

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."

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.

He, says St. John, who flatters himself 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.

To contend that it is impossible to forgive even one's most inveterate enemy is exaggerated nonsense. God never commands impossibilities.

Are we, then, really obliged actually to love those who detest us and who lose us opportunity in injuring us in our fortune or good name?

Is it thus that we act in our normal every-day life? Alas! how many delusions about this matter do we not cherish!

Deploable, in very truth, is the lot of the vindictive man, since he renders himself absolutely incapable of receiving God's pardon for his own transgressions.

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 us down to a level with himself; and, falling in this, leaves no measure un-

tried to blacken our character, disturb our peace of soul, and make our existence as miserable as his own. Nevertheless, 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.

PRINCIPLES OF THE CHURCH.

Her Splendid Legislative and Formative Character.

In reply to your request for "An article explaining in outline the distinctive 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.

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 action.

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.

"We are souls bereaved: Of all the creatures under heaven's wide cope We are the most hopeless, who had once most hope 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.

First—He established a Church, an organized, visible body, which He frequently likened to a kingdom—"I will build My Church."

Second—He made the apostles His 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—"Go ye into the whole world and preach the gospel."

Fifth—He determined their jurisdiction—"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—(a) "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God."

"Go baptize;" (b) "Whose sins you shall forgive, they are forgiven;" (c) "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."

"This is My body . . . this is My blood . . . eat . . . drink . . . do this in commemoration of Me."

Eighth—He gave His divine countenance as an authentic seal to their jurisdiction—"He who hears you hears Me."

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

Tenth—He affixed rewards and penalties—"He that believeth shall be 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 shalt be a rock, 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 piteous 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, confirm thy brethren."

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 forever."

These suggestions will explain and defend what I have stated are the distinctive principles of the Catholic Church.

and that He would come near to them. "Thou art so far off, 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."

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 months ago.

Philadelphia Catholics have special reasons for taking a deep interest in the priestly career of Rev. William Maturin, who was ordained some months 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.

The reverend gentleman, who displayed 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).

Dr. Chase Cures Cataract after Operations Fail. Toronto, March 16th, 1897. My boy, aged fourteen, has been suffering from Cataract, and lately we submitted him to an operation at the General Hospital.

Healthy Baby When Born In Three Months Humor Spread Over His Forehead Into His Eyes and All Over His Hands

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 relieved and health restored.

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It was not difficult in this time of controversy and intense religious feeling 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 central 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 impersonation of intellect, what was Israel if she did not impregnate the spirit of the soul—faith and hope? If they turned to her in her darkness or her supreme triumph they discovered the same note.

Eden we might say that was the beginning of the great Messianic struggle. Israel was ever struggling and trying to develop her spiritual life. And now the expectations were realized and the Messiah had come; He stood before them the hope of all Israel.

The preacher then pictured the views which resulted from the appearance of our Lord as an ordinary Man—a carpenter's son. Some said "This cannot 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 that the heavens would rain down

and that He would come near to them. "Thou art so far off, 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 and the greatness of the universe and man's pettiness.

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."

"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.

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.

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The Catholic Record. Published Weekly at 494 and 496 Richmond street, London, Ontario.

REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infallibility," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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

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.

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.

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.

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.

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 EDUCATION.

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 recent Anarchist murderers who have made sovereigns or persons of high rank their victims.

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.

DEAN LAUDER AND IRISH AFFAIRS.

The Very Reverend Mr. Lauder, Dean of the (Protestant) diocese of Ottawa, Rector of Christ Church Cathedral in that city, and Stipendiary Chaplain to the Senate, has once again been getting himself into hot water.

MARRIAGE AND DIVORCE.

The discussion which took place recently in the Provincial Synod of the Canadian Church of England on the re-marriage of divorced persons calls attention to the magnitude of the evil of divorce, arising out of the facility with which it is granted by the courts, especially in those countries where even very trivial causes are admitted as sufficient reason for dissolving the marriage tie.

There is no more absolute force in this reasoning than in the reasoning from evolution. The facts known concerning heredity do not prove or substantiate the actual existence of original sin, but they do show the possibility, at least, of the transmission of the stain of sin, just as physical defects are frequently transmitted from generation to generation.

ANOTHER PROTESTANT POPE PROPOSED.

Innominate, 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 assumed 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.

Many years ago the Prussian Government exercised an assumed authority to appoint, alternately with the Government of England, a Bishop of Jerusalem, but this practice was discontinued at a later time.

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.

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A few days ago the reverend gentleman returned to Ottawa after another sojourn of some months in Europe. Interviewed by a reporter, he opened his mind to the extent of nearly a column and a half in the Ottawa Citizen, and his readers were told that "the Dean spent most of his time in his native country, Ireland, though he also remained some time in England."

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false pretence, yea, even of using the sacred name of Charity for God's poor afflicted in a base manner, brought against a number of respectable people! But the Dean was not allowed to get away so easily.

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 during 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 McEldowney, of Ennis, and Bishop Coffey of Killarney, all expressing grateful thanks on behalf of the "poor distressed 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, through the mercy of Providence, a bountiful harvest is anticipated, did not qualify him to give an opinion as to the state of certain portions of that country—portions which it is more than likely the Dean never saw—and that his information as to the condition 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."

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 controversy in the Anglican Church in England as serious as has been pictured?" "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."

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should direct "the clergy within its jurisdiction not to solemnize" such marriages as are indicated in the motion.

It is here implied that the law of the indissolubility of marriage is merely a law of the Church of England, and changeable whenever that Church, fallible 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 that the motion was defeated.

Mr. J. G. Hodgins, of Toronto, approving of Judge Fitzgerald's views, 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."

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.

Dr. Langtry in support of his motion declared that the English papers are crying out against the avalanche of divorces coming on that land through the establishment of the Divorce Court.

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ever shall put away his wife is forbidden to marry again."

Judge Fitzgerald's statement that the universal practice of the Christian Church, with one exception, "permits the marriage of the innocent party," is an absurdity. The one exception he has in mind is the law of the Catholic Church, which is more numerous than all the sects together, with the schismatical Greek Church thrown in.

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.

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 Sun gives the figures of the census of 1890, by which it is seen that in Massachusetts and Rhode Island the Catholic communicants were two-thirds 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.

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 there are other causes, some of which are social and moral, and it is also an undeniable fact that the system of Godless education which has been prevalent among the Protestants has resulted in de-Christianizing a large proportion of the people.

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missionaries to convert the Philippines, Cubans and Porto Ricans, who have already been made Christians, for 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.

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 vapourings. If they were true, Protestantism there would not have dwindled away so woefully.

CATHOLIC TERMINOLOGY.

From the Glasgow Observer. Last week we had something to say about the well-meaning newspaper which, chronicling a regium service, announced that the officiating clergyman "performed the ablutions by sprinkling holy water on the bier."

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.

DOGMA TIC 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.

WE CLAIM OUR WANDERING SHEEP.

It is far better to assume an aggressive mannerism in dealing with non-Catholics. Ordinarily we are loath to impose our religion on another; still there are many who are wandering here and there, like sheep without a shepherd, who will readily submit to be rounded up, and will be deeply grateful for the shelter and rest of the fold. In politics, in society, and in every other sphere they follow a leader. It is only the odd one who will step out of the mass and go his own way regardless of the rest. The remainder will have to be managed in religious matters they are without guides, and in no sphere do they want leaders so much. Hence, if pre-

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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.

WHO ARE THE "PRIEST-RIDDEN"?

According to the New York Tribune, the Michigan Conference of the Methodist Episcopal Church passed resolutions "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."

Suppose Cardinal Gibbons should write a letter in the next Presidential campaign saying that the interests of the Church and organized society required the defeat of the Populist candidates and their semi-Socialist principles, and requesting all Roman Catholics to vote against them.

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.

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 courts of the rich and powerful, the first seeds were planted in this very way by the example of the Christian serving-maid, whose simple, self-denying life became a burning and a shining light among the luxuries and corruptions of a pagan household.

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.

This being so, conversion means simply teaching the truth and leading the ones who are working hard to the fold. Men who are working hard to Monday morning till Saturday night have very little time to investigate the subtleties of religious controversy.

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, justice, and judgment to come. There must be a repentance of heart, but no need of waiting till one is perfect. It is 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.

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 Lourdes during a pilgrimage is something so singular in its nature as to impress our "curious hearts" as nothing else in this world can, and to leave us pondering as deeply as Hamlet himself on the more things in heaven and earth than any philosophy has yet 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 venture to call pure Bible Land.

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 instead 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.

ATHENS CHURCH DEBT.

The debt on the church at Athens, for the liquidation of which Rev. Father Collins has made an appeal to the Catholics throughout the country, has been reduced by \$100. It had been \$2,000, and is now \$1,900. The good Father purposes leaving 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 charge of St. Denis Church, Athens, fifteen months ago.

the power of the human will, and to 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 subject when once I opened it.

There is a long flow beach where the eddies flow. I knew where it was in the long ago. With its gnarled branches hanging low, but its leaves were not to be seen!

WEDDING BELLS.

A quiet but, pretty wedding was witnessed in St. Patrick's church, Kinkora, at 9 o'clock on Monday, September 13th. The bride was Miss Nellie McGuinness, youngest daughter of Lawrence McGuinness, were united in the holy bonds of matrimony by the Rev. Father O'Leary.

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.

ATHENS CHURCH DEBT.

The debt on the church at Athens, for the liquidation of which Rev. Father Collins has made an appeal to the Catholics throughout the country, has been reduced by \$100. It had been \$2,000, and is now \$1,900. The good Father purposes leaving 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 charge of St. Denis Church, Athens, fifteen months ago.

CATHOLIC LITERARY ASSOCIATION.

The annual election of directors of the Catholic Literary Association of Peterborough took place at the hall of the Association, George Street, on Tuesday evening, October 6th. The following gentlemen were elected:

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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 English in the native mind.

THE ELM TOP.

There's a long flow beach where the eddies flow. I knew where it was in the long ago. With its gnarled branches hanging low, but its leaves were not to be seen!

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

C. M. B. A.

Resolution of Condolence. At a regular meeting of Branch 15, held on Oct. 7, the notice of the death of Bro. George McGuire (at its Horton street, London, Ont., on Sept. 30) was received with many expressions of regret.

Moved by Bro. James Callaghan, seconded by Bro. Daniel Kelly, that we, the members of Branch 15, order to the bereaved widow and family our sincere sympathy, coupled with the earnest prayer that eternal rest may be granted unto the soul of our dear departed brother.

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1,040 clear money in eighty-seven days, and attend to my household duties besides; and I think this is doing splendidly for a woman inexperienced in business.



BENZIGER'S CATHOLIC HOME ANNUAL SIXTEENTH EDITION.

Benziger's Catholic Home Annual for 1898 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages.

Single Copies, 25 Cents Each. \$2.00 per Dozen.

Address: THOS. COFFEY, Catholic Record Office, London, Ont.

Advertisement for Canadian Pacific Railway, featuring a picture of a train and text describing its services, including equipment, meals, and smoking compartments.

TEACHER WANTED.

WANTED FOR S. S. NO. 1, RUTHERFORD, a Catholic teacher, holding a 2nd class certificate. Duties to commence on Nov. 1st. Applications, stating salary, with testimonials, to be addressed to T. H. Jackson, Kiltarny P. O., Alcona district, Ont. 102-2.

WANTED.

By a respectable, middle-aged widow, position as house-keeper to a priest, in the Province of Ontario. Address: Editor CATHOLIC RECORD, STAMPS, YOUR NAME, BUSINESS and address, in solid rubber. Three lines, 30 cents. The letters are set up and give a clear impression. F. G. Coade, Cashions Glen, Ont. 103-1.

