The Catholic Record.

London. Saturday, October, 15, 1898.

A PLEA FOR OUR BOYS.

Some time ago we referred to the advisability of organizing clubs for boys in every section of the country. We are perfectly aware of the fact that societies of this nature exist and are doing good work, but we are convinced also that they could be extended and multiplied and made to produce fruit a hundredfold.

It seems to us that the care of our boys is one of the most serious undertakings that can engage our attention. If we let them drift and become impregnated with the spirit of the world we have failed in a duty that is obligatory on every Catholic layman-that of extending God's kingdom on earth. Few words are necessary to convince us that it is duty. The Christian who considers his neighbor as something better than mere "surroundings" will have his lips frame a nobler utterance than the thoughless "don't care." He will love them in a real way; he will interest himself in their welfare and will do what he can; to protect them from

danger. No one with any experience will deny that our "boys" are subjected to influences that are calculated to weaken their faith and moral character. We do not speak now of the boys of wealthy parents, who are so liberal betimes that one questions their Catholicity, and who never, because of their sickly social pretensions, enter the doors of a Catholic Club - but of the boys that come from the average household. They make their First Communion-and then they drift, unnoticed and uncared for. They seem to have finished their religious education when they have gone through a series of instructions and they take a post graduate course on the streets or in one of the small clubs that infest every city and make inviting the downward path. But it awakens no alarm. One must fight alone-and the survival of the fittest is the rule: and

our boys fight and are defeated. We have seen it so many times that it makes every nerve tingle with shame for our apathy. We have seen generous hearted lads develop into corner loafers-and worse. We have heard their remarks to passers by, and stern rebukes addressed to them by those who would not move hand or foot to save them.

"There is a class," says a writer, "of young men who go seldom to Mass and never to the sacraments, who as boys gave promise of unswerving fidelity to their religious duties, but the guardians of their souls lost sight of them for a few precious years, and when next they met them were surprised to discover that so many of them had strayed away far from the fold."

We do not imagine that even the hearing of a sermon now and then will counteract the influences of the week, and that attendance at Mass will give anyone the right to claim the title of " practical Catholic." We cannot, therefore, understand why so little is done in some quarters for the boys.

The girls, we may remark incidentally, are favored with much attention. They have their schalities, etc.-but the boys seem to live without that charmed circle.

Is it, then, a cause of legitimate wonder that Catholics have been and are to-day hewers of wood and carriers of water? May we blame the boy who leaves school at an early age, for work in shop or factory, and is permitted to mingle with evil companions and to pick up the principles and jargon of the street?

the street?

"The period that elapses between the age of thirteen—when the average boy leaves school—and the attainment of his majority, is unquestionably a most important one in the formation of his character. During these years the imitative faculty which is universally characteristic of childhood, becomes a dangerous element if unrestained and not diverted into wholesome channels. Now, it is a lamentable fact, the result presumably of our natural proneness to evil, that bad example is more readily followed than good, and owing to the same inherited tendency, bad habits are more easily acquired and tenaciously adhered to than good ones. The early use of tabacco familiarly illustrates this inclination for what is forbidden among boys, and we know that the greater vices have a similiar iasination, and are proudly adopted by the boy who is physically almost a man in the same spirit of manhood mimicry. Habits of crime and carelessness among boys and young men are the logical consequences of this condition of things, and our retormatories, and penal institutions contain emphatic evidence of youthful depravity—the words, taken from the Ecclesias-

These words, taken from the Ecclesias a fairer record in the future.

tical Review, quoted by Father Heffernan, will meet with the approval of our thoughtful readers. The year or two that elapse after school days are over fashion the character for life. We are willing to admit of exceptions to this rule, but it is in the main always verified.

The saving of their boys, the bringing them together into a moral atmosphere, the direction of their minds and hearts, must certainly appeal to those who believe they are in some measure their brother's keeper. How to do this is sometimes a task accompanied by no little difficulty. It requires tact and kindness, and, above all, hard, persevering labor. Rules are, of course, necessary for the proper guidance and success of the club, but they need not be many or drafted by individuals who imagine that a Boys' club should be like a religious community. The coming into contact with one

another will inspire them with a noble ambition to be something better than mere serfs in a free land. There is a noble heart in many a gamin whom you meet on the street if you would take the care to find and to educate it. Give up some of your social pastimes and go out into the lanes and byways and bring in the boys who are bartering their energies, their lives, their soul's salvation in the marts of idleness and dissipation. You remember that pitiful poem of Mrs. Browning entitled "Cry of the Children." We think of it always when we see the bands of the young on the streets after nightfall, and we seem to hear the souls crying out for help. When we think of the future, and that if safeguarded their lives could be made a blessing to themselves and a source of joy to their holy religion, we are astonished at the lack of systematic organization. We know that many things engross the attention of cur people. There are fairs and picnics and costly churches that must be attende i to, but all these seem insignificant when compared with the work of protecting our boys.

A "Club" would, in our opinion, be the means of bringing the boys to acquire the habit of monthly confession. Nowadays the men seem to imagine that they can have life in them without partaking of the Bread from heaven. But what a blessed thing it would be, what a renewal of fervor would take place in every parish if monthly Communion were in fashion! It would elevate the standard of thought and action and awaken a sense of pride in the faith and stimulate them to know it in such a way that they may be able to explain it and to instruct those who question us.

If, however, we do not persuade the boys to frequent the cannot reasonably hope to persuade them to do it when they have attained their majority. There are always a few in a parish, like oases in a desert, but too many content themselves with once a year, or wait for the mission.

We do not speak now on the instructions that might be given at the meetings of the Club, and to which the boys will always listen. Here is an opportunity for the men and women of leisure who may, by the exercise of this Christ-like work, thank God for the good things which He has bestowed upon them.

There are some good people who will look upon them with a fine disdain and relegate them amidst the individuals who are styled cranks. Dom Bosco was ridiculed when he started his boy saving scheme, and his name is not writ in water on the pages of the world's history. He saw the grandeur of the work and its far-reaching influence: he was persuaded that it would be a refuge and a guide to the young, and he gave it the unwearied service of a lifetime. We know the result. The boys who had the benefit of his training became men and some of them were to be found in the forefront of the leaders of the people. We are convinced that there are Dom Boscos in our midst. They may not build a work of a magnitude like unto that of the Apostle of Turin, but they may be sure that their efforts will have

the benediction of Heaven. Just as the withered and unsightly leaves trodden into the soil help to form new beauty in the coming spring, so even the past that we regret may, if used aright, help to form a better and TEMPERANCE.

Much harm is done to the cause of Temperance by the misguided zeal of Exaggerated assertion its friends. and wild declamation produce but ephemeral effect, create an aversion and repugnance to its interests and alienate the support of moderate individuals. Again some of the methods employed are, so far as practical resuits are concerned, far from being satisfactory. Tirades against the saloon are of doubtful value. We must get at the cause that creates the saloon. Stringent laws against Sunday drinking, and the creation of a powerful public opinion are as barriers to the ever encroaching tide of intemperance, but the surest way to eradicate the evil, as a great prelate has said, " is to go to the foundation of the heart and there drop in the sweetening word of religious influence." Tell a man that intemperance steals the health from his body, blasts his intelligence, weakens his will, blights his memory, unfits him for social and civil duties, bars heaven's door against him; ap peal to the religious element within him, awaken its restraining and uplifting forces and you do more than

any drastic measure can effect. This is the aim of the Total Abstinence Society of the Catholic Church. It preaches no doctrine save that of self-denial preached by the crucified God. It does not say that drink used according to the dictates of right reason is a thing unlawful and forbidden by the virtue of temperance; but it does say that for many it is a proximate occasion of sin and must by them be abandoned altogether. It does not say that all are bound to become members of a Total Abstinence Society, but it does say that the man who to save some poor unfortunate and to do what lies within him to combat the drink plague, resolves to abstain from intoxicating liquor, is showing in a practical manner his love for his neighbor and his God.

It is vain to say that temperatice men are fanatics and are inclined to magnify the consequences of an evil that every thinking man admits to exist. They have at least some knowledge of the ravages of intemperance: they remember that Cardinal Manning declared that as pastor of souls he had before him the wrecks of men, women and children, home and all the sanctities of life; and they are assured by the immortal Leo XIII. that, "Total Abstinence is a proper and truly efficacious remedy for this great evil."

The first man who organized the movement for Catholic Total Abstinence was decried as a visionary and a madman. But the Irish friar, secure in his sense of right and strong enough not to sway or bend before each breeze of oppositson, preached the doctrine of Total Abstinence, made its white banner the rallying-point of thousands of his countrymen and earned for himself, says Dr. Channing, a place far above the heroes and statesmen of his time. Before he died he had ample proof that he was not mistaken in his estimate of the efficiency of Total Ab stinence. His spirit lives in such so cieties and his motive is their legacy. And what a noble and unselfish motive! Speaking to his friends at the inception of the movement he said,

"If only one poor soil could be rescued from destruction by what we are now attempt-ing it would be giving glory to God and well worth the trouble we take." He then signed the pledge: "Here goes in the name of God." Theobald Matthew.

Begotten of the spirit of self denial, devoted to the sacred interests of man and society, shielded by the blessings of wife and mother, the temperance cause goes onward. We are making progress and we confidently expect the dawning of the day when every man will consider it not only an honor but a duty to have his name in the membership roll of a Temperance So-

CONDEMNS A SYSTEM, BUT RE-SPECTS ITS HEAD.

The Congregationalist records its pleasure at hearing the Pope say in his recent letters to the Catholic Bishops in Scotland: "We know that many of the Scottish people who do not agree with us in faith sincerely love the name of Christ and strive to ascertain His doctrine and to imitate His most holy example." It adds: "For our part, we are sure that sacerdotalism is the we are sure that sacerdotalism is the cost, the Assumption. and the coronation fatally corrupting and divisive tion of the Blessed Virgin in heaven.

respect for the personal charac ter of the present Pope.'

IRISH LABORERS AS EVANGEL-

The Coadjutor Bishop of Glasgow, Rt. Rev. Dr. Maguire, has drawn down upon his devoted head the hostile criticism of the Scottish Presbyterian press on account of a sermon preached by him at the opening of St. Patrick's church in Edinburg on a recent Sun day. The Bishop is one of the most eloquent preachers in Scotland. Lordship has a racy, forcible style of rhetoric, which is attractive, and when speaking on controversial subjects he nvariably calls a spade a spade. his sermon on Sunday he made reference to the remarkable progress of the Catholic Church in Scotland during the past fifty years, and attributed said pro ress "not to any great preacher-no to any great literary genuis, but to the object lesson in religion given by the Irish navvy and Irish laborer, who believed not in a merciless God, but in a God who could reward as well as

Proceeding, His Lordship said there were times in the history of nations when the desire for revenge became overpowering, but in the case of the Irish, God had not willed them to take that revenge. God had taken His revenge in His own way, and the Irish people who would not be allowed to practice their religion at home carried it to the uttermost ends of the earth, and had given an object lesson to the natives of the various lands they settled in as to what practical religion is and should be. To the Irish laborer and the Irish navvy His Lordship attrib uted the religious change that had recently come over Scotland where the descendants of Calvin's disciples would no longer tolerate the Calvinistic docpreached fifty years ago, nor could there be found ministers to preach them.

His Lordship's congregation knew that what he stated was correct, and outsiders knew it just as well, but by bigoted Scotchmen it was not considered intolerable that this change of religious feeling in a hard-headed nation should be attributed to the "ignorant" Irish navvy; and so the newspaper organs of the "unco guid" have taken up the cudgels to save the country, if possible, from the degrading imputa One high class and ordinarily respectable journal spends almost a column of its valuable space in dia tribes against the Irish laborer simply because a good word was said for him, from the pulpit of a Catholic church As a correspondent of the paper in question points out, the Irish laborer who migrated to England or Scotland fifty years ago was of quite a different stamp from his English co temporary.

Famine had driven the Irishman from Ireland, and on landing in a strange country he had to take the work that first came to his hand. That was moral, thrifty and religious, the progress of the Catholic religion the better status enjoyed by Irish Catholics at the present day, and the great increase in the number of Catholic churches, schools, colleges, etc., amply testify. Had he been, as a rule, the drunken, fighting, shiftless sot the Scottish papers make him out to be his descendents in Scotland would not be as they are at the present day, members of her principal town councils and public boards, nor would the Church of which they are such faithful members be so powerful, and so influential as she admittedly is. If the blood of the martyrs is the seed of the Church, surely the prayers, sufferings and tears of the ex patriotic Irish have not een altogether in vain. The Bishop of Glasgow evidently thinks they have not, and when he speaks he knows what he is talking about.—Ex.

THE MANNER OF SAYING THE ROSARY.

There are different manners of say ing this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them : the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before commencing each decade, a special inten tion, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each For example : One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired the third for such or such a grace which we desire; a fourth for the conversion of sinners or some particular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the Rosary; one day with the mysteries - the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation be made on the sorrowful mysteries-Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified ; the third day it will be the glorious mysteries-the Resurrection, the Ascension, Pente-

heresy of the ages, but we have a Is there not abundant and varied cated also expressly denied the yarn. great respect for the personal character for our meditation in We presume that the story will regumatter for our meditation in We presume that the story will regu-all these great mysteries. And larly reappear with vexatious changes shall we still dare to speak of mon-otony? A fourth manner of reciting Los Angeles or Los Vegas taking the the Rosary is to consider the Blessed place of Matamoros. Virgin in the first decade as daughter a great satirist as saying : of the Father; in the second, as the mother of the Son; in the third, as spouse of the Holy Ghost; in the fourth, as Oneen of the Church triumphan. as Queen of the Church triumphant in the fifth, as Queen of the Church Suffering; in the sixth, as Queen of the Church Militant. These are new points of view eminently suited to sus tain piety during the recitation of each Have we recourse to these decade. different means for saying the Rosary well ?-St. Boniface Calendar.

GROWING UNITY IN IRELAND.

distance a genuine coalition of all sec- subject in which he is so much intertions of Irish Nationalists at home through the medium of the United "I did not say," he remar League. The Pilot has already published accounts of several great anything that sounded like it. for unity expressed by the leaders and despair.

Parnellite and anti-Parnellite have met both on the platform and among present day is something awful, and the auditors, and while there was an what are we doing to check it? The avoidance of all old scores of the Roman Catholics are doing much more. divided past, there was a decided and The more intensely Protestant a people gratifying coming together for mutual are the less religion is brought to help and united work, not only for the present purposes of the League, but There is no class of women in the looking beyond that to future single- world, I believe, so pure as the Cathness of object and labor in the Nation- olic Irish in Ireland, as the Blue Books al cause itself. The League is of Parliament, quoted by Mr. Stead, branching out beyond its first confines prove, and in highly Protestant, strict It is flourishing in Roscomin Mayo. mon and other counties, and there has already been an expressed desire for its establishment in Dublin County.

That the American friends of Home Rule are interested in this new depart- clergyman in one thousand ure, and are eagerly watching its results, is shown by the letters they are sending to its founder, Mr. William O'Brien, and by more substantial Church are the efficient means for contokens also, judging from the acknowl-trolling vice which we have not. edgment by that gentleman in the 'Instead of Instead of that this League, together with the '98 spending our energencement of the centenary celebrations throughout the ational differences. long, and that has been deplorable and distinct varieties in each other religious less from every standpoint. That such seems to be the welcome prospect sentiment or work to be got out of that such seems to be the welcome prospect of an editorial in the Freeman's Journal of Sept. 20:

mal of Sept. 20:

The signs are everywhere of a revival of a united National agritation in Ireland. The hot fit of recrimination and the cold fit of apathy are at an end. Once more the people are in motion, and all obstacles to unity must go down before their power. The great meeting at Elphin was as free from all trace of discord as the gatherings of the old days, when Parnell led a united party with a united people at their back. There was no trace of bitter feeling among the old comrades, long separated, who met on that platform to work together in the common cause. The wounds of the last lamentable struggle of Nationalist against Nationlist are healed. The United League has offered a common platform to all, an oblivion of past disputes, a prospect of future victories, and it has been hailed with acclamation.

Every freind of Ireland in America and the world over will devoutly hope and pray that these words are true in their fullest meaning, and that their fruit will continue to be apparent in the conduct of the people and their parliamentary representatives - Boston

THE "RAFFLE FOR SOULS."

Milwaukee Catholic Citizen

Several months ago the story of a raffle for souls in Mexico was current in some of the Protestant papers. matter was investigated at the time and refutations were published in the Catholic press, The Citizen, among other papers, alluding to the matter. Two correspondents, this week, send us in a clipping containing a revamp of the story, "a raille for souls." The clipping appears to be taken from the Milwankee Sentinel.

"raffle-for-souls" story was originally put in circulation some ten months ago through The Christian Rev. F. S. Borton, Endeavor World. a missionary in Puebla, Mexico, said that he had seen the following notice in a Roman Catholic church in Mexico:

Assengers to Ruggiers to

"Raffle for souls—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are out of purgatory: "Ticket \$11—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys, etc."

Mr. Borton being pressed to say where he saw the notice, declared that he made the translation on the spot from a written notice on the door of a church in the little town of Matamoras. The pastor of the church, Father S. C. de Leon, in a letter over his own signature in The Southern Messenger of San Antonio, Texas, asserted that the charge was false.

Moreover, the Bishop of the diocese in which the church in question is lo. snow.

REV. F. B. DE COSTA.

He Preaches Another Sermon Which Has Caused a Sensation.

New York, October 4 Owing to numerous misunderstandings of his meaning in his sermon on Sunday, Rev. Dr. Benjamin F. De Costa, rector of the Episcopal Church of St. John the Evangelist, at Waverly The friends of Home Rule in America place and West Eleventh street, was in cannot but regard with the greatest rather a disgusted frame of mind satisfaction what appears to be at this yesterday, but a few questions on the

"I did not say," he remarked, " that was a failure or religion demonstrations in various places in ligion is divine, and the old Greek Mayo and elsewhere, at the establish philosophers over two thousand years ment of branches of the League. The ago said it could never fail. It is the most noteworthy feature of the speeches and the sentiments of these occasions antism which are making a failure of was the enthusiastic spirit and desire our efforts for the Church. I am not in for unity expressed by the leaders and despair. I look for a revival of the emphasized by the response of the true Christian spirit, which is above

all such littlenesses. "But I say the immorality of the

LACKS THE MACHINERY. "The Protestant Church has not the machinery for dealing with the vices of the world in these times. Not one preach a sermon on the Seventh Commandment. The confessional and the refusal of the sacrament in the Roman

"Instead of putting our shoulder to fighting against the for \$100 towards the objects of the awful spread of social vice and drunk-League from a prominent citizen in enness and Sabbath breaking we are New York. It is fervently to be hoped squabbling among ourselves and that this League, together with the '98 spending our energies on denominspending our energies on denomin-There are sevencountry, will wipe out every vestige of teen sects of Methodists and thirteen dissension that has lasted already too sects of Baptists, and almost as many is evident from the following abstract state of affairs? It is shockingly immoral, I say, to be squabbling fifty million persons in this land are are not even nominal Christians.

SUGGESTS LAMBETH PLAN.
"What would I suggest as a remedy The plan which was first advocated at the Lambeth Conference about six years ago and again at the last triennial convention, which was held in Chicago three years ago. This plan was that all Protestants should unite on one broad platform, keeping only as our base four points—the apostolic priesthood, the two creeds and the sacrament of baptism and This seems broad Lord's Supper. enough for all to unite on and to give a chance for concerted action.

GREAT EXCURSION TO KINGS TON.

In order to get the benefit of the remarkably cheap railway rates to Kingston for the consecration of Arch-bishop Gauthier, October 18th, intending passengers would do well to go to Sadlier's Bookstore, 127 Church street, Toronto, for their tickets. Return tickets from Toronto can be purchased there at single fare to Peterborough on the C. P. R. or Port Hope on the G. T. R., and at the same time and place, excursion tickets may be bought from Peterborough or Port Hope. this they will effect a great saving, as excursion tickets will not be sold at any nd us railway station west of Peterborough on the C. P. R. or Port Hope on the G. T. R. At Sadlier's Bookstore return tickets for the entire trip from Coronto to Kingston can be had for three dollars. Tickets are good to go by any regular a. m. or p. m. train on either line on the 17th October, and valid to return till the 20th.

Passengers to Kingston for Archwell to purchase their tickets from their stations to Toronto, only, in order to get the benefit of cheap rates from latter city to Kingston. And those living at intermediate stations east of Toronto, between latter city and Peterborough andPortHope, are reminded to purchase their tickets from their stations to Peterborough or PortHope, so as to avail themselves of remarkably low excursion rates from latter named points to Kingston and return.

He who is without energy when young will never have it. Grit is not a winter fruit: it never grows in the



o out every id spade a n their gar-or try to Mr. Glad-

chopping the family fire-wood.

A more ridiculous method of curing a man who is suffering from nervous exhaustion and is threatened with nervous prostration could not be well conceived. A man who has overworked does not need more work, but less work and more rest. The man who has lost his appetite needs something to restore it. The man whose nerves are shattered needs something to tone and strengthen them. Get the nerves right and sound, and refreshing sleep will follow. A man who sleeps well and eats well, and digests and assimilates his food will not remain ill.

In cases of this kind Dr. Pierce's Golden

digests and assimilates his food will not remain ill.

In cases of this kind Dr. Pierce's Golden Medical Discovery goes to bed rock—to first causes. It creates a hearty appetite; it makes the digestion and assimilation perfect; it invigorates the liver; it purifies the blood and fills it with the life-giving elements of the food. It builds up new flesh, new muscle and new nerve fibres. It is an unfailing cure for nervous exhaustion and nervous prostration, and the best of all medicines for overworked men and women. An honest druggist won't urge an inferior substitute upon you, thereby insulting your intelligence.

It is a dealer's business to sell you what you ask for—not what he prefers for selfish profit's sake to sell, who prefers constitute.

you ask for—not what he prefers for selfish profit's sake to sell.

A man or woman who neglects constipation suffers from slow poisoning. Doctor Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them.

(From Toronto Globe.)

THIS CERTIFICATE Brings Forth a Story.



We, the undersigned, certify that the health of the Rev. R. A. Bilkey has for months been deteriorating, Bilkey has for months been deteriorating, and that he is now suffering from severe nervous prostration, and urgently requires immediate and prolonged rest. J. W. McLaughlin, M.D., A. Beith, M.D., L. Holland Reid, M.R.C.S., etc.

THIS INTERVIEW TELLS IT.

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

"I suffered for over three years from the programmer of the programmer weakness and programmer weakness and programmer.

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

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

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THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake.

BY CHRISTINE FABER.

XL—Continued.

To Agnes though her eyes were fixed quietly on the prisoner, and her form betrayed no movement of agitation, her heart was beating with wilder throbs than it had ever beat before. Mallaby, during all the years she had known him, had not so much as hinted that he had ever been married; now, to find that the murder with which he' was charged was that of his own father-in-law, made her gasp and shiver inwardly, but without making an outward emotion, until it flashed upon her mind that, according to Mr. Mallaby's statement, it was not he who was guilty, but her father; that Mallaby was but suffering the charge to be imputed to him. She gasped outwardly then, and turned her attention once more to the witness.

"Did you see Mr. Forrester after the reputed suicide of his father-in-law?" asked the counsel for the State.

"I did see him," replied the witness, "be came home with the body, he and

asked the counsel for the State.

"I did see him," replied the witness,
"he came home with the body, he and
the two men that came to the house first
with him—I forget their names now—and
his griaf was tarrible.

his grief was terrible.
"The grief of his wife," she went on without giving an opportunity to the counsel to continue his questions, "was as much because her father had taken his own life, as because of his death; she thought his soul could not be saved, and she used to say that if he had only died

she used to say that if he had only died any other way she would be satisfied."

The counsel interrupted her; her evidence was out of form with the pointed questions he had prepared, but which she gave him no opportunity to ask.

"You are here, Mrs. Kelpley, to testify to your knowledge of the bad feeling which existed between Rueben Turner and his son-in-law, during their stay together in the mines; that knowledge, as you learned it, from the letters read to you by Mrs. Forrester and to testify to the conduct of Mr. Forrester after his return from the mines."

The witness dropped a courtesy, answering at the same time with touching,

but firm simplicity:

"Ah, sir; I must be allowed to tell me allowed t story in me own way, and if I'm a little roundabout or mixed in things I'm trying

to tell, you must have patience."
"But, remember, woman, you are on oath, and you must be particular as to the acts."
"It is because I am on me oath that I

"It is because I am on me oath that I must tell me story in me own way. I was told when they brought me a few days ago to Mr. Turner's house, that it was found out how Mr. Forrester had killed his father-in-law, and that I was only wanted to tell in the court, what I knew of their bad feelings for each other, and how Miss Millicent disliked her hust had become to her father. And and for his treatment to her father. And

band for his treatment to her father. And I said nothing, one way or the other then, but I made up my mind that if I was put on oath to tell one thing I'd tell another. I'd tell something that I never told before to mortal creature and that 'll maybe surprise Mr. John Turner himself."

Up to that point there had been no stopping her, and it was evident from the strained attention of everybody that her testimony, out of order as it was, was intensely interesting. Into the prisoner's face were coming repeated changes of color and expression, and he leaned forward and looked at the witness as if by the piercing and longing earnestness of the piercing and longing earnestness of his gaze he must force her to look at him; but her eyes seemed only to see the ques-tioning attorney, or modestly to seek the

The counsel, evidently annoyed at the woman's persistency, would—when at length she did stop with that strange innuendo to John Turner,—have forced her to give just the answers to his questions and nothing further, but the Judge interposed, and Nanno Kelpley was asked to continue her evidence in her own way, which she did in her former, simple manner looking only at the counsel

which she did in her former, simple man-ner, looking only at the counsel
"When Mr. Turner was buried, Mr.
Forrester's two friends that had come home with him from the mines, went away, and the lad, Mr. John Turner, was taken away sick by the man that he worled for.

There was no one in the house but Mr and Mrs. Forrester and me, and Mrs. Forrester was like to go out of her mind with grieving for her father's soul because with grieving for her father's soul because he killed himself. Her baby was born a few days after, and her grief seemed to get worse; it was so bad, that Mr. Forrester came to me in his trouble about it, and he said, taking my hand:

"Nanno, I am going to tell my wife something, and you must come and hear it too."

"And I went with him, and he told us both, how he shot Mr. Rueben Turner, not meaning to do it, and how his friends advised him not to tell that, but to let be advised him not to tell that, but to let be thought the way it was, so that there would be no trouble made for him that might keep him away from his poor young wife; but that seeing her feel so badly, thinking that her father had killed himself, Mr. Forrester thought it might ease her to know the truth. ease her to know the truth.

"But it did not ease her; of anything

Raw from Her Toes to

MAKES A WONDERFUL CURE

Mrs. Knight, 17 Hanover Place, Toronto, makes the following statement :-

Statement:—

Y mother, Mrs. Wright, who lives at Norval, near Doncaster, suffered a summer and winter with Eczema in her feet. She could not walk, and very seldom got any sleep. It became so bad that she was perfectly raw from the toes to the knees. After trying every available remedy without receiving any benefit, and almost hopeiess of relief, she was advised to try Dr. Chase's Ointment. She has altogether used 8 boxes since commencing, but with the happiest results, for she is now completely cured. There is but one scar on one of her feet, a memento of her fearful suffering condition. Any person desiring further testimony in this case is at liberty to communicate with Mrs. Wright at her address, Norval P.O.

Mrs. Knight says after such a grand

it made her wilder. She said her father's blood was on her husband's hands, and neither of us could quiet her. She would not let her husband touch the baby; and not let her husband touch the baby; and then, when Mr. Forrester, nearly out of his mind himself, asked her what he should do that would satisfy her, saying he would give himself up and stand his trial if she wished, she got quiet all of a sudden, and she asked him if he had loved her.

"To show her that he did, he got down on his knees beside the bed and said he would prove his love in any way she wanted.
"Then she asked him if he would take

"Then she asked him if he would take the most solemn oath, never to make known to the child that he was its father; that should she, its mother, die, he might be the guardian of the child, but never to let himself by word, or sign show to the child, or anybody else, that he was a drop's blood to her. And he swore, calling to witness the heavenly names she made him say, and then she said to ne: "That was to avenge my murdered father, Nanno; as my husband caused his death away from me, his only child, so shall he, my husband, never be permitted the caress of this, his child. He has sworn to be the cold, watchful guardian, nothing more, and I know his affectionate nature, Nanno: it will wring him to the soul."

"And then she told him a name to call the child by. She did not ask me to take any orth and an hour affer that she was "Then she asked him if he would take

"And then she told him a name to call the child by. She did not ask me to take any oath, and an hour after that she was out of her mind, screaming the words of the oath she had made her husband take, and making him say the dreadful words again after her. The next day she died quietly, but without getting back her senses, and the people who came to her funeral thought that her baby had died too, and was lying in the coffin with her.

"Mr. Forrester shut up the house then till Mr. John Turner could look after it, and he and I with the baby went away at anight: we went away to another part, and

and he and I will the bady went away as night; we went away to another part, and I stayed with him until he found a nurse for the baby. Then he went east, but saying to me before he went:

"You are the only one, Nanno, who knows that I am the father of this child, and who knows of my oath to the dead.

knows that I am the lather of this child, and who knows of my oath to the dead. I do not ask you to take any pledge to keep the secret, but I trust in you because of your love for my poor wife."

"And I kept the secret. When I went back to San Francisco and I saw Mr. John Tarner, and he asked me about his niece, I told him only that she was dead, and her husband had gone away. And in all the years after that, I still kept the secret, though I sometimes saw Mr. Turner, and knew how rich he was getting, and I wondered if Mr. Forrester were living and if dered if Mr. Forrester were living and i dered if Mr. Forrester were living and in he knew how rich his brother-in-law was, and how Mr. Turner, having no near kin, would feel if he knew his niece had a child, and that perhaps that child was

iving.
"I kept the secret until now, when it wouldn't seem right to keep it longer."
She stooped suddenly, and a sort of awe seemed to have fallen upon the audience; not a motion was made and hardly a breath drawn, until the counsel asked softly, as if the awe had fallen even upon

him:
The name of this child whom the prisoner swore to regard only as his 'The mother said it should be called

Agnes Hammond."

"Look at the prisoner and tell us if you recognize in him Mr. Forrester whom you knew as the husband of Reuben Turner's

laughter." She turned and faced the prisoner, hearing at the same time a sort of commotion behind her, but not noticing it.

"I do recognize him. He is older, to be sure, but he has the same features; he is the new parter?"

s the same person."

The commotion behind her was caused The commotion behind her was caused by Agnes Hammond. She had started from her place not well knowing what she was doing, and looking wildly from the prisoner to the witness, and seeing, as one sees sometimes in the fantastical background of a dream, another face looking at her from the rear rank of the jury. Even in that wild, awful moment, when every appetion of her being seemed to center in in that wild, awful moment, when ever emotion of her being seemed to center the certainty of that utterly unexpected revelation, she felt the stare of its pierce

revelation, she felt the stare of its piercing eyes, but she looked beyond it to Mallaby. He, seeing her forward movement, had arisen, and she, regardless of everything but that trembling figure fain to support itself against the side of the dock, rushed on, flinging herself as it were, through the people who alfrightedly made way for her, until she reached the elevated railing that inclosed him. There, confronting him with a face, so pale and set it seemed more like that of a corpse, she stood, extending her arms to him.

"And you are my father!"

The concentrated reproach, the bitter amazement, the struggling affection in her tones, made them wild, and high, and thrilling, and they pierced the ears and the hearts of everybody in the court-room. But, after that, the room swam about her, and there seemed to be two Mallabys struggling to reach her, both being withheld by the grasp of powerful men, and she heard as if it came from a distance, a hoarse, quivering voice say:

"For God's sake, gentlemen, let me go

"For God's sake, gentlemen, let me go to her. She is my daughter." The rest was a blank.

XLI.

That dramatic and unexpected scene made it necessary to adjourn the court; but it was difficult to clear the court-room.

but it was difficult to clear the court-room. People would linger either to see, or hear further of Mailaby's ward, so startiingly proved to be his own child.

She had been borne to one of the waiting-rooms, and it was reported that she was still in an insensible condition, attended by the lady who always accompanied her, and a physician; that the prisoner had been remanded to his cell, and that Mr. John Turner—to whom the revelation of his relationship to Mallaby's ward had come with startling astonishment—had given orders that everything should be done for the young lady. Some her feet. She could not walk, and very seldom got any sleep. It became so bad that she was perfectly raw from the toes to the knees. After trying every available remedy without receiving any benefit, and almost hopeiess of relief, she was advised to try Dr. Chase's Ointment. She has altogether used 8 boxes since commencing, but with the happiest results, for she is now completely cured. There is but one scar on one of her feet, a mement of her fearful suffering condition. Any person desiring further testimony in this case is at liberty to communicate with Mrs. Wright at her address, Norval P.O.

Mrs. Knight says after such a grand success, is it any wonder we recommend Dr. Chase's Ointment?

Mrs. Knight says after such a grand success, is it any wonder we recommend Dr. Chase's Ointment?

learned to abhor long ago, and who he now fully believed to be the murderer of his brother.

Within the waiting-room slowly recovering from her swoon, Agnes was lying,
partially supported by Mrs. Sibly. Her
first glance was into the kind face of the
widow, and then she remembered. Her
strength seemed to return with marvelous rapidity. She sat up, putting back
the arms that still would have enfolded her, and taking her bonnet that lay on a chair beside her, she put it on her head. But all the time her face retained its ghastly expression, and her eyes seemed to look strangely into the blank space be-

fore them.

The physician shook his head somewhat ominously at Mrs. Sibly, and then he attempted to take Miss Hammond's hand while he told her to refrain a little nand while he told her to retrain a little from any exertion. Instead of obeying him she sprang to her feet, removing her hand far from his touch, and saying in such a changed voice, Mrs. Sibly hardly recognized it.

recognized it:

"I must go to Mr. Mallaby."

Her companions wondered if, having no memory of the revelation in the courtroom, she still thought that Mr. Mallaby room, she still thought that Mr. Mallaby was only her guardian, but, at the same time, the physician felt that it would not be well to keep her from the prisoner, and, securing the necessary permission, he with Mrs. Sibly, accompanied the young lady to the door of the cell. There they left her, the doctor doubtful of the effect of the interview, remaining in the corridor, in order to be within call, and Mrs. Sibly waiting in one of the warden's apartwaiting in one of the warden's apartments.

ments.

The prisoner, finding that his entreaties to be permitted to see Agnes were ineffectual, on his return to his cell, had relapsed into a sort of bitter silence. The officials had assured him of the attention she was receiving, and one had told him also of Mr. John Turner's charitable offer. But all that assuaged little his agonized longing to know how she regarded her startingly discovered relationship to him—did she blame him for his course of seeming deceit, and, believing him to be guilty of the crime of which he was accused, abhor him? Did she shrink from a relationship that, imposed upon her so much obloquy, and giving full credit to the evidence trus far adduced against his character, hate and despise him? Or, most harrowing The prisoner, finding that his entreaties and despise him? Or, most harrowing thought of all, would she sink beneath the thought of all, would she sink beneath the strain of her 'terrible feelings, and die as her mother had done, a shrieking maniac? Her face while borne past him in her swoon, had seemed to be in its set, marble whiteness, an exact reproduction of that of his dead wife.

of that of his dead wife.

Some one was opening the door, There was the slight clink of the lock, a sound that, slight and ordinary as it was, never failed to give him a peculiar thrill. On this occasion it was like an electric shock, going out to the very ends of his fingers, and he rose from his stool, looking as it has whole of his noor, strugging soul were he whole of his poor, struggling soul were

in his eyes.

The door opened wide, unusually wide it seemed to him, before any one appeared in sight; then, Agnes stood there, not ad-vancing for a moment, but looking at

As persons drowning are said som times to see in instantaneous review the most minute instances of their past lives so Agnes, in the moment that sh so Agnes, in the moment that she stood as if wanting the power to advance, seemed to recall every action, word, and sign, that puzzling her in the pat regarding her guardian, were now such strong and touching confirmation of his paternal relation to herself. From what else could have spring his gentle kindness and relation to herself. From what else could have sprung his gentle kindness, and watchful regard? What but a father's affection could have made him so unselfishly content with the meagre compensation of a ward's attachment? And how much he must have suffered in earlier years from her indifference and ill-concealed contempt; how much she now knew that he had suffered in recent years from his struggle to keep his painful secret. Guilty he might be; friendless, odd and contemned, he certainly seemed to but he was her father—her broken-down, imprisoned, suffering father.

imprisoned, suffering father.

She nerved herself out of the paralysis that had seemed to have settled upon her limbs, and the blood came back to her heart and her face. With arms that

born and educated in England he was the only child of parents in comparatively affluent circumstances. His mother died when he was a boy, his father just as he was entering manhood. Their death put him into possession of a moderate fortune, and partly from a spirit of adventure, and partly to increase his means, he went to New York, meeting there Kellar and Kellar's cousin. Kellar made the first advance to acquaintance, and Forester being young, knowing little of the world, and having a generous, trusting, unsuspicious nature, was attracted by the cordial, affable manners of Kellar. Kellar's consin was equally affable, but less demonstrative. Forrester was easily induced to go to the West with the cousins, and when taken ill in Rueben Turner's house, he was so grateful for the kindness of Turner and his daughter that he felt it would be little to repay his debt of gratitude by the gift of his whole fortune. He had also learned to love Millicent Turner, but feeling that she did not return his but feeling that she did not return his affection, he was careful to betray no warm regard. He was painfully aware that she ridiculed his appearance, and his odd ways: his shyness in her presence made him all the odder. But her father liked him, and when an opportunity came in which Forrester could assist Turner

But their advent in the mines was the beginning of the unpleasantness for Forge loan by Kellar; he gave it, being ured that he should be shortly repaid large assured that he should be shortly repaid.
Instead, however, of any repayment he was asked again and again for smallar sums until he finally refused. The refusal did not seem to make any change in Kellar's cordial, and even confidential manner; he continued to seek the companionship of Forrester as he had done, and was always pleasant and affable.

Suddenly, Turner became distant and

Suddenly, Turner became distant and moody with his son-in-law, and at length, moody with his son-in-law, and at length, on occasions, gave vent to angry innuendoes of the unfairness of the latter's superior luck. At the same time, For-rester was in the receipt of very strange letters from his wife short, cold and rester was in the receipt of very strange letters from his wife—short, cold, and containing an undercurrent of dislike and irony that he could not understand, but that he could not mistake. Kellar, seeing the ill feeling which Turner manifested more and more every day, used in private to sympathize with Forrester, and Forrester, believing in and trusting him, was grateful for his sympathy.

On one occasion, when Forrester happened, on an unusually lucky find, Turner became violently excited, and in a trust of pression accused his son-in-law

pened, on an unusually lucky find, Tur-ner became violently excited, and in a burst of passion accused his son-in-law of dishonestly appropriating it. Forrester, knowing how honestly he had on every coggion fulfilled the terms of the covered knowing how honestly he had on every occasion fulfilled the terms of the compact regarding division of their finds, was stung into bitter words of retaliation. The bitterness increased by his secret inten-tion at the end of their stay in the mines,

tion at the end of their stay in the mines, to make a further generous division of his gains with his father-in-law.

But, Turner, angered beyond all bounds, sprang upon his son-in-law, and Kellar and his cousin who were present, caught him and pulled him away.

Then Forrester said:

"I shall fix him some day."

He meant, as he explained afterward to Kellar and his cousin, to fix him by surprising him with a totally unexpected and generous gift when they should both return to San Francisco.

After that, Turner's ill feeling seemed to become more bitter, and the letters

After that, Turner's ill feeling seemed to become more bitter, and the letters from the young wife shorter and colder. In vain Forrester sought an explanation; he could get none further than what the property is the shirt of the property of the same and the same an tion; he could get non-tritude that white whis own judgment told him; a blind, unreasonable jealousy and suspicion on the part of Turner, and which he must have communicated to his daughter. To add to Turner's unhappiness he received an angry letter from his young brother-in-law, John Turner, but it ex-plained nothing, and Forrester returned plained nothing, and Forrester Featured an indignant reply denouncing the causeless dislike of his father-in-law, and ending with the words, "but I shall fix him some day," meaning as he had meant when he had spoken the threat, to fix him by heaping coals of fire on his head, for his love for his wife made him able to forgive any injury done by her kindred.

her kindred.

At length Forrester could endure the situation no longer. He announced his intention to throw up mining and return to San Francisco. That was an occasion for the manifestation of more bitter feeling on the part of his father-in-law, and on contenting the beginning the significant parture. ing on the part of his tather-in-law, and on the night before his intended departure being asked by Kellar to join him in the game of cards he and his cousin were playing, he had hardly seated himself when Turner, whom he had left in moody silence a moment before rushed in, and was down upon him.

During the struggle to defend himself he falt Turner draw, sijstol, and in self-de-

felt Turner draw a pistol, and in self-de-fence Forrester wrested the pistol from him, but in striving to put it beyond Tur-ner's reach it went off, and Turner fell, ex-

elaiming: "Forrester has killed me." Everley had come upon the scene only in time to witness that to which he had testified, and Forrester, dazed and horror strik en, was dragged away by the cousins Knowing his guiltlessness of intention to kill he never thought that any suspicior could attach to him, and he was surprised at the proposition to have it suppose that Turner had committed suicide; bu when it was represented to him that in any other case he might be held until an investigation could be made, and so be de tained from his unprotected and friend-less wife, he consented, gladly permitting Kellar, who seemed to be more of a sym-pathizing friend than ever, to make all

the arrangements.

Then occurred all that Nanno Kelpley had told save that she had not depicted the extreme bitterness with which Mrs For reserved her husband, nor his frigid reception by her uncle, John Turner. The unjust feelings of Rueben Turner toward his son-in-law, had been but too successfully imparted to his daughter and his brother, and though neither of them doubted the story of the suicide, they seemed to feel that it was due in a great Since that to which the prisoner's oath bound him, had been disclosed in open court, there need be no more secrecy on his part; he could tell everything to his daughter; and he did, giving her the history of his life from his boyhood.

Born and educated in England he was Born and educated in England he was Kellar was everywhere, trying to soothe the only child of parents in comparative. His mother the wife and her uncle, and to mapart courage and hope to the wretched husband, while his consin was as silent as though he had been a mute; and Forrester was so grateful to Kellar that, after the interment, when young John Turner was carried back ill to the home of his employer, and Kellar announcing his intention to return to the East kinted his improverighed condition. nouncing his intention to return to the East, hinted his' impoverished condition, Forrester made him a generous gift of money. Then he was left alone with his wife and Nanno Kelpley, and the only time that his wife showed any return of the tenderness she had once given him was when he took the oath she demanded. That seemed to be a proof of a love ed. That seemed to be a proof of a love too great to be resisted, and her embrace

of him he never forgot; the memory of it seemed to be a constant help in the keeping of his oath.

In one of the suburban villages of New York he found a nursery in which to place the babe, and at the earliest age acceptable by transferred her to the Convent. possible he transfered her to the Convent possible he transfered her to the Convent of the Sacred Heart. His thoughts, his hopes were all for her, and his last gift to Kellar having well-nigh exhausted what had been left of his early fortune, it was necessary to work hard to accumulate the wealth he desired for his daughter. Bred to no trade, and unable to secure a higher position than that of collector of bills he turned all his energies to that, hoping by the means of great personal economy to be very successful to a degree that ex-ceeded his expectations. His great struggle was to conceal his wild affection for his ward. He dreamed of her, and struggle was to conceal his wild affection for his ward. He dreamed of her, and lived upon the visits he was permitted to make to the Convent. Having secured an eligible boarding place with Mrs. Denner, and finding her to be a kind, motherly woman, he brought his little ward there for a few days during the summer years old. A little after her next birthday, and when she had made a second

vacation visit of three days to Mrs. Denner, and had returned again to the convent, Forresier was suddenly confronted on the street one day by Kellar. Little dreaming of Kellar's object, and confident of his friendship, Forrester welcomed him, taking him to his office, and talking to him freely of his business, his circumstances, and everything save his daughter; and when Kellar asked him about his wife, he answered simply that she died a ter; and when kellar asked him about his wife, he answered simply that she died a few days after Kellar's departure from California. He explained his assumption of the name Matthias Mallaby, by his wish to obliterate from his memory every circumstance of the harrowing past, and Valler, seemed to agree with him, and Kellar seemed to agree with him, and Kellar seemed to agree with him, and was very particular never to forget himself and use the name of Forrester.

One day in the office, Kellar saw by accident an open letter addressed to Mallaby, in a child's hand, and beginning:

"Dear Guardian."

He interrogated Mallaby about it, and

was answered with admirable composure that Mallaby was guardian to a little girl in obedience to the request of her dying mother, and Kellar seemed satisfied with

For one whole week Kellar acted the part of a pleasant, confidential friend. Then, he suddenly disclosed himself. His object in returning to New York from His object in returning to New York from Australia was to extort from Mallaby a large sum of money. It was no accident-al meeting on the street as Mallaby had supposed it to be; Kellar had simply made it appear so, though how, or where he had learned to find Mallaby, he would

not tell.

Did Mallaby refuse to accede to his demand, both he and his cousin whom he had left in Australia were prepared to swear that Mallaby with deliberate intention had killed his father-in-law, Reuter Targer. That he Kellar, would ben Turner. That he, Kellar, would ben Turner. That he, Kellar, would communicate with the brother of the murdered man, John Turner, who as Mallaby knew from newspaper paragraphs was already rising into wealth and prominence; that pains would be taken to hunt up Everley who could testify to Reuben Turner's last words; that the very fact of Evergeter having assumed an alias would

Forrester having assumed an alias would Forrester having assumed an alias would prove the fear in which he lived—a fear that could only be induced by a consciousness of his guilt—and altogether, Kellar placed before Mallaby so systematic and well-laid a plan of proving the murder of Reuben Turner by Forrester, that the latter was aghast. He thought of his child, and what to her would be the consequences of his arrest on this charge; that anxiety was greater even than his bitter detestation of Kellar. But it would be impossible to pay the large sum dedetestation of Kellar. But it would be impossible to pay the large sum demanded, and Kellar substituted the payment of certain remittances four times a year, to which Mallaby consented. Then began Mallaby's torture, for, after Kellar's departure every letter with which he acknowledged the receipt of the remittan contained cunning, but harrowing reference to the murder. After a little, finding that the reading of them caused him so much anguish, he wrote to have Kel-lar send them to his boarding-house rather than to the office. He could conceal his torture better in his room in poarding-house than in the office where ne could not be always sure there would

be no eye upon him.

It was owing to the payment of those remittances that Mallaby had been unable to give his ward a larger income, and that had caused him to hesitate when she spoke of going to Italy.

TO BE CONTINUED.

DANGER TO FAITH.

St. Theresa tells us that "all things

pass away." It is a time worn aphor-ism. The same can be said of the words of our Lord, "What doth it profit a man if he gain the whole world and lose his own soul?" What gain is there in an education which alone fits us for this world. Liberal Catholics say the clergy go too far in condemning secular schools. They point out schools where immorality and bigotry are unknown-schools where Catholic boys and girls are ever welcome and treated as becomes ladies and gentlemen. All very true. There may be no danger as to faith or morals, but where shall the child imbibe the true Catholic spirit? What shall give him strength to preserve the faith handed down to them by religious ancestors? There is always danger outside of a Catholic atmosphere. There are negative dangers, if not positive ones. Listen to a learned Jesuit— Father Rickaby addressing a class of young Oxford students: "Danger," he says, "consists not in anything you hear from lecturers and tutors, not in attacks made by your equals upon your religion, but in that urbanity and courtesy, and gaity, and good humor and truth, and friendship and vigor of mind and body, in that host of natural virtues which you admire in the society around you, all independent, it appears, of the grace of Christ and the aith and sacraments of His Church. Then the question arises in the heart : What is the need of faith and sacraments and the restraints of Catholic belief and practice when such fair gifts are to be had without them? Who wants more than what we can find here where the Church is not? . . . The natural goodness that you see flourish-

ing without the Catholic faith is a snare and a temptation. Some power be hind it seems to cry: "All these things I will give thee if thou wilt resign thy part in Christ and thine inheritance in the Son of Mary !"- Carmelite Review

Successful at Last.

"I was a sufferer from neuralgia in my side, and headaches. I followed numerous prescriptions without benefit and was persuaded to try Hood's Sarsaparilla. When I had taken only one bottle I realized it was doing me good and I continued taking it until I was cured." Mrs. CARRIE PRICE, Georgetown. Ontario. Georgetown, Ontario.

FORGIVENESS OF ENEMIES.

Few Christian precepts are so distinctly antagonistic to the trend of human nature as that brief command of Christianity's Founder: "Love your enemies." Human reason, it is true, enemies." recognized thousands of years ago the beauty of clemency: but it was re-served for the God Man to introduce upon earth a practice and institute a precept so sublime that reason could never have soared to its conception though once prescribed, men could readily perceive its wisdom and recognize its utility.

There is one point in this law of love

that merits particular attention—the forgiveness of injuries. It is a decidedly practical subject, not only because all have frequent opportunities of ex-ercising this virtue, but because not a d living Christians seem to entertain most erroneous opinions as to the nature and extent of the obligation to exercise it.

To pardon our enemies, no matter how grievously they have offended, no matter how considerably they have injured us, is for us Christians a sacrifice that is absolutely necessary. The proof lies in a multitude of pas sages scattered throughout the Gospels. Therefore," says Our Lord Himself, "if thou offerest thy gift at the altar and there shalt remember that thy

brother hath anything against thee first go and be reconciled to thy brother, and then come and offer thy gift." What does this mean, if thy gift." What does this mean, if not that God has the accomplishment of this precept so much at heart that He rejects every sacrifice that is not accompanied by mercy? It means that we may pray and fast and give alms and render worship and frequen the Sacraments-aye, may suffer martyrdom; but if we are not reconciled to our enemy, it is all in vain. Why Because we are wanting in an essential point of the law; because we have not the virtue of charity; and with out charity we, like St. Paul, are noth

He, says St. John, who flatters him self that he loves God while he hold his neighbor in hatred or aversion i a liar and a hypocrite unworthy of th name of Christian. It follows that th forgiveness of injuries is an indispens able duty on the part of a practice Catholic. Men and women who lea otherwise a regular life, who frequen the Sacraments, do good works, giv good example, and nevertheless pre serve in their inmost hearts a feelin of resentment, a germ of hatred, desire for revenge, a disposition secretly to rejoice over the humiliation or downfall of their enemies, -su persons are sterile of merit before Go

To contend that it is impossible forgive even one's most invetera enemy is exaggerated nonsense. G never commands impossibilities, as he does most expressly and emphat cally command this forgiveness. difficult of course; and this is just w our conduct becomes more noble, mo magnanimous, more worthy of Chr It is difficult, but it is well remember that heaven is not promis to cowards; and he whom innate mal or human respect prevents from stru gling with, conquering and utter routing the demon of hatred that lodg in his heart, is nothing else th an abject coward, who should blush

call himself a soldier of Jesus Christ Are we, then, really obliged actua to love those who detest us and v lose to opportunity in injuring us our fortune or good name? Most suredly we are, for Christ expre ordains it. "I say to you, love y enemies; do good to them that h you, and pray for them that persec and calumniate you." We are bound to love them with the confid tial love, the affectionate regard, wh we entertain for our best friends we owe them at least a patient le devoid of all rancor; we should su their defects, excuse them, and refe from making them public. We them a benevolent love, praying them, and rendering them good s ice when the occasion presents itsel

Is it thus that we act in our nor every day life? Alas! how many lusions about this matter do we cherish! "I forgive him; but I a good memory, and I shall never get what he has done."—"I do bear him any ill will, but let hir his road and I'll go mine. I want to have anything more to do him. I can't bear the sight of h But it is not enough to bear his ill-will; we must wish him well, him as ourselves; be afflicted injury is done to him, prevent it we can. If, instead of feeling acting thus, we keep spite in hearts, nourish projects of reve are pleased when evil is spoken done to our enemy, cherish a pu of retaliating upon him, we lac charity which God exacts from us deliberately lock ourselves outsid portals of divine forgiveness.

Deplorable, in very truth, is t of the vindictive man, since he re himself absolutely incapable of r ing God's pardon for his own gressions. "Forgive and you was forgiven" says the Gospel. your pardon and God will refus Of what avail is prayer to him "Forgive and you preserves enmity and rancor heart? "Forgive us our tree as we forgive those who tr against us," runs the most excel all prayers. "As we forgive," not the vindictive Christian wh this formula call down God's ans upon himself?

It may be that the indi who injures us is one we have many times befr -one who imposes upon our and generosity, desiring only to us down to a level with himself failing in this, leaves no meas

FORGIVENESS OF ENEMIES.

Few Christian precepts are so dis tinctly antagonistic to the trend of human nature as that brief command of Christianity's Founder: "Love your enemies." Human reason, it is true, recognized thousands of years ago the beauty of clemency: but it was reserved for the God Man to introduce
upon earth a practice and institute a
precept so sublime that reason could
issue; love is the law. Starting from never have soured to its conception though once prescribed, men could readily perceive its wisdom and recognize its utility.

There is one point in this law of love

that merits particular attention—the forgiveness of injuries. It is a decidedly practical subject, not only because all have frequent opportunities of exercising this virtue, but because not a few good living Christians seem to entertain most erroneous opinions as to the nature and extent of the obligation to exercise it.

To pardon our enemies, no matter how grievously they have offended, no matter how considerably they have injured us, is for us Christians a sacrifice that is absolutely necessary.

The proof lies in a multitude of passages scattered throughout the Gospels.
'Therefore," says Our Lord Himself, "if thou offerest thy gift at the altar there shalt remember that thy brother hath anything against thee first go and be reconciled to

thy brother, and then come and offer thy gift." What does this mean, if not that God has the accomplishment of this precept so much at heart that He rejects every sacrifice that is not accompanied by mercy? It means that we may pray and fast and give alms and render worship and frequent the Sacraments-aye, may suffer mar tyrdem; but if we are not reconciled to our enemy, it is all in vain. Why! Because we are wanting in an essential point of the law; because we have not the virtue of charity; and without charity we, like St. Paul, are noth-

ing.

He, says St. John, who flatters him-self that he loves God while he holds his neighbor in hatred or aversion is a liar and a hypocrite unworthy of the name of Christian. It follows that the forgiveness of injuries is an indispensable duty on the part of a practical Catholic. Men and women who lead otherwise a regular life, who frequent the Sacraments, do good works, give good example, and nevertheless preserve in their inmost hearts a feeling of resentment, a germ of hatred, a desire for revenge, a disposition secretly to rejoice over the humiliation or downfall of their enemies, -such persons are sterile of merit before God.

To contend that it is impossible to forgive even one's most inveterate enemy is exaggerated nonsense. God never commands impossibilities, and he does most expressly and emphatically command this forgiveness. difficult of course; and this is just why our conduct becomes more noble, more magnanimous, more worthy of Christians. It is difficult, but it is well to remember that heaven is not promised to cowards; and he whom innate malice or human respect prevents from struggling with, conquering and utterly routing the demon of hatred that lodges in his heart, is nothing else than an abject coward, who should blush to call himself a soldier of Jesus Christ.

Are we, then, really obliged actually to love those who detest us and who lose to opportunity in injuring us in our fortune or good name? Most as suredly we are, for Christ expressly ordains it. "I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you." We are not bound to love them with the confidential love, the affectionate regard, which we entertain for our best friends; but we owe them at least a patient love, devoid of all rancor; we should suffer their defects, excuse them, and refrain from making them public. We owe them a benevolent love, praying for them, and rendering them good serv

ice when the occasion presents itself. Is it thus that we act in our normal every day life? Alas! how many delusions about this matter do we not cherish! "I forgive him; but I have a good memory, and I shall never forget what he has done."—"I do not bear him any ill will, but let him go his road and I'll go mine. I don't want to have anything more to do with I can't bear the sight of him. But it is not enough to bear him no ill-will; we must wish him well, love him as ourselves; be afflicted when injury is done to him, prevent it when we can. If, instead of feeling and acting thus, we keep spite in our hearts, nourish projects of revenge, are pleased when evil is spoken of or to our enemy, cherish a purpose of retaliating upon him, we lack the charity which God exacts from us, and deliberately lock ourselves outside the portals of divine forgiveness.

Deplorable, in very truth, is the lot of the vindictive man, since he renders himself absolutely incapable of receiving God's pardon for his own trans "Forgive and you will be gressions. "Forgive and you will be forgiven" says the Gospel. Refuse your pardon and God will refuse His. Of what avail is prayer to him who preserves enmity and rancor in his heart? "Forgive us our trespasses we forgive those who trespass against us," runs the most excellent of " As we forgive,"-does not the vindictive Christian who uses this formula call down God's anathema

upon himself? It may be that the individual who injures us is one whom we have many times befriended -one who imposes upon our virtue and generosity, desiring only to bring forever.' us down to a level with himself; and, us down to a level with himself; and, increasing the suggestions will explain and this looking up to the heavens failing in this, leaves no measure undefend what I have stated are the distinct that the heavens would rain down

tried to blacken our character, disturb our peace of soul, and make our existence as miserable as his own. Never-theless, we must be patient and forgiving, humbly committing our cause to God, the best of fathers, who will take a tender care of us and dispose of all things for our greater good.

the bosom of God, love's electric current makes the circuit of heaven, earth and purgatoay, back to its source. All within that circuit we are bound to view with affection. Only hell's inmates are excluded from this sweet privilege, and only their abode, too, is reserved for the law's transgressors. Let us, then, forgive our enemies and save ourselves. Let us forgive, so that at the dread moment of judgment we may be able to say: "Lord, I hold Thee to Thy promise. I have always pardoned my enemies, do Thou therefore pardon me."—Ave

PRINCIPLES OF THE CHURCH.

Her Splendid Legislative and Forma-

In reply to your request for "An article explaining in outline the dis tinctive principles of the Roman Catholic Church," I would begin by saying that, although a brief article may be easily intelligible to a Catholic, to those outside the Church-even to educated men in all else than her teaching-it will hardly prove satisfactory. However, I will attempt the task.

The distinctive principles of the Catholic Church are two. She says: First-I am truth in teaching, as Christ was Truth in Teaching.

Second-I am Sanctification in action, as Christ was sanctification in

These are at once the high claims and principles, seemingly haughty to those not of us, which hold me, in common with millions of every age since Christ, to any real faith and trust in Christianity. These failing, for us there is but chaos-

We are souls bereaved: Of all the creatures under heaven's wide

We are the most hopeless, who had once most

And most beliefless that had most believed." The Catholic Church, believing God so loved the world that He sent His only son" for the world's guidance and sanctification, and that the time having come when He in His human nature should depart from the world, He made His provident arrangement by which His work should be continued

forever. This arrangement was: First—He established a Church, an

will build my Church." Second—He made the apostles its leaders and teachers—"As the Father sent me, I send you."

Third—He fitted them with knowledge for their office—"All things

whatsoever I heard from the Father I have made known to you."

Fourth—He appointed their work

diction-" Go ye and preach the gospel

to every creature."
Sixth—And the territory of their jurisdiction-" Go ye into all nations." Seventh-He gave them diverse powers for the sanctification of men-

not have life in you." * * "This is My body * * this is My blood * * eat * * drink * * do

eat * * drink *
this in commemoration of Me."
Eighth—He Eighth—He gave His divine countenance as an authentic seal to their jurisdiction-"He who hears you hears

Ninth-And declared the consequent crime of not hearing and disobeying them-"He who despises you despises

Tenth-He affixed rewards and penalties-"He that believeth shall saved, and he that believeth not shall be damned."

Eleventh—He securely moored the apostles to Himself and did not send them adrift—"Lo I am with you."
Twelfth—He determined their tenure of office—"All days, even to the

consummation of the world. Thirteenth-He pledged Himself to the kingdom so organized by the apostles that it should be impregnable

'And the gates of hell shall not prevail against it.' Fourteenth-He gave the apostles and Church a centre of strength-Blessed are thou, Simon, son of John * and I say to thee that thou

art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. Fifteenth-Which centre He made the plenteous source of spiritual food— Truth—"Simon, son of John, lovest

thou Me more than these? Feed My lambs * * feed My sheep. Sixteenth-And the divinely enlightened supreme court for apostles and Church—"Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not,

and thou, being once converted, con-firm thy brethern." Seventeenth- Finally, as Teacher, Guide, Consoler, He gave the Church His holy spirit—"I will send the Spirit

of Truth, who will remain with you These suggestions will explain and this

tinctive principles of the Catholic Church. They will tell you what is her splendid legislative and formative character, her legal constitution. They will explain her unity in faith, her holiness in origin and operation, her adaptability and need to the world, her necessary succession of apostolic power and authority, the final jurisdiction, authoritative and infallible, of her chief. She is therefore, infallible, as Christ is infallible; she has the power from Him to sanctify, as she is His other self to the world. His latest manifestation, His new incarnation, His living voice, His kinetic force, energizing in the minds of men to Truth and in their hearts to sanctity. Chance and error are, therefore, impossible in her teaching ; she is one and the same in every

herself alone, in a changing world, unchanged and unchangeable.
Father W. O'Ryan,
Pastor of St Leo's Church, Denver. Denver Republic.

over the chances and changes of time,

serene, impassable lifted high

THE CONVERSION OF THE SOUL."

Sermon by Father Maturin, Formerly an Episcopal Divine.

Philadelphia Catholics have special reasons for taking a deep interest in the priestly career of Rev. William Maturin, who was ordained some mouths ago. That city was the scene of his closing labors in the ministry of the Protestant Episcopal Church, and the announcement of his conversion was received with deep interest there. He has been preaching in the Redemp torists' church near Liverpool, and has attracted large congregations, including many non Catholics. The following report of a special sermon

will be read with pleasure and profit : The reverend gentleman, who played oratorical power of a high order, took for his text in the morning the words: "But we know this man— whence he is; but when the Christ cometh no man knoweth whence He is ' (St. John vii., 27). The preacher at the outset presented a vivid picture of the state of feeling aroused among the children of Israel by the coming of our Lord. The Gospel, he said, placed us at once in the midst of the controversies that were raging in Jerusalem around the person of Jesus Christ. Those con-troversies were raging with ever-in-creased bitterness. Their character creased bitterness. Their character was eloquently traced. Some men saw the things which our Lord did, and rumors as to His works were spread ing in all parts of the land. They had seen Him raise the dead, cure the par-alytic, give sight to the blind and restore health to the leper, and religious people would ask how could any one doubt or hesitate to accept the claims organized, visible body, which He frequently likened to a kingdom—"I of Him who did such wondrous things. Moreover, they would turn to the pages of Holy Scripture and would see Jesus Christ liv-ing out its letter. And then they heard the words in which He preached penance and love, and noticed how He dealt with Magdalen and the sinners that crowded round His feet. But His seemed indeed to be a commonplace life, and so we should give them credit as we would give credit to men at any - "Go ye into the whole world and preach the gospel."

Fifth—He determined their juris: time for reasonable difficulties in actions the gospel." cepting the truths Christ laid before them. Some there were who did not want Him, did not like Him, did not care for the truth. They loved dark-ness rather than light, because they wildering thoughts would be cleared away as they listened. But after all

> heart were prepared. It was not by intellectual conviction that conversion was effected. The work was done by moral preparation. It was not difficult in this time of controversy and intense religious feel-ing to transfer ourselves back to the days of Jesus and listen to what was said on one side or another, for after all the Messianic thought was the cen-tral thought of the whole of Israel Israel ever gave voice to her psalm of sorrow of her song of hope through the Christ. This deep feeling was ever moving that plastic nation. As Rome represented the wonderful power of organization, and Greece was the im-personation of intellect, what was Israel she did not impersonate the spirit of the soul-faith and hope? turned to her in her darkness or her supreme triumph they discovered the same note. Indeed, when man fell in Eden we might say that was the beginning of the great Messianic struggle. Israel was ever struggling and trying to develop her spiritual life. now the expectations were realized and the Messias had come; He stood before them the hope of all Israel. The preacher then pictured the views which resulted from the appearance o our Lord as an ordinary Man-a car penter's Son. Some said 'This can-not be the satisfaction of our aspirations; this cannot be the Messias. Again, in a moment of reactionary emotion they said, "But never a man spoke like this man; He is fulfilling the words of the prophecy." And so they were torn by two contending feelings. And if they went back to the temple of Jerusalem they heard arguments such as were used to day in our own land. What was the one difficulty as Israel looked forward and Christ did not come? Her prayer was this looking up to the heavens

miracles would not convince except the

and that He would come near to them. "Thou art so far (ff, my God : draw near to me; come close to me; let me feel Thy presence. Let me know, O God of Israel, that Thou art my God. Such was the feeling of Israel and such was the feeling of some to day. "God is so far off; God is so great and I am so petty—so small." He did not know that there was anything that affected the moral life so much as the growing consciousness in men of science of the greatness of the universe and man's pettiness. Thay would bear men say, "If you knew a little more about science, if you could measure the vast space, the innumerable stars, you would be sorry to think that the reat God who rules all should mind such a petty person as you.

Such was again and again the cry of Israel. It was the cry of the soul in its pettiness to God in His greatness that it might please Him to draw near. The answer Israel prayed for was given; God said, "I will come near." God was always generous and the generosity of God was always a puzzle to the meanspiritedness of man. When God said, "Behold, I am in your midst," what did Israel say then? "We cannot think that this man is the satisfaction of all our aspirations,' and Israel turned her back upon Him Thus God had a hard task if we might say so. If He kept in His high Heaven man said, "God cannot think of me; God has forgotten me." If God came down into the soul of man, man said.

"This cannot be ; He cannot come so near as this." So we said, and he (the preacher) did not know which of these questionings that occurred to our minds was the harder to meet. The preacher went on to show that there were two sides to man's nature. There was the commonplace side to the greatest man and there was the great side to the most commonplace. There was no man so small that he had not sometimes had some great thoughts; no man so great that he could avoid the commonplace. Christianity satisfied both demands of man's nature, but in the first place Christ revealed Himself through the commonplace of ordin-ary life. And into the other side the disciples were also led by following the details of His daily teaching. So when the preacher heard some say they were examining the Presbyterian, Anglican and Roman Churches, and whilst doing so remained outside of churches, he replied, "You may go on sifting the question till the crack of doom and remain unsatisfied. Let Christ come home to you; control you. It is not primartly an intellectual question; it is primarily a moral question. Clear yeur hearts and your heads will become clear, and the only way the heart can be cleared is by close walking with Jesus the Nazarene, Who is also Messiah. - Philadelphia Catholic Standard and Times.

Dr. Chase Cures Catarrh after Opera-

tions Fail.
Toronto, March 16th, 1897. My boy, aged fourteen, has been a suf-ferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure. H. G. FORD, Foreman, Cowan Ave., Fire Hall. Impure blood is an enemy to backly and

Impure blood is an enemy to health and may lead to serious disease. Hood's Sarsa-parilla conquers this enemy and averts dan-ter.

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Such Itching, Burning Torture-How It Ended.

When a child is cured of the itching torture and burning inflammation of eczema or salt rheum, it is no wonder that words fail to express the joy of the grateful parents, and that they gladly tell in as strong terms as possible the plain story of suffering re-lieved and health restored. Many testimonials relate the wonderful success of Hood's Sarsaparilla in such cases, even after all other prescriptions and medicines fail. Here is one:

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: - Our boy Harvey will remember the good Hood's Sarsaparilla did him as long as he lives. He was a healthy baby when he was born, but before he was three months old a breaking out appeared on both sides of his face. cians did him little good and said but for his strong constitution he could not have lived through his dreadful suffering. The humor spread over his forehead, in eyes, and came out on his hands. It was indeed pitiful to witness the poor child's sufferings. It was very painful for him to open or shut his eyes, and we had to tie his little hands to prevent him from scratching the itching, burning skin. My mother urged us to try Hood's Sarsaparilla. We did so, and a short time fter he began to take this medicine we saw a change for the better. We continued until we had given him five bottles, and then the eczema had entirely disappeared, and he has ever since been perfectly cured of this dreadful disease. His sufferings extended over two and a half years. People for miles around knew his dreadful condition and know that Hood's Sarsaparilla cured him. He is now a bright, boy, perfectly healthy and has the finest skin of any of my five children." MRS. L. KLAUSFELDER, Collegeville, Pa. Hood's Sarsaparilla is sold by all druggists. \$1; six for \$5. Be sure to get Hood's,

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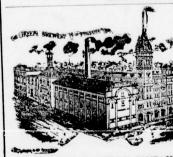
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Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street. James P. Murray, President; P. F. Boyle, Secretary, In the Citizen of the following day

there appeared a trenchant letter from

Mr. John Heney, who was, we believe,

the chairman and principal promoter

of the collection made in Ottawa dur-

ing the past summer. Voicing the

amazement and indignation with

which Irishmen and their friends had

read the language of the Dean, Mr.

Heney proceeded to deny that the

money in question was sent to any

politician or for any political purpose

whatever, and in proof thereof quoted

from letters received from Archbishop

McEvilly, of Tuam, Bishop McRed-

mond of Ennis, and Bishop Coffey of

Killarney, all expressing grateful

thanks on behalf of the "poor dis

tressed people" of their respective

dioceses, and stating that the timely

relief sent by friends had "warded off

the extreme danger of starvation, and

very largely relieved the distress."

Mr. Heney further suggested that the

Dean's month's stay in Ireland, when,

bountiful harvest is anticipated, did

not qualify him to give an opinion as

country-portions which it is more

that his information as to the condi-

tion of the people, or as to their views

regarding Home Rule, was more than

likely 'obtained while his reverence's

legs were extended under the dinner

table of some of his landlord friends."

The words of Corinthians xiii 12 here

But the Dean's information, given so

freely and so elaborately to the readers

of the Citizen, was not confined to

Irish affairs. "Is the Ritualistic con-

troversy in the Anglican Church in

England as serious as has been pic-

tured? - " Is there danger of a schism?"

queried the reporter. " Not at all!"

dogmatically answered the Dean. "It

is being carried on by a very low class

of our people and on such vulgar lines

that it is calculated rather to build up

Ritualism and gain sympathy for the

Ritualistic party. The anti-Ritualists

are led by a man named John Kensit,

store in Paternoster row," and so on.

This, of course, and as may readily be

supposed, was not grateful to a certain

section of the Episcopalians of Ottawa.

A correspondent of the Citizen, under

reverence severely to task. The

writer says the Dean is another ex-

emplification of the old saw, that

there are none so blind as those who

has denounced the practices of the Rit-

ualists; draws attention to the fact that

court's language respecting those prac

re-consider my position, as to find my-

MARRIAGE AND DIVORCE.

of divorce, arising out of the facility

extricate himself.

marriage tie.

divorced.

who keeps a mean and obscure book-

suggest themselves.

through the mercy of Providence,

The Catholic Record.

Published Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription—82.00 per annum. EDITORS :

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston. Ottawa, and St. Boniface, the Bishops of Hamilton, Peter-borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

throughout the Dominion.

Gorrespondence intended for publication. as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper at he stopped can be stopped.
When subscribers change their residence it is important that the old as well as the new ad-

London, Saturday, October, 15, 1898

EDUCATION IN IRELAND.

The Catholic schools of Ireland, though unendowed, have scored a great success at the intermediate examinations, proving that religious education, so far from being an obstacle to progress in secular studies, tends to make the pupils more attentive to their books, by placing before them the highest Christian motives to improve themselves. In Dublin the Christian Brothers' schools are ahead of all competitors, having won thirtyone exhibitions. These schools have done well for many years past, but this year they have done better than ever before, showing that they are fully up to the progress of the age. In the other cities, the Brothers schools and the academies taught by Sisters of various religious orders have shown proportionally good re-

GOOD OMENS.

Mr. Wm. O'Brien, in a special cable despatch to the New York Irish World, declares that the dissensions between the various parties of Irish Nationalists are rapidly being removed, and harmony is being restored. As an evidence of this, he states that in Elphin, the most thoroughly Parnellite district in the county Roscommon, the United Irish League has been established. Also, John Fitzgibbon, the Connaught Parnellite leader, Haydon the Parnellite M. P. for Roscommon, and Mahony the Parnellite ex member for Meath, have united heartily with himself in insisting that there shall be no more dissension.

We have constantly expresse the hope that the quarrels of the Irish factions should cease, and we trust that these facts are good omens of the future victory of the cause of Ire-

A PEACE CONFERENCE.

Even in England, where it might be supposed that the Czar's universal peace proposals might be looked upon with most suspicion, they are still attracting much attention, and find many supporters. A number of public meetings have been held at which the proconsidered, has been enthusiastically approved. Among these meetings, a notable one was held at Birmingham recently, being convened by the Lord zens, including most of the City Council. Among the resolutions passed, one expressed an earnest hope that the British Government will not only be represented at the conference, but will also exert itself to secure the success of deliberations which are fraught with the welfare and happiness of mankind.

There were present clergymen of all denominations who supported the object of the meeting, among them being Canon O'Hanlon of the Catholic cathedral.

TO BE SETTLED BY COURT.

Owing to the fact that it is still doubtful whether or not the use of sacerdotal vestments is allowable in the Church of England under the existing laws, it has been announced that the question is to be soon brought again before the Courts. There are decisions of the Privy Council condemning these vestments, or at least some of them, but that the decisions do not affect the vestments in common use in the Ritualistic Churches. Hence, the Bishops generally refuse absolutely to prohibit their use, though urged by the advocates of Low-Churchism to do so. The question must be fought out before the have us believe. Courts before there will be a definite decision under the hope that the matter ! ness.'

will thus be settled once for all. The proceedings are to be begun without delay, and the English-speaking world, which has become tired of the High and Low Church squabbles, will look anxiously for a decision one way or the other.

A RESULT OF GODLESS EDU-CATION.

King Humbert is said to be especially

grieved at the cruel murder of the Empress of Austria by Lucheni or Luchesi, because the murderer is an Italian, and so have been nearly all the recentAnarchist murderers who have made sovereigns or persons of high rank their victims. And hereit may well beasked, why is this the case? The reason is not far away to be sought for. It is because of the relentless war waged against religion by the Italian Government during the last twenty-eight years. Anarchy is the natural consequence of such a state of things. The Italian Government and Italian statesmen have pursued their blind course of ir religious propagandism without regard to consequences, and they have thus planted the seeds which have produced the present crop of the most brutal specimens of humanity that have ever appeared in the world. The Anarchists are the offspring of the godless education which the Italian state is giving to the rising generation, and we may reasonably expect from those who have been educated under this system just such conduct as the murderers of the Empress of Austria and President Carnot of France have been guilty of. If King Humbert and his Government are sincere, and wish to prevent the future production of Italian Anarchists, they must cease their persecution of the Catholic Church, and restore the teaching of religion in the State schools.

CALVINISM AND SCIENCE.

A curious argument is used by the Belfast Witness to prove that Calvinism, or Presbyterianism, is the true and only great system of theology having its basis in science. It tells us that the theory of evolution, so far as it is sustained by facts, substantiates the doctrine of Predestination, and illustrates stirkingly the fore-ordination of whatsoever comes to pass in the king-

We must say that in our obtusenes

we do not see the force of the inference. In the first place evolution itself is a very doubtful theory. Virchow, the eminent German physicist, asserts positively that the proofs which Darwin and other evolutionists advanced in favor of their theory are inconclusive. He maintains, in fact, that evolution is no more than a theory which might or might not be true. In view of the facts that it is admitted that not a single example of a change of species though the force of natural selection has ever been known to occur, and that between any two living posal for a conference of powers, at species there is the chasm of an essenwhich general disarmament will be tial difference of organism which no discoveries have bridged over, evolu-

tion cannot be regarded as a certainty. the various species of plants have been Mayor on a requisition signed by evolved from the simplest form of plant clergyman of all denominations, and life, as that animals of various species attended by the most prominent citi- have been so generated; but there is no evidence that this has been the case, whether in the animal or vegetable world.

Apart from these considerations, even if it could be shown that the arimals and vegetables are derived from protoplasms through the operation of the physicial forces of nature, it would not follow that the human soul, subject to the laws which regulate

matter. The freedom of the human will to act or to abstain from action is attested by the innate consciousness of every ence, and our faculties of thought, judgment and reasoning. But we feel between action and inaction, or between good and evil. This is likewise the teaching of holy Scripture, which says: "I have set before you life and death, blessing and cursing. Choose therefore life that both thou the lawyers for the most part assert and thy seed may live. (Deut. xxx, 19. Thus it follows both from reason and revelation that our actions do not come from the necessity imposed on us by nature, producing our acts as the rose

The Witness adds that the doctrine

this reasoning than in the reasoning sacred name of Charity for God's poor from evolution. The facts known afflicted in a base manner, brought concerning heredity do not prove or against a number of respectable substantiate the actual existence of people! But the Dean was not original sin, but they do show the pos- allowed to get away so easily. sibility, at least, of the transmission of the stain of sin, just as physical defects are frequently transmitted from generation to generation. The real proof of the transmission of original sin is found in the teaching of holy Scripture and of the Catholic Church.

ANOTHER PROTESTANT POPE PROPOSED.

Innominato, the well-known and able Roman correspondent of the New York Sun, throws a new light upon the purpose of the Emperor William II. of Germany in his projected visit to Palestine, which is said to be nothing less than to put himself at the head of international Lutheranism, or in other words, to make himself the universally-acknowledged Pope of Lutheranism.

The Emperor William has all along ssumed to himself the headship of the Church of Germany, and this is consistent with Lutheran doctrine which makes the king the Supreme Bishop, and William has several times actually exercised his episcopal functions, but hitherto they have not been claimed as extending beyond the limits of the German empire. But now he invites the Reformed Church of Europe to send representatives to the inauguration of St. Xavier's Church, the German Lutheran Church in Jerusalem, so that he may figure as the central authority of all Lutheranism.

Many years ago the Prussian Government exercised an assumed author ity to appoint, alternately with the Government of England, a Bishop of Jerusalem, but this practice was discontinued at a later time. It would appear that it is the intention once more to attempt to exercise a universal spiritual jurisdiction similar to that of the Pope, but the claim is too preposterous to excite anything more than the risible faculties of the world.

The last meeting of the Anglican Bishops at Lambeth had before it a similar scheme to establish a universal jurisdiction in the Archbishop of Canterbury, as far as the Churches which have sprung from Anglicanism are concerned, but it fell through owing to the intractability of the American and colonial Bishops. The scheme of the Emperor William will also undoubtedly fall through. There can be no Pope except the one who holds his office by the signature of "Anglican," took his succession from St. Peter.

DEAN LAUDER AND IRISH AF FAIRS.

The Very Reverend Mr. Lauder, Dean of the (Protestant) diocese of Ottawa, Rector of Christ Church Cathedral in that city, and Stipentiary Chaplain to the Senate, has once again been getting himself into hot water. Some years ago, it appears, the reverend to intervene; quotes Sir William Hargentleman, while on his European travels, visited the Eternal City, and tices, and finally tells the dean that: in his letters thence stated that he had It might as well be maintained that the happiness to receive the benediction of one of the Cardinals. This raised the ire of the "Low" section of the Anglicans and the consequence was a sort of apology for his tergiversation.

A few days ago the reverend gentleman returned to Ottawa after another sejourn of some months in Europe. Interviewed by a reporter, he opened his mind to the extent of nearly a col umn and a half in the Ottawa Citizen, and its readers were told that "the Dean spent most of his time in his which is so different from all matter, is native country, Ireland, though he also remained some time in England.' Questioned on the state of Ireland, the Dean waxed indignant at the statements made here that there was any destitution whatever in Ireland. But man. We are conscious of our exist- the gravamen of the Dean's statement was in the charge he made against several of the most respectable and rejust as clearly our faculty of choice spected Irish Canadians of Ottawa 'If no poverty exists in Ireland, what was the occasion of the call for funds? queried the newspaper man. "The money was not wanted to alleviate starvation or suffering," answered the Dean. "I knew that at the time. It was wanted to fill the coffers of the Parliamentary fund. At Westminster the members are not paid. Most of them are poor men, and they have to be kept some way. For their benefit tree produces roses, or the apple tree its a Parliamentary fund was started. fruits, as the Predestinationists would Periodically when the coffers of the fund become depleted, the famine cry is raised. In this fashion large sums settlement, and it is said to be the of Heredity, "so far as it is sustained have been secured from sympathetic

There is no more absolute force in false pretence, yea, even of using the should direct "the clergy within its ever shall put away his wife is forbidjurisdiction not to solemnize" such den to marry again." marriages as are indicated in the Judge Fitzgerald's statement that motion. It is here implied that the law of the Church, with one exception, " permits

indissolubility of marriage is merely a the marriage of the innocent party." law of the Church of England, and is an absurdity. The one exception changeable whenever that Church, he has in mind is the law of the Cathfallible though it acknowledges itself to be, deems it advisable to relax the law. It is, therefore, not held to be a divine law, and we are not surprised It is ridiculous to call the practice of a that the motion was defeated. It had, indeed, a majority of the clergy in its favor, passing by the clerical vote of 30 to 12, but the vote of the laity was divorce. It maintains the indissoluas decidedly on the other side, being in the negative by 11 to 4. As the synod is conducted on the double majority principle, the motion was rejected. The laity, no doubt, reasoned that if it was merely an ecclesiastical question, as it was admitted to be, their opinions were as much to be considered as those of the clergy. Judge Fitzgerald, one of the lay delegates, maintained the curious theory that the universal practice of the Christian Church has been-with one exception-to permit the marriage of the innocent party." He pointed out that by the law of the land, divorce can be granted only for adultery, and by the rules of the Church, re marriage is allowed only to the innocent party.' to the state of certain portions of that Mr J. G. Hodgins, of Toronto, approving of Judge Fitzgerald's views, than likely the Dean never saw-and

seconded the motion of the latter to the effect that "the synod deems it unnecessary at the present time to make any declaration on the subject referred to, preferring to leave to the members of the Church the rights and liberties they now possess." He remarked that the Lambeth Conference had given an authoritative pronouncement on the question permitting the marriage

of the innocent party.' The most remarkable thing in this discussion is the confusion of belief in the Church of England on the subject under discussion. There is no doubt that the Lambeth conference permitted the prevailing usage among Church of England clergymen to celebrate the marriage of divorced persons, as the

English law requires them to do. The Church of England cannot shake off the supreme authority of the State in ecclesiastical matters, and as the State now legalizes such marriages, the Church must also accept them as lawful. And why should it not do so? The Church of England was founded upon the principle of divorce, and it was indeed for the purpose of having inate over the Protestants throughout a decision in favor of his divorce that Henry VIII. established that Church with himself as its head, and he obtained the sanction of the new Church that in Massachusetts and Rhode Island for his divorce from Queen Catharine, and his marriage to Anne Boleyn. It will not see ;" reminds the Dean that must be said, therefore, that the right the great organ of Englishmen, the of divorce is the foundation of Angli-Times newspaper, both editorially and canism; and why should Anglicanism through its scores of correspondents, now aim at repudiating it?

Dr. Langtry in support of his motion declared that the English papers are the laity are calling upon the Bishops crying out against the avalanche of divorces coming on that land through the establishment of the Divorce Court. are limited to the foreign population, "on the Irish question my views have There is no doubt that the evil is very for in the same year for which the hitherto been in a measure similar to yours, but in view of the statement of the condition of public opinion in England respecting Ritualism I feel I must self in agreement with you upon any question after this will suggest serious doubts as to the soundness of my opinions." "Anglican" has put the Dean in a hole, nor has his reverence so far made any effort-publicly at least-to of God on this subject. They base their view on the supposition that the words of Christ in St. Matthew's Gospel, v, 32, not only gives permission The discussion which took place to put away or divorce the wife who recently in the Provincial Synod of the Canadian Church of England on the re-marriage of divorced persons calls cause may marry again. attention to the magnitude of the evil

can only infer, therefore, that the with which it is granted by the courts, especially in those countries where as sufficient reason for dissolving the Dr. Langtry's motion aimed at remedying the evil through obtaining away his wife, except it be for fornicaa synodical declaration of the absolute tion, and shall marry another, comindissolubility of marriage, except by mitteth adultery; and he who shall death, and by forbidding the clergy of marry her that is put away, committhe Church to solemnize any marriage teth adultery." The last words show that even the wife who has been put in which either of the parties has been away is still bound to her husband by This view of the case would be very the law of marriage, otherwise there well in accord with the Catholic belief | would not be the sin of adultery in her | in greater aggressiveness against the regarding marriage except for the fact re-marriage; and it will be remarked that the Reverend Doctor put his that there is no permission given to motion on the low ground that "the the husband who lawfully puts away present law of the Church of England his wife for just cause, to marry again. intention of a number of prominent by facts, substantiates the doctrine of friends in Cauada and the United is that marriage is indissolvable, and This is made still more clear by the members of the Church to force a Original Sin and Imputed Rightecus- States." Here was a direct charge of until such law shall have been changed statement in St. Luke's gospel xvi, 18, fraud and of obtaining money under by competent authority" the syncd and in St. Mark x, 11, that "Whoso find enough to do without sending

the universal practice of the Christian olic Church, which is more numerous than all the sects together, with the schismatical Greek Church thrown in . minority of Christians universal in any sense of the word. But it is not true that even the Greek Church allows bility of the marriage tie, though the Metropolitan of the Servian Church granted a divorce to King Milan on a frivolous pretence. This was a departure from the practice of the Greeks, arising out of the servility of a national Church to the monarch, and was no evidence that the Greek Schismatics hold that the law of God permits marriage to be dissolved. In fact if it proved anything, it would prove that a trifling cause is a sufficient

The Catholic Church upheld the sanctity of the marriage tie throughout all ages before Protestantism existed. and there was then but one Christian belief in the indissolubility of marriage. This, and not the wavering belief of sectaries who change their doctrines with every wind, constitutes the universality of Christian belief that what God has joined together man cannot put asunder.

reason for divorce.

BAPTIST ALARM REGARDING NEW ENGLAND.

A recent issue of the New York Sun comments upon the alarm expressed by a speaker at the Baptist ministerial conference which met a few days ago in that city, in regard to the increase of the Catholics in the New England States.

There were in 1890 thirty-four thousand more Catholic communicants in the six New England States, than had all the Protestant sects together, and it is admitted that the increase during the last eight years has undoubtedly made the Catholic preponderance still greater, so that it must now be over one hundred thousand. The speaker referred to said that "the Roman Catholics are making a New France of the home of the patriots," and he warned the conference that unless the Baptists take an organized stand the Catholics will soon predomthe New England States.

The Sun gives the figures of the census of 1890, by which it is seen the Catholic communicants were twothirds of the entire number, in Vermont two-fifths, and in Connecticut nearly one half, and in the other three New England States they were the most numerous of any religious community.

To what is this state of affairs attributable? It is not, as the Baptist minister suggests, that the (great, but it is not to be remedied by a figures are given only one quarter of law which is admitted to be merely of the population were of foreign birth, human authority. It was aptly said and a large proportion of these were by Judge Harrington, one of the speak. Protestants. By far the greater part ers on the other side, that "what the of the Catholic population are, there-Lord had not forbidden, the law of fore, natives, equally with the Protestman should not forbid." It is to be ants, though, it is true, they are deremarked, however, that the Judge, scendants of French Canadian, Irish and in fact all the speakers who and German immigrants, but it is opposed Dr. Langtry's motion, fall into also true that the whole white popa serious error in interpreting the law ulation are equally the descendants of European immigrants or settlers.

There is no doubt that a cause of

the rapid increase of the Catholic

population of these States is the immigration from Catholic countries, but has been adulterous, but implies that there are other causes, some he who puts away his wife for this of which are social and moral, and it is also an undeniable This is not stated in the text. We fact that the system of Godless education which has been prevalent among cause in question is sufficient to justify the Protestants has resulted in dea man in putting away his guilty wife, Christianizing a large proportion of even very trivial causes are admitted but does not give him permission to the people. Notwithstanding the fact marry again. The same law is laid that the original population were down in St. Matthew xix, 9, where it certainly pious according to such light is said that "Whosoever shall put as they had, their descendants have lost all religious faith, or are at least indifferent to all religion. Hence we find that many churches which were formerly well filled are now nearly vacant, and many others have been actually closed.

The Conference members were of opinion that the remedy must consist Catholic Church. It would seem more reasonable to direct their efforts toward re-Christianizing the practical Pagans whom their methods have produced. If they would turn their attention in this direction they would missionaries to convert the Philippinos, Cubans and Porto Riccans, who have already been made Christians, for the the most part, at all events. They might also, perhaps, find this work more fruitful of results than that of undermining the faith of Catholics. There is this good feature about the

matter, that the Catholic Church is undeniably progressing in these States, though they were at one time the stronghold of Protestantism. Our Baptist friends, however, need not fear lest the spread of Catholicism will hand over the United States to be governed by the Pope. During the late war it was made evident that the Catholic body of the United States are at least as devoted and loyal as any class in the country.

We may also infer from the facts stated that the boasts which have been so frequently made by our Canadian Evangelization societies in regard to the vast number of French converts to Protestantism in New England are but empty vaporings. If they were true, Protestantism there would not have dwindled away so wofully.

CATHOLIC TERMINOLOGY. From the Glasgow Observer.

Last week we had something to say about the well-meaning newspaper which, chronicling a requiem service, announced that the officiating clergyperformed the ablutions sprinkling holy water on the bier. Reviewing Mrs. Humphry Ward's new novel, a writer in the Bookman praise its accuracy in the matter of Catholic terminology, and sighs for the time when novelists who sought to treat of Catholic subjects will have their technique as well gotten up as in the case of the authoress of "Helbeck of Bannisdale." An exchange commenting on the point avers that one of the chief delights of modern literature is reading about bishops who wear "asperges on their head and of masters of ceremonies who enter the sanctuary swing ing thurifers in their right hands.

AN ECHO OF THE BOURGOGNE.

The Dominicans of Rosary Hill, York, have heard from the lips of the sub commissary of the Bourgogne, the circumstances of the end of their shipwrecked brothers, As they were accustomed to sleep in their religious habits they hurried on deck, clad in their beautiful white vestments, by which they were instantly recognized and amid all the confusion and terror which prevailed on the ship, they looked like angels sent down from heaven to guide the souls of those whom the sea would presently engulf

While the ship was still tossed to and fro by the waves, they gave abso lution to their distressed companions and prepared them to meet the merci ful Ruler of life and death. Father Florisoone, the prior, showed the most perfect self-control. When the Bourgogne was on the point of sinking, he asked the sub commissary if there wa anything else to be done. "What I am about to do myself, jump into the sea." "We cannot swim," replied the heroic superior, "may the will of And then in order to die according to the rules of their order the Fathers began to chant the 'Salve Regina," and thus chanting they went into the next world.

DOGMATIC TRUTH.

A writer who signs himself Jacques Novikov warns the Pope in the Riforma Sociale that dogmatic truth must fall away before Darwinism; that Catholicism is dead, and that the only course open to the Holy Father is to constitute himself the head of the European civilization. The power of the Papacy, he says is greater than that any man or any nation in the world; and he wants the Pontiff to be "president of a federation of European states, the arbiter of nations, and the maintainer of univer-sal peace." It is natural, perhaps, that observers like Novikov should be of opinion that dogmatic truth is being lestroyed; but it is only personal be liefs that are suffering. Truth is mighty, and its triumph will be complete. Protestantism is dead and agnosticism has burned itself out. But it is plain that there is a strong re-action in favor of the one true Church in Denmark, Germany, and England and we in America are brimful of hope. It is more than likely that the popes of the twentieth century wil rule over a wider spiritual dominion than the Popes of the Middle Ages ever dreamed of.—Ave Maria.

WE CLAIM OUR WANDERING SHEEP.

It is far better to assume an aggress sive mannerism in dealing with non Catholics. Ordinarily we are loath t impose our religion on another; sti there are many who are wandering here and there, like sheep without shepherd, who will readily submit t rounded up, and will be deepl grateful for the shelter and rest of th eepfold. The American people mov in crowds. In politics, in society, an in every other sphere they follow It is only the odd one who wil step out of the mass and go his ow way regardless of the rest. Th remainder will have to be managed

In religious matters they are with out guides, and in no sphere do the want leaders so much. Hence, if pro the power of the human will, and to

missionaries to convert the Philippinos, Cubans and Porto Riccans, who have already been made Christians, for the the most part, at all events. They might also, perhaps, find this work more fruitful of results than that of undermining the faith of Catholics.

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judices are allayed, the one who comes and can speak with authority, and who does speak with authority, is the one

whose voice they will obey.

Therefore the aggressive mannerism, and not the deprecatory, is the more favorable to convert making. Such a mannerism is the result of the theory that all baptized non-Catholics belong to the Catholic Church. They are sheep who are out of the fold through no fault of their own. The shepherd who owns them finds them wandering in strange pastures. The least he can do is to claim them and bring them back home. - The Missionary.

WHO ARE THE "PRIEST-RID DEN?

According to the New York Tribune the Michigan Conference of the Methodist Episcopal Church passed resolu " severely censuring clergymen who have voted for any candidates for public office except those of the Prohibitionist political party, and instructing them implicitly to vote the Prohibition ticket in future." Now, it is a noteworthy fact that in the "priest ridden Catholic Church neither Bishopnor Pope would impose any such obligation on a priest, for the simple reason that political questions form no part of the solic itude of Bishop or Pope. The Methodist sect, which has been as loud as any in affirming the political character of the Catholic Church, now assumes a political dictatorship which the universal Church would never dream of arro gating to herself. That the non Cath olic public is occasionally awake to sectarian tactics may be inferred from the editorial remarks of the Tribune on this very matter :

Suppose Cardinal Gibbons should write a letter in the next Presidental campaign saying that the interests of the Church and organized society required the defeat of the Populist candidates and their semi-Socialistic principles, and requesting all Roman Catholics to vote against them. There would be such a "no Popery" howl as this country has never heard. But how is Methodist better than Roman Catholic interference in elections? It does not do to say that Prohibition is simply a moral question. Every question of public policy is a moral one. One Church may think morality requires the triumph of a whole political retry with certain views about the liquor traffic. Another may think the good of mankind dependent on a new marriage law or on State socialism or on religious instruction in schools. If the Church can enter politics for anything, it can enter it for everything. Suppose Cardinal Gibbons should write can enter it for everything

-Ave Maria.

GOOD EXAMPLE A MISSIONARY

POWER. The conversion of Mr. Royal H. Thom. of Syracuse, who died recently, was one so plainly effected through the power of prayer and good example that the lesson it conveys brings home to us strikingly how much even the obscure ones among us have it in our power to win the grace of conversion for those about them, even for those in the seats of the mighty. Mr. Thom was one of the most popular men in his own city, and a staunch supporter of the workingman. The benevolence and upright ness of his character won him the friendship of those at home and abroad. There had been in the employ of his family for many years a Catholic girl, whose good example drew the attention of her employer to her religion, and interested him in its teachings to the point of making him seek admission to

the Church. This is but one of very many like instances of the missionary work done by the faithful domestic in the home of her master. Ages ago, when Christianity won many of its, first disciples from among Roman matrons and the first seeds were planted in this very ing life became a burning and a shining light among the luxuries and

corruptions of a pagan household.

The Catholic domestic has a mission all her own in this work of conversion. and the prizes she may win and has al ready won are worth striving for Many of these girls feel a deep gratitude to the employers in whose service they have, perhaps, spent the greater part of their lives for the kind, Christian treatment and generosity received at their hands, and very often do they think and say, "If they were but Catholics!" Their wish is not so far as they may think from being realized, and much may be effected to that end by their own prayers, good example, and earnest efforts to bring about the opportunity of a right presentation of the Church at the right moment. - The Missionary.

THE MEANING OF CONVERSION.

It has been said, by one whose religious outlook over the country is keen and far-reaching, that the number of formal heretics in these United States is very small. Those who are not formal heretics are said to belong to the soul of the Church, though they may not be gathered into the body of the Church. The full significance of this fact is scarcely ever remembered in dealing with non-Catholics. How few priests have been brought up to practically consider that all the baptized persons belong to him, and in a sense he will be just as responsible for those who are attached to other churches as he is for those who fill his

own pews.

This being so, conversion means simply teaching the truth and leading the ones who are astray back to the fold. Men who are working hard from Monday morning till Saturday night have very little time to investigate the subtleties of religious controversy. They must, to a very large extent, be drafted into the army of the Lord.

they think at all in their hearts, without having the great questions of the soul settled. The Church, then, who can settle all these problems and bring rest to the soul, must go out to these languishing souls and bring them to the fountains of life.

There is entirely too much timidity about urging the gospel truth on people. In all these matters they are like children, and like children they should be taken by the hand and led into the Church.

They must be convinced of sin, jus tice, and judgment to come. There must be a repentance of heart, but no need of waiting till one is perfect. s the business of the Church to provide the means of sanctification. It used to be harder to get into the Catholic Church than it was to climb to the top of Mont Blanc. But to a large extent all this has been changed. Any one now applying, after having investi-gated the length and breadth and depth of religious controversies and screwed up his courage to undergo the accompanying sacrifices, will find the first Catholic priest he meets ready to receive him after due trial. This much has been gained.

The time is coming when the fact that every baptized person belongs to the Church will be the spring of missionary zeal, and a priest will go out after these as he goes out after fallen-away Catholics to day, and after the necessary profession of faith is made reinstate them in the Church. -The Missionary.

A PROTESTANT'S VISIT TO LOURDES.

The following letter, which has appeared in the London Spectator over the signature of "M," gives us an idea of how that shrine is regarded by

fair minded Protestants It is a very beautiful and a very gracious place. I have no cause to plead, either of creed or of medicine. Only to record the fact that a visit to ourdes during a pilgrimage is something so singular in its nature as to impress our "curious hearts" nothing else in this world can, and to leave us pondering as deeply as Ham-let himself on the more things in heaven and earth than any philosophy has vet been found to dream of. Nothing that the miracle plays and mysteries can show can be so vivid and so mystical as this. We came upon the place this year on our return from a winter spent in Spain, which the present writer attempted to describe in this journal but a few weeks since. In the passing of a train we were plunged from war and rumors of wars, and the wild contrast of beggary and bull-fights, into what I may ture to call pure Bible Land. It was the pool of Bethesda over again. A large pilgrimage from Belgium arrived upon the same day as ourselves, biding their time for the waters of the Against the fairy back ground of the Pyrenean hills sloping up towards from the mountain stream which runs through the quaint old village, and brawls under the windows of the inns, an easy ascent leads through a new and cultivated garden up to the steps of the grand cathedra which surmounts the grotto of the Virgin, where the story runs that she appeared to Bernadette. All round and about the place are striking new hotels, which might be the sign of a new fashioned and fashionable health resort but for the character of the guests and the absence of all the usual tokens of pleasure. No man or woman at Lourdes remarks upon ancourts of the rich and powerful, the other's dress or wears a dress upon which a remark could be made. way by the example of the Christian business of the place is prayer. By serving maid, whose simple, self-deny-the side of the hotels are mighty hospitals, all built out of the funds which the rush of pilgrims brings, and admirably tended. Bands of delicately nurtured women and men officiate as nurses for the sick, bound by a tem-porary vow. On every form of porary vow. On every form of stretcher and of couch they carry their poor patients to the healing waters, in all the stages of suffering, of patience, and of pain. And as they go they chant in rhythmic time the Latin responses of the Litanies, which are celebrated all day long, and well into the night, both in the church above and in the grotto below. By hundreds and hundreds the visitors are all kneeling or standing round, with heads bare and in the deepest reverence, joining in the prayer or listening short and loving addresses of the officiating priests, with no sign of

> pathetic were many of the pictures that we saw. One old man brought down his son, who looked as old as he, and looked with blind eyes upon the spring.
> "Can you see now, my boy?" said he.
> "I'm afraid not, father; I'm afraid with blind eyes upon not." On the other side an excited group was forming round a quiet little nun, who, after paying a few visits to the well, suddenly threw her crutches away, and walked. A young priest who was with her turned very pale as he went with her to the medical office, where she was submitted to a strict examination as to her antecedents and place of birth, the length and nature of her illness, and everything else that might disprove a fraud. The doctors the theory of Dr. Charcot, who exam-

the effect of faith upon the course of healing. But on my return home, on board the ship which brought us from Bordeaux, I met with a pleasant and quiet Anglo Indian doctor, some time retired, old and matter of fact of manner, who was very full of the subjec when once I opened it. Lourdes had been a favorite study and a common haunt of his; and he professed him-self entirely unable to account for many of the cases for which the evidence was clearly too strong, in any known or reasonable way. A French friend of his, he told me, suffered from an affection of the eyes for which he had consulted the oculists. They had all agreed that it was a well known organic affection for which there was no remedy, and that blindness must certain result from it. The Englishman from his own experience could only confirm the sentence, but moved by his friend's deep dis-tress, he merely said to him, "Try Lourdes." "But I have no faith in these things," was the reply. "No more have I," said the doctor. "My faith is entirely suspended; but there are qualities in the Lourdes cases which I do not understand, not to be account ed for by any explanation within our present knowledge." The French man tried the waters. He went alone, not as a member of any of the pilgrimages. And after a few visits to the well the cloud passed suddenly from his sight, and he was cured. The affection did and he was cured. not recur. The Englishman examined his eyes, and found all traces of the malady gone. I tell you the story as it was told to me, but the character of my informant left me no room to doubt its absolute truth. The strangest part of the story was that, while thousands of the faithful appeal in vain, this was no case of faith healing but healing against the reverse of faith. "All I said the doctor, "that in this especial case anything like hysterical action was, and must have been, conspicuously absent. But I can gather for myself no certain conclusion, except the strengthening of my belief in agencies as yet quite unknown. There may be qualities in the water that cannot be analysed." "But that," I said, "scarce ly removes the wonder, it only shifts ground. Why should the water which sprang from the earth after the reported 'vision' act in this strange, capricious way? It is the faith of others, not the patient's own which is supposed to work these sudden cures from time to time for purpose and meanings which are dark to us. Now, as of old, the 'one is taken and the other left,' as if, above and outside the ruthless and unresting forces of Nature, there were some Power at work which can and does, set those forces aside for the hour, and lend a world of meaning to the Story of the Valley of Ajalon." But it never did, and probably never will, give any reason why, search and dive into the endless riddle as we may. cures of Lourdes, for merely to deny them is really idle, may be no more miraculous in the stricter sense, if al were known, than the cable or the tele phone. They may be merely the ap plication of an unknown law. Ther why the caprice of them? It looks, at all events, more like the setting of known laws aside, and it is there at present that the riddle of the healing lies. As to the mere question of th waters, it is, I believe, true that the springs of Wildbad in the Black springs of Forest, which bubble up about you as you lie upon a bed of firm white sand, have equally escaped the results of analysis. ALONE AMONG THE SIGHTS OF THE

ALONE AMONG THE SIGHTS OF THE WORLD.

I hardly purposed to tell my little story when I set forth upon this letter, but it is too interesting and too characteristic to omit. I was glad, however, that I heard it after my visit in stead of before, as I was able to look at Lourdes without any prejudice the one way or the other and to regard it simply in its singular Biblical beauty. From that standpoint it stands alone among the sights of the world. There are, of course, the usual and inevitable signs of vulgarizing. Something like a trade is already driven in relics, and at times, the sellers rather tiresomely and the sights of the world. The signs of vulgarizing. Something like a trade is already driven in relics, and at times, the sellers rather tiresomely and the sights of the world. at times, the sellers rather tiresomely beset you. And the pickpocket is busy at the most crowded season, so I am told. But these draw-backs have been always with us, as much in the days of the Temple as in these times of our own, and though they jar, they do not affect the realities. Ridicule is powerless, too, upon a place like this; and one can only be sorry intermission or weariness. And from time to time all are drinking of the to see Lourdes written of in any flip spring, or dipping their cups into the pant vein, or to read clever remarks water to touch the afflicted part of the upon the wooden figure of the Virgin, body, for which they hope so much. which is so entirely beside the ques tion. It is not in the effigy that the suppliants believe. Ridicu

INTENSE REVERENCE AND SIMPLE FAITH It was the intense reverence and simple faith of all the worshippers that left the deep mark upon our minds at Lourdes. It did not appear to me that there was anything distinctly Roman Catholic about it—rather the catholicity of the Christian world gathered at this little Mecca of the Christian's faith. Except for the words of the prayers and Litanies, there was nothing that should have failed to appeal to Protestant feeling, unless the fact that the Virgin, with the child at Lourdes are very strict, and not given to sentiment. But the sentimental amongst them finds argument together, should be read in any nar-sometimes at fault. It was, of course, row light. Some such thought, I suppose, must have been in the mind In religious matters they are without guides, and in no sphere do they want leaders so much. Hence, if pre-

such a case as this, and falls away.

The gravity of these things is too

crowd, when every head was bared and every knee bent, with his hat defiantly on, and his arms crossed, looking darkly on the scene. He may have meant well, but it was not calculated to promote a liking for the Eng-lish in the native mind. Though indeed Benedick-like, nobody marked him. Others of our clergy there were, and more than one, who passed reverently with the rest through the little grotto, and came thoughtfully away after joining in the responses and prayers. Rain fell much of the time when we were there, and prevented the great evening procession, which we had hoped to see. But it seemed effect upon to have no effect upon the gathered worshippers, who knelt uncovered in the we dark. "It is impossible," wet until said a young French lady to us, whose husband had been taken away from her for service in the East, and who had gone to Lourdes to pray for him and think of him, "that the good God should remain unmoved by such a concourse as this." So we all try to hope, even though the great silence wraps it all, and the very caprice of care seem to make dark darker to the outward It is, at all event, something, and more than something, to find out a day or two of retreat in a place so detached from the interests of the world. and in its tendencies so distinctly ennobling.

For the CATHOLIC RECORD, The Elm Top.

BROTHER REMIGIUS, C. S. C. There's a long, low beach where the eddys flow, Round the roots of an elm green.

I knew where it was in the long ago,
With its gnarled branches hanging low,
But to-day it was not to be seen!

came by the Maitland street avenu Where it wanders to meet the valley, And round by the fields where the hazels And the chipmonk chattered and laugh And the bees o'er the wild roses dally.

The well-worn pathway adown the hill, Wore never a blade of grass; It was beaten bare, to the bubbling rill That gave to the stooping boy his fill And reflected his face like a glass.

The old elm is gone, and the years have fled With the hopes that youth sought to fill, Of the old young boys, there are many dead, Cincinnati, Ohio, October, 8, 1898

For the Catholic Record.

Autumn Leaves.

BY THOMAS WHELAN, MONTREAL. What grander sight can eye behold. When mountain slopes and vales unfo Their many times, from green to gold. Of Autumn Leaves.

silv'ry birch, the wither'd pine, The six r₂ and yellow as a character The oak and yellow as a combine With crimson'd maples, to combine The Autumn Leaves.

But vain is all this kingly pride Diffus'd o'er vale and mountain side ; For soon the driven snow will hide Those Autumn Leaves

Then let us, during life's short stage, All strive to conquer sin's fierce rage; Our deeds will shine thus in old age, Like Autumn Leaves.

WEDDING BELLS.

HYLAND-DOWNEY. Hyland-Downey.

A very pretty, quiet wedding took place in St. Patrick's church, Caledonia, on Wednesday morning, Sept. 28, when Miss Ellie, dauchter of Mrs. William bowney, of Oneida, and Mr. Michael Hyland, of Wolpole, were united in the holy bonds of matrimony, by the Rev. Father Oleary. The nuptial party entred the church amidst the strains of the Wedding March ably rendered by Mr. P. Hayes, organist. The bride looked charmingly, and was attred in a pretty suit of blue priestly cloth, trimmed with fur, white slik, and chilfon, and had so match, carrying a bouquet of white File sisten Miss Karl.

nation match, carrying a bouquet of white roses.

Her sister, Miss Kate Downey, acted as bridesmaid, and was attired in a suit of brown breeaded cloth, trimmed with brown silk and bead trimming, carrying a bouquet of pink roses; while the groom was ably assisted by his brother, Mr. E. J. Hyland. After the ceremony the happy couple took their departure for Hamilton, and other parts, amidst showers of rice and bushels of best wishes from their many friends.

HANLEY-M'GUINESS.

CATHOLIC LITERARY ASSOCIA-TION.

The annual election of directors of the Catholic Literary Association of Peterborough took place at the hall of the Association, George Street, on Thursday evening, October 6.

The following gentlemen were elected:
Fred. McFadden, John Hanrahan, T. J. Begley, A. J. McPherson, James Simons, James Weir, Thos, Malonev, James Lymch, F. Hanrahan, E. Jones (teacher), Dr. T. J. Moher, Fred. McGrath, J. L. Picard, Al. Coughli, J. Commill, E. McPherson, John McCabe, J. U. Connell, E. McPherson, John McCabe, Jas. Dillon, P. McDonough, T. J. Doris and A. H. Lyhan.

billon, P. McDonough, T. J. Doris and A. H. "

Arhane.

Ven, Archdeacon Casey was present and adtressed the meeting on the success of the
seciation in paying off a large portion of the
adebtedness during the past year, also urging
in the members to do all in their power to add
to the prosperity and welfare of the associaion.

Oct. 8, 1898.

L. K.

FIFTY YEARS OF WEDDED LIFE.

We beg to extend our congratulations to Mr. and Mrs. Daniel Sullivan of Rubidge Street, Peterborough, on the fiftieth anniversary of their marriage, and wish them many happy returns, adding, as they are good Catholics, according to God's holy will.

They were married by Rev. Father Vaughar, on 1st Oct., 1818, at St. Joseph's church, Douro, where Mr. Sullivan taught school for upwards of twenty years—from 1817 to 1838—except one year he taught in Peterborough, where in 1850 he was the first teacher in the Separate school. Among his pupils in Peterborough was the Hon, Wm. Harty, present Minister of Public Works in Outario.

L. K. Oct. 8, 1898.

ATHEN'S CHURCH DEBT.

The debt on the church at Athens, for the liquidation of which Rev. Father Coilins has made an appeal to the Catholics throughout the country, has been reduced by \$100. It had been \$2,000, and is now \$1,600. The good Father purposes issuing from week to week a statement showing to what extent contributions have enabled him to lessen the heavy load he was called upon to carry when assuming the charge of \$81. Denis? Church, Athens, Please make orders payable at Athens, and address and address. F, G. Coade, Cashions Glen, Ont.

letters to Rev. J. J. Collins, Trevelyan, P. O.

C. M. B. A.

Resolution of Condolence. regular meeting of Branch 15, held on the notice of the death of Bro. George ire (at 195 Horton street, London, Ont. dt., 30.) was received with many expres-

niable disposition won for him the love em of all who knew him, which was

d by Bro, James Callaghan, seconded Daniel Kelly, that we, the members of 15, ofter to the bereaved widow and our sincere sympathy, coupled with the t prayer that eternal rest may be d unto the soul of our dear departed

rother.

A copy of above to be sent to The Canadian, he Carnollo Record and The Catholic tegister, for publication.

W. Ray, President, W. M., Moran, Rec. Sec.

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1,640 clear money in eighty-seven days, and attend to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to per-lection. I am going to devote my whole time to this business now and I am sure that I can clear \$5,000 this year. My sis-ter and brother have started in the busi-ness, doing splendid. You can get com-plete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 18 Station A, Pittsburg, Pa, and if you don't make lots of money it's your own fault.



1899

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WANTED

III.

Will Mr. Lansing be so good as to explain the consistency of believing the Catholic priesthood to be such a corrupt and ignoble body as he reprecorrupt and ignosic body as as repre-sents (on authority which we will pre-sently examine) with the testimony to the demeanor and aspect of its leaders which I am about to quote from the most eminent of American Congregationalists, Doctor Edwards A. Park of Andover? Mr. Lansing will not dispute his pre-eminence in the denomination. Indeed, there are not more than four or five clergymen in the whole body that can reasonably be called even second to him. Before professor Park's retirement he might fair lessor Park's retirement ne might fair-ly have been styled, not in adminis-tration, but in influence, the arch-bishop of Congregationalism in this country. Mr. Lansing, who never shows any self conceit over against other Perteatent, ministers (let me own other Protestant ministers (let me own all his good points, for they are few enough in public demonstration) will cordially acknowledge that, intrinsically, Doctor Park's word is worthy of much more attention than his own. Whether he is able to balance this intrinsic superiority by countervailing evidence, we shall see. Moreover, Dr. Park is a Protestant of the Protestants, that is, a pronounced Puritan Calvin ist. Like myself, he would find by far the greatest barrier to union with Rome in her leaning to Molinism, to what we should call Arminianism.

Professor Park, it will be noticed, in his letter to me uses a round number, and gives to the whole superior hierarchy the name of its principal members, the bishops. The Vatican Council may be said to have consisted of three principal elements. First, the bishops, sitting and voting by intrinsic Secondly, monastic dignitaries, sitting and voting by customary right. Thirdly, eminent clergymen not sit-ting in the Council, but in attendance on it, and closely connected with its proceedings, and not unreasonably regarded as members in a general sense. These three classes together may be reckoned at about a thousand men. By old custom also, even those cardinals that are not bishops sit and vote in a general council, being Fathers of the Church jure humano. All these dignitaries, from the potion pars, are not unnaturally styled, when mentioned together, bishops or prelates as indeed we know that the Charch styles them collectively Praesules, whether of the episcopal order or not. Doctor Park's letter is as follows:

"Andover, Mass, June 25, 1898.

Rev. C. C. Starbuck:

Dear Sir—I have made several times, and I do not see any objection to your publishing the statement, that I never saw a thousand men walking in a procession or sitting in a deliberative assembly, whose personal appearance was, on the whole, so noble as was that of the thousand Bishops who were members of the late Ecumenical Council at the Vatican.

Yours faithfully, (Signed) Edwards A. Park."

Now will Mr. Lansing explain how, out of so low a tone of purpose and character as he assumes to mark the priesthood, as a body, there is evolved a prelacy of so coble an aspect as Professor Park describes? can very well understand that the leaders of the clergy might be large and personable men, and of compara cultivated appearance. Professor Park, however, is much too careful a chooser of words, and much too keen an observer, to use "noble" otherwise than as signifying the appear ance of moral, as well as of physical and mental superiority. Let any one visit the Capitol, and he will certainly see several hundred men of notable appearance. Nor are they of ignoble asect. Yet to say, positively, that they are in the mass of noble aspect, would imply a different impression from that which I, at least, have received. To compare great things with small, I remember gathering an impression not unlike Doctor Park's, from seeing twenty-five or thirty Catholic prelates met in provincial synod, at a time when as yet the whole of the United States was immediately suffragan to Baltimore. It is not the least dignified and worthy fraction of the episcopate which Rome has assigned to these cis-

atlantic regions. Such an episcopate does not advance to the priesthood a body of men 99 per cent. of whom are of evil life. This abomination, as we shall presently see, has been derived by Lansing's malevolent credulity from an infamous Canadian impostor, who has forged it as a lie of the first hand.

The case is still stronger for the monastic prelacy. This watches over the admissions of monks, friars, regu lar clerks, and other monastic breth-ren and sisters with an immediateness and attentiveness of authority beyond what is easily compassed by the bishops, and it is these monastic brethren, in turn, by whom, principally, these monastic prelates are promoted fine a result does not easily come from

a foul elaboration. Note, nothing that I have cited, from Hutton, Renan, Park, or any one else bears, one way or another, on the question whether the Roman Catholic episcopate governs the priesthood too imperiously. Renan affirms that it does. At all events, nobility, not Doctor Park in liking him better than Cardinal Newman, notwithstanding

as John Wesley himself the English to say it, but it is rigorously mathe. FRIENDLY TO THE CATHOLICS. Loyala.

Concerning the priesthood at large, I will cite a fact of my own experience for what it is worth. Mr. Lansing, for what it is worth very doubtless, will say that is worth very little. I can not complain if he does, inasmuch as I regard him as worth nothing at all in this direction, except nothing at all in this direction, except as a warning example. For this his value seems to me inexhaustible. The German Methodist paper of Cin-cinnati declares that his leaving the Methodists was a relief to them, and advises him to relieve the Congrega-tionalists similarly. At all events his book remains. But to my fact. I had received, in the Sacred Heart Review, a number of portraits of New England Catholic pastors. I had also received, in a weekly paper of a denomination specifically hostile to Catholicism, a considerable number of portraits of ministers of its own persuasion Whether the paper was Baptist, Method list, or Cumberland Presbyterian, leave undetermined. I then asked a whose ancestry and habits of thought are absolutely Protestant and puritan, which set of likeness showed he larger proportion of faces combining saintless and manliness. She un hesitatingly answered: "The former, unquestionably." I might have had a more favorable result with another de nomination, but I submitted what I had. I chanced to have in hand neither Doctor A. J. Gordon nor Bishop Foster. Lansing, though, is quite modern

when, on Chiniquy's authority, he pronounces only 99 per cent. of the parish clergy bad men. He does much worse stops for consistency. Whatever comes to hand, provided it is vile enough, goes down on the page, with no care whether it shoots ahead or falls short in its infamy of what has gone Thus, on one page he give the victims of St. Bartholomew's at 70,000 the actual number made out by Professor Fisher's mir-aculous accuracy being 22 000 On another page it is 700,000. Had he seen it stated anywhere at 7 000,000, we must have expected to see the number duly reproduced. Had any one objected that 7,000,000 was ten times the number of all the Protestants then in France, he would have shown how little he understood the Rev. Isaac J. Lansing. He has already murdered all or most of the Protestant that were there in 1572, and why should he not go on to massacre ten times as many more, if he likes? It will do them no harm, and it might be a great satisfaction to him

On page 265, speaking immediately of Indulgences, but, as we see, quite leaving these behind, he quotes a leaving these behind, he quotes a certain William Hogan, who, a number of years ago, abandoned the priesthood and the Catholic Church and took to the law. He quotes him, as he does Chiniquy, and as he is accustomed to quote, in such a way as to ender himself thoroughly art and part of the abominations that he copies. Should a private man bring Lansing would be liable in heavy damages. Such a thought never seems to come into his head as to ques tion any evil accusation of which he once gets sight. To weigh the authority of a fellow vilifier is something of which, in his own phrase, he would no more think than he would think of dis puting the canonical Scriptures. He ises this phrase about one or two particular men, but he might just as well apply it to the whole company of ruffians whom he evokes, like a conso many imps o the devil. Hear what he says through this Hogan, "I pronounce all Roman Catholic priests, Bishops, Popes, monks, friars and nuns to be the most deliberate and wilful set of liars that ever infested this or any other country, or disgraced the name of religion -these priests and these Bishopsthese men of sin, falsehood, impiety, barbarity and immorality—talk of morals and preach morals; while in their lives and their practice they

laugh at such ideas as morality. Now anybody who is in his right senses can understand this kind of talk at a glance. The man reveals himself as what he is, "one of the Pope's weeds, plucked up and thrown over his rarden wall," as Sydney Smith says. The vile fellow, in the bitterness of his The vile fellow, in the bitterness of mis evil rage, "unpacks his heart with cursings like a very drab, a scullion." And Lansing, who, indeed, has neither vigor enough of thought nor feeling to use such language at first hand, but the native coarseness of whose moral perceptions, thoroughly typical of his whole gang, aggravated by the malignancy of his purpose, leaves him wholly unconscious of the company he has strayed into-as unconscious as Doctor Syntax on his tour, but not as innocen -parades himself as an accomplice of this villainous renegade with no more sense of shame than a drunken helot produced as a spectacle before a com-

pany of Spartan children. Does this man Lansing, in thus identifying himself with Hogan's odious billingsgate, intend to be understood as meaning what he says, including the word "all," or does he not? If he does not, then, on his own showing, he has been guilty of incredible indecency. Were I to hurl these vilifying epithets, in the way of mere rhetoric, at the Buddist priest-hood of Thibet, I should be inexcusperson of very noble character, in spite of all Mr. Purcell's clumsy mis constructions. Indeed, I agree with Deater Ports. ency, they can not be capable of indecency. I will allow that this plea indecency. I will allow that this plea might at least be accepted in mitiga-Yet his intimate friend, St. George Mivart, represents Manning to us as having been to the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean. It is unpleasant to have the full as autocratic many discontinuous and his pals I mean.

On the other hand, does he mean what he, through Hogan, says? Then, as he puts down the time of St. Gregory the Great as about the date from which the specific identity of Roman Catholicism may be reckoned, it follows that he describes as infamous liars all those holy men and women whom great Protestant authorities-Neander, for instance—portray for our admiration and imitation during these thirteen hundred years, and as being of evil life in every way all the men among them. Imagine this wretched creature, as a true child of Antichrist, blaspheming the saints of the Most High! He condemns to perdi-tion an Anselm, a Bernard, a Stephen Langton, the father of English liberty, an Edmund Rich, its vindicator, a Simon Montfort, the Father of Parlia ments, a Bridget of Sweden, a Catherine of Siena, an Autonine of Florence, a Thomas Aquinas, a Bona ventura (to whom he falsely attributes offensive extravagance of the the offensive extravagance or the Marian Pazher) a John Gerson, a Nicholas of Cusa, a Lis Casas, a Talavera, a Cath erine of Aragon, a More, a Fisher, a Campion, a Southwell, a Charles Bor

romeo, a Philip Neri, a Fenelon, Massillon, a Bourdaloue, a Bossuet, a Francis Xavier, a Breboeuf, an Affre, a Darboy, a Vincent de Paul—in short, whom not? And this of a body which the Spectator rightly says, that in the love of excellence no Church has surpassed it, and few have equalled

it! Of which the great Presbyterian historian James Bryce says, that all the corruptions of the Middle Ages could not ever persuade her to lower the purity of her moral teaching! Through all the blasphemous extravagances of a violent time, the holy tradition serenely held its way. But I might as well dilate on the beauties of nature to a bat or a mole as to unroll this gleaming catalogue of holiness to

Reverting to his accusation against the pastorate, who is his authority Chiniquy. And who is Chiniquy authority? As Lansing informs us Father Hyacinthe. And what is Father Hyacinthe's answer to my inquiry whether he has said such a thing No, never! for it would be grossly untrue." Thus the diabolical success sion of three links devised to work against the apostolic success many links, falls to the ground by the indignant refusal of the intended first link to bear the chain of slander and Charles C. Starbuck.

HE DIED RICH.

Andover, Mass.

One remarked, as they were coming back from the burial of the dead: "What a sad life our departed friend lived! How unfortunate he was! He never seemed to prosper in his business relations, and at last died poor."

"Had he not some little success?" asked the one to whom the remark was addressed.

"No," was the reply. "His life was a failure. While others about him prospered he did not succeed; his whole life seemed but a struggle with adverse circumstances.

"I do not agree with you," said a voice which had thus far been silent. "I knew him well in life and I was with him in his last moments, and should say he died rich."

"You are mistaken," said the first "All his lifetime he barely speaker. had enough to get along, and the

henorel by all for his excellence of character and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family, too, always found his presence a joy and a blessing, and his children were faithfully trained up for intelligence and duty and a Chris-

"Then he died rich," was the responsive and emphatic declaration of another, "richer than if a millionaire, his only possession the gold that he could not take with him and the covetous and selfish use of which were but

a sad preparation for his final account. Who has the surest and most blesse inheritance hereafter, the one who lives for self and the world or the one who lives for God and Heaven? Possess the whole world, if it were possible, and we must soon leave it. have no pockets," and the wealth of time has no currency in eternity. live as to form character approved alike by God and men, and you will not only die rich, but all your riches will bear with you to eternity.

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Pale sickly children should use Mother Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

It is difficult to describe the sensation caused among church-going people throughout the United King-dom by the action of the Princess of Wales in not only accepting the presi-dency of a Roman Catholic orphanage at Norwood, founded and directed by Sisters of Mercy, but in likewise con-senting to open a sort of fair or bazaar organized for the purpose of raising funds for the institution.

It is the first occasion since the days of the Reformation, or rather I should say since the overthrow and exile of the Stuart dynasty, that a member of the reigning house of Great Britain has accorded recognition of any kind whatsoever to Catholic institutions, and one has only to recall the fact that it is not so very long ago that Roman Catholics were subjected to numerous civic disabilities in order to realize the importance attached to the action of the Princess of Wales.

The irritation which it has caused in all ultra-Protestant circles is intensified by the fact that the future Queen of Great Britain has always displayed a very strong leaning for what is known as the High Church, or Ritualisic branch of the Church of England. Like her fellow Ritualists she believes in confession, and in the Divine Pres ence in the sacrament, as well as in the intercession of the saints.

The Princess of Wales, moreover, has always remained deeply impressed by the fatherly words of sympathy and consolation addressed to her by the venerable Pontiff whom she visited incognito with her two younger daughters shortly after the death of her eld-

Of course all the apprehensions and fears expressed by the ultra Protestants in England are baseless, and there is no likelihood of the Princess becoming a convert to the Roman Catholic Church. According to the terms of the Constitution, and of the so-called Act of Settlement any such course on her part would debar her from becoming Queen of England, and in the event of the Prince of Wales becoming King she would merely remain Princess of Waies, and could not e crowned Queen of England.

Only one of Queen Victoria's de cendants has married a Roman Cath blic, namely, Princess Marie of Great Britain and Coburg, daughter of the Duke of Coburg, and wife of the Catholic Crown Prince of Roumania. By so doing she has alone of Queen Vic toria's grandchildren placed both her self and her children out of the line of succession to the throne of Great Bri ain.

It is probable that the sympathy thus openly manifested by the Princess of Wales for the Catholic Church will lead to popular belief that she has become secretly a member hereof. The same belief has been en tertained in the case of Empress Augusta, consort of old Emperor William of Germany, as well as in the in stance of the Princess Charles of Prus sia, widow of the celebrated field mar shal to whom the French fortress of Metz capitulated in the war of 1870 -

WHEN THE HEART IS HEAVY.

"There is always a remedy for heavy heart," writes Ruth Ashmore in the Ladies Home Journal. "It may be in work—it often is. It may be in thinking out the joys that have been given to you, and the sorrows from estate he left is almost nothing."

given to you, and the sorrows from which you have been saved. It may which you have been saved. It may be in helping others by sympathy or in whatever way help is mo needed. But the heavy heart can al ways be made light if self is forgotten and the needs of others are remem bered, and, as far as possible, re lieved. Not one of us can learn to become light-hearted in a day, or week, or a month, or a year, for it is the lesson of life, this knowing how to lift our hearts up and give from them help unto those who are in need. It is a good fight - this one against allow ing one's self to be submerged in per sonal griefs-it is a good fight, and out of it you can come conqueror if you will.

"Do you intend to give up the fight and fall by the wayside overcome by heavy heart, or to go along through life as a brave woman should? must decide this early in your life And you will, I feel sure, decide to do that which is right, and then your heart will never be heavy nor you conscience disturbed, unless you fall. And when you fall, thank God, you can always rise again if you keep up a brave heart."

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FIVE . MINUTES' SERMON. Twentieth Sunday After Pentecost DEATH. - A PREACHER OF SALVATION

OCTOBER 15 1898

He was at the point of death." (John 4, 47. In a little chamber lies a youth, pal and emaciated. His strength is gone his eyes are broken, with difficulty the heaving breast respirates. His sa and woe-begone countenance move the bystanders to tears. "He was a the point of death," the gospel relates That which merely threatened the youth will sooner or later be a reality for us. For us will come-ah, wh knows how soon, how suddenly and ur expectedly, that momentous day an deciding hour, when it will be said deciding nour, when it will be said Leave this world and go beyond in the house of your eternity! Day afte day we are reminded of this seriou truth by the doleful knell. Wherese ever we go, we see the signs of or future dissolution. "The tombs in the cemetery preach," says St. Augustin es of our ancestors preac but alas! we heed them not, we lias if there were no death, no her after." And yet, what can condu more to a Christian life and a hap death, than the salutary lesson taug

by this great preacher—death.

And what does this fearful preach tell us? He says to the just, to thappy child of God: It is better you to die in innocence of heart, th to attain a great age and lose your i mortal soul. For, "the just man says God, "if he be prevented w death, shall be in rest." (Wis. 4, But, if according to the decree of G a longer life is allotted you for the crease of virtue and merits, imit the pious servant Job, and let his no words be always your motto: "Ti die, I will not depart from my in cence." (Job 27, 5) Depart not from the concence, thus speaks death if this admonition is heeded, for you last hour will have no terrors; you rather greet me as a messenger who conducts you to that t and eternal home, where there neither sorrow nor tear, but ever ing joy. We shall, most assure ve innocence of heart, thus se ing a happy death, if we always l before our eyes the remembrance our last end, observing, in this man that great saying of St. Paul: "I daily." (I Cor. 15, 31) For it is possible, that we lead a life of indi ence if the salutary truths—the s ness of time, the length of eteri how soon we will have to appea fore the tribunal of God-are the ects of our frequent meditation. thought of death and judgment rather be for us as a saving guar in the struggle against sin; it will courage us to constant fidelity in service of the Most High; it will us the divine power, by a life of v and sanctify "to make sure," ac ing to the teaching of the ap "our calling and election." (II 4, 10.) Justly, therefore, does Scripture admonish us: "In al works remember thy last end. and shalt never sin." (Eccli. 7. 40) verily! the Church would not p so many saints, if this admoniti the Holy Ghost had not been so fully observed. Among thousan examples, let me cite only one.
monastery of Clairveaux, when
Bernard lived so many years
where he died, there was kept court yard an open grave, destin the one who would die first. T open grave the monks went Their glances on meeting bes Which of us will be placed the which of us will be the first to this life? This constant, active tation on death greatly streng preserved ther Oh! may we imitate them and ever keep before our minds membrance of our last end; b acting, we will live as saints, a pear as such before the judgme Death speaks not only to th

but especially to sinners. How he says, will you delay your ance? Ah! if on entering a ce f the interred! You would fir hans one with whom you have lying in a moulding grave.
the last hour has already been it will come sooner than you See, here lies that proud man, v yesterday exalted himself soarro carcely condescending to noti whom he considered his inferio honor, his fame have vanish smoke which is visible for a and then disappears. See, he that vain young girl, who once by her dress to direct all eyes self; hideous worms now cons body which so recently was Thus pass the pomps of the wor hold, here lies that impious l who but a short time since re vice; his body is now a di corpse, consumed by worms ruption. Oh! you impure, o but perceive the stench and co which now fills their graves, y assuredly not pollute body an sins, the names of which show mentioned among Christians. the miser, who, day after day in the sweat of his brow to ams and gold. His endeavors wer ful, but heartless heirs now hoardings; nothing has rem him but a shroud and a coff his soul is buried with the ri-Thus, dear Christians, spea

Can there be a more impre-mon? Oh! that we might u it and profit thereby ! equander the precious gift of augmenting the account stewardship, but by true per ploy it conscientiously in God, in preparation for a har

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by this great preacher-death. And what does this fearful preacher tell us? He says to the just, to the happy child of God: It is better for tell us? you to die in innocence of heart, than to attain a great age and lose your immortal soul. For, "the just man," says God, "if he be prevented with (Wis. 4, 7. death, shall be in rest." But, if according to the decree of God, a longer life is allotted you for the increase of virtue and merits, imitate the pious servant Job, and let his noble words be always your motto: "Till I die, I will not depart from my innosence." (Job 27, 5) Depart not from your innecence, thus speaks death and if this admonition is heeded, for you the last hour will have no terrors ; you will rather greet me as a messenger of peace, who conducts you to that true and eternal home, where there is neither sorrow nor tear, but everlasting joy. We shall, most assuredly, ve innocence of heart, thus secur ing a happy death, if we always keep before our eyes the remembrance of our last end, observing, in this manner that great saying of St. Paul: "I die that great saying of St. Paul: For it is not (I Cor. 15, 31) possible, that we lead a life of indifference if the salutary truths-the short ness of time, the length of eternity, how soon we will have to appear b fore the tribunal of God-are the subects of our frequent meditation. The thought of death and judgment will rather be for us as a saving guardian in the struggle against sin ; it will encourage us to constant fidelity in the service of the Most High; it will us the divine power, by a life of virtue and sanctify "to make sure," accord ing to the teaching of the apostle, our calling and election." 10.) Justly, therefore, does Holy eripture admonish us: "In all thy Scripture admonish us: works remember thy last end, and thou (Eccli. 7. 40) And shalt never sin." verily! the Church would not possess so many saints, if this admonition of the Holy Ghost had not been so faithfully observed. Among thousands of examples, let me cite only one. In the monastery of Clairveaux, where St. Bernard lived so many years and where he died, there was kept in the court yard an open grave, destined for the one who would die first. To this open grave the monks went daily. Their glances on meeting bespoke: Which of us will be placed therein? which of us will be the first to depart this life? This constant, active meditation on death greatly strengthened their virtues and preserved them from and ever keep before our minds the re-membrance of our last end; by thus

pear as such before the judgment seat Death speaks not only to the just, but especially to sinners. How long, he says, will you delay your repentance? Ah! if on entering a cemetery you could see the bones, the remains of the interred! You would find, perhaps one with whom you have sinned, lying in a moulding grave. For you the last hour has already been set, and it will come sooner than you suspect. See, here lies that proud man, who only yesterday exalted himself soarrogantly scarcely condescending to notice those whom he considered his inferiors. honor, his fame have vanished, like smoke which is visible for a moment and then disappears. See, here lies that vain young girl, who once sought by her dress to direct all eyes to herself; hideous worms now consume that body which so recently was her idol.
Thus pass the pomps of the world. Behold, here lies that impious libertine, who but a short time since reveled in vice; his body is now a disgusting corpse, consumed by worms and cor ruption. Oh! you impure, could you perceive the stench and corruption which now fills their graves, you would assuredly not pollute body and soul by sios, the names of which should not be mentioned among Christians. Behold the miser, who, day after day, labored in the sweat of his brow to amass riches and gold. His endeavors were success, ful, but heartless heirs now have his hoardings; nothing has remained for him but a shroud and a coffin, whilst his soul is buried with the rich man in

acting, we will live as saints, and ap-

Thus, dear Christians, speaks death. Can there be a more impressive sermon? Oh! that we might understand it and profit thereby! No longer squander the precious gift of time in augmenting the account of your stewardship, but by true penance employ it conscientiously in appeasing handsome velvet skirt and a costly God, in preparation for a happy death! jacket, and that her shapely hands

plied

- red

Verily, we know not the day nor the hour when the Lord will approach to judge; but this we know, that, if we die impenitent, guilty of but one mor-tal sin, we are irretrievably lost, damned for all eternity. Let us awake, therefore, from this lethargy of forgetfulness, rend the old garment of sin by a worthy confession, regain the lost peace of a good conscience, and preserve to the end of our days a heart dedicated to God. May we have no other desire than by penance to expiate our past sins, and by our good work to amass a treasure of merits for Heaven. If we faithfully observe this rule of conduct, we will have no reason to fear the hour of dissolution, but we can ex claim confidently with St. Paul To me, to live is Christ, to die is gain. Day after (Phil. 1, 21.) Amen.

OUR BOYS AND GIRLS.

"A LITTLE ANGEL."

The Ups and Downs of Life—An Inci-dent Which Took Place in a Street Car in Montreal—What Was Seen and Heard—How the Poor Are Despised by the Rich—The Blessings of a Good

Home Education. Life is a strange and incomprehen sible thing to many. This world is composed of many individuals, the majority of whom are seeking after two things (which but a very small percentage obtain)—wealth and fame.
Unfortunately we find people in the
world to day, when they become pos
sessed of a little wealth, their whole object is to despise and belittle others who are not similarly blessed. tollowing incident, which took place a short time ago, will clearly show how the 'lower five" are held in disdain and horror by the so called "upper ten." Two gentlemen friends, who had been parted for years, met in Monten. treal, near the corner of Craig and Bleury streets. The one who lived in the city was on his way to meet a pressing engagement. After a few expressions of delight, he said: "Well, I'm off. I'm sorry but it can't be helped. I will look for you to morrow Remember 2 o'clock sharp. at dinner. I'm anxious for you to see my wife and child." "Only one child?" asked the other. "Only one," came the answer tenderly-"a daughter. She's a little I do assure you.' then they parted, the stranger in the city getting into a street car bound for Mount Royal Park whether he desired to go to enjoy that incomparable view from the summit, of which he had heard so much. At the corner of St. Catherine street a group of five girls was transferred from a west end car. They were all young, and evidently belonged families of wealth and culture—that is intellectual culture—as they conversed well. Each carried an elborately de corated lunch basket; each was attired in a very becoming spring suit.
Doubtless they, too, were going to the park for a spring picnic. seemed very happy and amiable, until the car stopped near the corner of Mignonne Street, this time letting in a pale faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and upon their faces there were signs of distress mingled with some expectancy. Were they, too, on their way to the Park? tleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain : I suppose these ragamuffins are on an excursion, too "
"I shouldn't want to leave my door if I had to look like that. Would you?"
This from another girl: "No, indeed virtues and preserved them from Oh! may we imitate them in this I think there ought to be a special line How many poor persons themselves despised by of cars for the lower classes." Take

notice of the intellectual culture of the so called "aristrocratic children!" All this conversation went on in a low one, but the gentleman had heard it. Had the child, too? He glanced at the the pompous and pale face and saw tears glistening in the eyes. Then he looked at the group of finely dressed girls, who had moved as far away from the plebian as the limits of the car would allow. They were afraid, I suppose, they would get tainted if they sat too near the poverty-stricken children. The gentleman was angry. He longed to tell them they were vain and heartless, as they drew their costy wraps closer about them, as if fearful of the poor children they were making ado about. Just then an exclamation (they had reached Sherbrooke street) "Why, there is Ruth. Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. evidently belonged to the favored ones of fortune. Yes she belonged to the class of those whose intellectual culture is not of the sham kind, and whose home education was all that could be desired. Her dress was all that the most exacting votaries of fashion could require: but it was a marvel of grace and simplicity combined, and on her breast glistened the little cross of the Promoters of the Sacred Heart. When she entered the car she was warmly greeted by the five, who made room for her beside them. They were profuse in their exclamations and questions. "Where are you going?" asked one. "Oh what fine flowers; Who are they for?" questioned another. "I'm on my way to Clare Bean's. She's sick, you know. The flowers are for her." She answered

both questions at once, and then glanc-

ing toward the door of the car, she saw

the pale girl looking wistfully at her. She smiled at the child, a tender look

beaming from her beautiful eyes; and

then, forgetting that she, too, wore a handsome velvet skirt and a costly

to you." meant

were covered with well fitting gloves. she left her seat and crossed over to the little ones. She laid one hand care lessly on the boy's thin cheeks as she asked interestedly of his sister : little boy is sick, is he not? and he is your brother I am sure; he clings so It seemed hard for the girl to answer ; but finally she said : Miss, he is sick. Dan has never been Yes, Miss, he is my brother We're going to the mountain to see it it won't make Danny better.' glad you are going," the young lady replied, in a low voice, replied, no one's ears except for those of the child addressed. sure that it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch? Yow ought to have a lunch after so long a drive." Over the little girl's long a drive." Over the little girl's face came a flush. "Yes, Miss; maybe we ought to for Danny's sake; but, you see, we didn't have any lunch to bring. Joe-he's our brother-he saved these pennies purposely, so as Danny could ride to the park and back. guess maybe Danny will forget about being hungry when he gets to the mountain." Were there tears in the mountain." Were there tears in the lovely girl's eyes? Yes; there cer-

tainly were, and very soon she asked the girl where she lived, and wrote the address down in a tablet, which she took from a beaded bag on her arm. Above Roy street the pretty girl left the car, but she had not left the little ones comfortless. Half the bou-quet of violets and hyacinths was clasped in the sister's hand, while the boy, with radiant face held in his hand a precious package, from which he helped himself now and then saying to his sister, in a jubilant whisper: She said we could eat 'em all-every one-when we go to the park. made her so sweet and good to me She didn't call us ragamuffins and wasn't 'fraid to have her dress touch ours, and she called me 'a dear,' she did. What made her?" "I guess it's cause she's beautiful as well as her clothes—beautiful inside, you know. Didn't you see that little cross she wore? She's a Promoter of the Sacred

Heart League, for I saw the Bishop giving little crosses just like it to the Promoters last Sunday." The gentle man's ears served him well. He heard Katy's whisper and thought: "Yes, the child is right; the lovely young girl Promoters last Sunday." is beautiful inside. Beautiful in spirit. She is one of the loved ones of the Sacred Heart, developing in Christian holiness. Bless her! She is a holiness. Bless her! She is a Promoter! And the five cultured girls wondered what he was smil-ing at. When Fletcher's Field was

reached they hurried out with laughter and merry talk. Then the gentleman lifted the little boy in his arms and carried him out of the car, across to the foot of the inclined railway and into the sweet smelling orchard, now in full blossom, the sister, with heart full o gratitude, following. It was he who paid for the ride up the mountain elevator; he also who treated them to good, warm soup at the park restaurant. He was a Promoter, too, for didn't Katy catch a glimpse of the dear

sat Dan on the ground, and when he paid for the treat? At 2 o'clock sharp the next day the two gentlemen met again. 'This is my wife," the host said proudly, introducing a comely lady; "and this," as a young lady girl of fifteen entered the parlor, "is my daughter, Ruth." "Ah," thought the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I met yesterday in the street-car. I don't wonder her father calls her a "a little angel." She is

little cross pinned to his vest when he

an angel, and no mistake. Bless her How many poor persons who have seen higher class, have lived to see the day when they surpassed "the mockers in the walks of life, and left them be hind to think of their localed hind to think of their localed but now faded glory. Behold how but now pours and haughty have fallen, and the neglected ores are honored. It is such contemp tuous conduct towards the poor that adds misery and insult towards life What does the world need to day Less of "those haughty beings, more persons, both young and old, like the "little angel," to respect all persons, console and comfort the sorrowful in the hour of distress, to make life

and by these means a monument of good works will be performed that time Walter Jones.

as cheerful and as bright as possible,

To all who find themselves with health gradually slipping away. Kidneys and Liver so disorganized that they are incapable of keeping the system free from poisonous waste material. Stomach Disordered. Bowels Constipated, Head Aching, Back Paining, take Dr. Chase's Kidney-Liver Pills. The quick way they help you back to health will surprise you.

Messrs. Northrop & Lyman Co. are the proprietors of Dr. Thomas' ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes vain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu lator. To thousands its great merit Is KNOWN

Ask your grocer for For Table and Dairy, Purest and Best

CHATS WITH YOUNG MEN.

Said a straight-backed business man recently: "When a boy I was slouchy and round shouldered, but a boyhood companion carried himself so straight well that I was emulated to do the

For Some One Else to Do.

"No sociability about the buildwas the comment of one of the ing. brightest, most capable young men re-cently at a committee meeting of a Catholic Men's Society, and then he went on to make a long talk about the thing somebody ought to do. He was immediately assigned to do this very thing, but, strange to say, he has not been found doing anything yet. So much of this thing is wearying.

Great Men's Mothers.

"It is an interesting historical fact that nearly every man of great deeds who also possessed a great character had a mother of a strong, fine nature, with whom in boyhood and early manhood he dwelt in close sympathy even when at a distance from her," writes Frances B. Evans, in the October," Ladies' Home Journal. "Probably the most disagreeable man socially of all celebrated men was poor Thomas Carlyle, whose disposition was nervous. melancholy and grumpy, but in the midst of his laborious life and severe mental industry, he could always find time to write affectionate letters to his mother, full of the respect, tenderness and consideration he never seemed to feel for much greater personages. mother's hand holds the leading strings of a man's life he will hold him self as securely as did Anthony Hope's Prisoner of Zenda, with his motto, The King can do no wrong.

The Strength of Silence.

Silence is a gift which, at a crisis, is as valuable as speech. give utterance to whatever witty or cutting remark the moment but one of the most difficult habits to acquire is that of keeping silence. Some wise man has said When angry count ten, when very angry count twenty." How few of us have adopted this rule, and yet who would deny that one would have fewer regrets to lock back upon had it been Quick retorts adhered to in the past. given in the heat of anger leave behind them as long a trail of regrets as do any of the frailities of human Indeed it is only a person of nature. strong character who can learn to bring the tongue under such subjection, and to a nature that has a spark of fire in it is a difficult less learn : but once mastered, it is our greatest safeguard.

A Purposeful Life.

It is wise for a man to seek to find his especial work in life. Let the cargo be ever so precious, if the vessel drifts, the freightage will most likely Let a man be admirably equipped physically and mentally, if he lack a commanding purpose, toil without a plan, he will achieve but little. The guns that batter down the forts are those that are aimed.

A purposeful life will be fruitful, because it is apt to proceed intelli-gently. The man with an exalted purpose will take into account all that needs to be done between the preparation of the soil for the seed and the gathering of the harvest. He will count the cost. He will adapt means to ends. He will strike while the iron He will go forward with a She is glows. stout heart to meet all obstacles. source from whence cometh sure help.
He will be alert to find the plan of God for his life and propert to fell and the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge.—Newman. This is a picture of every day life. will set his face resolutely toward the God for his life and prompt to follow

Business Religion.

There is a sense in which every Christian man's business must rest upon a philanthropic basis. The law of love is the law of every Christian nan's life, and that law must furnish he regulative principle of his business. What does this mean? It means that in every business transaction, in every exchange of commodities or services, the honest purpose of each shall be to get no more than is just and fair, and to give as much as he The Christian principle of busi ness is not merely honestyfraud and deceit, the refusal to do illegal acts or to take unfair advantages: it is also benevolence or good-will-a disposition to make the transaction as profitable as possible or as it can be prudently made to the other party.

all transactions should be mutually peneficial; it requires the Christian man to keep his eye not merely on his own interests, but also on those of his neighbor.

The pagan theory says: "Get all you can for yourself in every transac tion and give no more than you must. The Christian theory says: heed that you, get no more from your neighbor in any transaction than he can safely give you and give him as much in return as you safely can. The one principle concentrates the thought upon self interest, the other identifies self with the neighbor; the one looks fixedly inward, the looks out and lends a hand. When one who has been living by the pagan rule gets hold of the Christian law and begins to live by it the current of thought and feeling is turned in the opposite direction. We may properly y of such a man that he is converted. Is not this what conversion means

The adoption of the Christian princi ple in industrial society must be the mutual act of employer and employe It is obvious that if the workmen were Christian while the employer was a pagan the thing would not work very well, and vice versa. This is not saying that each should wait for the other before beginning to behave like Christians; it is only saying that the bes results cannot be hoped for until the employer on the one side and the work man on the other unite in regarding their interests as common, and in working for each other's welfare. Many employers have tried to act upon the Christian principle and have found very little disposition among their men to reciprocate. No wonder that the employer is tempted to go back to the pagan way. But this is his oppor-tunity to help in Christianizing By patience and firmness he society. By patience and firmness he will be able to constrain his man to recognize his purpose and respond to it.-Washington Gladden.

A man is sufficient for himself ; vet were ten men, united in love, capable of being and of doing what ten thousand singly would fail in .- Carlyle.

What we will is more important than what we know; and the importance of what we know is derived largely from its influence on the will or conduct .-Bishop Spalding.

The path of success is closed to us only that we may find opening before us the path of heroism, of moral greatness, and resignation. - Amel's Jour

How great must be the condemnation of poor creatures at the great day of account when they shall be asked what use they have made of the oppor tunities put into their hands and are able only to say, "We have lived but for ourselves: we have circumscribed all the power thou hast given us into one narrow, selfish compass; we have heaped up treasures for those who came after us, though we knew not whether they would not make a worse use of them than we ourselves did."-Samuel Richardson.

feel Christ speaking to us through our consciences and hearts; and we fancy He is assuring us we are His true servants, when He is but call ing us to receive Him. Let us not be content with saying, "Lord, Lord," content with saying, "Lord, Lord," without 'doing the things which He The husbandman's son who said, "I go, sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self denial, one sacrifice of inclination to duty, is worth all the mere good thoughts,

Starving Children.

Thousands of wolk-fed children are suffering simply because their food is not of the right kind. They are thin, pale and delicate. Scott's Emulsion will change all this. It gives vim and vigor, flesh and force.

It gives vim and vigor, flesh and force.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment. They are just the modicine to take if troubled with indigestion or dyspepsia.

dyspepsia.

Mrs. Geleste Coon, Syracuse, N.Y., writes:

"For years I could not eat many kinds of
food without producing a burning, excruciat
ing pain in my stomach. I took Parmelee's
Pills according to directions under the head
of 'Dyspepsia or Indigestion.' One box
entirely cured me. I can now eat anything
I choose, without distressing me in the least."
These Pills do not cause pain or griping,
and should be used when a cathartic is
required. dyspepsia.

The Christian law of business is that THOSE TERRIBLE NERVOUS HEADACHES

Rob Thousands of the Pleasures of Life.

Oodd's Dyspepsia Tablets Cure Nervou Headache, and Make Life Worth Living—They Remove the Cause of the Trouble, Quickly and Complete-

What's the use of suffering from those terrible Nervous Headaches when you need not do so?

Who would be poor, if he could get rich for fifty cents? Who would endure the agony of

Nervous Headache, when he can get certain relief for fifty cents?

Dodd's Dyspepsia Tablets cost only

fifty cents a box, and will cure absolutely, thoroughly, positively, permanently, the worst Nervous Headache that ever tortured poor humanity. This is no idle, baseless, boast.

It is truth-plain, simple, homely, honest truth.

If you suffer from Nervous Head ache, buy a box of Dodd's Dyspepsia Tablets, and you will realize the hap-piness of relief. How do Dodd's Dyspepsia Tablets

cure Nervous Headache?

Simply by removing the cause of the trouble.

In nine hundred and ninety nine cases out of every thousand, Nervous Headache is caused by bad digestion. Make the digestion perfect, and the Nervous Headache will vanish just as surely as a scaffold falls when its sup-

ports are removed. Now Dodd's Dyspepsia Tablets make digestion perfect. They themselves digest the food.

That's how they cure Nervous Head-

Try a box, and be convinced. To try them is to be cured; to be cured is, surely, to be convinced.

FATHER & SONS 'CHING RASH

kept spreading until it was all over my body. I could not sleep but was compelled to lie awake and seratch all the time. My father and two brothers were afflicted with the same thing, at the same time. We all suffered terribly for a year and a half, trying in the meantime all the remedies we could find, but received no benefit. I bought three cakes of CUTICURA SOAP and three boxes of CUTICURA (ointment) and they cured the four of pletely. RICH'D ANDERSON, Geneva, Utah. SPEEDY CURE TREATMENT FOR TORTURING, DISPIGUEING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTTICUR SOAP, gentle anointings with CUTTICURA (ointment), and mild doses of CUTTICURA RESOLVENT.

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1898

Our Boys' and GIPS' Annual

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen
of the popular rev. story teller, Father Finn,
S. J., and an interesting tale for girls by ElhLoraine Dorsey (both contained in, and written
especially for Our Boys' and Girls' Annual to
1808). An abundance of games, tricks, and

THOS. COFFEY,

ARCHDIOCESE OF TORONTO.

Father Cruise on the Press. We would recommend our readers to study

carefully the following sermon, which we copy from the last issue of the Catholic Register of Toronto. A short time ago we made ed ce to the persistent attacks made by the Mail and Empire on the Catholic Church :

Toronto. A short time ago we made editorial reference to the persistent attacks made by the Mail and Empire on the Catholic Church:

At last Mass in St. Helen's church on Sunday, the parish priest, Ikev. J. M. Cruise, made a departure from the style of sermon usually heard in Catholic churchs by developing some attention to the daily newspapera. He said it was a fact, well-known to himself, the main correct the inaccurate and libellous like many some attention to the daily newspapera. He said it was a fact, well-known to himself, that most Cornolic critizens in Toronto ago the continually appearing in the press. But it would seem that no inster now prompt and frequent such corrections may be, they can have no effect at an upon the public supply fridiculous slander; and naturally some of the mud must stick when the lies are resolutely repeated in the law of every correction. As an instance of this sort of thing he alluded to description of an alleged Mexican. He alluded to description of an alleged Mexican through the sectarian press of the United shade cropt, had, he decared, been travening through the sectarian press of the United states; but in those cases the reduction had been instant. As a minstance of the had been published, including Toronto. It had got intone or two of the secular babers in the United States; but in those cases the reduction had been instant. As a mart of fact ho such Mexican city existed as that in which the allexed "raffle for souls" was said to have been held. Furthermore, the story was a piece of ridiculous derision on its face. Catholics did not need to be told that no such Mexican city existed as that in which the allexed "raffle for souls" was said to have been held. Furthermore, the story was a piece for real in Mexican city existed as that in which the allexed "raffle for souls" was said to have been held. Furthermore, the story was a piece for one among the Catholic people of Toronto to know that, after having been scores of times refuted, the sea, and particularity in The Mai tured the tire of the still with a sudden and pent shock. The speaker declared that so mone tonous had these ridiculous descriptions of Catholic matter become in the daily press the a safe and reasonable opinion to arriveat would be that nothing said of the Catholic Church in the daily press was true. At least it would be basolutely safe to say that nothing true of the basolutely safe to say that nothing true of the pent of the control of the safe to say that nothing true of the pent of the control of the safe to say that nothing true of the pent of the safe to say that nothing true of the pent of the safe to say that nothing true of the pent of the safe to say that nothing true of the safe to say that nothing the safe that say that nothing the safe to say that nothing the safe to say that nothing the safe that say that nothing the safe that say the safe that say that nothing the safe that say the same say the say that say the say the say th be that nothing said of the Catholic Church in the daily press was true. At least it would be Catholic Ohurch can appear in The Mail and Eaphro of Evenning News. But if papersmade it a practice to assure themselves of the contempt of Catholics assure themselves of the contempt of Catholics it is only right that they should not secure one cent of Catholic money. Catholics would respect themselves by seeing to it that their money did not go where only their contempt was earned; and the speaker Said he felt inclined to think that as long as Catholics allowed their subscriptions or other contributions to go into the cash boxes of such papers, it mattered very little to the news paper managers what opinion Catholics might entertain of them. In strict fairness he felt obliged to make a different reference to the Toronto Globe. Whatever else may be said about the Globe at this time its Catholic readers were never offended by coarse or fignoran allusions to their religion. No intelligent Catholic will compalin of any matter of publicity of discussion; what they do complain of is ignorant assertion and nersistent slander apparently kept up as profitable traffic in the newspapeiline of business. But so general had the mis representation of Catholic news become that eyen in the Associated Press despatches, which appeared aliste in all papers, libellous report were of almost did yoccurrence. For instanct there was a report last week that the Jesuits who, as was allexed, exercised spiritual control over the French army, had determined to the first of the responsibility of the army. He (the speaker) thought that to ught to be known in respect to ever the army in France, and that its therefore, absurd to lungine them exercising control over the army in France, and that its therefore, absurd to lungine them exercising control over the army. France, and that its therefore, absurd to lungine them exercising control over the army in France, and that its therefore, absurd to lungine them exercising control over the army in France, hampered even to the extent of toroudding their ministrations in hospitals. Finally if the newspaper writers had any real knowledge of the Jesuits, justice would compel them it os ay that the only army with which this order is associated is the army of Jesus Christ, and the only enemies it fights against, are the world, the flesh and the devil. If the Jesuits control France, one would be forced to conclude that they do their work very badly. Why have they secularized the schools? Why have they seem the flow they seem to the development of the Jesuits and they seem they seem

olic affairs abroad? For instance, some of the city papers in reporting the death of the lateral Archbishop Walsh declared that immediately on the arrival of the body at the cathedrai High Mass was celebrated by Very Rev Father McCann. As the body was brought by

Parists you see were worshipping the striking Ock
Protestants cannot be blamed for not knowing our worship and ceremonies, but they are to blame when they attempt to describe or criticize them in spite of such ignorance. A famous author has spoken of priests "scated on commissions or the stambout deck multicing away at their Mass."
Father Cruise made an earnest appeal to his beggers to support the Catholic press. There

ing away at their Mass."
Father Cruise made an earnest appeal to his hearers to support the Catholic press. There ought not to be a Catholic home without a Catholic newspaper, if its only use was to act as an antidote to the poison that is incessantly being sown by the daily newspapers. The Catholic head of a family who was too poor to was 15 to c. \$21 for a Catholic weekly now.

than to stop taking any paper whatever. He would perhaps be reminded that Catholic readers of the daily press are too intelligent to be deceived by the lies they publish. That was certainly true; but such a view left out of the question the common self respect of manhood that should resent insult offered deliberateiy and constantly. There was another view is take. Although Catholic fathers and mothers were too well grounded in the truths of religious to the common decided in the truths of religious to the common self respect of manhood take. Although Catholic fathers and mothers were too well grounded in the truths of religious to the common self respectively. than to stop taking any paper whatever. He would perhaps be reminded that Catholic readers of the daily press are too intelligent to be deceived by the lies they are too intelligent to be deceived by the lies that view left out of the question the common elf respect of manhood that should reseminable offered deliberately and constantly. There was another view to take. Although Catholic fathers and mothers were too well-antological testing the truths of religion to take and remove the testing the truths of religion to take and remove the truths of the religion to the religio

DIOCESE OF PETERBOROUGH. Presentation and Address to Rev. Fr

After an absence of six months, on Sunday he 2nd inst., Rev. Father Fleming paid a visi o the mission of Gravenhurst, where he lab

the 2nd inst. Rev. Father Fleming paid a visit to the mission of Gravenhurst, where he labored for six years.

Immediately after Mass the congregation approached the altar in a body, and an address was read by Mr. Joseph Clairmont, accompanied by appresentation of a purse, presented by Mr. W. J. Moore on behalf of the congregation. Immediately afterwards, the entiren gave an address, read by Miss Masselland on behalf of the Sunday school children with a slik umbrella. The Kev. Father, much affected, replied to the addresses in very touch ing words.

after Vespers and Benediction in the eve After Vespers and Distrible and eloquent sermon on the vice of drunkenness, exhorting the congregation to lead good and sober lives and practice the virtue of temperance, assuring them, if they remain true to the cause of temperance their efforts in this life and the next would be crowned with every success.

ADDRESSES.

sion. During your six years of labor amongst us as assistant priest, we recognized every sacrifice you made for the spiritual and temporal welfare of each and every one entrusted to your care. In order to fill that high office of your ordination to the priesthood, you were called upon to leave your home in Newfoundland, your father, your mother, relatives and friends care. In order to fill that high office of your ordination to the priesthood, you were called upon to leave your home in Newfoundland, your father, your mother, relatives and friends to work and lator for the salvation of souls, which must have been a very trying ordeal. You were not here very long before we saw in you a goodness of heart, a true spirit of charity which accompanied your every act, and you filled each sacred duty with obedience and humility. We discovered you to be a good instructor in he principles of our holy religion, and your sermons were most edifying and instructive. In these scattered missions of Muskoka you had to undergo many privations necessary to educate and instruct our people and lead then in the paths of virtue, Sunday after Sunday teaching the children their catechism, showing hem the necessity of being good Christians that they might be successful in this life, and enjoy that happiness which is promised those who are faithful in their duties to God.

You were chiefly instrumental in organizing societies, and The League of the Sacred Heart which you established here has prospered and has done a great deal of good. You were also a zealous promoter of the Temperance Society, advocating its cause in every way both by word and example and instilling in the nembers the principle of sobriety and total abstinger.

bers the principle of sobjetty and total abstract, e.c.,
The Bishop of the diocese in the division of homissions of Parry Sound and Muskoka, olaced Father Collins in charge of Bracebridge and Gravenhurst, and giving you charge of Parry Sound, Kearney and Huntsville, and while we know your appointment deserved promotion, still we cannot but regret your departure from our midst, nor can we allow you locave us without showing you our great appreciation of the devoted work you have done for our general welfare.

to leave us whose of the devoted work you have appreciation of the devoted work you have a cone for our general welfare.

Although you are going away from us we shall live in nopes to see you occasionally, as you and Father Collins, our present pastor, are aboring in sister missions. We hope that yo may be long spared to complete the work a lotted to you and that God may give you to lotted to you and that God may give you the state of the colline of th inay be long spared to combate the grace to perform His work to such an extenthat you may one day be called to fill one of the highest positions in His vineyard.

Reverend and dear Father, we beg you to accept this small offering as a testimonial of the high esteem in which you are held by this congregation, and in conclusion we ask you sometimes to remember us in your holy offices, and particularly at the Holy Sacrifice of the Mass.

Signed on behalf of the congregation of St. Paul's Church, Gravenhurst.

Joseph Cairmont, William J. Moore, Patrick

Signed on behalf variety of the Auris Church, Gravenhurst, Joseph Chairmont, William J. Moore, Patrick Sullivan, William Bibby, David Nealon, D. Sullivan, William Bibby, David Nealon, D. La Framere, P. J. Trainor, Matthew Young, La France, P. J. 1888. To the Reverend Father Fleming

To the Reverend Father Fleming:
Reverend and dear Father—We, the children of St. Paul's Sunday school, desire to show you before your departure from us, our appreciation of the many pains you have taken in teaching us our catechism and the doctrines of our holy religion.

tion of the many pains you have taken in teaching us our catechism and the doctrines of our holy religion.

It was with sorrow that we learned some time ago that you were to leave us, and in recognition of the many services rendered for our good, and the fatherly interest you have taken in us, we take this opportunity to present you with a silk umbrella as a reminder of your little children of the Sunday school, Gravenhurst. We hope this umbrella will shelter you from many rain storms, and we also hope that you may be long spared to continue the good work at which you are engaged. In conclusion, dear Father, we ask your hotself and hope that in your prayers we shall not be forgotten, and we shall always remember you.

Signed on behalf of the children of St. Paul's Sunday school Gravenhurst.

Sunday October 2, 1898.

Reverend Father Fleming in reply said:

Sunday October 2, 1898.

Reverend Father Fleming in reply said:
My dear people:—It affords me very great
pleasure after the six months and more absence
to one here once more among you to meet
you to renew old aquaintances and to offer up
the Holy Sacrifice of the Mass for you. The
mutreof the work in which I have been closely
engaged since we last met together has kept
me so busy that I could not come to see you as
I intended to at an earlier date. I had sufficient confidence in you to feel that the bonds of
friendly intercourse that united us together for
nigh six years could not be so easily broken by
a few months' absence, but the reception that
you, in your goodness of heart have accorded
me to-day was far beyond my expectations and
has so completely taken me by surprise that I am
at a loss to find words to tell you how grateful
I feel and to reply to your beautiful address in
anything like fitting terms. My humble ser
vices rendered in the discharge of the sacred
duties of the ministry during my time among
you, you are good enough to recall in all to of at
tering words and give me in your charity more
credit for them than I can conscientiously take
to myself. The work incumbent on a priest in
the performance of the sacred functions of the
priesthood is of so high an order and carries
with it such grave responsibilities that no on
so well as the priest himself realizes the importance of the work incumbent on a priest in
the prefertly he has done his work, even
when he has done his best. Your kind word,
then, in this regard only impresses upon my
mind how much more clearly I feel with the left of the land is clearly I feel
merit I can lay clearly and the real merit I can lay clearly and the real merit I can lay clearly and the real merit feel merit feel got the source of the layer of the left of the land of clearly I feel was the refer to the layer of the land of the land to real merit lean layer clearly the feel was the first of the feel of the source of the layer of the land of the layer of the land of Reverend Father Fleming in reply said: then, in this regard only impresses upon my mind how much more clearly I feel wanting in the little I have accomplished, and what little real merit I can lay claim to, for my humble efforts in the holy cause of religion during my sojourn among you. Nevertheless the kindly sentiments conveyed in your address I appreciate the property of the show that you are grateful for the spiritual benefits conferred on you by the Giver of all good gifts through the instrumentality of your Church on earth. This is what brings joy to the heart of a priest, when he can discern that the work in which he is engaged bears fruit and that the people over whom he is placed are becoming better day by day, by profiting by the Word of Truth preached to them and by living in closer union with God, in prayer and receiving the sacraments of His Church. If I, my dear people, have been instrumental in any way during the time that I spent among you in helping you to advance in virtue and bringing you in closer relation with the Saynersim Lord of heaven and earth whith seent among you in eleping you callion with the Sovereign Lord of heaven and earth whom we all serve and one day expect to see face to face, then you make me feel happy, and I re-pose to know that my time among you has not been spent in vain.

That most beautiful association of prayer the

making by not integrated that you set; in a law also pleased to notice that you set; in ight value on the religious education of you children, and that to bring them up in the far and love of Goodetty, to be a source of console in your old days and to fill you place the result of the property of the p

ize that a practical knowledge of the doctrine of the Church and the faithful practice of their of the Church and the faithful practice of their of the Church and the faithful practice of their of the Was in the field here for a considerable time before I appeared on the scene, who for many weary years single-handed and alone traversed the vast district of Muskoka and Parry Sound in the faithful discharge of his duties, doing work of such a laborious nature that well might daunt the courage of any man less gifted with zeal, energy and perseverane than Father McGune. Your kind words of appreciation of the work done by him are well deserved, and I am sure that he will be glad to hear that him to the work done by him are well deserved, and I am sure that he will be glad to hear that here. Though he is cone I am sure you remembrance to cherish a kindly and grateful remembrance to his hook has made in selecting another worthy priest in the person of Fathe Collins, whose earnestness and zeal are well calculated to inspire you with holy aspiration after heavenly things, which alone can bring true joy and consolation to your souls.

As to myself, as may not have another worthy and sure with the person of Fathe Collins, whose earnestness and zeal are well calculated to inspire you with holy aspiration after heavenly things, which alone can bring true joy and consolation to your souls.

As to myself, as may not have another from you since we were first drawn togethe by the ties of friendship, which became strongethe by the ties of friendship, which became strongethe structure in the property of th

deep debt of gratitude more than ever I fear, I shall be able to repay.

I thank you with all my heart for the substantial gift which you have presented to me and for the kind words of appreciation accompanying it. Would that I had done something really deserving of such recognition of my humble services during my time here! But as I have done nothing more than performed the secred quies imposed upon me as a priest, you only make me feel the more indebted to you kindness and gratitude which shall remain forever treasured in the immost recesses of my leart.

their kind words so nicely expressed in their beautiful address. You suited me admirably in your selection, for an umbreila to me is a very useful article, but if the material was of canvas rather than silk it would be better adapted for the hard usage it will be lable to receive at my hands in stormy weather muddy roads, and long drives through Muskoka. Every time I raise it I shall think of the kind hands that gave it, the good children of St. Paul's Sunday school, and shall pray that God's blessing be showered upon them as copiously as the rain that falls upon it. The time I devoted to the Sunday school classes. I am happy to say was not misspent, that I always found you ready and willing to profit by the fruitful lessons I tried to impress on your youthful minds, when teaching you catechism and Christian dectrine. I hope that the good seed will bear abundant fruit, and that you will strive after such a thorough knowledge of your religion that no temptation shall ever induce you to do ought that should darken your pathway in after life, or cause the least shadow of pain to Holy Mother the Church whosy faithful and dutiful children you are hind shall I trust ever remain.

your pathway in after life, or cause the leastshadow of pain to Holy Mother the Church
whose faithful and duiful children you are
shed shall I trust ever remain.

And now, kind friends, asit is destined likely
for all time in the ordinary course of events
that we be separated, let me assure you that,
wherever my lot may be cast or in whatever
portion of God's vineyard I shall feel myself
called upon to labor, you shall not be forgotten
—you shall hold a lasting place in my memory
and occupy a permanent abode in my thought.
I shall remember you in my poor prayers
I shall pend for you at the altar of sacrifice. I
shall expect a remembrance in your prayers
and good works in return. I ask to be remembered in the prayers of your dear children
whose innocence and purity always ensure them a hearing before the Throne
sure them a hearing before the Throne
fold graces, all unworthy as I am, to do the work
of His sacred ministry with the sole desire of
pleasing Him, that I may so persevere to the
end of my allotted time as to merit that everinsting crown of Glory promised to His fathful
servants, which I trust we shall all by the good
mess of our lives one day deserve to receive
from the hand of the Great Master Himself at
the Mercy Seat of God, there to meet never
more to be separated. God bless you, dear
people. God bless you all.

ARCHDIOCESE OF OTTAWA.

(Special to the CATHOLIC RECORD.) Assassing their offices on the Feasts of their respective founders, the 4th October and 4th August. Tuesday, the 1th inst., being the feast of \$1. Tuesday, the 1th inst., being the feast of \$1. Tuesday, the 1th inst., being the feast of \$1. Tuesday, the 1th inst., being the feast of \$1. Tuesday, the 1th inst., being the feast of \$1. Tuesday, the feast of \$1. Tuesday, the hourse of \$1. Tuesday, the hound proles and orifiammes bearing suitable devices and inscriptions, whilst the High Altariand the life-size statue of \$1. Traneis were embedded in evergreen and natural flowers, roses predominating. From 5 o'clock up to 7.30 Masses were celebrated at the four internal altars by some fifteen or twenty of the Friars resident. At 6.15 solemn Mass was celebrated by Rev, Father Leonard, the Superior, at which the lay brothers and ecclesiastics, to the number of about twenty, received Holy Communion, as did also a number of the laily.

leonard, the Superior, at which the lay brothers and ecclesiastics, to the number of about twenty, received Holy Communion, as did also a number of the laity.

At the conclusion of this Mass two young postulants, bearing each a lighted taper in his hand, presented themselves for admission to the Order. Thereupon the Superior delivered a short allocution in which he pointed out to the young men the seriousness of the step they were about to take and the responsibilities before God and His Church which they were incurring. This was followed by appropriate prayers, when Father Leonard them and the postulants, approaching in turn, knelt a first and the mostulants, approaching in turn, knelt and the mostulants, approaching in turn, knelt and the members of the world-wide family of the scraphic St. Francis. This being concluded, all the Frairs and Brothers advanced and welcomed the newly made members with the kiss of peace, and then all retired chanting the hymn: How good it is to see brethern dwell together in unity!

At 9 o'clock soleum Mass was chanfed by a Dominican Friar, assisted by two others of the same Order as deacon and sub-deacon, and served by Dominican Brothers as cooptes. The musical portion was rendered by the Friars and Brothers Capuchins, to the accompaniment of a harmonium.

In the evening at 7:39 an earnest and elo-

same Order as deacon and sub-deacon, and served y Dominican Brothers as acciytes. The musical portion was rendered by the Friars and Brothers Capuchins, to the accompaniment of a termonium.

In the creating at 7:39 an earnest and eloquent snegyric of St. Francis was delivered in the French tongue by the celebrated Dominican pulpit orator, Father Knapp, O. P., in adiscourse of forty minutes. The church was rowded to the doors, and chairs had to be placed in the aisles, while even then many had to stand. Then followed solemn Benediction of the Most Blessed Sacrament, and that again by the veneration of the relic of St. Francis possessed by the Hintorburg community. Again the musical portion was supplied by the members of the Order, and one should be present to appreciate the beautiful effect of some twenty-five or thirty trained male voices rendering the solemn chants appropriate to the celebration. Father Knapp is, I understand, an English convert.

His Grace the Archbishop celebrated the Mass of the Holy Spirit, on the re-opening of the term at the University, last week.

The annual retreats for the pupils attending the Rideau street and Gloucester street convents commence on the 10th and 13th of the current month, respectively. Sermons in French and English will be preached by discussible delexyment of the alterations and improvements in St. Fatrick's church, the reverend pastor. Father Whelan, has leased Harmony Hall, where all the Sunday services are now being held. A very interesting high is the marching of some eight who attend the parish schools, to the temporary place of worthing.

The Deautiful poem of Father Ryan, "My

are now being nead. A very interesting signore the marching of some eight or nine hundred children—boys and girls — who attend the parish schools, to the temporary place of worship.

The beautiful poem of Father Ryan, "My Beads," as set to music in the Canadian Messisters of St. Joseph, who have charge of the

senger, was rendered in fine style in the chapel

ARCHDIOCESE OF KINGSTON.

The following is a copy of the address lately presented by the Catholic people of Brockville to the Most Rev. Dr. Gauthier, Archbishop-elect of Kingston. To the Most Revd. Charles Hugh Gauthier, I. D., Archbishop of Kingston :

D., Archbishop of Kingston:

Beloved Archbishop:—Your children of the past twelve years are gathered about you to day to give utterance to their heartfeit congratulations upon the occasion of your elevation to the chief place in the Hierarchy of your native Province—the Archbishoptic of the grand old See of Kingston—and at the same time to offer to our Holy Father our felicities upon the excellence of the selection which gives to us as our Archbishop the one who more than ail others, in our numbe oblinon, has concentrated in himself all the attributes requisite for the high office to which you have been called.

maying regard to the great less the Church Ontario, aye in Canada, has sustained

upon as all our own, must now be shared by others.

These feelings can only be realized by those who have so often had occasion to call for your priestly ministrations; receive your wise and gentle word of advice and consolation in the time of trouble and affliction, and perchance to feel the benefit of the generous helping had over ready to be extended to the needy one—for yours was the kindly voice that uttered to us in the years just gone the holy truths of our religion and conveyed to us the words of solace and confort when and where needed; and yours was the truty nand then ever failed us in our trials. It was you who, under all circumstances and at all times, by your devotedness and self-sacrifice, proved yourself to us in the highest sense "the good priest."

under all circumstances and at all times, by your devotedness and seif sacrifice, proved yourself to us in the highest sense "the good priest."

The years you have been with us have been marked by the most rapid strides in our history as a congregation. Wants much needed and long felt have been supplied and sisters in charge of the cducation of our girls; and we caunot be blamed for taking great pride in having, under the charge of those messengers of mercy—the self sacrificing Sisters of Providence—one of the bet equipped and most carefully conducted homes for the sick to be found anywhere. The whole period of your pastorate is resplendent with the evidence of a success here-fore unsurpassed in parochial work in this diocese. And for all this your children are and will continue to be grateful, appreciating as they do the difficulties under which you labored, and the almost insuperable obstacles which you had to overcome before bringing us to the proud position, outside of the Archiepiscopal seat, of the premier place amongst the parishes of thisdiocese.

We ask you to accept from us the accompanying testimony of our great esteem for you. And now, in biding you farewell, as parished the seat of the premier place amongst the parishes of thisdiocese.

We ask you to accept from us the accompanying testimony of our great esteem for you. And now, in biding you farewell, as parished the proper succession of the proper succession of the proper succession. And now, in biding you farewell, as parished the proper succession of the pr

you many many years in which to work out the glorious destiny which in our heart of hearts we feel is in store for you.

On behalf of St. Francis Xavier's congregation, Biockville, O. K. Fraser, D. W. Downey, J. B. Murphy, John Murray, J. T. Noonan, and others.

Sunday, October 9, 1893. CHARITY CONCERT.

CHARITY CONCERT.

A very large and appreciative audience assembled in Bradburn's Opera House, Peterborough, on Wednesday evening, 5th, inst., to listen to Madame Ross D'Etrina and her talented husband, Mr. G. R. Vontom, in what the bills termed "A musical evening," the object being for the being for the constitution of St. Joseph's hospital. They were assisted by St. Peter's cathedral choir and other borough have every reason to be proud. His worship Mayor Davis occupied the chair. The first number on the programme was Gioraz's "Regina Coeli," by the choir, in which Mr. and Mrs. Vontom also took part. The singing was very good, and reflected no little eredit on the training of the choir. A little girl, Carrie White, only six years old, then recited "The Dancing Girl," and, for one so young, displayed considerable ability as an elocutionist. In response to an encore the little actress gave "The Newsboy."

"The Gists Story," by M'ss. Lily Simons, This young lady gave a very creditable performance, which was followed by a comic recitation entitled "Love Flying in Through the Window," both of which gave evidence that Miss Simons was equally at home in comic and sentimental readings.

Madame D'Erina, assisted by the choir, the Madame D'Erina, assisted by the choir, then gave Zingarelii's "Laudate," accompanied by Miss Kate Huriey on the piano.

The second part of the programme, as follows, was given by Madam D'Erina and her husband:

Organ Solo — Introducing old Irish Airs,
Marches and Planxties, and the old March
of Brian Boru, composed A. D. 1014, on the
Eve of the Battle of Clontarf.
'L' Estasi''

(a) Waltz Song. ... L. Arditi (b) Serio Comic Song Mmc, Rosa D'Erina "The Last Watch"Lover

.....Irish

"The Harp that Ones (b) Melody (by request). Mme. Rosa D'Erina. "Annie Laurie" (a) Song (by request). (b) Serio-Comic Song. Mr. G. R. Vontom.

ospital. The amount realized was very con

siderable. Madem D'Erina and Mr. Vontom deserve the thanks of the Catholics of Peterborough for their services on this occasion, being given gratuously for this noble charity, and we are sure the good Sisters will not forget the kindness thus rendered them.

Thanks are also due the cathedral choir and all others who assisted in making the concert a success.

Among the pictures at the Peterborough fair this fail were some very fine oil paintings by Miss Annie Simons, a pupil of Isister St. Philas of Mr. D. A. Shaw of Peterborough. Miss Simons carried off three first class and three second class prizes, for painting and embroiders, I had the pleasure of seeing some of Miss Simons work at the residence of her aunt, Mrs. Justus Dunn, and they gave evidence of considerable talent and auger much for her future success.

SEPARATE SCHOOL WORK IN LONDON.

On Friday of last week prizes of merit were distributed to the pupils of the two remaining Separate schools in this city—Holy Angels', in East London, and St. Mary's, on Hill street. At 239 p. m. the proceedings began in the first named school. Besides the teachers and children, there were proceedings began in the first named school. Besides the teachers and children, there were present, His Lordship the Bishop of London Rev. Fathers Brady and L'Heureux and Messers, T. J. Murphy, J. B. Marphy, W. P. Rasers, T. J. Murphy, J. B. Murphy, W. P. Rasers, P. Poecek, James Ward, Martin O'Sullvan, J. J. Murray, Thos. Coffey. The schools were prettily decorated for the occasion. Before the presentation of prizes took place very interesting programmes of choruses and recitations were given. The behaviour of the children reflected the highest credit upon their teachers, the Sisters of St. Joseph. Seldom have we seen children so young acquit themselves in such a really creditable manner. And this applies equally to the punits of both schools. At each place His Lordship the Bishop, before presenting the prizes congratulated all concerned upon the very satisfactory progress made by the children. Heleit pleased to be able to say that the Holy Angels' and St. Mary's schools deserved sperial commendation for the nigh place they held amongst the Separat 's schools of this city. His Lordship also spoke words of encouragement to the children, and exhorted them to perseverance in their tasks—each one striving for the prizes.

The following is the list of prizes:

Holy angels' school.

HOLY ANGELS' SCHOOL. Programme.

Program.
Chorus—" Welcome.
Song—" Music and her Sister Song."
Ida Rockwood, Lily Pace, Jessie McGregor and
Mabel Rowan.
Concert Recitation and Chorus—"Our Lady's
Antiphons."
Words of Gratitude—
Words of Gratitude—
Words of Brize Distribution."

Words of Gratitude—
Mark Healey.
Chorus—'The Prize Distribution.'

Gold Medal—Presented by Rev. M. McCormack, for the bighest marks at Entrance in itoly Angels School, awarded to May Smith.
Gold Medal for Christian doctrine in first Communion class of 188s, presented by Rev. M. Brady, awarded to Jessie McGregor.

Silver Medal—Presented by T. J. Murphy, so prize for pupil attaining second highest marks at Entrance, awarded to May Smith.

Silver medal presented by J. B. Murphy, to best boy in junior fourth class, awarded to Jas, Jenkins.

Silver medal presented by J. R. Murphy, to Silver medal presented by J. R. Murphy.

Jas. Jenkins.
Silver medal presented by J. B. Murphy, to best girl in senior fourth class, awarded to Iennie Flynn.
Sö gold piece presented by Mr. J. Garvey as prize for highest marks in literature and physiology at entrance, awarded to May

physiology at entrance, awarded to said Smith. \$5 gold piece presented by Mr. J. Daly, for the state of the said and drawing at \$5 gold piece presented by Mr. P. highest marks in writing and drawing at entrance, awarded to May Barry. \$5 gold piece presented by Mr. P. Mulkern as prize for highest marks in grammar and nistory at entrance, awarded to May Smith. Two beautiful silver medals for weekly competition presented to senior class by Mr. M. Sullivan and awarded this week to Annie Brock and Jessie McGregor.

Beautifully bound prayer-book, presented by Rey. Mother Ignatia, for highest marks in reading at entrance, awarded to Cecelia Smith.

Smith.

Silyer medal for weekly competition, presented to third class by Mr. J. Laughlin, awarded this week to Dan, O'sullivan, for highest marks in arithmetic.

Silver medal for weekly competition, presented by Mr. J. Muray to senior second class, awarded this week to Annie Fitzpatrick.

Two beautiful little gold medals, for competition, presented to junior classes by Mr. Loughlin, awarded this week to Mary Fiyna and Frank Connell for highest marks in arithmetic.

St. MaRy's School.

ST. MARY'S SCHOOL. List of Prizes.

Silver Medal for weekly competition-Pre-ented by Mr. J. Murray, won this week by Silver Medal for weekily competitors, tented by Mr. J. Murray, won this week by Ethel Kenny.

Competition Medal for monthly examinations—Presented by Mr. J. Murray, won this month by Josephine Bray.

A handsome prayer book, awarded to Mary McLarnan, for perfect lessons—Presented by Mr. J. Ward.

Book, awarded to Florence Harter, for regular attendance and application,—Presented by Mr. J. Ward.

Prayer book awarded to John Jamieson, for perfect lessons and regular attendance—presented by Mr. J. Ward.

Prayer book awarded to John Jamieson, for perfect lessons and regular attendance—presented by Mr. J. Ward.

A handsome book awarded to A. P. Stevens, for good conduct—Presented by Mr. W. Regan.

Book awarded to Ella McKenna for diligence—Presented by Mr. W. Regan.

A handsome Prayer-Book awarded to James Harding for perfect lessons—Presented by Mr. J. Ward.

Three little prizes awarded to Salina Ward. Retta Lenehan and Irene Wilson for being good title girls—Presented by Mr. Ward.

Two valuable books, reserved for future competition—Presented by Mr. W. Regan.

Ten books, supplementary reading for the benefit of the school—Presented by Mr. J. Ward.

ST. PETER'S SCHOOL. ST. PETER'S SCHOOL.

In publishing last week the list of prizes presented to the pupils of St. Peter's school, under the direction of the Sisters of St. Joseph, we inadvertently omitted the following: Mr.J. McDonald presented \$5.00 in gold to the pupil of the second class who would be most regular in attendance at school throughout the year. Won by Ada O'Rourke.

CATHOLIC TRUTH SOCIETY.

The opening public meeting for the fall of 1838 of the St. Mary's Branch. Catholic Truth Society, Teronto. was held on Monday evening, October 3, 1838, in St. Andrew's Hall, with an audience of over four hundred present. The lecturer for the evening was the Rev. J. R. Teefy, Ll. D., of St. Michael's Collece, and with him were seated on the piatform the Rev. Fathers W. McCann, Dollard, Sheridan and Minehan, the President E. J. Hearn, Past President P. A. J. McDansgh, and J. J. Foy, Q. C., M. P. P. for Centre Toronto. The subject chosen by the Reverent Doctor was "The Blessed Sacrament," a theme which called for his ability both as a theologian and scholar to do it justice and yet make entertaining. This he succeeded in doing and his lecture is perhaps the most valuable of the series yet delivered before the Society. The entertainment which opened and closed the meeting was unusually good, the artists contributing being the Misses Walsn, Carke and Hance, pianists, and the Misses Walsn, Carke and Harte, solists.

OBITUARY. MISS MAGGIE NAGLE, WINDSOR.

Miss Maggie Nagle, Windson.

It is with feelings of deep regret we are called upon to record the sudden death of Miss Maggie Nagle, favorite daughter of Mr. John Nagle, Windsor, which occurred on Oct. 3, 1898, at her home, 39 Arthur street. About eight months ago she contracted a severe cold, from which she never recovered, aithough everything was done to prolong her life. The deceased was a young lady of twenty years who had a fine character and an amiable disposition which endeared her to a host of loving friends who are now left to mourn her untimely death.

During her illness she was fortified by the

friends who are nowleft to mourn her untimely death.

During her illness she was fortified by the last rites of the Holy Catholic Church, of which she was alife-iong member. She looked calmly and confidently upon death and when it, came, comforted and consoled by the presence and earnest prayers of a number of friends, she breathed forth her soul into the hand of she creator. On Oct. 5 her remains, followed by a large concourse of friends and associates, were conveyed to Sa Alphouse Church were conveyed to Sa Alphouse Church by Rev. Solient here, Tradil be rers were; Messrs, Fred. Taylor, Win. Power, Walkerville; Win. Creed, A. Elleir, Detroit; Edw. Shinner, M. J. Waliace, Windsor, The family has the sympathy of a large circle of friends in its sad ber eavened.

C. Y. L. L. A. TORONTO.

The Catholic Young Ladies' Literary Asso-siation met last evening at the home of Mis O'Donoghue, D'Arcy street. After a shor business meeting Miss M. L. Hart ed a bri-the life of the poet "Dante" ass

AN ENGINEER'S STORY

Suffered the Pangs of Rheumatism For

DRED AND EIGHTY TO ONE HUNDRED AND THIRTY POUNDS—HIS FRIENDS FEARED THAT RECOVERY WAS IMPOSSIBLE—NOW. ACTIVELY ATTENDING TO HIS DUTIES From the Midland Free Press

Alexander McKenzie is one of the known residents of Brookholm, Ont., wh has lived for many years. A few years was thought that an early grave would be on the contrary, however, he is now sto strong, and the s lips of almost on the contrary, however, he is strong, and the story of his reigns of almost all the citizens rings of almost all the citizens. The writer, while visiting in the contract of the property of like this: "Mr. McKenzi age, an engineer by profe a boat on the lakes. Abou began to feel twinges of rient parts of his body and if did not think much of it, worse until the pain was able to work, and could not would have to get up twinght," said Mrs. McKenz this intense suffering. Of a physician, who pronountie rheumatism. The doe' for him, but without givin

perceptible, and as the improvement continued, ar able to be about. By the time about a dozen boxes he was slightest twinge of rheumatism and strong as he had been befo So great is his faith in Dr. Pills, that when he left home r oublic, and believes that she owes her ife to Dr. William's Pink Pills for F Rheumatism, sciatica, neuralgi upon humors in the blood, such phronic erysipelas, etc., all disap-fair treatment with Dr. Willian They gave a healthy glow to pal-complexions. Sold by all dealers at 50c a box, or six boxes for \$2.50, the Dr. Williams' Medicine Co. Ont. Do not be persuaded to ta

MARKET REPORTS

MARKET REPORTS.

London, Oct. 13,—Grain, per cential — Redwinter, \$1.05 to \$1.08; white winter, \$1.05 to \$1.08; white winter, \$1.05 to \$1.08; to \$1.08; collection of \$1.08; to \$1.09; to \$1.09;

Toronto, Ont., Oat.

Toronto, Ont., Oat.

Ted and white west are held at from 63with buyers one cent away. Manitoais firm; cars No. 1 hard, Toronto and
is quoted at from Tsle, to Tsle,; and No.,

ten, Tsj to 75. Flour quiet; cars of sit
roller, in bbis, are quoted at \$21.5. Treignts. Millfeed dull; cars of short
quoted at \$11 to \$13, and bran at \$8 to
west. Barley quiet; No. 1 east quoted
and west at 41 to 42c. Buckwheat st
cars east quoted at 41c. and 1
freight at 42c. Corn steady; cars of C
yellow west quoted at 32c, and Americ
track, Toronto, 38je. Oats holding firm
of white west quoted at 23je. to 24c.

steady; cars north and west quoted a

lice.

of white west quoted at 2330. On the steady; cars north and west quoted at \$1\$ to \$186.

Montreal, Oct. 13,—The local grain marked is firmer, without actual change of prices, and we quote;—28c. afloat for No. 2 white oats; peas at \$61c.; barley at \$16c. in store; and 7s at \$9c. in store. Flour is fairly active, and values are unchanged. Manitoba patents, \$4.65 to \$4.70; strong bakers \$4.35 to \$4.90; winter patents, \$3.85 to \$4.10; straight rollers, \$2.40 to \$3.60; straight rollers bags, \$1.65 to \$1.75. Meal continues quiet at \$3.00 per bag, for rolled oats. Ontario winter wheat, bran at \$11.50, in bulks; shorts, at \$11 per ton, in bulk; Manitoba bran at \$11.50, bags included; and shorts at \$11.50 per ton, in car lots. Provisions at \$6.50; pur Canadian lard. in pails, \$1 to \$16.50; pur Canadian lard. in pails, \$1 to \$16.50; pur Canadian lard. in pails, \$1 to \$10.50; chams, 10\forally to 10\foralle. For finest ereamery in boxes and \$c, less in tubs; Western dairy in tubs, worth 15c. Cheese—We quote, nominally \$1 to \$10.50; cheese—We quote, moninally \$1 to \$1.50; che

Latest Live Stock Markets.

Toronto, Oct. 13.—Export sold at from \$1 to \$4.25, and for choice \$4.49. Loads of good butcher cattle sold to-day at between \$3.25 and \$3.50 per cwt.

There was a brisk trade done in stockers, and they ranged all the way from \$3 up to \$1 per cwt.

and they ranged all the way from \$3 ab 10 berewt.
Feeders were quoted at from \$3.25 to \$3.60, and occasionally \$3.75 per cwt., was realized.
Good milkers are wanted, at from \$25 up to \$15 each.
Small stuff was plentiful and easy. Ewes are worth from \$2.52 to \$3.50 and sometimes \$3.60 per cwt. Lambs sell at from \$2.50 to \$3.75 each. Bucks are worth \$2.60 to \$2.75 per cwt.
Hogs were unchanged to-day, and \$4.50 was pid for the best here, but next week a decline of \$c, will occur. About 3.000 came in; stores are not wanted.

EAST BUFFALO. EAST BUFFALO.

are not wanted.

East Buffalo, N. Y., Oct. 13.—Cattle—Offerings 29 loads, principally stockers, which were held over until Monday. Calves were in light supply, good demand and stronger rehoice 10 extra, \$7.70 to \$5: good to choice, \$7.25 to \$7.5. Sheep and lambs—Fifteen loads on sale; demand good, and market stronger on choice grades of lambs; choice to extra lambs, \$3.65 to \$5.55; good to choice, \$5.25 to \$5.55; good to choice, \$1.25 to \$4.50; does \$4.75; sheep, choice to extra wethers, \$4.55 to \$4.75; good to choice, \$4.25 to \$4.50; common to fair, \$4.25 to \$4.50; common to fair, \$3.10 \$3.50. Hogs. Receipts 40 cars; market slow and lower; the opening was \$3.75 to \$3.55 for heavy, and \$3.70 to \$3.80 for Yorkers; pigs, \$3.10 \$3.50; roughs, \$3.25 to \$3.40; later the market declined, and the basis was \$3.70 for Yorkers.

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THE RITUALISTS. The Ritualists are very m

gusted with the recent synoda ations and modestly disclaim nection with the divines wh bled in solemn conclave to rules which are more honore breach than in the observanc are at least supposed to belo Anglican communion, but i they are descendants of the who embraced Catholicity second century, so they say must perforce believe them, would question the gentleme credited with a due regar commandments. But we imthe bishops who took part in cils of Arles and Sardica w some difficulty in recognizing their offspring. Those apos who received their commis Rome and indulged in e such as the headship of th of St. Peter would think to accepting as relations, the i whose religious outfit consis cellaneous assortment of ma They have certainly

nection with the Ang Church established after ains had been driven lands by the Jutes and Ang refers to the Anglo Saxon C ing been founded by the P selves and placed from the ment under their direct St. Augustine and the Archbishops who succeed received the pallium from acknowledged the Ponti supreme judge in all things discipline and doctrine. were erected in different pa them was offered the Adora and the truths of salv preached to the people. were subject to the priest, the Bishop, the Bishop to Pontiff-the unity that th prayed for. Such was the

Church amongst the Angle

Is this the condition of th Was there ever a more mi tacle than a body of inte

utterly dependent in all t civil power. They have save that of learning, have no authority save emanates from the Govern the day they threw off th to Rome and denied her f isdiction they have been is true, in purple, abou good things of the earth, religious progress goes, th as if they did not exist. says Cardinal Newman English Church, I will no no descent from the first relationship to the Chu lands, but we see no bo any kind, we see nothing than an Establishment a government or a function of the State-without sub collection of officials dep living in the supreme It is as little bound by did formerly as this me paper by its former num it is bound by Law. Eti that she tuned her pulp bade discussions on I George on the Holy Tri allows differences on There is much differen divine authority of the and that of the Priv collection of individuals speaking are betimes li act as religious experts

A FRANK ADI

From the Midland Revie A frank admission wa made by Rev. Robert sermon delivered before of the M. E. Church, session in this city. S present day lack of cor Thomas, who has been 1848, stated: "The men and women con were forty or fifty year cause the people are but because the Chur hearted. We are drag tainments in our servi depending on the por We have des tains of living wate don't believe our ow Church to-day make than all the Bob It

country."