastity. On the contrary, I have gained the impression that they are, on the whole, a more continent race than the whites. This agrees well with he general description of the Indians Indeed, it is said that in some parts of South America the race was in danger of dying out from the weakness of the es that should continue it, and that the Catholic missionaries were therefore obliged to give to their instructions a very peculiar and unusual turn. I do not gather from this paper any essentially different conclusions. The unchastity for which they scold the people is an unchastity entirely of their own manufacture. It seems that for one reason or another (possibly high fees and complicated formalities), a great part of the people do not comply with the conditions on which alone the civil law will give civil effect to their marriages, but contract these before the Catholic pastors only. This ensures careful inquiry into their capac ity to contract, religious security of conscience, the certainty of having en tered into an indissoluble union, and instruction which bars those evil prac tices that with thousands and thousands of our Protestant Church members in America turn marriage into whore dom, and into murder. Yet because the State will not acknowledge these marriages, these editors storm and rave at the people, declare their solemn and perpetual unions to be mere 'filthy concubinages," and declare that no one dowed Church, whose official bread is can be living in a chaste connection unless the State acknowledges this. Having thus manufactured into un chastity that which is no unchastity, but Christian marriage, no wonder that they find the manners of the people to be abominably dissolute. These evil shepherds thus call darkness light and light darkness, and do their very invent to captivate the human mind worst (happily with small success) to make the souls of the righteous whom God hath not made sad. Happily the masses of the people are hardly aware of the existence of these defamers of their homes. Understand, I am speaking only of a single organ, of a single denomination, in a single

country.

Unhappily, there are religious teachers at home, of much higher onlinions character, who propound opinions which, though undesignedly, might well serve as feeders for the malicious calumniousness of these wretched men. Thus a Church paper of high character and one which urges that the State should absolutely forbid divorces a vinculo nevertheless maintains that opposition against Our Lord. And it until the State does this, the Church was this same exclusiveness, describe it should not do it. Society, says the writer, creates the family. What a strange statement! Society does no such thing. God creates the family, through the dual constitution of man kind, with its resulting relations and effects. It is the business of society to acknowledge that which God has constituted, and which His Son has confirmed and blessed, and raised to a higher plane. Society, doubtless, in view of the wide reaching results of marriage, has a right to insist on reasonable conditions, and those who re fuse to comply with these cast grave doubt on the soundness of their inten-tions. But society in any form, does ion was the true religion, the religion not create the family, and a wanton of Christ, a religion so reasons refusal on its part to acknowledge it satisfying that anyone who did belong relation into an unchaste.

to think to what conclusions their heed | man's castle was his home : it might b ess vituperations lead. It would fol-

marry in countries where the law requires the concurrence of the Catholic clergy, and who can not obtain this, or can not in conscience request it. It follows that they are bound to regard the Quakers, who are remarkable for the purity of their domestic relations, and who contract their marriages with the most careful solemnity, as having, one and all, lived in unchastity for about a century and a half, because their consciences would not allow them to appear before the Anglican clergy, and the State, as I understand, would not acknowledge their unions other wise. It follows that they are to regard the French Protestants as having been concubinaries during the century when the Crown, disregarding the representations of the Bish fused to acknowledge their baptisms

and marriages. We will next consider the amends which these people offer for their attacks on the sacredness of pure homes. We shall find that having dishonore Christian marriage on one side, they dishonor it still more flagrantly on Charles C. Starbuck. Andover, Mass.

WHY ENGLAND SHOULD BECOME CATHOLIC.

Preston, England, Catholic News. The first of a course of three sermon on "Why England should become was delivered in Our Lady Catholic Church, Price-street, on Sunday even ing, the 10th inst., by the Rev. A. Jackson, of Stonyhurst College. The rev. gentleman remarked at the outset that in the Pall Mall Magazine for September there was a curious article on "Rome in America." The writer Here the Church is on her trial said " as she has never been since that moment when she first reared her temples amid the palaces and glories of imperial Rome. Here for the first time in the history of the world, and with a sharpness of contrast hitherto un seen, the old and the new are confronted with one another. Here

face to face they stand — the grand old Church, the glorious youthful Republic ; and meanwhile the world looks breathlessly on. For a crisis is at hand. This is a tide in the affairs of Rome which if she takes it at the flood will lead her on to such for tune as even she has never before ex-perienced." After describing his ideal of a Church the writer went on to say "If all her ideals are carried out in their entirety, it goes without saying that the Church will speedily become an important, if not the most important, political factor in the Republic. She will become a factor that will not permit itself to be left unreckoned with in the calculations of any politician, or body of politicians, desirous of exercis ing an influence either for good or evi in the States-a factor that more than any other in American politics will go towards the construction and the main tenance of unity in the Republic, Rome, say what we may, or however much we may dislike, or seek to ex plain away, or absolutely deny the fact, Rome nevertheless is the one great Church-the one vast political as well as ecclesiastical organization that speaks with authority, with a voice that will be heard." In the August number of The New Review, there is a most interesting article entitled, 'Will England become Roman Cath olic?" written by a writer signing him self Gallia; he said: "Presuming that a large portion of the

ENGLISH PEOPLE WILL WANT IN THE

FUTURE A WORKING FORM OF RELIGwell buttered on bothsides, whose present constitution is the result of a royal six teenth century divorce suit and a seventeenth century compromise; secondly, an iron-framed organization based on the assumption of unquestionable logic, and accoutred with every device that skill and experience car and charm the human senses. The irresistible conviction one is led to in considering the future of religious England is that the unthinking Agnos ties and the easy-going fellows who form such a large proportion of the Church of England from habit, will in the future either belong to no Church at all or belong to the Church which can give them the extreme dose of dogma, discipline, and religious senti ment certain types of mind require. These two extracts, said the rev. ger tleman, embodied the state of mind of thinking people in this country. Jesus Christ said, "I am the way, the truth, and the life," and it was this exclusive ness which raised up such a storm of opposition against Our Lord. And it as they might, which at the present day roused such hostility, such an unreasonable enmity, against the Catholic Church. Nowadays men said
"YOU CAN BELONG TO WHATEVEN

CHURCH YOU LIKE provided it is not the Roman Catholic Church: you can be Wesleyans, Bap tists, Salvationists—anything at all but if you become Roman Catholic you That was reason will be damned." able, wasn't it? It suggested to him the voice of the devil himself. He could not understand it any other way It was precisely what the devil would when created can never turn a chaste to it did not want to go out of it Englishmen dearly loved private judg-These headlong sectarians never stop ment. It was said that an English said that an Englishman's castle was his

longer: it had led him into unspeak able difficulties. The arbitrary selection of religious opinions was simply wilful error, for

NO MAN COULD SAY TO HIMSELF, " WILL CONSTRUCT MY OWN RELIG

Religion was a solemn thing, religion was the pathway provided by the Creator by which to reach the eternal home, and He fashioned and framed that pathway, and their business was to walk along that pathway as carefully and faithfully as they could. Objective truth was universal, and just as this visible world was governed by the obedience of all its parts to the central governance of Providence which created it, so men's religious nature was governed by the subservience to authority. There could be no such thing, then, in religion as private judgment, and a man could not say 'I will believe just what I like," or will believe as much or as little as like without the help, of outsiders, inasmuch as Christ understanding that our weakness and sinfulness needed safeguards and help provided an authority in the world, an authority equal to His own. "He that heareth you, heareth Me." And again, "He that despiseth you despiseth Me." Solong as they were level and feithful to long as they were loyal and faithful to that authority they were in the right

way, but if they said
"I WILL BELIEVE WHAT I PLEASE AND REJECT ALL AUTHORITY, they placed themselves outside the pale of God's providence, outside the reach of God's truth. What would life mean if they had no guarantee for this truth if God left them to themselves, if they were thrown upon their own private judgment? The world would be chaos pandemonium like hell begun. This ife was not a play of alternating forces with no starting-point or final result, it was not a mere progress t an undecided and indeterminate end but a grand idea worked out through When in God's own time this unhanny country of ours which for three hundred years had been trying the experi ment of making religions, and had now found out its mistake-had discovered that there must be something fixed and stable about religion, because religion was simply the relation of our selves to our Creator, and therefore the relationship must necessarily be one—and when this country humbled itself in prayer before the throne of the Almighty, then there would be a great outpouring, and once again our coun try would be, not divided and dis tracted England, as at the present time in the matter of religious opinions, but once again united and happy England. At the close of the service the usual prayers for the conversion of England were offered.

THE GIRL AND HER BROTHER. She Can Easily Gain a Most Whole-somesome influence Over Him.

"Gain your brother's confidence, my dear girl, else you will have no influence over him," writes Ruth Ash-more, of "A Sister's Influence Over Her Brother," in the August Ladies' Home Journal. "Force yourself to be interested in whatever he tells you. Let no escort be as charming to you as he is. Make him find pleasure in the same society that you do, land if for some reason he finds it tiresome then arrange to go in another set, but always a good one, which he will appreciate and in which he will be appreci ated. If you have any accomplishment urge your brother to be a student with you. If you are a good pianist and if you can induce him to take up the violin or mandolin, or even the banjo, so much the better, for then you two may be companions in melody as in life. Never forget how much a man, and especially a young man, likes to be remembered. The tiny token on his birthday, the remembrance on the holiday, the little letter of congratula tion sent when he has succeeded either in his studies or in the business world -none of the small pleasures of life are wasted on a brother. A brother is very often the reproduction of his sister. It is as if he were a mirror in to which when the sister looked she found reflected all her faults and most

Are You Losing Flesh? Then something is wrong. To the young it always means trouble. It is a warning to any one, unless they are already too fat. Scott's Emulsion checks this waste and brings up your weight again. CURE rheumatism by taking Hood's Sar-saparilla, which by neutralizing the acid in the blood permanently relieves aches and PAINS.

Fat is absolutely necessarv as an article of diet. If it is not of the right kind it may not be digested. Then the body will not get enough of it. In this event there is fat-starvation.

Scott's Emulsion supplies this needed fat, of the right kind, in the right quantity, and in the form already partly digested.

As a result all the organs and tissues take on activity.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronte.



Every Housekeeper

wants pure hard soap that lasts well-lathers freelyis high in quality and low in price.

THE ST. CROIX SOAP MFG. CO

Surprise is the name of that kind of Soap.

RLINGS

These Brands are exclusively used in the House of Commons.



OUR SILVER JUBILEE.

LONDON. TORONTO, MONTREAL, WINNIPDO, VANCOUVER.

T------

Western Fair, London.

SEPTEMBER 8th to 17th, 1898.

If your local dealer cannot sup.... vrite our nearest house.

Sir Oliver Mowat, Lieut, Governor of Ontario, will be a visitor.
Entries close 7th September. Space allotted on receipt of entry.
Our attractions will be grand, and exhibits unsurpassed. You can see all that
thers can show, and to better advantage. Royal Dragoons, Prince O'Kabe's Japs,
iie Hassan Ben Ali's Touatt Arabs and many other specials, the best in the country.
Tireworks each evening, "Battle of Manila Bay" assisted by all the ring and stage
titractions. attractions.

Special excursion trains leave London at 10 p. m. and after, so you can stay to

fireworks.

Prize Lists, Programmes, etc., apply to
LT.-COL. W. M. GARTSHORE,
President.

THOS. A. BROWN.

No Church can permanently grow if its pulpits are filled with latitudinarians, nor can any one long exert moral power if its pulpits are filled with plat-itudinarians, and no Church can make numerous accessions, except by per-verting from other denominations, if its pulpits are filled with attitudinarians. Only those religious bodies can lourish whose pulpits are filled by men who have convictions, who believe, who know what and why they believe and attach importance to that which distinguishes them from others.-Christian Advocate.

THE PREACHER'S PREDICA-

One of those Anglican preachers who affect to believe that their sect is a branch of the Church Catholic, and who consequently arrogate the name of Catholic to themselves, was recently made to understand in a very plain manner that the rising generation of Anglicans take no stock in such pre-tensions. This particular preacher was an examiner at an English school where the pupils, some of whom are Catholics, recently stood the Oxford local examinations. For the Scriptural examinations separate papers had been prepared for the Catholic and the non-Catholic pupils. In order to ascertain who were Catholics and who not, the preacher asked the Roman Catholic students to stand, and his request was, of course, complied with promptly. Then he requested all pupils who were Catholics without being Romans to rise, but not a pupil stood. "All who are of my persuasion, then, please rise," was the preacher's next attempt to avoid the use of the term "Protest-

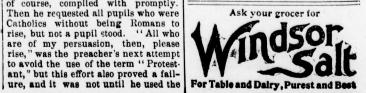
DIFFERENT KINDS OF ARIANS. right word and asked the Protestant sidered Catholic was able to learn how many students wanted the Protestant examination papers. The enlighten-ment this preacher received on this occasion will not, however, prevent him and other Anglicans of his way of thinking from calling themselves "Catholics," but it serves to show, nevertheless, in what light such absurd pretentions are regarded by the rising reneration of English Protestants. Sacred Heart Review.

> The Stage of Convalescence The Stage of Convalescence is at once interesting and critical. The patient, carefully guarded at this period and provided with the means essential for health, may be enabled once more to enjoy the inestimable blessing of health. On the other hand, neglect of even minor needs, at this period, is likely to impose upon him the life-long penalty of ill health, resulting in a wasted life. The assimilative processes, are at this time sure to be impaired, and nerve tone overtaxed in its resistance to the assaults of disease; will both sadly need the impetus which Maltine with Coca Wine alone can give.

By the action of Maltine with Coca Wine By the action of Maltine with Coca Wine upon the digestive processes, which it rapidly strengthens, and its permanent and striking influence upon the nervous system, to which it gives vigor and tone, the restorative power of the body is immensely increased, and strength and vigor come to the invalid so quickly as to seem almost impossible. Experience, however, has demonstrated its efficiency in convalescence, as well as in the various forms by which debility, arising from faulty nutrition, manifests itself. Sold by all druggists.

Think about your health. Do not all the convalence of the convalence

THINK about your health. Do not allow serofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep your-self Well.



FIVE - MINUTES' SERMON. Fourteenth Sunday After Penteco

SEPTEMBER : 1899;

AVARICE.

"You cannot serve God and mamn (Matt. 6, 24.) Avarice and Christianity, mam

service and divine service, are opites, which exclude each other; ites, which exclude each other; are contradictions, as irreconcilable water and fire, as light and darkr as night and day. Verily, we quired not the assurance of this by Lord in the solemn words of to-"You cannot serve God mammon," since our very reason us and experience daily testifies, one cannot be a Christian, a chi God, and at the same time a serv mammon. For avarice is not on itself a very odious sin, a real tempt of God, yea, an idolatry, a Paul assures us, it is, moreover, a Church teaches, one of the seven from which all other sins spring those seven sources, from v flow in never exhausting streams the most shocking crimes. For t pieces of silver, Judas sold his and Master into the hands of his mies. Alas! thousands of Chris do this for a much lower price. money to a man who has been inf by the demon of mammon, and ingly will he place his immorta at the feet of the prince of darks exulting with joy and delight, he sell you his faith, sacrifice his h cast away his conscience, rend God and Heaven, his eternal h ness. Do we not, in numberle stances, experience daily, the wickedness on earth is too gre-crime too atrocious, but the den mammon will always find his p for it, if he only shows them mo Who can count the thieves, the bers, the murderers, whom deter avarice has brought to the scaffold buried in hell? Who can cal all the sins which in all the world daily committed on account of covetousness? Verily, the man less impositions and retined emb ments, of which we hear and every day, the many perjuri court, oppressions of the poor, wand orphans, which cry to Heav vengeance, what are those crime offsprings of that vile mother, Truly, the holy doctor of the Ch

St. Basil, is right when he says : plorable avarice! you are the

vices, the widely opened gate of the fatal rock on which the sal

And the holy doctor of the Church

Bonaventure, depicts the dep and at the same time the folly of

tce in an impressive picture, where says: "I cannot find a better co

ison for the idolater of money,

swine, which during life mere

and is expensive, but being kil

comes remunerative. During l

innumerable souls is wr

miser is useless, only a torment self and others; when he dies ever, three heirs make a divihis goods. The first heir is the and he gets his soul; for, 'the ous,' says St. Paul, 'shall not the kingdom of God.' The second heir are the worn they consume his body in the third heir are the laughir tives, who heartily rejoice, th good father, the dear cousin of has at last closed his eyes in dea left at their disposal well filled Fearful distribution of the inhe after death! O Christian, wor also wish to have three such Ah! you are horrified at th idea. Well, then, heed the God, which, by the mouth of man, tells you: 'There is not wicked thing, than to love for such a one setteth his own sale." (Eccli. 10, 10.) Oh! truth! The miser, indeed, soul to sale: for a piece of m sells his soul to the devil. I our Lord speaking in the "Woe to you that are rich," i. covetous. He warningly call us: "for you have your cons-(Luke 6, 24.) "For it is eas camel to pass through the needle, than for a rich man into the kingdom of God." (I 25.) What else, therefore, cannot be idolator of mamm

hell, eternal perdition! Hea

over, the fear-inspiring work

Paul: "All they that will

rich, fall into temptations ar

of the devil, and into many

able and hurtful desires, which

men into destruction and per (I Tim. 6, 9) What is the men this expression but that w

Lord tells us in this day's

"You cannot serve God as We certainly cannot serv the same time, we must rone,—if it is not God, then it mon. And to which of the you refuse your service? Redeemer, who in this life trials and sufferings, but in awards you with an ev crown? or to mammon, that imposter who, in this life, offers gold, but in death der of all and drags your sou Ah! methinks the choice v difficult for you. You will with heart and lips: My shall not desert Thee, I wi faithful to Thee in life and Money shall not dazzle me, not call me its slave perishable goods shall my heart be directed, but to those eternal goods, which rust an not consume, which thieve break through and steal.

blessed with wealth and ab

will not fail to thank and hor

will make a noble use of all

FIVE - MINUTES' SERMON.

Fourteenth Sunday After Pentecost.

AVARICE.

"You cannot serve God and mammon.

Avarice and Christianity, mammon service and divine service, are opposites, which exclude each other ; ites, which exclude each other; they are contradictions, as irreconcilable as water and fire, as light and darkness, as night and day. Verily, we required not the assurance of this by our Lord in the solemn words of to-day's "You cannot serve God and mammon," since our very reason tells us and experience daily testifies, that one cannot be a Christian, a child of God, and at the same time a server of mammon. For avarice is not only in itself a very odious sin, a real con-tempt of God, yea, an idolatry, as St. Paul assures us, it is, moreover, as the Church teaches, one of the seven roots from which all other sins spring, one those seven sources, from which flow in never exhausting streams even the most shocking crimes. For thirty pieces of silver, Judas sold his God and Master into the hands of his enemies. Alas! thousands of Christians do this for a much lower price. Show money to a man who has been infected demon of mammon, and will ingly will he place his immortal sou at the feet of the prince of darkness: exulting with joy and delight, he wil sell you his faith, sacrifice his honor, cast away his conscience, renounce God and Heaven, his eternal happi ness. Do we not, in numberless in stances, experience daily, that no wickedness on earth is too great, no crime too atrocious, but the demon of mammon will always find his people for it, if he only shows them money Who can count the thieves, the rob bers, the murderers, whom detestable avarice has brought to the scaffold and Who can calculate buried in hell all the sins which in all the world, are daily committed on account of base covetousness? Verily, the many lawless impositions and refined embezzle ments, of which we hear and read every day, the many perjuries in court, oppressions of the poor, widows and orphans, which cry to Heaven for vengeance, what are those crimes, but offsprings of that vile mother, avar-

Truly, the holy doctor of the Church, St. Basil, is right when he says : O de plorable avarice! you are the vice of vices, the widely opened gate of hell, the fatal rock on which the salvation innumerable souls is wrecked. And the holy doctor of the Church, St. Bonaventure, depicts the depravity and at the same time the folly of avar ice in an impressive picture, when he 'I cannot find a better comparison for the idolater of money, than a swine, which during life merely eats and is expensive, but being killed be-comes remunerative. During life the miser is useless, only a torment to himself and others: when he dies, how ever, three heirs make a division of his goods. The first heir is the devil. and he gets his soul; for, 'the covet-ous,' says St. Paul, 'shall not possess the kingdom of God.' (I Cor., 10.) The second heir are the worms, and they consume his body in the grave; third heir are the laughing rela tives, who heartily rejoice, that the good father, the dear cousin or uncle, has at last closed his eyes in death, and left at their disposal well filled coffers. Fearful distribution of the inheritance after death! O Christian, would you also wish to have three such heirs you are horrified at the mere idea. Well, then, heed the voice of God, which, by the mouth of the wise man, tells you: 'There is not a more wicked thing, than for such a one setteth his own soul to sale." (Eccli. 10, 10.) Oh! thrilling truth! The miser, indeed, sets his soul to sale: for a piece of money he sells his soul to the devil. Listen to our Lord speaking in the gospel:
"Woe to you that are rich," i. e., you covetous, He warningly calls out to "for you have your consolation." (Luke 6, 24.) "For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." (Luke 18, What else, therefore, can be the end of the idolator of mammon, than hell, eternal perdition! Hear, moreover, the fear-inspiring words of St. "All they that will become rich, fall into temptations and snares of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. (I Tim. 6, 9) What is the meaning of this expression but that which our Lord tells us in this day's gospel You cannot serve God and mammon.

We certainly cannot serve both at the same time, we must relinquish one,—if it is not God, then it is mammon. And to which of the two will you refuse your service? To your Redeemer, who in this life sends you trials and sufferings, but in the next awards you with an everlasting crown? or to mammon, that miserable imposter who, in this life, it is true, offers gold, but in death deprives you of all and drags your soul to hell? Ah! methinks the choice will not be difficult for you. You will exclaim with heart and lips: My Saviour, I shall not desert Thee, I will remain faithful to Thee in life and in death. Money shall not dazzle me, mammon not call me its slave. Not to perishable goods shall my mind and heart be directed, but to those real and eternal goods, which rust and moth do not consume, which thieves do not steal. If I am through and blessed with wealth and abundance, I will make a noble use of all my goods this is ever brought about.

for the glory of the Most High, for the consolation of the afflicted, for the salvation of my soul. But if poverty and portion, I will not murmur need be my and complain, but will rejoice to bear a greater resemblance to my poor Jesus and His indigent Mother, Mary. Patiently will I persevere in my trial, thus also for me will be produced from the thorns of poverty a golden crown for all eternity. Amen.

CHATS WITH YOUNG MEN.

Two things are unknown to Thomas A. Edison, we are told—discouragement and worry. His associates claim that his freedom from these afflictions comes from the fact that he possess absolutely no nerves. Recently one of his associates had to report to him the failure in immediate succession of three experiments involving an enormous expenditure of money and labor. But the inventor simply smiled at the recital. The associate, worn out by the nervous strain of his long watch, and disheartened by his disappointment, said impatiently: "Why don't you worry a little about it, Mr. Edison?" "Why should 1?" was the inventor's reply. enough for two." "Your worrying

Gladstone to Young Men.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it Do not believe those who too lightly say, "Nothing succeeds like success."

Effort-honest, manful, humble effort -succeeds by its reflected action, especially in youth, better than success, which indeed, too easily and too early gained, not seldom serves, like winning the throw of dice, to blind

and stupify.
Get knowledge, all you can. Be thorough in all you do, and re member that though ignorance often may be innocent, pretension is always despicable. Quit you like men; be strong, and exercise your strength. onward and upward, and may the blessing of the Most High sooth your cares, clear your vision, crown your labors with reward!

Worked in a Ditch.

The following clipping from the Syracuse Sun of August 19 will be read with interest by our young men, as it is a striking instance of the success attendant upon energy, perseverance and determination—three essentials to success in every walk of life:

Thomas Nevins of Orange, N. J., who went to Ireland three years ago and purchased Killeen Castle, returned home last week on a four months' visit. He comes back chiefly on account of the purchase of the Newark Gas company, in which he is interested with United States Senator James Smith, jr. While he was abroad Mr. Nevins secured a trolley franchise in Cheltenham, England, and a short time ago he pur chased Mount Shannon Castle, the seat of the Earl of Clare. This is larger than Killeen Castle, and is situated in the county of Limerick, about three miles from the city of that name.

Mr. Nevins' new place is but three miles from the far famed waters of Castleconnell. The residence contains sixty apartments, and there are stables, farm yards, out-offices, stewards' and gardeners' houses, kitchen gardens and pleasure grounds. There are 1,000 acres in the place. The three gardeners' coach houses on the place have stalls for thirty five hunting horses, and the cattle house will acommodate one thousand cattle. Five acres of the estate are walled in for tilling. A private gas works adjoins the house, and there is an abundant supply of water. The woods are filled with an h. oak. larch sycamore and elm and stocked with

plenty of game and wild fowl.

The place was laid out by the Earl of Clare at the time of the Irish and English troubles a hundred years ago The earl's line having run out with the death of his sister a year ago, the place was offered for sale. Several noblemen were negotiating for the place when Mr. Nevins made a cash offer and secured it. Remsford Park in Gorry, which Mr. Nevins purchased while abroad, has been sold to Si George Errington.

will be remembered by readers of The Sun that Mr. Nevins' father was a tenant farmer on the estate of Lord Killeen, and that from poverty they were foreed to come to America, where young Nevins first worked in a ditch and gradually worked himself up until he became one of the richest men in the United States, being a veritable street railroad king.

On Long Engagements.

To the young man who asks me the question whether it is advisable to engage himself to be married to a young lady whom he likes, I answer decidedly no. And I reply thus negatively because he has informed me that he can not support a wife now, and does not know when he can. To extract a promise from a young lady that she will marry him when his prospects are so indefinite is absurd. What right has indefinite is absurd. he to expect that she will wait for him for years, in the meanwhile perhaps letting good matrimonial opportunities pass her by, simply because he, in his selfishness, wants to have a claim upon her, before he really has any right to demand any sacrifices at her hands. I have rarely, if ever, seen any good come from long engagements. They have their special temptations which be avoided, though there are weak people who sometimes yield to them to their sorrow. Besides when a man and woman are long engaged, they often get tired of each other before will not fail to thank and honor God. I the matrimonial knot is tied, if indeed,

I know a couple who have been engaged many, many years. The man, in his younger days, could find means to take the woman to theatres, balls and excursions into the country behind a fast horse; but he could never lay up money enough to establish a household. They were both fond of extravagant pleasures and fine clothes-he especi ally so-and now they are old people

whose want of frugality and common sense has leftthem almost destitute, and their prospects of marriage are as remote as ever. No, no; if you do not see your way

clear to marry within a reasonable time, do not ask any girl to wait for I know that you will vou. you love this young lady, and that you could not be happy with anybody else. This is all nonsense. If the person to whom you are so firmly attached now should disappear from your view for a year, I venture to say that you would find some other fair one to whom you would be equally devoted. Even young Romeo had a Rosalind before he found a Juliet, and, throwing romance and poetry aside, if he had survived the latter, some other beauty of Verona would have engaged his ardent atten-Violent love soon cools, and people who marry in a frenzy of affection often regret their hasty action in a life of wedded misery. This is especially the case if the marriage hap pens to be a mixed one. In a case like

of the window and never even peeps into it again. When you think you can maintain a home respectably, select for your life partner some decent, sensible girl who will be an assistance to you and not a drag, and let love take care of itself. It will do this, for the wise matrimonial love which comes with years of mutual forbearance is the best after all. In the meanwhile, do not ask any young woman to wait for you, because you do not think you can give up cigars, base ball, beer, parties, or any other extravagance that you imagine you can not relinquish. If you do not economize now, you never will, for habits acquired in youth are carried into old age. The couple that I refer-

this, with religious disagreements that

are almost sure to come, love flies out

of the amusements they seek. They are called respectively the giddy old boy and the frivolous old girl, and are the laughing stock of their neighbors. "Friendship is love without its wings," and you may honor and re the young lady of whom you spect speak without falling so desperately in ove with her that you must ask her to make a promise to marry you some Castigate your love, and vears hence.

red to above are just as great spend.

thrifts in a way as they were forty

years ago, though they are no longer

able to get much money or enjoy many

make it yield to common-sense. Love is a boy, by poets styled: Then spare the rod and spoil the child."

-Benedict Bell in Sacred Heart Review.

OUR BOYS AND GIRLS. AN OLD STORY.

Once upon a time there was a king of India who felt that he was a very great monarch indeed; but he feared that his people did not sufficiently realize his greatness, and tried to think of some way in which he could bring himself more prominently before them. Like a great many people who live to day, he thought there was nothing that attracted so much attention as a great noise. So, after pondering the matter for some time, he called his ministers of state together, and told them that he had an ungratified desire. They with

one voice eagerly requested to be informed of his wish. "I desire," he said, "that a great tambour be made; I want it so large that when struck the sound of it may be heard at a distance of ten leagues

from the palace. The ministers felt sure that such a drum could not be made; but the king was a little hasty in his tempor some times, and they feared to oppose him. Each man was afraid of the conse-quences to himself if he spoke alone, so

at last they all spoke together, saying : "Sire, such a thing is impossible "Why can't it be done?" cried the king, angry at once. "It must be done, if I say so. There is no such word as 'impossible' in my lexicon."

Happily for the frightened counselan officer of high rank in the court, who was devoted alike to the sovereign and to the people, entered at that moment. When was explained to him he said at once : 'Sire, I will undertake to construct a tambour which will be heard, not only ten leagues from the royal palace, but from one end of the kingdom to the other. But it will cost a very great

The delighted king replied: will open my treasury to thee. Take all my wealth. I will give it all glad-ly for the tambour, which I am deter mined to possess."
So the king gave Kandon access to

all his treasures, and awaited results. Kandon had all the royal treasure taken to the gateway of the palace and sold it, receiving for it a very large

sum of money.

This done, he had this proclamation issued throughout the whole empire:
"To day his majesty, good as the immortal gods, dispenses favors. Full of affection for his people, he desires to relieve the poor and suffering of his empire. Let all the unfortunate gather at the palace gate."

The necessitous at once set forth from every corner of the empire, each person carrying an empty sack.

They filled the towns through which they passed to overflowing, and the highway was ever thronged with a

moving mass of people, all hastening

to have so filled the minds of all that hey could think of nothing else, save that, once in a while, a little feeling of gratitude would creep toward the king

This little feeling of gratitude grew stronger and deeper as the days, weeks, and months went by, and life became so much easier and more comfortable to them, until at last it grew so strong that it resembled a feeling of worthip for the monarch who had so

of worthip for the bloom of lieved their burdens.

In about a year the king asked in about a year the king asked in the tambour. "It is Kandon for the tambour. completed, sire.

drum. "Nay, sire, but if your majesty will deign to visit the interior of your kingdom you will hear the voice of the

parts of the world." The king set forth and traveled Everywhere great crowds of people gathered about him, demonstrating their deep love; Kandon had won for him a never-before occupied throne in their hearts : and, astonished by the acclamation of

joy, love, and devotion, he "Whence come these worshiping throng of my people? What does it love, and devotion, he cried: drum, but only the glad voices and benediction of my subjects. "I have distributed the royal treasure," responded Kandon. "This is the

great tambour I promised unto my prince. The beneficence of your ma-jesty is proclaimed by all the inhabityour empire, and your praise resound for more than a thousand

leagues from the palace."
The king recognized both the courage and the nobility of the action, and said: "Thou art a brave servator. Henceforth thou shalt be my prime minister."

OUR SHARE.

We sometimes rely far more upon God than God desires us to do, and there are occasions when a novena is the refuge of laziness or cowardice, God has endowed us with natural talents, and not one of them shall be, with His permission, enshrouded in a napkin. He will not work a miracle, or supply grace, to make up for our deficiencies. We must work as if all depended on us, and pray as if all depended upon God. - Archbishop Ireland.

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh. - Seneca.

Had Read About It.

Had Read About It.

"I had a distressing pain in my side and was also troubled with severe headaches. My blood was out of order and my constitution was generally run down. Reading what Hood's Sarsaparilla had done I began taking it and after using two bottles I was cured." MAY FLANNIGAN, Manning avenue, Toronto, Ontario.

HOOD'S PILLS cure nausea, sick headache, illiousness, indigestion. Price 25 cents.

billiousness, indigestion. Price 25 cents.
Mr. T. J. Humes. Columbus, Ohio, writes:
"I have been afflicted for some time with
Kidney and Liver Complaints, and find
Parmelee's Pills the best medicine for these
diseases. Those Pills do not cause pain or
griping, and should be used when a cathartic
is required. They are Gelatine! Coated, and
rolled in the Flour of Licorice to preserve
their purity, and give them a pleasant,
agreeable taste.

agreeable taste.

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr.

THOMAS ECLECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle. Thos. Sabin, of Eglington, says

removed ten corns from my feet with Hollo-way's Corn Cure." Reader, go thou and do likewise.

HOLIDAY GIFTS. We have in stock a large supply of books.

any of which we should be pleased to mail to our subscribers at prices given below :

33 Cardinal Wiseman... Vol. II. Do...
e Via Media, Vol. I. By J. H. Newman...
e Wis Media, Vol. I. By J. H. Newman...
ems. By T. D. Medee...
tters to Persons in Religion...
eeches by Rutht Hon. Richard Lalor
sheil, M. P. Edited by Thos. MacNevin. Sheil, M. P. Edited by Thos MacNevin. ESq. 150
Life and Labors of Right Rev. Stephen Vincent Ryan, D. D., C. M. By Rev. 161
History of the University of Notre Dame. 1 15
Short Papers for the Poople. By Rev. Thomas C. Moore, D. D. 200
Hymns of the Sacred Heart. By Eleanor C. Donnelly. 35
Loyalty to Church and State. By Francis Archbishop Satolli. 35
New Testament. 75
New Testament. By William Dillon, D,D. 35

D.D..... Meditations on the Sufferings of Jesus Christ. By Rev. F. da Perinaldo, O. S.

Victories ...
The Divine Office. Do...
The Holy Eucharist. Do...
The Holy Mass. Do
The Holy Mass. By John Henry New
Essays on Miracles. By John Henry New The Holy Mass. Do
Essays on Miracles. By John Henry New
man.
Essays on Miracles. By Rev. L. C. Collenbier
St. Joseph, Advocate of Hopeless Cases.
Translated from the French of Rev. F.
Huguet Marist.
A Gentleman. By Maurice F. Egan. 75
The New Testament. 125
Holy Bible. 125
The World's Columbian Catholic Congresses and Educational Exhibit.
Irish Celts. By a member of the Michigan
Bar.
The Means of Grace. Adapted from German by Rev. Richard Brennan, LLD, 250

Devout Instructions. By Goffine..... New Testament 32
months by Science and Revelaon, By Right Rev. J. de Concilio, D. D. 1 00
Spirit Rabner. By O. A. Brownson. 1 00
Spirit Rabner. By G. A. Brownson. 1 50
elive Virtues of a Good Teacher. By
ev. H. Pottier, S. J. 30

toward the palace gates.

The thought of the riches they were

Hidden Treasure. By St. Leonard of Port Maurice
Examination of Conscience. Translated
by Rev. Eugene Grimm, C. SS R.
Visits to the Most Holy Sacrament, By
St. Alphonsus de Lignori.
Abandonment. By Rev. J. P. Caussade,
S. J. of Jesus to Penitents. By Cardinal Manning.
evotions for the First Friday. Trans-lated from French of P. Huguet.....
dearls from Faber. By Marion J. Bru-

Popular Instructions to Parents. By Very Rights of Our Little Ones. By Rev. James onway, S. J.
ferences on the Little Office of the
maculate Conception. By Very Rev.
eseph Ranier.
eral Principles of Religious Order. By "I have not heard the beat of the S. J.
Mysteries of the Holy Rosary, anslated from German Catholic Father. By Right Rev. Dr.

Cathone Fainer, igustine Egger.
Office of the Dead. From Roman tambour. It resounds, indeed, from all

Good St. Anne. By a Redemptor Father Month of the Dead. By Abbe Cloquet Month of May. Translated from Free of Father Debussi, S. J., by Ella 1 Mahon.

of Father Debuss, S. J., by Fina Mc-Mahon. St. Alphonsus Liguori. Prayer. By St. Alphonsus Liguori. The Halian of Rev. Antonio Natale, S. J. Halian of Rev. Antonio Natale, S. J. Foix Qualdi, P.C. Marches of Low Mass. By Hey L. Hughes. St. Hughes. St. Hughes. The Sacred Ceremonies of High Mass. Bo. Six Sermons on Devotion to the Sacred Heart. By Rev. Ewald Bierbaum, D.D. The Life of Mary for Children. By Anne R. Bennette. Spiritual Crumbs. By Mary E. Richard-Spiritual Crumbs. By Mary E. Richard-Bennette. itual Crumbs. By Mary E. Richardson.
Moments Before the Tabernacle. By Rev.
Matthew Russell. S. J.
True Politeness. By Abbe Francis De-Meditations on the Seven Wounds of Our Lord on the Cross. By Father Charles

Meditations on the Seven Wounde of Our Lord on the Cross. By Father Charles Perraud. Oakeley on Catholic Worship. By Fred. Canon Oakley, M. A... Short Instructions in the Art of Singing Plain Chant. By J. Singenberger. Life of Bishop John N. Neumannt. C. SS. R. By Very Rev. F. Maguier, C. SS. R... Echoes from Bethlehem. By Rev. Francis J. Finn, S. J. Bone Ruies. By Rev. John B. Fabb... Principles of Authroplogy and Biology. Bone Rules. By Rev. John B. Fabb...
Principles of Authropology and Biology.
By Rev. Thos. Hughes, S. J....
Primary History of the United States.
Small Catechism. By Deharbe...
Catechism for the Sacrifice and Liturgy of
the Mass. By Mrs. Mary Laidiaw...
Catechism of Hygeine. By Joseph F. Edwards, A. M., M. D.
Elocution Class. By Eleanor O'Grady...
Prayer. By St. Alphonsus Liguori.
Pearls from the Casket of the Sacred Heart,
By Eleanor C. Donnelly. By Eleanor C. Donnelly.
rofiting by Our Faults. By Miss Ella
McMahon.... McMahon
Our Thirst for Drink. By J. K. C.
The Wealth of Nations. By Adam Smith,
LL D., F. R. S.
Church and Science. By Cardinal Wise-

Selections from Writings of Fenelon. By J R. G. Hussard, E. S. G. acc Aguilar 100 Women of Israel. By Grace Aguilar 125 Mistakes of Modern Infidels. By Rev. Geo. R. Northgraves. History of the Separation of Church and State in Canada. By Rev. E. R. Stin-son M. A. State in Canada. By Rev. E. R. Sun-son, M. A. rish Odes and Other Poems. By Aubrey Allen Starr.

Practical Sanitary and Economic Cooking.

By Mrs. Mary Hinman Abel.

A Martyr of Our Own Times. By Rev.

Just. de Brettenieres

Christian Virtues. By St. Alphonsus

Maria de Liguori.

In Preamland. By Thomas O'Hagan.

A French Grammar. By Rev. Alphonsus

Dufour, S. J.

Dufour, S. J.

Dufour, S. J.

Rev. D. J. McDermott.
Ope and McGuire's Discussion
Open Comparation
Open Comparat the Sacred Heart of Mary, C. P.
The Life of Our Ladye. By Cardinal
Vaughan.
An English Carmelite. By Father Thos.
Hunter
Popular Life of Catherine McAuley. By
Sisters of Mercy,
One of Signal By Ed. Sisters of Mercy. Life of St. Catherine of Sienna. By Ed-ward L. Ayme, M. D. Characteristics from the Writings of Arch-bishop Uliathorne. By Rev. Michael F.

Translated from Italian

Songs and Sonnets, By Maurice Francis
Egan.

Clerical Book-keeping. By Francis A.
Harkins, A. M.
Bible, Science and Faith. By Rev. J. A.
Zahm, C. S. C.
Zahm, C. S. C.
Zahm, C. S. C.
J. Socialism. By Rev. Victor Cathrein, S. J.
Alaskana. By Prof. Bushrod, W. James,
A. M., M. D.
Explanation of the Holy Mass. By
Cochem.
Sister Anne Katharine Emerich. By Rev.
Thos. Wegener, O. S. A.
Brother Azarias. By Rev. John Tathed
Brother Azarias. By Rev. John Tathed

Thos. Wegener, O. S. A.
Brother Azarias. By Rev. John Talbot
Smith, LL.D.
Sermons on the Holy Rosary. By Rev. M. J. Frings. 1 00 The Secret of Sanctity. By Ella McMahon 1 00 History of the Mass. By Rev. John

Brien, A. M. elations of the Sacred Heart to Blessed urgaret Mary with the History of her te. By Mgr. Bougaud..... Glories of Mary. By St. Alphonsus de The Glories of Mary, Vol. II. Do. 1 25
The Glories of Mary, Vol. III. Do. 1 25
Victories of the Martyrs, Do. 1 25
Moral Principles and Medical Practice. By 1 50
The Holy Mass Worthily Celebrated. By 1 50
Analysis of the Gospels. By Angelo Cag
nola. 1 25

Smith.

His Honor the Mayor. Do.

History of St. Ignatius de Loyoia, Vol. I.

By Father Daniel Bartoli.

History of St. Ignatius de Loyola, Vol. II.

Do.

Do. Plain Facts for Fair Minds,....

Plain Facts for Fair Minds. 15
Father Damen's Lectures. 15
Father Damen's Lectures. 15
The Traveller's Daily Companion. 5
The Four Gospols. 15
Catholic Belief. (paper) 25
Catholic Belief. (cloth) 50
Cobect's History of the Reformation. 30
Catholic Teaching. 50
Faith of Our Fathers by Card, Gibbons. 50
Life and Times of O'Connell. 50
Thoughts of the Sacred Heart by Archbishop 5
Waish. 50
Sure Way to a Happy Marriage. 25

STORIES. Jet, the War Mule. By Ella Loraine Dor-

Address- THOS. COFFEY, CATHOLIC RECORD Office. London, Ontario, Can.

FALLING RESTORED

After I was taken ill my hair commenced to fall, and turned gray rapidly. I commenced to use CUTICURA. The scalp became healthier and more natural every day. Now I have a cropoff fine brown hair all over my head about an inch and a half in length. My nurse is delighted because the new hairs are brown. I never had very luxuriant hair, even in my youth. It is as thick on my head to-day as it ever was, and CUTICURA did it.

Mrs. J. M. LAWSON, 302 Hamilton st., Albany.

SPEEDY CURE TREATMENT for all SCALP DISEASES, with LOSS of HAIR. — Warm shampoos with CUTICURA SOAP, and light dressings with CUTICURA, purest of emollients. Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. How to Produce Luxuriant Hair, free.

经被继承的证明的证明的证明的证明的证明的证明的证明的证明 CURE ALL YOUR PAINS WITH Pain-Killer.

Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS. COLDS, RHEUMATISM, NEURALGIA.

25 and 50 cent Bottles. BUY ONLY THE GENUINE PERRY DAVIS'

98 - IRELAND - 98

Excursions to Ireland

MAY AND JUNE County Wexford Celebrations. Vinegar Hill and New Ross.

JULY Irish National Pilgrimage. Belfast Celebration.

AUGUST Monuments to Tone and United Irishmen.

First Cabin and expenses, \$150 and upwards Second Cabin and expenses, \$100 & upwards. Steerage and expenses, \$75 and upwards State when you wish to go and how long you wish to stay. For particulars address

G 1eral Foreign Agency 11 MULLINS ST., MONTREAL, Que.

200000-----000000 A QUICK CURE

Pyny Pectoral THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents, DAVIS & LAWRENCE CO., Limited, Prop's. Perry Davis' Pain Killer.
New York Montreal



MONUMENTS

SMYTH & SON Corner King and Clarence Streets, LONDON, ONTARIO,

100 Foreign Stamps, all different, for 10c. price list post free on application.
WESTON STAMP CO.,
31 King street east, Toronto.



THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.

Meshane Bell Foundry, Baltimore, Mr.

CONCORDIA VINEYARDS SANDWICH, ONT.
ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Ciergy, and our Claret will compare favorably with the best im-

od Bordeaun. ERNEST GIRARDOT & CO.

PLUMBING WORK IN OPERATION Can be Seen at our Wareroom DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating Engineers,
LONDON, ONTARIO,
Sole Agents for Peerless Water Heaters.
Telephone 538.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St., (North) London, Ont. 1898

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular rev. story-teller. Father Finn, S. J., and an interesting tale for girls, by Ella Lorsine borsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1888). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delight ful book. Address,

THOS. COFFEY, CATHOLIC RECORDOFFICE, London, Ort.

THE C. M. B. A. CONVENTION

It was held in the grand old historic city of Quebec on the 23rd ult. About three hundred delegates and officers were present. Most of them came on the previous day, accompanied, in many cases, by friends or relatives—making almany cases, by Frends of About five hundred. Un-fortunately it was found that a great crowd were in the city and it was a difficult matter to were in the city and it was a difficult matter to were in the city and it was a difficult matter to secure hotel accommodation. A 45 o'clock the delegates assembled at Tara's hall, and marched in procession to the Church of St. Roch. The delegates and their friends completely filled the sacred ediffice. Solemn High Mass was celebrated by Rev. Father Gagnon, Rev. Father Tiernan, of London, a member of the Executive Committee'of the Grand Council, acting as deacon, and Rev. Father Burke, also a member of the Grand Council, acting as deacon, and Rev. Father Burke, also a member of the Grand Council, as subdeacon. The music of the Mass was by far the finest we have ever heard on a like occasion. The sermons were preached by Rev. Fathers Carriere and Henning—in French and English respectively.

Carriere and Inshing
respectively.

When the procession returned to Tara's Hall
When the procession returned to Tara's Hall
an address of welcome to the delegates was
read by Mr. P. Kerwin, President of Branch
108, which was replied to in a most eloquent
manner by Grand President Hacket. Dr. Joitceur read the address in French,—which was
acknowledged in fitting terms by Dr. Beliv
yeau, First Vice President.
The Grand Council then adjourned for dinmer.]

On re-assembling Grand President Hackett read his biennial address—which will be found appended. It is a history of the association dur-ing his term of office, and will be found most interesting.

s in the city.
this session His Worship Mayor Parent

GRAND PRESIDENT HACKETT'S ADDRESS.

To the Officers and Members of the Grand Council of the Catholic Mutual Benefit Association of Canada:

Brothers,—Two decades have passed away since the first branch of our Association was straining country of the obstacles with which it has teled of labor, the obstacles with which it has teledited to contend, the obstacles with which it has teledited to contend, the obstacles with which it has teledited to contend, the obstacles with which it has teledited to contend, the obstacles with which it has teledited in the obstacles with which it has teledited. The obstacles with the work had any oc

Location.

1	m
	They were replied to by Grand President Hackett and First-Vice President Beli eau.
	In the evening the delegates were treated to an electric car ride round the city, seven car being detailed for the purpose.
d	being detailed for the purpose.
f	The election of officers took place at the even

lent.
Dr. L. Beliveau, re-elected 1st Vice-Presi-lent.
Mr. J. E. Loughrin, elected 2nd Vice-Presi-lent. S. R. Brown, re-elected by acclamation Grand Secretary.
Mr. W. J. McKee, re-elected Grand Trea

surer.
Mr. J. J. Weinert, re-elected Guard.
Mr. J. Gaivin, elected Marshal.
A large number of delegates were nominated for the office of Trustees and the following five gentlemen were elected: P. J. O'Keefe and J. Rooney, standing members, and Rev. Father Tiernan and Bros. Behan and Chisholm, new

members,
The following gentlemen were elected mem
The following gentlemen Laws: Bros. Coffee,
Rouleau and Murphy.
Finance—Bros. Ronan, Cook and Hebert were

re-elected.

It was recommended to the Finance Committee that the salary of Mr. Brown, Grand Secretary, be increased by \$500, and that the Board of Trustees buy him a typewriter for the use of the office.

It was also recommended that the salary of Mr. Howison, Assistant Secretary, be increased by \$200.

The Grand Council then adjourned for din
The Grand Council the the sale of the council the sale of the council that the session of Thursday some important of the estimated the fee for such members will enjoy only the social benefits of the association. Lit was also decided to the consideration of amendments to the constitution. At this session of Thursday some important of the sale of the council that the session of Thursday some important of the sale of the council that the session of Thursday some important of the sale of the sale of the council that the session of the council t

him by acclamation.

The next convention will be held at Niagara Falls, Ont., in 1901.

Ttion	Date of	Org	anization.	0	rgantzer.	
. Location.	Angust	22. 1	896	Rev. A	A. Cherrier.	
Portage La Prairie, Man	October	3. 1	1896	Michae	d Galvin.	
. Sheenboro, Que,	Nov.	11.	1896	Rev. A	. E. Burke.	
. Georgetown, P. E. I	Dec.	5. 1	1896	J. J. Pe	wers.	
Tracadie N. B	Jan.	21	1897	Rev. A	. A. Cherrier.	
Brandon, Man	Feb.	11.	1897	Dr. L.	I. Belliveau,	
. St. Joseph, N. B	March	27	1897	Rev. F	. McDonald.	
Lourdes, N. S	April	1.	1897	Dr. L	I, Belliveau.	
Grand Digue, N. B	May	4.	1897	S. H. I	Bent.	
. Tignish, P. E. L.	May	12	1897	Dr. L	J. Belliveau.	
. St. Louis, N. B.	May	17.	1897	Rev. O	nil Millot.	
. St. Germain de Grantham	August	9,	1897	D. M. C	Currie.	
Glace Bay, C. B	August	17.	1897	A. A. C	low.	
Huntly, Out	August	18.	1897	P. J. B	ooney.	
. Oakville, Ont	Sept.	14.	1897	Rev. J.	J. Sullivan.	
Beliveau's Cove, N. S.	October	8. 1	1897	James	A. Gilloghly.	
Downeyville, Ont	Nov.	22,	1897	John D	ugal.	
St. Joachim, Ont	Jan.	13,	1898	P. J. N	lontreuil.	
St. David de l'Auberiviere, P. Q	Feb.	9,	1898	Dr. L.	J. Belliveau.	
Cape Bald, N. B	Feb.	17,	1898	Rev. A	. A. Cherrier.	
St. Norbert, Man	March	3,	1898	Rev. R	. McDonald.	
Palmer Road, P. E. L	April	11.	1898	Rev. A	. E. Burke.	
Palmer Road, P. E. I.			1898			
Cardigan Bridge, P. E. I.	June	30,	1898	"		
House Harbor, M. I., Que				W. P.	Killackey.	
Colgan, Ont. Mount St. Patrick, Ont	Augus		1898		17	
Mount St. Patrick, Onc	11	1			"	
	11			. 11	11	

convention.

In fact, I have much pleasure in stating that at no previous convention were we in as sound a financial position as we are at the present time.

sound a financial posterior that the For further information upon our financial and legal affairs, our membership, death-rate, cause of death, etc., I take much pleasure in referring you to the very complete and elaborate reports of the Grand Treasurer, Grand Secretary, the Grand Medical Supervisor and our Grand Solicitor as well as the report of the Trustee Board, all of which will be placed before you.

fore you.

The reports of the various committees will also be laid before you. Let me urge you to give them your most serious study and consideration, in order to more intelligently take part and assist in the deliberations of the convention.

n, negligence of many of the branches to 1 the Bonds provided for by the constitu-as been called to our attention. I have

ST. ALBERT, ALTA.

A very dear rev. friend of the Record in the N. W. T. writes us that the crop is ripe and magnificent around St. Albert and Edmonton. The farmers are all busy, and no matter where you go you will see and hear binders. Many

ociation. Ready, willing, courteous, and ever prudent, is aid and counsel have been ever at my dis-cosal, and I take this opportunity of tendering in my grateful and heartfelt appreciation of

E. B. A.

St. Helen's Branch, No. 11, Toronto. St. Helen's Branch, No. 11, Toronto. Whereas it having pleased Almighty God to call from this life the beloved wife of our esteemed President, J. J. Fullen, be it Resolved that we, the members of the Executive committee, on behalf of the members of St. Helen's Branch, No. 11, unite in expressing our sincers sympathy with our worthy President in the sad loss he has sustained by the death of his beloved wife, and bray that Divine Providence, through the intercession of His Holy Mother, may give him strength to bear siles on the substance of the same substance of the substance of

CITY ADVISORY BOARD. To J. J. Fullen, Esq., Chairman of Advisory Board of the E.B. A.: Board of the E.B. A.:

Dear Sir and Brother.—In behalf of the members of the City Advisory Board of the E. B. A., we beg to tender our heartfelt sympathy with you in the sad loss you have sustained by the death of your believed wife, whom it has pleased Almighty God in His infinite mercy to cail from this life. And we pray that the comforter of the afflicted will obtain for you the grace to bow with Christian resignation to His Holy Will.

Signed on behalf of the Advisory.

Holy Will.
Signed on behalf of the Advisory Board, A
McDonald and McCarthy,
W. Lane, S. T.

A. O. H.

At a regular meeting of Division No. 1,
Ancient Order of Hibernians, the following resolution of condolence was unanimously passed:
Whereas, we the officers and members of
Division No. 1, Ancient Order of Hibernians
in meeting assembled, record with profound
regret the sudden demise of His Grace the
Archbishop of Toronto.

That whereas by his death our Holy Church
has lost one of her ablest prelates, one who was
possessed of the greatest qualities of head and
heart, to adorn the exalted position of Archbishop. He was a wise and trusted councillor
of his Church, whose works and deeds remain
to be cherished in the memory of his people
for years to come. Not alone in Church circles
was the great Archbishop prominent but also
in the Irish cause, in which he was one of the
foremost workers, promoting every laudable
object for its welfare. This givez a place to
his name in the heart of every true frish patrict with those of many others of Ireland's
great sons who have passed away.

Resolved, that in the death of the late Archbishop, he Ancient Order of Hibernians has
lose a fond and loving friend who was a faith
ful and most zealous supporter of its print
of Him who doeth all things well, and while
we humbly bow in submission to the decree of
the Most High, we do not the less mourn for
our loving friend who se been called from his
Resolved, that we offer our sincere condolence to the relatives of the deceased prelate,
commending them to our good Father, whom
we pray to console them in their deep affliction.

Resolved, as a mark of respect to the
memory of the deceased that our charges he

Resolved, as a mark of respect to the memory of the deceased that our charter be draped in mourning for a period of three drapped in mourning for a period of three months.

Resolved, that these resolutions be spread on the minutes of this division, and copies thereof be forwarded to Very Rev. Vicar General McCann, Administrator of the Archdiocese; to Rev. James Walsh, nephew of the deceased, and Mrs. McMahon sister of deceased, and to the Catholic Register and CATHOLIC RECORD for publication.

Signed on behalf of Div. No. I. A. O. H.,
Wm. Ryan, Rec. Sec.

OBITUARY.

MR. MICHAEL PURCELL, CORNWALL. MR. MICHAEL PURCELL. CORNWALL.

Mr. Michael Purcell, of the East front Cornwall, was killed by a railroad accident while crossing the G. T.R. on his own farm. This sad event has east a gloom over the whole community. Mr. Purcell was the youngest of three brothers, P. Purcell the clar M. P. for Glengary and the clark of the control of the property of the clark of the carrol the carrol the clark of the carrol the carr

MR. GEORGE BOYLE, ST. AUGUSTINE.
We regret exceedingly to announce the death of Mr. George Boyle, of Augustine, which sad event occurred at his late residence on the 2th ultime, in the twenty-third year of his age. He leaves a widowed mother and several younger brothers and sisters—to whom we offer our sincere condolence.

The funeral took place on the 26th August, High Mass of Requiem being celebrated in the parish church by Rev. P. J. McKeon, P. P. And as the deceased was a particular favorite with everybody, the church was crowded on this occasion with devout worshippers anxious to manifest in a practical manner their sympathy with the bereaved relatives and to beseach our Heavenly Father to have mercy upon the soul of their departed companion and friend, R. I. P.

ALFRED WALSH, LONDON. ALFRED WAISH, LONDON.

Some weeks ago we referred in these columns to the fatal accident which deprived Affred Walsh of his life, and we then stated that his remains were expected in this city as soon as the necessary preliminaries were transacted. His bereaved parents, brothers and sisters had that mournful consolution on Tuesday of last week when all that was mortal of their dear son and brother arrived here that evening and were interred in the family plot in St. Peter's cemetery on the following morning:

here that evening and were interred in the family plot in St. Peter's cemetery on the following morning.

High Mass of Requiem was celebrated on Wednesday morning by Rev. Geo. Cleary in the cathedral, which was well filled with a vast concourse of friends and acquaintances. During the Mass an intimate friend of the deceased's, J. O'Neil, sarg very touchingly that beautiful and consoling hymn "Angels Ever Bright and Fair."

The pall-bearers were: Messrs Frazelle, J. Rankin, P. Feeley, P. Kinsella, P. Flaherty and J. Long.

R. I. P.

MISS NELLIE BATEMAN HAMMOND.

MISS NELLIE BATEMAN, HAMILTON.

MISS NELLIE BATEMAN, HAMILTON.
At Hamilton, on August, 22, Miss Nellie, daughter of Mr. P. S. Bateman, passed away after a long and painful iliness, which she bore with patience and resignation to the divine will. The funeral, which look place on Wednesday morning, was largely attended.
There was a solemn Requiem Mass celebrated in St. Patrick's church by Rev. Chancellor Craven after which her body was conveyed to Holy Sepulchre, cemetery, where Rev. Father O'Reilly officiated at the grave.
The pall bearers were: Messrs, J. P. Hennesy, Jas. Cox, C. Donovan, N. A. Bucke, T. F. Fitzparrick W. Ward.
The floral tributes were many as well as beautiful. the floral tributes beautiful.

The sorrowing friends have the sympathy of the community in their sad bereavement.

May her soul rest in peace!
MRS. ANN SMITH, LONDON.

Alles, ANN Saultin, ANNO Methodology, After a long and severe illness, borne with heroir patience and sublime resignation, Anno relict of the late James Smith, South London, passed peacefully away, on Thursday, August passed peacefully away, on Thursday, August 25, 1818.
A true friend, a good neighbor, and a model another, such the verdict rendered in her regard by those who were privileged to know her long and intunately—a sontence which, we sincerely trust, has been ratified by our Heavenly Father.

The funeral took place to St. Peter's cathedral on Saturday morning, August 27, High Mass of Requiem being celebrated by Rev. M. J. Bradv.

The pall-bearers were: Messrs. Shea, Orange, Nolan, Curry, Connor and Birmingham.

wife and eight children to mourn the loss of a loving husband and a kind and affectionate

wife and eight children to mourn the loss of a loving husband and a kind and affectionate father.

Anecolm Morrison was born in South Uist, Inveneshire, Scotland, and emigrated to America in 1818, the place being then a howing wilderness, but by skill and industry he made for himself a comfortable home in the unbroken forest.

The funeral took place on Sunday, 21st ult., followed by a large cortege of friends and acquaintances to St. Columba church, Bormsh, where Mass was celebrated by the pastor, Rev. Fatner McRae. After Mass the rev. pastor preached a very touching and appropriate sermon on the uncertainty of life and the certainty of death and how we should prepare for that moment. After the sermon the casket was conveyed to the cemetry adjoining the church, where all that was mortal of Mr. Malcolm Morrison was interred amidst the tears of his numerous friends and the family. Let us hope that God may console the bereaved widow and family and give them the grace to bear their great affliction with Christian patience and resignation, and that He may give eternal rest to the departed soul.

THE GROWTH OF A DIOCESE.

The Work of Dr. Gabriels Statistics of the Diosese - The Banner Parish-The Work of Education.

the Diosese -The Banner Parish—
The Work of Education.

(2nd Article.)

The Right Rev. Dr. Henry Gabriels, second Bisnop of Ogdensburg, was appointed to the See in December 20, 1891, and consecrated May 5, 1892. Dr. Gabriels is a graduate of the famous University of Louvain Beat and Came to this country dissant and Rolents, to take charge of the country dissant and Rolents, to take charge of St. Joseph's Seminary, Troy. He was appointed professor of Dogmatic Theology, and later on President of the Seminary. Since his appointment to the diocese he has infused new life into it. He has enlarged the orphan asylum and home for the aged, and made it a fitting monument of Catholic charity in the city of Ogdensburg. Several new churches have also been built and Catholicity is on thein-crease, as the following statistical table will show: Secular priests, 87; religious orders, 14; churches, 121; chaples, 18; religious women, 162; ecclesiastical students, 15; caldren attending parochial schools; 3500; Catholic population, 75,000. Dr. Talbot Smith. In his work on the diocese, says: "Brasher carries the reputation of being the Banner Parish of the diocese, both from its enterprise and from the strong Catholic spirit of its people. The first Catholics settled there around the year 1875, and by gradual accessions from the Old Country, their numbers swelled into great proportions. Their territory was Included in the parish of Hogansburg, whither the people went to Mass. The more distant from the town, attended Potsdam. But in 1851, Father James Keveny, of Hogansburg, whilt, one mile outside the town, the church structure, which, with various additions has served the people to this day. It was built after the fashion peculiar to church work in the extreme North. Bees were held for digging the foundations, hauling the lumber and erecting the frame, and money was raised by voluntary subscription. After organizing the parish, and walle the church, but in a new alton had increased to such an extent that resident pastor was a seede (2nd Article.)

What though he standeth at no earthly altar-Yet in white raiment, on the golden floor Where love is perfect and no step can falter. He serveth as a priest for evermore.

"' He is not dead but only lieth sleeping In the sweet refuge of the Master's breast And far away from sorrow, toil and weeping. He is not dead, but only taking rest.'

He is not dead, but only taking rest."

"Father James Mullany, now of the Albany diocese, was pas'or until 1871, and Father O'Hare, since dead, until 1872. The latter built a church in North Lawrence at an expense of \$5,000 for the benefit of the people at that end of the parish. Father James Scanlan succeeded him and remained until 1876. The poet-priest of the South, Father Abram Ryan, gave a mission in Brasher in 1874, which is remembered for the commotion it created and the good it accomplished."

Father James Smith succeeded to the parish in 1876 and remained until 1883. In the first year of this stay a mission was given to the English-speaking parishioners and another to the French. The latter, in order to be faithin 1876 and remained until 1883. In the first year of his stay a mission was given to the English-speaking parishioners and another to the French. The latter, in order to be faithfully present at all the exercises, pitched their tents around the church and there remained in picturesque assemblage until the mission was over. Father William B. Nyhan, the present pastor, was born in Cork, Ireland, in 1846, and came to America when two years old. His family resided in Syracuse, where his education began. In Niagara College (Our Lady of the Angels' Seminary) he made his classics and philosophy, studied theology in Troy Seminary, was ordained in October of 1869 by Bishop Conroy, and appointed to the curacy of St. John's church, Albany. His first parish was Lowville, where he remained for twelve years, and which he left to take charge of his present. Since his arrival in Brasher he has built a magnificent rectory at a cost of \$4,000. He had also considerably improved the church, and is a man of the times. He has a magnificent convent in his parish, and takes great interest in the noble cause of education. He is a tried and true friend of the Sisters of Mercy, and it is chiefly to his effects that the school is in such a flourishing condition. He is the Soggarth Aroon of his people, and out of the seventy six pioneer priests of the diocese only five remain, Father Nyhan being oneof them. The work of educationis well looked after being in the hands of such devoted teachers as the Sisters of Mercy, Gray Nuns, Sisters of St. Joseph, Ladies of the Congregation of Notre Dame and the Visitation Order. Ogdensburg, Rouses Point, Keeseville, Watertown, Hogansburg, Malone and Brasher Falls can testify to the excellent religious and secular education given by those well-known teachers. All these things taken into consideration, should make us proud of our Catholicity, and of the sacrifices of our bishops priests and religious for its propagation. For, as Governor John Lee of Maryland said, speaking before the Catholic Historica S

Brasher Falls, N. Y.

FROM ST. MARY'S, ONT.

Ready, willing, courteous, and ever prudent, his aid and coursel have been ever at my disposal, and I take this opportunity of tendering from my grateful and heartfelt appreciation of the same.

To the Board of Trustees, the Grand Treasurer, the Grand Medical Advisor, the Solicitor and to the Executive at large, I wish to return my most sincere thanks for their ever kind and fraternal co-operation in endeavoring to advance the interests of our Association.

In conclusion let me express the wish and the hope that during the session our work may be conducted in that Christian spirit, becoming the men who bear the honorable distinction of membership in the Catholic Mutual Benefit Association of Canada.

I have the honor of subscribing myself, Most fraternally yours, bundred self-binders have been sold in Edmonton to this last month and many, many thousand pounds of binding twine have disappeared in a rush.

Bishop Grandinis keeping his health passably well.

So far the season is all we coulddesire. J, L.

Cabe deacon, and Father McRae sub-deacon, while Mr. Egan, seminarian, performed the office of master of ceremonies. Mter the Mass the solemn procession of the Biessed Sacrament commenced, proceeding through the asile and around the ground the ground the men, carrying lighted tapers; then the choir, and little giris dressed then the choir, and little giris dressed and sanctuary boys; clergy, with Father Kennecky bearing the Sacred Host, before Which two boys offered incense and two little girls bestered flowers, while four garantost magnificent and impressive scene. He wind the carried the canopy. The whole made a more magnificent and impressive scene. He was chanted, and the ceremony concluded with Benediction of the Most Blessed Sacrament. An elaborate musical programme services, under the direction of Miss McKeough, organist, The altars were beautifully decorated for the occasion. The Forty Hours Devotion, as usual, was a great success, large numbers approaching the Holy, Table at all the Masses.

COULD NOT DRESS ALONE.

Nova Scotian Farmer Tells of His Intense Suffering From Rheumatism and How He Found Relief.

From the Bridgewater, N. S., Enterprise.

Such suffering as rheumatism causes the the victim upon whom it fastens itself is almost unendurable. Only those who writhe under its pangs can imagine the joy of one who has been freed from its terrors. Mr. J. W. Folkenham, of New Eim, N. S., is one of those who have been released from pain, and who believes it his duty to let others know how a cure can be found. Mr. Folkenham is a farmer, and like all who foliow this arduous but honorable calling, is subject to much exposure. It was this exposure that brought on his trouble and caused him so much suffering before he was rid of it. He says:—"In the spring of 1867 I contracted rheumatism. Throughout the whole gummer I suffered from it, and about the first of October it became so bad that I could not get out of the house. The pains were located in my hip and back, and what I suffered can hardly be expressed. I became so nelpless I could not dress myself without aid. Eventually the trouble spread to my hands and arms, and at times these would lose all feeling and become useless. In November I began using Dr. Williams Pink Pills, and after taking four boxes began to improve. After using six boxes the pains and soreness had all gone and I was able to do a hard day's work. I intend using few more boxes more as a precautionary suffering from this painful trouble to not would earnestly advise those suffering from this painful trouble to not of the disease. They retrow and build up the blood, and strengthes when nerves, thus driving disease from the year was able to did not consider the pains we for the pains we form the year was able to did not consider the mark, Dr. Williams Pink Pills for Pale People. From the Bridgewater, N. S., Enterprise

MARKET REPORTS.

LONDON, per cental — Red winter, \$1.15 to \$1.16; white winter, \$1.15 to \$1.16; white winter, \$1.15 to \$1.16 sprine, \$1.15 to \$1.16, oats, 80, to \$7c; oats, new, 75 to 79c; peas, 90 to 95c; barley, \$5 Dairy Produce—Eggs, fresh, dozen, 12 to 13c outter, best roll, 17 to 18; butter, creamery, re

butter, best roil, 17 to 18; butter, creamery, retail, 20c.

Farm Products—Hay, per ton, \$6.00 to \$7.00; straw, per load, \$2.00 to \$2.50; cheese, per lb., wholesale, 7½ to 8c; honey, per pound, 10 to 12c. Seeds—Clover seed, red, \$3.00 to \$3.20; alsike clover, seed, \$3.25 to \$4.75, per load, \$1.25 to \$4.75.

clover, seed, \$3 25 to \$4.90; timothy seed, per bushel, \$1.25 to \$4.75.

Toronto, Ont., Sept. 1.— Wheat — Offerings small and prices steady; cars of red and white, west, quoted at 68c; Manitoba, easy; No. 1 hard, Toronto and west, quoted at 9le, compared with \$1.10 a year ago. Flour, quiet; cars of straight roller in barrels, west, quoted at \$3.29; has year at this time straight roller was seiling at \$4.50. Millfeed, irregular; cars of shorts, west, are quoted at \$12.00 to \$14.00, and bran at \$8.50 to \$9. Barley, quiet; cars outside offering at 38c. Corn, quiet; cars of American on track. Toronto quoted at 384 to 38c. Oats, steady, cars of new white, west, quoted at 21 to 28c, and old oats 27c. Peas, quiet; cars, north and west, quoted at 9c to 50c.

quiet; cars, north and west, quoted at 49c to 50c.

MONTREAL

Montreal, Sept. 1.—Outs, new 29c; cats, old, 30c; peas, affont, 61c; corn, in store, 37c; rye, care, amind, 47 to 48c. Flour unchanged. Manitoba patents, \$4.95 to \$5.05; strong bakers' \$4.95 to \$4.75; winter patents, \$4.95 to \$5.95; strong bakers' \$4.95 to \$4.75; winter patents, \$4.00 to \$4.25' straight rollers, \$3.60 to \$3.75; straight rollers, bags, \$1.75 to \$1.85. Meal continues quiet and steady at \$3.65 per bbl, and \$1.80 per bag for rolled oats. Ontario winter wheat, bran at \$11.75 to \$12.00, in bulk; shorts, at \$14 to \$14.50, per ton, in bulk; Manitoba bran at \$11 to \$15.00, bags included; and shorts at \$13 to \$13.30, including bags. Shipping hay at \$15 to \$5 per ton, good to choice No, 1, at \$7.00 to \$8; and No. 2 at \$5.00 to \$6.00, per ton in car lots. Provision—Canadian pork, \$16 to \$16.50; pure Canadian lard, in pais, \$1 to \$9.c; compound refined, do, 59c; hams, 109 to 11ec; bacon, 11 to 12c. Butter—Finest creamery, at 18 to 186, in boxes, and at 174 to 174c. in tubs; dairy, 145 to 144c. Cheese—We quote finest western, \$10 88c; finest eastern, \$10 88c; cable, 37s 6d to \$8c. \$8.9cs;—Finest selected at 14 to 149c, No. 1, candled, 12 to 13c; and No. 2 candled, at .9 to 10c. The demand, for beans is slow at 85 to 90c for primes, while choice hand-picked are worth 35c to \$1. Honey is in better demand, white clover comb at 8 to \$9c, dark, do., at 6 to 6; what strained at 75 to 8c, and dark at 4 to 5)c.

mitte cover comb at \$10 Sec. dark, do., at \$6 to \$6c; white strained at \$7\$ to \$8c, and dark at \$4\$ to \$5c.

Port Huron.

Port Huron.

Port Huron.

Port Huron.

Port Huron.

Storage costs; osts, per bush.

Hay and Straw.—Hay, \$8.00 to \$6.00 per bushel; picked, \$1.25 to \$1.30 per bush.

Hay and Straw.—Hay, \$8.00 to \$6.00 per ton. on the city market; baled hay, \$3.00 to \$6.00 per ton.

Dressed Meat.—Beef, Michigan, \$6.00 to \$7.00 per cwt.; live weight, \$3.25 to \$4.00 per cwt.

Pork—Light, \$5.00 to \$5.50; heavy, no sale, live weight, \$3.50 to \$5.00 to \$5.00 per cwt.

Spring Lamb—\$3 to \$3.50 each, alive, dressed \$8.00 and \$1.000 per cwt.

Yeal—\$7.50 to \$8.00 per cwt.

Spring Lamb—\$3 to \$3.50 each, alive, dressed \$8.00 and \$1.000 per cwt.

Yeal—\$7.50 to \$8.00 per cwt.

Poultry—Chickens, spring, 10 to 11c, per lb. alive, 7 to \$6 per pound; turkeys, 10 to 12c per pound; pigcons, 15c per part, alive.

Produce.—Butter, 6 to 17c per pound; eggs, 11 to 12 cents per qound; honey, 8 to 9 cents per pound; cheese, \$1 to 9 cents per pound.

Latest Live Stook Markets.

Tornonto, Septl.—Export Cattle—Prices were

Latest Live Stock Markets.

TORONTO.



INFORMATION WANTED.

If any of our subscribers know of a good pening for a shoemaker in some small town opening for a shoemaker in some small lown where there is a church and a good school, we should feel obliged if they would communicate with John J. Murphy, shoemaker, Lindsay, Ontario

ST. JOSEPH'S ACADEMY

St. Alban's Street, Toronto.

Complete Academic. Collegiate and Commercial Courses.

In the Collegiate Department

In the Collegiate Department
Pupils are prepared for University Honors,
and Senior Leaving. Junior Leaving and Primary Certificates, awarded by the Education
Department.
The number of students who have succeeded
in taking these honors in past years testify to
the thoroughness and efficiency of the work
done in the Academy.

In the Commercial Department

Pupils are prepared for Commercial lomas, awarded by the Nimmo & Har Business College, Torontc. In the Academic Department

Special attention is paid to the Modern Lan-guages, the Fine Arts. Piain and Fancy Needle-work. In this Department pupils are pre-pared for the Degree of Bachelor of Music of Classes Resumed on Tuesday, Sept. 6th, Select Day-School for Junior Boys, nection with the Academy re-opens sa For Propectus apply to the Mother S



The Associated Board

Of the Royal Academy of Music and the Royal College of Music, London, Eng.,

WILL HOLD cocal

Examinations In Music IN CANADA.

President : H. B. H. The Prince of Wales, K. G.

President for Canada: HIS EXCELLENCY, THE GOVERNOR

GENERAL OF CANADA Most Prominent Citizen is the Board's Honorary Local Representative i

Each Canadian City. The Examinations are of 3 Kinds:

i) School Examinations comprising Element. General School and Singing Class Exam

ii) Local Centre Examinations comprising Senior and Junior Grades. For details of the above see Syllabus

(iii) The Board has also instituted Teachers Examinations in Pianoforte, Violin and Sing-ing. This Examination will grant a diploma certifying the holder is qualified to teach and use the letters C. T. A. B. (Certified Teacher

Associated Board). The Hon. R. R. Dobell, the Board's Honorary Local Representative for Quebec, has generously given a gold and a silver medal for the Quebec and Ottawa Examinations, and Lieut. Col. J. I. Davidson, Hon. Representative for foronto, a gold and a silver medal for

All music can be purchased through music lealers in any part of Canada.

Full information of the Examinations can be btained from the chief office for Canada, 505 Board of Trade Montreal.

above Examinations. J. W. SHAW & Co. 2274 St. Catherine Street, Montreal

J. M. +J. D.-URGENT APPEAL.

For the love of the Sacred Heart of Jesus, belp a poor priest whose church of St. Denis, at Athens, Ont., is burdened with a debt of \$2,000 (two thousand dollars)—a very large sum for the pastor and people of St. Denis to pay and which they cannot pay unless aided by the

charitable abroad.

My lamented predecessor, Rev. J. J. Kelly, actuated by his zeal for the sanctification and salvation of souls, with the approbation of the late Archbishop of Kingston, built this church a few years ago. Father Kelly saw that the late Archbishop of Kingston, built this church a few years ago. Father Kelly saw that the few Catholic families in and around the village of Athens, being for the most part very poor, could not pay for this truly beautiful church so he set out for his native Province of Queeke and collected a large sum or and love disches and collected a large sum or and love disches the tree by keep the most part very poor, could not be paid for, but alas! hard work brought his death-sickness upon him and hence the good work of collecting had to be abandoned. After Father Kelly's death I was appointed by the late Archbishop of Kingston to succeed him. I am a stranger in this country, not known to the Bishops priests, or people outside the diocese of Kingston, consequently I could not ask collections from them. It is conceeded by all that I have the poorest mission in the diocese of Kingston, and therefore it comes particularly hard upon me when I have to draw on my own scanly resources to keep the interest of this debt paid. May God inspire you to aid me in this good work!

All those who will send me \$1 (or more) I promise them that they will have part in all my Masses, offices, prayers and all the other good works that may be done by me until my death.

Please send your subscription in registered.

death.
Please send your subscription in registered letter to REV. J. J. Collins.
Trevelyan P. O., Leeds Counts, Ont.

II home work. We need a few ladies in every district to embroider novelties for us at home. Full or spare time; no canvassing and no instruction in eeded; six to ten dollars a week; full particulars and work mailed on receipt of addressed envelope. HELP WANTED (FEMALE). Good paying

CANADIAN AY

Seeing

Farmers of Ontario! We want you to see the quality and yield of grain per acre the fertile soil of Manitoba and the Canadian North-West will produce. Believing Harvest Excursions

Aug. 30th, Returning until Oct. 29th, and " Nov. 12th, 1898 Sept. 13th, " " Nov. Winnipeg Port.ia Prairie Winnineg
Port la Prairie
Brandon
Deloraine
Reston
Estevan
Binscarth
Moosomin
Winnipegosis

Paris Regina
Moosejaw
Yorkton
Prin. Albert
Calgary
Red Deer
Edmonton
Red Deer
Edmonton Moosomin Winnipegosis From all points in Ontario, Onaping. Saulb Ste. Marie, Windsor and East, For further particulars apply to the nearest Canadian Pacific Agent, or to

C. E. McPHERSON,

Asst. General Passenger Agent. 1 King St., East, Toronto,

VOLUME XX.

The Catholic Record.

London Saturday September 10, 1898 SHORT-SIGHTED POLICY.

Rev. Dr. Brann of St. Agnes church, wi New York, has written a letter to the the Sun of that city in which he scores the short sighted policy of the legislators who are endeavoring to keep religion out of the schools. He points out the infidelity of Italy and France as the result of godless education and says that a similar infidelity will cause

the decadence of the United States. It is as clear as the noonday sun! and yet preachers and politicans cry out against Archbishop Langevin.

CRITICISM.

One of the miseries of our day is the tendency to criticize and censure. It is W doubtless the mark of a superficial th generation and may inflict harm in b most cases upon those only who indulge in it. In other times when men knew their capabilities and limitations, there was a slowness to judge and to condemn, and to utter the idle word of censure, but nowadays the veriest youngster feels it incumbent upon him to criticize men and things which are entitled to reverence. We have more than once heard the smart utterances concerning priests. Silly, empty-headed girls whose ideas of life are bounded by dress and anovel, and conceited lads will without any hesitation condemn Father So and So, rate his sermon as worthless, watch his every movement, like a Pinkerton detective, and, with oracular cocksureness, give him a character. Those good people who have big prayer books and small faith listen without a word of protest. We know, however, that our people in the main have the utmost respect for the priesthood. "The ideal of a priest," says Carlyle, "is that he be what we call a voice from the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, the same to men." He is the Ambassador of Christ, a

The man, therefore, who stands between the people and God, who exercises the sublimest of ministries, must receive from every Christian respect and reverence. He may not be an orator, but the words of a simple holy priest will, because God is with him, produce fruit in human souls. The labors of a priest who is living with his Master will fructify a thousandfold. The words of a priest who has not forgotten his place in the school of the Crucified are burdened with benediction. We should help him indeed, but we should never permit our lips to frame the words of censure. Parents should bridle the tongues of their too precoc-

laborer with God.

ious offspring.

RELIGION THE REMEDY.

The C. T. U. A. convention at Boston gave as usual a great impetus to Temperance work all over the country. The delegates were enthusiastic the meeting was honored by the presence of dignitaries of State and Church and the proceedings were conducted with dignity. There was not a word in any of the speeches to offend reasonable individual. They declare they were advocates of Total Abstin ence for the love of God and humanit and not from any fanatical hatre against their fellowmen or against legitimate business interests. The were "not deluded by the vain conce that temperance is the only virtue.'

They declared "they were not just fied in arraigning the motives of me who do not harmonize with them ar that they gave credit for acting accoring to their consciences." This slightly different from the langua we hear oftimes from temperance plant forms and yet it is the one that w

always obtain a respectful hearing. A Total Abstainer is one who shu drink because it is his deadly enemy because he deems it the only efficie remedy for the evil of intemperance For the sake of his brethren he tal upon himself in a generous spi the cross of Total Abstinence, and so doing will do more to break t chains that bind them than a stringent law can ever hope to effect

Speaking at the Convention of 18 Archbishop Ryan declared that:

"To effect great popular reforms the ligious element in man, the conscience po wit hin him must be appealed to. You on not legislate him, into morality. Mora