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VOLUME XIX.

LONDON, ONTARIO, SATURDAY, OCTOBER 2, 1897.

Remorse.

The day had brought me sin's burden, And I turned to the night for peace, As I prayed that the voice of the tempter With the coming of dark might cease.

But Day kept close behind me— I could hear his stealthy tread, As on and on in the darkness My sin haunted footsteps sped.

And my heart grew sick within me As I telt his panting breath; And I cried aloud in my anguish: "O God! must this be 'till death?"

And there, in the hush and the darkness,
For pardon I knelt to pray.
When Hope drew near in her brightness,
And gone was the phantom of Day.
—Ave Maria.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

Last week we stated certain conditions which must be observed by any one who quotes General Council against General Council, or Pope against Pope, for the purpose of show-ing that the Catholic Church has con-tradicted herself in her teaching. We will repeat them in brief before commenting on some statements in Dr. McAllister's letter to us.

1. Infallibility is claimed not for all kinds of Church Councils, such as diocesan, provincial or national. These represent but a part of the Church. It is claimed only for General or Ecumenical Councils, and General or Ecumenical Councils, and for these only in so far as they have received the official sanction of the Pope as head of the Church. The reason of this latter condition is evident from the fact that a General reason of this latter condition is evi-dent from the fact that a General Council represents the whole teaching Church—that is, the Ecclesia Docens -and it is absurd to say that the whole miss them for the present. teaching Church is represented in the absence of its head-as absurd as it is to suppose a man to act and pass judgments with his head severed from his body. A General Council, then, is an assemblage of Bishops, with the Pope at their head—a council called by or with the approval of the Pope and presided over by him directly, or by legates commissioned to represent him, and whose dogmatic decrees are subsequently sanctioned by him. The have force. The President's veto prevents the law from becoming a law of the United States. The analogy, how-ever, is not complete, for the veto of ever, is not complete, for the veto of the President stands only when the majority passing a law is less than two thirds. But no majority in a council can override the Papal veto. The veto prevents the utterances of the council from being the infallible voice of the Cathelia. Church. The utterances Catholic Church. The utterances may be true, but, in the presence of the veto or in the absence of Papal sanction, they cannot claim to be in-

2. Papal infallibility is not claimed for what the Pope may say as a private individual, as a theologian, logican, philosopher or scientist. It is not claimed for what he may say of things are the fall of the fal outside the field of faith and morals, nor of things within this field unless it

see the difference between a personal act and an official act we refer to our own courts. A judge may state to one or many the decision he has come to in a given case, but that statement is not binding, is of no force, is unknown to the law and will remain so until he utters it officially as the court. It is directly each thread of it that is not then said to be handed down, and is binding. Just so with the supreme judge of the Church. It is only when he speaks from the bench—ex cathedra

that his decisions are infallible. It is astonishing what misconceptions men of reputation for learning have concerning the doctrine of Papal infallibility. For instance, there is Dr. Draper, who, in his "History of the Conflict Between Religion and Science," says:

Infallibility means omniscience. "Infallibility means omniscience."
Infallibility embraces all things."
"It is omnipotence," says Prof.
Schulte, "and has invested the Pope with divinity." Mr. Kingsley, whom Cardinal Newman pulverized in his "Apologia," says: The dog ma of infal-"means that the Pope of Rome had the power of creating right and that not only truth and falsehood, but morality had im- al councils and ex-cathedra utterances morality depended on his setting of Popes to prove them. No other kind a bit of parchment. And, so," says Dr. Littledale, "the tainal collision between Pope and counfaith of Roman Catholics depends now on the weakness or caprice of Todisprove infallibility Dr. McAlon the weakness or caprice of single man." "It means that the Pope can do no wrong," say others; and so on through most non Catholic theological literature. Led by such misconceptions, it is not surprising that many, with less claim to knowledge, denounce the doctrine as "preposterous, blasphemous, irrational, re-

volting to common sense," etc.
We come now to Dr. McAllister's first statement of contradiction between

council and plaintiff. He says: "It is an indisputable fact of uninspired Church history that a number of General Councils of the Roman Catholic Church, such as the Councils of Constance and Basle, held that infallibility

And it is denied that any Council having the conditions of ecumenicity has sever issued a dogmatic decree declaring that the Pope is not infallible when teaching ex cathedra.

As to the Council of Constance, it is not recognized in all its sessions as ecumenical. It is only from its forty-second to its forty-fifth sessions—over which the Pope presided—that its character of General Council is unquestioned. It is needless to say that in these legitimate sessions Papal infallibly was not denied. Of course, with councils of doubtful ecumenicity and with decrees other than dogmatic we have publing to do. There are some other points in Dr. Market has been of the search and or points in Dr. Market has been of the frenchman, who, twe hundred years ago, called Piacentia a "Piaisance" will be takent of the Hopo in the furthed th with decrees other than dogmatic we have nothing to do. They are ruled out by the condition that any councils him and us to come to some under quoted must be of undoubted ecumeni-

As to the Council of Basle, Cardinal Hergenroether writes: "The Council of Basle, which a contemporary writer calls a seminary of heresy, was head-less and schismatical, and never met with recognition from the Church. Eugenius IV. confirmed the holding of the council, but only under two conditions, which were not fulfilled. These conditions were—first: That every thing which that council had done contrary to the authority of the Apostolic See should be declared null and void; second, that his legates should have the virtual presidency. He never, however, ratified the canons of this assembly." (Church and State II.,

the Pope, when teaching ex-cathedra, was not infallible. We may then dis-

The doctor continues:
"And still more, it is no less indisputable that a number of Roman Pontiffs have denied their own infallibility, referring that attribute to a General

Council. If the doctor were allowed to run along in this way, making "indisput-able" assertions, his task would be easy indeed. Is he so innocent as to imagine that his statement will be accepted without proof? We dispute his necessity of this sanction to give force to the decrees is somewhat analogous to the necessity of the President's signature before laws passed by Congressity of the terminal proof that any Pope, from St. Peter to Leo XIII., ever denied exception of the terminal proof that any Pope, from St. Peter to Leo XIII., ever denied exception of the terminal proof that any Pope, from St. Peter to Leo XIII. Leo XIII., ever denied ex-cathedra that he was infallible when teaching ex cathedra, or that he ever affirmed x cathedra that a council without the Pope is ecumenical or infallible. General statements will not do.

He continues: "Not to go too much into detail, it is enough to state, in harmony with Church historians generally, that, during many centuries, by Roman Pontiffs, General Councils and standard theologians of the Roman Catholic Church, infallibility was sometimes ascribed, to the whole body of the Universal Church, at other times to a General Council representing the whole Church and acting independently, at other times to a General Council in connection with the Roman Pontiff, and at other times to the Roman Pontiff in his

definitions of themselves." It would be better if Dr. McAllister would go more into detail. It is more is said ex-cathedra—that is, speaking officially as the head of the Church. ficially as the head of the Church.

For the benefit of those who cannot mustering in of historians, councils, Popes and theologians in the lump. It is too irresponsible a way of talking. There is but one way to deal with these gratuitous assertions. It is to gratu itously deny them, and call for the evidence. To do this we must unravel the above twisted sentence and deny true.

1. It is not true that for many cen turies, or ever, historians generally, or Roman Pontiffs, or General Councils, or standard theologians ascribed infallibility to the whole body of the Universal Church. Catholics recognize two divisions in the Church - the teaching body and the taught body, the Ecclesia Docens and the Ecclesia Credens. Infallibility has always been ascribed to the teaching body, which alone received from Christ the

commission to teach.

2. It is not true that for centuries General Councils, Pontiffs, historians and theologians ascribed the infallibility to General Councils independently

of the Pope.
In view of these denials of his state. ments Dr. McAllister is expected to produce dogmatic utterances of gener of evidence is competent to prove doc-

lister undertook to prove that General Councils — that is, Councils having all the conditions of ecumenicity, have contradicted the ex cathedra pronouncements of Popes, and that Popes speaking ex cathedra have contradicted ex cathedra decisions of other

If he make such contradictions manifest by a comparison of official decisions of councils and Popes, he will have the old court house, will all approved what he set out to prove. The opinions of historians and theories of theologians, whatever they may be, are nothing to the purpose. We want the authentic records of official acts.

The doctor continues:

"As a man of intelligence, and in French, English and Irish—and each It is not an indisputable fact, for the plenitude and accuracy of your the simple reason that it is disputed. learning, you know that these conflictions and indisputable fact, for the plenitude and accuracy of your has set its stamp upon the secular and during the month of October: religious life of the place. The artistic of the place of th

McAllister's letter that we will look in o standing as to a common medium of publishing what we have to say.

PLACENTIA-THE "KILLARNEY OF NEWFOUNDLAND."

For the CATHOLIC RECORD. ican mainland. When means of daily communication shall thus be given, it end of which is the castellated height Canada will avail of it to see for themselves the many advantages possessed by this too long unknown island as a sporting-ground, and a place of un-rivalled scenery, both coastal and inand. In fact, the great bays along the sea front of Newfoundland, guarded by towering headlands, and sheltering so many creeks and harbors, give such a series of picturesque contrasts as to make the places altogether unique. But amongst the many pleasant spots of resort all over the shores of the island, none, outside of St. Johns, is more sought after than Placentia, the ancient capital of the colony. By reason of its rare natural beauty of scenery, its sealarms, stretching miles inland, and its environment of lofty hills, giving to the climber every pos-sibla vista, Placentia has been well named the "Killarney of Newfound land." But it may also be called a Gib-raltar, for here the French were entrenched for many a year and held the place, despite determined efforts to root them out. It was finally ceded to the British, but never taken by force of arms. Right Rev. Bishop Mullock,

in lectures delivered in St. Bonaventure college, St. Johns, some thirty years ago, thus speaks of Placentia: "The French on the other side of the peninsula (of Avalon) founded the town of Placentia. The environing hills, the two arms of the sea with a rapid tidal current, reminding the French of the arrowy Rhone in their own land, induced them to call it Plaisance, a pleasant place, now Placentia. They provided for its security by fortifications. It is remarkable that several properties are still held in Placentia by virtue of the original French titles, and such importance did the government of Louis XIV., the Grand Ionarch, atta the place, that all the grants are signed by the King's own hand and counterigned by his minister, Philippeau. Nor were the French oblivious necessity of religion in their new setlement. A convent of Franciscans, oranch of the convent of Our Lady of the Angels, of Quebec, was e-tab lished there in 1689 on the site of the present Protestant church and burying A few French tombs of the ground. dates of 1680 and 1690, yet remain to mark out the place where it (the convent) stood. Newfoundland was then under the jurisdiction of the Bishop of of Quebec, and in 1689 the second Bishop of that See, Monseigneur St. Vallier, made a visitation of Placentia and the neighboring parts, in company with Father Giorgieu and some of the Franciscan community of Quebec The records of the foundation of the convent and of the episcopal visitation are in the Archiepiscopal archives of Quebec." Thus speaks the learned Bishop on this ancient French settlement, and from his words we may deduce the historical interest attaching to Placentia, so jealously striven for two centuries ago by the two great nations that fought for empire in the Western World. The French forts, tombstones and documents are still in Placentia, to pear witness to their occupation of the place, but the Frenchman himself has passed away. The faith, however, did not leave forever with the going forth of the first settlers. It was borne in again about the beginning of this century by children of Erin, who planted the shamrock in the soil from which the fleurs de lis had been re-moved. The forts on Cartel hill and Mount Pleasant, several ancient can-

peal to the visitor who takes an inter-

Ecclesiastically and politically Placentia

is as full of historic interest as any

est in relics of

old colony days.

stream emptying into the sound har-bor, a beautiful vista of channels and headlands with settlements along the hills. Whether seen in summer when all is verdant, or in autumn when the is quite certain that a number of where the French made good its tourists from the United States and ground. Such is North East arm, in

part of North America. It has been the successive home of three races—

O Most Loving Father, all taint of error and corruption; do thou, our strongest support, assist us from the height of heaven with the efficacious help in this struggle with the powers of darkness; and as formerly thou didst snatch the Child Jesus

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NO. 989.



Without love this world would be a good place to emi-grate from. With out it, even mone ould be a worthle commodity, and he jewels in world as valueles world as valueless a clod of earth. With

LOVE

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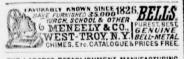
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NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XXX.

It may have been fancy, but when Narka went out next morning it certainly did not strike her that there was something abnormal in the looks of the people and the atmosphere of the place. But she set it down to the effect of Sibyl's shudderings and denunciations, and turned away from the idea. Moreover, her own away from the foea. Moreover, her own nerves, she knew, were always at full stretch, generally beyond it, and it was always safe to distrust her own impres-sions. She bethought her that she would go down to the House and hear what they said there. "Was Sibyl dreaming, or did she really

smell brimstone in the air yesterday? asked Narka, walking into the dispensary where Marguerite was pounding herbs in

a mortar.

"I'm afraid she smelt something,"
Marguerite replied, without looking up.
"I wish you had gone away with her."

"I would not have gone if she had

"I would not have gone if she had asked me; but she did not ask me."
Marguerite made no comment to this, but went on with her pounding.
"Oh, Marguerite, what a fool I have been all my life!" Narka burst out, passionately. "I see now Sibyl never cared a straw for me. She never loved me a bit, and she has been feeding me on false sacraments of love all my life!"
"Mon Dieu! how you do exaggerate

"Mon Dieu! how you do exaggerate everything!" said Marguerite, looking up and tossing her head. "You are so terribly morbid that you turn everything in life to tragedy."

"And whee!"

"And what has life been to me but a tragedy ever since I can remember? is easy for you to preach, but it is enoug to drive me mad to see how little Siby cares about me! To hear her talking cares about me! To hear her talking sentimental stuff about longing to hold my hand, when all this time she never asked how I managed not to starve Good God! if I were in her place and she in mine! But I am a fool—a fool!" she

repeated, passionately.
"Yes," said Marguerite, with uncivil acquiescence, while her cornette bobbed in merry accompaniment to the pestle;

"you were a fool when you made an idol
of a creature; and, as I told you before, it
it is the tumbling down of your idol that is hurting you so terribly. You expect too much from Sibyl, because you gave her more than you ought to have given to any human creature?" any human creature."
"Not near as much as you have

"Yes, you; you have given everything to your fellow-creatures—your time, your energies, your whole life. I never gave

as much as that to Sibyl."

The pestle stopped, and Marguerite looked up in amazement.

"But I have not given that to creatures. I have given it to God. That is just what makes the difference."

There was no answer to this. It shifted the ground of the argument too far.

the ground of the argument too far fter a moment's silence Narka said And so you think there is going to be an emeute

"I am afraid there is something brew ing. One feels the throbbing of the kettle before it boils over.' Marguerite laid her open hand downward on the air, as if

touching water.
"Does it break out all in a moment like that "So they tell me. Our Sisters have seen terrible explosions, just like gun-powder. The men go down into the streets and fight; barricades start up in

every direction as if by magic, and then there is firing and slaughtering, and the seven devils are let loose and the people go mad; first their heads go mad, and then their hearts."
"Do hearts go mad, dear?" "I think they must. I do believe that

hatred creates madness, just as fever does when it gets to one's head. And it is so much harder to cure a mad heart than a mad head! Hatred is such a malignant force! Where it breaks out it devours everything; it is like fire. That is the dreadful thing in these revolutions; they

Are you afraid the people will attack Oh no; they never hurt us. But a

lot of our poor people will get into sad trouble. The police have been re-en forced, and the troops are consigned to the barracks, and swarms of detectives are prowling about the district. We have set the children to pray, two by two, in the church all day, and M. le Cure gave us leave to watch ourselves in prayer all to-

Is it so near as all that?" Narke exclaimed, in surprise; "and you never said a word about it to me!" "It was only this morning that we heard how alarmed the government was,

and the stringent measures that are bein

Marguerite put aside the pestle and ortar, and took down from the wall he little basket she carried on her err-

You are going to visit some sick pple? Let me come with you," said Narka.
"No; it is a case of small-pox; you had

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better go home. And if there be any movement in the streets to-morrow morning, stay in-doors. It may blow off, as these threats sometimes do; or it may be held down. But we shall soon know. Au

revoir. dear." revoir, dear.

They parted at the gate, and Narka
went home. Now that her eyes had been
opened to observe the signs of things that opened to observe the signs of tangs that were coming, the rebellious element in the air had become distinctly sentient, and her pulses were quickened to sympathy with it. She, too, had wrongs to redress, and she was ready to side heart and soul with the people around her who were going to rebel and seek redress for theirs. She did not stop to ask whether theirs. She did not stop to ask whether these wrongs were real or not; she was in a mood to applaud rebellion; her whole heart went out in sympathy with it. These people, like her, were the vic iims of tyranny; they were politically free, but they were the slaves of those merciless tyrans, the rich; they were starved and exasperated to violence by the inexorable rapacity of the capitalists. This might be justice in the eyes of the law, but in the sight of God it was murder. In the sight of God the rich one had no more right to use the brute force of money against the poor man than the strong man to use the brute force of muscular strength against the helpless paraly-tic. But they arrogated the right, and this was the universal wrong that was crying out for vengeance all over the

The passion of revenge had been sleep The passion of revenge had been seeping in Narka's heart, ready to wake up at the first opportunity. Time had not made less heinous in her eyes any of the wrongs that she had suffered, or weakened her sense of their injustice. Herein lies the vital difference between pain and evil; the flight of time, passing over pain, offeres the very remembrance of its and effaces the very remembrance of it, and washes away the traces of suffering, but it leaves the memory of evil and the ruin it has made untouched; the lapse of years atones for nothing; forgetfulness is not remedial of guilt. It was not the fact of her father and brother having died in Siberia, of her mother lying in the grave-yard at Yrakow—it was not these sor-rows in themselves that rankled and testered in Narka's heart, making it burn for revenge and throb in passionate sympathy with rebellion; it was the fact that those deaths were the work of human cruelty and injustice. What could be done to better the world while these sin-ister powers of evil were ruling it? There was nothing but to rise up and destroy

She got out those articles of Basil's and read them. They were like the sound of martial music to her excited nerves. She was putting them away, when the con cierge knocked at her door and handed in a letter. It was from Ivan. Was this a letter. It was from Ivan. Was this news of Basil? Narka opened it eagerly

This is what Ivan said:
"On the 10th there will be a meeting at which some important news will be com-municated. If you don't write to forbid me, I will meet you in the gallery of the Luxembourg on Friday at half past one,

and we will go together.'

This invitation would have been to Narka like the braying of the trumpet the war-horse if she had not already been to one of the assemblies in question She suspected the news was about Basil but even this temptation could not lur her again into the company of Olga Bor-zidoff and the rest of them. She was ready to sympathize actively in every effort to overthrow tyrants, but she would rather go out and fight on the barricades, if barricades there were to be, than deliberately come into contact with the people she had met before at one of these clandestine meetings. Besides, who could tell what might happen between this and the 10th? She went to bed late, and dreamed all night of Basil, of dangers the 10th? shared with him, of hair-breadth escapes, of rescue at last, and then she awoke and found herself still alone, and life still a tragedy in which the romance of love had

CHAPTER XXXI.

When Narka went out to make her little provisions next morning she per-ceived at once that there was a movement of some sort on foot. The people were

of some sort on foot. The people were out in the streets talking excitedly in groups. She asked a young workman what was the matter.

"The people have risen!" he said, triumphantly. "I have been helping at the barricades since daybreak; I have only run off to get a mouthful of food. We are capted to have a journey." Keen indoors. going to have a journey! Keep in-doors, ma belle citoyenne — the troops are com-ing the boulevards — unless you like to come and lend us a hand on the barri-

marched off in high good-humor, proud as a peacock; the women were looking after him; some like furies; others scared and anxious.

others scared and anxious.

Narka hurried home, made a hasty
meal, and put on her bonnet to go down
to the House. As she opened her own
door she saw Dr. Schenk on the threshold,
with his hand on the bell.

"You are going out!" he said, in sur-

Yes; I'am going to the Sisters' House It seems there is an emeute." She stood

"Yes, a very serious emeute. You must not venture out into the streets; the firing may begin anywhere at any moment. I have come to take you away. You can't remain here in the midst of You can't remain here in the midst of such danger. Put up what you want in a little bag, and come away at once. I have a cab waiting at the corner of the Rue X—; we can get round through a back way." He spoke with quiet authority, just as when she had been his patient he had ordered her to do this or avoid that. Narka was bewildered.

"Where do you want to take me to?"

she said. Dr. Schenk looked at her in silence with steady gaze that had something maga steady gaze that had sometiming mag-netic in it. Then, drawing a step nearer, "There is only one place where you can go with safety and dignity,' he said; "that is your husband's house. Don't start, Narka; listen to me. I have loved you from the first hour we met. I did you toom here today, to tell you so. I you not come here to-day to tell you so; I should have been afraid it might have driven you from me. I knew you must be slowly won, and I was satisfied to wait. I would have waited seven years. wait. I would have waited seven years,
But there is no time to wait now; I am
driven to speak; it is the only way of
rescuing you. I love you. Accept me
for your husband, and I will trust to winning your love by the strength of my
own, by the whole devotion of my life."
Narka had been too started and surprised to speak.

"Why, I thought you knew?...." she said, hesitating, and her color rose

and spread to a beautiful carmine. "Did not Ivan tell you? I am engaged to Basil Zorokoff."

'That is an idle dream," said Schenk, unmoved. "You will never be Zorokoff's wife."
"What do you mean?"

"He will never marry you; he does

"He will never marry you, in a control love you."

"How dare you say that!" cried Narka, and the blue fire flashed from her eyes.

"He does not love you," Schenk repeated, in the same quiet tone. "If he loved you, he would not have left you all this time to work for your daily bread this time to work for your daily bread alone, battling with the perils and cruelties of want. Don't tell me he could not help it. If he had loved you he would have helped it; but he loves nothing but ambition. He might have married you, from a sense of honor, if he had been his own master. But love you! Child, your love sweeps over him in a high tide of passion that he no more vibrates to than an oyster vibrates to the roll of the Atlantic!" The words were full of passion, but Schenk's yolce was as cold and level but Schenk's voice was as cold and level as if he had been speaking on any ordin as if he had been speaking on any ordinary subject; the fire in him was at white heat; but it did not appear; it was concentrated within. There was something unhuman in this cold-blooded self-command that repelled Narka indescribably, but it helped her to be calm.

"Dr. Schenk," she said, trying to keep her loathing out of her voice, "I will not forget that you have shown me great

forget that you have shown me great kindness; but I must remind you that nothing can justify your speaking of what is strictly and sacredly personal to me. I am as sure of the love of Basil Zorokoff as I am of mine for him. You are not capable of understanding a nature like his.

able of understanding a nature like his. He is too far above you."

Schenk smiled compassionately. "Keep your illusions," he said; "I don't want to destroy them; I only want to prevent them from destroying you. You are sacrificing your youth to a phantom. Zorokoff will never break through his present bonds to marry you. His own indifference is in league with the strong will of his father and his sister. Give up that dream! Worship him as a patriot, that dream! Worship him as a patriot, if you will, but give your love to me. I love you with my whole soul; I will be your slave all my life. You care nothing Worship him as a patriot for the gauds that other women covet; but these too I can put at your feet; my fortune is ample. Be my wife, Narka, and let us work in the good cause to-gether!" He held out his hand to her, gether!" He held out his hand to her but she fell back with a gesture of denial. Schenk thought it expressed disgust "My hand is clean; there is no man's blood upon it," he said, and there was a sinister gleam in his eye. Narka, stung to the quick, flashed back

at him a glance of hatred and defiance.
"That taunt covers a cowardly lie!" she said; "but I am glad that you uttered it; it shows me your true character, and en-ables me to dismiss you without a shadow of regret. Go, and never cross my path again

She pointed to the door, but Schenk did not obey her. He turned away, and paced the room twice, three times; his head was bent, his right hand was thrust into his breast, his features were work-ing convulsively. There was something terrible and pitiable in the sight of this sudden passion, in the agony of conflicthat was going on within him. Narka standing by the mantelpiece, watched him, divided between fear, anger, and a rising sense of pity. He had flung his love so generously at her feet, she felt sorry for him, in spite of those insolent and cruel words. Suddenly Schenk came and stood before her. The change that had taken place in him within the last few minutes was trightful to see; his sa low pallor had turned to a livid gray there was a red line across his forehea as if he had been struck with a lash.
"Forgive me," he said, meekly; "I have
behaved like a fool and a brute. My love for you must be my excuse I love you so madly there is nothing under heaven I would not have done to win you! But I will never trouble you again. Try and forgive what I said of Zorokoff. There is nothing in it. It was the fling of a jealous man. Jealousy makes men mad. I was mad just now. But it is past. And now what can I do to help Is there no friend that you can go

Narka's passionate anger was disarmed, but with it her strength of self-command gave way. She struggled to command gave way. She struggled to hold it for a moment, and then burst into tears. Schenk forced her gently into a seat, and stood over her, waiting.

"I am very sorry this has happened," she said, after a while, lifting her head and swallowing a sob; "I am very sorry. ere is nothing you can do for me Good-by.

"I can't bear the idea of your being ere alone," he said. "Is there no one here alone," he said. "Is there no one within reach?—Madame de Beaucril-

Narka made a negative movement with her head. "I don'trun the risks up here that you imagine. The people won't hurt me. I am Scorr Marguerite's friend. I was going down to the House to see her." She stood up. Schenk saw there was no use in urging her. "I will see you that far," he said; " as yet the road there is clear."

He opened the door, and they went out together. Narka noticed the beggar standing at the door of the house opposite. It struck her as odd that she should be quietly stationed there waiting for pennies at such a crisis, for nobody was abroad except those who were going to fight. The street had already undergone a change: every shop that had a shutter had put it up, and everybody had gone

Narka saw and felt the change without being conscious of it. Those cruel words of Schenk's, "he might marry you from a sense of honor, but he does not love you," were like the bite of a snake in her

flesh.

They walked on rapidly to the House, and did not speak until Schenk said good-by to her at the gate.

The court was a scene of extraordinary

excitement; people were coming and going; the children of the schools were flocking in; they had been sent home, but the parents had come back with them, entreating the Sisters to keep them over the night.
"But where are we to put them?" ex-

claimed Sour Jeanne, in dismay;
"every bed, every mattress in the house
is more than filled."
"Pack them up to the infirmary," sug-

"The infirmary?" retorted Scur Jeanne. "There are ninety children packed into it already; they have hardly

urged Marguerite; "where there is no room for ninety, there is room enough for a hundred. Get along with you all to the infirmary!" And the children, in high glee at the lawless opportunity, went tumbling up the stairs.

"Oh, Narka, I am so thankful to see you!" cried Marguerite, perceiving her.
"Here is a note from Sibyl; it has just come. She wants us both to go off with her to Beaucrillon by the noon express."

come. She wants us both to go on washer to Beaucrillon by the noon express.

"Are you going?" inquired Narka.

"1? What a notion! I thought no

body but Sibyl could have imagined such a thing possible," Marguerite laughed. "Just think how busy we are going to be!" she went on. "The big school-room is turned into an ambulance, and they will be carrying in the wounded as soon as the fighting begins."

While she spoke there was a detona-

tion of fire-arms, first a single shot, then a volley, followed by a prolonged shout that rose in the distance, and came gradually nearer as street after street took it up. The women who were in the court hurried away; the Sisters went quickly in-doors with the children, who had lingered outside, full of curiosity and de-lighted excitement. In the twinkling of an eye the place was cleared, and Marguerite and Narka were left alone at the

gate.
"You had better run home at once,
"You had better run home at once, said Marguerite; "the road is still clear. But don't loiter, and don't stir out while

The sentence was cut short by a terrific volley that sounded much nearer this volley that sounded much nearer this time. Marguerite turned pale, and made the sign of the cross.

"Why may I not stay here with you?" said Narka. "I could help in the ambul-

ance."
"Yes, you might"—Marguerite hesitated—"only I may be sent down to the barricades to attend to the wounded who can't be carried here. Still, if you

As she spoke there came rushing past the gate a band of roughs, shouldering muskets and shouting a ribald song.

"And these are the people you are going to risk your life for?" said Narka— "men who probably don't even know the name of God!" name of God!"
"Perhaps not; but God knows their name, and has died for every one of them. That is why it is worth while," said Marguerite. She speke calmly, but Narka could see that she was agitated.
"Are you not afraid, dear?" she said, looking tenderly down on the small

"Are you not afraid, dear?" she said, looking tenderly down on the small

figure.

"Afraid?" The tone held just a soupcon of haughtiness. The question implied something which stirred Marquer ite's blood, and reminded her that cer-tain inherited instincts of her race had not been as effectively repudiated as its outward insignia. Noli irritare leonem was the motto of her house, and though the lion lay dormant beneath the dove, just as the lady's silken attire had disappeared under the peasant's gown, there were mo ments when the lion woke up, and when the antique French patrician, than whom the womanhood of all the races offers no loftier or lovelier type, asserted her in-alienable dignity. "No, I am not alienable dignity. "No, I am not afraid," she said, with penitent humility.

What is there to be afraid of?"
"The firing, the bullets: suppose you were to be killed ?'

were to be killed?"

"Killed? No such luck!" Marguerite tossed her head and laughed.

A suspicion darted through Narka's mind. "Marguerite, you are wearied of wearlief." "arguerite, you are wearied of the such life." mind. your life," she said.
"Wearied of my life? I should never be wearied of it if I did not get homesick

now and then."
"Ah! Then you do regret the life you have renounced

have renounced?"
Marguerite looked up in quick surprise, and then began to laugh, "I meant homesick for heaven. If I were shot down at the barricades in the service of charity, it would be like martyrdom, and I should go straight to heaven. Would not that be luck, dear Narka? [Only such a grand death is much too good for me to expect." She looked very tired, though she was excited. Something in her manner and voice struck Narka to the heart. Could it be that this longing for heart. Could it be that this longing for martyrdom was prophetic? Narka re-solved to stay and share the risks, what-

ever they might be. CHAPTER XXXII.

The emeute lasted six days. Then came peace and the day of reckoning. La Villette was cowering in its kennel like a whipped hound. Numbers who had been taken fighting on the barricades and in the streets were in prison; but greater numbers still had escapel, and amongst them many of the ringleaders, and these were skulking in holes and corners, nursing their wounds, and dodging the police, who were in hot pursuit of them. For there was no time to lose. Whatever was to be done must be done quickly. In France, more than else-where, punishment brooks no delay. To be effective, it must be dealt out prompt-ly, while public feeling is at white heat of indignation against the culprits; delay is fatal; for this righteous anger cools very quickly, sympathy veers round to the criminals, the most deserved penalty is then looked on as tyrannical and vindictive, the heaviest offenses are condoned, and the law-breaker becomes a victim,

and not infrequently a martyr.

The white cornettes had been the confidantes of the people all through. Every day before dawn wives and mothers were day before dawn wives and mothers were to be seen waiting at the gate of the house, asking for help and shelter for husbands and sons and brothers; "mon homme" had held a barricade for ten hours, and was a dead man if the police caught him; and so on with scores of

others.

Marguerite's wish had been disappointed. She had been a martyr only in spirit and in self-sacrifice; but in the eyes of the people she had won the palm branch as fully as if she had shed her blood for them. They had loved her before: they now worshipmed her; and Narka, who had been her companion through those terrible days, shared in the prestige that surrounded her. Early on the morning of the seventh day they went out together on their stealthy round of illegal visits of mercy through the districts and it was a fresh wonder to Narka tricts, and it was a fresh wonder to Narka to see how Marguerite rose to the new and strange difficulties of the position. Sometimes she spoke to the culprits in a tone of severe command so amusingly a tone of severe command so amusingly at variance with her little figure and her sweet young face that it raised a smile; but this unconscious air of comedy in no way detracted from the impressiveness of what she said. To those who were expiating their criminal folly in bodily pain suffering from wounds and force. "What does that matter, ma sour?" pain, suffering from wounds and from re

morse, her compassion was boundless; morse, her compassion was boundless; her voice was full of pity and healing balm, and her smile had a pathos that is seldom seen except on lips that have quivered with pain. As Narka went with her through the reeking slums and tenements, and saw her exorcising the evil substitution of the property of spirits, subduing impotent rage to humble spirits, subduing impotent rage to humble penitence, making the haters ashamed of their hate, she bethought her how feeble were her own passionate theories for reforming the world compared to this simple philosophy of love. And yetsure, ly there was a flaw in the philosophy somewhat. It was not natural, it was not possible that Magnerite do Receiville. possible, that Marguerite de Beaucrillon could really feel for these low, vicious, enraged pariahs the love she professed Was her system, then for them for them. Was ner system, then a he, a fair edifice built on a rotten foundation of deceit and flattery? "I will have it out with her!" Narka said, as they emerged from a dank cellar, where Marguerite had been administering the salve of loving words and encouragement to a wretched man who had led a whole band of meaning lads to the slaughter, and come out of it with despair and a mortal

wound. wound.

"How could you play the hypocrite to that poor wretch, and make believe you love him?" Narka said. They were crossing to the opposite side of the Cour des

"It is not hypocrisy; I do love him," "Nonsense! Say you pity him—that I can believe; but that you love that dirty savage—it is impossible!"

savage—it is impossible!"
"There are many kinds of love," said
Marguerite. "There is a love of the head,
and a love of the senses, and a love of the
will—that is the best, the true one; it is the only love that is commanded us: 'He who does the will of my Father.'.'
The Italian girl is a true theologian when she says of her lover, Mi vuole tanto bene

I don't know about the theology of it, but I am sure if these people knew that your love for them is part of the ten commandments it would not be so effica-cious; what flatters them is the belief that you have a personal love for them, whereas you simply pity them, and for-

give them."

"And what is love but an eternal forgiving" Margaerite murmured, saying it rather to herself than to Narka. They were at the door of Antoine Drex's house,

so the argument dropped.

Antoine was hiding. He had been recklessly prominent all through the riots, and the police were actively searching for him. The Sisters had broughthim food secretly, and Marguerite came to dress his wounds. He had left his own lodging, and taken refuge with his own lodging and taken refuge with his oid mother in his miserable tenement, re-cently inhabited by a man who hadfallen on a barricade, and whose idiot child was now moaning on its bed with fever, while la mere Drex tried to soothe it.

Narka assisted Marguerite in dressing

Autoine's wound; it was a bad one in the head, but not dangerous; then she went to see if the child wanted any help. "Santez! santez!" wailed the little crea-ture, staring at her with mindless eyes, now glittering with the light of fever. "What is she calling for?" Narka

asked.

"She wants me to sing to her," said the old woman: "poor Binard used to sing the child to sleep of a night; a good thing it was for him too; it kept him from the cabaret ever since his wife's death. I can't, ma petiote—I can't," she repeated, as the child kept on her monotonous cry: "Santez! santez!" "When I was young I could turn a tune as well as the rest of them," continued Madame Drex, with a certain complacency in the recollection of her lost powers, "but my old voice now is as cracked as an empty nutshell. You could not sing a cantique to You could not sing a cantique to quiet her, ma petite dame

"She wants me to sing to her," said the

The question sent a sharp pang through Narka. In the excitement and busy exertions of the past week she had forgotten all about her lost voice, but this piteous Narka. supplication of the sick child reminded her of it, and smote her with a new regret. a sudden vivifying inward force, swift and potent as the touch of an electric spring. She cleared her throat and be-gan to warble, first in a soft undertone, as if trying an instrument that she was not sure of, whose strings might snap; but she soon grew reassured, and her voice rose, and gained in volume, and rang out in clear, sweettones.

TO BE CONTINUED.

Richmond Fire Hall,
Toronto, 26th, Feb. 1897.
Dear Sirs, — Constipation for years has been my chief ailment; it seemed to come oftener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney Liver Pills, which I have done, with the result of what appears now to be a perfect cure.

Truly yours,
J. Harris.

J. Harris.

Fagged Out. None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pils will do wonders in restoring teath, and strength wonders in restoring health and strength Mandrake and Dandelion are two of the articles entering into the composition Parmelee's Pills.

WONDERFUL are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat roods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust hea'th, by supplying it with red cor-

For sale at 50 cents and \$1.00 by all druggists. SCOTT & BOWNE, Belleville, Ont.

ST. ANTHON

OCTOBER 2,

(FOR THE CATI This good work plans and design combined by men, work of the Provi often makes use means to accompl

of this matter : Miss Lousie Box shop in Toulon, Fr the lock of broken or out of unable to enter. smith, who tried h tools in vain, and there was nothing open the door. A spired by God," myself. If you Anthony some perhaps he would ithout breaking the promise, an man to make

already tried an lock—and lo! th without the slight Miss Bouffier le the promised loav then, every time troubled about a promised a certa Anthony for his never kept her emed as thoug the sake of his p good lady ask granted. Som friends followed them making c they carried out Meantime th Anthony increase

avors granted,

statue of the sai

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two boxes at th St. Anthony ir devotion has b Gradually th numerous a abundance of cate before Goo the month of (\$107.40 was box. These The favors ob

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But the g Toulon and oring paris to-day over ducing frui Canada alor work has l counted by est proof of no organiz resembling one goes to whatever al In some p

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& BOWNE, Belleville, Ont.

ST. ANTHONY'S BREAD. (FOR THE CATHOLIC RECORD).

often makes use of the most simple

neans to accomplish great wonders.

The following is a concise history

Miss Lousie Bouffier, who keeps a

the lock of her shop door was

shop in Toulon, France, one day found

broken or out of order, and she was unable to enter. She sent for a lock-

smith, who tried his skeleton keys and

tools in vain, and finally declared that there was nothing for it but to break

open the door. A strange idea then occurred to the young woman. "Inspired by God," she says, "I said to myself. If you were to promise St. Anthony some bread for his poor, where to would get your door constitution.

perhaps he would get your door opened

without breaking it." She made the promise, and asked the work-

already tried and inserted it in the

lock-and lo! the door was opened

the promised loaves to the poor. Since

then, every time she was anxious or

troubled about any matter she at once

promised a certain dole of bread to St.

Anthony for his poor, and the saint

friends followed her example, each of

them making certain promises which

Meantime the devotion to St.

Anthony increased in proportion to the favors granted, and a friend of Mile.

Bouffier made her a present of a small statue of the saint, which she installed

as best she could in her back-shop, a

dark room requiring a lamp even dur-

boxes and goods of all kinds, was good

her lady friends from the outset adopted

the plan of writing down their prom-

ises and laying the paper at the feet

sought for was granted, they promptly substituted for the paper a sum of

money equivalent to the quantity of

money remained there until an op-

portunity arose of giving the bread to

me poor person. Generally speaking

two boxes at the feet of the Statue of

St. Anthony in the churches where the

Gradually the requests became more

numerous and pressing, and the abundance of the alms offerings showed

that Saint Anthony is a powerful advo-cate before God. For example, during

the month of October, 1892, the sum of

\$107.40 was dropped into the alms

which an exact account was kept. The favors obtained through the saint

must have been numerous, as the alms

were given only after the requests had

a small beginning, as the following figures prove. At the end of that same

ar St. Anthony's box had received

\$1,188.30. In 1893 the receipts for

January were \$215 20,; for May. \$436.

40, ; for June, 650 00; for July, 8730.00,

no details for the other months, nor for

we know the total amount received.

The year 1894 returned \$21,701.10,

enough that the finger of God is there.

This is the result of the work in the

one little oratory of Toulon, which is domiciled still in Miss Bouffier's back-

But the good work has not bee

confined to Toulon. It has spread with

wonderful rapidity. Known only in Toulon and perhaps in a few neigh-

to-day over the whole world and is pro-

Canada alone the parishes where the work has been established are now

counted by hundreds. And the great-

est proof of its providential favor is

the fact that the work has absolutely

no organization-no rules, nothing

resembling other institutions. Each

one goes to it with confidence and with

whatever alms he pleases.

In some parishes as the work was not

regularly established in the church,

pious persons, generally those who had

charge of other parish works, under-

took to promote this devotion, and the

large alms which they faithfully dis-

tributed to the poor proved that St.
Anthony was with them. A Conference of St. Vincent de Paul elected St.

Anthony as an honorary member solic

iting him to contribute his proper share

to the funds. The Conference has never

had an empty treasury since this oc-

Here, in a few words, is an explana-

tion of the work of St. Anthony's Bread

for the poor, in all its simplicity and

beauty. Its object is the relief of

God's poor, and it has received the

blessing of the Sovereign Pontiff,

thus quieting the doubts of timid con-

sciences who might question the pro-

priety of asking favors in consideration

of a promise to give an alms to the

The usual practice is to write the re-

quest and the promise on a slip of paper and to place it in St. Anthony's

box : but this is not necessary—it is

merely a more solemn mark of the en-

gaoment entered into.

ducing fruits really marvellous.

oring parishes in 1892, it is spread

and the year 1895, \$24,180 45.

the two subsequer

Figures that

These were the first receipts of

However this was only

years, except that

proclaim clearly

bread promised for the poor.

the delay was short indeed.

devotion has been adopted.

There, in the vicinity of empty

they carried out in due course.

ing day time.

never kept her long in suspense. It

Miss Bouffier lost no time in giving

without the slightest difficulty.

to make another attempt.
latter, simply to please
took one of the keys he had

procuring bread or other nourishment for the poor, unless the donors formally express some other intention. This good work is not the result of plans and designs thought-out and

The person making a promise may distribute the alms himself, to whom ombined by men, nor even the idea he pleases, provided that they are really objects of charity. It is better, of some saintly founder. It is the work of the Providence of God, who however, to drop the alms in the box belonging to the work.

All the alms contributed should be strictly and without unnecessary delay used in procuring food for the poor. No part of it should be reserved for candles, for the ornamentation of the altar, or for any other purpose, un-

LUTHER.

Hallam's famous remark that it is impossible for a man to preserve his enthusiasm for the "Reformation" Review, a non Catholic publication. The writer, who claims to have no theological opinions at all, publishes a study of the character of Martin Luther; and no Catholic ever wrote so convincing a condemnation of the "Reformer" as this calm study proves

Of Luther's character he says : to be. 'He has the mind of a peasant: full of ardent and tumultuous passions utterly undisciplined, coarse and ma terial in its view of all things, human and divine. He has the virtues of a peasant: doggedness of purpose, indeseemed as though he was hungry for the sake of his poor! Everything the good lady asked for he promptly granted. Some of Miss Bouflier's fatigable energy, bulldog courage. He has the vices of a peasant : extravagance and excess, blind trust, incur-able suspicion, boastful self confidence, and the narrow mindedness of intense subjectivity and most restricted intel lectual vision. His speech is that of a peasant His mind is quite uncritical. And no less candid and conscientious controversialist than Luther ever lived. Caricature and calumny, rancorous invective, and reckless misrepresentation, were his ordinary polemical weapons. No writer with whom we are acquainted comes within measurable distance of him in power of fierce flagellation and fetid foulness. St. Anthony located. Miss Bouffier and really astonishing amalgam of unmeasured violence and unrestrained vulgarity does duty with him for argument. To call names, the viles of the statue, and when the favor and most virulent, is merely his method

of signifying disagreement. Some good works indeed the writer does attribute to Luther—the stimu-ation of intellectual activity among Catholics, and the hastening of the true Reformation, which, as Cardinal Manning said, was accomplished by the Council of Trent. According to this Thus originated the plan of placing disinterested writer, Luther gave the world neither the gospel truth nor the gospel freedom of which the followers of the German apostate love to boast. He writes:

"If any fact of history is certain it is

this that Luther's so-called 'evangelical

freedom ' was the absolute destruction of all freedom of conscience. One immediate result, then, of the Lutheran revolution was to rivet the spirit ual slavery of the German people Another was to fit them for that slav ery by undermining such moral ideals as the indulgence · mongers had left among them. There is much evidence to show that one immediate consequence of his revolution was a frightful increase of wickedness and vice. Luther's own testimony to the fact is copious, and would be conclusive if we could be quite sure that it is not 40, ; for June, 650 00; for July, 8730.00, and for August, 8827 00. We have He does not hesitate to say that the last state of the regions which had received his teaching was worse than the first and he owns that his doctrine of justification-as popularly apprehended of misapprehended - was largely respons ble for this result. As his life draws to a close, so does his view of the moral

> darker. It is curious to note that a wellknown writer in The Fatherland, Dr Theodore Christlieb, professor of Lutheran theology at the University of Bonn, describing the condition of Protestant Germany to day, gives ample proof that the last state of the regions that received Luther's teachings is worse than the first. In some of the larger cities, he says, only 1 or 2 per cent. of the non-Catholic population are church goers; and in Germany, as a whole, the proportion does not exceed Among the theolo-9 or 10 per cent. gians, the rationalistic spirit has been considerably tempered; but the teachers in schools and colleges show a tendency to abridge the hours for religious instruction, and many lecturers use the most contemptuous language when speaking of religion. Unbelief is no longer a guarded secret among wits and scholars; and the daily press assumes an air of indifference, if not of open hostility, to the Church. Let us quote Dr. Christleib's

effect of his work grow darker and

own words: 'It may, then, I fear, be affirmed with truth that the great mass of our educated-and yet more of our halfeducated -classes, in this our German Fatherland, is alienated from all positive, definite Christianity. Our diplo natists, almost without exception, and the great majority of our officers in the army, our government officials, lawyers, doctors, teachers, artists, manufacturers, merchants, artisans and shopkeepers, stand on the basis of a merely rationalistic and nominal Christianity; while the lower classesalways excepting the peasantry, it must be remembered -assume a more

or less hostile attitude toward it. "By their fruits you shall know them."-Ave Maria.

HORROR OF MORTAL SIN.

One of the comparisons we most frequently meet in Holy Scripture is to call sin-mortal sin-the leprosy of the soul, because sin, in its effects on the soul, very much resembles the devastatting and blighting effects of leprosy on the body.

Leprosy was in olden times, and is to day, where it exists, one of the most loathsome of all diseases. It is contracted by contact with persons infected by it, and once one is infected by it, it gradually poisons the whole system. to that effect.

A NEW STUDY OF MARTIN

A NEW STUDY OF MARTIN

A NEW STUDY OF MARTIN cine to cure or even to alleviate this terrible disease. Once the disease attacks its victim he is beyond the skill of man. To prevent the infection spreading to healthful persons, the once he becomes acquainted with the lepers were cast out from human character of the "Reformers," is resociety. They were relegated to a character of the "Reformers," is re-called by an article in the Quarterly spot by themselves, and by law were not allowed to come near any one.

So the lepers in the gospel "stood afar off and cried out." They did not dare to come in contact with any one, and did others approach them unaware they were obliged to cry out that they were unclean. So that they were exiled from society, home, and all the joys of life, to exist in a living death. What a horrible sight it must have een to be with our Lord and see these ten lepers-living sepulchres that they were-afar off raising their handless arms in attitude of supplication and crying out with tongues that were nearly devoured and lips that were polluted with the terrible disease, "Jesus, have mercy on us!"

What leprosy is to the body sin is to the soul. Like leprosy, sin is contract ed by contact with sinners or by going into temptation. It is by touching the pitch the sinner becomes defiled. Once he poison of sin enters into the soul it steals away all its beauty and inno-

The innocent soul in health is mistress of her own energies. She calms the risings of rebellious nature. keeps in check the inclinations to evil. The tranquility and peace of conscience that one enjoys are but the vigor and strength that come in the possession of health. But the contamination of leprosy enters in, and she who was mistress of the fairest kingdom on earth becomes a slave to the passions, degraded, destitute, and powerless in the midst of a thousand foes. She loses the peace that comes from union with God. She is deprived of her relish for prayer. There is beginning of the terrible havoc sin makes on the soul.

There are secondary stages in the disease, when the sinner becomes so possessed with his defilements he no longer finds pleasure among the innocent. He has made himself an outcast from God. He now shuns all that is good. The corruption seizes His on all his faculties and powers. mind can think of naught but sin, his desires are for lower and still lower sensual gratifications, his imagination ecomes filled with all foulness, and one by one the heaven born gifts that were his in the health of innocence fester and rot away, so that he takes on corruption and it enters like water into his flesh and oil into his bones.

Externally he goes about his daily routine of duties, but this external show covers but a mass of rottenness. Has this awful leprosy been your -have you gone into the dark and slippery path and thus contracted this terrible disease? There is for you only one remedy. If you show your selves to the priest in the tribunal of

penance, the leprosy will be healed, its foulness washed away, and you will be restored to spiritual health .-Sacred Heart Review.

Deadening the Conscience.

In every person's heart is something that tells us when we do wrong. The negro said it was a stone with many corners. Every time one does wrong the stone turns and the corners scratch. After a while the corners get worn smooth and do not give pain when the stone turns. That may be the way with the conscience. This incident illustrates the nature and working of the conscience : Not many years a student, desiring to rise early in the morning, bought an alarm clock. a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to wake him. He placed it under the head of his bed in close proximity to his ear. There it woke him till the time he disobeyed its summons; ever after it was a failure; he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the sligtest movement of the patient. They have trained themselves to heed such calls. In like manner the concience may be deadened and trained. Let the Christian disregard its voice and soon it will become unable to arouse him at all. Let him cheerfully heed its faintest remonstrance, and it will become to him a most valuable mentor. -St. Anthony's Messenger.

Tired, Nervous, Sleepless men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work" because Hood's Sarsaparilla has power to eurich and purify the blood and make the weak strong—this is experience of a host of people.

After serious illness Hood's Sarsaparilla Hood's Pills are the best family cathar-has wonderful building up power. It purities tic and liver medicine. Gentle, reliable, the blood and restores perfect health.

DR. KEELEY NOT FIRST.

The first physician whose medicine ever cured a drinking man of his thirst was a long baired spectacled old tourist who called himself "the Indian doctor," and who operated down in the neighborhood of Belpre, O.

The doctor did not tell the secret of his medicament, but three or four boys who lived near the farmhouse where he boarded had an inkling, because the boys had the contract for catching the toads for which the doctor paid them ten cents a dozen. While the doctor's abode has been

spoken of as a farmhouse it was more than that, for, being near a stockyard, where trains "lay over," it was also a boarding house, or tavern, whither the drovers came for entertainment. Among the stockmen whose duties brought them frequently to the yards, and therefore to the farmhouse board ing place, was a man named Joe Robinson, who had druuk whisky all the way from St. Louis to Baltimore, with special reference to Piedmont and and the country along the seventeen mile grade of the Baltimore and Ohio. Robinson was a firm, vigorous and vigilant drinker, one who allowed no guilty dramshop to escape. He was such a shining light that at least twelve temperance societies were work ing upon him at once, for it was known that the credit for his reformation would mean much. But he resisted all their entreating efforts.

This brings things up to one May evening. Robinson had arrived a Belpre with seven cars of hogs and a Robinson had arrived at large, commodious and far reaching jag. He took the hogs into the stock yards and the jag to the city of Parkersburg, W. Va., just across the river, for he wanted to trim and ornament it a little before retiring. Now it so occurred that it was a damp night and Harry Stone and Hughey Drain, the boys who had the contract for supplying hoptoads to the salve making Indian doctor, set out on their own hook, and without consultation with their employer, to get a flour bag full of toads. They were eminently suc-cessful, and at 8 o'clock they ap-peared at the boarding house with a peck of kicking, piping, shrieking spoil. For good measure they had on his occasion added three belated garter snakes, two lizards and a hoot owl. The family was not happy.

Mrs. Bruce directed the boys to carry their burden, of the character of which she had no idea, up to the doctor's room, he being out. The boys did so -or at least they thought they didbut they turned the wrong corner at taken from her that sense of the awful judgments of God. This is but the sack in the room to be occupied by Joe Robinson.

Mr. Robinson came home from Parkersburg about midnight. entered the room in the boarding. house with the presumption that he was either the tzar of Russio or Napoleon Bonaparte, but was not quite sure which. In his doubt he collided with the paper flour bag full of hoptoads and things. There were a few words of wicked derivation, and then, turn ing up the light, Mr. Robinson looked to see what he had found.
"Who're you, feller?" he inquired,

addressing the bag. "Won't answer, hey? Too p'lite to talk to a drover, hub? 'Lri! Take that!" And he aimed an unsteady kick at the doctor's ingredients. Then things happened.

lizard shot into lengthened view and the rest of the hoptoads leaped out into comparative liberty. Mr. Robinson clambered in fright upon the bed and found himself in the pres ence of half a dozen of the batrachian invaders which had been flung upon the counterpane by the force of that very vigorous and masterful kick. He crept behind the bureau and, lo! a garter snake dropped therefrom and made for the shelter of the closet. In the middle of the floor there were, he believed, about 8,952 varied kinds of hopping visitors, and with a wailing cry Mr. Robinson crashed through the vortex and made for the door and bolted for the night outside.

The next morning a very pale and unstrung man appeared at the farm boarding-house and answered to the name of Joe Robinson. He went up to his apartment and looked about for some signs of the visitation of the night before, but the toads and things, more frightened than he, had escaped by the same door through which he had gone, while the careful hired girl had gath ered up the flour bag and burned it Mr. Robinson sat down and thought for moment, and then he said, addressing himself to the picture frame from which the snake had dangled, that this was the last time. He had had enough. More would be too much.

And for the remaining fourteen years of his travels that way he was the soberest drover known to history. -Sacred Heart Review.

Grace Ella Aiton, Hartland, N. B. Cured of Eczema.

Cured of Eczema.

I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment.

W. E. Thistle, Druggist. Andrew Aiton. Witness. Hartland, N. B.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

THE WIT ECCLESIASTICAL.

Stories Told of |Famous Churchmen Dr. South's Reproof From the Pulpit.

An excellent example of Episcopal humor was brought before our notice not very long ago, which showed that the Bishop of London could enjoy a joke, although it was against himself, says the London Standard. course of conversation the Bishop laughingly remarked that he and two colleagues were often called Faith, Hope and Charity. "I," explained the Bishop, " represented Faith, Marl borough, Hope, and Bedford, Charity for he is always begging wherever he goes." The Bishop of Bedford, who was present, thereupon remarked: Then, my Lord, you know that the Old Book says, 'The greatest of these is Charity. Perhaps one of the neatest reproofs

ever delivered from the pulpit to an inattentive congregation was that of Dr. South. One day, when he wa preaching before Charles II. and his court, he discovered that the effect of discourse had been hypnotize his hearers into a deep slumber — a discovery sufficient to annoy the mildest of men. For a moment he was silent, and then, in his natural voice, called upon Lord Lauderdale three times. When that individual stood up South addressed him in the following speech: "My Lord, I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you awaken His Majesty." Apparently the King bore the dector no ill-will, for on another occasion, when South's utterances had made him burst out laughing in church, he turned to South's patron, Lord Rochester, and said "Oddsfish, Lord, your chaplain must be a Bishop; therefore put me in mind of him at the next death. -Which was so like Charles II

Before he became Archbishop of Cambray, Francois Fenelon himself was publicly reproved for sleeping in church by a Capuchin monk, who was preaching before Louis XIV., and who broke off his discourse by saying, 'Awake that sleeping abbe, who comes here only to pay his court to the King." Perhaps the King slept, too, and the Capuchin wished to arouse His Majesty in a manner diplomatic.

The annals of the Church contain many instances when her ministers have felt constrained to utter reproofs for the benefit of their monarch, and in some cases, as, for instance, when Queen Elizabeth called aloud to Dean Nowell "to retire from that ungodly digression and return to the text," the monarch has not accepted the admonition in the spirit in which he should have done. Louis XI. was also one of these mon

archs, and when Dr. Oliver Maillard thought it necessary to administer a reprimand, Louis, who was busy at the time establishing posting on the roads of France, found time to threaten to throw the doctor into the river. The King," said the prelate, "is my master, but you may tell him that I shall get sooner to Heaven by water than he will with his post horses.

We have already shown how Fene lon was reproved, so it is only fair to remark that on one occasion he turned the tables on the court. morning to chapel, Louis XIV. found only the Archbishop and a priest in in midair, and alighting on a picture frame, twisted and squirmed before Mr. Robinson's view. Then the toads began raining around him, and when he felt most surprised and interested the owl came forth and flew at the lamp. The sack fell to the floor and a lizard shot into lengthened view and

The picture of that deserted chapel recalls the story of Dean Swift, who a good strong conscience in his soul, is found himself entering upon a service far better off than the child to whom found himself entering upon a service with only one auditor, his clerk, and his parents have left millions, but forthwith began the service with, Dearly beloved Roger and myself, the Scripture moveth you and me in sundry places," and so proceeded to the end of the service.

I Have No Time.

Out of ten persons who do not fulfil their religious duties there are at least knowledge of right and wrong, to six or seven who will say to you when you speak to them about it, "I should be glad enough to do so, but I have no time, every one must gain his living. Religion is good for people with nothing else to do, who can live without work-

Nothing is more false than such reasoning as this, nothing could be more opposed to the spirit of Christianity: religion is made for all, even as God is the Father of all. This is a very common error amongst

the working classes, especially in large towns; and we must say that it entirely results from ignorance. They have an absurd idea of religion—they believe that it solely consists of a very great number of outward observances; and the daily work which is absolutely necescessary to workmen in order to gain s living, being evidently incompatible with such practice, they solve the difficulty by habitual words, which they lay down as an axiom, but which are in truth an unconscious blasphemy 'I have no time." But tell me, my friend, how much time do you need to love God? How much time do you need to think of Him sometimes during the course of the day; to ask Him to bless you, to crown your efforts with success, and give you the rest of heaven after the sorrows and weariness of earth?

A Railway Manager says:

"In reply to your question do,my children object to taking Scott's Emulsion, I say No! on the contrary, they are fond of it and it keeps them pictures of health."



Fifty Years Ago.

Who could imagine that this should be The place where, in eighteen ninety-thre That white world-wonder of arch and

Should shadow the nations, polychrome . . Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started-50 years ago.

~~~~

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893-a fact which emphasizes the record:

50 Years of Cures.

TRAINING THE CONSCIENCE.

The practical way for parents to manifest an interest in their children nowadays is to secure for them a good, thorough going education, which will not only enable them to fight their way through this world with honor to themselves, but will enable our Lord to raise them up at the last day to enjoy the glorified life of the blessed in heaven. A thorough going education consists primarily in the education of the heart

in teaching the child the doctrines of his religion, and instilling into his soul the fundamental principles of morality so that there may be developed within him a sturdy religious character with which he will be able to resist all the temptations to do wrong. It is a good thing to teach a child reading, writing, and arithmetic, and to give him a knowledge of the ordinary branches of learning, but it is a far better thing to teach him the difference between right and wrong, so that there will be developed in his soul a conscience that will be to him a practical judgment deciding the goodness or badness of his Without such a conscience ections. his knowledge becomes worse than use-less to him. It is like a double edged sword, capable of cutting both ways. It gives him greater facilities for doing evil. A child in whom a conscience is not developed by a good practical education is like a ship staunch and seaworthy, with long, tapering masts and strong rigging, and with beautiful sails set to the breeze, but without a rudder. Such a vessel can cleave the wave with mighty

without a cent in his pocket, yet with have never developed in him a practical conscience. If a parent had the choice between filling the child's mind with knowledge on the one hand, and on the other of solidly anchoring his heart in the fundamental principles of morality, there is no doubt for a moment which the wise parent would To impart to the child a teach him the way through the intricate paths of this world to his real home in heaven, to give him a means of fighting the enemies of his soul, is to give him wealth beyond measure. To leave to him as a precious inheritance a good practical conscience is to eqiup him well for the struggle of life. With it he is as rich and can stand as firm as a king. The old principle that was laid down by the wise men of old is just as true to day, that a handful of good life is worth a whole bushel of learning. - Sacred Heart Review.

The bicycle run of "200 miles in one day," performed by Dr. W. N. Robertson, of Strat-ford, Ont., on the 3rd of June, was a remark-able exhibition of endurance in a purely ama ture rider. The doctor's scientific training would, no doubt, prove an important factor in successfully engineering such a difficult operation, though (as will be seen by letter published in another column) he does not hesitate to award due credit for his performance to the agent he relied upon in his great effort. The doctor's testimony to the markellously sustaining power of Maltine with Coca Wine is entirely spontaneous and unsolicited, and, therefore, of the higher value. His report will be read with interest by wheelmen generally, in view of his claim that Maltine with Coca Wine enabled him to "pedal comfortably for hours after the period that I should have been exhausted without it." Dr. Robertson tersely summarises the valuable action of Maltine with Coca Wine in those cases of enervation common among most able action of Maltine with Coca Wine in those cases of enervation common among most "novices on the wheel," and affirms that "it is a wonderful heart sustainer." This preparation may be had of all druggists, and may be relied upon as an agent of infinite value in nervous prostration and brain exhaustion, resulting from undue strain upon the meutal or physical energies. — Daily Globe, July 6, 1895.

cents and \$1.00 by all druggists

REV. GEORGE R. NORTHGRAVES.
Author of " Mistakes of Modern Intidels."

THOMAS COFFEY.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, October 2, 1897. ANGLICANISM AND GREEK

ORTHODOXY.

The Archpriest of the Greek Patriarch of Constantinople has written a letter to the London English Churchman, in which he deals with the question of intercommunion with the Eastern Church, which is so anxiously desired by many Auglicans, and which the recent Lambeth conference expressed much anxiety to bring about. He alludes also to the appointment of a committee by the Archbishop of Canterbury to "look into the position of the Moravian Churches or Unitas Fratrum, and the Scandinavian Church," with which the Anglican Bishops declare themselves anxious to cultivate friendly relations. The Archpriest says: "Our Octhodox Bishops will feel themselves not at all proper company for the prelates of the Unitas Fratrum or the Moravian, and of the Scandinavian or Swedish Churches.

The Archpriest, the Rev. Dr. S. G. Hatherly, has a very English name, and as he writes from Cheshire, Eugland, it is very possible that his title is rather an honorary distinction than significative of any actual position of authority in the Greek Church. He is probably a clergyman of the Church of England, but as the Greek Patri archs sometimes do strange things from a religious point of view, he may even in this case have been appointed to look after the members of the Greek Church, who are numerous in London and some other English cities. At all events he takes a special interest in affairs which regard the Greek Church, and even if he be not really an authorized priest thereof, his remarks are evidently the opinions of one who knows what he is talking of when he speaks of the possible relations which may exist, or may be expected to exist, between the Anglican and Greek Churches.

Dr. Hatherly throws some light on a telegraphic despatch recently received from St. Petersburgh to the effect that the Russian Holy Synod has determined to send four ecclesiastical students to England to become acquainted with English ecclesiastical literature, and to promote an interchange of ecclesias. al information between England and Russia.

There is very little in this to lead to the conclusion that there is any desire on the part of the Russian Church to make overtures to Anglicanism, even if the statement of the telegram were perfectly true, for if such a desire were entertained negociations on so import ant a subject would not be committed to mere students who at most would be only now making their course of theology. Nevertheless, relying on this announcement, some sanguine religious papers have imagined that a union between the two Churches is almost made a certainty through the alleged action. But Dr. Hatherly rudely shatters the hopes which have been entertained thus hastily.

He explains that the fact is simply that four young men are to be sent to reinforce the choir of the Russian Embassy in London. He adds: "Their influence on the question of intercommunion can never be great, and need give no occasion for jubilation or anxiety to either friend or opponent of that question."

The Low Church papers are decidedly opposed to the suggestion of the Bishops that union with the Russian Church should be looked for. Tney call the Church of Russia a semi barbarous and persecuting organization, and declare that it would be far better and more likely to be fruitful of good results to offer acceptable terms of union with the non-Conformists. To this proposal the High Church party foreseen that any advance towards the istic practices and doctrines which in

it was in the days of the Apostles, and in the ages immediately succeeding that period.

Another point made by Mr. Hatherly is directed against the High Church Lambeth Encyclical letter as "a goody goody and verbose string of platitudes and truisms," or spoke of it with similar levity. The reference is especially to the Church Times, from which the above description is taken. Dr. Hatherly says:

"With High Churchmen of this stamp who speak evil of dignities of which they are the special upholders, I do not think any Greek churchman can desire intercommunion."

If our suspicion be correct, that the writer of the letter is a Low Church clergyman, it illustrates the strange diversity of faith which characterizes Anglicanism, but if he be really a priest of the Greek Church it may be taken as indicating the light in which the Orientals view the Church of England. We know, besides, from other sources, that the Greek Church, proud of its claim to apostolicity of hierarchy as well as doctrine, has very little respect for the claims of Anglicanism to either of these possessions, and regards with little favor the efforts which some are making to bring about some kind of union between the two bodies.

THE ONTARIO AGRICULTURAL COLLEGE, GUELPH.

An institution with the nature of which our farmers in general are not well acquainted, but which is doing excellent work in preparing farmers sons to become capable and prosperous farmers, is the Ontario Agricultural College at Guelph, Oat.

This institution is not, as many suppose, merely a model farm, though there is a farm in connection with it, but it is what its name indicates, truly and chiefly a college wherein the young men of the province, and especially farmers sons, are educated properly to fit them to be successful in agricultural pursuits. To this end all the students are required to do a certain amount of manual labor while they are obtaining their education, the labor being such as will accustom them to farm work, and give them a taste for the same.

The students are divided into two divisions which work on alternate days in the afternoons, at field work, looking after the live stock, caring for them after the most approved manner, etc. Thus while the school course is carefully attended to, they are prevented from acquiring a dislike for farm life, as frequedtly happens with young men who make the usual courses in the High schools, colleges and universities. Those who are thus engaged in farm work are even allowed a small payment for the time they spend in such occupation, as they contribute toward the prosperity of the institution while they are receiving an education, and thus the cost of their education is also diminished.

The Agricultural College is not in

tended to take the place of the univers ity or college for those who intend to embrace the learned professions, but there are many farmers' sons who have not at their disposal either the time or the means to devote themselves entirely to study for several years, and this college is just what is required to afford such an opportunity to prepare themselves for the positions they are to fill-They learn at the college all the sciences which have a bearing more or less direct on agricultural pursuits, includ. ing English grammar, literature, and composition, physics, arithmetic, men suration, book-keeping, elementary and agricultural chemistry, the preparation and improvement of land to fit it for the raising of crops, the breeding and general management of cattle, poultry and all live stock, the general economy of the farm, horticul ture, and all other branches which will be useful to the farmer in after life.

There is a special short course of dairying which will begin next year on the 4th of January, in which full instructions are given by competent instructors in butter and cheese-mik ing, an industry which is now of peculiar importance to the farmer. This course lasts for three months.

The cost of tuition in the college is low, being only about \$50 or \$60 is just as strongly opposed, as it is per year for board, washing and tuition, if the student has had experinon Conformists must be accompanied ence in farm work, and a little over by the laying aside of all the Ritual- this sum if he has had no experience. Non-residents of Ontario are charged Theosophy as being a system which been arrested, and some bands of partheir estimation must be adopted in higher, and the fee for tuition of those order to assimilate the Church of Eng. students who receive the nomination to ancient erroneous philosophies, or shouting for anarchy were dispersed. land to the primitive Church, such as a scholarship from their county coun- rather theories. It was in the same Their intention was to attack the Span- with his mother's milk, and perfected life. Let, therefore, the transmission

cils is remitted, each Council having the right to nominate one student.

We would be glad to see a larger number of farmers' sons take advantage of the excellent opportunity organs, some of which described the for an education afforded by this institution.

The Agricultural College was first opened in 1873, a farm of five hundred and fifty acres having been purchesed for the purpose by the Ontario Government. It is now in excellent working THE THREATENED FAMINE order, and is supplied with a suitable staff of instructors, Mr. James Mills, LL. D., being the President. The buildings are ornamental and commodious, and the instruction in English and the natural sciences is thorough, and equal to that given in the best colleges. The farm is well stocked, and several breeds of cattle, sheep and swine are kept constantly on hand, that the students may become thoroughly acquainted with their various merits. The educational work is chiefly carried on by means of lectures, which are given every morning except Saturday, the afternoons being devoted to practical outside work. Students are generally expected to take) a two years' course, but all are admitted who are of sufficient age, and who can produce satisfactory certificates of good moral character, physical health, and of intention to follow agriculture or horticulture as an occupation.

The college has been visited by many farmers from year to year, and it is stated that last June there were over fifteen thousand such visitors. All express themselves as being weil pleased with the work done by the institution.

THEOSOPHY AND BUDDHISM.

We have received from Mr. F. E. Titus, of Toronto a courteous letter in reference to our editorial remark concerning the efforts now being made in some cities of Canada and the United States to erect Theosophy into a religion. Mr. Titus says we referred to Theosophy "as being synonymous with Buddhism. This is an error which has, perhaps inadvertently, crept into your columns, and you will no doubt be glad to correct it by pub lishing the following quotations from Madam H. Blavatsky's work "The Secret Doctrine.'"

The passage quoted by our correspondent is said to contain the basis of of Theosophy. In it Madam Blavatsky

"These truths are in no sense put forward as a revelation, nor does the author claim the position of a reveler of mystic lore now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the Scriptures of the great Asiatic and European religions hidden under glyph and symbol, and hitherto left unnoticed because of the veil."

Further on the author says:

"The teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu. the Zoroastrian, the Chaldean, nor the Egyptian religions, neither to Buddhism, Islam, Judaism, or Christianity exclusively. The Secret Doctrine is the essen e of all these. Sprung from t in their origins, the various religious schemes are now made to merge

back into their original element, etc. In conclusion Mr. Titus expresses the conviction that we should sympathize with the object of Theosophy, which Madam Blavatsky declares to be "to assign to man his rightful place in the scheme of the universe, and to rescue from degradation the archaic truths

which form the basis of all religious.' Our esteemed correspondent will find on re-examining our reference to Buddhism and Theosophy that we did not say they are identical in all respects, nor was it our intention to make such an assertion. We simply referred to Theosophy as being professedly derived from Buddhism to a considerable ex tent. This is admitted by Madam Blavatsky in the above extract to be the case, while it is also admitted that it is partly derived from other systems quite as absurd as Buddhism, and there are, in fact, some of the Theosophical principles which may have been taken substantially from any one of several widely different systems. Such is the doctrine of Metempsychosis, which may have been adopted either from Pythagoras, or from Buddha and Goutama; and it matters but little which of these is the actual source.

That we did not intend to say that Theosophy is either the off spring of

sense in which we made the reference ish embassy in revenge for the recent later on by his religious teachers; he to which our correspondent objects. We cannot admit that from any agglomeration of such phantasies a religion should be constructed to take the place of the divine revelation which is given to us in Christianity, or that Christian ity needs to be improved by the engrafting of humanly-devised theories upon it.

IN IRELAND.

The intelligence brought by the mails from Ireland confirms the report which came by cable to the effect that Ireland is once more threatened with at least partial famine, though we may still hope that the distress will not be so universal as we would have been led to believe if we had only the the first cable reports to guide us. In Ulster, Cork, Wexford and Carlow, the potato crop is now acknowledged to be a failure, and there is in consequence the gravest apprehension that distress will soon be general in these localities. In other districts the blight has also appeared, but it is hoped that the losses will not be so extensive as was at first feared. The distress, if confined to a few localities, will be more easily met than if it prove to be general, and there are, therefore, still hopes that the whole country will not be reduced to a state of famine. In this case the more prosperous localities would undoubtedly come to the relief of those which suffer

It is nevertheless certain that a part of the country will be brought by the failure of the crops to the very brink of starvation. From all parts reports come that the continued rains have injured the potato and hay crops, and in several districts, especially those we have mentioned above, the failure of these two crops is complete. Mr. Dillon, on behalf of the National Parliamentary party of Ireland, has called upon the Government to summon Parliament for a special session in order to vote relief to the localities threatened. We are aware, however, that the Government is always slow to move on the prospect of distress in Ireland, and we can scarcely expect that it will exhibit greater energy on the present than on former occasions. The Local Irish Government Boards are also proverbially apathetic in meeting Irish distress, and until positive steps are taken, we may assume it to be pretty certain that the authorities will do little or nothing in the emergency. All friends of Ireland in this country, and especially all who are of Irish blood, should put themselves in readiness to send relief to Ireland, as soon as it will be known what localities will be most in need.

EDITORIAL NOTES.

WE were much pleased last Tuesday prominent residents of Winnipeg, Mr. H. Sullivan, of Fort Garry Park, and Mr. Fred J. G. McArthur, B. A.

THE Catholic world will be glad to learn that Pope Leo XIII. enjoys excellent health, and his physician declares that he believes the Holy Father will live to see the twentieth century. We hope the prophecy may be more than fulfilled. The able hand of Pope Leo is wanted to direct the bark of Peter through the perils and storms which it will meet with for many years to

As we go to press it is rumored that Hon. David Mills has been offered the portfolio of Minister of Justice, which is about to become vacant by the acceptance of the Lieutenant Governorship of Ontario by Sir Oliver Mowat. We hope the Hon. Mr. Mills will accept the position. Every true Canadian should wish that good men and able men might occupy seats in the Cabinet. That Hon. David Mills is both a good man and an able man. even his strongest opponent in the Conservative party will not deny.

THE Belgian Government is dealing summarily and effectually with the Anarchists who have been endeavor ing to propagate their fantasies in the country. Louise Michel and two companions, having visited Brussels for the purpose of delivering a course of corted to the frontier a few days Buddhism alone, or that it is absolutely ago, and requested politely but identical therewith, will be clear when firmly to leave, which they we inform our correspondent that we did. Since then fifteen persons sushave from time to time referred to pected of propagating anarchy have recals several of the phantasies of aders who went through the streets

executions of the Anarchist murderers in Spain, but the design was baulked by the vigilance of the police.

THE Rev. Mr. Wiley, a Methodist preacher, has been prohibited by the courts from addressing the miners of West Virginia, who are on strike, owing to the inflammatory character of his harangues, which incited the miners to riot. It was for similar reasons that, in Mexico and some of the South American republics, some Methodist missionaries were sometimes inhibited from disturbing the public peace, and forthwith the cry of persecution was raised, and accounts sent to the American press describing that there is no free speech in these Catho. lic countries. Will the same cry come from West Virginia?

THE person who furnishes telegraphic news to the associated press has thought it worth his while to telegraph it over the Atlantic cable that a detachment of Foot Guards quartered at the Tower of London assert that the sentries on night duty have seen the of Blessed Peter Canisius of the Society ghost of Anne Boleyn, the unfortunate of Jesus. It holds up to the Catholic second wife of Henry VIII., whom that wife killing monarch caused to be beheaded on May 19, 1536. It is the current belief that Anne Boleyn's ghost appears only when some member of the royal family is about to die, and this superstitious belief has caused a good deal of gossip. The officials attempted without success to prevent the story of the apparition from leaking out. There are many myths about royal residences being haunted by the ghosts of those who have met their

death through some crime, the supposition being that the ghosts of those who have been killed haunt the rooms which they have formerly occupied, and especially for the purpose of annoying or prognosticating evil to the descendants of those who have done them injury. CHULALONGKORN, the King of Siam,

who has been on a visit to England and the continent, is professedly a Buddhist in religion, but his Buddhism is of the new or agnostic kind, that is to say, he neither asserts or denies that there is a future life, but desires to be on the safe side should it turn out that there is a life beyond the grave. Prince Dumrong, the king's half-brother, thus explained the position of the New Buddhists: "When you go and travel in the

desert, you must always take a bottle of water with you. If you find water in the desert, all very well; but if you find none, you have your bottle of water. So it is with our creed. We should do as much good as possible; we should do our best. If there is no future, we have in this life the conviction of having done no harm. If there is a future the good we have done will follow us in the next life.

The Newcastle Chronicle remarks on this creed that there is something very practical and comfortable about it, and hat very many Englishmen w fess Christianity do so on similar grounds, and that between the new Christianity and the new Buddhism there is no fundamental difference.

LEAGUE OF THE SACRED HEART

General Intention for October.

(Named by the Cardinal Protector and blessed by the Pope for all Associates.)

RELIGIOUS TEACHING IN OUR COLLEGES. Messenger of the Sacred Heart.

Time and again the Sovereign Pontiffs have sent out to the Bishops and faithful of the Catholic world in structions and doctrinal decisions bearing on the matter of religious They have frequently instruction. They have frequently called the attention of the already vigilant pastors who rule the Church under the guidance of St. Peter, to the necessity of early instilling into the minds of the young a knowledge of the things of God. This they have done with a view of bringing home to the understanding of the little ones of God's fold the fundamental truth that all here below is of minor importance in comparison with the one great object of life, the knowledge and service of their Creator and the salvation of their souls. Their aim has likewise been to furnish the means to the youthful Christian athlete of mastering his passions as they awaken in child hood, and checking in season their waywardiness before time and habit have made these evil propensities all

but invincible. But not alone for these all important reasons have the mandates gone forth the purpose of delivering a course of from the Holy See to fully instruct in Anarchistic lectures, were quietly estable their religious belief the mind of youth; for the child will one day reach manhood's estate and be cast among the thousands who are not only unsympathetic to his creed, but who wing to prejudice, hatred, or ignor ance, openly attack it with the arms of ridicule, ostracism and sophistry, If the youth is to withstand all these assaults in their protean forms, he needs a fund of knowledge imbibed

needs, even more, strength of character, which is the slow outcome of long religious teaching, and of clearly defined convictions which must be deeply bedded in the foundations of he great supernatural truths.

More than this: no Christian can be

satisfied with a mere passive loyalty to Holy Church, his Mother : He that is not with Me is against Me : and he that gahereth not with Me scattereth (Luke xi 23). There is no such thing as an armed neutrality possible for the children of light, the members of Christ's Church. So that the Catholic will be called upon repeatedly in his intercourse with his fellowmen to give a reason for his faith. And it is certain that the salvation of not a few, into whose company he is thrown in after life, will depend largely on his ability to cope with the specious objections of those who are not members of the Church.

Nothing could have come more opportunely for the enlightment of the Associates of the Apostleship of Prayer in general, and for us in particular, whose home is in this great Dominion, than the Encyclical of Leo XIII., dated August 1 of this year, and addressed to the Archbishops and Bishops of Austria, Germany and Switzerland, on the occasion of the Tercentenary world the heroic labors of the second great Apostle of the German speaking nations, not merely for their admiration, but more expressly for their im itation. It deals with the all-absorbing question of religious teaching for the young, and insists upon its neces sity for all classes of pupils, from those who first enter our primary schools to the graduates of our Catholic colleges and universities. Though address to the German races, it embedies the general teaching of the Church, and shows us the true ideal towards which practically all our efforts and aspira-tions should tend. We translate for the benefit of our Associates the passages explanatory of the principles which should guide us in a question so vital to Catholics, and those which lend weight to the General Intention of the present month.

Leo XIII., after dwelling on the immense services rendered to the Church in Germany by Blessed continues as We earnestly exhort you, Venerable Brethren, to be ever vigilant to maintain your schools, in the fulness of faith, and even should needs be, to bring them back to the faith, whether established by past genera ations or more recently founded. And let this apply not to children's schools only, but to those of intermediate grades and to academies, as they are termed. As for the remainder of the faithful under your care, they should firmly insist on having the rights of parents and of the Church restored, and should as firmly uphold them in all that concerns education of youth this matter they will especially bear in

"That, in the first place, Catholics are not to adopt-above all in the case of children — the system of mixed schools, but must have everywhere schools of their own; and they must select the best teachers, such as have already given proofs of their trustworthiness. Any system of instruction in which religion is mutilated or gnored is fraught with peril, and we have frequently remarked that one or the other of these evils obtains in what

are known as mixed schools. "Neither must you allow yourselves be persuaded that instruc be severed from religion with impunity. If it be true that in no period of life, nor in private or public affairs, may the duty of religion be ignored, there can be no age when this duty may be less neglected than in that of youth; for in that heedless age the mind is ardent and the heart is exposed to so many corrupting influences Hence, to elaborate a system of imparting knowledge which has no point common with religion, is to corrupt in the souls the very germs of what is beautiful and noble; it is to prepare, not defenders of the fatherland, but a plague and a curse for mankind. Eliminate the idea of God. and what consideration remains capable of holding young men to duty, or of recalling them if they have strayed from the path of virtue and are plunging head-

long into the depths of vice? "In the second place, the young must not only be taught religion at certain hours, but all other branches of instruction must be impregnated with the sweet odor of Christian piety. If this prevading atmosphere is want ing, if this holy fragrance does not permeate the minds of both teachers and pupils, whatever otherwise may be the quality of the instruction imparted, its useful results will be but meagre, while the evil accruing will not be in considerable. It stands to reason that, as every branch of knowledge is accompanied by its own peculiar danger, it is scarcely possible that young men should escape that danger unless the impulses of mind and heart are held in check by some divine restraint.

"Consequently, the greatest care should be exercised lest the one all important thing-the practice of righteousness and religion, be relegated to the second rank; lest youth captivated by the mere glamor of things, should suffer manly virtue to be enervated; lest, in fine, while teachers lay bare the intricacies and tedious technicalities of some weighty theory, their pupils come to set little value on that true wisdom of which the fear of the Lord is the beginning, and to the precepts of which they are bound to conform their every moment and phase of

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of worldly knowledge, in its multiplicity of forms, be wedded to the task of forming the character. Let religion permeate thoroughly and dominate all teaching, whatever it be, that, by its majesty and kindliness, it may so transcend all else as to leave an ardent yearning towards it in the minds of

youth. "But since it has ever been the pur pose of the Church to have the study of all branches of knowledge contribute most effectually to the formation of the young, not only is it necessary that this work of formation should have its own determined place in the curriculum-which place must be the highest -but, moreover, no one should exercise the very responsible function of teaching unless he be deemed fit in the eyes of the Church, and be ap-

proved as a teacher by her authority.

"Furthermore, it is not only in the case of children's schools that religion asserts her rights. There was a time when the statutes of every university, and more particularly those of the university of Paris, were mindful to so order the curriculum with regard to theology that the highest scientific honors were accorded to no one who had not borne off a degree in theology. Leo X., the restorer of the Augustan age, and after him other Pontiffs, our predecessors, at a time when an im-pious warfare was enkindled against religion, willed that the Roman Athen aum and other institutions of learning, known as universities, should stand as so many bulwarks in her de fence, and that within their walls youth should receive instruction under the guidance and protecting influence of Christian wisdom

lotting the first place to God and the things of God, yielded good results. It effected this much at least, that young men who received this training clung more steadfastly to the line of Similar consoling results will be seen among you also if you use your every endeavor to maintain inviolate the rights of religion in your schools in such as are intermediate, in your colleges, your lyceums and your acad-It will never befall you to see your best purposes come to naught, or your endeavors prove vain, provided there be no dissension arising from diversity of opinion and no want of harmony in carrying out measures adopted. What, indeed, could the divided forces of the good accomplish against the united onslaught of their Or of what avail the meri enemies? of each individual singly, if there be learning is a dangerous thing.' no concerted action resulting from dis

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Wherefore, we earnestly exhort you to banish from your midst all im portunate controversies and conten tions of party, which so easily end in mutually alienating the minds of the faithful. Let all in unison—with one voice-vindicate the Church's claims, bringing their united strength and fixedness of purpose to bear upon the one point, being, meanwhile, careful to keep the unity of Spirit in the bond of peace (Eph. iv., 3)." Such is the latest utterance of the

Holy See on religious teaching in Catholic schools. From it we glean the set purpose of insisting more and more on its necessity in our primary schools, and the implied wish of the Holy Father to have the knowledge acquired in earlier years supplemented by something more complete in our institutions of higher education. He own views can have little weight, trenching upon a question for the practical solution of which we must look higher. Others, however, have touched upon this matter, and have thrown out, in a tentative way, suggestions which are valuable in proportion to the reputation which authors have won as masters in what concerns university training.

Cardinal Newman, more than two ore years ago, in his work entitled, The Idea of a University Defined and Illustrated, thus cautiously ventures upon the ground, and feels his way to the partial conclusions drawn from the considerations which follow: "It is congruous certainly that youths who prepared in a Catholic University for the general duties of a secular life or for the secular professions, should not leave it without some knowledge of their religion; and, on the other hand, it does, in matter of fact, act to the disadvantage of a Christian place of education, in the world and in the judgment of men in the world, and is

ing them wrongly; or shall we proceed to feed it with divine truth, as it gains

an appetite for knowledge? opinion; thirdly, from the great in-conveniences of neglecting it. And if the subject of religion is to have a real place in their course of study, it must enter into the examinations in which that course results, for nothing will be found to impress and occupy their minds but such matters as they

have to present to their examiners. As the reader will not have failed to emark, the great Cardinal, in the foregoing passages, prescinds entirely rom any obligation, imposed explicit ely by the HolyiSee, of introducing reigious teaching into the curriculum of Catholic universities, but considers the question on its own merits. He continues: "Such, then, are the considerations which actually oblige us to introduce the subject of Religion into our secular schools, whether it be logical or not to do so; but next, I think that we can do so without any sacrifice of principle or of consistency; and this, I trust, will appear, if I proceed to explain the mode which I should propose to adopt for this pur-pose:—I would treat the subject of Religion in the School of Philosophy and Letters simply as a branch of knowledge. If the university student is bound to have a knowledge of history generally, he is bound to have inclusively a knowledge of sacred history as well as profane; if he ought to be well instructed in Ancient Literature, Biblical Literature comes under that general description as well as Classical; if he knows the Philosophy of men, he will not be extravagating from his general subject, if he cultivates also that Philosophy which is divine. And as a student is not necessarily superficial, though he has not studied all the classical poets, or all Aristotle's philosophy, so he need not be dangerously superficial, if he has not a parallel knowledge of Religion.

"However, it may be said that the risk of theological error is so serious, and the effects of theological conceit are so mischievous, that it is better tor a youth to know nothing of the sacred subject, than to have a slender knowledge which he can use freely and recklessly, for the very reason that it is slender. And here we have the maxim in corroboration : 'A little

"This objection is of too anxious a character to be disre garded. I should answer it thus:-In the first place it is obvious to re mark, that one great portion of the knowledge here advocated is, as I have just said, historical knowledge, which has little or nothing to do with doctrine. If a Catholic youth mixes with educated Protestants of his own age he will find them coversant with the outlines and the characteristics of sacred and ecclesiastical history as well as profane : itis desirable that he should e on a par with them, and able to keep up a conversation with them. It From it we glean is desirable, if he has left our University with honors or prizes, that he should know as well as they about the great primitive divisions of Christianity, its policy, its luminaries, its acts and its fortunes; its great eras, and its course down to this day. He should haue some idea of its propagation, and has not framed any programme to be of the order in which the nations followed. This he leaves to competent which have submitted to it entered its local ecclesiastical authority to deter-mine, as much depends upon circum-of its writers generally, and of the when he lived; what language St. and this is sufficient to explain Ephraim wrote in; on what St our diffidence, and to prevent us from Chysostom's literary fame is founded who was Celsus, or Ammodius, or Ulphilas, or Symmachus, or Theodoric. Who were the Nestorians; what was the religion of the barbarian nations who took possession of the Roman Empire: who was Eutyches, or Beren garius, who the Albigenses. should know something about the Benedictines, Dominicans, or Francis cans, about the Crusades, and the chief movers in them. He should be able to say what the Holy See has done for learning and science; the place which these (British) islands hold in the liter ary history of the dark age; what part the Church had, and how her highest interests fared, in the revival of letters; who Bessarion was, or

Ximenes, or William of Wykeham, or Cardinal Allen. I do not say that we can insure all this knowledge in every accomplished student who goes from us, but at least we can admit such knowledge, we can encourage it, in our lecture-rooms and examination halls.
"Ane so in like manner, as regards

will, and with the chance of its exercis- in treating. Certainly I admit that, when a lawyer or physician, or states-man, or merchant, or soldier sets about discussing theological points he is "Religious teaching, then, is urged upon us in the case of University students, first, by its evident propriety; secondly, by the force of public ing to contemplate Christian knowledge and in the classification of the exchange. But I am profess ing to contemplate Christian knowledge and issues to the classification of the exchange. edge in what may be called its secular aspect, as it is practically useful in the intercourse of life and in general conversation; and I would encourage it so far as it bears upon the history, the literature and the philosophy of Christianity.

"It is to be considered that our students are to go out into the world, and a world not of professed Catholics, but of inveterate, often bitter, com monly contemptuous, Protestants; nay, of Protestants who, so far as they come from Protestant universities and Public schools, do know their own system, do know, in proportion to their general attainments, the doctrines and arguments of Protestant ism. I should desire, then, to encour age in our students an intelligent apprehension of the relations, as I may call them, between the Church and society at large; for instance, the difference between the Church and a religious sect; the respective prerogatives of the Church and the civil power; what the Church claims of necessity, what it cannot dis pense with, what it can ; what it can grant, what it cannot. A Catholic hears the celibacy of the clergy dis cussed in general society; is that usage a matter of faith, or is it not of faith He hears the Pope accused of interfering with the prerogatives of her Ma jesty, because he appoints an hierarchy. What is he to answer? principle is to guide him in the remarks which he cannot escape from the necessity of making? station of importance, and he is ad-dressed by some friend who has political reasons for wishing to know what is the difference between Canon and Civil Law, whether the Council of Trent has been received in France, whether a priest cannot in certain cases absolve prospectively, what is meant by his intention, what by the opus operatum; whether, and in what sense, we consider Protestants to be heretics : whether we deny the reality of natural virtue, or what worth we assign to it?

"Questions may be multiplied with out limit, which occur in conversation between friends, in social intercourse, or in the business of life, when no argument is needed, no subtle and delicate disquisition, but a few direct words stating the fact, and when perhaps a few words may even hinder most serious inconveniences to the Catholic body. Haif the controversies which go on in the world arise from ignorance of the facts of the case; half the pre-judices against Catholicity lie in the misinformation of the prejudiced parties. Candid persons are set right, and enemies silenced, by the mere statement of what it is that we believe. It will not answer the purpose for a Catholic to say, 'I leave it to theologians,' 'I will ask my priest;' but it will commonly give him a triumph, as easy as it is complete, if he can then and there lay down the law. I say, 'lay down the law;' for remarkable it is that even those who speak against Catholicism like to hear about it, and will excuse its advocate from alleging arguments if he can gratify their curi osity by giving them information. Generally speaking, however, as I have said, what is given as information will really be an argument as well as information. I recollect, some twenty stances of time and place. In a matter subject of their works. He should five years ago, three friends of my own, of such importance we feel that our know who St. Justin Martyr was, and as they then were, clergymen of the Establishment, making a tour through out Ireland. In the West or South they had occasion to become pedestrians fo the day; and they took a boy of thir-teen to be their guide. They amused themselves with putting questions to him on the subject of his religion ; and one of them confessed to me on his return that that poor child put them all to silence. How? Not, of course, by any arguments, or refined theological disquisition, but merely by knowing and understanding the answers in his

catechism.

"Nor will argument itself be out of place in the hands of laymen mixing with the world. As secular power, in fluence, or resources are never suitably placed than when they are in the hands of Catholics, so secular knowledge and secular gifts are then best employed when they minister to Divine Revelation. Theologians inculcate the matter, and determine the details of that Revelation; they view it from within; philosophers view it from without, and this external view may be called the Philosophy of Relig ion, and the office of delineating it exa reproach to its conductors, and even
a reproach to its conductors, and even
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the secular principle, the imperative necess
logical prin ion, and the office of delineating it ex

mine's Controversies, or to the work of Suarez on laws, or to Melchor Canus's treatises on the Loci Theologici. On these questions in detail, however, which are, I readily acknowledge, very delicate, - opinions may differ, even when the general principle is admitted; but, even if we confine ourselves strict ly to the Philosophy, that is, the exter nal contemplation of Religion, we shall have a range of reading sufficiently wide, and as valuable in its practical application as it is liberal in its character. In it will be included what are commonly called the Evidences; and what is a subject of special interest at this day, the Notes of the Church.

illustration of the rule which I am re dents read in the province of Religion. they read, and would read from the very nature of the case, under the superintendence, and with the explana-

gaged in the great work of higher education: these latter, no doubt, will

The Catholic University of Ottawa publishes annually an "Opening Statement," for the information of its students and professors and the Catholic public in general. The "Statement," for 1897 shows a highly satisfactory condition of things. Up to date 467 students have registered in the various departments. The Registrar, Rev. W. Murphy, M. A., states that the number will certainly pass 500 before the 1st of November, as in previous years an average of 45 students have registered during the month of October. So far this session there is an inoctober. So far this session there is an in-rease of 36 students over the highest attend

nce last year. The 467 students are classified as follows Theology, 71; Arts and Philosophy, 238 Commercial and Preparatory, 158.

the better to prepare them for the work they shall be called upon to do later on.

A summary of the rules of discipline is also given in the "Opening Statement." Students who are not residents of the city of Ottawn live activate within the University of the County of

mine's Controversity, or to the work of Sacre on the Work of Sacre of Sacre on the Work of Sacre of

sunshiny mood. Now and again distant shower son far away hills were seen sweeping along, pursued by the sunshine, and great clade capped the mountains, but the sunbursts were so radiant and frequent that "it was no lie," as our boatman said, "to call the day a fine wan. Shure, it was, only spillin between times, an' anny-way the rain was only the per-spiration of the hills." The Royal fleet did not stop at Ionisfallen (we will presently), but pushed across to the opposite shore, and hugged the Tomiss. Marvellous in its riotous, yet graceful magnificence is this wonderful shore. Out on the water the rich foliage leaned, and here and thereopening disclosed soft green slopes rising towards the lonely bleak mountain cones. The bugler in the little boat sent abroad a song to the hills. "As a beam o'er the face of the waters may glow," stole sweet ly out to the mountains. Near by came back a growling and rumbling of music. of the full store of Glena murmured, 'face of the waters." "May glow," sang the Tomies, softly. Silence. Then a little hill voice gave the whole bar. "As a beam o'er the face of the waters may glow," she sang, in full, soft, weird tones. The effect was entrancing. There was no sound now but that of the oars beating against the rowlocks, and the creaking of the little boat as she answered. "Again' we gave the word, "She is far from the Land where her Young Hero sleeps," Long before the bugler voiced the last note the great hills were rumbling. Where her Young Hero sleeps, "Sang the little hill—and the eart and the heart were illed with the expert in the proportion of the surface of the word with the oak have long anchored their mighty roots, passing creeks and juttings where the lovely arbutus shows its brilliant berries, and the wild rose trails is thorny stalk. And it is all ways "play, play," to the bugler. One by one come the Melodies of Ireland. And the hills rejoicing, lift their voices and fling the tend of dairs proudly to the skie.

"Dear harp of my country, In darkness I found hee: The col

A recent convert in England, writing in a Catholic journal of that country, tells clearly and concisely why he left the Anglican Communion. He states plainly the condition of affairs in that body to day, and what he says must be true, for surely one who until a short time ago was an Anglican until a short time ago was an Anglican himself must know the condition of the Church of which he was a member for a long time. "The High Church or 'Anglo-Catholic' party is," he states, "by no means homogeneous, at any rate in its view of the Holy See, not to speak of Invocation of Saints and Purgatory, both of which latter doctrines, however, are gaining ground rapidly amongst 'extreme' men. Some, for example, are really hostile to the Holy See, really not so many parishes; and this causes these worthy men to look upon Rome as the source of their difficulties in winning their way, and by consequence they acquire a real antipathy to her, on the principle 'if it were not for Rome we should soon make the people Catholic.' They are sincere in their denial of her jurisdiction, and see no harm in so arguing; and speak against her to convince people that they are good Anglicans, not 'crypto Romans.' Others, owever, have no such dislike. They believe that the Pope has some distinct prerogation of some sort, that he is the 'Primate of Christendom.' The sent writer, for instance would not look upon the quarrel as permanent. He compared it to the great Civil War. The Pope, like Charles I., was supposed to have exceeded his prerogatives, and the 'Anglo-Catholics' were the Hampdens who did not deny his law-ful powers but were right to rebel against his unconstitutional proceed ings. The Low Church party were the Cromwells and Harrisons, who fought on the same side, but with whom they had no sympathy, and whose excesses they hated. The Anglo-Catholics looked upon the sup-'moderate Catholics' much as Hampden looked upon Falkland, as being separated by a very thin line, and were always ready for an accommoda-tion, and believed it could be brought

This writer, though he has no authority for saying so, is of the belief that these opinions very fairly repre-sent those of men like Lord Halifax. He declares, however, that there are not wanting Anglicans who see that these views are untenable logically and theologically, and who take refuge in a distinct anti-Papal theory.
"But," he says, "apart from theology history proved irreconcilably hostile. The Church of England did not consider that the Pope exceeded his admitted powers in granting Henry's dispensation to marry Queen Catherine, nor in refusing a decree of nulity of marriage. Nor was the charge of Annates an excess, as they were legal even in the eye of the civil law until The Elizabethan separation proved even more hostile to the 'ex-cess' theory, since the Church in Convocation solemnly reaffirmed the privilege of Peter as a revealed truth after Etizabeth's accession, and all the Bishops voted against the Supremacy Bill, and opposed the religious changes. Thus the parallel between the Anglo Catholics and Hampden was historically untenable, and so was the continuity theory."

We have the word of this convert we quote that he was one of those to whom the Pope's decision that Anglican orders are invalid came as a ter rible blow. It has been said by Cath-olics that this decision would bring into the Catholic Church many who were undecided. This has been strongly denied by Anglicans, but the testimony of this convert proves the Catholic view was the right one. tells us that he argued to himself that "the Roman Catholic Church has suffered much for the doctrine of the priesthood, and it was allowed on all hands to be the very pith and marrow of her teaching, nay, of her existence. She had fought unwearyingly for it, held it in the very highest honor, and might be trusted to recognize it where ever it was to be found. The Angli-can Church had admittedly suffered the doctrine to be forgotten, and even now after sixty years of Tractarian-ism it is held (in the Catholic sense) by a decided minority, and they are comparatively novices at it. Which of the two, on the face of it, was the more likely to be right? Rome, the great champion of the priesthood, would sure ly never cast such a slur upon what was so dear to her as to reordain a priest ; while the Anglican Church had certainly made some mistakes, and why not this among them? However, the arguments of Mr. Lacey and others 'patched up' the writer for a time. One of their pleas seemed ingenious. The Pope had spoken of a Catholic rite, known to the Church. But, said Mr. Lacey, the Church of England is part of that Church, and her new Ordinal, consequently, was a Catholic rite, known to the Church But alas! the revised Edwardine rite had not been accepted by Convocation: we had always plumed ourselves (some of us) on the non-acceptance of the book of 1552. When Parker was consecrated, the Ordinal Rule managed to escape to the woods.

used was not, as far as one could gather, legal, even according to the civil law, and so far from being recognized by the Church, the English hierarchy had refused to accept it, and Convocation had declared against Elizabeth's contemplated action. So that straw went.

The branch theory was another thing that, on investigation, this convert found could not hold. Let us quote him again: "Two of these branches, he argued, deny it; the third is hopelessly divided on the point. Neither singly or collectively do they hold or teach it, and by what authority do I teach it?" he asked himself. Further-more, on our theory, the whole Roman Church must be schismatic, for she 'intrudes' impartially in East and West alike. Did, then, the Anglicans and Orientals constitute Christ's Church? Why, even the High Church party do not say that. Then, is the Church of England the whole Church? This was too absurd to entertain. Or is Church to be found only in the East! Then the note of 'Catholic' or of universality is gone, the power of propagation is lost, and the divine promises have failed, aye, for centuries, and the Church has ceased even to ask for the allegiance of the nations. This was obviously impossible. Besides the East had acknowledged herself wrong since hostile to the Holy See, really not so much for anything that it has done, as because prejudice against 'Rome' the schism, though she again fell away, makes Ritualistic advance difficult in to say nothing of earlier history. remained only the alternative of the Roman Church or pure Protest antism. The last was manifestly un-true; the former Body was One, was Holy; she had the note of Universality and was Apostolic, as being the only society which looked to 'Peter and the Eleven' as her guide.

Thus it was Almighty God vouch safed to this man the priceless gift of faith, and, as he puts it himself, he was soon numbered among the chil dren of the Mother of Saints and heir of all nations."-Catholic News.

A THRILLING STORY.

How the Abenaki Indians kept the Faith.

We often read of remarkable instances of devotion to the Church and how peoples have preserved the faith in the face of atrocious persecutions. own country furnishes a touching example of such steadfastness. For three centuries the Abenaki Indians of Maine have remained true to the religion which was

TAUGHT BY THE JESUITS to their forefathers. During this per iod they have undergone terrible perse cution, but throughout all have kept At the beginning of the seventeenth

century the French established a colony on Douchet's Island, near the mouth of the St. Croix river, not far from the Maine border. As was the custom of the period, two priests provided for the spiritual wants of the people. While engaged in their regular duties these men of God found opportunity to visit the surrounded Indians and instructed them in the truths of Christianity. Dissensions among the civil authorities broke up the colony after seven years had passed and the settlers returned to France. Another colony was established in the same vicinity in 1611. Two Jesuits accompanied this expedi-These devoted missionaries took up the work begun by their predecessors and labored among the Indians with wonderful success.

THE MISSIONS WERE DESTROYED many times by the Iroquois and by the irreligious colonists, but were as often

rebuilt. Among the tribes in Maine branches of the Algonquins known as the Abenakis. The missionaries suc

ceeded so well with these that members

of the tribe BECAME LAY MISSIONARIES

and spread the faith among their fel-These tribes became exemplary lows. Catholics and continued their religious ceremonies even when they were deprived of priests.

The Queen Anne War, early in the eighteenth century, brought the Abenakis in disagreeable contact with the English and opened for them an era of persecution. The Indians naturally sided with the French. Every means was tried by the English to gain their support, but all efforts were fruitless. The war ended and the English gained a large slice of French territory. A dispute arose as to boundaries. Maine was the bone of contention. The Abenakis interfered at this juncture and asserted their right to their own land.

They made war against the intruders, but were defeated after a long struggle, during which their villages and churches were destroyed. An attempt was then made at proselytizing. The English offered to rebuild the church if the Indians would receive

A PURITAN CLERGYMAN. This was scornfully refused. The Can adian Government built them a new place of worship. English settlements however, were planted in the disputed territory and determined efforts were made to make the Indians apostatize. The first attempt was to remove the Jesuit Father Rale. Competition was tried. A vainglory minister of the calibre of Donald Ross was sent into their midst. He attacked Catholics in

the regulation style, but the red men scornfully refused to hear him. This failure incensed the Puritans still more against the worthy Jesuit.

A PRICE WAS SET ON HIS HEAD, to tempt the Indians to betray him, but they loved their Blackgown too Prominent members of the tribe were next captured and held in Boston as hostages. Still they refused to give up their priest. Finally a descent was made on the village while the warriors were away, but Father

Now thoroughly exasperated, the Abenakis waged a war of extermina-tion against the English settlements, Formal war was declared against-them by the Government of Massachusetts in 1722. The contest lasted for several years. Near the close the English surprised the Abenki village while the warriors were away. To save his people Father Rale came forward alone to surrender and was immedi ately

RIDDLED WITH BULLETS His body was shamefully mutilated. Peace was declared in 1726. The Abenakis were dispersed, but some years later came together again. The strict Puritan laws would not allow a priest among them. They were firm in the faith, however. Parents bap tised their children and every Sunday the words of the Mass and Vespers were chanted before priestless altars.

Nothwithstanding the persecutions to which they were subjected these Catholic Indians fought by the side of their persecutors

IN THE ARMY OF WASHINGTON. They were distinguished for their bravery. To all invitations to join in Protestant worship they made answer We know our religion and love it; we know nothing of you and yours."
To day over a thousand of their decendants profess Catholicity.—The Monitor.

A SCOTCH PRIEST'S HEROISM.

News has been received of the death of the Rev. George Rigg, priest at St Peter's, Dalibrog, in South Uist, one of the outer Hebrides, near Scotland, in the diocese of Argyll and the Isles. Father Rigg met his death owing to a devotion no less than that of the Pere Damien. The family of one of his parishoners, a Hebridean cottar, consisting of the man, his wife, and child, were all attacked by typhus fever at one and the same time. The neighbors were loth to approach the cottage in which the stricken family lay ill, and for weeks with the exception of the doctor, who paid his daily visit, the priest unassisted nursed the sick household, cooking for them, and performing all the necessary and un-pleasant menial offices attached to his self imposed task. As a result he con-tracted the fever in its worst form, and died, after terrible sufferings, a week or two ago, in the presence of his sister and the priest in charge of the other South Uist parish, who had was the nephew of the late Rt. Rev. George Rigg, D. D., Bishop of Dunkeild, and was a man of singular re-finement and culture. To such a one his self-imposed duty must have proved extraordinarily repulsive, and he may truly be considered to have died "a martyr to charity." R. I. P.

Father Rigg's heroism has been subject of many articles in the many newspapers of the country. The article of the Edinburg Evening News of August 23, may be here reproduced as giving an example of the manner in which an admiring press praises the work of a martyr priest:

"It is good occasionally to read such a narrative as that of the death of the Rev. Father Rigg, of Dalibrog, South Uist, and to be reminded that even at the end of the nineteenth century such self devotion is to be found. Father Rigg, a nephew of the late Catholic Bishop of Dunkeld, was a priest of an out of the way parish, in which many a man of far less refinement might have considered himself hopelessly duty where few indeed of the young men who pass through our Divinity Halls would be willing to bury them. selves. A poor cottar's family had een attacked by typhus fever, and the neighbors refused to go near them, Father Rigg, unassisted, nursed the whole household, prepared their food, and himself did all the dirty work necessitated by the case. With the exception of the doctor's daily visit, the priest was left alone with the sufferers, and in the end the infection seized upon him too, and with fatal results. Such a story of devotion recalls rather the records of mediæval saintlness than the humdrum proceedings of our own every day world. It is rather a curious thing, by the way, that more of his temper of self-sacrifice appears in the Catholic than in the Protestant record. How many Presbyterian ministers, in a case such as that at Dalibrog, would not have contented themselves with notifying the local medical officer, and make enquiries at the outer edge of the door step?
Of course, we have the word of the

Rev. Jacob Primmer and his like that no good can come out of Catholicism, but perhaps the story of the Dalibrog priest will afford something to place on the credit side of the ledger. We have not yet heard of Mr. Primmer nursing a tever stricken family day and night.

" For several months, I was troubled with a persistent humor on my head which gave me considerable annoy ance, until it occurred to me to try Ayer's Hair Vigor. Before using one bottle, the humor was healed."—T. T. Adams, General Merchant, Turbeville,

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.



NOTABLE CONVERSIONS IN THREE MONTHS.

Prominent Persons Who Have Been Received Into the Church.

The quarterly record kept by the Paulist Fathers of prominent converts from Protestantism shows an unusual number for the last three months. Nearly all here noted have been chronicled as they occurred in the columns of CATHOLIC RECORD, but to obtain a fair indication of the strength of the force that is at work and the results that are being accomplished it is necessary to prepare a list such as is here given:

A daughter of Joacquin Miller, the poet of the Sierras, now in Alaska, who was baptized into the Catholic

communion in Guelph, Ontario, where she has been a student in Loretto Convent; the late Rev. J. Trevor Still, vicas vent; the late Rev. J. Trevor Still, Vicar of the Anglican Church in Kenn, Essex, England, who was received shortly prior to his death by a Franciscan friar, in July last; Miss Edith Howard Hodges, of London, a member of the Church of England, who was received into the Church by the Rev. Father Galway, S. J.; Canon Gregson, a clergyman of the Church of England, at Brisbane, New Zealand; England, at Brisbane, New Zealand Mrs. Thomas Atkinson, of Ryton, Eng. Mrs. Thomas Atkinson, of Ryton, England, received by Canon Wrennal; Rev. A. St. Leger Westall, curate of St. Saviour's Church, who was received into the Church, together with his wife and children, by the Rev. Father Bampton, S. J., and whose renunciation of the faith of his fathers created. ated a sensation throughout England Mrs. Gwilt Joly, wife of a weil known English artist; Lady Loder, mother of Gerald Loder, senior member for Brighton, England; Rev. John N. L. Clarke, curate of St. John's Church, Cape Colony, South Africa, and Mrs. Sarah Margaret Le Verrier, at Swindon, England.

In addition to those already men tioned who were members of the Ang lican communion appear the follow

ing: Mrs. D. L. Parrish, her daughters, Millie, Louise and Isabel, and her sister, Miss Sallie Cooper, of St. Louis, all of whom were Presbyterians, were received into the Church by Archbishop Kain; Mme. Reine A. Conrad, of Chicago, and Miss Caney, of New York, who were baptised in Paris by Very Rev. Father Osmond, superior of St. Joseph's church there; Mrs. Stollhofen, wife of Dr. Paul S. Stollhofen, formerly of Princaton University. formerly of Princeton University; Mrs. Caulfield, of New York, and Mrs. Sarah Grey, of San Francisco, who was baptized by Rev. Father Wyman, superior of the Paulists in that city.

Self-Advertised Preachers.

A correspondent having asked the Catholic Union and Times "why the daily papers so often report sermons delivered in Protestant pulpits and so rarely mention anything said in Cath-olic churches," it replies that the published sermons are usually reported for the press by the preachers themselves and that priests have neither time nor inclination for such toil. I willingly testify to the truth of that statement For a dozen years I was editor of daily papers, during which time neither Catholic priest nor a Jewish rabbi ever sent me the synopsis of a sermon ; but there was seldom a Monday morning when I could not have filled the paper with the self-reported pulpit oratory of thrown away. It it noteworthy that a hero's end has been met by this Catholic clergyman in a sphere of or boycott it because it did not voice Protestant preachers. Neverdida priest his religious views; but ask the editor of any prominent daily between the two oceans, and if he doesn't confess that notoriety seeking preachers are the most incorrigible nuisance with which he has to deal, you may draw on me for the price of a year's subscription to his paper. - Brann's Iconoclast.

The Ideal Friend.

The ideal friend is one who knows us better than we do ourselves; whose trust we are sure of ; who so softens his judgment of our failings, that we are not offended at his pointing them out. The friendship which does not grow with years has a weak root. Happy is the man who can meet his friend after many years, whether letters have been few or many, and feel that flame of friendship has not grown dimmer, who need not be at pains to make explanations or excuse-who knows that his friend is there, unchanged in heart.-Maurice Francis Egan.

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saparilla. Therefore get Hood's and ONLY HOOD'S.

Unequalled—Mr. Thos. Brunt, Tyendinaga, Ont., writes: "I have to thank you for recommending Dr. THOMAS' ECLECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it.

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Guelph, Sept., 1897.

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FIVE-MINU

OCTOBER 2.

Seventeenth Sund

FANA whole beart, and with all thy mind. This is commandment. And Thou shalt love thy n these two commanding law and the prophets.

It is remarkab teac ing concern God and our fello ably connected. united as if they whole divine law

If we analyze ments we shall se relate to our dutie the others to our In the Lord's taught our dutie and our neighb judgment our Lo approval or cond upon our performeduties to Him in

as Christians is We all conde who select some make of it a relig cause we have a that virtue, but all virtue and g The men who

favorite virtue th of all religion true religion, an mistaken friend tion to the false must not show in which they undu out practising a saints, particula from what was brethren should Fanaticism i spring of error it; it rises like

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in Puritanism, turned society and America. taken place, dangerously th and immorality country to-day less affected by surround them. danger tenfold of our people w license and pro valent than the tremists in re doctrines of far our safeguard, standard of the must not imag of action than doctrines and cal ones of Jes man can impre can any huma His Church.

THE POOF

The answe

Father Leo XI

every solution

First of all, conditions of their lives me make them n immortal En this is a work these days from Gospel. Price emerge from risties and pathetic part. aim at elevat of the multit worship. It and not mere that the stair story of sanc with lights. the voices of s the emotion hunger for got, leaves the Bread of must be soug Compelle int it was said taking an in

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better. Help your robust by co ill-health. (dren is wor Graves' Wo FIVE-MINUTE'S SERMON.

Seventeenth Sunday After Pentecost.

FANATICISM

r. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependent the whole law and the prophets." (St. Mat;. xxii. 37.)

It is remarkable that our Lord's

teacting concerning our duties to

God and our fellow-men are insepar-

ably connected. The two precepts, the

united as if they were one; and the whole divine law is include; in them. If we analyze the Ten Command

ments we shall see that the first three

relate to our duties towards God and the others to our duties towards men.

In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judgment our Lord tells us that our

approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His

people. In a word, our whole duty as Christians is declared in to day's

We all condemn as fanatics those

who select some particular virtue and

make of it a religion, not indeed because we have a less appreciation of

that virtue, but because we know that all virtue and goodness depend upon

The men who would make of their

favorite virtue the sum and substance

of all religion are often opposed to

true religion, and are at best only its mistaken friends. Yet in our opposi-

tion to the false spirit of these men we

that it is impossible to love God without practising all the virtues. The

Fanaticism is invariably the off

the land, and disappears as suddenly

as it came. We have an example of it

in Puritanism, which once almost over turned society in England, Scotland, and America. Now a reaction has

country to-day are apt to be more or

less affected by the influences which

surround them. There is certainly a

danger tenfold greater that the morals

license and profligacy which is so pre-

valent than that they will become ex-

tremists in regard to the particular

doctrines of fanatics; still we must, as

our safeguard, keep before our eyes constantly the absolutely perfect

standard of the Catholic Church. We

must not imagine that men outside of

her have got any higher or purer rule

of action than she has to offer. Her

doctrines and counsels are the identi

risties and take part, take a sym

pathetic part, in all movements which

aim at elevating the social conditions

of the multitudes who lie outside the

influences of organized Christian

worship. It is for these multitudes,

that the stained glass window tells its story of sanctity, that the altar blazes with lights, and the organ peals and

the voices of singers stir to their depths

the emotions of the human heart

And if they, the multitudes who hunger for bread, which, when it is

got, leaves them still hungering for

the Bread of Life, will not enter, they

must be sought and lead by the hand.

Compelle intrare-force them to come, it was said. Not merely let them

come, but make them come. And by

taking an interest in them, and help

ing them to better material conditions

of life, to better dwellings, to more

constant, more remunerative employ-

ment, you will win their confidence

and hold their hearts, for they will

then begin to feel that the religion of

Jesus Christ has something to offer the

poor man while he lives, and does not confine its benefits to a provision of

better things for him after he is dead.

You must deal with him as the mission

ary deals with his flock; you must by every civilizing influence build up the

foundation of his natural life, that

and not merely for a few pious people

cal ones of Jesus Christ Himself.

brethren should be scandalized.

the love of God and man.

BER 2, 1897

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MISS ANNE.

The Story of a Dependent.

"Mr. Schwartze comes to night, Anne. See that his room is ready and be quick about it."
Having irritably given her directions, Mrs. Holmes lay back with a dismal groan and languidly picked up the book she had dropped.

times peered out through the smcke-clouded panes.

"I wonder if he'll mind," mused Anne, with a wordless thought of the desolation that so often swept over her own cramped soul as she locked out upon this dreary prospect.

"He ain't like a man that's always lived boardin' around. Looks like he ought to have a home somewhere, and a mother. He'd be good to one if he had her. He's got good eyes. It's pratty bare in here," she added regretfully,
Then under some sudden impulse she crept stealthily along the dark hall to a bedroom hardly larger than a closet, and was back in a moment carrying something carefully hidden under her apron. When deposited upon the dresser it proved to be a tumbler holding half a dozen glowing carnations.

Anne had rescued them from a wastebasket the day before, and, ciipping their stems, had revived them in water and treasured them tenderly since.

"They'll make it a little more home like for him," she said. And then she turned to the prosaic work of changing the bed linen, dusting, cleaning and bringing in soap, fresh water and towels.

the prosaic work of changing the bed linen, dusting, cleaning and bringing in soap, fresh water and towels.

She was a pale, frightened looking woman, and as she left the room she turned and looked hesitatingly at the glass of carnations.

"I s'spose I hadn't ought to have taken that glass from the side board," she said. "If Aunt Holmes was to come up here, I do' know what she'd say."

She smelled the sweet blossoms hesitatingly, then closed her lips with a firmness pathetically out of measure. "I don't care," she said, "I'll let 'em stay. It ain't so dreary when they're here."

"Anne," called a querulous voice from the sickroom, as she reached the lower hall, "have you got the lamps cleaned?"

"No'm, not yet."

"Well what in the name of common sense

must not show indifference to the virtue which they unduly extol, remembering saints, particularly St. Paul, abstained

from what was lawful lest the weak spring of error; sectarianism breeds it; it rises like a storm, sweeps over

taken place, and society is more dangerously threatened by irreligion and immorality. Catholics in this of our people will be corrupted by the

took herself from the majestic and injured presence.

She wondered at herself for the tears that would come and blind her in her work, for Aunt Holmes was only repeating what she had said with innumerable variations since Anne, a small and shrinking child, was tirst taken under her motherly protection.

Yet even after she had finished the lamps and was down on her knees before the sitting room hearth, her eyes were still red and the dark eyelashes that carled upon the sallow cheek suspiciously moist.

"May I see the walks and the target she doubted her ability to read plain sower the banister. "That dear Billy has seen the some flowers."

"No," said Anne, in a sort of daze, hold in the proper some loved, live thing. It's for me. It says: 'Miss Anne Minton' on it."

"You're crazy!' said Gladys shortly, and a bit angrily, too, for she never had heard Anne so nonsensical. And she snatched the box from Anne's fingers. Then she stared one mouthed.

cal ones of Jesus Christ Himself. No man can improve on His teaching, nor can any human society amend that of His Church.

THE POOR MAN'S CHURCH.

The answer given by our Holy Father Leo XIII. must be the basis of every solution of the question, "How shall the submerged be lifted up?" First of all, we must humanize their conditions of life. We must make their lives more human that we may make them more humane. And the Vicar of Jesus Christ tells us, in his immortal Encyclical on Labor, that this is a work peculiarly demanded in these days from the ministers of the Gospel. Priests must be allowed to emerge from the shadows of their sac risties and take part, take a symists.

with her head a little less bein, up the wiseep flights and along the winding hall.

"The boarders sit downstairs a good deal," she said, still regretting that cheerless room. The furnace don't heat very well up here, and its warmer in the sitting roomon account of the fire."

Then she returned to her ashes.

She made the invalid's toast with unusual care that night, and cautioned Kitty about keeping the soup well covered and het.

At 6 o'clock, in her fresh white apron, she stood ready to wait on the long table.

Mr. Schwartze was not among the first to obey the summons of the dinner bell. Before he came she had brought in several plates of steaming soup, and Mr. Brown had gruntly ordered it away, muttering something about "clam soup every night!"

She was hastening to change his plate when Mr. Schwartze entered.

Mr. Schwartze entered

She was hastening to change its plate when Mr. Schwartze entered.

The big German cast his eyes with friendly interest over the group at the table. There was something hearty and genuine about him, though his gait was a triffe awkward and his shoulders somewhat stooped. But he said "Pardon, madam," as he withdrew his napkin from too close proximity to Miss Simpkin's plate, and "Thank you" to Anne when she gave him his soup. If the hot stuff had not been safely deposited upon the cloth before him, it might have showered upon him in scalding streams, for a "Thank you" to Anne was so unusual as to be absolutely startling. It made her duties through that meal seem almost pleasant, although Miss Simpkins complained that the tea was slop, and Mr. Brown said it was a pity if he never could get a roast beef he could eat.

Anne's cheeks had grown into the habit of

could get a roast beef he could eat.

Anne's cheeks had grown into the habit of burning through the long hours when she served at table. Aunt Holmes was safe out of hearing, and Gladys declined to eat with the boarders, so there was only Anne to face the storming when the cook made mistakes or the marketman failed to bring the best of his stock.

the supernatural edifice of the Faith.

Rev. Father Berry.

If your child is puny, fretful, troubled with glandular swellings, in flamed eyes or sores on the head, face, or body, a course of Ayer's Sarsaparilla is needed to expel the scrotulous humors from the blood. The sooner you begin to give this medicine the better.

Help your children to grow strong and robust by counteracting anything that causes in the left that the face was offen streaked with tears. Father Blossom was a "floor-walker" in a flownthy flowing that he was offen streaked with tears. Father Blossom was an overdressed blonde or working the best of his stock.

There was only one boarder in the house who treated Anne as if she were of more significance than the dust of the earth. That one was Baby Blossom.

Baby Blossom.

Baby Blossom.

Baby Blossom had not learned in the two years of his smiling existence that there are people—overworked, underfed, spiritless with an armful of wood for Miss Simpkins' of open fire.

Master Willie off in a roar of laughter, as within a finely flow of the stairs with an armful of wood for Miss Simpkins' of open fire.

Master Willie off in a roar of laughter, as spiritless that there are people—overworked, underfed, spiritless with an armful of wood for Miss Simpkins' of open fire.

Master Willie off in a roar of laughter, as such as the came to ling up the stairs with an armful of wood for Miss Simpkins' of open fire.

Master Willie off in a roar of laughter, as spiritless with an armful of wood for Miss Simpkins' of open fire.

Master Willie off in a roar of laughter, as such as he was privilege to tread under foot. He had a friendly fashion of the stairs with an armful of wood for Miss Simpkins' of open fire.

One great stick, thumping and bumping down the stairs, had brought impatient industry the stairs was down the stairs, had brought impatient industry the stairs was dead to the stairs was the came to line the two didning of the stairs was the came to line the two didning of the stairs was the came to line

who loved card-parties better than the dimpled baby.
When, through long evenings, Baby Blossom stared lonesomely at the glowworm light near his cradle, Anne used to slip in, away from the cruel shafts of AuntHolmes's tongue, and croon Iullabies as she rocked the little chap to slumber.
Now, upon this night of his arrival, Mr. Schwartze, being a home loving man, not particularly drawn to the beer saloon or the concert hall, roamed about in Mrs. Holmes's would be fashionable boarding house in quest of entertainment.

would be fashionable boarding house in quest of entertainment.

In the parlor Miss Gladys, large and imposing, was languidly entertaining a tall-collared beau. In the sitting room Mrs. Brown, Miss Simkins and Miss Rhodes were discussing the trials of the boarder.

Mr. Schwartze slipped into a warm corner with his paper and tried not to hear. Soon, quiet and sweet above the sharp tault-finding of the ladies, sounded stray bits of a musical lullaby:—

Sleep, little pigeon, and fold your wings, Little blue pigeon with velvet eyes.

Little blue pigeon with velvet eyes.

It was Anne in the "second story-back" lulling Baby Blorsom to sleep. And it was Anne who stepped into the sitting room half an hour later with something almost like happiness in her eyes and exclaimed softly: "I've got him to sleep—the little lamb!" The three ladies stared coldly, and a silence fell upon them.

The three ladies stated coor, if the lupon them.
"I'm sorry about your curtains, Miss Simpkins. I'll get them up to morrow."
"I think it is time," said Miss Simpkins, dryly, and the gladness died out of poor

"I think it is time," said Miss Simpkins, dryly, and the gladness died out of poor Anne's eyes.

"Will you haf this chair by the fire, Miss Anna?" said a sudden voice, and Mr. Schwartze stood looking kindly at her and pointing to his easy chair.

"No, sir; thank you, sir; I've got things to do," said Miss Anne, as she backed out of the room. But what wonder if she dreamed that night of the only soul who, having arrived at years of discretion, had ever regard ed her as a grade above she level of the earthworm.

worm.
Mr. Schwartze, for some obscure reason, took pains to make covert inquiries about this household drudge in the weeks that fol-

Aunt Holmes was to come up here, 1 do's know what she'd say."
She samelled the sweet blossoms hesitating by then closed her lips with a firmness pathetically out of measure. "I don't care, she said. "I'll let em stay. It ain't so drearly when they're herror culous voice from he size on as the reached the lower hall." "No m, not yet."
"Well, what in the name of common sense have you been doing all day? Are those towels ironed, or the curtains up in Miss Simpkins room?"
"The towels are ironed, but"—
There was a lomg pause, for Anne was melitating a further beldness. She continued presently, with a gasp: "Could Gladys put up the curtains? I've got the slumps to clean and fill, and your tray to fail the weight of evidence against the sound of the slow limp at the head of the stairs, he was up the flight from the medical the weight of evidence against the door and beind when the weight of evidence against the weight of evidence against the door and beind when the weight of evidence against the door and beind when the weight of evidence against the door and beind when the weight of evidence against the door and beind when the weight of

open mouthed.

"Casar's ghost!" was all she said, but she harded back the box, and made no remonstrance when Anne ran up the stairs to her dark back chamber, leaving her work in the basement suspended.

basement suspended.

They were trembling fingers that broke the strings and took off the wrappings from the damp, cool box, and when the last waxed papers were folded back and Anne saw the fresh and fragrant flowers she gathered them up and buried her face in them with tears that fell and sparkled dewlike, on their cool, sweet petals.

sweet petals.

There was a sort of choking rapture in her heart when she read on the reverse of Mr. Schwartze's card, in a fine German hand:

The limit of life is brief.
This the red in the red rose leaf;
This the gold in the sunset sky,
This the fold in the sunset sky,
This the flight of a bird on high,
Yet we may fill the space
With such an infinite grace
That the red will vein sall time,
The gold through the ages shine,
And the bird fly switt and straight
To the lilles of God's own gate.

She read it over and over, impressed at first only with a sort of reverence for the man who had "learned off" and written a verse like that.

verse like that.

Then through her mind, which unkindness had made dull and unimaginative by a long process of hardening, there began to creep a lense of the beaut y and comfort of the lines. "With such an infinite grace," she repeated to herself, as she stood, a rose on her
breast, that night, ready to wait on the ungracious circle about the dining table. And
when Mr. Brown wrathfully ordered his
plate back to the kitchen, she took it with
almost a smile, feeling, somehow, that however ugly life might be on the outside, there
still lived within, if she ware patient and
grood, a something sweet and fair that would
take her, like the bird in the Doem, "swift
and straight to the litlies of God's own gate."

Even Mr. Schwartze noticed a sort of
transfiguration of her sad, tired face, though
to him she never said a word of acknowledg-

nent or thanks.

to him she never said a word of acknowleds

ment or thanks.

Because of her ignorance and a certain sense of awe toward him, she felt she could only thank him for a gift so royal by written words, slowly and carefully wrought.

Night after night, when the lights were dim in the boarding house, Anne toiled over her paper, and the grammar and spellingbook she had borrowed from Willie Brown.

At last the note, written and fastened to Mr. Schwartze's pin cushion, lay waiting his astonished perusal.

stonished perusal.

He read in careful, uneven letters : He read in careful, unversible steels are to tell you how thankful I am to you for the beautiful roses and violets and verse. You could not know how it felt to me to get them, for I couldn't help crying, for it was the first beautiful thing that ever happened to me in my life that I can remember.

Your respected friend,
A. Minton.

It was a week after that time that Will Brown stood on a dark landing of the stairs waiting to make Miss Anne ' jump like a scared cat' as she came toiling up the stairs with an armful of wood for Miss Simpkins' of

the pronounced invalid. She fainted dead

the pronounced invalid. She fainted det daway.

"It's a sprain or a break," said Mr. Schwartze briefly, "Lead the way to her room, mees," and he turned authoritatively to Gladys, who meekly sped upstairs and along the hall to the narrow room.

"I go for the doctor while you stay with her here," said the big German; but in his brief glance at the clean, bare room he had seen his drooping roses and violets still tenderly cared for, though withered and brown. There was something very like a mist in the honest eyes of Herr Schwartze as he ran with all speed for the doctor a few doors away.

away. AuntHolmes irritabely jerked her imposing AuntHolmes irritabely jerked her imposing person from the luxuries of the sick room, and tried in a measure to do Anne's work in the weeks that followed. Unable to accomplish this, even with Gladly's protesting aid, she advertised at last for a servant, and then for two, both of whom worked industriously filling the unpaid "dependent's" place.

In the meantime Miss Anne herself lay quiet and alone in her cold little room. Yet she was neither celd nor lonely, for down in her heart burned a new gladness, hardly defined or recognized, yet filling her solitude with music, and all the space about her with warmth and comfort.

with music, and all the space about her with waruth and comfort.

There were fresh carnations by her bedside always now, and under her pillow a precious store of the messages—kind inquiries and good wishes—all written in a slanting German hand.

When she could sit up she borrowed a warm wrap of Gladys and spent her time peacefully darning and mending for the cousin and aunt below. When Aunt Holmes raged against the time it took to mend broken ankles, Anne only said, with a strange gleam of gladness: "The doctor says I can hobble downstairs in a week or so."

And although that meant taking up the old life speedily, the life of abuse and hardship, there was one thought that overbalanced all else—the thought that down in the common ground of the sitting room she might see the honest, friendly face that for her held all the light in the big, gray world.

It was dusk of a chilly evening, and the

Ignt in the big, gray world.

It was dusk of a chilly evening, and the boarders had not yet gathered about the friendly fire downstairs, when Mrs. Holmes's petulant voice shrilled out: "If you're ever going to come down Anne Minton, you'd as well come now. Guess you're as able to slave as we are, and the sittin'-room lamps want lightin."

melted for you, beholting your patience and loving service to all, who loved you none at all in return."

In his heat and earnestness Herr Schwartze's talk grew more and more broken, but Anne understood him, and her pale cheek flashed. She steadied herself with one hand against the door, and seeing this, he led her to the big chair by the fire, so carefully, so tenderly, that quiet tears gleamed again in her great dark eyes.

Herr Schwartze looked at her a moment, then held out a strong, impulsive hand. 'I had not much to offer you, but what I haf and am iss yours,' he said. "Will you take it, my good Mees Anna? This hand knows how to work for those it loves, and you I love; yes, dearly, dearly. "When Aunt Holmes, drawn by some deep instinct, softly opened the sitting room door she nearly fainted at the sight she saw. Anne Anne, the dull, the incapable, holding Herr Schwartze's ample hand, and looking as if all the sparkles of the stars had stolen into her eyes.

"What does this mean, Mr, Schwartze,

all the sparkies of the stars had stolen his bre eyes.

"What does this mean, Mr. Schwartze, Anne?" she demanded in righteous wrath. Mr. Schwartze, made her his gravest bow, though his face was radiant.

"It means, my dear madam, that Mees Anna here iss tomorrow my wife, and we go out to build our home place together."

And the audacious boarder, before her very eyes, laid a protecting hand upon the head of Miss Anne, the dependent.—New York Tribune.

CHATS WITH YOUNG MEN

rank in society, nor pleasure, but a come possessed of it. To that end he and will avoid whatever tends to pre vent him from reaching it. He will will soon entircle your brow. seek it as the truest riches.

2. "The seat in the church presup

principles are necessary, for they are the rules of action, and without them

They live in Halls—(Hire a hall is a the rules of action, and without them the young man would be building without compass or square or level.

The best of principles are contained in the Ten Commandments and the Sermon on the Mount. These are condensed into the two great command-

ments mentioned by Christ : "Thou shalt love the Lord thy God with thy whole heart, with all thy

mind, with all thy strength."
"Thou shalt love thy neighbor as

The latter principle is expressed in ther words in the Golden Rule-" Do unto others as you would have others do unto you.

The fundamental principle in the striving for a noble character is the mastery of selfishness—the conquest of willfulness, the subjugation of the senses and the control of the lower appetites. But that principle expands why into these traits:
1. Reverence. This quality be-

stows respect for authority-docility to the prize. the Creator, to parents, to employers, pastors, to civil officials, and to all others who are entitled to obedience. Truthfulness. This characteris-

to be a man of honor, whose word is good will drinking or smoking do you always worth 100 per cent, and will be in the long run? In five years, then,

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AND THE REAL CONTRACTOR OF THE PROPERTY OF THE taken at its full value before other you will have the 'M' easily. Have you

men's bonds.

3. Integrity. An honest man is still the noblest work of God, but his probity must extend not only to h's association. This will teach you how to money debts, but also to all his other what is Casar's. He cannot be bribed, nor bullied, nor cajoled. His rectitude

are worth something, at least when you are a 'dead duck.'

4. "When you take up a job, no matnor bullied, nor cajoled. His rectitude knows no bend.

the opposite of quarrelsomeness. It counsels peace. It avoids anger, irritability, nagging, cutting remarks, up to the handle. You will be a good cruel jokes, unkindness of speech, a disposition to offend.

Purity. This virtue respects childhood, cherishes innocence, protects the laborer. If you have a trade, don't be weak, is clean of mind as well as of heart, a botch. Be a first class man at your

American frient."

"How good you are!" said Anne, and all the story of her gratefulness, her new zest in life, seemed to breathe in the words. "I—I never was happy before! I never had a friend, I didn't know what it was to"—And then she stopped, confused, and quick tears welled to her eyes.

"You haf been what they call the unterdog in the fight," he said. "I haf seen it. I haf watched. I know! And my heart hass melted for you, beholting your patience and loving service to all, who loved you none at all in return."

weak, is clean of mind as well as of image in and clean of speech as well as of image in attention. It dominates the animal in man. To preserve it he becomes temperate, even abstemious.

Trust in Providence. This trait makes its possessor content with his lot in life, without giving up all ambition to better his condition, especially if other persons are dependent upon him. But it removes inquietude of mind, fretfulness, grumbling and ally if other persons are dependent upon him. But it removes inquietude of mind, fretfulness, grumbling and too. Never mind her now. He envy of others' prosperity. It puts its | doesn't want a lawyer or a doctor for treasures above the earth.

ate, chaste and contented, and the about — a sober, pure, honest, upstrong foundations for a noble charight fellow, with a grammar school strong foundations for a noble character are seen in the concrete.

The Rev. H. F. Kinnerney says "Save \$1,000 before you dare to talk out loud." And he gives these points as to how to get that amount:
1. "Take the late Bishop Hen

dricken's advice: 'If you wish to start on the right road to wealth, hire start on the right road to weath, never a seat in the church.' Do you hear it? Strange, is it not? Well, dear young friends, have you ever tried yet? Have you pondered over all that the 'seat in the church' really means? Did you ever hear of a Catholic who got honorably rich without a seat in the church? I have lived in New England with my eyes open for forty years, and I must candidly admit that I never knew a good Catholic to be in the church. But remember that you are to do all that a seat in the load it with victuals or drink or work. electrocution chair for all human oble character, he will desire to be passion! Turkish bath! Electrocution chair! Strange words, but still true, vill consider the means to attain it for what else under the sun does a sea in church imply? Try it, and the 'M

poses a great many things, especially a home—'Home, home, sweet, sweet In the development of character, home.' Have our young men homes in byword with some truths in it) -on the street corners, in the pool room, in the saloon, in fact it may be said of them that they 'hang out' almost anywhere except at home. I never knew a man who got rich in a hall; I never knew a man who got rich on a street corner; I never knew a man who got rich playing pool, cards or billiards, or by chewing tobacco or smoking How many of your waking hours do you spend in your homes? Rover and you are in the house the same length of time, only that Rover is in nights, while you perform the part of Joe Porter's cat-' you are out nights. What sort of a room have you? furnished neatly and cheaply? Have you a writing desk, with ink and paper? Have you a neat little collection of books? The village boys have always conquered our city lads, and why? Because they had homes such as I describe. When matured they come to the city, and they always win "You must cultive a saving dis

position and be industrious. Indus try always finds it reward. Count your wages by the year-you are earntic makes the young man hate false-hood in all its shapes—exaggeration or its opposite, equivocation, subterfuge or mental reservation. It raises him to be a man of known that the same are the false in the same are the same ar

save, and, besides, you will feel you

nows no bend.

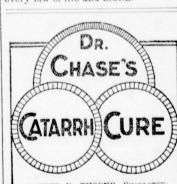
4. Gentleness. This disposition is per opposite of quarrelsomeness. It be master of my work. If in a factory, printer, a good dyer, a good bleacher, a good blacksmith, a good carpenter, a good weaver, even a good handy trade, and you will always be in de mand, even in dull times. Good work-men are never idle. Their employers can not afford to let such men go. In fine, remember the seat in the church. Look around you. Near you there sits an old fellow with a bald head. He is worth \$50,000. He wants you his son in law; she does not want either

Given, therefore, a young man who is docile, veracious, honest, considereducation; a hard working, industrious, saving kind of a man; a fellow that can govern the territory under the rim of his own hat ; she wants this kind of a chap, too. There's fifty
'Ms' for you in a jiffy. Thus both you and M(ary) will see your children's children to the third and fourth generation, and if you gain not a place in the annals of fame, your neighbors at least will always remember you as a Vir Probus - An Honest Man, the noblest work of God.

Be Good To Yourself.

The Medical and Surgical Reporter gives the following practical advice: "Think deliberately of the house you live in—your body. Make up your come wealthy without having a seat ing that will hurt it. Wear nothing that distorts or pains it. Do not over When a young man studies the problem of life and reaches the wise conclusion that the best thing in the conclusion that the best thing in the problem of life and reaches the wise conclusion that the best thing in the conclusion that the best thing in the devil; once a week it is to be an against it. If you feel the first symptomic and that a seat in the load it with victuals or drink of work.

Give yourself regular and abundant seat is to be a veritable Turkish bath to wash out the world, the flesh and the devil; once a week it is to be an against it. If you feel the first symptomic and it with victuals or drink of work. toms, give yourself heroic treatment Get into a fine glow of heat by exercise. This is the only body you will have in this world. Study deeply and diligently the structure of it, the laws that govern it, the pains and penalty that will surely follow a violation of every law of life and health.



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C. M. B. A.

Silver Wedding of Judge and Mrs.
Landry.

The Montreal Daily Star of Wednesday,
Sept. 22, refers as follows to the celebration
of the Silver Wedding of Judge and Mrs.
Landry:
A somewhat unique celebration of a Silver
Wedding took place at Memramcock, N. B.,
on Friday last, September 17, when Hon.
Mr. Justice Landry of Dorchester, N. B.,
and Mrs. Landry completed the twenty-fifth
year of their married life. It was the intention of Judge and Mrs Landry to restrict the
observance of this interesting anniversary to
a quiet family reunion. A few days before,
however, the authorities of St. Josech's College, were made aware of the significance of
the date to their most distinguished almunus,
and determined to mark their affection for
him and his family in a fitting manner.
An invitation was accordingly, sent to the
Judge inviting him and all his family to
spend the afternoon at his Alma Mater.
His two eldest sons are students at the in
stitution. Bev. Fathers Roy, Cormier and
O'Neil of the Faculty received the party on
their arrival, and after offering hearty congratulations to their guests led them to the
college refectory where a tempting luncheon
was spread. At the conclusion of an enjoyable repeat the Rev. President, Father Koy,
arose and, with a few appropriate remarks,
requested Mrs. Landry to accept from the
Faculty a souvenir of the interesting occa
sion. The souvenir took the form of a very
shandsome silver soup tureen and a silver
fruit dish.

Judge Landry was visibly touched by this
marked proof of affection and esteem on the

handsome silver soup tureen and a silver fruit dish.

Judge Landry was visibly touched by this marked proof of affection and esteem on the part of his Alma Mater and thanked the Fathers warmly on the part of himself and wife for their unexpected and delightful celebration of his wedding anniversary.

On the return of the party from St. Joseph's in the evening, a number of the Dorchest'r friends of the popular judge and his even more popular wife called at their residence and presented them with an address and several beautiful gifts. Mrs. Landry was also the fortunate recipient of a diamond ring from her husband and an Ormolu clock, a souvenir from her seven chileren.

Resolutions of Condolence

Resolutions of Condolence.

On Sunday, Sept. 12, 1897, at 162 Strachan avenue. Toronto, Katie Landy—late of the Toronto College of Music—daughter of J. J. and H. M. M. Landy.

Such was the given notice which informed the public that another light had been quenched; another life translated from its earthly to its heavenly spherouse. Brief the words and brief the life of this daughter who passed away amid a scene of parental, brotherly and sisterly love to join the choir of angels surrounding the Throne of God, there to utilize in His prasse talents which were a special gift to her and a source of pleasure to others in this life.

Brothers, by this removal deep afflection has been cast upon a worthy brother of Branch 47. C. M. B. A. To this brother, his wife and remaining children the members tender their heartfeit sympathy and they unite in prayers to God that the confort those afflicted in this their hour of desotation and sorrow. Flants, grow and flower, flowers wither and die, but he soul of man liveth forever. Be it Resolved that this expression of sympathy with our sillicted brother follow the usual Signed on behalf of the members.

imously adopted:
That whereas it has pleased Almighty God
to remove by death, Conductor Patrick Murray, father of our worthy 1st Vice President,
James Murray,
Resolved that we, the members of Branch

balance of the term. Bro. P. Shea was elect ed to the Vice C. R.

A committee was selected to secure talen to form a Dramatic club to entertain the members after meetings during the winter

mouths.

Bro. D. Murphy was the proud recipient of a gold medal, which was presented to him by the court for bringing in the most members during the first half of the present year. In making a reply suitable to the occasion he impressed upon the members that, with an effort, they could rival him in this contest as he felt assured they could, as the order was already well advertized and it only now remained with them to have the applicant sign the forms and go through the regular form allities.

alities.

Under the Good of the Order the members were highly pleased with a feeling address from W. T. J. Lee, P. C. R., who was honored with being returned for a third term as Provincial representative, and one the members have reason to be proud of. Merit wins support from intelligent peopir. He stated that the j. unals have already given publication to the grand reception received from the council and citizens of Cornwall and banquet tendered them.

citizens of Cornwall and banquet tendered them.

He also informed the court that the Provincial court have instituted the adoption of the "hustler button" to be given by the Provincial Court to Subordinate court members bringing in the most members in a specified time, the contest to begin at an early date.

Bro. M. F. Mogan, delegate to the convention, brought in a lengthy report, the same being accepted by the court.

Fourteen new courts were organized during the month of Adust, an increase of membership nine hundred M. J. Cannon.

RESOLUTION OF CONDOLENCE.

The following resolution was passed at last

The following resolution was passed at last regular meeting of St. Joseph Court. No. 370: Whereas this court having learned with regret of the death of Mrs. Catherine Newberry. mother of our esteemed brother, Cha:les Newberry.

mother of our esteemed brother, Cha:les Newberry.

Resolved that the members of this courtex tend to the bereaved family in this their sad affliction, whose loss will be keenly felt, not alone by them but by all who knew her, as a kind end loving mother and a sincere and practical Catholic. Be it, further.

Resolved that a copy of this resolution be apread upon the minute book of our court, one sent to the sorrowing family, and copies sent to the Catholic Record and Catholic Register for publication.

Committee (Wm Mitchell, D, H. C. R., M. J. Cannon, H. Sloman.)

SACRED HEART CONFERENCE.

RESOLUTION OF CONDOLENCE.

London, Ont., Sept 27, 1897.

Mr. Jas. P. Marray:

Dear Sir and Brother—At the regular meeting of the Conference of the Sacred Heart of St. Vincent de Paul Society, Sunday, Sept. 19, the following resolution of condence was unanimously passed:

Whereas it has pleased Almighty God, in His infinite wisdom, to call from this vale of sorrow, your beloved father.

Moved by R.v. Father McCormick, chapdatu, and seconded by Brother Thos. Flynn,

that the conference extend to you their heartfelt sympathy in the loss of your loving father, and pray that God will comfort you in the sad affliction you have sustained. Joseph Peyler, Sec.

THE VICTIMS OF 1847. Solemn Services Held Over Their

Graves. Montreal Gazette, Sept. 20

Montreal Gazette, Sept. 20.

The Irish Catholics of Montreal paid a noble tribute yesterday to the memory of those of their fellow countrymen who, emigrating from their own famine stricken country fifty years ago, found but a dreary sepulchre on the banks of the St. Lawrence through the outbreak of ship fever. To the generous impulses of a workman's heart is due the only monument which to day marks the tomb of these unfortunate people. In a little plot near the Grand Trunk Railway track leading to Victoria bridge, a large, rough hewn boulder of oval shape is set up on a base of block stones such as wasused in the bridge construction. bridge construction.

This rough monument is inscribed as fol-

lows:

To
Preserve from desecration the remains of 6,000 immigrants who died from ship fever A. O. 1847-8.

THIS STONE
IS ERECTED BY THE WORKMEN OF MESSRS. PETO, BRASSY & BETTS-EMPLOYED IN THE CONSTRUCTION OF VICTORIA BRIDGE A.D. 1859.

A.D. 1869.

It was to bonor and perpetuate the memory of those departed for whom this primitive monument was erected that the various rish Catholic societies of the city, as well as housands of the Irish people, gathered in he vicinity of the tomb yesterday afternoon o join in appropriate services there confucted, and to listen to addresses delivered by various speakers appropriate to the occasion.

by various speakers appropriate to the occasion.

The societies formed at different points, and amalgamating at St. Ann's church marched in procession, headed by a detach ment of police, to the cemetery. There were probably about five thousand persons in the procession, and carrying society baners, flags and regalia, the parade was an imposing one. Near the enclosure which marks the cemetery there was erected, for the occasion of the ceremonials, a platform, which, heavily draped in purple and black, and sustaining a large catafalque in the centre, suggested the mournful character of the function.

centre, suggested the mournful character of the function.

This platform was occupied by His Grace the Archbishop, who officiated in the religious exercises, Rev. Fathers Schellhaut and Simard, who assisted him; Bishop Michaud, of Ogdensburg; Rev. Father Strubbe, Dr. Guerin, M. L. A., president of St. Patrick's Society; Mr. M. J. F. Quinn, M. P.; Dr. Devlin, Hon. Judge Curran, Mr. Alfred Perry and others.

When His Grace the Archbishop and the others assembled on the platform had taken their places, the ceremonials were opened by the singing of the "Libera" by the united choirs of the city, immediately followed by a service of prayer.

their hour of desolation and sorrow. Plants, grow and flower, flowers wither and dit, but the soul of man liveth forever. Belt Resolved that this expression of sympathy with our sillicted bordore follow the usual course of procedure.

Signed on behalf of the members.

Signed on behalf of the members.

Branch No. 49, Toronto.

London, Sept. 26, 1897.

At the last regular meeting of Branch No. 44, London, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death, Conductor Patrick Murray, father of cur worthy 1st Vice President, James Murray.

Resolved that we, the members of Branch No. 4, hereby express our heartfelt sorrow for he loss sustained by our respected brother, and extend to him our most sincere sympathy and condolence. Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and extend to him our most sincere sympathy and condolence. Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and welcome, and a few present. Several application of previous gatherings. Visitors always welcome, and a few present. Several applications received, four balloted for and two will be sufficient to work on several evenings, being foreman of a large book printing establishment. This places him in a complexity between the large regularly, in consequence of being compelled to work on several evenings, being foreman of a large book printing establishment. This places him in a compulsory position to relinquish his office in the court, which the members regretted to receive. Joseph Cadaret, P. C. R., succeeded him for the balance of the term. Bro. P. Shea was elected to the Vice C. R.

A committee was selected to secure talent.

reading a letter of regret from the Rev. Father Brown, who was one of the sepresent at the time of the terrible occurrences, when the unfortunate immigrants had been stricken down, said words were needless on an occasion such as the present, for the green fields beside them spoke its own tale of pathos deeper than words could describe. In joining together at a demonstration of this kind they had it brought before their minds in the most striking manner the cost at which they had gained the position they occupied in the country here to day. And if their fore fathers or predecessors went through such suffering and died for the faith, they surely had established their position in the country in a very positive manner. It would be needless for him to speak about the suffering of those good people. Taey had died with resignation, and, although it might be well in case of doubt to say a prayer for the repose of their's souls, he in his heart believed they died the death of martyrs. And there was no doubt, he thought, that in a meeting of that kind the kindliest of sentiments should be preserved toward their fellow citizens in general, because in Montreal the Irish immigrant was received most cordially. At that time the mayor of the city, a Protestant, died of the disease while ministering to the wants of the unfortunate immigrants. The speaker allued with reverence to the noble Sisters of Charity, whose good works had been so marked on that occasion, and eleven of whom were buried in that plot, and also to the many good priests who had sacrificed their lives in trying to alleviate the sufferings of the unfortunate. More particularly should they feel grateful to the French Canadian clergy, for it was a matter of history, the devoted his time entirely during those long, mournful weeks to ministering to the wants of their fellow-countrymen.

MR. M. J. F. QUINN, M. P.

MR. M. J. F. QUINN, M. P.

spent so many of his nights and days in ministering to the spiritual wants of those whose demise they were come there to day to deplore. When they thought of the causes that made their brethren leave their native lime of 1847, when they thought of the causes that made their brethren leave their native lime of 1847, when they thought of the causes that made their brethren leave their native lind, and the limit of the l

solutions. Discretized Services. Services of prayer was then offered in the service of prayer was then offered in the services of the press. Services of the pre

that the fallen heroes of 1847 should have a monument. They might not consider the spot where they stood in any way suitable, but if the remains could be transferred to the Cote des Neiges cemetery, then, as the patriots of 1837 and 1838 had their monumental shalt so night our brethren have theirs in that consecrated ground, and let it be something worthy of the commemoration. [Applause.] Mention had been made of another impending famine. They all prayed that such a calamity might be averted, but should it became alarmingly threatening, then the men of the race in America and Australia would not tarry in an swering any appeal. Many things had been said to strengthen the bonds of friend ship amongst all creeds and classes in this remains and the strengthen the bonds of friend ship amongst all creeds and classes in the first happy Canadian land that day. The first hace in this country wished to be loyal to their happy home and live in amity with all men. They shed a tear over the graves of their departed kinsmen; their love of the old land would never diminish, but in such manifestations there was nothing that detracted from the performance of their whole duty to the land they lived in the such manifestations there was nothing that detracted from the performance of their whole duty to the land they lived in the small enclosure beside which they stood, they had fallen in a worthy cause and hearts of their fellow countrymen. [Prints CEREMONS.]

A short address by Dr. Devlin brought the ceremony to a losse. Dr. Devlin, in the course of his remarks of the unfortunate people who were there buried were perpetuated all over this country, as well as in Ireland, and he thought that is raising such a monument to the memory of those men they were only enhanceing the reputation of the Irish people, not only of this city and Dominion, but of the Irish race the word over. (Applause.)

The following organizations were represented in the procession: Ancient Order of Hibernians. Catholic Order of Frentering dispersed.

The following organizations were represented in the procession: Ancient order of Hibernians, Catholic Order of Foresters, Catholic Mutual Benefit Association, young man's scrieties, temperance societies, Irish Benevolent Society, St. Patrick's Society.

There was an immense throng assembled on St. Etienne street, in the vicinity of the cemetery, during the ceremony.

AFTER MANY YEARS

A Sufferer is Restored to Health and Strength-Suffered from Weak Heart and Could not Safely Walk any Distance-How the Pulse of Life Was

From the Cornwall Freeholder.

The romance of unwritten facts of real life far exceeds the rich elaborations of fiction. A peep behind the scenes would furnish us with adequate proof that there is more of care, trial and severe anxiety in human life than floats on the surface. We find many whose experience has almost incessantly fluctuated between health and sickness; little if any of this is obtruded upon the notice of the world, or breathed into human ear. You may secure the confidence of some of these sufferers who will rehearse to you dark catalogue of pains and aches that are often ill understood by the friends and inadequately treated by the physician. Thanks be to the mighty genius that discovered the now famous panacea for the ills to which humanity is subjected when suffering from impoverished blood or a shattered nerve system. Thousands have and thousands are still using to the greatest advantage Dr. Williams' Pink Pills. They have passed the ordeal of experiment again and again with ever increasing honor. The following statement is from one who was rescued from seeming per-manent enfeeblement and distressing heart action. Mary Fisher, of Lau caster township, Glengarry county, is a maiden lady. About eight years ago Miss Fisher was seized with weakness and a distressing sensation in the region of the heart. It was attributed to several causes, all possibly more or less true, they were overwork, exposure, etc. She was certainly weak and the action of the heart, was abnormally rapid. The doctor in attendance pronounced the ailment nervous pal pitation of the heart and she received treatment accordingly for two years At this stage she took to her bed she was so low. Eor twelve months she lay receiving only domestic attention.

changed; winter wheat patents, \$5 to \$5.25; straight rollers, \$4.70 to \$1 85, and in bags, \$2.16 to \$2.25; best Manitoba, strong bakers, \$6.25 to \$5.50; second do., \$4.75 to \$5.50; and low grades \$2.90 to \$1.5. Hungarian patents, \$5.05 to \$5.90, and shorts at \$13.50 per ton. Rolled oats, \$5.30 per bbl. \$15 per bag; standard meal, \$5.30 per bbl. and \$1.60 per bag. Demand for haled hay is fair; No. 1 at \$11.00 to \$13.50, and hone \$1.00 per bbl. \$1.00 per bbl. \$1.00 per bag. bag. bandard meal, \$5.30 per bbl. and \$1.00 per bag. bandard meal, \$5.30 per bbl. and \$1.00 per bag. bandard meal, \$5.30 per bbl. and \$1.00 per bag. bandard meal, \$5.30 per bbl. and \$1.00 per bag. bandard meal, \$5.10 to \$1.50, and No. 2 at \$9.00 to \$10.00 per ton in car lots on track. Canadian pork, \$15 to \$16 per bbl.; pure Canadian lard, in pails, at \$7.07 pe. and compound, refined, at \$5 to \$5.0, per pound; hams, \$12 to \$16.2, and bacon, \$12 to \$16.2, and choice candled stock, \$13 to \$10.20 per bound; hams, \$12 to \$16.2, and choice candled stock, \$13 to \$16.2, choice \$1.00 per bag. Butter market inactive; finest Quebec, \$9\$ to \$9\$c. Hinest townships, \$9\$c.; dairy butter, \$12\$ to \$10.2, and choice candled stock, \$13 to \$10.2, and thoice and \$10.2, and thoice candled stock, \$15 to \$10.2, and thoice, \$10.2, and thoice candled stock, \$15 to \$10.2, and \$1

honey, 7 to 9c per pound; cheese, 9 to 10c per pound.

Hay and Straw—Hay, 20,50 to \$7,00 per ton, on the city market; baled hay, 86 to \$7,00 per ton, on the city market; baled hay, 86 to \$7,50 per ton.

Dressed Meats.— Heef, Michigan, 45,00 to \$8,50 per cwt. Live weight, \$2,50 to \$8,50 per cwt.

Pork—Light, \$450 to \$8,00; to 60; \$6,90 to \$8,50; heavy, \$3,50 to \$8,75, no sale; live weight, \$3,25 to \$8,50 per cwt.

Mutton—86,00 to \$6,50 per cwt.

Lamb—86 to \$9,00; per cwt.

Spring lamb \$2,50 to \$3,75 each, alive, \$val—85 to \$7,00; per cwt.

Poultry—Spring chickens, 9 to 11 cents per lb; fowls, 7 to 8c per lb; alive, 5 to 7c per pound; ducks, 10 cents per pound; turkeys, 9 to 10 c per pound; pligon, 15c per pair, alive.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Sept. 30.—The trade in export cattle was dull. Frices are quotably unchanged at from 4 to 45c for good stuff. Several loads of shipping cows and helfers sold at about 35c per pound.

Rutcher cattle was also weak, but for what
was here 3; to 3;c, and more than once 4c, per
pound was paid. Medium butcher cattle
brought 3 to 3;c per pound, and common stuff at
\$\frac{3}{2}\$ to 25c. Good bulls for export are wanted at from 3

osic.
Stockers sell at from 3½ to 33c per pound.
Choice milk cows are in demand up to about 40 to 812 each; inferior milkers sell from 822 nowards.
Calves, \$2 to \$7 each.
Export sheep are worth from 32 to 33c, and if very superior 4c will be paid. Bucks are worth from 21 to 3 per pound.
Lambs to day sold at from 3½ to 32c, and occasionally 4.

stonally 4.

Hogs are unchanged and steady at \$5.75 as the top figure for the best off-car lots. Light hogs sell at \$5.50 per 100 pounds; thick fat at \$5.50 s5.25; sews, at \$8.50 to \$3.75, and stags at \$1.00 to \$2.75 per cwt.

hoge self at 50.50 to 83.75, and stage at 50.50 to 85.25; sows, at 83.50 to 83.75, and stage at 50.25.50 per cwt.

East Buffalo, N. Y., Seph. 30.—Cattle—Market quiet and easy. Hoge-Good to holice Yorkers, 84.50; light Yorkers, 84.51 to 84.60; mixed packers grades, 84.45 to 84.50; heavy, hoge, 84.35 to 84.55. Sheap and Lambs — The late arrival of Canada lambs of yesterday were sold in the afternoon to order of buyers at prices that were 10 to 15c higher than those of early in the week; lambs, year lings, choice to prime. 84.70 to 84.80; fair to good, 84.25 to 84.50; culls to common yearlings, sold of the stage \$5.80 to \$100; fair to good, \$5.40 to \$5.75; call and common, \$4.50 to \$5.25. Sheep Cholice is selected wethers, \$4.75 to \$4.80; fair to choic mixed, \$4.25 to \$4.50; calls and common, \$2.5 to \$4.10; exports, \$3.75 to \$4.50;

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Sec. Hastings, Ont.

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The Entrance." If you have not seen these papers send for samples. Free by addressing a post card to the Educational Publishing Co., 11 Kichmond St. W.,

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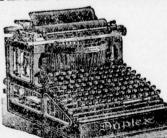
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