

# The Catholic Record.

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

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## 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 Firmus 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 disapproval, 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 superiority 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 devoted 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 Toller 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 obedience.

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.

### 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 not man.

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 companions, 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 growling 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 are false; its knickknacks 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 slavering slave driving as vile and as iniquitous 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 a 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 PATRIARCH OF ANTIOCH.

A letter received from Damascus contains the information that His Grace the United Greek Catholic Patriarch of Antioch, Monsignor 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. Monsignor 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 CROSSING 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 inspection through the American houses of the society.

For the first time in the history of the Sacred Heart the office of Mother General is held by an Irish woman—Mme. Digby—who was for many years the Superior of the well known convent at Rochampton, near London, Eng. Mme. Digby is of the family of that name distinguished 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 literature 'phenomenal erudition. His "Broad Stone of Honor," in five volumes, is the delight and wonder of the student of chivalry, and his most elaborate work, "Mores Catholici," is a monument of religious faith. In twenty or more other volumes this 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 traditional faith the literary instincts of her family, of which she has given signal proof in her religious life. Madame Digby, as might be expected, has shown rare administrative capacity in her position as Mother-General. This, indeed, is a requirement in her important position. The convents and academies of the Sacred Heart are to be found in every part of the globe, from Paris to Pekin. They are well-known throughout the continent of Europe, in Ireland and England, as well as throughout all the British possessions. They are to be found in Mexico, Cuba 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 founding. The calamity was certainly 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 education of the higher classes. This, indeed, is generally the case wherever the Sacred Heart has a foundation. In many places, however, along with the academy for young women the parochial school is carried on.

The principal houses of the society in the United States are located in New York, Albany, Rochester, Boston, Philadelphia, Providence, Cincinnati, Detroit, St. Louis, Chicago, Omaha, San Francisco and New Orleans. Several important houses are maintained in Canada, notably the one in our own Forest City. There is a convent and academy at Havana, Cuba, from 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, 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 present week, and after making a tour of the Canadian Houses will cross the border 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 Catholic Central Society met in the Deutscher 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 membership of about 50,000, representing 575 societies. During the year 6,681 sick members were paid benefits aggregating \$161,590. The heirs of 153 members were paid \$92,185. The amount of cash now in the treasury is \$1,500,000.

Ernest Maria Lieber, leader of the Central party in the German Reichstag, 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 Catholic fathers could read the earnest protest of Rev. Dr. Barry against withdrawing children from school just when they are beginning to profit by it. Two paragraphs of his excellent 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, defenceless 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. Hence two things show which we see all around: The work of education is always beginning, only to stop before 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 into the mass of laborers, as if they were doomed to the lowest place by their own fault and beyond redemption."

"Reckon it up and you will see that for the sake of it, 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 years' training you condemn him to be a common laborer, a mere Gibeonite, all the days of his life. And that twenty pounds I have supposed comes in such tiny driplets, so little at any one time, that I do not shrink from 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 twenty-one. 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, Archbishop Ireland, of St. Paul, issued a strong letter in behalf of higher Catholic education, especially commending the Catholic university, and urging the development of more vocations for the priesthood.

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 give reply: With a numerous 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 defend 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 brethren of the clergy and of the laity, I have spoken to you from the deepest conviction. Thought and observation have made me believe that whatever else we do—and God knows we are doing much, laboring day after day, in the sweat of our brow, to till our portion of the Lord's vineyard—we are not doing our full share unless we seek diligently for a large number of our youths, that liberal education which brings to Catholic social and public influence. We are planting; let us plant wisely so that in reward for our long, painful toiling, our record before God be: "Going they went and sowing their seeds. But coming they shall come with joyfulness carrying their sheaves."

I pray God, beloved brethren, to bless you."

### 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: *Quoniam talis, utinam nosser essem.* (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 in his last days, he made many friends and few enemies; and yet he was uncompromising when he thought that a principle was involved. May his memory linger gratefully and affectionately among his own people and with the general public, whom also he served! May we all learn to follow him as far as he followed Christ!

### THE PRIMA DONNA'S CHAPEL.

Quite recently Bishop Mostin, of Menevia, in Wales, blessed the new chapel which Madame Adeline Patl has fitted up in her Welsh castle at Craig-y-Nos. He also celebrated the first Mass in it.

### FOR ALL WHO LABOR AND ARE 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 intention synchronizes 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 intention.

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 coincidence. "The Working Man's Pope," 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 visibly to the army of the toilers; gaining a modest or oftimes a meagre subsistence by unremitting labor. The common human griefs of sickness and losses, death and old age are always intensified by so-called material cares. Temptations to wrong doing are more imminent and deadly; for, let the scornful and thoughtless child of luxury say what he will to the contrary, the sensibilities of the poor are as keen, their affections and ambitions as ardent as his own.

Destroy the workman'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 lifetime of faithful and poorly-requited service, finds himself flung off like a worn-out boot by some soulless corporation; 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. The differences of mental and physical endowments must of themselves create differences of conditions; but to this must always be superadded the differences in moral fibre and the fear of the 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 murdered innocent.

So, the workers the world over, need and will need while time endures, prayers for their spiritual needs—faith, patience, courage; yes, 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 promised 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 of pale but far penetrating light, with His cross upon His shoulder. They 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 his tiara—and laden with as heavy a

cross, claims his place among them; that labor sorely burdened, that  
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 academics, 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 or girl, youth or maiden; and it behooves Catholic parents to see to it that their children be sent to Catholic schools 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 Woman.

"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-second 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, while about him the bullets sung. And here he aided and sheltered Godfrey till help came. One night, in this same trench, 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 them,' the reporter told me."

### 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 éclat 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. The 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 said:

"Ponce has a large charity hospital the 'Tricocche,' with two hundred beds, under the care and management of the Sisters of Charity. The hospital is a model of cleanliness and comfort. I am 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 "a Catholic spirit." A Catholic household without a Catholic paper, needs the immediate influence of the missionary.

St. Rose.

St. Rose of L'ma, the first canonized saint whose life was wholly spent in the United States and whose feast the Church celebrated on August 30, was a Spanish-American.



(For the Catholic Record.)  
Saint Phillip Neri.

BY BROTHER REMIGIUS.  
To Brother Paul, of the Cross, C. S. C.—L. I. P.

Saint Phillip Neri, lover of the young,  
Whom if thou didst not spoil, the fault not  
thine.  
Thy pockets, crammed with sweets, were like a  
mine  
That yielded nuggets, toothsome, freely flung  
"Among 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 fine  
A saint revered, all other saints among."

The spirit of St. Phillip, 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 o'er the canvas fall  
Our hearts oft turn to thee, dear Brother Paul,  
Parkhill, August 22, 1908.

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 showed mercy to  
him. And Jesus said to him: Go, and do  
that 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 be-  
cause 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 diffi-  
cult to love our personal friends in  
that way, we are not so much deterred  
by the tenderest relations to be ever  
kind, tender, patient, thoughtful,  
gentle, free from envy and jealousy,  
more difficult and harder is the larger  
application of loving our neighbor as  
ourselves. We would like to determine  
for ourselves 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 inflicting 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 re-  
frain from doing our neighbor an in-  
jury 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 ex-  
ample of loving by not doing harm.  
Neither the priest nor the Levite did  
the wounded man any harm. It was  
the 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 more wrong to others by not doing  
love's duties to them.

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 im-  
patience and anger, as for not doing  
the things we ought to, and our fail-  
ure 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 ser-  
vices due to others, but not paid, cer-  
tainly not paid in full. The priest  
and 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-  
itan.

We may press the application of the  
lesson more closely to ourselves. All  
along life's dusty way lie wounded  
men and women. While 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 con-  
tinually stand before us with their  
needs, appealing to us for love's ser-  
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 cus-  
tomers in business, and many other  
tokens which are the requirements of  
Christian love. Failure in these duties  
does them a grievous 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.  
Allowing ourselves to be ignorant of  
human needs will not excuse those who  
follow that example. We are bound to  
know the misery and sorrow about us  
and try to offer relief. Expressions of  
sympathy do not cover a multitude of

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 in-  
jurious 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 Oint-  
ment is the ladies' friend for all skin diseases.  
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Mother Graves' Worm Exterminator has  
no equal for destroying worms in children  
and adults. See that you get the genuine  
when purchasing.

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 sacri-  
fice. 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 "a  
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  
a mother teaches her children. Is  
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 art in Heaven.'"  
Countess 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 per-  
fect 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 dis-  
cipline 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  
falsehood rather than face the censure  
of an unjust criticism which may re-  
sult 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 person of  
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 unforgettingly. Remember al-  
ways 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  
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 cul-  
prit of his or her eternal condemna-  
tion. Nine times out of ten you will  
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 ir-  
reparable; 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 frank-  
ness 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 "The  
Ministry of Absolution," in which it  
says: "Whatever may be one's views  
of priesthood, it is certain no Church  
will long retain its power in the com-  
munity which does not believe that  
Almighty God, the Father of our Lord  
Jesus Christ, hath given power and  
commandment to His ministers to de-  
clare and pronounce to His people,

being penitent, the absolution and re-  
mission of their sins. This need of  
absolution and remission is a deeper  
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 for-  
gives 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 you shall  
retain they are retained." (Jno.  
20:21) 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  
man or of God?

Well does the writer in the Outlook  
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 assur-  
ances 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 wil-  
ful act brought upon itself the disap-  
pleasure 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 ex-  
pressive 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 pen-  
ance. 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-  
ness.

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  
zeal. Who are these most abandoned  
souls in our times? Those who will  
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: "Ho all  
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. Unbeliev-  
ers 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 but  
in deeper woe for the nearness of God's  
pardon and love.

No other preparation has ever done so  
many people so much good as Hood's Sarsa-  
parilla, America's Greatest Medicine.  
Dyspepsia and Indigestion.—C. W.  
Snow & Co., Syracuse, N. Y., writes:  
"Please send us two gross of Pills. We are  
selling more of Parnele'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,  
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ness.

THE SUFFERING SOULS.

The Catholic Columbian.  
Faith and charity make it a duty to  
pray for the souls in Purgatory.  
Faith teaches that there is such a place  
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 beseech 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  
flames? 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.  
Luk. 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,  
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!" So it is  
with the world. The man who  
surely mounts to the pinnacle of  
fame or wealth or honor to which  
he aspires is called great, has  
the respect and admiration of the  
world. Success is the measure of the  
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 the wall. If this is so in the world,  
how much more in the Christian life!  
Who is the successful Christian? He  
who is sober, pious and good, or he  
who is intemperate, profane and  
wicked? Who is the successful Chris-  
tian? 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 par-  
able in the gospel about this man is,  
that he had turned his back on Jeru-  
salem and was going down. It is evi-  
dent that one must go either up  
or down on the road to heaven; one can  
not stand still.  
But notice the consequences of this  
backward journey, as we went farther  
and farther away; at last he fell  
among robbers. So it will be in the

When Beauty Fades.  
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ladies with whom Dr. Chase's Ointment has  
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if face powders are injurious and can be  
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and adults. See that you get the genuine  
when purchasing.

Christian life, if men do not keep their  
minds constantly set on heaven and its  
attainment. They will begin com-  
mitting 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 ac-  
counts are squared up at the last day  
your lot may fall with the unsuccess-  
ful ones.

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  
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THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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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.

Advertisements must be paid in full before the paper 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 KINGSTON.

The announcement made last Monday 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 receipt 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 forwarded 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, nevertheless 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 ever—that 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 Basilian order, and well known as one of the professors of Assumption College, Sandwich, has been chosen, with the Very Rev. Father Marjon, Provincial of the same Order in this country, to 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 Annony, France, on October 11.

Two more able representatives of the order than those who have selected could hardly be found. Father Fergusson, beside being an eminent scholar and teacher, is well known as an eloquent preacher. The two gentlemen will visit Rome after the

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

The Toronto dailies had an erroneous 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 CRITICIZED.

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 Deuteronomy, "thou shalt not wear a mingled stuff, wool and linen together," and "thou shalt make thee fringes upon the four borders of thy vestment." 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 quotes his right of private judgment quite as successfully as the Bishop.

IMPROVEMENTS IN THE VATICAN.

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 dynamo. The water that supplies this cascade is brought from the Lake of Bracciano, twenty-five 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 GOVERNMENT 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 Ireland, 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 Judicial Committee 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 Garrett 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 prevalent.

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 sheep I have which are not of this fold," and to show that we have correctly interpreted his contention we may quote the following:

"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 ye of 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?' They would simultaneously agree that He was the fairest among ten thousand and altogether lovely. Of this Christ Christ is head. He will add to the Church. . . . He admits and enrolls, and He only can expel. 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 with the Baptists, that the baptisms of all other sects than their own are useless, 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. Garrett speaks, and he considers it to be of no importance what belief is entertained on the matter. Yet we have the words of Christ declaring the necessity of baptism: "He that believes, and is baptized, shall be saved, but he that believeth not shall be condemned." (St. Mark xvi, 16), and "except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii, 5).

It is clear, then, that Christ has instituted baptism, and has made it obligatory on all to receive it in order to become 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. Garrett that it is a matter of no consequence what we may believe concerning baptism, is, therefore, a dangerous error imperiling souls; and the same is to be said of indifference 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. Garrett'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 "will not hear the Church, let him be to thee as the heathen and the publican." 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:

"Whoever 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. Garrett maintains 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 plainly 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.

THE ANCIENT AND MODERN CHURCHES OF ENGLAND.

Some Anglicans are very anxious to reverse the teachings of true history, and to prove that the Anglican Church has had a continuous existence in England since the time when Christianity was first established in the country in the reign of the British King Lucius by missionaries sent by Pope Eleutherius 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 independent 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 the head of the universal Church is a usurpation.

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 of the sixteenth century when the English Church was coming into being."

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." He 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 liberties which Stephen Langton, Archbishop 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 preamble, 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 and always has been known. The Roman Church is that part of the Catholic Church 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 interference, 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 believe.

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 Archbishop.

Mr. Ingles lays great stress upon 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 subordinate to the universal authority of the Pope.

But why was the Church called the "Church of England," and not at least "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 country, others in another, such as the Lollards, Wickliffites, Albigenes, Vaudois or Waldenses, Husites, 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 appellation, 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 converted. St. Augustine received his 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 and following the advice of physicians being deemed contrary to God's law. It is true that miraculous healing may and does sometimes take place. The numerous cures which have occurred from time to time at shrines of the Blessed Virgin and other saints, as at Lourdes, St. Anne of Beaupre, and more recently at St. Anne's Church of New York, are evidences that the hand of God is not shortened, and that He still manifests His power by miracles wrought in testimony to the truth of His holy religion. But to de-

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 reminding 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 need not a physician but they that are sick." Almighty God also approves the use of medicines when He declares through the Prophet Ezechiel: "The 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 sect entertain. There is, however, another sect which has existed for a few years in Chicago, commonly designated as "Divine Healers," holding 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 anointing 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 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, all our readers are aware that Catholics believe Purgatory to be essentially a place of temporary, and not of everlasting punishment. We are also told seriously that after receiving extreme unction, the patient who is thus prepared for death must be allowed to die, and for this purpose must not eat!

Surely, this Mr. Dowie must think that the Catholics to whom he mails

this nonsense are as ignorant of 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 twenty-six Divine Healing Churches or missions in existence. The number small; but even so, there are many.

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 the appointing Vicar General C. H. Gauthier, of Brockville, Archbishop of the Archdiocese of Kingston arrived. Rev. Father P. O'Brien of the P. personally carried the documents to Brockville last night and presented them to the Archbishop elect. Mr. Gauthier's Cathedral to day Vicar General Thomas Kelly announced the appointment. Vicar General Kelly remarked that the prayers of the people had answered, and the glad tidings well received. In the appointment Vicar Gauthier two points were noteworthy. He was the unanimous choice of the priests of the diocese, secondly, while the Catholic priest people would loyally receive any nation, it was highly satisfactory that a prelate had been selected from the diocese. The late Archbishop C. and Vicar-General Gauthier about the same age when appointed to the See of Kingston. After high in the Cathedral to day a solemn Deum was chanted in thanksgiving for the appointment of Kingston. The Archdiocese of Kingston consecration will probably take place in October.

THE ARCH BISHOP ELECT. Brockville, Aug. 28.—The large beautiful church of St. Xavier was crowded at the service to day, when it was expected that Vicar-General Gauthier, bishop-elect of the Diocese of Kingston would make formal announcement of his appointment to the people's parish, whose spiritual interests watched and guarded well with care and anxiety during the two years. Father Raller, of high Mass. The Archbishop spoke briefly. He announced the decision of the Holy See regarding himself, and asked the prayers of the people. It was only late last night that he had received the official appointment to the Holy See. He hoped, he appreciated, as he the mark of confidence bestowed upon the high honor conferred by the Father in appointing him Archbishop of the Diocese of Kingston, second oldest in the Dominion, oldest in the Province, and should be grateful, as he was; on the hand he felt keenly in his very and no words could express his emotion and there was scarce eye in the congregation. Conco he asked their pardon if he speak longer. The announcement came so suddenly that although wholly unexpected it was shock to him, and he did not condition to be ordained priest until 24, 1897, by the late Dr. Bishop of Kingston, in St. Baptist Church, Perth.

Father Gauthier was soon pointed director of his alma where his brilliant attainments quired for him a host of friends professors and students. In fore leaving for the Vatican His Lordship Bishop Horan of Gananogue, which then Brewer's Mills, Lansdowne, and many of those Canadian islands that lend grandeur to the St. Lawrence the five years of his ministry, repaired and improved the city Gananogue 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 pastor. In January, 1875, Gauthier was appointed to the Rev. John O'Brien, D. D., to

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"You cannot serve God and mammon" (Matt. 6, 24)

Avarice and Christianity, mammon service and divine service, are opposites, which exclude each other...

POPULAR PROTESTANT CONTRA-PROTESTANT.

XVII.

I have referred repeatedly to a monthly paper published in Spanish America, as the missionary organ of a powerful American Church.

Are there any blessed inconsistencies in this sheet? Do the editors ever make it manifest that, while wrapped up in an invincible impossibility of excusing either charity or justice towards the Roman Catholics...

Should a Protestant declare that the religion of the Philippines is baptized heathenism, would this necessarily insinuate that universal Catholicism is baptized heathenism?

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...

Now does the paper in question take this reserved and limited ground? This, of course, would be inadmissible in Catholic eyes, but at least it would not be outrageous.

These heading sectarians never stop to think to what conclusions their headless vituperations lead.

single expression of unreserved admiration of Christian excellence within the communion of Rome, whether embodied in man or woman, clergyman or layman.

I wonder what these editors would say if confronted with the crying inconsistency of their position with such multitudes—and ever-increasing multitudes—of great Protestant names, from Luther to Charles Hodge and Francis L. Patton.

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 the word.

Unhappily, there are religious teachers at home, of much higher character, who propound opinions which, though undesignedly, might well serve as feeders for the malicious calumniousness of these wretched men.

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now found that it would not work any longer: it had led him into unresolvable difficulties. The arbitrary selection of religious opinions was simply wilful error.

Why England should become Catholic. The first of a course of three sermons on "Why England should become Catholic" was delivered in Our Lady's Church, Price-street, on Sunday evening, the 10th inst., by the Rev. A. Jackson, of Stonyhurst College.

THE GIRL AND HER BROTHER. She can easily gain a most wholesome influence over him.

DIFFERENT KINDS OF ARIANS. 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 platitudinarians, and no Church can make numerous accessions, except by perverting from other denominations, if its pulpits are filled with latitudinarians.

THE PREACHER'S PREDICAMENT. 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 pretensions.

Fat is absolutely necessary 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.

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

NO MAN COULD SAY TO HIMSELF, "I WILL CONSTRUCT MY OWN RELIGION."

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.

THE GIRL AND HER BROTHER. She can easily gain a most wholesome influence over him.

DIFFERENT KINDS OF ARIANS. 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 platitudinarians, and no Church can make numerous accessions, except by perverting from other denominations, if its pulpits are filled with latitudinarians.

THE PREACHER'S PREDICAMENT. 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 pretensions.

Fat is absolutely necessary 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.

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



Every Housekeeper wants pure hard soap that lasts well—lathers freely—is high in quality and low in price.

Surprise is the name of that kind of Soap.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.S.

CARLINGS GOLD MEDAL ALE, PORTER & LAGER. These Brands are exclusively used in the House of Commons.

The "FAMOUS MODEL" The Product of Long Years' Experience. WOOD COOK STOVE. SAVED FUEL AND THEREFORE SAVES MONEY.

OUR SILVER JUBILEE. Western Fair, London. SEPTEMBER 8th to 17th, 1898.

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.

Fat is absolutely necessary 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.

Ask your grocer for Windsor Salt. For Table and Dairy, Purest and Best.

FIVE-MINUTE 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; they are contradictions, as irreconcilable as water and fire, as light and darkness, as night and day.

for the glory of the Most High, for the consolation of the afflicted, for the salvation of my soul. But if poverty and need be my portion, I will not murmur and complain, but will rejoice to bear a greater resemblance to my poor Jesus and His indigent Mother, Mary.

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 possesses absolutely no nerves.

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."

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.

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 coach houses on the place have stalls for thirty-five hunting horses, and the cattle house will accommodate one thousand cattle.

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. Bomsford Park in Gorry, which Mr. Nevins purchased while abroad, has been sold to Sir George Errington.

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 one. 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.

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.

No, no; if you do not see your way clear to marry within a reasonable time, do not ask any girl to wait for you. I know that you will say that you love this young lady, and that you could not be happy with anybody else. This is all nonsense.

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.

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"Friendship is love without its wings," and you may honor and respect the young lady of whom you speak without falling so desperately in love with her that you must ask her to make a promise to marry you some years hence. Castigate your love, and make it yield to common-sense.

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.

"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 temper sometimes, and they feared to oppose him. Each man was afraid of the consequences if he spoke alone, so at last they all spoke together, saying: "Sire, such a thing is impossible."

The delighted king replied: "I will open my treasury to thee. Take all my wealth. I will give it all gladly for the tambour, which I am determined to possess."

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 toward the palace gates.

The thought of the riches they were to have so filled the minds of all that they 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 worship for the monarch who had so relieved their burdens.

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

"I have not heard the beat of the drum."

"Nay, sire, but if your majesty will deign to visit the interior of your kingdom you will hear the voice of the tambour. It resounds, indeed, from all parts of the world."

The king set forth and traveled over all India. Everywhere great crowds of people gathered about him, demonstrating their deep love; for Kandon had won for him a never-fading occupied throne in their hearts; and, astonished by the acclamation of joy, love, and devotion, he cried:

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, enshrined 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.

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."

HOLIDAY GIFTS.

We have in stock a large supply of books, any of which would be pleased to mail to our subscribers at prices given below:

- Foot of the Cross. By Frederick William Faber, D. D. Do. \$1.50
Bethlehem. Do. Do. Do. 1.50
Precious Blood. Do. Do. Do. 1.50
The Divine Office. Do. Do. Do. 1.50
Science and Revealed Religion, Vol. I. Do. Do. Do. 1.50
The Via Media, Vol. I. By J. H. Newman 1.25
Do. Vol. II. Do. Do. Do. 1.25
Letters to Persons in Religion. 1.00
Speeches by Right Hon. Richard Lalor Sheil, M.P. Edited by Thomas MacNevin 1.50
Life and Labors of Right Rev. Stephen Bourne, Bishop of Exeter. By Rev. Patrick Cronin, D. D. Do. 1.00
History of the University of Notre Dame, 1864-1896. Edited by Thomas MacNevin 2.00
Hymns of the Sacred Heart. By Eleanor C. Donnelly. Do. Do. Do. 35
Loyalty to Church and State. By Francis Archbishop Satolli. Do. Do. Do. 75
New Testament. Do. Do. Do. 1.00
Requests for Masses. By William Dillon, D. D. Do. Do. Do. 1.00
Meditations on the Sufferings of Jesus Christ. By Rev. F. da Perinaldo, O. S. F. Do. Do. Do. 60
Other Gospels. By Rev. W. Humphrey. Do. Do. Do. 60
Labors of the Apostles. By Right Rev. Louis Gosselin, D. D. Do. Do. Do. 60
The Mysteries of the Earth. By St. Alphonsus Maria de Liguori. Do. Do. Do. 75
Life of Benedict Joseph Labre. By Mrs. Marion Vinclette. Do. Do. Do. 40
May Carols. By Aubrey de Vere. Do. Do. Do. 40
Lives of the Saints. By John Gilmery Shea, D. D. Do. Do. Do. 1.00
The Incarnation of Jesus Christ. By Saint Alphonsus de Liguori. Do. Do. Do. 1.00
Victories of the Martyrs. Do. Do. Do. 1.25
The Divine Office. Do. Do. Do. 1.25
The Holy Eucharist. Do. Do. Do. 1.25
Essays on Miracles. By John Henry Newman. Do. Do. Do. 2.25
Eucharistic Gems. By Rev. L. C. Gilbert, S. J. Do. Do. Do. 2.25
The Spirit of the Holy Scriptures. Translated from the French of Rev. F. Augustin. Do. Do. Do. 75
A Gentleman. By Maurice F. Egan. Do. Do. Do. 2.25
The New Testament. Do. Do. Do. 1.25
The World's Columbian Catholic Congress and Educational Exhibition. Irish Cells. By a member of the Michigan Bar. Do. Do. Do. 2.50
The Means of Grace. Adapted from man by Rev. Richard Brennan, LL.D. Do. Do. Do. 2.50

Table listing various religious books and their prices, including titles like 'The New Testament', 'The Spirit of the Holy Scriptures', 'The Hidden Treasure', 'The Sacred Mysteries of the Holy Rosary', etc.

FALLING HAIR 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.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in Itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COLIC, COLDS, RHEUMATISM, NEURALGIA.

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 and upwards. Steerage and expenses, \$75 and upwards.

State when you wish to go and how long you wish to stay.

For particulars address: 11 MULLINS ST., MONTREAL, Que.

A QUICK CURE FOR COUGHS AND COLDS

Pny-Pectoral

The Canadian Remedy for all THROAT AND LUNG AFFECTIONS. Large Bottles, 25 cents.

DAVIS & LAWRENCE CO., Limited, Prop'rs. Perry Davis' Pain Killer, New York Montreal

MONUMENTS

SMYTH & SON

Corner King and Clarence Streets, LONDON, ONTARIO. It will pay you to see to the best of the place placing your order. No agents.

100 Foreign Stamps, all different, for 10c. 1,000 Mixed Foreign Stamps, 40c. New price list post free on application.

WESTON STAMP CO., 31 King Street East, Toronto.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES

CHURCH BELLS & PEALS

Send for Price and Catalogue. ERNEST GIRARDOT & CO., SANDWICH, ONT.

CONCORDIA VINEYARDS

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ALTER WINE A SPECIALTY.

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

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

Our Boys' and Girls' Annual

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular new story teller, Fisher King, S. J., and an interesting tale for girls by Ella Lockie Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1898).

THOS. COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONT.

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.

The convention opened on the morning of the 23rd with the reading of the address of welcome by the Grand President Hackett.

At this session it was decided to hold conventions in future every third year, the money thereby saved to be applied to the work of organization.

GRAND PRESIDENT'S ADDRESS.

Brothers, ten decades have passed away since the first branch of our Association was formed in Canada.

Table with columns: Number, Location, Date of Organization, Organizer.

A perusal of the foregoing list must convince us that for some unknown reason the Province from which we expected so much and which from its population was justly regarded as the recruiting ground of the Association, has done practically nothing.

I am not unimpressed of the fact that in this Province there are of religious and national benevolent societies appealing for sympathy and support.

It has been my pleasure during my term of office to appoint a number of Grand Deputies to the Province.

While many of them have done their duty nobly and well, some have failed to do so.

Our reserve fund, which in 1888 amounted to \$23,235, has now reached the sum of \$41,500.

The time has arrived in the history of our Association when the employment of organizers has become a necessity.

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THEY WERE REPLIED TO BY GRAND PRESIDENT HACKETT.

In the evening the delegates were treated to an electric car ride round the city, seven cars being detailed for the purpose.

At the close of the convention the Grand President Hackett read his biennial address.

The Grand President Hackett read his biennial address which will be found in this issue.

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E. B. A.

St. Helen's Branch, No. 11, Toronto. Whereas it has been ascertained that the late Rev. J. J. Fallon, B. C. S. P., has died.

Resolved, that a copy of this resolution be entered on the minutes, and sent to Bro. Fallon and his family.

The Right Rev. Dr. Henry Gabriels, second Bishop of Ogdensburg, was appointed.

A. O. H.

At a regular meeting of Division No. 1, Ancient Order of Hibernians, the following resolution was passed.

Resolved, that we offer our sincere condolences to the bereaved family.

OBITUARY.

MR. MICHAEL PURCELL CORNWELL. Mr. Michael Purcell, of the East front Cornwall, was killed by a railroad engine.

MR. ALFRED WALSH, LONDON. We regret exceedingly to announce the death of Mr. George Boyle, of Augustine.

Mrs. Nellie Batesman, Hamilton. Miss Nellie Batesman, daughter of Mr. N. Batesman, passed away.

FROM ST. MARY'S, ONT. The ceremonies incident to the celebration of the Forty Hours Devotion were inaugurated on Sunday, August 21st.

COULD NOT DRESS ALONE.

A Nova Scotia Farmer Tells of His Incurable Suffering from Rheumatism and How He Found Relief.

This suffering from rheumatism causes the greatest pain which a man can know.

Resolved, that we offer our sincere condolences to the bereaved family.

MARKET REPORTS.

LONDON, Sept. 1.—Wheat, per cental—Red winter, \$1.15 to \$1.16.

MONTREAL, Sept. 1.—Wheat—Red winter, per bush, \$1.15 to \$1.16.

PORT HURON, Sept. 1.—Wheat—Red winter, per bush, \$1.15 to \$1.16.

STOCKS—The market for stocks is generally quiet.

BUY "CANTON'S FELT" THE BEST INFORMATION WANTED.

ST. JOSEPH'S ACADEMY

St. Alban's Street, Toronto. Complete Academic, Collegiate and Commercial Courses.

In the Collegiate Department Pupils are prepared for University Honors.

In the Commercial Department Pupils are prepared for Commercial Diplomas.

In the Academic Department Special attention is paid to the Modern Languages.

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The Examinations are of 3 Kinds: (i) School Examinations comprising Elementary, Lower and Higher Divisions.

The Board has also instituted Teachers' Examinations in Piano-forte, Violin and Singing.

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THE ASSOCIATED BOARD

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

WILL HOLD Local Examinations in Music IN CANADA.

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J. M. J. D.—URGENT APPEAL For the love of the Sacred Heart of Jesus, help a poor priest whose church of St. Denis.

RELIGION THE REMEDY. The C. T. U. A. convention at Boston gave as usual a great impetus to Temperance work all over the country.

VOLUME XX.

The Catholic Record. London Saturday September 10, 1898. SHORT-SIGHTED POLICY.

Rev. Dr. Brann of St. Agnes church, New York, has written a letter to the Sun of that city.

One of the miseries of our day is the tendency to criticize and censure. It is doubtless the mark of a superficial generation.

THE ASSOCIATED BOARD OF THE ROYAL ACADEMY OF MUSIC AND THE ROYAL COLLEGE OF MUSIC, LONDON, ENGLAND.

WILL HOLD LOCAL EXAMINATIONS IN MUSIC IN CANADA.

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