

The Catholic Record.

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

VOLUME XIX.

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NO. 989.

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 felt his panting breath;
And I cried aloud in my anguish:
"O God! I must this be 'ill death'?"

And there in the hush and the darkness,
For pardon I knelt to pray,
When Hopadrew 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 Pope, for the purpose of showing that the Catholic Church has contradicted 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 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 Council represents the whole teaching Church—that is, the *Ecclesia Docens*—and it is absurd to say that the whole 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 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 Congress have force. The President's veto prevents the law from becoming a law of the United States. The analogy, however, 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 utterance of the council from being the infallible voice of the Catholic Church. The utterances of the Council, therefore, are not infallible, but true, but, in the presence of the Pope or in the absence of Papal sanction, they cannot claim to be infallible.

2. Papal infallibility is not claimed for what the Pope may say as a private individual, as a theologian, logician, philosopher or scientist. It is not claimed for what he may say of things outside the field of faith and morals, nor of things within this field unless it is said *ex cathedra*—that is, speaking officially as the head of the Church.

For the benefit of those who cannot see the difference between a personal act and an official act we refer to our own courts. A judge may state to me or many the decision he has come to in a given case, but that statement is not binding, is of no force, and is not the law and will remain so until he utters it officially as the court. It is 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 embraces all things."
"It is omniscience," says Prof. Schulte, "and has invested the Pope with divinity." Mr. Kingsley, whom Cardinal Newman pulverized in his "Apologia," says: "The dogma of infallibility means that the Pope of Rome had the power of creating right and wrong; that not only truth and falsehood, but morality had immortality depended on his setting his seal to a bit of parchment."
"And, so," says Dr. Littledale, "the faith of Roman Catholics depends now on the weakness or caprice of a 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, revolting to common sense," etc.

We come now to Dr. McAllister's first statement of contradiction between council and papal infallibility. He says:

"It is an indisputable fact of unimpaired Church history that a number of General Councils of the Roman Catholic Church, such as the Councils of Constance and Basle, held that infallibility did not belong to the Roman Pontiff."

It is not an indisputable fact, for the simple reason that it is disputed.

And it is denied that any Council having the conditions of ecumenicity has ever 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 infallibility was not denied. Of course, with councils of doubtful ecumenicity and with decrees other than dogmatic we have nothing to do. They are ruled out by the condition that any councils quoted must be of undoubted ecumenicity.

As to the Council of Basle, Cardinal Hergenrother writes: "The Council of Basle, a contemporary writer calls a seminary of heresy, was headless 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., paragraph 8.)

But neither of these two councils, quoted by Dr. McAllister as denying the Pope's infallibility, declared that *ex cathedra* teaching was not infallible. We may then dismiss them for the present.

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 "indisputable" assertions, his task would be easy indeed. Is he so innocent as to accept without proof? We dispute his indisputable assertion and call for his proof that any Pope, from St. Peter to Leo XIII., ever denied *ex cathedra* teaching as he was infallible when teaching *ex cathedra*, or that he ever affirmed *ex 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 interesting to hear, in general, loose and laudable statements. We object to this mistering 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 gratuitously deny them, and call for the evidence. To do this we must unravel the above twisted sentence and deny directly each thread of it that is not true.

1. It is not true that for many centuries, 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 statements Dr. McAllister is expected to produce dogmatic utterances of general councils and *ex cathedra* utterances of Popes to prove them. No other kind of evidence is competent to prove dogmatic collision between Pope and council and Pope and Pope.

To disprove infallibility 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 Popes.

If he make such contradictions manifest by a comparison of official decisions of councils and Popes, he will have proved 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 matter of intelligence, and in the plenitude and accuracy of your learning, you know that these conflict-

ing theories of Popes, councils and standard theologians were the principal cause of the calling of the Vatican Council."

We have nothing to do with the conflicting theories of theologians, Popes and councils, or with what caused the calling of the Vatican Council. What we are after are conflicting dogmatic decrees of Popes and councils. These are what you undertook to produce. These alone can serve your purpose of proving that the Pope, speaking *ex cathedra*, is fallible. Less generalizing and more detail is what is wanted.

There are some other points in Dr. McAllister's letter that we will look into in due time. Meanwhile it is time for him and us to come to some understanding as to a common medium of publishing what we have to say.

PLACENTIA—THE "KILLARNEY OF NEWFOUNDLAND."

For the CATHOLIC RECORD.

The line of railway spanning Newfoundland from St. John to Port a Basque, on the south western side of the island, is now nearly finished, and early this fall—possibly about the first week in October—a passenger steamer, the "Bruce," will ply between Port a Basque and Cape Breton across Cabot straits, and so bring Newfoundland within a few hours' reach of the American mainland. When means of daily communication shall thus be given, it is quite certain that a number of tourists from the United States and 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 unrivalled scenery, both coastal and inland. 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. John's, is more sought after than Placentia, the ancient capital of the colony. By reason of its rare natural beauty of scenery, its sea arms, stretching miles inland, and its environment of lofty hills, giving to the climber every possible vista, Placentia has been well named the "Killarney of Newfoundland." But it may also be called a Gibraltar, 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. John's, 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 evering 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 original French titles, and such importance did the government of Louis XIV., the Grand Monarch, attach to the possession of the place, that all the grants are signed by the King's own hand and counter-signed by his minister, Philippeaux. Nor were the French oblivious of the necessity of religion in their new settlement. A convent of Franciscans, a branch of the convent of Our Lady of the Angels, of Quebec, was established there in 1689 on the site of the present Protestant church and burying-ground. A few French tombs of the dates of 1690 and 1690, yet remain to mark out the place where it (the convent) stood. Newfoundland was then under the jurisdiction of the Bishop 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 Gorgieu 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, and 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 removed. The forts on Cartel hill and Mount Pleasant, several ancient canon, documents, etc., together with the old court house, will all appeal to the visitor who takes an interest in relics of old colony days. Ecclesiastically and politically Placentia is as full of historic interest as any part of North America. It has been the successive home of three races—French, English and Irish—and each has set its stamp upon the secular and religious life of the place. The artist

taste of the Frenchman, who, two hundred years ago, called Placentia a "Plaisance" will be ratified by the modern tourist who goes there by train. He will find that

"Nature has shed o'er the scene
Her purest of crystal and brightest of green."

Coming near the place his eye is caught by the woodland beauty of the "Sound Valley" sinking down from the side of the railway and flanked on the further side by high sloping hills. This gorge is one mass of waving foliage, and through the thick screen of birches, alders and red flowers may be had occasional glimpses of a bright stream emptying into the sound harbor, 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 leaves are tinted with green, gold and yellow, the sound valley is a fairy-land picture. But further on is the famous North East arm, a salt water inlet seven miles long. At first it opens up narrowly between the hills, then broadens out into a great sea and again narrows, as the points run out. At one place it is dotted with inlets; again a chain of lakes—and then a broad expanse. Such are its different aspects as the train advances. At one place as blue as the sky, then silvered by the strong sunlight, until it rounds to the left at Mount Pleasant and is terminated on the north side by Jersey side hill, at the end of which is the castellated height where the French made good its ground. Such is North East arm, in all its windings, creeks and bays, and when we remember that another such arm runs in a south-easterly direction and that into these inlets run rivers teeming with trout, we easily understand how Placentia has come to be the resort of the sportsman and the artist.

Archbishop Walsh, who has just returned from Ireland, with his health quite re-established, made some remarks to-day upon the conditions prevailing in Ireland. Regarding the contradictory cable reports of increasing distress in Ireland, the Archbishop said: "The weather during the month of July was exceedingly pleasant, but during the month of August rain fell. This long continued wet damaged the potato crop very seriously and caused it to be on the whole a failure throughout the country. The reports made to the Bishops and priests as to the deplorable condition of the crop may be relied upon." As to famine, Archbishop Walsh added: "It is to be feared that in some part of the country famine will prevail. I do not anticipate such results in the more favored portions of the country. The financial position of the people is not satisfactory, owing on the one hand to the low prices for the produce of the country, and on the other to the exorbitant rents."

Speaking of the visit of the Duke and Duchess of York to Ireland the Archbishop said: "Their visit was managed by the Lord Lieutenant with great tact, for he made it plain from the first that they came not as favoring any class of politicians or any religious denomination, but simply as the guests of the Irish people. Their reception was respectful and hearty."

As to political conditions, Archbishop Walsh said: "I did not concern myself with it, my visit being solely for the benefit of my health. Besides, as a matter of fact, the prospects of Home Rule are as well understood on this side of the Atlantic as on the other."

OCTOBER DEVOTIONS.

Prayers and Indulgences for the Month of the Rosary.

October is the month of devotions in honor of the most Holy Rosary. Our Holy Father the Pope enjoins that in all parish churches and churches dedicated under the invocation of the Blessed Virgin, the following prayers be recited from the 1st of October to the 2nd of November:

At least five decades of the Rosary, with the Litany of Loretto, either every morning during the Holy Sacrifice of the Mass or in the evening during exposition of the Blessed Sacrament; such exposition to be followed by the customary Benediction.

The Holy Father has granted an Indulgence of seven years and seven times forty days to all who shall attend any one of these religious exercises; and also a Plenary Indulgence, with the usual conditions of confession and Holy Communion, to all who shall attend at least ten of these exercises in the church, or who shall say the prescribed prayers in private when they cannot attend the public devotions.

His Holiness also grants like plenary indulgence to all who, on any festival of the Holy Rosary, or on any of the subsequent eight days, shall recite the sacraments of penance and the Eucharist and pray to God and the Blessed Virgin in any church for his intentions.

Below is given an authorized translation of the prayer to St. Joseph to be offered throughout the Catholic world during the month of October:

"O Blessed Joseph, we fly to thee in

our tribulation, and having implored the help of thy Most Holy Spouse, we confidently ask for thy protection also. By that affection which united thee with the Immaculate Virgin Mother of God and by the fatherly love with which thou didst foster the Child Jesus, we mercifully beseech thee look kindly on us who are the inheritance purchased by the blood of Jesus Christ and help us in our necessities by thy powerful assistance.

"Protect, O Most Prudent Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all taint of error and corruption; do thou, our strongest support, assist us from the height of heaven with thy efficacious help in this struggle with the powers of darkness; and as formerly thou didst snatch the Child Jesus from the danger of death, so now defend the Holy Church, God from the treachery of her enemies, and from all adversity, and shield each one of us with thy lasting protection, so that following thy example and supported by thy help, we may be able to live a holy life, die piously and obtain eternal happiness in heaven. Amen."

To those who piously recite this prayer an Indulgence of seven years and seven times forty days is granted for each time.

MONTREAL NEWS.

The colleges, convents, and schools of this city are now having their annual retreats, and as there are many schools in each parish, and the retreat prices are exorbitant, many are working hard, and this is a very trying season on them with so many to attend to.

Sunday last Archbishop Bruchesi paid a visit to St. Patrick's church. He blessed the statue of St. Patrick, before Mass. Father McCallum was the celebrant at High Mass, assisted by Rev. Fathers M. Callaghan and Fallon. After the gospel an address was read to the Archbishop, from the pulpit by the pastor, Rev. Father Quinlan, which was responded to by Mr. Bruchesi, from the altar steps. In the course of his remarks His Grace urged the people to support Catholic newspapers and schools, and spoke about the High school which it is proposed to establish here. He said that it surely could be kept up. His Grace could be heard all over the church, his voice being remarkably clear and distinct and his English very good. This is a very trying time for Mr. Bruchesi, as he has to listen to addresses, visit churches, and convents and colleges, bless bells and statues, and do many other things. He is now in Montreal, now in St. Jerome, and now in L'Assomption, and in fact, all over his extensive diocese.

On last Monday afternoon, at 3 o'clock, all the school girls of the Holy Cross, and presented him with an address. After Benediction and after Mr. Bruchesi had given the Apostolic Benediction the children dispersed.

The boys had the same ceremony two weeks ago. The League of the Sacred Heart (women's section) had a reunion last Sunday at the cathedral. His Grace the Archbishop was present, and spoke from the high altar and gave the Apostolic Benediction. There was an English and a French sermon. The former was delivered by the Rev. Gregory O'Bryan, S. J., Rector of Loyola College. The reunion lasted from 5 o'clock till about 6:30.

At 7:30 the same evening the men's section had a reunion, likewise at the cathedral. Mr. Bruchesi was again present, and spoke a few words.

Rev. Father Turgeon, S. J., Rector of St. Mary's College, gave the sermon. Both reunions were well attended. The church on both occasions being packed to the doors.

DIocese of Hamilton.

Visitation of Indian Missions.

Last week the Bishop, accompanied by Rev. Fathers Halm, Kehoe and Wedel, made a second visitation of the Indian missions, the first having taken place in the latter end of June when he visited Cape George, and was accompanied by a large number of priests, Sisters of St. Joseph and excursionists from Owen Sound, numbering over one hundred persons. The Bishop, who was accompanied by Rev. Father Dufresne, S. J., who afterwards accompanied the Bishop on his visitation to the church, which was decorated exteriorly and interiorly in true Indian fashion. The Bishop's *visitation* was celebrated by Rev. Father Dufresne, S. J., who afterwards interpreted in the Indian language a long and instructive discourse delivered by the Bishop. The music, instrumental and vocal, was furnished by a mixed choir of Indians and Whites, and the little church was thronged with a pious and devout congregation. The candidates for confirmation answered the questions proposed to them very satisfactorily, and the total absence of pledges was almost total. About 10 o'clock His Lordship returned to the city, and was accompanied by Rev. Father Dufresne, S. J., who afterwards interpreted in the Indian language a long and instructive discourse delivered by the Bishop. The music, instrumental and vocal, was furnished by a mixed choir of Indians and Whites, and the little church was thronged with a pious and devout congregation. The candidates for confirmation answered the questions proposed to them very satisfactorily, and the total absence of pledges was almost total. About 10 o'clock His Lordship returned to the city, and was accompanied by Rev. Father Dufresne, S. J., who afterwards interpreted in the Indian language a long and instructive discourse delivered by the Bishop. 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ST. ANTHONY'S BREAD.

(FOR THE CATHOLIC RECORD.)

This good work is not the result of plans and designs thought-out and combined by men, nor even the idea of a saintly founder. It is the work of the Providence of God, who makes use of the most simple means to accomplish great wonders.

The following is a concise history of this matter: Miss Louise Bouffier, who keeps a shop in Toulon, France, one day found that the lock of her shop-door was broken or out of order, and she was unable to enter. She sent for a locksmith, 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, perhaps he would get your door opened without breaking it.'" She made the promise, and asked the workman to make another attempt. The latter, simply to please her, took one of the keys he had already tried and inserted it in the lock—and lo! the door was opened without the slightest difficulty.

Miss Bouffier lost no time in giving the promised loaves to the poor. Since then, every time she was anxious or troubled about any matter she at once promised a certain dose of bread to St. Anthony for his poor, and the saint never kept her long in suspense. It seemed as though he was hungry for the sake of his poor! Everything the good lady asked for he promptly granted. Some of Miss Bouffier's friends followed her example, each of them making certain promises which they carried out in due course.

Meantime the devotion to St. Anthony increased in proportion to the favors granted, and a friend of Miss 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 during day time.

There, in the vicinity of empty boxes and goods of all kinds, was good St. Anthony located. Miss Bouffier and her lady friends from the outset adopted the habit of writing down their promises and laying the paper at the feet of the statue, and when the favor sought for was granted, they promptly substituted for the paper a sum of money equivalent to the quantity of bread promised for the poor. The money remained there until an opportunity arose of giving the bread to some poor person. Generally speaking the delay was short indeed.

Thus originated the plan of placing two boxes at the feet of the Statue of St. Anthony in the churches where the devotion has been adopted.

Gradually the requests became more numerous, and pressing, and the abundance of the alms offerings showed before God. For example, during the month of October, 1892, the sum of \$107.40 was dropped into the alms box. These were the first receipts of 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 been granted. However this was only a small beginning, as the following figures prove. At the end of that same year St. Anthony's box had received for January, were \$215.20; for May, \$436.40; for June, \$500.00; for July, \$750.00; for August, \$827.00. We have no details for the other months, nor for the two subsequent years, except that we know the total amount received. The year 1894 returned \$21,701.10, and the year 1895, \$24,180.45.

Figures that proclaim clearly enough that the finger of God is there. This is the result of the work in the little oratory of Toulon, which is domiciled still in Miss Bouffier's back-shop.

But the good work has not been confined to Toulon. It has spread with wonderful rapidity. Known only in Toulon and perhaps in a few neighboring parishes in 1892, it is spread to-day over the whole world. In Canada alone the parishes where the work has been established are now counted by hundreds. And the greatest 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 aims 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, undertook to promote this devotion, and the large alms which they faithfully distributed to the poor proved that St. Anthony was with them. A Conference of St. Vincent de Paul elected St. Anthony as an honorary member soliciting him to contribute his proper share to the funds. The Conference has never had an empty treasury since this occurred.

Here, in a few words, is an explanation 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 consciences who might question the propriety of asking favors in consideration of a promise to give an alms to the poor.

The usual practice is to write the request 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 engagement entered into.

The alms should be expended in

procuring bread or other nourishment for the poor, unless the donors formally express some other intention.

The person making a promise may distribute the alms himself, to whom he pleases, provided that they are really objects of charity. It is better, however, to drop the alms in the box belonging to the work.

A NEW STUDY OF MARTIN LUTHER.

Hallam's famous remark that it is impossible for a man to preserve his enthusiasm for the "Reformation" once he becomes acquainted with the character of the "Reformers," is recalled by an article in the Quarterly 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 convincingly a condemnation of the "Reformer" as this calm study proves to be. Of Luther's character he says: "He has the mind of a peasant: full of ardent and tumultuous passions; utterly undisciplined, coarse and material in its view of all things, human and divine. He has the virtues of a peasant: doggedness of purpose, inde fatigable energy, bulldog courage. He has the vices of a peasant: extravagance and excess, blind trust, incurable suspicion, boastful self-confidence, and the narrow-mindedness of intense subjectivity and most restricted intellectual 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 invective and scathing denunciation. A really astonishing amalgam of unmeasured violence and unrestrained vulgarity does duty with him for argument. To call names, the vilest and most virulent, is merely his method of signifying disagreement."

Some good words indeed the writer does attribute to Luther—the stimulation 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 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 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 spiritual slavery of the German people. Another was to fit them for that slavery 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 vitiated by his habitual exaggeration. 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 or misapprehended—was largely responsible for this result. As his life draws to a close, so does his view of the moral effect of his work grow darker and darker."

It is curious to note that a well-known 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 one or two percent of the non-Catholic population are church-goers; in Germany, as a whole, the proportion does not exceed 9 or 10 per cent. Among the theologians, 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. Christlieb's own words:

"It may, then, I fear, be affirmed with truth that the great mass of our educated—and yet more of our half-educated—classes, in this our German Fatherland, Christianity. Our diplomatics, 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 classes—always 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.

After serious illness Hood's Sarsaparilla had wonderful building up power. It purifies the blood and restores perfect health.

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, very much resembling the devastating 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. The various members of the body, as the touch of poison comes to them, slowly fester, rot, and then shrink away. There is no power in medicine 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 lepers were cast out from human society. They were relegated to a 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 unawares they were obliged to cry out that they were unclean. So that they were excluded from society, home, and all the joys of life, to exist in a living death. What a horrible sight it must have been to be with our Lord and see these ten lepers—living sepulchres that were near—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 contracted by contact with sinners or by going into temptation. It is by touching the pitch the sinner becomes defiled. Once the poison of sin enters into the soul it steals away all its beauty and innocence. The innocent soul in health is mistress of her own energies. She calms the risings of rebellious nature. She keeps in check the inclinations to evil. The tranquillity 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 relief for prayer. There is taken from her that sense of the awful judgments of God. This is but the 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 on all his faculties and powers. His mind can think of naught but sin, his desires are for lower and still lower sensual gratifications, his imagination becomes 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 to 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 rotteness. Has this awful leprosy been yours—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 spirit 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 rotteness. Has this awful leprosy been yours—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.

Freeed, 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 enrich and purify the blood and make the weak strong—this is experience of a host of people.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

DR. KEELEY NOT FIRST.

The first physician whose medicine ever cured a drinking man of his thirst was a long haired 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 medication, 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 had 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 boarded place, was a man named Joe Robinson, who had drunk whisky all the way from St. Louis to Baltimore, with special reference to Piedmont 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 dramsop to escape. He was such a shining light that at least twelve temperance societies were working 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 at Belpre with seven cars of hogs and a large, commodious and far reaching jag. He took the hogs into the stockyards 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 Hughie 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 successful, and at 8 o'clock they appeared at the boarding house with a speck of kicking, piping, shrieking pool. For good measure they had on this 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 did—but they turned the wrong corner at the head of the stairs and deposited the sack in the room to be occupied by Joe Robinson.

Mr. Robinson came home from Parkersburg about midnight. He entered the room in the boarding house with the presumption that he was either the czar of Russia 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 derision, and then, turning 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 polite to talk to a drover, huh? 'Lri! Take that!" And he aimed an unsteady kick at the doctor's ingredients. Then things happened. An active garter snake left the bag 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 rest of the hoptoads leaped out into comparative liberty. Mr. Robinson clambered in fright upon the bed and found himself in the presence of half a dozen of the batrachian invaders which had been flung upon the counterpane 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 a 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 Alton, Hartland, N. B., 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 Alton, 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. In the 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, Marlborough, 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 was preaching before Charles II. and his court, he discovered that the effect of his discourse had been to 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 doctor 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: "Oldfish, 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 Cambrai, 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 monarchs, 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 Fenelon was reproved, so it is only fair to remark that on one occasion he turned the tables on the court. Coming one morning to chapel, Louis XIV. found only the Archbishop and myself in the place of the crowded congregation usually gathered there. "How is this?" queried Louis. Said Fenelon in reply: "I caused it to be given out, sire, that you would not attend chapel to-day, that Your Majesty might know who came to worship God and who to flatter the King."

The picture of that deserted chapel recalls the story of Dean Swift, who found himself auditor upon a service with only one attendant, his clerk, and his parents 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 fulfill their religious duties there are at least 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 working."

Nothing is more false than such reasoning as this, nothing could be more opposed to the spirit of Christianity; the 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 necessary to workmen in order to gain a 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 their pictures of health."



Fifty Years Ago. Who could imagine that this should be the place where, in eighteen ninety-three That white world-wonder of arch and dome 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 actions. Without such a conscience his knowledge becomes worse than useless 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 speed, but it is just as liable to dash itself to pieces on the rock-bound coast as it is to keep to the deep waters.

Conscience is by all means the most precious thing a man can have. It is worth to him a thousand fortunes. A child who starts in the path of life without a cent in his pocket, yet with a good strong conscience in his soul, is far better off than the child to whom his parents have left millions, but whose conscience is a mere 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 choose. To impart to the child a knowledge of right and wrong, to 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 mere practical conscience is to equip 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.

A Great Feat.

The bicycle run of "300 miles in one day," performed by Dr. W. N. Robertson, of Stratford, Ont., on the 3rd of June, was a remarkable exhibition of endurance in a purely nature 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 marvellous sustaining power of Maltine with Coca Wine is entirely spontaneous and uncolored, and, therefore, of the higher value. His report will be read with interest by Maltine users 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 summarizes the valuable action of Maltine with Coca Wine in those cases of over-exhaustion common among most "advocates of the wheel," and affirms that "it is a wonderful health 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 mental or physical energies.—Daily Globe, July 6, 1895.

means "want of deficiency in the vessels of the blood. is found in want of food, dyspepsia, exercise or breathing air. With it is a repugnance to all fat Scott's Emulsion is good to get fat from easiest way of taking makes the blood rich robust elements necessary to health, by it with red cor-

cents and \$1.00 by all druggists. & BOWNE, Belleville, Ont.

The Catholic Record.

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

London, Saturday, October 2, 1897.

ANGLICANISM AND GREEK ORTHODOXY.

The Archbishop 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 Anglicans, 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 Archbishop, the Rev. Dr. S. G. Hatherly, has a very English name, and as he writes from Cheshire, England, it is very possible that his title is rather an honorary distinction than significant of any actual position of authority in the Greek Church.

He is probably a clergyman of the Church of England, but as the Greek Patriarch 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. Petersburg 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 ecclesiastical 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 negotiations on so important 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. They 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 is just as strongly opposed, as it is foreseen that any advance towards the non-Conformists must be accompanied by the laying aside of all the Ritualistic practices and doctrines which in their estimation must be adopted in order to assimilate the Church of England to the primitive Church, such as

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 organs, some of which described the 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, 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, Ont.

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 frequently 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 intended to take the place of the university 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, including English grammar, literature, and composition, physics, arithmetic, mensuration, 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, horticulture, 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-making, 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 per year for board, washing and tuition, if the student has had experience in farm work, and a little over this sum if he has had no experience. Non-residents of Ontario are charged higher, and the fee for tuition of those students who receive the nomination to a scholarship from their county coun-

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 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 purchased for the purpose by the Ontario Government. It is now in excellent working 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 well 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 publishing 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 Theosophy. In it Madam Blavatsky says: "These truths are in no sense put forward as a revelation, nor does the author claim the position of a revealer 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 essence of all these. Sprung from it 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 religions."

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 extent. 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 Gautama; 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 Buddhism alone, or that it is absolutely identical therewith, will be clear when we inform our correspondent that we have from time to time referred to Theosophy as being a system which recalls several of the phantasies of ancient erroneous philosophies, or rather theories. It was in the same

sense in which we made the reference 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 Christianity needs to be improved by the engrafting of humanly-devised theories upon it.

THE THREATENED FAMINE 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 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 most acutely.

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 to be favored with a call from two 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 come.

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 endeavoring to propagate their fantasies in the country. Louise Michel and two companions, having visited Brussels for the purpose of delivering a course of Anarchistic lectures, were quietly escorted to the frontier a few days ago, and requested politely but firmly to leave, which they did. Since then fifteen persons suspected of propagating anarchy have been arrested, and some bands of paraders who went through the streets shouting for anarchy were dispersed. Their intention was to attack the Span-

ish embassy in revenge for the recent executions of the Anarchist murderers in Spain, but the design was balked 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 Catholic 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 ghost of Anne Boleyn, the unfortunate 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 Damrong, 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 that very many Englishmen who profess 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 instructions and doctrinal decisions bearing on the matter of religious 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 childhood, and checking in season their waywardness 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 from the Holy See to fully instruct in 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, owing to prejudice, hatred, or ignorance, 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 with his mother's milk, and perfected

later on by his religious teachers; he 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 the 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 gathereth 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 enlightenment 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 of Blessed Peter Canisius of the Society of Jesus. It holds up to the Catholic world the heroic labors of the second great Apostle of the German speaking nations, not merely for their admiration, but more expressly for their imitation. It deals with the all-absorbing question of religious teaching for the young, and insists upon its necessity for all classes of pupils, from those who first enter our primary schools to the graduates of our Catholic colleges and universities. Though addressed to the German races, it embodies the general teaching of the Church, and shows us the true ideal towards which practically all our efforts and aspirations 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 Canisius, continues as follows: 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 generations 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. In this matter they will especially bear in mind:

"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 ignored 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 to be persuaded that instruction may 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 in 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 headlong 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 prevailing atmosphere is wanting, 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 inconsiderable. 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 glamour of things, should suffer mainly 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 life. Let, therefore, the transmission

of worldly knowledge, in any form, be forming the character permeate thorough teaching, whatever its nature, and transcend all else yearning towards youth.

"But since it is the duty of the Church to care for all branches of education, most effectually to young, not only this work of forming their own determined plan—which place—upon, moreover, to teach the very best teaching unless the eyes of the teacher proved as a teacher."

"Furthermore, the case of children's asserts her rights when the statutes and more particularly the curriculum of theology that she honors were accepted had not borne off Leo X., the restorer, age, and after his predecessors, at pious warfare was religion, willed them and other ing, known as stand as so many fence, and that youth should receive the guidance and of Christian wisdom."

"This system letting the first things of God, it effected this young men who clung more steadily. Similar cases among every endeavor the rights of religion in such as are colleges, your lyemies. It will see your best pupil or your endeavoring there be from diversity of of harmony in c adopted. What vided forces of against the unities?"

"Wherefore, you to banish fortunate contentions of party, v mutually aliena faithful. Let a voice—vindicta bringing their fixedness of pur one point, being to keep the unity of Eph. iv. 3.

Such is the Holy See on Catholic schools the set purpose more on its nee schools, and the Holy Father to quired in earlie by something m situations of h has not framed followed. This local ecclesiast mine, as much stances of time of such import own views ca and this is our diffidence, trenching upon practical soluti look higher. touched upon thrown out, in gestions which tion to the r authors have v concerns unive

Cardinal Ne score years ago The Idea of a Illustrated, th upon the grou the partial con considerations congruous cert are prepared for the genera or for the sec not leave it of their relig hand, it does, the disadvantage of education, judgment of n a reproach to a scandal, if accomplished Christian know though it w introduction of the secular logical principi sity of its int and the only matter was to much.

"And next mind is enlar erally, it is cious and has information, that that which is suffi University is students who the academic unavoidably question, viz refine the yo leave it to upon the mos

WHY ONE ANGLICAN BECAME A CATHOLIC.

It is always interesting to learn why a Protestant becomes a Catholic. Converts to Catholicity are in almost every case men and women who have reasoned out that the Catholic Church is the true Church of Christ, and to do that they must be possessed of considerable intelligence. Such persons are able to give good reasons for the step they have taken.

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 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 much for anything that it has done, as because prejudice against 'Rome' makes ritualistic advance difficult in 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, however, have no such dislike. They believe that the Pope has some distinct prerogative of some sort, that he is the 'Primate of Christendom.' The present 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 lawful powers but were right to rebel against his unconstitutional proceedings. 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 supposed 'moderate Catholics' much as Hampden looked upon Falkland, as being separated by a very thin line, and were always ready for an accommodation, and believed it could be brought about."

"This writer, though he has no authority for saying so, is of the belief that these opinions very fairly represent 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 nullity of marriage. Nor was the charge of Annates an excess, as they were legal even in the eye of the civil law until 1532. The Elizabethan separation proved even more hostile to the 'excess' theory, since the Church in Convocation solemnly reaffirmed the privilege of Peter as a revealed truth after Elizabeth'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 who quotes that he was one of those to whom the Pope's decision that Anglican orders are invalid came as a terrible blow. It has been said by Catholics 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. He 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 unwearingly for it, held it in the very highest honor, and might be trusted to recognize it wherever it was to be found. The Anglican Church had admittedly suffered the doctrine to be forgotten, and even now after sixty years of Tractarianism 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 surely 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

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. Furthermore, 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, eye, 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 the schism, though she again fell away, to say nothing of earlier history. There remained only the alternative of the Roman Church or pure Protestantism. The last was manifestly untrue; 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 vouchsafed to this man the priceless gift of faith, and, as he puts it himself, he "was soon numbered among the children 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. Our 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 period they have undergone terrible persecution, but throughout all have kept the faith.

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 surrounding 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 expedition. 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 were branches of the Algonquins known as the Abenakis. The missionaries succeeded so well with these that members of the tribe

became lay missionaries and spread the faith among their fellows. These tribes became exemplary 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, and 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 Canadian 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 Kale. Competition was tried. A vainglorious 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 well. 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 Kale managed to escape to the woods.

Now thoroughly exasperated, the Abenakis waged a war of extermination 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 Abenaki village while the warriors were away. To save his people Father Kale came forward alone to surrender and was immediately

RIDDLED WITH BULLETS. His body was shamefully mutilated. Peace was declared in 1736. 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 baptised their children and every Sunday the words of the Mass and Verses were chanted before priestless altars.

Notwithstanding 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 descendants 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, Dalbrog, 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 parishioners, 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 unpleasant menial offices attached to his self imposed task. As a result he contracted 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 nursed him devotedly. Father Rigg was the nephew of the late Rev. George Rigg, D. D., Bishop of Dunkeld, and was a man of singular refinement 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 Edinburgh 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 Dalbrog, 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 thrown away. It is noteworthy that a hero's end has been met by this Catholic clergyman in a sphere of duty where few indeed of the young men who pass through our Divinity Halls would be willing to bury themselves. A poor cottar's family had been 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 medieval sainthood 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 Dalbrog, would not have contented themselves with notifying the local medical officer, and made 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 Dalbrog priest will afford something to place on the credit side of the ledger. We have not yet heard of Mr. Primmer nursing a fever stricken family day and night.

"For several months, I was troubled with a persistent humor on my head which gave me considerable annoyance, 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, Va.

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.

THE ONLY True Blood Purifier prominently in the public eye to day is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.

Unequalled—Mr. Thos. Brunt, Tyendinaga, Ont., writes: "I have to thank you for recommending Dr. THOMAS' ELECTRIC 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."

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that disease of almost every name and nature are driven from the body. Mr. D. Carwell, Carwell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

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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 Joaquin 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 Loreto Convent; 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; Mrs. Thomas Atkinson, of Ryton, England, received by Canon Wrenn at 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 Hampton, S. J., and whose renunciation of the faith of his fathers created a sensation throughout England; Mrs. Gwilt Joly, wife of a well 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 mentioned who were members of the Anglican communion appear the following:

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 baptized in Paris by Very Rev. Father Omond, superior of St. Joseph's church there; Mrs. Stollhofen, wife of Dr. Paul S. Stollhofen, formerly of Princeton University; Mrs. Caulfield, of New York, and Mrs. Sarah Grey, of San Francisco, who was baptized by Rev. Father Wymann, 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 Catholic 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 a 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 Protestant preachers. Never did a priest or rabbi attempt to dictate the policy of a paper with which I was connected, or boycott it because it did not voice 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 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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JAMES MILLS, M.A., PRESIDENT. Guelph, Sept., 1897.

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FIVE-MINUTE

Seventeenth Sunday

FANATA. Thou shalt love the whole heart, and with all thy mind. This is commandment. And Thou shalt love thy neighbor as thyself. These two commandments are the law and the prophets.

It is remarkable teaching concerning God and our fellow-creatures. Love of God and love of our neighbor are united as if they were one. If we analyze the others to our own minds we shall see that the Lord's law is not a burden, but a joy. In the Lord's law we find the source of our strength and our peace. In the Lord's law we find the source of our joy and our happiness. In the Lord's law we find the source of our life and our salvation. In the Lord's law we find the source of our hope and our faith. In the Lord's law we find the source of our love and our charity. In the Lord's law we find the source of our wisdom and our understanding. In the Lord's law we find the source of our power and our might. In the Lord's law we find the source of our glory and our honor. In the Lord's law we find the source of our life and our salvation. In the Lord's law we find the source of our hope and our faith. In the Lord's law we find the source of our love and our charity. In the Lord's law we find the source of our wisdom and our understanding. In the Lord's law we find the source of our power and our might. In the Lord's law we find the source of our glory and our honor. In the Lord's law we find the source of our life and our salvation.

The men who select some favorite virtue of their own religion, and make of it a religion, are mistaken friends. In the Lord's law we find the source of our strength and our peace. In the Lord's law we find the source of our joy and our happiness. In the Lord's law we find the source of our life and our salvation. In the Lord's law we find the source of our hope and our faith. In the Lord's law we find the source of our love and our charity. In the Lord's law we find the source of our wisdom and our understanding. In the Lord's law we find the source of our power and our might. In the Lord's law we find the source of our glory and our honor. In the Lord's law we find the source of our life and our salvation.

Faustianism is a spring of error; it rises like a weed in the land, and does as it came. We are in a Parthenon, a turned society, and America. taken place, a dangerous, and immoral, country to-day, less affected by its surroundings than by its danger tenfold of our people with license and provalent than the extremists in reg doctrines of fan our safeguard, constantly the standard of the must not imagine her have got out of action than doctrines and cal ones of Jesus can improve His Church.

THE POOR. The answer Father Leo XI every solution shall the sub First of all, v conditions of their lives must make them m Vicar of Jesus immortal En this is a work these days from Gospel. Priests emerge from pathetic part, aim at elevation of the multitu influences of worship. It and not mere that the saint story of sanct with lights, the voices of the emotions. And if they hunger for m got, leaves t the Bread of must be soug Compelle int it was said, come, but m taking an in ing them to of life, to constant, mo ment, you v and hold th then begin t Jesus Christ poor man w confine its better thing You must de every civili foundation upon its rai the superna —Rev. Fat

If your troubled eyes or body, a is needed humors for you begin better. Help your robust by co- ill health. C dren is wor Graves' Wor

FIVE-MINUTE'S SERMON.

Seventeenth Sunday After Pentecost.

FANATICISM.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole 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 dependeth the whole law and the prophets." (St. Matt. xxii. 37.)

It is remarkable that our Lord's teaching concerning our duties to God and our fellow-men are inseparably connected. The two precepts, the love of God and our neighbor, are united as if they were one; and the whole of the divine law is included in them.

If we analyze the Ten Commandments 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 today's Gospel.

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 love of God and man.

The men who would make of their favorite virtue the sun and substance of all religion are often opposed to true religion, and are at best only its mistaken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering that it is impossible to love God without practicing all the virtues. The saints, particularly St. Paul, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the offspring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Puritanism, which once almost overthrown society in England, Scotland, and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion and immorality. Catholics in this 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 of our people will be corrupted by the license and profligacy which is so prevalent than that they will become extremists 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.

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 sacristies and take part, take a sympathetic part, in all movements which aim at elevating the social conditions of the multitudes who lie outside the influence of organized Christian worship. It is for these multitudes, and not merely for a few pious people, that the stained glass window tells its story of sanctity, that the altar blaze 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 led 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 helping them to better material conditions of life, to better dwellings, to more constant, more remunerative employment, 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 missionary deals with his flock; you must by every civilizing influence build up the foundation of his natural life, that upon its raised surface you may erect the supernatural edifice of the Faith.

—Rev. Father Barry.

If your child is puny, fretful, troubled with glandular swellings, inflamed eyes or sores on the head, face, or body, a course of Ayer's Sarsaparilla is needed to expel the scrofulous 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 ill-health. One great cause of disease in children is worms. Remove them with Mother's Worm Expeller. It never fails.

MISS ANNE.

The Story of a Dependent.

"Mr. Schwartz comes to night, Anne, see that his room is ready and he 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.

With aching feet Anne dragged her way up the stairs to the top floor.

It was a small room and not too cheerful, and it looked out upon the few dwarfed fruit trees in the back yard, and beyond that upon the rear end of unpainted tenements, where half starved and wholly wretched faces sometimes peered out through the smoke 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 looked 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 glad to see one if he had her. He's got good eyes. He's pratty bare in here," she added regretfully.

Then upon 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 tumbled, holding half a dozen glowing emeralds.

Anne had rescued them from a waste basket the day before, and clipping the 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.

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

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

She recalled the sweet blossoms hesitatingly, then closed her lips with a firmness patetically 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 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 long pause, for Anne was meditating a further blindness. She continued presently, with a gasp: "Could Gladys put up the curtains? I've got the sitting room ashed to empty yet, and all the lamps to clean and fill, and your tray to fix, and it ain't but an hour till—"

"Gladys," screamed a voice from behind the partition, and her owner was purple with rage. "How dare you, Anne Minton, you lazy, shirking thing, Gladys is no pack horse to carry your loads. You know I've done for you—you penurious and dependent—and Gladys giving you all her old clothes, some of 'em good as new, pretty near. That's gratitude for you! You that might have been a servant in somebody's kitchen but for my taking you and making over you as if you was my own. Go straight down stairs, and don't let me see your face again to-day. Send Kitty up with my tray. I couldn't eat with you breathin' the same air."

"Yes'm," came with a half sob, as Anne took herself from the majestic and injured presence.

"Oh, a box from Wade's!" cried Gladys over the banister. "That dear Billy has sent me some flowers."

"Yes," said Anne, in a sort of dazed, holding the box and staring over her shoulder. "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 open-mouthed.

"Cesar's ghost!" was all she said, but she handed back the box, and made no remonstrance when Anne ran to the new bedroom, dark chamber, leaving her work in the 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 felt that she had been given a gift of heaven.

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

"The limit of life is brief. 'Tis the red in the rose leaf, 'Tis the light of a bird on high. Yet we may find infinite grace That the red will veil all time, To the gold through the aces shine, And the bird fly swift and straight To the hills 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.

Then through her mind, which unkindest had made blank of the wrappings by long process of hardening, there began to creep a sense of the beauty and comfort of the lines.

"With such an infinite grace," she repeated to herself, as she unrolled the papers, and stood ready to wait on the ungracious circle about the dining table. And when Mr. Brown wrathfully ordered his plant she smiled, feeling, somehow, that how ever ugly life might be on the outside, there still lived within, if she were patient and kind, a something sweet and fair that would take her, like the bird in the poem, "swift and straight to the hills of God's own gate."

Even Mr. Schwartz noticed a sort of transfiguration of his guest's face, and to him she never said a word of acknowledgment or thanks.

Because of her ignorance and a certain sense of awe toward him, she thanked him for a gift and a royal by written words, slowly and carefully wrought.

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

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

He read in careful, uneven letters: "Respected Friend: These lines are to tell you how thankful I am to you for the 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 meet Miss Anne's jump like "scared cat" as she came toiling up the stairs with an armful of wood for Miss Simpkins' of open fire.

As Miss Anne stepped in, in a way that sent Master Willie off in a roar of laughter, she suddenly checked when he realized that Miss Anne having missed her footing and fallen near, was lying quite motionless and very blue about the lips, with the heavy chunks of wood upon her.

One great stick, thumping and bumping down the stairs, had brought impatient inquirers to their various doors, but it was Mr. Schwartz who first reached the prostrate woman lying on the landing and called out: "She tried to kiss with his help, but could not. And to Miss Anne dared usurp a privilege belonging solely to Aunt Holmes,

who loved card-parties better than the dimpled baby. When through long evenings, Baby Blossom stared lonesomely at the glow from light near his cradle, Anne used to sing, in a low, sweet voice, the lullaby that she rocked the little child to slumber.

Now, upon the night of his arrival, Mr. Schwartz, being a home-loving man, not particularly drawn to the beer saloon or the concert hall, remained about in Mrs. Holmes's respectable boarding-house in quest of entertainment.

In the parly Miss Gladys, large and imposing, was languidly entertaining a unit of dollars. In the sitting room Mrs. Brown, Miss Simpkins and Miss Rhodes were discussing the trials of the boarder.

Mr. Schwartz slipped into a warm corner with his paper and tried not to hear. Soon, quiet and sweet above the sharp faint-finding of the ladies, sounded stray tones of a musical lullaby.

"Sleep, little pigeon, and fall your wings, I'll be blue tuesday with velvet eyes."

It was Anne in the "second story back" lulling Baby Blossom to sleep. And it was Anne who stepped into the sitting room half an hour later with something that glowed 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.

"I'm sorry about your curtains, Miss Simpkins. I'll get them up to-morrow."

"I think it is time," said Miss Rhodes, dryly, "that the glass died out of poor Anne's eyes."

"Will you hat this chair by the fire, Miss Anne?" said a sudden voice, which pointed 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 been admitted as a grade above the level of the earthworm.

Mr. Schwartz, for some obscure reason, took pains to make covert inquiries about this household drudge in the weeks that followed.

From Miss Simpkins he learned that Miss Anne was "shirking things," "ghosting" them, that she frequently failed to wash the windows and woodwork properly; that she often late bringing up water and answering the bell; that she didn't shake the great rugs hard enough; that she was a poor fool of a creature who could not do a thing right, and that, in fact, she was generally faulty and incapable, a poor dependent upon Mrs. Holmes's bounty.

Yet with all her faults, which, in fact, were her, somehow the new boarder only grew the more to pity the harassed creature who toiled for that less people day after day, and did her best to do the best she could.

Once he discovered her quieting Baby Blossom in his mother's absence, and there was a light in his eyes that glowed in the dark.

When the light jangled that cold afternoon and Miss Anne hastened to answer it, she stared in blank bewilderment at the name on the long, neat card, and looking as if "schooling," had Miss Anne, and for a moment she doubted her ability to read plain script.

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the pronounced invalid. She fainted dead away."

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

"There was something very like a mist in the honest eyes of Herr Schwartz as he ran with all speed for the doctor a few doors away."

Aunt Holmes irritably 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 Gladys's protesting aid, she advertised at last for a servant, and then for two, each 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 her heart burned a new gladness, hardly defined or recognized, yet filling her solitude with music, and her space about her with warmth and comfort.

There were fresh emanations by her bedside always now, and under her pillow a music, and a music, kind inquiries and good wishes—all written in a slanting German hand.

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 consented 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, she thought that she had rebalanced all else—the thought that dawned 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 boarders had not yet gathered about the friendly fire downstairs, when Mrs. Holmes's postcard came down Anne Minton, you'd as well come now. Guess you're as able to slave as we are, and the sitting-room lamps want lightin'."

Herr Schwartz, coming in with snowflakes on his great coat, halted at the newel-post, turned, and then stepped quietly into the living-room.

When Mrs. Holmes caught the first sound of the slow limp at the head of the stairs, he was up the flight in three leaps, helping the slender figure down.

"Welcome!" cried Gladys, as he said in the hall, taking both her hands in his hearty grasp.

"What does that mean?" Miss Anne asked, her face lighting up gladly.

"That is welcome!" exclaimed Herr Schwartz. "Willkommen! That is the German's welcome to his good friend—his American friend."

"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 never was happy before. I used to have a friend, I didn't know what it was to be—and then she stopped, confused, and quick tears welled to her eyes."

"You had been what they call the under dog in the fight," he said. "I had seen it. I had watched. I know! And my heart has melted for you, beholding your patient, uncomplaining service to all, who loved you none at all in return."

In his heat and earnestness Herr Schwartz talked on and on, and his pale cheeks flushed. She staid 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 in her great dark eyes.

Herr Schwartz looked at her a moment, then held out a strong, impulsive hand. "I had not much to offer you, but what I had and my eyes," he said. "Will you take them, my good Miss Anne? 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 Schwartz's ample hand, and looking as if all the sparkles of the stars had stolen into her eyes.

"What does this mean, Mr. Schwartz, Anne?" she demanded in righteous wrath, though his face was radiant.

"It means, my dear madam, that we go out to build our home place together."

And the audacious boarder, before her head, said a protesting halloo, upon the head of Miss Anne, the dependent—New York Tribune.

CHATS WITH YOUNG MEN.

Church Progress.

When a young man studies the problem of life and reaches the wise conclusion that the best thing in the world is not money, nor power, nor rank in society, nor pleasure, but a noble character, he will desire to become possessed of it. To that end he will consider the means to attain it and will avoid whatever tends to prevent him from reaching it. He will seek it as the truest riches.

In the development of character, principles are necessary, for they are 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 commandments 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 thyself."

The latter principle is expressed in other 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 into these traits:

- 1. Reverence. This quality bestows respect for authority—docility to the Creator, to parents, to employers, to pastors, to civil officials, and to all others who are entitled to obedience.
- 2. Truthfulness. This characteristic makes the young man hate falsehood in all its shapes—exaggeration or omission, equivocation, subterfuge or mental reservation. It raises him to be a man of honor, whose word is always worth 100 per cent, and will be

Derby Cigarettes
5 Cts. Per Package.

taken at its full value before other men's bonds.

3. Integrity. An honest man is still the noblest work of God, but his probity must extend not only to his money debts, but also to all his other obligations. He will render to Caesar what is Caesar's. He cannot be bribed, nor bullied, nor cajoled. His rectitude knows no bend.

4. Gentleness. This disposition is the opposite of quarrelsomeness. It counsels peace. It avoids anger, irritability, nagging, cutting remarks, cruel jokes, unkindness of speech, a disposition to offend.

5. Purity. This virtue respects childhood, cherishes innocence, protects the weak, is clean of mind as well as of heart, and clean of speech as well as of imagination. It dominates the animal in man. To preserve it he becomes temperate, even abstemious.

6. 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 envy of others' prosperity. It puts its treasures above the earth.

Given, therefore, a young man who is docile, veracious, honest, considerate, chaste and contented, and the strong foundations for a noble character are seen in the concrete.

How to Get Rich.

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 Hendricken's advice: "If you wish to start on the right road to wealth, hire 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, and I must candidly admit that I never knew a good Catholic to become wealthy without having a seat in the church. But remember that you are to do all that a seat in the church implies. Once a week this 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 electrocution chair for all human passion! Turkish bath! Electrocutation chair! Strange words, but still true, for what else under the sun does a seat in church imply? Try it, and the 'M' will soon encircle your brow.

2. "The seat in the church presupposes a great many things, especially a home—Home, home, sweet, sweet home! Have our young men homes in our days? It would appear not. They live in halls—(Halls are hall is a 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? Lover and you are in the house the same length of time, only that Lover is in nights, while you perform the part of Joe Porter's cat—"you are out nights." What sort of a room have you? Is it 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 the prize.

3. "You must cultivate a saving disposition and be industrious. Industry always finds its reward. Count your wages by the year—you are earning \$10 a week, \$250 a year. You ought to save about \$250, and you can save it if you are not a dude, and if you neither drink nor smoke. What good will long run or smoking do you in the long run? In five years, then,

you will have the 'M' easily. Have you got a bank book? Have you shares in a building association? Have you ever tried to save? Join some Catholic association. This will teach you how to save, and, besides, you will feel you are worth something, at least when you are a 'dead duck'!

4. "When you take up a job, no matter what it is, say to yourself: I am going to be a good workman; I will be master of my work. If in a factory, say that you will learn the business up to the handle. You will be a good printer, a good dyer, a good bleacher, a good blacksmith, a good carpenter, a good weaver, even a good handy laborer. If you have a trade, don't be a botch. Be a first-class man at your trade, and you will always be in demand, even in dull times. Good workmen 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 for a son-in-law. The daughter is warbling in the choir; she wants you too. Never mind her now. He doesn't want a lawyer or a doctor for his son-in-law; she does not want either for a husband. He wants the sort of a man that we have been talking about—a sober, pure, honest, upright fellow, with a grammar school education; a hard worker; industrious, saving kind of a man; a fellow that can govern the territory under the rim of his own hat; so wants this kind of a chap, too. There's fifty 'Ms' for you in a jiffy. Thus both you and Mary 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 a visit will always remember you as a *Vir Probus*—An Honest Man, the noblest work of God."

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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 on Friday last, September 17, when Hon. Mr. Justice Landry of Dorchester, N. B., and Mrs. Landry completed the twenty-fifth anniversary of their marriage...

THE VICTIMS OF 1847.

Solemn Services Held Over Their Graves.

Montreal Gazette, Sept. 20. The Irish Catholics of Montreal paid a noble tribute yesterday to the memory of those of their fellow-countrymen who emigrated 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 typhoid fever...

To Preserve from desecration the remains of 6,000 immigrants who died from ship fever in 1847. THIS STONE IS ERECTED BY THE WORKMEN MESSRS. PETO, BRASSY & BETTS EMPLOYED IN THE CONSTRUCTION OF THE VICTORIA BRIDGE A.D. 1859.

It was to honor and perpetuate the memory of those departed from their primitive homes who were erected that the various Irish Catholic societies of the city, as well as thousands of the Irish people, gathered in the vicinity of the tomb yesterday afternoon to join in appropriate services there...

Resolutions of Condolence.

On Sunday, Sept. 16, 1897, at 192 St. Nicholas Avenue, Toronto, the members of the C. M. B. A. met in a public meeting to discuss the death of the late Judge and Mrs. Landry. The meeting was held in the evening and was attended by a large number of the members of the C. M. B. A. and other friends of the deceased...

C. O. F.

The warm evenings do not prevent the large attendance of members to St. Joseph's Court, 370, as last night was but a repetition of previous gatherings. Visitors always welcome, and a few present. Several applications received, four balloted for and two initiated. Chief Kanger J. J. Howarth was obliged to resign for the welfare of the court owing to this being unable to attend the meetings regularly...

RESOLUTION OF COXONANCE.

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 Murray, mother of our esteemed brother, Charles Murray...

SACRED HEART CONFERENCE.

Resolved that a copy of this resolution be spread upon the minute book of our court, and that the same be read at the next meeting of our court.

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FOREST CITY BUSINESS & SHORTHAND COLLEGE, LONDON, ONT.

Course, methods and facilities are unsurpassed. Convenience. Catalogue for a postal J. W. WESTERVELT, Principal.

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For the constantly increasing attendance at the school, nowhere can a better business education be obtained. The fees are low, and terms of payment easy.

NIMMO & HARRISON BUSINESS & SHORTHAND COLLEGE

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and the price of all general produce is improving, but it is not more than usual to spend a term at the CENTRAL Business College.

CENTRAL Business College

New term now open. Better facilities with larger attendance than ever before in Business, Shorthand and Typewriting. The visit the Toronto Business College, examine the premises thoroughly.

GALT BUSINESS COLLEGE

Elegant Announcement of this Up-to-date School Free. The success of the army is graduated in the Toronto Business College, examine the premises thoroughly.

NORTHERN Business College

Open Court, Ontario, is the very best place in Canada to get a Thorough Business Education. Take a round trip and visit all other business colleges and commercial departments in Canada.

St. Joseph's Academy

St. Alban's Street, TORONTO. Complete Academic, Collegiate and Commercial Courses. In Collegiate Department pupils are prepared for University Honors, and Senior Leaving, Junior Leaving and Primary Certificates.

THE PINES URSULINE ACADEMY

CHATHAM, ONT. The Educational Course comprises every branch suitable for young ladies. Superior advantages offered for the cultivation of Music, Painting, Drawing and the French Language.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses. SHORTHAND AND TYPEWRITING. For further particulars apply to REV. THEO. SPETZ, President.

ASSUMPTION COLLEGE, Sandwich, Ont.

The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. Costello, C. S. B.

TORONTO COLLEGE OF MUSIC

LIMITED. In Affiliation with the University of Toronto. Highest Musical Standing in Canada. SCHOOL OF ELOCUTION. Dr. Carlyle, Principal.

Creelman Bros. Typewriter Co.

19 Adelaide St. East, TORONTO. Factory: Georgetown. Phone 121. Our Jewett, with universal keyboard, is especially suited for clerical work, teachers and educational institutions.

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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 Adjusted.

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.

Those whose experience has almost incessantly fluctuated between health and sickness; little if any of this is intruded 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 permanent debility and distressing heart action. Mary Fisher, of Lancaster 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 palpitation of the heart and she received treatment accordingly for two years.

At this stage she took to her bed she was so low. For twelve months she lay receiving only domestic attention. She improved somewhat, however, and was able to be taken to a friend of hers near Lancaster village, Mrs. J. Hancy, where she was under medical attendance and took medicine for about three years. At the end of this time she could not safely venture to walk out even a short distance. All this time she complained of her heart. About two years ago she began taking Dr. Williams' Pink Pills, from this date began what proved a steady restoration of nervous energy. During the summer of 1896 the improvement was marked. She was able by the middle of the summer to do as much work and walking as most ordinary women, and so satisfactory and apparently permanent is the cure that Miss Fisher has gone to her former home. Such are the unvarnished facts of a remarkable case. The malady was persistent, tenacious and hard to fight. But the constant use of Dr. Williams' Pink Pills wrought a marvellous change, which Miss Fisher's friend said might be profitably known to many others.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that ever box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

MARKET REPORTS.

LONDON. London, Sept. 30.—Wheat, 84 to 86 per bush. Oats, 45 to 47 per bush. Peas, 45 to 47 per bush. Barley, 34 to 36 per bush. Rye, 28 to 30 per bush. Corn, 42 per bush. Good beef ranged all the way from 55 to 60 per hundred pounds, and undergrades 45 to 50 per hundred pounds. Dressed hogs, 65 to 70 per cwt. Live cattle ranged all the way from 32 to 34 per cwt. Ducks, 75 to 80 cents a pair. Eggs, 14 to 16 per doz. Potatoes, 75 to 80 cents a bush. Onions, 10 per bag. Wool, 12 to 14 per pound. Hay, 35 to 40 per ton.

TORONTO. Toronto, Ont., Sept. 30.—Flour steady, with straight trade for export quoted at \$1.00 to \$1.05 per bush. Wheat in fair demand for export with sales at 82 to 84 cents a pair. Best of red and white No. 1 Manitoba flour, 92 to 94 cents a bush. No. 2 Manitoba flour, 90 to 92 cents a bush. No. 3 Manitoba flour, 88 to 90 cents a bush. No. 4 Manitoba flour, 86 to 88 cents a bush. No. 5 Manitoba flour, 84 to 86 cents a bush. No. 6 Manitoba flour, 82 to 84 cents a bush. No. 7 Manitoba flour, 80 to 82 cents a bush. No. 8 Manitoba flour, 78 to 80 cents a bush. No. 9 Manitoba flour, 76 to 78 cents a bush. No. 10 Manitoba flour, 74 to 76 cents a bush. No. 11 Manitoba flour, 72 to 74 cents a bush. No. 12 Manitoba flour, 70 to 72 cents a bush. No. 13 Manitoba flour, 68 to 70 cents a bush. No. 14 Manitoba flour, 66 to 68 cents a bush. No. 15 Manitoba flour, 64 to 66 cents a bush. No. 16 Manitoba flour, 62 to 64 cents a bush. No. 17 Manitoba flour, 60 to 62 cents a bush. No. 18 Manitoba flour, 58 to 60 cents a bush. No. 19 Manitoba flour, 56 to 58 cents a bush. No. 20 Manitoba flour, 54 to 56 cents a bush. No. 21 Manitoba flour, 52 to 54 cents a bush. No. 22 Manitoba flour, 50 to 52 cents a bush. No. 23 Manitoba flour, 48 to 50 cents a bush. No. 24 Manitoba flour, 46 to 48 cents a bush. No. 25 Manitoba flour, 44 to 46 cents a bush. No. 26 Manitoba flour, 42 to 44 cents a bush. No. 27 Manitoba flour, 40 to 42 cents a bush. No. 28 Manitoba flour, 38 to 40 cents a bush. No. 29 Manitoba flour, 36 to 38 cents a bush. No. 30 Manitoba flour, 34 to 36 cents a bush. No. 31 Manitoba flour, 32 to 34 cents a bush. No. 32 Manitoba flour, 30 to 32 cents a bush. No. 33 Manitoba flour, 28 to 30 cents a bush. No. 34 Manitoba flour, 26 to 28 cents a bush. No. 35 Manitoba flour, 24 to 26 cents a bush. No. 36 Manitoba flour, 22 to 24 cents a bush. No. 37 Manitoba flour, 20 to 22 cents a bush. No. 38 Manitoba flour, 18 to 20 cents a bush. No. 39 Manitoba flour, 16 to 18 cents a bush. No. 40 Manitoba flour, 14 to 16 cents a bush. No. 41 Manitoba flour, 12 to 14 cents a bush. No. 42 Manitoba flour, 10 to 12 cents a bush. No. 43 Manitoba flour, 8 to 10 cents a bush. No. 44 Manitoba flour, 6 to 8 cents a bush. No. 45 Manitoba flour, 4 to 6 cents a bush. No. 46 Manitoba flour, 2 to 4 cents a bush. No. 47 Manitoba flour, 1 to 3 cents a bush. No. 48 Manitoba flour, 1/2 to 1 cent a bush. No. 49 Manitoba flour, 1/4 to 1/2 cent a bush. No. 50 Manitoba flour, 1/8 to 1/4 cent a bush. No. 51 Manitoba flour, 1/16 to 1/8 cent a bush. No. 52 Manitoba flour, 1/32 to 1/16 cent a bush. No. 53 Manitoba flour, 1/64 to 1/32 cent a bush. No. 54 Manitoba flour, 1/128 to 1/64 cent a bush. No. 55 Manitoba flour, 1/256 to 1/128 cent a bush. No. 56 Manitoba flour, 1/512 to 1/256 cent a bush. No. 57 Manitoba flour, 1/1024 to 1/512 cent a bush. No. 58 Manitoba flour, 1/2048 to 1/1024 cent a bush. No. 59 Manitoba flour, 1/4096 to 1/2048 cent a bush. No. 60 Manitoba flour, 1/8192 to 1/4096 cent a bush. No. 61 Manitoba flour, 1/16384 to 1/8192 cent a bush. No. 62 Manitoba flour, 1/32768 to 1/16384 cent a bush. No. 63 Manitoba flour, 1/65536 to 1/32768 cent a bush. No. 64 Manitoba flour, 1/131072 to 1/65536 cent a bush. No. 65 Manitoba flour, 1/262144 to 1/131072 cent a bush. No. 66 Manitoba flour, 1/524288 to 1/262144 cent a bush. No. 67 Manitoba flour, 1/1048576 to 1/52428